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VOLUME 69

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THE SKANDA-PURĀṆA

PART XXI

Translated and Annotated by

SHRIDHAR BALOONI

PRATOSH PANDĀ

Book VII: Prabhāsakhaṇḍa

Section II: Vastrāpathakṣetra-Māhātmya

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

First Edition: Delhi, 2009

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ISBN: 978-81-208-3249-7

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
8 Mahalaxmi Chamber, 22 Bhulabhai Desai Road, Mumbai 400 026
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8 Camac Street, Kolkata 700 017
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UNESCO COLLECTION OF REPRESENTATIVE WORKS—*Indian Series*
*This book has been accepted in the Indian Translation Series
of the UNESCO Collection of Representative Works,
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Scientific and Cultural Organization
(UNESCO) and the Government of India*

Printed in India

By Jainendra Prakash Jain at Shri Jainendra Press,
A-45 Naraina, Phase-I, New Delhi 110 028
and Published by Narendra Prakash Jain for
Motilal Banarsidass Publishers Private Limited,
Bungalow Road, Delhi 110 007

PUBLISHER'S NOTE

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

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

Acknowledgement

It is our pleasant duty to put on record our sincere thanks to Dr. R.N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help in the publication of the volumes in this series.

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ABBREVIATIONS

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

- AGP S.M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973
- AIHT *Ancient Indian Historical Tradition*, F.E. Pargiter, Motilal Banarsidass (MLBD), Delhi
- AITM *Ancient Indian Tradition and Mythology Series*, MLBD, Delhi
- AP *Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957
- AV *Atharva Veda*, Svādhyāya Maṇḍal, Aundh
- BdP *Brahmāṇḍa Purāṇa*, MLBD, Delhi, 1973
- BG *Bhagavadgītā*
- BhP *Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad
- Br *Brāhmaṇa* (preceded by name such as Śatapatha)
- BsP *Bhaviṣya Puraṇa*, Vishnu Shastri Bapat, Wai
- BVP *Brahma Vaivarta Purāṇa*, GM, 1955-57
- CC *Caturvarga Cintāmaṇi* by Hemādri
- CVS *Caraṇa Vyūha Sūtra* by Śaunaka, Com. by Mahīdāsa
- DB *Devi Bhāgavata*, GM, 1960-61
- De or *The Geographical Dictionary of Ancient and Medieval*
- GDAMI *India*, N.L. De/Dey, Oriental Reprint, Delhi, 1971
- DhS *Dharma Sūtra* (preceded by the author's name such as Gautama)

GP	<i>Garuḍa Purāṇa</i> , ed. R.S. Bhattacharya, Chowkhamba, Varanasi, 1964
GS	<i>Gṛhya Sūtra</i> (preceded by the name of the author such as Āpastamba)
HD	<i>History of Dharma Śāstra</i> , P.V. Kane, G.O.S.
JP	<i>Purāṇa</i> (Journal of the Kashiraj Trust), Varanasi
KA	<i>Kauṭilya Arthaśāstra</i>
KP	<i>Kūrma Purāṇa</i> , Venkatesvara Press Edn., Bombay; also Kashiraj Trust Edn., Varanasi, 1971
LP	<i>Liṅga Purāṇa</i> , GM, 1960; also MLBD, Delhi, 1981
Manu	<i>Manusmṛti</i>
Mbh	<i>Mahābhārata</i> , Gītā Press, Gorakhpur, VS 2014
MkP	<i>Mārkaṇḍeya Purāṇa</i>
MN	<i>Mahābhārata Nāmānukramaṇī</i> , Gītā Press, Gorakhpur, VS 2016
Mtp	<i>Matsya Purāṇa</i> , GM, 1954
MW	M. Monier-Williams' Sanskrit-English Dictionary, MLBD, Delhi, 1976
NP	<i>Nārādīya or Nārada Purāṇa</i> , Venkatesvara Press, Bombay
PdP	<i>Padma Purāṇa</i> , GM, 1957-59
PE	<i>Purāṇic Encyclopaedia</i> , V. Mani, English Version, MLBD, Delhi, 1975
PR or PRHRC	<i>Puranic Records on Hindu Rites and Customs</i> R.C. Hazra, Calcutta, 1948
RV	<i>Ṛg Veda</i> , Svādhyāya Maṇḍal, Aundh
Śat Br	<i>Śatapatha Brāhmaṇa</i>
SC or SMC	<i>Smṛti Candrikā</i> by Devanna Bhaṭṭa
SkP	<i>Skanda Purāṇa</i>
SP	<i>Śiva Purāṇa</i>
VāP	<i>Vāyu Purāṇa</i>
VR	<i>Vālmīki Rāmāyana</i>
VdP	<i>Viṣṇudharmottara Purāṇa</i>
VmP	<i>Vāmana Purāṇa</i>
VP	<i>Viṣṇu Purāṇa</i>
VrP	<i>Varāha Purāṇa</i>

SKANDA PURĀṆA

Book VII: Prabhāsakhaṇḍa Section II: Vastrāpathakṣetra-Māhātmya

CHAPTER ONE

The Greatness of Dāmodara

Obeisance to Śrī Gaṇeśa ! Obeisance to Śrī Sarasvatī ! Now begins Section II named The Greatness of the Vastrāpathakṣetra of Book Seven entitled Prabhāsa Khaṇḍa of the Skanda Purāṇa.

The Lord said :

1. I shall now narrate to you the great prosperity due to a sacred place viz. the greatness of the (holy place) called Vastrāpatha where stands the mountain Raivataka.

2. (They worship) Dāmodara on the Raivataka (mountain) and Bhava (i.e. Śiva) at Vastrāpatha. This holy place on the Raivataka (mountain) is known as Vastrāpatha.

3. The river there is Suvarṇarekhā, the destroyer of sins. There Kṛṣṇa Dāmodara actually stays.

4. There is a lake called Mṛgīkuṇḍa, which destroys great sins, and where, if a Śrāddha is performed (even) once, such a satisfaction is caused in the (minds of) the dead ancestors, that in them there remains no desire for rebirth.

The Goddess said :

5. O Lord, tell me in detail the great prosperity of Dāmodara (and) the greatness in the holy place remaining in the form of Karnikā.

The Lord said :

6. O Goddess, listen. I shall tell (you) the history of Dāmodara Hari, formerly narrated by the sages, living in the Kalpa.*

7-8. On the auspicious, charming, meritorious bank of Gaṅgā, full of people, always inhabited by sages, and certainly leading in the path of heaven, the learned Brāhmaṇas perform various kinds of sacrifices. The sages worship in ways laid down in Sāṃkhya and yoga and other people with gifts only.

9. Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, desiring (a place in) Heaven everyday resort to her water, difficult (to be obtained) even by gods.

10. A powerful king, lord of all people and Gaja by name, abandoned his kingdom, and came there for a bath in Gaṅgā.

11. His wife, a chaste, beautiful, virtuous wife, having sons, and fondly loving her husband, came there with her husband himself.

12. Her name was Saṃgatā and was like Dākṣāyaṇī to Dakṣa. Living (there) like that they passed a myriad of years.

13-14. A renowned sage named Bhadra, with many Brāhmaṇas, engaged in sacrifice. They had renounced the way of the world, and desired to conquer the path to Heaven after bathing in Gaṅgā and getting rid of their impurity.

15. Just when, after having offered water to the spirits and having worshipped Janārdana, Bhadraka and others went to the river bank, they saw King Gaja, resembling an excellent elephant.

16. The King (too) himself saw the sages with their sins destroyed as the intelligent King of gods would see the Seven Sages.

17-18. Seeing the sage as having taken fifteen steps towards him he spoke to him : “O you deserving worship, (please) come

* Kalpa= 1000 yugas, being a period of 432 million years of mortals and measuring the duation of the world.

to my abode. (Please) all of you together meet my glorious wife. After having accepted homage from her, O magnanimous and holy ones, desiring merits, you may go along the path you have in your mind.”

19. Thus addressed by the King, the sages, full of delight, went to the King’s shining mansion, resembling the city of Indra.

20. The wise lady, after offering them seats, accompanied by King Gaja, stood beside them.

21. Having folded his hands before the sages of meritorious deeds, the noble King (Gaja) spoke relevant words to Bhadra:

22-25. “The earth is full of wealth, towns, cities that are decorated, full of mountains, seas, rivers and lakes, so also with villages, crossways, fearful herds of cows, jewels of men, and elephants. It is difficult to be abandoned by those who indulge in enjoyments and are ignorant of the highest knowledge. O Bhadra, into this very fearful worldly existence, causing rebirth, men fall repeatedly like leaves. O you best Brāhmaṇa of a good vow, please tell me about the spotless act of charity and austerities by doing which Heaven is obtained.”

Bhadra said:

26-27. Holy places are full of water; (idols of) deities are made of stone and clay. Rivers have holy water and are sacred. Seas also are like that. At every place, at every step the earth is the giver of great merit.

28. If O best King, O best one among the wise, if you have knowledge (you should worship the One, that is all-pervading (Viṣṇu), the conquerer, Hṛṣīkeśa, the Conch-holder, the Mace-holder;

29. the One having four arms, the mighty-armed One, the Killer of the demon at Prabhāsa, Vārāha, Vāmana, Narasimha, Balārjuna;

30. and Rāma, Rāma, (none else but) Rāma, the best among men, the lotus-eyed One, the One having a mace in His hand;

31. so also Rāghava who subdued Śakra, Govinda, the Giver of much religious merit, Jaya, Bhūdhara (One that supports the Earth) and Janārdana, the God of gods;

32. the best among gods, Śrīdhara and also Hari, the Lord of Yogins, Lord of Kapila, Lord of beings, the Lord of the Śveta Dvīpa, Hari.

33. So also (pay homage to) Nara and Nārāyaṇa, living in the hermitage at Badari, (so also) Padmanābha, so also Sunābha, Hayagrīva, O King.

34. So also (pay homage to) Dvijanātha, Dharānātha, Khaḍgapāṇi (i.e. one having a sword in his hand), Dāmodara living in water, (i.e.) Hari, remover of all sins.

35. These are just the places of (i.e. sacred to) the Lord of gods, the Holder of the Disc. One is freed from all his sins there only wherever one goes.

36. Gaṅgā, Yamunā, so also the divine Sarasvatī, (and) Dṛṣadvatī, Gomatī, and Tāpī, so also Kāveriṇī,

37. Narmadā, the giver of happiness; so also the river Godāvārī; similarly Śatadru, Vindhyā, and the boon-giving Payoṣṇī;

38. and Carmaṇvatī, Sarayū, Guṇḍakī, destroyer of great sins, Candrabhāgā, Vipāsā, and repeatedly Śoṇa:

39. These and others are many auspicious rivers rising from Himālaya. A man bathing in (any one of) them, becoming free from sins, goes to Heaven

40. There are forests like Nandana and mountains like Mandara, by uttering the names of which (ones') sin goes down to hell.

Gaja said:

41. You have well told the nectar-like tale. O you, who know the duties of all, I am going to ask you something.

42. O you of a good vow, tell me serially in which month, on which day and at which holy place Heaven is eternally resorted to.

43. Please tell me (about) the bath, gifts, prayers to be muttered, sacrifice, self-recitation, worship of deities, by means of which I can get eternal (abode in) Heaven.

Bhadra said:

44. O foremost one among kings, listen to the story I am telling, by hearing which a man is freed from sin, O best one among excellent men.

45. This was formerly told by magnanimous Nārada.

46. That best sage Nārada when asked like this by all (the sages), told it (as he was) delighted by (their) sounds like thunderings of clouds.

47. I heard (what Nārada told) in the gatherings on the top of Himālaya. O best king, desirous of hearing that, I shall narrate it to you.

48. All holy places just cause return to Samsāra. I shall tell you about that holy place by (visiting), which inexhaustible worlds are obtained.

49. O best king, a man or woman, having lived at Kānyakubja in (the month of) Mārgaśīrṣa, does not come to grief, and goes to the far end near Heaven.

50. If the (vow of the) Full-Moon night is observed on the Arbuda mountain (by a man), he enjoys in Heaven for a hundred million years along with his ancestors.

51. If, on the Full-Moon day of Māgha a man offers Śrāddha at Gayā, He is born as fourth to even the three gods.

52. If a man lives for one night on the upper part of Himālaya on the Full-Moon night of Phālguna, he goes to the highest place where resides Janārdana.

53. Those wise ones, who perform Śrāddha at (the holy place called) Prabhāsa, do not become mortals (i.e. are not subject to death) along with members of their families.

54. O Dākṣāyaṇī, those who perform a Śrāddha at Caturbhuja or at Avanti on the Full-Moon night of Vaiśākha get the highest state.

55. Those who perform a Śrāddha on the Full-Moon day of Jyeṣṭha connected with the Jyeṣṭha constellation, will live in health for three Yugas.

56. A man who stays in the river in the Vrajeśa forest for fourteen days, resides in Heaven and goes to Vaikuṅṭha.

57. That man who bathes, gives gifts, mutters (names of deities), performs Śrāddha, on the (shore of) Eastern Ocean on the Full-Moon day of Śrāvaṇa;

58. similarly a man, on worshipping Śiva, his Liṅga, would become the devotee of that god.

59. He who performs Śrāddha and bathes in Candrabhāgā in Āśvina, has secured a seat in Heaven for thousands of Yugas.

60. The best sages meditate upon (Brahmā) the four-armed one; what is the use of speaking more ? O Gaja, I shall tell it to you.

61. There is no, nor will there be, a holy place like Dāmodara. Among months Kārttika is the best, and in Kārttika the Bhīṣmapañcaka (the five days from the eleventh to the fifteenth day of the bright half of Kārttika, sacred to Bhīṣma).

62. There also Dvādaśī is the best in the water of Dāmodara, O King. What is the use of other many holy places, places of pilgrimage and great forests ? By bathing in the Dāmodara lake, a man is freed from all sins.

Gaja said :

63. O good one, you have spoken well, as if it were another elixir. I again desire to hear the great fruit of this holy place.

64. Which countries, and of what size, are there? Which is the river ? Which are the mountains ? Which people, which sages and which ascetics reside there ?

Bhadra said:

65. The earth is full of wealth; but is surrounded by the ocean. O you who conquer the cities of your enemies, it is adorned with cities, towns and villages,

66. Vārāṇasī, and Prabhāsa, the confluence of the white and black (rivers). Thus the holy places are excellent since they avert death.

67. Those, who indeed recollect (the name of) Dāmodara, and live anywhere, live in Hari's house, and never move (from it).

68. In the vicinity of Somanātha appears the great mountain. In its western part is (the mountain) known as Raivataka.

69. The river Vāhinī flows there from “the peak” of Kāñcana. There are red, white, blue and black minerals.

70. There are (some) stones of the size of elephants, and others resemble buffalos. Others have shape like grams; still others have the splendour of the hoofs of cows.

71. There are in large numbers, trees, bushes, creepers and Santāna trees (as in paradise). Everything there – root, flower, fruit, petal – is golden.

72. A sinner does not (i.e. is not able to) see it. One freed from sin sees it. The mountain is everyday resorted to by men intent on (looking for) minerals;

73. (so also) by Brāhmaṇas, Kṣatriyas, Vaiśyas, Sūdras and followers of Śūdras, externally. There are also many birds of auspicious and inauspicious notes.

74. There are birds like swans, cranes, ruddy geese, parrots, cuckoos and peacocks, deer, mighty monkeys; so also swans and tigers.

75. Due to the power of that holy place they do not act in an evil manner. The beasts, birds and serpents meet with death at the (proper) time.

76. All, getting into an aeroplane, go to Viṣṇu’s abode. There a leaf, a flower, a fruit etc. are caused to fall by the wind (only).

77. Every (object) gets liberated by touching the water of that river. O King, that river has come up cleaving the earth from the last of the seven regions under the earth.

78. Formerly the King of serpents arrived along that path to bathe in the holy place Dāmodara which destroys birth and death.

79. Even the Moon had come from Heaven to perform a very rich sacrifice; he became free from the disease of consumption and (thus) being free from the disease went to Heaven.

80. Having come (to this holy place) in Kārttika Bali also gave gifts; so also Hariścandra, Vidhi, Nala and Nahuṣa.

81. Nābhāga, Ambarīṣa and others performed a very difficult task by giving away many gifts like elephants, cows, horses and chariots.

82. (They gave) bulls, gold, land, and gems of various kinds. (They gave) umbrellas, vehicles and pair (s) of garments.

83. Having given foods mixed with juices in front of Dāmodara, they have gone to Viṣṇu's world, and will not return to the surface of the earth.

84. He who devotedly gives a leaf, a flower, a fruit, water to Brāhmaṇas in that sacred place, goes to Viṣṇu.

85. He who gives a handful or fistful (of corn) to one begging through hunger, gets into the best aeroplane and goes to Soma.

86. One should prepare mountains of food and present them with fruits and flowers and lamps along with the wick.

87-88a. Having secured a place difficult to be obtained, he would emancipate a hundred families (i.e. generations of his family). If a gift of the measure of four fingers is given in front of Dāmodara, the giver rejoices for a thousand Yugas in Heaven.

88b. Do not go to the side of Himālaya, or do not go to Malaya or Mandara.

89-90. Go to the Raivataka mountain where Dāmodara dwells. A Brāhmaṇa who fasts for one month in front of Dāmodara, does not die, (but) would go to the city of Dāmodara. A man or a woman who observes a fast, would secure Hari's (i.e. Viṣṇu's) abode after going beyond all worlds.

91. Everyday there occur five hundred perils, which destroy piety. A man does not go there.

92. That great mountain is always resorted to in the measure of hundreds of lakhs by Pradyumna, Bala, Śaineya, maças, discs etc.

93-94. Their wives, of beautiful faces like the moon, fair and dark, of a beautiful waist and hips, of beautiful hair, fair and having broad eyes, of fine cheeks, and charming, having fine girdles, and beautiful breasts, everyday dance in front of Dāmodara.

95. Princesses, looking charming, of beautiful shanks and feet, and fingers laugh and enjoy on that mountain.

96. Competing (with one another), they separately give to (married) Brāhmaṇa ladies wild safflower (applying it) to their pairs of feet saffron and yellow cloth.

97. Eatables, food, drinks, things to be eaten by licking and by sucking, sauce mixed with rice- gruel, betel-leaf with flower are given on Viṣṇu's day (i.e. the eleventh day of a lunar fortnight).

98. On seeing the pool of Revatī (a lady) should give excellent fruit. (Such) a chaste lady gets a son, prospers, and is fortunate.

99-100. Having done so the night is passed without sleep (and) with very holy recitations of Vedas, and readings of the story of (Mahā-) Bhārata with hum-sounds, sounds made with palms, and clappings repeatedly. The ladies participating from the group of ladies speaking well the local tongue, laugh and dance in front of Dāmodara, O King.

101. He who fashions a palatial building of five stones as a temple of Śiva enjoys in Heaven for five thousand years.

102. Having fashioned (a palatial building) with ten stones in front of Dāmodara, one enjoys in Heaven for ten thousand years.

103. O King, he who fashions a big, beautiful, white building of a hundred stories, goes to Viṣṇu's abode.

104. One, having made a temple with a thousand stories having many graces, goes, after crossing all worlds, to the highest Brahman.

105. On the temple of Viṣṇu he should hoist a flag of five colours. He would go to (and live in) Heaven for as many divine years as the number of fibres (in the flag).

106. The Vastrāpatha holy place is a *krośa* in size. Seeing it all (or) many sins perish.

107-08. O King, he reaches that position, going to which he never returns. O best king, a man or a woman, having worshipped god Bhava, destroyer of birth in the worldly existence, enjoys in the world of Śiva.

109a. Having heard those good words of Bhadra, he then came to (the temple) of god Dāmodara for observing (the vow of) Kārttikī.

109b-110. Along with best Brāhmaṇas, (followers of) Ṛg, Yajus, Sāman (Vedas), Kṣatriyas knowing the duties of Kṣatriyas, Vaiśyas intent on giving gifts, and Śūdras King Gaja came to that holy place.

111. Having given many gifts and having offered (oblations) into fire, King Gaja performed many sacrifices like Agniṣṭoma and many horse-sacrifices, according to the rules and with concentration.

112. Then to practise penance he remained there with sages. The Brāhmaṇas, with their faces downwards and inhaling smoke remained with their feet above. Some ate dry leaves; others ate fruits.

113. Some Brāhmaṇas ate roots (of trees); others ate (i.e. drank) water. Some looked at themselves; others lay in water.

114. Some resorted to (the vow of) 'Pañcāgnisādhana', others eat stone-powder. Others, having purified themselves mutter the Gāyatrī (hymn), the mother of the Vedas. Others mentally mutter the Sāvitrī (hymn); others (meditate upon) Sarasvatī.

115. The hymns produced by Brahmā are sacred. Others remained meditating upon (the hymn of) twelve letters.

116. After viewing all scriptures and having thought repeatedly this (conclusion) has been arrived at: Nārāyaṇa should always be meditated upon.

117. In the worldly existence, very difficult to cross, there is none else except the Lord, that can be propitiated. In the same way (there is none else) but Mahādeva, who protects one that is falling.

118. Planets like Moon and Sun come and go and relive. Even now those who meditate upon the (hymn of) twelve letters do not retire.

119. The unmoving sages and others desiring to go to the world of gods, reach that place with seed (of sins) burnt like that.

120. One who has (even) once uttered the couple of letters 'Hari' has girt up ones' loins for salvation.

121. Having done (such deeds as) eating once (a day), eating at night only, or living without imploring others in front

of Dāmodara they become blessed here till the universal destruction.

122. Just when the king remained there with the sages, thousands of aeroplanes came there.

123. Hundreds and thousands Gandharvas, celestial nymphs, Siddhas, divine bards, Kinnaras — all boarded the plane.

124. With all the people and his wife the king got into the plane and reached that sound place.

125. One who recites or listens to this, being free from all sins, reaches the Highest Brahman.

CHAPTER TWO

The Greatness of Bhava

The Lord said :

1. O great Goddess, thence one should again go to the holy place Vastrāpatha, which is the central holy place of Prabhāsa, dear to me.

2. There actually God Bhava, causing the destruction to the world (dwells). He, the first Lord, is the guardian, the first Lord of the (five) elements.

3. He, the self-existent One, Bhava, the giver of prosperity remains there at Prabhāsa. He is known as Bhava since the world comes from Him.

4. He, who goes on a pilgrimage (but) once, and that too of the holy place Vastrāpatha, and bathes at the holy spots there, is blessed.

5. Having seen God Bhava, and worshipped Him according to rules and having once worshipped Him properly, that best man would be the sharer of the pilgrimage to Kedāra.

6. On seeing Bhava in the month of Caitra, one is not reborn on the earth; on seeing Bhava on the Full-Moon night of Vaiśākha one is liberated.

7. That fruit which is obtained in Vārāṇasī, Kurukṣetra or (a bath) in Narmadā (is secured) in the twinkling of an eye on seeing Bhava everyday.

8. Residence there (at Vastrāpatha) is difficult to have; seeing Bhava is difficult. (For a person who resides there, and sees Bhava) does not undergo the condition of being dead, nor does he suffer the pain due to Yama or hell.

9. O You of excellent complexion, those who die in the abode of Bhava, are (more) blessed of the blessed, and deities of the deities.

10. Those whose mind is fixed on Vastrāpatha and Bhava (are blessed). They recommend the gift of a cow there, so also meals to Brāhmaṇas. The offering of a lump of rice to the Manes at Śrāddhas would gratify them till the end of a kalpa.

11. Thus in brief is narrated to you, the greatness of Bhava. When heard it puts an end to sins and gives the fruit of myriads of sacrifices.

CHAPTER THREE

Principal Holy Places in Vastrāpatha

The Lord said :

1. In Vastrāpatha area there are crores of holy places. Yet I shall tell you the essence, of great glory.

2. At Dāmodara is said to be the river known as Svarṇareṣā. There also is the Brahmakuṇḍa and also Brahmeśvara.

3. Bhava is called Kālamegha and is also remembered as Dāmodara. Kālikā is said to be at a distance of four miles.

4. Indreśvara is just there, so also the mountain Raivata. God Vījayanta Kumbhīśvara is also said to be there only.

5. Bhīmeśvara is just there; then there is the very bright holy place called Tailasāraṅikta, (called) Haimamāraka in the Tretā (yuga).

6. The holy place is said to be spread over ten miles. Mrgīkuṇḍa, destroyer of all sins, is just there only.

7. This is the holy place Vastrāpatha, the mine of jewels and minerals. O Goddess, I have told (this) to you again in brief.

CHAPTER FOUR

The Greatness of Dunnāvillahṛdgiri

The Lord said :

1-2. Then, O great Goddess, one should go to (the holy place) known as Dunnāvilla, at a distance of a Yojana, to the west of the place of Maṅgala, where, O dear one, formerly Bhīma overpowered Dunnaka and threw him. There only is a divine fissure, leading the way to the great lower region.

3. The sacred precept about it is formerly told in the Pātālottarasaṅgraha. There are many places of (the worship of) the Phallus, and sixteen sanctified places.

4. O dear one, formerly it was a mine of gold. O goddess, people, with a desire for prosperity, should go there.

CHAPTER FIVE

The Greatness of Gaṅgeśvara

The God said :

1. O great Goddess, from there one should go to the holy place Gaṅgāsrotas (the stream of Gaṅgā) lying to the west of Maṅgala, and then to the Phallus, and especially to Surārka.

2. If there is a desire for the fruits of the pilgrimage one should visit these places, according to the rules. Having bathed

one should properly offer the *piṇḍas* (balls of rice offered to the manes while performing *Śrāddha*). Then ample food, along with *Dakṣiṇā* should be given to *Brāhmaṇas*.

3. O dear one, I have thus narrated to you the entire account of the greatness of the holy place; it is auspicious and destroys the mass of sins of *Kali*. If it is recited it destroys the mass of sins.

4. This should not be told to a wicked-minded person. It completely destroys sins. It should be listened to according to the rules spoken in the *Bhaviṣya (Purāna)*.”

CHAPTER SIX

Seven Previous Births of the Deer-faced Lady and King Bhoja

The Lord said :

1. Now I shall speak (again). One should go to the West of (the holy place) *Maṅgala*. There one should see *Siddheśvara*, the giver of all prosperity.

2. Just there is *Cakratīrtha* giving a crore of fruits. (One should go to) *Lokeśvara*, self-originated and formerly (called) *Indreśvara*.

3. O Goddess, seeing it properly (one should) then go to *Yakṣavana*, in the Western region of *Maṅgala* where the Goddess herself dwells.

4. (She is) the illustrious *Yajñeśvarī*, giver of the desired object. Having worshipped her according to proper rules, one should again come to *Vastrāpatha*.

5. Having gone to *Raivataka* mountain one should do the pilgrimage properly. Just there are crores of holy places like *Mrgīkuṇḍa*.

6. O Goddess, on the top of its limit is remembered to be *Sīmāliṅga*, O you of an excellent face, there are ten crores of holy places there.

7. There stay the illustrious Yādavas, who are of the form of intellect in the Kaliyuga. The Liṅga called Śata, Sahasrārbuda remains just there.

8. There is the foot (-print) of Gajendra. Just there are seven water-wells. On that excellent Raivata mountain there are seven ponds.

9. Goddess Ambikā resides there; so also Pradyumna and Sāmba. On the mountain Liṅgākāra there are crores of holy places.

10. Mṛgīkuṇḍa is just there; so also Kālamegha. The great ocean remains there in the form of the guardian of the holy place. Dāmodara is just there; so also Bhava, the Lord of the universe.

Pārvatī spoke :

11-12. O Lord of gods, I heard about the holy places when you were describing them. I heard about (the holy rivers) like Gaṅgā, holy Sarasvatī, the great river Yamunā, Godāvarī and Gomatī, Tāpī and Narmadā, (so also) Sarayū, Svarṇarekhā, and Tamasā, the destroyer of sins.

13. I have heard about all sacred rivers joining the sea. (I have also heard about) forests (giving) salvation; so also divine, wonderful holy places whichever are there.

14. Through your favour I have learnt about cities giving liberation. There are many places of (i.e. sacred to) Brahmā, Viṣṇu, Śiva and others; so also of the Sun, the Moon, and Varuṇa.

15. There are many places of (i.e. sacred to) deities and sages. O Lord, you described to me the holy (place) Prabhāsa.

16. You (also) described to me the holy place, Vastrāpatha, superior to that (i.e. Prabhāsa). Formerly while listening to the account, I did not ask you about the cause (of the greatness of these holy places).

17. Now I have heard everything. I am composed. Tell me the cause. First tell me about the efficacy of the place and of Bhava also.

18. In which region is that holy place ? For what reason did Śiva stay there ? How (is it that) the Self-born Rudra himself stays there ? O Lord, I have great curiosity. So (please) now tell it (to me).

The Lord said :

19. O you of charming face, first listen to the greatness of the holy place Vastrāpatha. Then listen to the greatness of Bhava.

20. In the great holy place Kānyakubja a well known religious king justly ruled his subjects formerly in the *puṇya yuga* (righteous age).

21. His eyes were broad, arms long; he was learned, was an orator, and spoke sweetly. He was full of all (auspicious) signs, and noticed many wonders.

22. Once the keeper of forests, approaching him said : “O Lord, while roaming in the forest now I saw a wonder.

23. “On the mountain, on an uneven part of land, crowded with great many trees I saw a damsel having a deer’s face in the herd of deer.

24. “That young girl jumps like a deer and is always seen at the same place.” Hearing these words the king was pleased, and gave him much wealth,

25. a swift, divine horse, two garments and a golden ornament. (and said to him :) “O chief of the army, now only I shall go with you.

26. “Let ten thousand horses, snares of various kinds, foot-soldiers go everywhere and surround the excellent mountain.

27. “No deer should be killed, and that female deer should be protected. A lady in a female’s garb, becomes a female deer on the surface of the earth.

28-29a. “Harassed by my armies where will that poor one go ?” In front of many hunters an army without arms, following the foot (steps) of the forest-keeper night and day reached the many men and hunters.

29b. Mounted on a horse, mighty king Bhoja, himself went (with the army).

30. The king moving without making the sound of his footsteps, and speaking in the language of signs, himself surrounded the mountain with snares.

31. With the protector of the forest he saw the herd. The female deer was among the male deer. She had a woman's body and a female deer's face. She acted like a girl and ran with male deer.

32. All the heads of the herds, being distressed on smelling the odour of the horses, being agitated and confused, that moment only, ran in (all) the ten directions.

33. That damsel, with the face of a female deer, jumping along with a few deer, fell into a trap (and became) unconscious.

34. She was gently caught along with the deer by the chief of the army. King Bhoja, surrounded by people, saw (that) great wonder.

35. Then a tumult, with a sound indicating great joy, was produced. The king brought the female deer along with the male deer to Kānyakubja.

36. The damsel, clad in divine garments, and adorned with celestial ornaments, seated in a vehicle drawn by men, and surrounded by male deer, entered (the city).

37a. With (the sound of) musical instruments and shouts of Brāhmaṇas, she was taken to the residence of the king.

37b-38. She, being taken at an auspicious time, to the king's residence, was seen on the way by rustics and citizens, talking and wonderstruck.

39. The door-keeper warded off the people with words. The chief of the army, taking the army with him, went home.

40. The king too, going home, bathing and worshipping deities, got that female deer bathed, after applying celestial perfumes and anointing her with ointments.

41. The king, in private, spoke to her whose body was anointed with saffron, who was covered with divine garments, who was properly decorated at proper places with divine ornaments.

42a. In a lonely, unfrequented place the king spoke to the lady with charming eyes:

42b. “Who are you ? Whose daughter are you? For what reason do you (roam with) the male deer?”

43. “Why do you have the body like that of a woman and face like that of female deer? (Please) tell me all this; I have a great curiosity.”

44. Though spoken to like this, she said nothing. Like a dumb person, she did not know (anything); and the charming-eyed lady did not eat (anything).

45. The King (too) did not eat (anything), nor did he care much for his kingdom. He had nothing to do with his wife, nor did he have anything to do with horses, elephants and chariots.

46. That alone is the kingdom, that is the wife, those are the elephants, that alone is profuse wealth, when the mind is tinged with passion for women.

47-48. The king fascinated by her, calling the door-keeper, said to him: “Quickly call the chief priest, the preceptor, Brāhmaṇas, preceptors, so also astrologers, those skilled in spells, physicians and those who are well-versed in Tantrā doctrines.” Thus ordered by the king, the door-keeper himself went (to execute the king’s order).

49. Speedily he came (back), bringing with him best Brāhmaṇas. He informed the king:”O Lord, the Brāhmaṇas have arrived.”

50. “Bring in the preceptor waiting at the door, and (the Brāhmaṇas) interested in my welfare.” Thus ordered by the king, the intelligent one (the door-keeper) did like that.

51. The king having got up (before them), having saluted and honoured them, the diligent one in duty spoke to them, seated on the seats:

52. “This is just a wonder. How is it possible to communicate it ? You yourselves (should) know it from (the ways of) the world or even from science.

53. “How is she born ? Of which act is that (i.e. her birth) the fruit ? In what way will her speech be human ?

54. “How will she herself have human face? All the Brāhmaṇas should again be attentive and having thought over (the phenomenon) fully, should tell (me).”

The Brāhmaṇas said :

55. O Lord, at Kurukṣetra there was the best Brāhmaṇa Sārasvata by name. He, living in perpetual celibacy, and with his senses controlled, practised penance.

56-57. He will tell you everything. He himself had ordered the female deer.

Hearing these words the king went to the Brāhmaṇa Sārasvata, who had, in the morning, bathed in the water of Sarasvatī, and was engaged in meditation. Seeing him, the king went round him, and sat on the ground with folded hands, and senses controlled.

58. Hearing (the sound of) the movement of human steps, and knowing its cause, Sārasvata spoke to the king who was exclusively devoted to him.

Sārasvata said:

59. Welfare to you, O king Bhoja. I have come to know the cause. You have brought that woman with a deer's face from the forest.

60. It is a great wonder that is in your mind. The young damsel commanded by me will tell you everything.

61. O great King, I know her life and (about) what kind of birth she has. It would be a great wonder in the world when it is narrated by herself.

62. Directing like this, he went in a chariot bright like the sun. Just after two days and nights he reached the king's abode.

63. Entering he saw the female deer, when the lotus-eyed woman stood. She recognized Sārasvata, a Brāhmaṇa, who knew piety and was omniscient.

The Female Deer said :

64. This one knows everything – the cause and of what type it is. (He also knows) the present, the future and the past in the three worlds.

65. He knew my death in the former birth. He practised penance in the abode (temple) of Bhava in the great holy place Vastrāpatha.

66. Destroying all sins and producing knowledge carefully, he, freed from old age and death, acually saw Bhava.

67. God Bhava was pleased with him and the reason (for the visit to) the holy place was known. The cause of birth (as female deer) will have to be told by me when directed.

68. When she was thinking like this, the Brāhmaṇa came there. She intent on saluting him, fell down in swoon.

69-70. Due to his (superior) knowledge, he knew the reason. (He said :) “Brāhmaṇas should quickly bring a pitcher full of water, (and) all herbs, sprouts, *dūrvā* (grass), flowers and *akṣatas* (entire unhusked rice washed with water and used as an article for worship), incense, sandal, cowdung, honey and clarified butter.”

71-72. The Brāhmaṇas thus ordered quickly brought (all the articles) by royal order. Having smeared with cowdung a part of the ground, and having placed (i.e. drawn) a Svastika on it having offered oblations to fire, and placing the Vedas in a pitcher, having placed (image of) Indra in that, so also the (images of the) Guardians of the quarters in due order, and having offered (oblations) into the fire, he worshipped the Planets after making an oblation of boiled rice etc. to gods and manes.

73. Pouring water into golden pots, the preceptor himself put the pitchers. Then he bathed (her) at a time, desired by all.

74. She was bathed by him, was purified by the water (used) for bath. The young lady became conscious, and saw everything with her own eyes.

75. She heard (and understood) everything, and knew the acts of her former birth. The preceptor gave her the oblation of the size of a jujube fruit.

76. She ate it with effort. Then she cleansed herself. Then the preceptor himself gave her ears and understanding of human speech.

77-78a. Then that lady having a deer’s face, having given *Dakṣiṇā* to the preceptor, commenced to narrate whatever had happened from her childhood in the former birth.

78b. Having first saluted the preceptor, and then the Brāhmaṇas and Kṣatriyas, the female deer said :

The female deer said:

79. O King, do not be dejected on hearing my account. You were the son of King Kaliṅga who existed in the seventh previous generation.

80. When your father died, your ministers consecrated you. (even though) you were a child. It is said, I was born as the daughter of the king of Vaṅga.

81. I was married to you. My father himself gave me (to you in marriage). O King, Since I was most beautiful among ladies you made me the principal queen.

82. Gradually you became a youth and hurtful and cruel. You were not proficient in the Vedas, and were pitiless.

83. You were greedy, proud, very wrathful , and bereft of good behaviour. Being of a wicked heart you knew not (i.e. did not care for) god, preceptor, Brāhmaṇas.

84. Your subjects were indifferent to you (as) you killed Brāhmaṇas. Your entire country was seized by neighbourhood kings. Taking your entire army (with you) you went to fight.

85. I too accompanied you. A battle took place with (those) kings. Your soldiers lost the battle. They went into the ten directions or perished.

86. You, the king, giving up your duty took to heels. You while (thus) going (away) were harassed by (your) enemies.

87. He, saying, 'I am yours', of a wicked nature, opposing the people, was killed. O best king, taking (with me) your (dead) body, I entered fire.

88-89. One that dies like this has no (other) course, (but) is roasted in hell. If his wife, taking (the dead body of) her husband, enters fire, she rescues him, the worst sinner, till the universal destruction. Having destroyed the sins here (i.e. in this world), he prospers in Heaven.

90. Therefore you were born as a Brāhmaṇa in Mālavaka country; O King, I was born just as his wife, a Brāhmaṇa lady.

91. He was rich with wealth and corn, and had more wealth than required for living. His father died. His mother died. He was brotherless.

92. Though rich with wealth and corn, he moved greedily on the earth. The Brāhmaṇa (i.e. you) was very irascible, and was without Vedic studies.

93. The deceitful one, without bath and prayers, solicits people. I was given to great devotion, and (so) he used to get angry with me.

94. He had no child. He was given to preserving wealth. He did not give (in charity); did not eat; did not offer an oblation to a deity; he (only) protected (money).

95. Due to extreme greed, that Brāhmaṇa did not make offering with sesamum seeds. Even when the month of Kārttika arrived he was without (i.e. did not perform) the worship of Viṣṇu.

96. The Brāhmaṇa did not regularly offer for one month a lamp to a deity. He did not eat vegetable leaf, and stuck continuously to one (kind of) meal.

97. When the month of Bhādrapada arrived, and when it was the dark half (of the month), O best king, he did not perform a Śrāddha at his residence, and remained without a bath or making offerings to the manes.

98. He never thought the day or the fortnight sacred to the head ancestors. This Brāhmaṇa ate at other place (than his house) even when the loss of a lunar day (Kṣayāha) came.

99. When, on a Saṁkrānti day the Sun is in the Capricornus sign he does not offer rice and peas boiled together with a few spices. Nor does he offer sesamum seeds or an excellent garment or a fruit, or a vegetable leaf, a flower, so also fuel.

100. Also he does not at all give the (prescribed) daily measures of food to a cow. (Then) how will he be liberated ? He does not seek Viṣṇu's shelter when the winter solstice has come.

101. On the lunar or solar eclipse the Brāhmaṇa does not offer a cow (to a Brāhmaṇa).

102. One good milch cow, along with a garment, a bell, an ornament, is given along with her calf, gives final emancipation to the giver, and makes his family prosper.

103. He prospers for me, many years as the number of hair on her body. He, as lustrous as the sun, and surrounded by groups of Siddhas dwells in Brahmā's abode.

104. He did not put up a temple, or dug a big or small well or (constructed) a lake or a pool. He does not arrange a just marriage, does not oblige a good person, nor does he construct a house for the good or for a Brāhmaṇa.

105. He always buries his wealth, and does not know the duties to his family. I followed him. How can I deceive my husband ?

106. Being like this, he died. Due to greed for wealth, I avoided dying (after him), O Lord.

107. (My) relatives took all my stock of wealth while I was watching (i.e. under my very nose). O Lord, after a long time, I died in the house of the Brāhmaṇa. ▶

108. O best king, my husband was born as a white serpent in that country. O king, I was born as a Brāhmaṇa's daughter there only.

109. When the eighth year approached (i.e. when I entered the eighth year) I was married to a Brāhmaṇa. O king, the serpent lived in just that house, i.e. my house.

110. Thinking 'This is my wife', my husband, the great serpent, bit me at night. Though dead the serpent was struck with clubs by the Brāhmaṇas.

111. Giving me widowhood both the Brāhmaṇa and the serpent died. My mother and father grieved much and shaved my head.

112. Putting on a white garment and solely devoted to Viṣṇu, and engaged in a monthly fast (I visited) many times whatever holy places I could visit.

113. In Godāvarī, in the Śiva temple, the serpent was born as a crocodile. With my relatives I went to visit Lord Bhīṣmeśvara.

114. When, I, surrounded by all people, entered (the water), the crocodile saw me and recognized: ' This is my dear wife.' O king, the crocodile seized me to take me into (the water).

115. A loud cry of lamentation came up; on all sides people were agitated. Someone struck down the crocodile with the stroke of a lance.

116. I who remained in the mouth of the large fish, died, and was dragged out by people. Burning (my body), throwing the ash into water, the people went home.

117. Due to his murdering a woman he became a hunter, and a fish due to the prowess of the holy place. He secured birth as a human being in the same forest.

118. Those who get death due to fire, water, a serpent, an elephant, a lion, and even a bull, (so also) a big fish, or a tumour go to hell.

119. All those – who commit suicide, destroy an embryo, kill a woman or a Brāhmaṇa, give false testimony, so also those who sell their daughters, who take up a vow falsely,

120. (similarly) he who sells a sacrifice, a Brāhmaṇa who is a drunkard, one who deceives a king, one who steals gold, who gives up the profession of a Brāhmaṇa,

121. he who kills a cow, who deprived one of one's deposit, who violates the boundary of the village (-land)– all these go to hell; so also a woman who deceives her husband.

122. O king, due to the effect of the fish's death I was born as a female Krauñca bird. In the Godāvarī-forest a hunter wanders chasing the deer.

123-124. A Krauñca bird, that was passionate, was gladly eager to rouse passion in me. The wandering hunter saw me and drawing his bow, struck the Krauñca bird, that (afterwards) died; O king, I then fled from that spot. In that Godāvarī-forest, I saw him of such a form.

125. Seeing the shameful deed a sage cursed the hunter: "Since you killed the Krauñca that had not executed the act due to passion, and that was eager to converse with his beloved, you will, therefore, be (born as) a lion."

126. Due to his being modest, the sage became glad. In front of (i.e. to) him the sage said, "My words shall not be false."

127. "For your liberation I shall do favour to you when Jupiter is in the Leo Constellation. On the Raivataka mountain in Surāṣṭra you will be (born as) a lion."

128. "Your liberation is certainly decreed in the great holy place Vastrāpatha." Speaking like this, the sage went to the

deity Bhīmeśvara. Hearing the bad words (i.e. the curse) the hunter in due course died,

129. and the female Krauñca bird, due to her separation from the male Krauñca, went to another forest. She died, and due to (the power of) destiny was born as a female deer on the Raivatāka mountain.

130. She, after having gone to the herd of deer was always agitated by ardent passion. The hunter was born as a lion in the great forest of that mountain.

131. The lion carefully saw the passionate female deer wandering (in the forest). Everyday the lion, so also the female deer, wandered there regularly.

132. The lion also, as destiny would have it, looked upon her as his (possession). But due to his cruel nature the lion set out to seize her.

133. Brahmā Himself has laid down the fickleness of the species of deer. She, of charming eyes, again went to the herd of deer, and sported.

134. On the western part (of the holy place) of Bhava, on the Raivatāka mountain, the chief of the herd of deer, the lion, slowly followed (her). Then the lion jumped upon the top of the herd of deer.

135. The lion, looking at the female deer had nothing to do with the deer. The lion just went to the female deer wherever she went.

136. In the forest when the female took up (greater) speed the lion was angry. The lion too caught (greater) speed and became speedier than the speed of the female deer.

137. When the lion reached the female deer, she took a leap, and fell into the water of the river in front of Bhava.

138. (The female deer speaks:) My body hung; my head was fastened to my braid. The lion fell with (me) and died in the water.

139. O Lord, that my body was shattered in the water of Svāṃṛekhā; my face (however) did not fall (into the river) and remained on the top of tvaksāra (? bamboo ?).

140. This is the account of what Sārasvata saw. Due to the power of the holy place you were born as a lion.

141. This is the seventh birth, the cause of the end of all sins. You were born as a very famous king in the great country Kānyakubja.

142. I was conceived in the womb of a female deer and was born in a human form, (but) my face became like that of the female deer, since it did not fall into the water.

CHAPTER SEVEN

The Greatness of Svarṇarekhā

The king said :

1. How did you, of a human form, turn into the form of a female deer ? Who brought you up in your childhood ? (How did you get) such a form?

The female deer said :

2-3. O Lord, listen. I shall tell you what happened in the Kanyaka forest. O Lord, the sage, Uddālaka by name, having great penance, went, in the morning, into a forest, to pass urine. At the end of his urination a drop of the semen of that Brāhmaṇa fell on the ground.

4. While after having purified himself with care, the sage moved, a female deer came there from a flower-garden on seeing (the drop).

5. She quickly swallowed the semen, (and) the Brāhmaṇa sage himself saw this (phenomenon). (He thought to himself :) 'Since she has swallowed my semen, she will conceive.'

6. (He said to her:) ' In the embryo there will be (conceived) a female of my form and face like you. Goddesses will bring up your daughter with divine liquids.

7. 'Due to some chance she will have knowledge' Thus from Uddālaka only I was born as a deer-faced one, O king, after formerly entering into fire with you.

8-9. Due to that was my chastity in the seventh birth. O best king, I burnt into the funeral fire, that sin, which you, while ruling, committed- (viz.) you died while running away abandoning your duty as a Kṣatriya.

10. If a lady enters fire along with her dead husband, she emancipates her husband, herself and both the families (of herself and of her husband).

11. He who dies while capturing cows, or at the time of the downfall of his country, prospers in the world of Brahmā, after piercing the orb of the Sun.

12. That mortal who observes a fast (for many days), causing religious merit of a thousand sacrifices, goes in a vehicle (to Heaven), accompanied by (Śiva's) attendants, after having shaken off his sins, and is adored by gods.

13. Those who die in the water of Gaṅgā, at Prayāga or Kedāra, at Vastrāpatha or Prabhāsa go to Heaven.

14. Those who die at Dvārāvātī or Kurukṣetra after practising yoga, and utter the letters 'Hari' at the time of death, go to Heaven.

15-16a. Those, O lion among kings, who die after having worshipped Hari on the earth with *darbhas* and sesamum seeds, and having gifted sesamum seeds and five metals (viz. gold, silver, copper, tin and lead) and a milch-cow go to Heaven.

16b-17a. Having produced sons and having established them in the position of (i.e. the position occupied by) the father or grandfather, those who are clean and spotless go to Heaven after death.

17b. (So also) those who are engaged in vows and fasts, whose behaviour is truthful, who are engaged in non-violence, who are calm, go to Heaven.

18. O king, since you left the battlefield and died reproachfully, you had birth in the seven generations with me.

19. At the time of my death I had implored that I should not have a husband other than you. O Lord of kings, at that time an incorporeal speech said from the sky: First you will suffer the fruit of your sins, and then you will go to Heaven.

20. O king, if someone, after going to Vastrāpatha leaves my head into the water of Svam̐arekhā, my face will be human again.

21. I am (really) human-faced; (but) my face is covered with the shadow of sin; (so) it appears like the face of a deer. Therefore, quickly leave it (into the river).

22. Hearing these words, the king looked up at Sārasvata. The people laughed with joy: "Every word of the female deer is true"

23-25a. Speaking like this the best Brāhmaṇa (Sārasvata) said: "O best king, do like this." (Then) ordered like this by the king, the door-keeper went to the forest, making haste to see Bhava at the great holy place Vastrāpatha. (He went to) that place where there was a great mass of marrow on the surface of the water of Svarṇarekhā, transfixed with bamboos in the great forest.

25b-26. Kuśala, Sārasvata's (clever) disciple reported : "Having gone to the holy place Vastrāpatha, I saw a great river in front of Bhava. There (I saw) a head in the mass (of marrow), released into the water."

27. Having bathed and having worshipped well the Lord of the holy place, the door-keeper returned speedily in a chariot bright like the sun, along with the disciple.

28. When the door-keeper came (back), Sārasvata asked her for (i.e. to observe) the Cāndrāyaṇa vow (the vow regulated by the Moon's waxing and waning) only continuously for one month.

29-30. When the vow was over, her face was divine, had fine eyes, looked charming, had long hair, long ears and fine teeth, had conch-like neck, smelt like lotus and had all (auspicious) signs. At the end of the vow the young lady swooned and lost her (faculty of) knowledge.

31. The beautiful lady was not a goddess, not a Gandharvalady, not a demoness, nor a Kinnara, as she became (none of these) due to the superhuman power of the holy place.

32. That king Bhoja married that beautiful lady. That queen became known as 'Mṛgīmukhā'.

33. She did not also know what happened in the palace. The wise king Bhoja made her the chief queen.

The Lord said :

34. (In that holy place was) the best of countries, the best of mountains, the best of the holy places, the best of forests.

35-36a. (The rivers) Gaṅgā, Sarasvatī, Tāpī remained in the water of Svam̐arekhā. All gods Brahmā, Viṣṇu, Sun, Indra and others, Nāgas, Yakṣas, Gandharvas, have settled in this holy place.

36b-37. He, that Bhava, who created the universe – the three worlds with the moveable and the immoveable, and from whom gods like Brahmā came up, dwells here. The three-eyed god is very well known as Bhava, Śiva.

38. Due to Kārttikeya's creation it shines. Bhavānī too dwells here. Therefore, O Goddess, I have not said much about this holy place.

39. If after bathing in its water, a man, after performing Sandhyā (-prayer) gratifying (deities), offers a Śrāddha to the dead ancestors, gives dakṣiṇā (to Brāhmaṇas), sees the (place of) rise of Bhava, is liberated from the worldly (existence).

40. If a man worships Bhava with divine flowers, then sings the text of the hymn 'Śiva, Śiva', he, being praised by the groups of Śiva's attendants, goes, being of the form of Śiva, the excellent god, to Heaven, (being carried by) aeroplanes.

CHAPTER EIGHT

Propitiation of Rudra by Brahmā

King Bhoja said :

1-2. O Lord Sārasvata, I have listened to the excellent (description of the) greatness of the holy place Vastrāpatha and also of the Raivataka mountain, especially of the water of Svam̐arekhā. Now I desire to listen to the creation of the holy place. Please tell it to me.

3. Who is the one that is placed in the midst of Brahmā, Viṣṇu and Śiva? What is this river Svam̐arekhā, destroying all sins?

4. Why have Gods like Brahmā come to this holy place ? How is it that God Nārāyaṇa (i.e. Viṣṇu) has himself come here?

5. (How is it that) abandoning her golden abode, Bhavānī, bringing Kārttikeya with her, stays here along with gods like Indra ?

Sārasvata said :

6. O great king, listen to the full (account). I shall tell you, in detail; by telling it all the sins will end.

7. Formerly at the end of Brahmā's Day, Rudra withdrew this world with the movable and immovable objects. He was honoured by Brahmā and Viṣṇu.

8. All that night the three had become one figure; they remained like that till the end of the Night, and again became separate.

9. The (three) gods, Brahmā, Viṣṇu and Śiva, were full of Rajas (passion), Sattva (goodness) and Tamas (ignorance). Venerable Brahmā brought about the creation; Hari protected it.

10. Rudra withdraws the entire (creation) according to the measure of the period of the world. He first created the revered Dakṣa, the lord of created beings.

11. They all, having made the universe together with the movable and the immovable, the three gods, became separate, and remained in Satyaloka.

12. With their minds full of curiosity, the three having reached the earth, surrounded by gods, climbed the excellent mountain Kailāśa.

13. A dispute arose between Brahmā and Rudra, (both saying :) 'I am the most senior'. Then Mahādeva, (getting) angry, was eager to kill Brahmā.

14. Brahmā was warded off by Viṣṇu, saying, "Dispute is not proper for you. Neither you nor I was there, when this universe with the movable and immovable objects, was not there.

15. "Lord Maheśvara alone lay in the water. When the God was awake willingly, he through curiosity first created you and then me.

16. "Due to his favour the universe was held (by me) in the form of tortoise.

17. "Entry was made into the universe due to Śaṅkara's favour also. The entire creation was fashioned by you and its protection was entrusted to me.

18. "God Śiva is one only, the omnipresent Great Lord.

19. "One seated like one that is indifferent, sees the best from the worldly existence. The status of the grandsire is made in your case due to "Śaṅkara's grace." Hearing the words of Viṣṇu Brahmā propitiated Hara.

20. Maheśvara was then pleased by such Vedic words as 'One without a beginning or an end, 'the God' with many heads', 'the one with great arms.' He said : "O Brahman, ask for the boon that is in your mind."

CHAPTER NINE

The Rise of Bhava

Brahmā said :

1-2. When I created the entire group of the three worlds with the movable and the immovable, I gave up this form and now created Bhava so quickly that by it there would be the greatness of the Grandsire.

Hearing the words of Brahmā Viṣṇu pleased him.

3. He reached the top of the mountain that gave rise to great wonders. (He said to Śiva): "You should not entertain any thought. Do as is told by Brahmā."

4. Saying "All right", God Śiva disappeared there only. Brahmā went to the peak of the mountain situated at the top of the mind (*manalaḥ śirasi sthitām*)?

5-6. The Lord of the created beings, engaged in the recitation of the Veda, performed penance. When the Grandsire uttered (the words of) the Atharva Veda, from his mouth was

created Rudra, of a fearful form and the destroyer of the worldly existence. He had the form of half woman and half man and was of a terrible appearance causing extreme fright.

7. "Divide yourself", saying so, Brahmā vanished through fear. Told like this, He divided himself into two, woman and man.

8. He divided the man-form (first) into ten forms, and again one. These are called the eleven Rudras, the lords of the three worlds.

9-10. Giving names to all (of them) they were appointed to do God's work. Again Īśānī, separating herself from Lord Śaṅkara, attended upon the Grandsire by the order of Mahādeva. Revered Brahmā said to her: "Be the daughter of Dakṣa."

11. She too, by his command appeared from Prajāpati. By Brahmā's command Dakṣa gave that Satī (virtuous girl) to Rudra.

12. Rudra, the holder of the trident, accepted her as his own. Then Brahmā said to him: "O Lord of Satī, bring forth the creation."

Rudra said :

13. I shall not bring forth the creation. You yourself bring it forth. I am fixed as the destroyer.

14. Since I remain as a branchless trunk (of a tree), therefore I am Sthānu.

15. You have to fashion, according to the division based on their qualities, all men that are passionate, good or ignorant.

16. When you have to deal with the ignorant (*tāmasaiḥ*) you become fearful yourself. When you have to deal with the passionate (*rājasaiḥ*) you become passionate. When you have to deal with the good (*sāttvikaiḥ*) you become good.

The Lord (īśvara) said:

17-18. Thus himself ordering Brahmā in acts like creation, Rudra, taking with him that Satī remained on Kailāśa. After a long time Dakṣa went to Hara's abode.

19. Rudra got up and gave him great respect. Dakṣa did not give much value to that hospitality.

20. Then that bright Brāhmaṇa was very much full of grief; and expecting a highly respectable hospitality, went home angry.

21. Once that very dispirited Dakṣa , angrily censured Satī who had come to his house with her husband and reproached her:

22. “(Your husband) has five faces, ten arms and three eyes. He wears braided and matted hair; has a broken moon (on his head); so also he is dark-blue.

23. “He wears skulls, has a spear in his hand, is covered with elephant’s hide. He has no mother, no father, no brother, no relative.

24. “Giving up golden ornaments, he has adorned his neck with serpents’ bones. (Who) will give food to him, who lives on alms?

25. “While moving he sometimes walks in the eastern direction, sometimes in the western one; (His) bull goes in the southern direction,(but) he himself goes in the northern direction.

26. “He moves in a slanting manner, or above or, below. (Sometimes) he does not go at all (but) remains (at one place). Thus strange is your husband’s behaviour, as is not at all noticed in any other (individual).

27. “He is devoid of all (good) qualities, beyond all qualities. He has no affection; he remains like one that is dumb. In the three worlds he is mentioned as omniscient, omnipresent and all together.

28. “Perhaps, he who gives (desired objects) to demons (to daityas, dānavas and rākṣasas), does not know (anything) at all, or does not listen to or see (anything) at all.

29. “He has no father; he has no brother; He, the naked one, mounted on his bull; all alone roams on the surface of the earth.

30. “He has no abode, no wealth, no family. He is without birth and death; he is immutable. He is not at all of a firm mind; and sports in the three worlds.

31. "At times he is in Satyaloka; at times he resides in the nether world; he sleeps on mountain-peaks. Though inauspicious, he is said to be Lord Śiva (i.e. auspicious).

32. "Giving up sandalwood etc. he is always smeared with ashes. (Only) his designation 'Sarvadā' (giver of everything) is true. What else will he give?

33. "Fie upon you ! Fie upon that son-in-law (and you) who love each other ! You are his dear wife. You value him more than your own life.

34. "You have nothing to do with your father, your mother, or your friends ! You are only devoted to your husband. Therefore go (away) from my house.

35. "There are other sons-in-law than your husband. You today only go out of my house to your husband."

36. Having heard these words of him, that goddess, dear to Śiva, condemning her father, Dakṣa, meditating on her Lord Maheśvara,

37. (put on) white garments, bathed in the water and burnt herself. She sought Śiva as her husband in the next birth :

38. "May my father be Himavat; I shall be in the womb of Menā." In the meanwhile Himavat pleased Hara with penance. Actually presenting Himself before Himavat, he spoke (these) words :

39. " I have presented this one as your daughter. I shall marry her. To accomplish the mission of gods you will be the Lord of mountains."

40. God Maheśvara, knowing her to have entered His form, being angry, cursed Dakṣa, after coming to his house:

41. "Giving up this body of a Brāhmaṇa, be (born) in the family of Kṣatriyas. Giving up your status as Svayambhū (self-born), be Prācetas Dakṣa.

42. "You will produce a son on your married daughter." Having cursed (Dakṣa) like this, Mahādeva went to the mountain, Kailāsa.

43. Svayambhuva also became Prācetas Dakṣa after (due) time. Mountain Himālaya, getting Bhavānī as his daughter, was pleased.

44. Menā too, obtaining her as her daughter, looked upon the order of a householder as blessed. Seeing that beautiful-faced one born of her own will,

45-48. Menā, wife of Himavat, said these words to the Lord of Mountains : “O Lord, see this child, with a lotus-like face born for the good of all and auspicious due to penance.” He too, seeing the great goddess resembling a young swan, having braided and matted hair, having four faces, three eyes and very strong desire, having eight hands, broad eyes, having parts of her body like the moon, being very much beyond himself due to her lustre, was afraid. Being motionless, he said to the goddess.

Himavān said :

49. O you goddess of broad eyes, who are you? Tell me. I have a strong doubt.

The goddess said :

50. Know me to be the greatest power resorting to Maheśvara, whom those desirous of liberation look upon as unique, immutable and one (only).

51. I shall give you divine sight. See my divine form.

Speaking this much the Goddess herself gave special power to Himavat.

52-57. (Himavat) saw the Highest Lord, resembling crores of suns, an orb of light, clear, encompassed with the row of thousand flames, resembling hundreds of destructive fires at the end of the world, fearful due to the fangs, exciting, adorned with a mass of matted hair, very calm, of a mild face, full of endless wonders, having signs like the lunar digits, having lustre like that of crores of moons, having a crown, with a mace in his hand, adorned with anklets, having put on a divine chaplet and garments, having smeared the body with divine fragrant substances, holding a conch and a disc, desirable, having three eyes, clad in hide, residing in the Egg (of the universe) and out of it, being external, internal and the highest, full of all power,

bright, (and adorned) with all ornaments, whose lotus-like feet were saluted by Brahmā, Indra, Upendra and best yogins, who reached everything with His hands and feet, and eyes, head and face, and who remained after having occupied everything.

58-62. Seeing the Lord of Nandī, the highest one, i.e. Maheśvara, along with the Goddess, the king, Himālaya Mountain, full of fear and (at the same time) delighted in mind, concentrating himself, remembering Omkāra, praising Him with eight thousand epithets, again saluted him, and spoke with folded hands: “O highest goddess, I am now afraid of your divine form that has come up. So (please) show another (form).” That goddess Pārvatī, thus addressed by that Mountain,

63. having withdrawn that form, showed him another highest form. (It was) like the petal of a blue lotus; it had fragrance like blue lotus.

64. It had two eyes (and) two arms; it was adorned with black hair. The soles of her lotus-like feet were red. Her tender hands were red.

65. It was graceful, large and well-covered. It was bright with a mark on the forehead. It was decorated; all its limbs were charming; it was very pleasing due to ornaments.

66. On its bosom it had a big golden necklace. It had a gentle smile; its beautiful lips were like the *bimba* (a plant bearing bright red gourd - MW) fruit. It was graceful with the sound of the anklets.

67. Its face was pleasing; it was wonderful; it was the abode of glory due to charming eyebrows. Seeing such a form the best Mountain (Himavat), gave up his fear, and with a pleased mind said to the goddess.

Himavān said:

68. Today my life is fruitful. So also my acts are fruitful, since you, the invisible one, (being) pleased have become visible to me. O great goddess, tell me what should be done by me now.

Maheśvarī spoke:

69. By means of meditation and penance you should always worship Śiva. And for some reason or other, I should be given to him (in marriage).

70. Meditate upon him as you have seen him. Śiva is the one God that is the prop of all and that sustains the earth.

Sārasvata said :

71. Having come to Himālaya, Rudra practised penance. In the vicinity of Śiva, Umā remained greatly devoted to him.

72. The Lord was informed that some mission of God, was to be carried out. Hara married Goddess Umā, the ruler of the three worlds.

73. King Prācetas Dakṣa was formerly cursed by Śambhu. Having condemned Him due to former enmity Dakṣa worshipped Hari at Gaṅgādvāra (i.e. Haridvāra).

74. Viṣṇu himself invited all gods for a share in the sacrifice. Prominent sages arrived (there) just with all sages.

75. Seeing the entire group of gods that had come there without Śaṅkara, the Brāhmaṇa sage named Dadhīci said to Prācetas.

Dadhīci said :

76. (All) beginning with Brahmā and ending with goblins obey Rudra's orders. Why do you not now worship Him in the (proper) manner?

Dakṣa said :

77. A share is not assigned to Him in all sacrifices (for Śaṅkara). Hymns are not offered to Śaṅkara with his wife. This is not desired (i.e. not desirable).

78. Laughing at Dakṣa, the great sage (Dadhīci) possessing all (kinds of) knowledge himself said, where all the gods were listening :

79. “You are not worshipping that Rudra, from whom is the origin (of the world) and who is the Lord of the world. He (i.e. Hara) is worshipped (even) by gods.”

Dakṣa said :

80. Hara puts on a string of bones. He is naked. He is the destroyer. He is vicious. He has poison in his throat; has a trident in his hand. He wears skulls. He is encircled by serpents.

81. The Lord, who is the eternal master, is the Creator of the world. He is of a good nature. He, the venerable one, is worshipped in all religious rites.

Dadhīci said :

82. Do you not see this venerable one, the highest lord, of a thousand rays, the only destroyer of all worlds, the Supreme Spirit ?

83. This Rudra is Mahādeva (the great god). He wears braided and matted hair. He is the leader. (This) Hara is Āditya, the revered Sun; has a dark-blue throat, and is of a purple colour.

Dakṣa said :

84. These twelve Ādityas, having a share in the sacrifice, that have come should all be known as the Suns. There is no other Sun.

85. When it was spoken like thus, the sages came with a desire to see (the sacrifice). Saying ‘Very well’ to Dakṣa they helped him.

86. With their minds engrossed in penance, they were there in thousands, hundreds, and in great numbers.

87. All gods like Indra and others, came there for their (sacrificial) portion. They did not see Lord Śiva, except Nārāyaṇa Hari.

88-89. Seeing Rudra to be angry, Brahmā went (away) from His seat. When the Lord had disappeared, Dakṣa surrendered himself to Nārāyaṇa, Hari (i.e. Viṣṇu), the protector of the world; and Dakṣa, being fearless, proceeded with the sacrifice.

90. Fearless Viṣṇu, the protector of those who submit to him, protected (the sacrifice). Revered, fearless, Dadhīca again said to Dakṣa in the sacrifice :

91-92. "Listen, O Dakṣa, there will be the destruction of the sacrifice. O Dakṣa, by worshipping those who do not deserve to be worshipped, and by avoiding (to worship) the deserving, a man acquires great sin. There is no doubt about this. A fearful punishment is inflicted by God when the bad are accepted and the good are insulted.

93. "Severe divine punishment will suddenly fall (on you)." Speaking like this, the Brāhmaṇa-sage cursed the haters of the Lord :

94. "Since you excluded the Highest Lord, all of you, haters of the Lord, will be excluded from the (fold of) three Vedas.

95-96. "Having wrong customs and behaviour, talking through ignorance, you, when the Kali age has arrived, being certainly tormented by those born in Kali (age), having had a severe power of penance, go again to hell. Your Lord Hṛṣīkeśa also will be averse to you."

Sārasvata said:

97. Speaking like this, that Brāhmaṇa-sage, store of penance, ceased (speaking). He mentally went to Rudra, the destroyer of the entire sacrifice.

98. In the meanwhile, Goddess Śiva, going to the great God, Maheśvara, and knowing about Dakṣa's sacrifice, respectfully said to him:

The Goddess said:

99. Dakṣa, my father in the former existence, is performing a sacrifice. Formerly he had blamed you; and I am very much pained. (Please) destroy that sacrifice. I ask for this boon.

Sārasvata said:

100. Maheśvara, the Lord of Gods, thus entreated by the Goddess, at once produced Rudra, with a desire to destroy Dakṣa's sacrifice.

101. He had a thousand heads; he was cruel; he had a thousand eyes and large arms. He had a thousand hands. He was difficult to restrain. He resembled the fire at the end of the age of the world.

102. He had terrible tusks; he was difficult to look at. He, the mighty one, held a conch and a disc. He had a staff in his hand. He made a large sound. He was an archer, having ashes as his decoration.

103. He was known as 'Vīrabhadra', and was accompanied by the god of gods. The moment he was born, he, with folded hands, stood by the Lord of gods.

104. He (Maheśvara) said to him (Vīrabhadra): "Destroy Dakṣa's sacrifice. May you have peace, O Lord of the Gaṇas, condemning me, he is performing a sacrifice at Gaṅgādvāra."

105. Then, like a lion freed from bondage, Vīrabhadra easily uprooted a hair (from his body) to destroy Dakṣa.

106. The intelligent one produced thousands of Gaṇas with that hair. They, who helped him, are well-known as 'Romaja'.

107-108. They had spears, swords, maces in their hands; so also they had staffs and stones in their hands. They, resembling the destructive fire at the end of the world, Rudra, and filling with noise the ten quarters, mounted, along with their wives, bulls. They, very fearful, resorting to the greatest Gaṇa, went to Dakṣa's sacrifice.

109-110. Seeing Dakṣa, surrounded by a thousand divine ladies, (engaged in listening to) the sound of songs sung by divine damsels, and of the sound of lutes and flutes, so also the sound of Vedic discussions, seated with gods and Brāhmaṇa sages, the brave hero, mounted on a bull, smilingly sad to Dakṣa:

111. "We all are not skilled like Śarva of unlimited lustre. We have come here with a desire for (our) shares. Give us the desired (shares).

112. "The share is not to be given to you, but to us' - Say (this); then we, having decided (among ourselves) shall do what is proper."

113. Thus addressed by the Lord of the Gaṇas, gods, led by Prajāpati, said:

Gods said :

114. O Incantations, you do not certainly know the measure of share.

The Incantations said :

115. O gods, you, who would not worship Maheśvara, the king of the sacrifice, are ignorant; your minds are struck with *Tamas* (ignorance).

116. Hara is the Lord of all beings, the body of all gods. He is worshipped in all sacrifices. How is it that Dakṣa would not worship him ?

Gaṇa said :

117. You, proud of your power, have not regarded the Incantations as the authority. Since this is unbearable, I shall today destroy your pride.

118. Speaking like this that best Gaṇa struck down the sacrificial hall. The lordly Gaṇas too, who were very angry uprooted the sacrificial posts and threw them.

119. The chief Gaṇa (and other Gaṇas) all being fearful, seized the sacrificial priest assisting the Udgātr̥, and the sacrificial priest reciting the hymns of the Ṛgveda, and threw them into the stream of Gaṅgā.

120-121. Vīrabhadra with his mind ablaze struck down the hand of Indra holding the Vajra. He, the giver of fearlessness to the wretched souls, and to others, the residents of Heaven, easily uprooted the eyes of Bhaga and struck down Saptāśva (Sun) with a stroke of his fist.

122. The strong, smiling Lord of the Gaṇas easily assailed, with his toe, god Candra.

123. Cutting off the pair of hands of Vahni (Fire-god), and uprooting his tongue, he also struck the heads of sages and even lords of sages with his foot.

124. So also stopping handsome Viṣṇu who had come there with Garuḍa the strong one, stopped him and pierced him.

125. Then Bhadra produced many Garuḍas, stronger than Vainateya (the eagle that was Viṣṇu's vehicle). They fled away.

126. Seeing them the intelligent Garuḍa became intent on fleeing, so also Viṣṇu seated on him, as a cow (flees) on being harassed by a lion.

127. When Garuḍa and Viṣṇu disappeared, the Lotus-born (Brahmā) came there and warded off Vīrabhadra, dear to Śiva.

128. He (i.e. Vīrabhadra) propitiated Him, due to the greatness of the Highest Lord. The gods did not at all notice the invisible Rudra that had come there.

129. The God (Rudra) was recognised by Viṣṇu, Brahmā, and Dadhīci. Brahmā, Dakṣa, and Viṣṇu and other gods praised Him.

130. Especially they praised Goddess Pārvatī, occupying half the body of the Lord (Śiva). Dakṣa, (propitiating) Pārvatī with hymns of praise, saluted her with folded hands.

131. Then the Goddess (Pārvatī), laughing, said to Maheśvara: "You alone are the creator, destroyer and protector of the world.

132. "The revered one should favour Dakṣa and the gods." Then Lord Hara, wearing braided and matted hair, dark in complexion, said to the gods and Prācetas Dakṣa, who had bent before Him :

133. "O all deities, (You may) go. I am pleased with you. In all sacrifices and rites about deities, I should be worshipped first.

134. "O Dakṣa, you too listen to my words. Giving up this worldly desire, be my devotee with efforts.

135. "With my favour you will be Gaṇeśāna at the end of the Kalpa. Till that time, being contented with your duty remain doing it by my order." Saying this he disappeared from Dakṣa, of an unlimited lustre.

136. Dadhīci saw Śiva and entreated him for freedom from the curse. "How will those be freed from the curse given by your order?"

Śiva said :

137. They will be out of the fold of the three Vedas. Those who, on the arrival of Kali age, will recite the Vedas, will go to Heaven.

138. When the Sacred writings composed by Viṣṇu are recited by Brāhmaṇas, they also will go to Heaven with my favour. There is no doubt about this.

139. Those, who cannot recite (the Sacred Texts) due to the effect of the Kali age, should perform the duties of a householder and should worship me.

140. I shall certainly free them from their sins. When the midday is over, I besmeared with ashes, wander for alms.

141. I am a Brāhmaṇa having twisted hair, appearing calm, and with a begging bowl in my hand. That man who gives me alms, goes to Heaven.

142. A man who gives a pair of sandals, an umbrella, a small piece of cloth for covering the privities, or a water-pot to ascetics, is freed from sins. Having granted boons to Dadhīci, he talked with Viṣṇu.

Rudra said :

143. He, who is your friend, is my friend. He, who is your enemy, is my enemy. O Viṣṇu, he who worships you, certainly worships me.

144. He, who extols you, extols me. He who is dear to you, is dear to me. You are there where I am. There is no difference between us.

Viṣṇu said:

145-148. O God, this statement is thus final. It is as it should be. When, formerly, I saw you having half the body of a woman (i.e. Pārvatī), and half of Naṭeśvara, I did not see the lady (i.e. Pārvatī), but saw my own form, having in my hands, the conch, disc and mace, adorned with a garland of wood-flowers, having a mark on my chest, clad in a yellow garment, and adorned with Kaustubha gem. The other half I saw having a trident in

his hand, three eyes, having lunar digits, mass of twisted hair and a skull. I have now reached union as before. I am not seeing this as Gaurī, but am seeing (your form) as before.

The Lord (i.e. Śiva) said:

149. There is no difference between us. We both are of one form. He who knows (this) knows (the truth). He goes to Satyaloka.

150. Saying so he went there (i.e.) to the best Mountain, Kailāsa. To carry out some mission of the gods, Kṛṣṇa (i.e. Viṣṇu) too reached Mandāra.

151. In the meanwhile, the demon-king, Hiraṇyaneśa's son, harassed the three worlds, through Mahādeva's favour.

152-154. He, having secured immortality from Hara (i.e. Śiva) and being blinded by passion did not perceive (things properly). He looks upon the Goddess (Pārvatī) occupying half the body of Hara, possessing a divine form, having beautiful eyes, as his (possession) and solicits Hara for her. Hara too, engaged in some mission, left the mountain Kailāsa, reached Mandara (mountain) to see God Janārdana. Having reflected with each other He left the Goddess at the Mandara mountain.

155. The Goddess surrounded by her attendants stayed in Nārāyaṇa's house. In the meanwhile Gautama was stained by a cow's murder.

156. To purify him, Hara, who had taken up the form of a mendicant reached Gautama's house, and Andhaka (a demon, son of Kaśyapa and Diti, and killed by Śiva) went to Mandara.

157. He, the wicked one, solicited Pārvatī; he fought with Viṣṇu. Being defeated by all the attendants he did not see the Goddess.

158. Kṛṣṇa in the garb of a woman protected Gaurī in the house. Hari, through trickery, produced there a hundred Gaurīs.

159. Excellent ladies of a divine form came up from Viṣṇu's body. Andhaka did not know who was Gaurī (Pārvatī).

160. There was delay. He was deluded by Viṣṇu's trickery. Just then Śiva, after having purified Gautama, arrived there.

161. Gautama was purified just with food (collected as) alms. Rudra, who was angry, then fought with Andhaka.

162. Due to Hara (i.e. Śiva) he had become immortal. He was fastened to a very fearful trident. While (fastened) to the trident, he extolled Śiva. Maheśvara (i.e. Śiva) was pleased with him.

163. He gave him the position of the chief of his attendants till universal destruction. Kṛṣṇa himself gave him Goddess Umā of His own form.

164-165. Other ladies, of the form of Umā that were on the earth, were also sent. He named them all (and said, : “You will be venerable in the world. Those who will worship these, will worship Śivā (i.e. Pārvatī). Those who will worship Śiva, will worship Hara (i.e. Śiva) and Hari (i.e. Viṣṇu).”

166. Taking Umā, Hara, mounted on the bull (Nandī) and worshipped by gods and demons, went to the mountain (Kailāśa). Hari amused himself with Lakṣmī, and when Andhaka was killed gods went to the Lord of gods.

167. Those who listen to the wonderful account of the magnanimous, of holy minds like Brahmā, Īśa (i.e. Śiva) and Nārāyaṇa (i.e. Viṣṇu) are freed from the sins due to the Kali age and saluted by multitudes of the Gaṇas, will go to Heaven.

168. Thus, in the present time, from Hara (residing) on the Kailāsa mountain many boons are received by the demons, evil spirits and goblins.

169. A great fearful demon Tāraka, who was given a boon by Brahmā, had overpowered the entire world. In war, the gods had fled from him.

170. He was to be killed by Mahādeva’s (i.e. Śiva’s) son, Kārttikeya, Umā’s son, born from Rudra’s semen.

171. He was consecrated as the General of the army by all gods like Indra. He too, luckily, struck down (the demon) named Tāraka.

172-173a. The God of gods, the preceptor of the world, seated on the peak of Kailāsa, surrounded by Nandī and others, and accompanied by Skanda, Gaṇapati and Kubera.

173b. Śivā (i.e. Pārvatī) gently spoke to God (Śiva), intent on laughing :

174. “By what mode, O Śaṅkara, will you be pleased ? By means of which gift of (i.e. made by) the mortals, or by which austerities or vow (will you be pleased)?”

175. “O God, by which deed or incantation, by which (kind of) bath, or, O Lord of gods, by which incense will you be pleased ?

176. “O my Lord, by which flower, or, O Śaṅkara, by which leaf, by which eulogy, by which act of daring (will you be pleased)?

177. “By which act of offering of eatables presented to a deity, (or) by which sacrifice will you be pleased ? By which hard work or respectful offering will you be pleased ?

178. “These sixteen questions I have put to you. Speak (out) your verdict.”

Śaṅkara said :

179. O Goddess, you have asked well. I shall tell what is dear to me. This kind of Śiva’s worship is done at the advice of the preceptor.

180. O Goddess, granting fearlessness to all beings is dear to me. Avoiding (contact with) other’s wife is said to be real penance.

181. Regulation is dear to me, O Goddess; act (liked by me) is amusing people. I have accepted this formula ‘Om, salutation to Śiva’.

182. O Goddess, he, who is free from all sins, is dear to me. Bath would be the giving up of (all) sins. The incense of *guggula* is dear to me.

183. The flower of Dhatturaka is dear to me; so also the Bilva-leaf (is dear to me). (I like) the eulogy ‘Śiva, Śivāya’ (is dear to me). (I like) daring in fighting.

184. I present myself before him who is not afraid. The ‘hum’ sound produced by cows is a dear offering to me.

185. O Goddess, by an offering made with a full ladle I am highly pleased. Attendance upon ascetics and those who practise penance is the hard work dear to me.

186. O dear great Goddess, a respectful offering made to the Sun in the morning, noon and evening also, is dear to me.

187. What is the use of (giving) gifts, austerities or sacrifices without devotion ? Compassion, truth, tenderness, non-stealing, absence of hypocrisy and of wickedness (are most important). O Goddess, whatever little is given with devotion is dear to me.

188. While (Śaṅkara) was thus telling (the answers) to subtle questions as they came up, Viṣṇu himself, along with the gods Brahmā and others, came there.

Viṣṇu said :

189. I cannot fulfil (the boons). You give many boons to demons, evil spirits etc., O great God. ,

190. They later change, and with difficulty are killed by me, O God, with a leaf, just with a leaf. By (uttering the syllable) *Om*, or by reciting the hymn *Śivena* (ca. *Śivāya* ca... etc), a man is liberated. Who (then) would be devoted to Śiva ?

191. Gods like Indra and others are satisfied with sacrifices Brāhmaṇas do not perform sacrifices (since) you are pleased (even) with giving alms.

Rudra said :

192. I have nothing to do with Indra and others. What will Brahmā do to me ? Now you have somehow to protect the subjects.

193. It is my nature ? How would I be able to give it up ? You, Brahmā have appointed me to do the work of (giving) boons.

194. What is lost in leaving the Goddess before you ? Giving up the image and being all alone, I shall wander.

195. Speaking like this that Śiva vanished just there. When that Śiva had gone, there was a great agitation.

196. Umā said to Moon and others, so also to the attendants of Viṣṇu: "Now what am I to do with you who are without Śiva ?"

197. In the meanwhile other gods also came there; so also sages, Siddhas and Nārada and Parvata.

198. Rivers Gaṅgā, Sarasvatī, (so also) Nāgas, Yakṣas came there. Brahmā and others after having thought (said): “How will this take place?”

Viṣṇu said:

199. Let us together go where God Śiva has gone. By Śiva’s command, let the people go to Heaven with a little effort (only).

200. Let men go to Satyaloka; let gods go to the earth. May Śiva grant boons to the evil spirits, goblins, demons.

201. I should torment those who violate their duties. When Śiva is pleased, I would make arrangement for who go to Heaven.

202. Let those men who perform duties other than those enjoined by the three Vedas, go to hell till universal destruction.

203-204. When Śiva became invisible, he entered a mountain-forest; resorting to the centre of the mountains; giving up the elephant-hide, and His form, Maheśvara (i.e. Śiva) and piercing the earth, he became (one) of the form of a post.

205. Since Hara is self-born, he is Hara himself (alone). In the meanwhile all the gods did not see Maheśvara, remaining beyond knowledge and ingenuity, and remaining beyond divine thought.

206. When gods being perplexed fell, (when) the sun, the wind, the sky, the water and the earth remained in their own places, they praised the great Lord of Umā and of the gods:

207. “Our position should be said to be as genuine as the behaviour (of beings) in Heaven, on the earth, in the lower parts, among gods, mortals, reptiles, the gross and the subtle.”

208. Then the gods, making Gauṛī their leader, moved on. So also Nandin, Bhadra and all gods like Indra (moved on).

209. The Goddess (Umā) herself, along with Skanda, mounted upon a lion and moved on. Viṣṇu, the eternal One, mounted on Garuḍa and went.

210. Brahmā, mounted on the Swan, followed them. The Lord of gods (Indra) himself, mounting upon Airāvata, went (with them).

211. (The rivers) Gaṅgā, divine Sarasvatī, the great river Yamunā, so also all the deities, moved on. All Nāgas, Yakṣas with Kinnaras also (went on).

212. In short, all went there where stood Mahādeva (i.e. Śiva). Goddess Ambā, going up the peak of a mountain, settled (there).

213. Leaving Garuḍa, Viṣṇu remained on the Raivatāka mountain. The Goddess then extolled (Śiva); (gods) well-restrained sang a song (in praise of Śiva).

214. That mountain trampled by the feet of Airāvata, did not move. Piercing the surface of the earth, the King of Nāgas came there.

215-216. All rivers like Gaṅgā, came through the same hole. When Brahmā, Viṣṇu (and other) gods praised (Śiva) on all sides, the venerable God Hara (i.e. Śiva) manifested this form.

217. Then all gods were delighted. Ambā was delighted, and the Gaṇas also (were delighted), delighted by the words of the Goddess, "O Lord, let us go to Kailāsa".

The Lord said :

218. If all gods, so also rivers like Gaṅgā are pleased, let Viṣṇu reside on the Raivatāka mountain and Ambā here only.

219. (The rivers) Sarasvatī, Yamunā, Revā are settled in this (region). The river Svarnarekhā is so called (because her water) looks like gold.

220. Let this holy place be called Vastrāpatha, and let God Bhava stay here. I have declared this holy place giving enjoyment and (final) liberation. A man or a woman who bathes here is freed from all sins.

221. Speaking like this, God Śiva, relinquishing a small part on Bhava went to mountain Kailāsa when all gods were looking on.

222. Hearing the word 'Ambā' from Skanda's mouth, the Goddess herself, leaving a small part on the mountain, mounted the bull (Nandī) and went with the God (Śiva).

223. Nārāyaṇa (i.e. Viṣṇu) himself stayed on the charming Raivatāka mountain. Viṣṇu has always stayed on the mountain at the beginning of a *Kalpa* or a *Yuga*.

224. The God (Viṣṇu), having lived there for many *yugas* and having destroyed the demons, rejoiced on the Raivataka mountain till universal deluge.

225. In the form of Narasimha he killed Hiraṇyakaśipu. Having killed him he left and on that occasion liberated Narasimha.

226. In the form of the great Boar, he struck down Hiranyākṣa. Just leaving it (there) only, the Lord of gods remained on the Raivataka mountain.

227. He, making Pṛthu the king, to carry out the mission of gods, remained, being worshipped by gods, on the Raivataka mountain.

228. Having come here, Pṛthu first put round his neck the rosary of beads. Pṛthu, on his own, fixed the name of the Lord of gods as 'Dāmodara'.

229. The excellent God Bhava (i.e. Śiva) remained in (the holy place) Vastrāpatha, and Dāmodara got well-settled on Raivataka. Goddess Ambā remained on the top of the mountain; and all other gods settled around (them).

230. The Lords of the best holy place, the protectors (of the holy place) were left by the God near Bhava. Those men, who see the best God called Bhava, are liberated; they go to Heaven from the earth.

231. O King, I have told you about the origin of the holy place Vastrāpatha and of Bhava. What else do you want to hear ?

232. He who listens to and recites fully the tale, being free from all sins, prospers in Heaven.

233. One who kills a Brāhmaṇa, who is a drunkard, who is a killer of an embryo, who has violated his teacher's wife, is freed from all sins when he has bathed in the water of Svarṇarekhā.

234. The worms, moths etc. that die in the water of Svarṇarekhā, being free from all sins, go to (Heaven) the abode of gods.

235. He who, bathing in the Svarṇarekhā (river), performs a Śrāddha and worships, Bhava at Vastrāpatha, goes to Brahmaloaka.

CHAPTER TEN

Sārasvata's Advice to King Bhoja

Pārvatī said :

1. Oh ! The glory of the holy place, and of the mountain Raivataka, of Bhava, the God of gods and so also of Vastrāpatha!

2. The (rivers) Gaṅgā, Sarasvatī, so also Gomatī, and the river Narmadā – all exist in the water of Svarṇarekhā; so also Brahmā with Indra (resides there).

3-4. The residence of the chief gods like Brahmā, Indra, Viṣṇu and also of Śaṅkara is there till the end of the Day of Brahmā.

5. O Maheśvara, O Lord, tell (me) what King Bhojarāja did on getting the female deer and what Sage Sārasvata did.

The Lord said:

6. She was the best of all women in respect of qualities like beauty, generosity. She was always delighted, calm and always did auspicious things.

7. She enhanced her relation among women as mother, sister, friend, daughter, and among men she established her relation as father, brother, preceptor, son.

8. Having got such a virtuous wife, the king was delighted. Praising Sage Sārasvata, the king spoke (these) words.

The King said:

9. O Lord, by your celibacy and penance you have pleased Brahmā, Viṣṇu, Hara, Sūrya, Indra, Agni and the group of Maruts.

10. You are my highest deity. You are my father, mother, preceptor and master. You have actually narrated my other (i.e. previous) birth.

11. The great Raivataka mountain is well known in Surāṣṭra country. Bhava is known as self-born in the holy place Vastrāpatha.

12. On the top of the mountain Ujjayanta Gaurī, Skanda, and the chiefs of the (attendants) Gaṇas, have all, cherishing Bhava, stayed till the Day of Brahmā.

13. Vāmana, having founded a city for (i.e. in honour of) Śiva, Siddheśvara, having conquered and bound Bali himself remains at Raivataka.

14. Perhaps all this wonder is seen by the living by undertaking pilgrimage to the sacred place. Hari is at Vastrāpatha.

15. Abandoning my kingdom, dear sons, foot-soldiers, horses, chariots, elephants, putting the son on the throne I should certainly go.

16. Through your favour I have heard everything. If I go on the pilgrimage I shall see Bhava, Hari at Vastrāpatha.

17. Having gone beyond the world of the Sun, of Soma (i.e. the Moon), of Indra, Viṣṇu's city, the world of Brahmā, I shall go to the abode of Śiva.

18. The sage, hearing the various words of the king, was horripilated. Desiring to know everything about the king, the sage warded off the king.

Sārasvata said :

19. O king, even in the house there are chief gods like Śiva, Viṣṇu, water, Darbhas, sesamum seeds. O King, you should restrain your mind from seeing the interior of many countries.

CHAPTER ELEVEN

Pilgrimage to Vastrāpatha

1. King Bhoja, hearing the words of Brāhmaṇa Sārasvata, and with his face turned pale, grasping (the Brāhmaṇa's) feet said (these) words:

The King said :

2. O sage, do not speak like this. I shall certainly go. Tell me how the pilgrimage, giving religious merit to men, would be undertaken.

3. Tell me in brief: What should be taken; what should be left; what should be given; what is not given. (So also tell me about) the fast at the holy place; bath; the order of the rites like Sandhyā (the morning, noon, evening prayers); the worship; sleep; the muttering of prayers at night.

Sārasvata said :

4. O King, if you are going to the Raiyataka mountain in the Suraṣṭra country, I shall tell you the procedure of the pilgrimage. Listen with a concentrated mind.

5-6. Taking the strength of Bṛhaspati, having very well gratified Sūrya, having screened everything on the left and at the back, having properly examined the day, having known the rising of the Moon from a powerful sign of the Zodiac under which one is born, finding an auspicious omen, kings should start (for the pilgrimage).

7. One should always go to a holy place. All months are auspicious. All lunar days are excellent for a bath, for charity or worship (of the deity).

8. The times on the eighth, fourteenth, end of the month, Full-Moon day, on a Saṁkrānti day (i.e. the day of the passage of the Sun or any planetary body from one Zodiacal sign into another), or a day of eclipse are good for Bhava's worship.

9. Leaving the Kailāśa mountain and accompanied by the Goddess (Pārvatī) and (other) gods, Bhava presented Himself after piercing the earth on the fifteenth of Vaiśākha.

10. On the same day the Goddess, the river Svarṇarekhā, the destroyer of all sins, resorting to the path of (i.e. made by) Vāsuki came up from the bottom.

11. The great mountain Ujjayanta, trampled over by the feet of Airāvata, exuded variously pure water, rising from the elephants' feet.

12. All gods led by Brahmā, rivers led by Gaṅgā, came together due to their devotion to Bhava at the great holy place Vastrāpatha.

13-15. O King, listen to the measure of (the holy place) Vastrāpatha. The excellent garment of Hara, when he was leaving (the place) fell on the earth. The holy place, just recollected by gods, was made (i.e. named) Vastrāpatha by gods. River Bhadrā (Gaṅgā) in the north (flows) for two *yojanas* in the east. In south is Bali's place, (the mountain) Ujjayanta near the river. In the west, there is the confluence of two rivers, (not far) from the city of Vāmana.

16. This is the holy place (called) Vastrāpatha, which gives enjoyment and liberation. The expanse of the holy place should be known to be four *yojanas*.

17. (If) on the fifteenth (i.e. the Full-Moon) day of Vaiśākha Bhava is worshipped with devotion (by a person), he dwells in the world of Śiva for Brahmā's Day.

18-19. Therefore, O King, when spring comes, go (to Vastrāpatha). Observing restrictions, being pure, having bathed, having controlled the senses, giving up elephants, horses and chariots, a man who goes (to Vastrāpatha), goes to Śiva's abode in an aeroplane.

20-21. He, who, eating once (only) at night, so also without requesting (anyone for food), by eating food obtained as alms, (or subsisting) on water, or eating fruits, observing fast, (performing) religious penance, eating vegetarian food goes (to Śiva-temple), goes, being fanned by groups of beautiful ladies, along with attendants, to Heaven.

22-23. On the way, if he goes without being soiled by dust, (so also) without smearing the feet with perfumes, observing silence, with his body emaciated, with a stick in his hand, having conquered his senses, tormented by cold, heat (of the sun), water, engrossed in the recollection of Śiva, (on a pilgrimage) he goes (to the highest position) by breaking the orb of the Sun.

24. In this way he takes to the Śiva abode, permanently, his (dead) ancestors, seven on the father's side and seven on the mother's side, even though they are in Hell.

25-29. When a man, covered with a deer-hide, goes rolling, measuring the number of divisions of land with a staff, in a forest or in an uninhabited land, tormented by thirst within, making Śaṅkara his refuge, making his mind steady, he obtains the earth with seven islands and clad with the oceans; (and) giving it away in many sacrifices, he, of a divine body, having Hara's form, seated in an aeroplane with seven stories, gradually observing the earth (below), in a manner in which auspicious ornaments are put on (the body), receiving the touch of the arms and stout breasts of fawn-eyed ladies would go to Satyaloka with his mind diverted by songs and music.

30-31. A man who, resorting to the strength of his arms or tying his feet, abandoning illusion, silently and slowly goes to the temple of Śiva, is delivered (from this mortal world), though he is a killer of Brāhmaṇa, or a drunkard or a thief, or one who has violated his preceptor's wife, or an ungrateful person; and on death he would obtain final beatitude.

32-35. Obtaining auspicious sanctification, a man wanders on the surface of the earth to see many holy places and sanctuaries. If, at a holy place, on an auspicious spot, a man stays, cutting off the bond of the worldly existence, giving the gift of fearlessness, muttering 'Śiva, Śiva', engrossed in remembering Śiva at a lonely, deserted place, (then), O King, people go to him to pay him respectful obeisance.

36. All deities come (to him) to observe his mark, (and discuss among themselves): When should this best man be taken (to Heaven) by a fleet of aeroplanes ?

37. When at the (due) time (of death), he dies, and his dead body is carried by men on their shoulders, he (being thus) carried, is observed by divine ladies maddened with lust.

38. He, Śiva's devotee, having the form of Śiva, and being worshipped by the Lord of gods, Sūrya, Agni, Kubera, Rudra, quickly leaving the worlds of gods etc. resides in Śiva's abode.

CHAPTER TWELVE

Pilgrimage: How It Is to Be Done

Sārasvata said :

1-3. He, who carries water of Gaṅgā, honey and clarified butter, saffron, fragrant aloewood, sandal, *guggula*, *bilva*-leaves, *baka*-flower, who goes on foot, who has purified his body, who, having put the burden on his shoulders, who, having bathed at the holy place, who, after seeing the dear Viṣṇu, Brahmā, Śaṅkara, would make offerings (to the deities) is freed from all bonds of (i.e. due to) acts. That man becomes a (divine) attendant (Gaṇa) till the universal deluge.

4-8. If a man, along with his wife, friends, sons, brothers or with his relatives goes to a holy place and having thought about the deity, having fashioned an auspicious image of the deity, places it properly in a chariot, and having worshipped it with sandal, aloewood, camphor, and saffron, with various flowers, incense, lamp etc., goes, accompanied variously by songs, dances, musical instruments, laughters, dancing, and, O King, giving land, gold, cows, water, food, garments, grass, fuel, agreeable words, he, with his hands held by divine ladies, enjoys, after reaching paradise, beautiful pleasures, as long as the moon and stars (shine in the sky).

9. If a man, moving in a holy place, dies of diseases, without seeing the deity, he would obtain the fruit of having seen the deity.

10-11. Having thought over the various defects of the worldly existence, having been free from the bonds of his wife, sons, friends, having realised that the body is bound by main (vices) if he visits all holy places, O King, he, having burnt all sins (committed) from his birth and in other (i.e. previous) births, sees the bright, omnipresent, ancient source of Bhava, and is liberated.

12. At the holy place the words of a Brāhmaṇa should be accepted as authority. A man (visiting a holy place) should offer the (morning, noon and evening) prayer and worship etc. He should offer sesamum-seeds, food fit for an oblation; (such) acts done with faith (are the giver of religious merit).

13. (He should offer) auspicious leaves of *Agastya*, *Bhṛṅgarāja*, a flower with a hundred petals, camphor, aloewood, sandal, saffron, *Tulasi*-leaf.

14. (He should offer) fruits with sesamum and *Darbhas* with water, on grounds shining with lamps, balls of the size of *Bilva*-fruits.

15a. (All this) offered at a holy place by the mortals, multiplies indefinitely.

15b-17a. At the time of the Sun's passage from one solstice to another, at an equinoctial point, on *Samkrānti* (i.e. on the day of the Sun's passage from one Zodiacal sign into another), on eclipse-days, at the end of a month, in the second half of a month, on the day of the death of father or mother, at the time of the solar eclipse, on the thirteenth day of a month, when wealth is obtained, the best *Brāhmaṇa* should perform a *Śrāddha* at his house for paying off the debt of his dead ancestors.

17b. *Śrāddha* performed in (i.e. on the bank of) a river meeting the ocean is hundred times more effective.

18-19. O King, if a man performs *Śrāddha* at *Prabhāsa*, *Puṣkara*, in (i.e. on the bank of) *Gaṅgā*, at *Piṇḍatāraka* in *Prayāga*, in (i.e. on the bank of the river) *Gomatī* facing *Bhava* and *Dāmodara*, or at a holy place like (the bank of rivers like) *Narmadā*, being free from all sins, attains beatitude.

20. Getting good progeny, enjoying excellent pleasures, he, getting into a divine aeroplane, ultimately goes to Heaven.

21. One should perform *Vṛddhiśrāddha* (i.e. an offering made to the Manes on prosperous occasions like the birth of a son), at the sacrifices performed at the birth of a child, at the time of a marriage, performing a sacrifice, at the time of the installation of (the image of) a deity.

22. All deities are gratified, all dead ancestors are satisfied, everything auspicious takes place in the house of him who performs *Vṛddhiśrāddha*.

23-26. O best king, if a man lives in his house avoiding such faults as desire of sensual enjoyments, anger, greed, infatuation, drinking liquor, intoxication, deceit, jealousy, calumny, imprudence, doubt, ego, random act, fickleness, unsteadiness,

too much exertion, want of exertion, error, deceit, rash act, laziness, procrastination, enjoying another's wife, eating less, fasting, lamentation, theft, he is the ornament of that land, the country and the city.

27. He is rich, learned and well-born. He alone is the best man. To him accrues (the religious merit of) bathing at all holy places.

28. Then the fruit of (staying at) a holy place is well produced in the case of him who has given up (i.e. who is free from) defects. A bath, prayer (at three times in a day), muttering of prayers, a sacrifice, pleasing manes, gods and sages, a *Śrāddha*, worship of the deities becomes (fruitful) in his case.

29-32. If a man (even) once visits any of the holy places on the earth like Prayāga, Kurukṣetra, (the bank of) Sarasvatī, (the coast of) an ocean, Gaṅgā, abode of Rudra, hermitage of Nara and Nārāyaṇa, Prabhāsa, Puṣkara, Kṛṣṇa, (the bank of) Gomatī, Piṇḍatāraka, Vastrāpatha, the holy mountain, Dāmodara, Bhīmeśvara, on the bank of Narmadā, place of Skanda, and Rāmeśvara and Mahākāla at Ujjayinī, (Śiva) at Vārāṇasī, any holy place on the earth, (bank of) Kālindī, Mathurā, he, (even) guilty of sins like the murder of a Brāhmaṇa, is freed.

33-35. O King, those – even a worm, a moth, a bird, or even a pig, a donkey, a camel, an elephant, a horse, a deer, a lion, or reptiles – who, knowingly or unknowingly die at (any one of) those places, all those, meritorious ones, having enjoyed great happiness in Heaven, are born among human beings of the four castes due to the bondage of their acts; and quickly casting off the bondage of acts, they are finally delivered.

36-37. After enjoying pleasures in Heaven due to death at a holy place, they having come to Bhārata Khaṇḍa, the land of their acts and very prosperous, full of many wonders, and adorned with many mountains, are delighted. (In Bhārata) all rivers like Gaṅgā have met the oceans.

38. (In it) there are many holy places, by remembering which all the sins are destroyed.

39. Many roads leading to the Nether world (are seen). So also is seen the path to Heaven. The Sun is seen in the sky. Hara is seen in the heart.

40. The triad of the worlds is seen by means of meditation, contemplation, penance, speech, and by means of the words of the preceptors. The triad of the worlds is seen by means of truth and boldness only.

41. Those men, who do not see the world by means of the Vedas, Smṛtis and Purāṇas, so also the Nether world and the Heaven, are duped here.

42. So also are duped those who are lustful and stupid. The body of excellent ladies is of another kind; and they think it to be different.

43. Attached to their birth places the creatures are reborn. Again falling off from the path of deliverance they are born in the species of beasts.

44. They (not) of pure conscience, who having received (ample) wealth do not worship and offer (even) a cowrie to the chief Brāhmaṇa are mean men, ill-fated, and are (as good as) dead.

45a. Similar are persons, who in spite of getting a strong, unaging body, and youth, do not go to Gaṅgā etc.

46. How is the man who does not have (with him, his) mother, father, son, relative, wife, sister, daughter, and goes (all) alone (on a pilgrimage) not pained ! The fool does not know Maheśvara. Those mean men who after bathing do not see Hara, the great Lord, are carried off by fate.

CHAPTER THIRTEEN

The Importance of Śrāddha Dāna

Sārasvata said:

1-2. Having cut off (the effects of) auspicious or inauspicious acts, one should then desire happy deliverance. If it is not possible to do this good act, one should bathe after waking up and worship Viṣṇu and Śiva; one should speak the truth, do whatever is beneficial, give in charity according to one's capacity.

3. One should avoid scandal and timidity; so also other's wife; one should avoid taking away (others') gold, land, wealth of a Brāhmaṇa, of a deity.

4. One should not mentally talk (i.e. think) unpleasant things about a Brāhmaṇa, a woman, a king, a child, an old person, an ascetic; so also about one's father, mother and teacher.

5-8. (One should have) the knowledge of place and time and should discriminate between the worthy and the unworthy; one should not talk about (other) mens' darkness (i.e. defect); householders should give butter-milk, fire, wealth, sour gruel, medicine, vegetables to the suppliants. On the eleventh day, the fifteenth day, the fourteenth day, the eighth day (of a fortnight), on the New-Moon day, on the day of any great calamity, on a Śamkrānti day, so also on the day of an eclipse, on the day of a particular position of the Sun and the Moon considered to be inauspicious and malignant, on the day of the death of one's father or mother, so also on a day when the Yuga had started, on a day when the age of Manu set in, a great festival should be observed in the house, or one should go to a holy place, as this is hundredfold more effective (than staying at one's residence).

9. The sense-organs should be controlled, one should avoid liquor, gambling. A householder should carefully avoid dispute, march, war.

10. If a bath, giving (gifts), muttering of prayers, sacrifice, worship of deities and of Brāhmaṇa are properly done, all of them become inexhaustible.

11. At least one cow, adorned with garments and ornaments, yielding milk, having a calf, young, designed for the chief of Brāhmaṇas, should be given (to a Brāhmaṇa).

12. After reaching Bhārata Khaṇḍa, securing the best (i.e. human) birth, a man who gives a cow is blessed. Piercing the sun's orb, accompanied by cows etc. he goes in an aeroplane (to Heaven).

13. A mean sinner, who, having committed sins in seven births, gives a cow, is freed from all sins.

14. When, he, being bound by (Yama's) servants is taken along Yama's path, Nandā (the divine cow) comes there and looks upon him as her own son.

15. Overpowering them, standing away, just by her 'hum' sound, and taking (with her) the giver of the cow she goes to Śiva's abode.

16-18. Dharma (moral merit) is said to be a bull. One who is liberated by it is really liberated. (If) among the cows a man makes offerings to all his dead ancestors, or to Hara or Hari, he gets residence in the city of the Sun or Brahmā on the Day of Brahmā. By giving a bull capable of drawing a plough to a Brāhmaṇa on the days of the four changes of the moon (viz. 2nd, 8th, 14th *tithis* & Full Moon), he, mounted on that bull, goes to the world of cows, viz., the proximity of Śiva.

19. By giving a horse with a covering or a bit of a bridle, he enjoys, due to the power of the lordly horse, for a Day of Brahmā.

20. Due to the gift of a lordly elephant, he is taken to Indra's garden by that elephant. He becomes the king of the earth.

21. By giving a house with furniture to a Brāhmaṇa householder, he gets a divine aeroplane fulfilling all desires in Indra's garden.

22. Gold is great wealth on the earth; Gods are delighted if it is given. As long as he roams here the Sun also gives him a shining aeroplane.

23. Silver is very dear to the dead ancestors. By giving it a man becomes pure. As long as the (Seven) Sages are fixed on Dhruva (the Polar Star) he resides in the world of Soma.

24. If he gives betel-leaf, jewels with sandalwood, camphor, (so also) flowers and garments, he happily goes to the Moon with groups of gods.

25-26. He, who would, give buttermilk, water, oil, clarified butter, milk, sugarcane juice, with candy, dates, bunches of grapes and figs, Darbhas, grains (whole used as article of worship), clay, cowdung, Dūrvā grass, sacred threads, sesamum seeds, hide, Arka plant, is known for a long time in Heaven.

27. If from one's food that is ready, one-fourth is given as an offering, the giver, one giving it certainly goes to Dhruva's place.

28. If, according to the measure of one's food, daily measure of food is everyday given to cows, a man (who gives it) goes to the abode of gods.

29. By giving alms everyday, a householder washes off the sins committed with (the use of) a wooden mortar, a muller, a fire-place, a broom.

30. The alms may be of the size of a morsel; (but) if it is given everyday, (then) that is (indeed) a home; any other house appears like a cremation ground.

31. By giving pitchers with water, ready (cooked) food, an umbrella, shoes, a water-pot used by ascetics, a ring, garments a man goes to the abode of gods.

32. O King, by giving a vehicle to one who is tired, water to a thirsty man, food to a hungry man, one goes, being praised by divine ladies, to Heaven in an aeroplane.

33. A meal covered with ghee should always be given according to one's capacity. Since the (five) vital airs are made of it, therefore beings are nourished (by it).

34. In the world the suffering due to hunger is great. Food is supposed to be the medicine against it. By that he gets peace. Therefore excellent food should be given.

35-37. A man should always give food, garments, fruits, water, butter milk, vegetables, clarified butter, honey, leaves, flowers; so also shoes, a patched garment, a stick, a water-pot used by ascetics, an umbrella, a pot, a vow, learning, a rosary worship of deities, his daughter, sacred threads worn by the first three classes of Hindus, seeds, medicines, houses, crop, field, sacrificial utensils, a cloth thrown over the back and knees used by ascetics during abstract meditation, wooden shoes, hide of black antelope, knowledge, (tell) a tale for religious instruction.

38. And this should be given regularly. Due to that great credit would be (accomplished). Having destroyed all (his) sins the giver goes to Śiva's abode.

39. At a *śrāddha* (a funeral rite performed in honour of the departed spirits of dead relatives) having invited Brāhmaṇas who belong to a good family, who have mastered the Vedas, who do not get angry, who are habituated to taking bath

everyday, who are exclusively devoted to the practices of their country, who are free from desires, who are not greedy, who are free from any disease, who are not village-priests, should be invited on the previous day, and the presentation of the obsequial rice-balls should be done in front of them.

40. Śrāddha offered by one who has no faith, is as good as not performed, even though it is performed.

41. Therefore Śrāddha should be performed by those, free from anger, who have faith.

42-43. One living in the forest, a celibate, a traveller, one visiting holy places, should be honoured at a Śrāddha with the thought 'A guest is all gods'.

44. Householders should always honour ascetics according to their capacity.

45. O best king, now I shall tell the mode of pilgrimage.

CHAPTER FOURTEEN

The Birth of Someśvara

Sārasvata said :

1-2a. Formerly revered sage Vasiṣṭha tormented by the grief (of the loss) of his son came to a small city in the great holy place Vastrāpatha on the bank of the river Svarṇarekhā to practise penance.

2b-3. Having bathed in the river in the north-east corner and having meditated upon God Śiva, when he thought with his mind, Rudra, having three eyes, came there and said: "O great sage, I am pleased with you. Tell me what I should do".

Vasiṣṭha said :

4. If, O Mahādeva, you are pleased (with me) then I should be given a boon now. You should stay here as long as the Moon and the Stars exist (in the sky).

5. O God, you should always destroy the sin of those sinners who bathe here.

6. O Lord of Gods, take those people, who have committed sins (but) worship Śiva, to Śiva's abode in aeroplanes.

Sārasvata said :

7. Saying "Let it be so" God Śiva, vanished. The very powerful Narasimha, having killed Hiraṇyakaśipu, gave the three worlds to Indra and himself went to Kālarudra.

8. Bali was born in his family, and he was very powerful. The very strong Bali brought the world under one umbrella. The earth had crops growing exuberantly, was well-watered, and had (ample) crops.

9. The flowers were fragrant; the fruits were juicy; trees bore fruits (even) from the trunks; honey (was found) in every food.

10. All Brāhmaṇas had mastered (all) the four Vedas; Kṣatriyas were proficient in fighting; Vaiśyas were intent on serving the cows; Śūdras were engaged in serving (other castes).

11. Nations were free from calamities of the season (and other) diseases; all people in them were delighted and nourished, always joyful, and always busy.

12. People had their bodies besmeared with saffron and aloewood (paste) and well-decorated; they were free from poverty, misery and death, and lived long.

13. Regions were lighted by lamps (and were bright) at night as by day. Men wandered as gods in the abode of gods.

14. The demon Bali ruled over the earth of the form of (i.e. resembling) Heaven. The palace everyday resounded with musical instruments.

15. The demon enjoyed the earth as the King of gods in Heaven. The Lord of gods was always pleased by Bali with sacrifices at that time.

16. There was no war between gods and demons. There was only one king; there was no war on the surface of the earth.

17. Kali may be hostile; (but) a lion does not fight with elephants; a fight does not always take place between serpents and mongooses, nor between cats and mice.

18-19. The entire world– immobile and mobile– had become friendly. Having roamed in the three worlds Nārada went to Indra’s garden. He did not see war in the three mobile and immobile worlds. Then great ache was produced in his belly.

20. “I have nothing to do with a bath etc. What is the use of libation of water to the Manes of the deceased ancestors or with muttering prayers or sacrifices ? All my behaviour is different.

21. “That is a bath where the elephants fight by striking with their tusks. That is twilight which is adorned with headless trunks that are struck down.

22. “That is libation of water in which goblins are satisfied with the blood coming up from the temples of elephants pierced by the strokes of lances.

23. “Kṣatriyas unreachable by elephants’ heads are killed in the battle. That is a sacrifice where elephants and best men are killed.

24-25a. “This sacrifice performed by Nārada into the fire of words is known in the three worlds. That is my daily worship of the gods where the ground is worshipped with the bodies with feet, heads, hands cut off, and entrails hanging.

25b-27a. “O Goddess, what have I to do with gods, or men on the earth, or with serpents in the nether world ? I shall act in such a way that they do not fight with one another. From the Lord of gods and Upendra let Bali go to the Nether worlds; let my words come true.

27b-28. “When even by (sacrificing) his life or kingdom, he will please Dāmodara Hari, he will be Indra. The Lord of gods, being the killer of Vṛtra, will be deprived of his kingdom.

29. “When he will, after going to Vastrāpatha, worship Bhava with devotion, he will, being free from the (sin of) killing a Brāhmaṇa, again be the Lord of gods.

30. With the muttering (i.e. repeated thoughts) of this sort (i.e. anxiety about the outcome of the war), Nārada, with the pain in his belly (i.e. mind) ceased, suddenly went into the vicinity of the Lord of gods.

31-32. Indra, mounted on a throne, remained in Nandana (garden). The very powerful king of gods, watching Rāmbhā,

the beautiful divine lady, saw with astonishment, Nārada arriving there.

33-34. “Oh! (the behaviour of) Nārada seems hostile to me. Why does he not dance in a dance (party)? Why does he not sing when musical instruments are played upon ?”

When Hari was (thus) thinking the sage got inclined to bathing with water.

35. Hari leaving the throne and getting up stood before (Nārada). Saluting him with a welcome, Hari said to Nārada:

36. “O great sage, today what brings you here? Is (everything) well with regard to your bath, prayers (offered in the morning, noon and evening) and sacrifices ?”

37-38. Thus addressed, Nārada, laughed and said: “If this happens in my case, what have I to do with other (things)? O Lord of Heaven, I do not see you, who are lovely to the sight. As long as there is Bali’s rule, I have nothing to do with you.

39. “All Planets like the Sun are fixed in view of the measure of time. Clouds overflowed with offerings, being delighted, shower (water) on the earth.

40. “There was no death due to a disease etc. Yama was harassed by Dharma.

41. “That Lord of men (i.e. King Bali) enjoyed the earth under one umbrella. He was everyday praised by the groups of wandering singers and bands as ‘the Lord of the three worlds’, as ‘a great king’, as ‘proficient in the knowledge of fighting’, as ‘desirous of the breasts of the Glory (Lakṣmī) of the three worlds’.

42. “He is praised by the groups of the wandering singers and bands as ‘Brahmā, Kṛṣṇa, Hara, Indra on the earth, Sun, the Lord of wealth (i.e. Kubera)’.

43. “Without a war the hosts of demons are laughing; elephants in rut trumpetting; men, seated in chariots are wandering; Generals of army are amusing themselves among women.

44. “The sky shines with the smoke of sacrificial fire. The golden earth shines. The house void of the Vedas looks gay. The place for the sacrificial fire looks splendid with the hosts of the demons of Bali.

45. "Bali does not know (i.e. care for) you, the Lord of gods. All gods take their meals at Bali's sacrifice. You yourself think of your enemy. I have told you this that is proper.

46. "Rambhā does not appear beautiful on the stage. Menakā does not care for you. Even Tilottamā regards King Bali as the Lord of gods.

47. "Urvaśī, of excellent hair, goes to him and talks with him. Mañjughoṣā, turning (away) her face, does not look at you.

48. "Pulomā does not have horripilation without Bali. Mantharā goes in front of Paulomī (Indra's wife) and praises Bali.

49. "Nārada, Parvata, Hāhā, Hūhū and Tumburu praise Bali's kingdom in the presence of Rudra. I have heard this.

50-51. "The sages are satisfied with the offerings of clarified butter in Brahmā's house; they praise (Bali) in the presence of Brahmā. Thus I have told (you). "Whatever Bṛhaspati said, is not to be told."

52-53. The Lord of gods, then, filled with anger, trembled. He said to the charioteer: "O Gaya, go; bring (my) sword, armour, and chariot. Let the Sun with the chariot, Maruta (Wind) with the elephant, Rudra with the bull, Yama with the buffalo play upon musical instruments for my fight today. Let Caṇḍī and Gaṇeśa go quickly."

54. Seeing the Lord of gods (Indra) angry, the highly intelligent Bṛhaspati went among the sages and spoke what was proper for the occasion:

55-57. "Formerly Manu has advised four expedients to be used by a king against his enemy like conciliation. He should not inflict punishment for a matter that can be settled through conciliation. Therefore, let the best gods, calling Upendra, hold consultation. The entire world, the three worlds including the movable and the immovable, are under his control. When moves have failed, whatever there is good or bad should be reported to him. He alone would first go to the earth for our own interest."

58. Respectfully told by the gods 'All right', the Lord of gods did likewise. From Satyaloka Viṣṇu came (down) to Mandāra mountain.

59. "Let the sages go there to fetch Janārdana." Thus told Nārada came down from Heaven to bathe at Mandāra.

60. Gautama, Atri, Bharadvāja, Viśvāmitra and Kaśyapa, (so also) Jamadagni, Vasiṣṭha came to Hari's abode.

61. In the mountain that Nārada bathed in the water and offered his prayer. When he sat there, he saw the great sages Vālakhilyas.

62. Having politely saluted, Nārada said : "To take Viṣṇu to Heaven the sages have reached Mandara.

63. "It is proper if the sages see you." Hearing these words the great sages were delighted.

64-66. Seeing them (i.e. the Vālakhilyas) of the size of a portion of thumb, who had gone to Hari's abode, and who had gone to bathe in the water of Gaṅgā, Hari laughed before all of them. Then due to the importance of the future undertaking all of them, the sons of Brahmā, and (they) whose vows were praised, being full of shame and very angry spoke to one another: "Due to some mission of gods, this (Hari) will be a dwarf".

67. All of them, advised by the sages, (and) Viṣṇu were propitiated. "Say when there will be the lucky release of Viṣṇu.

68. "When the holy place Vastrāpatha will be superior to Prabhāsa, there will be prosperity pervading the orb of Dhruva. So also the holy place Vastrāpatha will be (known as) 'Yavādhika'.

69. "Seeing god Someśvara he will be free from censure. You will have a firm power capable of accomplishing what is impossible to accomplish.

70. "He who sees Somanātha at Vastrāpatha, sees (everything). Indra and Upendra embracing (each other) sat on excellent seat."

Viṣṇu said :

71. What is your mission, O King of gods ? I shall certainly do it.

Indra said :

72. Bali is a very powerful demon in the family of Hiraṇyakaśipu. He has occupied all this. He has made gods enjoy it.

73. O Keśava, the entire world has gone to Heaven. As long as Bali, recollecting the former enmity, is not disturbed, let him, deprived of his kingdom, resort to the last of the seven regions under the earth.

74. Let there be some king on the earth in the solar or lunar family.

Sārasvata said :

75-76. Hearing these words, and thinking to himself, Janārdana, speaking to him, "I shall do like that", said to the sages: "Let the sages go there and perform a great sacrifice. I shall come there and subdue that Bali."

77. Thus addressed, all the sages went to the hall of the sacrifice. A sacrifice in which everything was given as present to the Brāhmaṇas, was begun.

78. O King, in the Surāṣṭra country the holy place Vastrāpatha is well known. In its southern part is established the great city of Bali.

79. Outside the holy place a sacrifice in which everything was given as present to the Brāhmaṇas, Śukra invited all sages in the performance of the sacrifice. Bali, who was very much delighted, gave away various kinds of gifts.

80. Sumptuous meals were given in golden plates. A guest, a learned Brāhmaṇa is propitiated even with all the wealth. A sacrifice will be complete with gifts, (but) without gifts it will be futile.

81. During this time only Viṣṇu became a dwarf in the Madhyadeśa. He became a Brāhmaṇa, who had mastered the four Vedas, who undertook a pilgrimage. His belly was large; his hands were short; he was lame; he had a large head.

82. His chin was big; his shanks were fat; his neck was bulky; he was very greedy. He had put on white garments; he had tied

the lock of hair on the crown of the head. He carried an umbrella, sandals, and a water-pot used by ascetics.

83. To see many holy places, he wandered over the earth. The Brāhmaṇa reached the holy place Vastrāpatha in the Surāṣṭra country.

84. Vāmana pondered at the bank of Svarṇarekhā river : 'Shall I go to Someśvara Śiva after first seeing Bhava ?

85-89a. 'Having worshipped Someśvara I shall then go to Mandāra.' Thus given to thinking Vāmana thought about the act : 'Remaining here I shall certainly do as people always do. They worship Someśvara Bhava at the great holy place Vastrāpatha. The country is the best among countries; the mountain is the best of mountains; the holy place is the best among holy places; the river is the best among rivers. The forest is divine among forests; Bhava is the best of gods. When God Someśvara will become (visible) after piercing the land, then in the sky a divine holy place larger by a yava (a very small measure will appear).

89b-90a. He, engaged in propitiating Agni on the fourteenth of the bright half of Caitra, and with his hands raised up, would see Bhava at the time of (the appearance of) the Sun (i.e. in the morning).

90b-91. When the forenoon has passed, and the Sun is hanging down (i.e. setting), he with his entire body heated by the heat of fire, and, O beautiful lady, with a respectful offering with flowers, sees Śaṅkara, Somanātha, Śiva (i.e. propitious), calm, and saluted by all gods'

Sārasvata said :

92. Piercing the land, the Lord of gods, Someśvara, Mahādeva, of the form of phallus remained (there) till Brahmā's day.

Someśvara said :

93. You are equipped through my favour. Your mission will succeed.

Thus addressed, Vāmana spoke back to God Maheśvara.

Vāmana said :

94. If, O Mahādeva, you are pleased, if a boon is to be given to me, then you should remain here in (this) phallus. Let the divine (phallus) remain before me.

95-96a. He, (even) a murderer of a Brāhmaṇa, a killer of a cow, or of a child, one committing perfidy against one's teacher, stealing gold, who will worship this self-existent phallus in this city of Vāmana, is freed from all sins.

96b-97. That faultless man who (even) once worships Someśvara Hara, will go, after death, getting into an aeroplane, surrounded by divine ladies, praised by the Regents of Quarters, to the abode of Śiva in Heaven.

98. Crossing Brahmaloaka, he will go to the world of Rudra. Saying ('Let it be so'), Somanātha vanished there only.

99. Vāmana, having manifested the self-existent phallus of Somanātha, receiving knowledge and prosperity went to see Bhava Hara.

100. All rivers like Gaṅgā have remained in the water of Svarnarekhā. There is no doubt that all the sins of those men or women, who listen to this origin of Bhava, are destroyed.

CHAPTER FIFTEEN

The Greatness of Dāmodara

Sārasvata said :

1-2a. Then that Brāhmaṇa Vāmana, who had obtained knowledge about the worship of Bhava, went to that charming forest which is on the Raivatata mountain, where there are various kinds of trees having long branches and fruits.

2b-3. (The trees were:) Vaṭa, udumbara, bilva, sarja, arjuna, kadambaka, palāśa, aśvattha, nimba, dhavāṭi, vāruṇī, śamī, kaṅkola, limba, bījapūrī, dāḍima,

4. badara, nimbaka, pūga, kadalī, śallakī, śivā, tāla, hintāla, śirasa, bījaka, vaṁśa, khadira,

5. ajaga, āsanaga, aguceha, iṅgudī, kora, veṅguda, brahmavṛkṣa, kurubaka, karañja, putrajīvin,

6. aṅkolla, paribhadra, kalamba, paṇasa, ujjala, haridrā, gaṅgaḍī, vāyava,

7. tesuṅḍaka, sirīṣa, kharjūrī, karavandika, sevālī, śālmalī, śālā, madhūka, vibhītaka,

8. harītakī, kaṭāha, karyaṣṭa, āṭarūpaka, vikacchu, kapittha, rohiṇī, vetraka,

9. madanaphala, nirguṅḍī, pāṭala, nandi, creepers of lavaṅga, elāla-creepers, and tree like santāna, agaru,

10. trees like śrīkhaṇḍa, karpūra, best trees like the resin-yielding trees. Vāmana saw shady trees worshipped by gods.

11. Their shadow was never lost at sunrise or sunset. Merely by seeing them all sins would be destroyed.

12. They are visible to those who have done pious acts. Seeing those trees he then went to Raivatata mountain.

13. When he saw the high peak (of the mountain) he saw on its top a great wonder, terrible in the world.

14. He saw five men in the midst of smoke and fire. Their bodies were dark; they moved in the sky; they were fearful; they were decorated with (the powder of) black aloewood.

15. They were mounted on dogs, having trunks like elephants and girdles. They had swords and clubs in their hands. They had a shrieking sound like that of a small drum.

16. They had resounded the mountain by planting their feet that had bells. They had shapes fearful due to the cries. They had their hair curled with kāśa grass.

17. Their palates were full with the essence of the marrow of human flesh. They had sharp eyes like Bhava cognizing the odour of the people.

18. The best Brāhmaṇa, who knew the series of errands, and who had obtained divine sight resulting from the practice of Pañcāgni (i.e. the austerity in which four fires are around the ascetic, and the fifth is the sun above), saw the gods.

19. These five lords of the holy place were created by Mahādeva. They were very powerful. They always lived on the Raivataka mountain.

20. On the mountain they also ward off mortals acting according to their own will; so also those who do not see (with respect) Hari, Hara, a river, or a goddess, or the mountain.

21. Seeing, knowing and meditating upon God Maheśvara, they are spiteful. The five brothers, having prowess like five Indras, have a body marked with the thought about the war with the wicked lord of demons.

22. The gods have sprung from the mouth of Rudra, are spiteful, and destroyers of Dakṣa's sacrifice. They are delighted with the submarine fire extinguished and afraid due to having licked the offerings.

23. Their bodies were besmeared with saffron, sandal and camphor; they were well-decorated. They were singing and dancing with their bodies intoxicated with liquor.

24. The Guardians of the holy place, who were tired due to moving in the universe and the odour of their own bodies, who had mind-like speed, who moved as they liked, were victorious.

25-26. Pleased with such and other words, they themselves remained before the Brāhmaṇa. (One of them said to the Brāhmaṇa :) "I am Ekapāda; the second one is Giridāruṇa. The third is Meghanāda; the fourth is Simhanāda; the fifth Kālamegha. What should we do? Tell us that."

The Brāhmaṇa said :

27. If you are pleased with me, if you are certainly giving me a boon, (then) Oh! set up by me you should stay here till the final deluge.

28-29a. Ekapāda, due to great joy, first remained on the slope of the mountain. Remaining in the dwelling on the mountain, he, having pleased Giridāruṇa, also set him up; and he, the giver of the boon, himself stayed there.

29b. Meghanāda himself went to the top of the mountain.

30. Like that Simhanāda also entered the charming (holy place) Bhavānīśaṅkara and was settled before Bhava by Vastrāpatha himself.

31. The very mighty Kālamegha (was settled) on the bank of the river Svarṇarekhā. A holy place was established for obliging all people.

32-33. Vāmana himself went and worshipped the Guardians of the holy place. O Lord of Kings, formerly, at the beginning of the (Kali) age, all gods came, reached the holy Raivataka mountain for the protection of all worlds and killing the enemies of gods.

34. Then the best gods put the garland of victory round Viṣṇu's neck. The holy place was given the well-known, best name of Hari viz. Dāmodara.

35. There in the beginning in the bright half of Kārttika, dear to Viṣṇu, fasting along with (other) gods, fashioned that holy place.

36-38a. The river Svarṇarekhā, full of all holy places and sacred, remains (here). Those who see the holy place Dāmodara giving enjoyments and salvation, which washes off all sins, and destroys diseases and poverty, which gives great joy, are taken in aeroplanes to Viṣṇu's abode.

38b. Kārttika should not be observed in the house especially Bhīṣmapañcaka (i.e. the five days from the eleventh to the fifteenth of the bright half of Kārttika).

39a. Dvādaśī is better than Pañcaka. It should be observed in the water of Dāmodara.

39b. When Kārttika has arrived people should bathe in the morning.

40. Ascetics and celebates should observe fast for a month, so also chaste women and widows and those who desire salvation.

41-42a. In Kārttika Viṣṇu should be worshipped by men intent on giving a gift of lamp, by eating once a day, or at night or eating unsolicited food or by fasting, or *kṛchra* (bodily mortification), or eating vegetables.

42b-43a. If men, intent on celibacy, pass the month (of Kārttika) then they live with Viṣṇu in Viṣṇupura.

43b. On the arrival of *Bhīṣmapañcaka* five fasts should be observed.

44. The *pañcaka* (group of five days) is said to last for five days beginning with *Ekādaśī* and ending on the Full-Moon day, and it destroys all sins of men.

45. Of all months, and the group of five days in *Kārttika*, *Ekādaśī*, observed in *Kārttika* is meritorious, when observed at the holy place *Dāmodara*.

46. In *Kārttika* sweet food, oblation covered with ghee should be given (to a *Brāhmaṇa*); so also gold, silver, a garment, water, food and fruits.

47a. At the end of the month various (objects), a cow, sesamum seeds and flowers should be given.

47b-48. O King, that fruit which is most holy of all gifts, which is secured by visits to all sacred places, or by sacrifices like horse-sacrifice, by one offering the funeral rice balls at *Gayā* is produced for men on seeing *Dāmodara*.

49a. On the *Ekādaśī* day one should, after having bathed, be engaged in worshipping (a deity).

49b-50. Having (first) bathed (the deity) with the collection of five (sweet things like milk, sugar, clarified butter, curds and honey) one should then worship (the deity) with fragrant flowers and lotuses.

51. with white jasmine flowers and many *tulasī*-leaves. Having given a garment and a sacred thread he should burn incense.

52. He should offer to the deity a lamp full with ghee or with oil in the absence of ghee. An offering of a variety of foods, so also fruit or *tāmbūla* should be given.

53. O King, the palace should be worshipped with the gift of a flag etc. Then a cow, helping one to cross the ocean of the human existence, should be given along with her calf.

54. Then he should go round (the deity) with the accompaniment of songs and the sounds of musical instruments, recitations of Vedic texts, *Purāṇas*, expositions and divine tales etc.

55-56. He should keep awake before a deity, and a lamp should be offered in the neighbourhood of the house. Seven mountains (i.e. heaps) of seven (kinds of) corn, with a lamp, so

also full of fruits, *tāmbūlas*, cooked food prepared by learned Brāhmaṇa householders,

57. and women also, O greatest king, and story about Viṣṇu should be listened to. Thus being free from attachment or anger, they should keep awake.

58. Having kept awake at night, he, when the sun has risen, should, having offered the morning prayer, observe (the rite at) the noon.

59. Having satiated deities and dead ancestors according to rule, he should perform a funeral rite in honour of dead ancestors or should give gifts according to his capacity.

60. Having once again worshipped God Dāmodara with flowers, incense etc. he should, having worshipped Narasiṁha, worship Vainateya.

61. Having kept awake at night, and having awakened Madhusūdana, and having had the meal of Dvādaśī, men should break their fast.

62. Having fed the Brāhmaṇas along with sons and relatives, they should give food, according to their capacity, to those with defective limbs, to the blind, and to the helpless at the holy place Dāmodara or Raivatāka or in the water of the river Svarṇarekhā.

63. Listen to the fruit, the religious merit, of him who does the pilgrimage in this way.

64. One who kills a Brāhmaṇa, one who drinks liquor, who usurps the boundary of the village, one who plots against the king, the preceptor, and who deceitfully observes a vow,

65. who is a false witness, who takes off a deposit, who kills a child or a lady, a Brāhmaṇa who does not take bath or who does not offer the morning, noon and evening prayers,

66. so also one who usurps (others') wealth, who sells (the knowledge in) the Vedas, one who sells his daughter, who censures gods and Brāhmaṇas,

67. a Brāhmaṇa who is a traitor, who eats the food of a Śūdra, who is a hunter, who is the lover of others' wife, who snatches away what is given by himself,

68. one who cohabits on the day of the lunar or solar eclipse, one who breaks down barriers, one who does not copulate with (his wife) that is married to him and is fit for intercourse;

69. so a Brāhmaṇa lady who is a widow or young but does not remember the scriptures—(all) these and many others are great sinners, O King.

70. Having bathed in the water of Svarṇarekhā, having (then) seen (the idol of) Dāmodara Hari, and having kept awake at night, he is freed from all sins.

71. Those sinners who do not come for sitting up at night as a part of a religious ceremony, remain in the ocean of the worldly existence, but do not go to Hari's city.

72. As a man goes for sitting up at night as required in a religious ceremony, he is considered by gods for residence in a house, resounding with the sounds of tabors and songs, in Viṣṇu's city.

73. They, holding a mace, a sword, a conch, a wheel, having four hands, having forms (of gods) that remove the pride of the demons, being sung by the heavenly beauties, go (possessing) limbs of those who move in the sky.

74. In the *Varāha Kalpa* at the beginning of the yuga, Dāmodara was well-known at Raivataka. This is the river that was greatest among rivers. This is that Hari, the creator of the universe.

75. The man who recites or listens to it (being recited), with a supporting hand given by divine ladies, and having four arms, so also praised by groups of gods, is taken to Madhusūdana's abode by aeroplanes.

CHAPTER SIXTEEN

The Great Efficacy of Śivarātri

The King said :

1. That Brāhmaṇa, Vāmana, who was alone, entered that dense forest. I have curiosity (to know) what he did there. (Please) tell it to me.

Sārasvata said :

2-3. Then that Brāhmaṇa Vāmana, having gone to the Raivataka mountain, and having bathed in the water of the river Svarṇarekhā according to rule, having devotedly worshipped the deity with fragrant flowers, incense etc., remained all alone, in front of him, in the lonely forest,

4. which was full of all animals, crowded with reptiles, resounding with many voices, filled with the sounds of peacocks,

5. charming with the cooings of cuckoos, had sounds of wild cocks, was illuminated fire-flies, and tossed about by monkeys,

6. which was calm at places with the fire of bamboos, having at places trees with flowers, trees which had touched the sky, was without the sun's heat,

7. in which pigs and deer, being frightened by the hunters were confused, which was able to give room to the groups of delighted Kṣatriyas,

8-9. He mentally remembered Hari, full of many wonders. Knowing him to be just afraid, Narasimha came (there), and remaining in front of the Brāhmaṇa, for his protection said : "O Brāhmaṇa, do not be afraid; tell me what I should do for you."

The Brāhmaṇa said :

10-11. If, O Narasimha, if you are pleased, then grant me a boon. You should always give protection to all those who live in this holy place. You should always remain before the god, as long as the fourteen Indras exist. Saying "let it be so", Hari then did like that.

12. Therefore Narasimha is worshipped in front of Dāmodara. He has made the forest pleasing; he protects the holy place.

13. Ghosts and departed ones do not stay in the forest. Due to the prowess of Narasimha the fear from lions etc. has gone.

14. On the twelfth day in Kārttika, the fast was broken, and he then went to see Bhava.

15. Having bathed, and having worshipped Bhava with devotion, the sin due to the existence in the world was burnt to ashes by the worship of Bhava.

16. By seeing the God, the stock of his sins diminished. He remained calm in front of Bhava and so also Vastrāpatha.

17-18. Having well worshipped Kālamegha, he went to Vastrāpatha from there. That Vāmana, having duly worshipped the God with Vedic hymns, he did everything with incense, lamp and offerings. Having gone round (the deity) he remained in front of Bhava.

19-20. When he saw everything, he saw the mountain, the excellent mountain, Ujjayanta, the brother of (i.e. come up with) Maināka, that was well-known in Surāṣṭra country, and that stood first in the beginning of the age. It was accompanied by other mountains and was decorated with stones and trees.

21. Seeing it Vāmana thought about subtle rules, which required little trouble to follow, were very many, and the givers of sons and wealth.

22. When the rules are definitely followed, righteousness is produced in one. On seeing the river flowing to the ocean, and having bathed in it, one is freed from sins.

23-24. Householders are freed from all sins (after bathing in the river), touching a cow, saluting a Brāhmaṇa, properly worshipping deity-like preceptors, one who has practised penance, an ascetic, a calm, learned celibate Brāhmaṇa, (so also) his father, mother, sister, her husband, his daughter and her husband, his sister's son, his daughter's son, friends, kinsmen and relatives. Having fed them householders are freed from all sins.

25. A king, an elephant, a horse, a mongoose, a chaste lady, a bull, a mountain, ādarśa (common name of four trees viz. nyagrodha, udumbara, aśvattha and madhūka) trees are always givers of food.

26-28. These, just seen purify those who are always truth-speaking. By listening to a Vedic, religious story giving enjoyment and salvation to men, remembering Hari, Hara and Gaṅgā, bathing at her bank, going for keeping awake (in honour) of Viṣṇu, giving gifts according to one's capacity, so also a *tāmbūla*, a flower, a lamp, a leaf tulasī, doing singing, dancing and instrumental music in the temple of god (one is freed from the worldly existence).

29. These are said to be subtle practices. When practised they cause great prosperity. Therefore, I shall see the mountain, the auspicious abode of all gods.

30. Heaven is on the palm of (i.e. easy to attain) for those who go to the peak (of the mountain).

31. Realising this, Vāmana climbed on the top of the mountain, where water had come out due to the planting of the foot of Airāvata.

32. Then Vāmana went up to the summit (of the mountain) touching the sky to see Bhavānī, Skanda's mother, who had ascended the peak.

33. As human beings climb the excellent mountain, they all are freed from sins.

34. Thinking like this, the Brāhmaṇa went up to the top of the mountain. He, the devotee of Bhava, saw Bhavānī, the mother of Skanda.

35-36. Skanda addresses her as 'Ambā'. Therefore all other deities, all human beings on the earth, all serpents in the nether world (address her like that). So she is well-known as Ambā, and is worshipped on the top of the mountain. The Brāhmaṇa, having worshipped (her) with various important kinds of fruits, got full of curiosity, and remained on the peak touching the sky. He, all alone, with his hands folded remained on the peak.

37-41. When, having observed the whole earth along with mountains and oceans, the Brāhmaṇa saw the first ancient god Bhāskara (i.e. the Sun) having three qualities (viz. Sattva, Rajas and Tamas), full of all lustre, the god of all, saluted by gods, wandering without a prop, causing the measure of time, just saw Śaṅkara, God Bhava, naked, encircled by clouds, having figure like that of Buddha, omniscient, endowed with virtues, of a thin body, having matted hair, mild and himself remaining in the sky path.

Śrī Śiva said :

42. Listen, O Vāmana, I am pleased with you. I shall give you various boons. Your enlargement will pervade the three worlds. There is no doubt about it.

43. The Vedas will manifest themselves to you; so also whatever dancing and singing there is (in the world) You will have a stable power securing what cannot be secured. Go to Vastrāpatha and see the sacred place.

Vāmana said :

44. O great god, please tell me especially about the holy places at Vastrāpatha, if you have pity on me.

Rudra said :

45-46. In the north-west corner of Vastrāpatha, there is a divine lake. To the west of it, there is a thicket thick with leaves (and full of Bilva trees). In the midst of it there is an image of the phallus, made of clay, where formerly the pious hunter, went to my city.

47. Merely by seeing him, (the sin of) the murder of a Brāhmaṇa perishes. Indra, the killer of Vṛtra got freed from (the sin of) the killing of a Brāhmaṇa there.

48. To the northern direction of that there is an image of the phallus established by Kubera, and well known in the three worlds. The Goddess having a Triśūla (trident) stays there.

49. By merely seeing her, his son, Nalakūbera, became one whose hands were clung to nooses. He fashioned God Śiva.

50. In the south-west corner of Bhava there is (the image of) the attendant of Śiva known as Heramba. Yama first established him while fashioning the image of the Phallus.

51. Its greatness is wonderful. Citragupta was very much wonder-struck. Formerly he came to see (that image of) the god made of clay.

52. O best Brāhmaṇa, he too fashioned an image of the Phallus, known as Citragupteśvara and well known in the three worlds.

53. In the west Brahmā, of a noble mind fashioned an image of the Phallus, high up, remaining on the Raivatāka mountain. On the peak of the mountain Brahmā himself stayed.

Rudra said :

54. I shall (now) tell you (about) the greatness of god Indreśvara. Listen to it. I know that it is situated in the north-east corner of Bhava.

Vāmana said :

55. For what purpose did Indra come there ? How did Hari (Indra) fashion the image of Hara ? O Lord, tell this story to me in detail.

Rudra said :

56. Formerly, the hunter, due to keeping awake on the Śivarātri, became a semi-divine being. At that time an aeroplane, along with the attendants, reached Śiva's world.

57. It moved everywhere; it was very charming and resounded with the songs of divine ladies. Getting into it, he went to see that city of Hara.

58a. In it there took place a battle of the attendants of Śiva with Yama's servants.

58b. Seeing him coming the King of gods thought :

59-60. 'He is venerable like Hara to all like Citragupta, Yama and others.' Indra mounting the elephant, and Yama, mounting the he-buffalo, (went to him). Citragupta, keeping the pen on his ear, (also went there) by Yama's order. Then all attendants were invited. They were taken from the surface of the earth.

61-62. Afflicted by their own offence, they went towards the south. 'The worship of the guest must be done when the hunter comes to my house. If he goes unhonoured Hara will curse me. So I shall worship him in such a way that Śaṅkara will be pleased.'

63. He saw him who had come to see the God, and who remained not far, who remained in the aeroplane, who had the figure of Hara, who had the lustre of a crore of suns.

64-65. He was being extolled with acts of the Śivarātri and of Śiva, in the month of Māgha on the fourteenth of the dark fortnight. O Lord of gods, like this everything took place on

the earth. Thus some divine lady, of charming eyes, setting aside the Lord of elephants (Airāvata), was telling Indra :

66. “What is the use of giving many gifts ? What is the use of vows ? What is the use of worship of gods ? What is the use of deep and abstract meditation ? What is the use of penances? What is the use of celibacy, O Lord of gods ?

67. “What is the use of the presentation of the obsequial rice-balls at Gayā? What is the use of dying at Prayāga? What is the use of visits to Sarasvatī at Someśvara on the Full-Moon or the New-Moon day ?

68. “What is the use of visits to Kurukṣetra when the Sun is eclipsed by Rāhu ? What would happen by the gift of gold equal to one’s weight ? What is the use of recitation of Vedic texts ?

69. “What is the use of presenting a bull by means of which all sins are washed off ? What does the gift of a cow do ? So also (what does) giving of water (do)?

70. “What kind of fruit would be obtained by making a present during the time from one solstice to another, on the equinoctial point, or during the time of the passage of the Sun from one Zodiacal sign to another or by keeping awake on the fourteenth day of the month of Māgha?”

71. Yama, seated on a he-buffalo, speaks aloud : “See the greatness of Rudra, O Citragupta, and remember.

72-73. “This is that hunter who formerly worshipped Hara. Listen: There is a well-known holy place Vastrāpatha in the Surāṣṭra country. There is the mountain Ujjayanta; so also (there is) the mountain Raivataka. I have heard that there is a great thicket between them.

74. “There is an image of the Phallus made of clay. He worshipped it at night. For that reason he had come to keep awake.

75. “How should it be disclosed by people like us ? The gods themselves know it. The excellent ladies solicit one another to see the choice. They have come from Indra’s abode very speedily and are in Indra’s garden.

76. “Some man, with a body having the lustre of Brahmā, Viṣṇu or Śaṅkara comes to see the city of the Lord of gods. Is he my husband or yours ?

77. "In the dwelling of the King of gods, the ladies awakened by the eulogies made by the sounds of tabors, lutes, drums, saw god Hara and said: 'He is not a man having Hara's figure. Is he your lord or of both of us?'

78. "Some sing (songs), some speak in many sentences containing words of victory in the presence of the preceptor.

79. "Someone eulogizes 'Śiva', and someone else asks (another lady): 'Is it the fruit of (observing) a fast ? Or is this your fruit due to the loss of sleep ?'

80-81. "Various kinds of words of (i.e. uttered by) them were heard in Indra's garden. Having talked about Brahmā's world etc., the Lord of gods, full of curiosity, again said to the hunter: 'Show in which place on the mountain the image of Phallus in the thicket exists.'

The hunter said :

82. The country Surāṣṭra is well known. In it Sarasvatī, holding the subamarine fire on her head, has entered the Salt Ocean.

83. There flows the river Gomatī; there is the Gandhamādana (mountain) there is the best mountain Ujjayanta; there is the Raivataka mountain.

84. There in the holy place Vastrāpatha Bhava is well-settled. O best god, there in the thicket of trees is the clay image of the Phallus (of Śiva).

Indra said :

85. Together we shall go there. I shall myself worship Bhava, and, O hunter, show me the image of the Phallus in the thicket.

86. Sin like molesting someone else's wife, the sin committed due to Vṛtra's murder while destroying the demons – I shall wipe out all that.

87. Saying so all together reached the top of the mountain. Abandoning their vehicles, they started (going there) on foot.

88-89. The Lord of elephants (Airāvata) arrived on the top of the mountain. Then for (some) reason he put his forefoot on

the top (of the mountain). The best mountain trampled by that (forefoot) let flow pure water. "The water rising from the foot of the mountain would always be stable."

90. Indra thus addressed (them) with a desire for the well-being of the people. All came there where the thicket remained.

91. On the fourteenth day of Māgha having worshipped the deity with various flowers, and having kept awake on that night Hari (Indra) became pure.

92. Having worshipped Bhava at Vastrāpatha and Hari (Viṣṇu) on the Raivataka mountain and having established Lord Indreśvara, he returned home.

93. The hunter too reached Hari's abode by an aeroplane. Thus speaking that god Bhava vanished there only.

94-95. Then Vāmana too remembering Śiva in his naked form seated in Padmāsana position and benign in appearance, plunged in the holy place. Having installed the great figure he worshipped it by that day.

96. Then, he secured a divine power for securing what was desired by his mind. Vāmana, named that figure *Neminātha-Śiva*.

97. On the ground in the vicinity of the western side of Bhava, in the holy place Vastrāpatha, Vāmana then took his abode.

98a. Therefore the sacred place is called *Yavādhika* by gods along with Indra.

98b-99. Having arrived in front of Bhava, Indra fashioned his image. This holy place is superior by a *yava* (a very small measure) to Prabhāsa due to Bhava's order and due to Śiva's order it will be six times superior to other holy places.

100. Thus I have told you everything. What else do you ask ?

The King said:

101. This efficacy of the (vow of) Śivarātri is said to be incomparable. It is heard that formerly the hunter ignorant (of its efficacy) observed it.

102. O Lord, now say how other people should observe it. Tell me what should be accepted and what should be rejected on the Śivarātri (day).

Sārasvata said :

103. Having obtained human birth, and having known god Maheśvara, the (vow of) Śivarātrī, giving enjoyments and salvation, should always be observed.

104. O King, such religious merit is produced by observing this vow alone. The religious merit of those who always observe this vow is unending.

105-106. This is a twelve-year vow. It should be observed every year. Life of men is fickle. (So) if it cannot be observed (for twelve years) then this vow can be completed within twelve months. O King, its commencement is done on the fourteenth day in the month of Māgha.

107-108. Thereafter, it should be observed every month. It should be completed at the end of Pauṣa. If accidentally some difficulty comes up, there would be no breach of the vow; it should be observed without any pause. Twelve (such vows) should be observed, especially counting the number.

109-110. In the world, nothing auspicious or inauspicious (ever) perishes. On the fourteenth day of the dark half, having performed the duties of the earlier part of the day, the observance of a fast should be taken up. Bathing in a river is enjoined. In its absence one should, according to one's capacity, bathe in a lake etc.

111. The body should not be anointed with oil. (So also) one should not go anywhere. One should resort to a sacred place. Arrival into a holy place is auspicious.

112. Men should always observe the Śivarātri-vow (in the vicinity of) a self-existent image of (Śiva's) Phallus. In its absence (in the vicinity) of a very meritorious image of the Phallus more than a hundred years old.

113. That which has just remained of its own accord, there only – on a mountain, in a forest, near an ocean, or a river is the self-existing image of the Phallus.

114-115. The image of the Phallus made with sand etc., if worshipped, is said to be fruitful. A man having worshipped it carefully by day with flowers, incense etc., should avoid

liquor, gambling, (the company of) a woman, and cutting off nails. Intent on celibacy, and being calm a fast should be observed.

116. Having, at night, gone in front of a deity, seven mountains should be fashioned. They should be smeared with cooked food, *tāmbūla*, flowers, incense etc.

117. The lamp should have clarified butter in it for destroying sins, since the greatness of a lamp should be known to give liberation.

118. Men should always light a lamp in the house, in a temple. A lamp should be kept by day or during night according to one's capacity

119. With (even) a little light gods are pleased on the earth. In a *śrāddha* ceremony a lamp should be first kindled in honour of the dead ancestors.

120. At night men should keep awake in such a way that sleep does not overcome them. This glory of the Śivarātri should be listened to in the presence of listeners.

121. The story of Śiva fully detailed should be listened to at night. Singing, dancing, playing on musical instruments should be done in the vicinity of Śiva.

122. The night is passed like this since keeping awake is the main (object). While keeping awake at night gifts should be given according to one's capacity.

123. Again, taking a bath in the morning worship of Śiva should be done. Ascetics also should be honoured by giving them food, covering etc.

124. Householders should give a meal to ascetics. Twelve, or eight or four, or even one should be fed.

125. Even one celibate, who is devotee of Śiva, is equal to a thousand ones when given a good meal in one's house.

126. They (i.e. the householders), controlling speech, should eat (food) which is not juicy or saltish, from a plate. He should first give food to his son, friends, wife.

127-128. In this way Śivarātri should always be observed by men. When these pots are filled with sesamum seeds, then only twelve (pots) should be given to the preceptor, a Brāhmaṇa,

or members of his caste. At the end of the vow, a strong cow, with her calf, should be given.

129-130. She should be given along with garments and ornaments, and decorated with a decorative bell. A ring, clothes, an umbrella, shoes, water-pot, should be given. Gifts should be given to one's preceptor and Brāhmaṇas according to one's capacity. Doing like this, meal should be given to ascetics. Having given sweet food of various kinds, he should give them leave after begging their pardon.

131-132. Truly there is no sin of him who does like this. Obtaining excellent progeny, enjoying excellent pleasures, he is taken to Śiva's abode, after he gets into a divine aeroplane and is surrounded by divine ladies, accompanied by the sounds of songs, musical instruments.

133. (Thus) I have narrated the holy vow of Śivarātri, having done which all the sins of men are exhausted.

CHAPTER SEVENTEEN

The Efficacy of Bali's Sacrifice

The King said :

1-2a. Through your favour I have heard this lovely narration. Having seen Nārāyaṇa, Śakra in the temple on the mountain, what did the best of sages do ? Tell it to me in detail.

2bc. Tell me about the trouble caused by illusion arising from the unsteady worldly existence. O Lord, remove my thirst by the flow of the nectar-like water of tales.

Sārasvata said :

3-4. Then this Nārada knew that the god was cursed by the Brāhmaṇa, Bhṛgu, formerly. "This will not change. Think of the future, O god, of the present (also). This Viṣṇu, becoming Vāmana, will go to that city.

5. "Then he will chastise Bali. This is dear to me. How can this great (danger) stop without war ?

6. "Wars among gods and demons, among demons, Gandharvas, goblins, so also among reptiles and birds – all have been kept off.

7. "To harm my destiny there is no dissension due to belonging to a rival wife. The Lord of gods was formerly warded off by Guru (our preceptor). What should I do (now)?

8. "This Guru is venerable to me. Therefore I do not curse him. Then an attempt at war will not succeed. What shall I do?

9. "Due to some coincidence a human effort does not succeed. Yet a wise man should try to secure the object of human exertion. At times fate succeeds even without manly effort.'

10. "These words that are uttered, are in vain, since success is due to effort. I shall go and speak to Bali so that he will wage a war.

11-12a. "If he does not listen to (my) words, I shall certainly curse him." Speaking like this that Nārada speedily went to Bali's residence. In a moment he reached a palace resembling a mountain, with seven stories and very bright, in the sky, with his disciples.

12b. Above it Viśvakarman constructed a divine hall.

13. In it there was a divine throne, and Bali was seated on it, O King. He was surrounded by all demons, engaged in discussions, jokes.

14. (He was surrounded by) calm sages, Brāhmaṇas, so also by Uśanas himself; he was surrounded by sons, friends, wife in the divine hall.

15-16. That Lord of the demons was fanned with chowries held in the hands of celestial ladies, he was extolled by bards. (At this time) the chiefs of demons and fiends, all desiring war, arrogant with pride consulted one another.

17. Getting up again and again they were bold with the gods. "The three worlds, belonging to us, have now gone.

18-19. "Will a lucky person accept war without the intellect (i.e. wise guidance) of Śukra ? If the king of the Daityas forms

friendship with the Lord of gods, why does Bali not ask for the ever-intoxicated Airāvata ? Why does Divākara (the Sun) not give the smart horse ?

20. “As long as the greedy Lord of wealth (Kubera) is not overpowered on the battlefield, he will not give the wealth which is collected by the gods.

21. “The ocean will not show the heap of wealth from the bottom of the earth, as long as it is not churned by us by throwing Mandāra (into it).

22. “As the drops of nectar are serially enjoyed by the gods, why, in the same way, the Moon does not give them (to the gods)?

23. “As the wind, cold due to the heavenly flow, and fragrant with lotus-filaments, slowly blows in Heaven, why does it not blow in Bali’s residence?

24. “Clouds, raised by Indra’s bow, release water on the earth; and again, raised up by Bali’s sword, go to Heaven from the earth.

25. “On the surface of our earth, Yama kills people. This is not the case (either) in Heaven (or) in the Nether world. See the (relation between) the effect and the cause.

26. “Citragupta himself writes on our foreheads (the span of) life, means of living, number of sons, and happiness. Similar is not the case with the gods.

27. “Now the seasons, the rainy season, the cold season, the hot season, exist on the earth. They do not exist either in the Heaven, or in the Nether world. Getting frightened they move (only) on the earth.

28. “You, the gods and demons, have risen from the same energy, and are sisters’ sons. We remain on the earth. Who has, and why has he, made the gods above (i.e. superior to) us ?

29. “When the ocean was churned, the Lord of demons was cheated by gods. On one side were all gods, and on the other was Bali.

30-31. “When the gems were produced they were distributed according as the destiny of one (was fixed). Taking elephants, horse, desiring-yielding tree etc., so also the Moon, herd of cows and elephants, nectar, we were instigated to drink

(wine) (by gods). By this you reeled, (but) being too much proud, did not notice it.

32. "The nectar that remained after (a part of it) was drunk, was held in the Satyaloka (the uppermost of the seven worlds) by the gods. Oh! the gods are extremely crooked. Why was not the remnant given (to us)?"

33. "We, looking upon wine as nectar, were deprived of nectar. Sesamum oil was looked upon as sweet dish; ghee was rarely (enjoyed).

34. "It is not possible to count the vicious acts of Viṣṇu. Yet I shall tell what they, delighted and satisfied, did.

35-37. "They created, at (the time of) the churning of nectar, the goddess enchanting the three worlds. She was fair-skinned; she was beautiful, had beautiful eyebrows, had stout and raised breasts; she had beautiful hair; her face was (beautiful) like the Moon; her eyes were wide up to the ears; on the middle part of her body (i.e. on her belly) the young lady had three folds; (she was so thin that) she could be held even by the fist. Her feet were like white lotuses growing on the ground. Like a creeper with branches she was adorned with arms. She had all ornaments; she had all (good) signs.

38. "She had formerly come up before nectar, and belonged certainly to him who had (got) her. The one, to whom the lady of charming eyes belonged, had the three words in his possession.

39. "She lured all gods, demons, fiends. Giving up the churning (of the ocean), all exerted to hold her.

40. "There was (just) one woman, (but) there were many gods, demons and fiends. A great dispute broke up as to what would happen in this case.

41-42. "Viṣṇu, having come there, warded off all (by) holding their arms. 'Oh ! Why do you quarrel for the sake of this (gem of a lady)? (Our) effort for obtaining nectar will perish (if we quarel) for the sake of a lady.' Having made a sign again thought of her.

43-44. "Viṣṇu, taking up a divine form, having put on a garland, decorated with a sylvan garland, with his body brightened with Kaustubha, holding a conch, a disc, a mace,

and giving an auspicious garland in her hand, stood before her, and raising his hand, he, Hari, said (these) words to all:

45. “Let all form a circle; let all remain in their seats. Let Lakṣmī, having observed (all) according to her desire, offer the marriage-garland.

46. “He, who, being very lustful, disturbs the self-choice marriage, should be killed by all coming together, as one who covets another’s wife.

47. “Let the offence of the murder of a woman be said to be committed by him who has committed the sin of molesting another’s wife. Anyone else who does likewise will have the same sin. Let it be said.’

48. “Knowing Hari to be ordinary, and saying, ‘all right’ it was done like that. You will really have him as your husband who is dear to you from among gods, demons, fiends, Gandharvas, serpents, and goblins.

49. “He formerly attracted her; she was first attracted by him by casting a glance (at her). He made an observation by his eyes – that is the first allurements for women.

50a. “It is exactly so’ –this is said by one by putting one’s hand on one’s ear.

50b-51a. “A woman troubled by the arrows of Cupid chooses him only, whom she holds in her heart. There is no doubt about this.

51b-52a. “When, formerly, in a quarrel that had come up, all (the demons) had seized her to keep Hari away from her, she did not leave him at all.

52b. “You alone are my husband. Leave me, go away’.

53. “Leaving her away, Viṣṇu then entered the circle of gods. Then all, leaving me (i.e. Lakṣmī) went to their respective places.

54. “Vijayā first told all gods in due order. She reflected and having thought left him.

55. “Śiva, the three-eyed God, neutral, calm, the husband of Gaurī, did not see any other (woman, but) was always engaged in meditation.

56. “When her friend said to her, ‘This is the Grandsire’, she saluted him and went away. Observing silence, she did not look (at him).

57. "Leave Āditya, an army, arranged in the form of a lotus-flower; (so also leave) Fire, of the nature of burning. The Wind blows (i.e. is not steady). She went away since, (she said): 'Varuṇa is my father'.

58. "I do not like Devendra as he is attracted to Paulomī's face.

59. "Yama, the son of Vivasvān, who commits murders, binds (beings), cuts (them) off, creates cleaving, punishes, drags, does not have a mild form.

60-63. "Seeing the very fierce gods, demons, Gandharvas, fiends, serpents, goblins, she moves from that place. She saw Puruṣottama (i.e. Viṣṇu). By turning her face, the eyes of which were drawn upto the ears (i.e. in a staring manner), she looked at him who was having excessive charm, delightful, attractive as desired, marked with sweat caused by horripilation, who was looked at angrily by the best gods, demons, fiends, the lady (Lakṣmī) chose the charming bridegroom, and herself offered the (marriage-) garland to him.

64. "Seeing that divine movement, the demons said to one another : 'See the division of (made by) gods. All of them have gone to Heaven.

65. "We are at (i.e. driven to the bottom of) the Nether world. Human beings are (left) on the surface of the earth. Gods can go to (i.e. move in) the three worlds,(but) we cannot go to Heaven.

66-67. "Let the men viz. Kṣatriyas rule over the earth, leaving the Nether world, if the earth is to be protected by those born of the demons and goblins, it is not fair. What is the use of prolixity ? Bali is the king in (i.e. of) the three worlds.

68-72. "Having divided the gems, let the kingdom be (divided) equally.' When they were talking confidently like this, they saw Nārada who was coming from the sky, who was as it were another Sun, who had held a book that was about a war in his hand, holding the divine staff, had put on the skin of black antelope, was calm, held an umbrella, a lute, a water-pot, an excellent girdle with three knots, tied with muñja grass, who had the form of a Brāhmaṇa, was calm, was adorned with divine Rudrākṣas, had put on a garland with a thread and knots of the former Kalpa (age), whose mind was anxious to know as to

what talk full of the pride due to the ego of birth, was today going on between Brahmā and Śiva, who were angry.

73-74a. "Seeing Nārada coming, all stood amazed. 'O Lord, favour me; come to my house, to whose house you have come. I am blessed; I have secured religious merit.'

74b-75. "Thus addressed by Bali, the Brāhmaṇa (Nārada) entered the dwelling of the demon (Bali). The Brāhmaṇa was worshipped by offering him a seat, water to wash feet with, and a respectful offering.

76. "All gods and demons, together entered (Bali's residence). Bali was accompanied by Śukra. Bali said to Nārada : 'This is my kingdom; this is my wife; these are my sons. I am Bali. Say with whom you have business. Charity is my first vow'.

Nārada said :

77. Those Brāhmaṇas who are pleased by devotion are deities on the earth. Those who are worshipped (according to the capacity of the worshipper), and yet ask (for more), are mean.

78. I, who was worshipped by you, am glad. I have nothing to do with riches. So also I am pleased with your kingdom, sacrifices, gifts and vows.

79. O Bali, I see that the gods have done some wrong to you. The King of gods (Indra), though being worshipped by us is not pleased.

80. All the gods do not tolerate your kingdom on the earth. He (Indra) became troublesome to me in your war with the gods.

81. He, the Kṣatriya, who, clad in armour, takes his army to the lands of the enemy, is victorious, and his kingdom gains strength.

82. I have learnt that his kingdom is destroyed. Realising this, do quickly what is proper.

Bali said :

83. O eminent one, tell me the virtues due to which a king rules over his kingdom. Tell me also about him who is worthy, as a gift is to be given to a worthy recipient.

Nārada said :

84. A king endowed with thirty-six merits rules over the kingdom. He obtains the fruit of the kingdom. Listen. I shall (tell) about it (i.e. how he obtains it).

85. Not being harsh he should do his duties; he should give up friendship with an athiest. Without being wicked he should try to attain riches; he should, without being arrogant indulge in sexual enjoyments.

86. Without being mean, he should speak (what is) pleasing. Being brave, he should not brag. He should be an unrestrained giver; he should be bold; he should not be cruel.

87. He should not join the vulgar; he should not fight with his kinsmen. He should not employ spies against the faithful; he should do acts without harassment.

88. In calamities he should not talk about wealth. He should tell his own virtues (to others). He should not take (anything) from the noble. He should not take shelter with a bad man.

89. He should not inflict punishment without (proper) scrutiny. He should not disclose counsel. He should not give to the greedy; he should trust the wrong-doers.

90. With his relatives he should well protect his wife. He should also protect another kind King. He should not indulge in sex with women too much; he should eat pure (food), and not harmful.

91. Keeping nothing secret, he should respect the respectable. He should serve his preceptor without deceit. He should not worship a deity deceitfully. He should desire glory that is not mean.

92. He should serve his master lovingly. He should be diligent, and know the (importance of) time. He should always speak mild words; favouring a person, he should not spurn him.

93. He should not strike a Brāhmaṇa; while striking his enemies he should not spare them. He should not be suddenly angry. He should not be soft to the harmful.

94-95. In this way you should rule the kingdom for a long time if you desire welfare in this world. Penance, self-study,

charity, visits to holy places, and (residence in) hermitages do not deserve even the sixteenth fraction of self-realisation by means of deep and abstract meditation. Being dejected with the worldly existence you should honour a Brāhmaṇa.

96. You should perform various sacrifices; you should meditate upon Nārāyaṇa Hari. I, who have incidentally come here, will go to the Raivatāka mountain.

97. There is Lord Viṣṇu; so also (there is) the river purifying the three worlds. There is also the Śiva tree, having many flowers and fruits. Going there I shall observe the vow dear to Viṣṇu.

Bali said :

98. What is this Raivatāka ? What is the vow dear to Viṣṇu ? What trees are called Śivā ? How is it (i.e. How is the vow observed)? Tell me that.

Nārada said :

99. O Lord of demons, formerly, at the beginning of the Yuga (age of the world), the mountains were made to have wings. Thinking over (this phenomenon), Brahmā again made them steady.

100. (The mountains) Meru, Mandāra, Kailāśa, that used to fly and fall accidentally, were (made) steady by (just) a command.

101-102. Those (mountains) that did not stop though so warded off were made steady by Indra. On the south peak of Meru there is that mountain Kumuda. It is divine, has wings, is golden and covered with divine trees. On it is Vaiṣṇavī city made by Viṣṇu.

103. In its midst there is a divine dwelling in which Lakṣmī always stays. On the peak of Meru is a beautiful city in which there is a charming house.

104. In it dwells God Bhava, where Bhavānī also stays. Maheśvara's hall is charming, golden and decorated with jewels.

105. There is Lord Viṣṇu, surrounded by gods like Brahmā. Viṣṇu always goes into it (i.e. the hall) to see God Maheśvara.

106. Since it is all over decorated with golden lotuses, gods that had come there named it *Kumuda*.

107. Once Lord Rudra came to that mountain to see on that peak the city protected by Viṣṇu.

108. Seeing Hara to have come to (his) house, he was honoured by Hari. Gaurī was honoured by Lakṣmī. She, being delighted, remained there.

109. Seated on the same seat, the two (Hara and Hari) consulted each other. Hara, knowing the cause, told all that to Hari.

110. "You should situate this city on Mandāra, the excellent mountain. You should not ask me the reason (for doing so). There certainly will be (some reason). ,

111-112. "Hara alone knows it, and (none) else. 'Thus', 'Like that' — speaking like this, they remained (there). That Mountain, Kumuda, also, seeing Rudra accompanied by (Hari), himself came there. 'Oh ! I am blessed; I must have done (acts of) religious merit, for to my house you have come.'

113. The best Mountain was addressed by the two: 'What boon should we give to you ?' Thus addressed, the stupid Mountain asked for a boon from the two.

114. "It will not be futile for it will produce a result in future. You two should stay there where I stay.

115. "Coming near me, you should stay (near me) for a day of Brahmā." Saying "All right" both Hari and Hara, went (back) along with their wives.

116. O Kumuda, listen to what happened at the creation of the fifth Manu who was formerly known as Raivata.

117. O illustrious one, there was a well-known sage Ṛtavāk. A son was born to the magnanimous one, who was sonless, from Revatī.

118. He performed all his rites like the ceremony performed at the birth of a child; so also rites like the thread ceremony, (but) O King, he turned to be characterless.

119. From the time he was born, the sage suffered from a chronic disease, difficult to be cured.

120. His mother too, affected by leprosy, suffered from great pain. The sage became anxious, and was worried (thinking) “What is this (that has befallen me)?”

121. A foolish, dull son, especially one that goes astray, causes agony to the father. It is more painful than (any other) pain.

122. To be sonless is preferable to having a bad son, for human beings. (A bad) son does not oblige the kind-hearted (relatives). Nor does he satisfy his forefathers.

123. A good son everyday enters the hearts of his parents. (But) fie upon the life of that (bad son) doing bad deeds, since they cause pain to the parents !

124. Blessed are those sons who would be liked by all people. They oblige others, are calm and engaged in good deeds.

125. The state of a bad son of one who is born, is never contented, is always joyless, and full of grief and lamentation. It begets miserable state for the friendly ones, and joy for the hostile! Having a bad son of a being, neither leads to Hell nor to Heaven.

126. It produces miserable state among the kind-hearted (relatives) and joy among the enemies. A bad son indeed produces untimely old age in the parents.

Nārada said :

127. Then the sage whose mental condition was thus being perturbed by acts of the extremely wicked son, asked the old Garga.

Ṛtavāk said :

128. Formerly, I, of a good vow, studied the Vedas properly. Having finished the studies I married with proper rites.

129. Those rites – performed according to the scriptures and Smṛtis – along with the wife, were performed properly after having restrained desire of sensual enjoyments.

130. He was given birth for having a son in the absence of a son. O you learned one, tell me whether due to his own sin or that of his mother or me he has become a pain.

Garga said :

131. O best sage, this your son is born at the end of Revatī (constellation). So he is causing pain to you since he was born in your bad period.

132. This is not your fault, nor of his mother or the family. There is another cause of the bad character which has occurred at the end of the Revatī (constellation).

133. A fearful impediment is said (to take place) between Revatī and Aśvinī, between Aśleṣā and Maghā, and Jyeṣṭha and Mūla.

134. Those who are born in the impediments, whether, a man, a woman or a horse, do not remain in the house for a long time, or if they stay they are fearful.

Thus addressed by Garga, the wrathful sage became very much angry.

Ṛtavāk said :

135-136. Since my only son is born at the end of Revatī, does Revatī not know – “The Brāhmaṇa (i.e. Ṛtavāk) will curse me ?” Let, therefore, the bright Revatī fall from the sky.

Nārada said :

137. When he uttered words like this, the constellation Revatī fell down, in the presence of all people with their minds full of wonder.

138. Due to the prowess of the will of the Lord, Revatī fell on the top of the mountain, – the Revatī constellation fell all around on the mountain Kumuda.

139-140. The mountain reached the Surāṣṭra country, and fell on an auspicious ground. The great mountain Ujjayanta, the son of Himālaya, formed friendship mutually with Kumuda. “I shall certainly stay wherever you will stay.”

141. Thinking so, and taking the water of Gaṅgā along with that of Yamunā, and the auspicious Sarasvatī, he came there to sprinkle him.

142. They stayed with each other till the time of universal destruction. Due to that fall the mountain Kumuda was known as Raivataka.

143-144. O Lord of the earth, the mountain Kumuda is charming in the entire world. The mountain Kumuda is golden, and again after the fall of Revatī, it has turned similar to a lotus in the outer complexion. O King, in the middle it is of Meru's colour; the best mountain is golden.

145. Then Raivataka Mountain produced a daughter, with the complexion of Revatī, and having face like Revatī.

146. A royal sage Pramuñca saw that excellent lady following his father. He named her Revatī.

147. That excellent lady was known everywhere as Revatī. The place was full of all lustre, and was the resort of the water of all holy places.

148. It was joined with streams of Gaṅgā; so also of Yamunā. In the ditches there remained the Sārasvata water.

149. (There is) the well known Revatī-kuṇḍa, where Revatī was born. By remembering it, seeing it, bathing there, all the sins perish.

150. The girl was brought up by that magnanimous Pramuñca. On that Raivataka mountain she attained puberty.

151. Seeing her endowed with youth the sage Pramuñca thought in loneliness : "Who will be her husband ?"

152. Repeatedly invoking Fire, the preceptor, the best Brāhmaṇa asked him : "Favour me, tell me who her husband will be."

153. "There is none other in the family who is worthy of her; what shall I do ?" Fire, rising from the pool of fire, said :

154-155. "O Brāhmaṇa, listen to my words as to who will be her husband. Born in the family of Priyavrata ('one to whom vows are dear'), very strong and brave, the son of Vikrama, born from the womb of Kālindī, King Durdama will be her husband."

156. In the meantime arrived that great King Durdama, on the mountain; he desired to kill a deer, he did not see the sage in the house. "O beloved, where has my father gone ? Come on, tell me the truth."

Nārada said :

157. He remaining in the fire-chamber only heard the dear words. 'In my house who is addressing as 'dear one'?'

158-160. The sage saw the magnanimous King Durdama. The sage was delighted to see Durdama, and said to Gautama, his modest disciple, to bring water to wash the feet with. '(First thing) is : this King, this my son-in-law, has come after a long time. My daughter is worthy of him.' Then the King thought about (the arrival of) the son-in-law.

161-162. By the order of the Brāhmaṇa, the King silently accepted the respectful offering. The Brāhmaṇa, the great sage, spoke to the best King, who was praised : "O King, is there happiness in the city, treasure, army, friend, servants, ministers and subjects; so also are you, in whom everything is settled, happy ?

163. "Is your wife, who stays at this place, all right ? Tell me also about the happiness of others who stay in your residence."

The King said :

164. Through your favour there is absolutely no unhappiness in my kingdom. O sage, I have a curiosity: Who is my wife here ?

Pramuñca said :

165. Your excellent wife is Revatī. Do you not recognize her ? How have you forgotten her who is the most beautiful in the three worlds ?

The King said :

166-167. I recognize Subhadrā, Śāntapāpā, so also Kāverī's daughter, Kadambā the younger sister of Sūra's son, who (i.e. Kadamabā) has excellent progeny. (But) I do not at all know where my wife Revatī is.

The sage said :

168. The one referred to as 'dear one' now, is Revatī, your beloved. O best King, therefore the statement will not be otherwise (i.e. untrue)".

The King said :

169. There is no fault in the purpose. Pardon me for my words. They went (slipped) out of my mouth. I do not know (how), O best Brāhmaṇa.

The sage said :

170. I know that there is no fault in the purpose. Do that. Fire told (me) that today you will be my son-in-law.

171. Hearing these words the king looked upon Revatī as his wife. The sage also became ready to celebrate the marriage according to the rites. The daughter said to the father: “O father, listen to what I say.

172. “If, O father, you desire to marry me to (the future) husband of mine, then let the Revatī constellation do me favour and bring about that marriage.”

The sage said :

173. When there occurs the auspicious conjunction of the Moon, O good one, the Revatī constellations does not remain in the sky. There are also other constellations, O you of fine eyebrows, that are favourable for marriage.

The daughter said :

174. I think without him the time is defective. How would the marriage of someone like me take place at a defective time ?

Pramuñca said :

175-176. A well-known ascetic Ṛtavāk became angry with Revatī. The angry one felled down the constellation. I have promised him a wife – you know it. If you do not desire the marriage, then calamity has approached us.

The daughter said :

177. Why did that sage Ṛtavāk himself heat this (constellation)? I have nothing to do as my father. Am I the daughter of a nominal Brāhmaṇa?

The sage said :

178. You are not the daughter of a nominal Brāhmaṇa. There is no greater ascetic than I. You are my daughter; you are to be given (in marriage). I do not dare to do anything else.

The daughter said :

179. If my father is an ascetic, then why by planting the constellation again in the sky my marriage is not celebrated ?

The sage said :

180. Let it be so. Welfare to you, O good one, be affectionate. For you I shall plant the Revatī constellation on the lunar track.

181. Then, by the power of his penance the great sage, the best Brāhmaṇa, put the Revatī constellation, as it was before, with the Moon. Having accomplished the marriage of his daughter he said to his son-in-law :

182. "O King, tell me what I should give as dowry. I shall give it even though difficult to obtain (since) I have great penance (to my credit)."

The King said :

183. O sage, I am born in the family of Svāyambhuva Manu. Through your grace I solicit a son who is the chief of the Age of Manu.

The sage said :

184. There will be a king of great strength and valour. Revatī, bathing in the pool Revatī, will give birth to a son.

185. Having done so, the king left, and she gave birth to a son. He was named Raivata; he became a king, Manu.

186. At that time he proclaimed on the Raivatāka mountain: "The sons of those women who bathe on this Raivatāka mountain, will be very powerful, will live long and will be free from grief and poverty."

Nārada said:

187. When this was said, the mountain became long and fell down. The two gods Hari and Śaṅkara were remembered along with their wives.

188. The moment they were remembered, they arrived, since they were formerly tied by him. 'It is decided that you will stay where I am'

189. Therefore the (two) gods Viṣṇu and Hara stayed on that best mountain – charming mountain Raivataka, in the water of the river Svarṇarekhā. Revatī propitiated God Hari. He said to her.

190. "By the order of the Brāhmaṇa, you will have conjunction with the Moon in the sky. I am pleased. Ask for something else - a boon cherished in your mind."

Revatī said :

191-192. O God, you should always stay on the Raivataka mountain. The people who bathe where I bathed, would dwell in Viṣṇu's city.

The four-armed Dāmodara, saying "Let it be so", remained on the Raivataka mountain. Rudra himself also stayed there.

193-194. All rivers like Gaṅgā remained with Viṣṇu. When the tree came up when the Milky Ocean was being churned, it was called Āmardakī since it came up at the time of conflict between the gods and demons. O King, on this tree, Lakṣmī always stayed in her father's house.

195. The tree is called 'Śivalakṣmī' and is resorted to by best gods; by gods like Brahmā and others, it is said to belong to Viṣṇu.

196-197. All, thinking together, formerly left this tree on the Raivataka (mountain). The sons and grandsons of those who go on a pilgrimage of this tree, on Viṣṇu's day, so also in the bright half of Phālguna on the Ekādaśī day, O best king, become very meritorious. Abode in Viṣṇu's city is secured by them (i.e. the pilgrims).

Bali said :

198. How is this vow of Viṣṇu, dear to him, to be observed ? Tell me in what way keeping awake at night it is to be carried out ?

Nārada said :

199-200. In the bright half of Phālguna, on the eleventh day, having observed a fast, one should bathe in a river, in a lake or a well or even at home, and then having gone up a mountain or in a forest, or where Śiva can be reached, one should worship her with auspicious flowers; men should keep awake at night.

201. One should go round (the deity) a hundred and eight times. Men should go round the mountain, and (then) eat a fruit.

202. They should fill a water-pot with water, and keep it along with a plate. They should prepare food to be eaten during days of fast, and should light a lamp according to the rule.

203. They should thus keep awake while taking delight in listening to a tale. They are freed from the sins of body incurred in the Kali (age).

204. All those (i.e. such) men are respected in Hari's abode at the fall of their bodies.

Sārasvata said :

205. Speaking like this to the demon, Nārada went to the Raivataka mountain. The King of demons pondered over : "What should be done by me now ? O best gods, I do not like a war with the gods."

The ministers said :

206-207. The Kṣatriyas, who remain at home do not much deserve pardon. They (the enemies) will look upon them as weak, since they will themselves come (to fight). Therefore, along with the Lord of gods, we ourselves, getting together, shall proceed.

208-209a. Hearing this, he first beat a large drum for fighting the war of gods. Taking an army the demons proceeded to the

Meru mountain, where the city of the Lord of gods was from old times.

209b. Knowing the army (of the demons) coming up the Meru mountain

210. the army of gods started by the order of the King of gods. On the eastern side of the mountain Meru the war between the two (armies) took place.

211. When the entire army of gods got mixed with that of the demons, a war between the two appeared like the final deluge.

212. The Lord of gods arrived after mounting upon Airāvata. The Lord of the demons (arrived) after getting into a chariot. Others also came there to fight.

213. Since gods enjoyed sacrifices, therefore they did not desire war. Seeing Bali, Airāvata did not move on.

214-215. In the war he, being surrounded by the quarter-elephants, turned away. With that arm, with which he expressed a desire, he warded off all gods. Being (thus) warded off they went turning away their faces. What would the Lord of gods do ?

216. The thunderbolt did not work. Though released from the arm it did not go (to the target).

217. Thus many wars took place among them. The very powerful demons could not be killed by the gods, in the war.

218-219. The gods desired to be powerful. They were enlightened by Guru. (The demons) were warded off by Śukra, saying, "All gods are immortal." Knowing that the fifth incarnation of Hari (i.e. Viṣṇu) is Vāmana, the Lord of gods (i.e. Indra) being very much glad, ruled in Amarāvati.

220. The Lord of demons danced in the war; he revealed them at home. The demons moved to the Nether world; men ruled.

221. Then all groups of gods held consultations with (other) gods. The demon rules the two worlds. The Lord of gods governs the Heaven.

222. Let him be pardoned. Till Vāmana goes to the Raivata mountain, the gods, though conquered by demons, should observe silence.

223. Since the time Vāmana was born on the surface of the earth, ill omens for the demons have come up.

224. A female jackal enters the city at night and cries discordantly. Crows, crying aloud, move in the city day and night.

225. Black, fearful serpents powerful with poison creep in the houses. Over the city fly herons, vultures, cranes, that are confused.

226. Foetuses are born with their faces turned away among women, cows or female deer. Neither ghee nor milk exists; there is no oil in the sesamum seed (s).

227-228. In the tribe the rustics always fight among themselves. Kālī, of a fearful face, with long hair, of deformed eyes, unknown, and weeping goes to (every) house in the city. It is not known who this ascetic, is, and why she is besmeared with ashes.

229. In front of, a naked ascetic, observing the vow of silence goes from house to house, and gives out the 'hum' sound, formidable like that of a drum.

230. Clouds, untimely furious, release profuse water. Foetuses appear full of wounds; mountains thunder profusely.

231-232. Earthquakes came about, and the quarters also burnt. The entire group of dogs gathered, and raising their faces, always barked at night. An owl cried, "The end of Bali's kingdom has come about" and in the sky Ketu had risen at night.

233. Piercing into the orb of the sun seemed to be made by wedges. The moon did not shine in the sky full of headless trunks.

234. That (type of) piercing of Rohiṇī took place which had taken place at the time of the passing over of the Age. Good people counted the constellations by day.

235. Obstacle was produced in case of land, women, cows, female deer. The horses neighed all of a sudden; the elephants were not intoxicated.

236. On the destruction of the kingdom, the policy pondered over by the ministers was violated. The fire to which an offering of ghee was made by Brāhmaṇas, did not burn.

237. Powerful wind, that had shaken the trees with storm, blew. Flags burnt at sanctuaries; the sky became greyish.

238. These and many other portents took place in Bali's house when Vāmana was born after Nārada's arrival.

239-240. At other place terrific happening like seeing a dream by day took place. When the demons are bound they are fallen and are reduced to misery. Seeing the omens of the army he did not proceed like this Bali always remained at home and reigned.

241. In his body there was no pleasure; there was a breaking of a limb or headache. He was attacked with fever; he did not sleep happily; he did not drink (drinks). People did not digest what was eaten by them. All were troubled.

242. Seeing the world inverted, Bali, with his mind perplexed, and being grieved, consulted Brāhmaṇas.

243. The demon (i.e. Bali) having brought Śukra, his preceptor, and having made him sit in the court, and full of great devotion asked him about his well-being : “All this is topsy turvy; so tell me (what should be done).

244. “O Preceptor, all this appears topsy turvy, as told by Nārada. So please tell me if what Nārada told me will come true. Along with the Brāhmaṇas tell me about the observances to remove the effects of a portent.”

Śukra said :

245. For cessation of (the evil effects of) the portent perform a sacrifice where the whole of your possession is to be given as a present to a Brāhmaṇa. Perform a sacrifice lasting for twelve years along with the Brāhmaṇas and Kṣatriyas.

246. Brāhmaṇas , so also the sages, the celibates, so also those who stay far away should come for the great sacrifice.

247. A pavilion for the sacrifice should be put up in the eastern direction of the city. O King, give gifts according to the liking of those (who ask for them). Saying, “I shall do so”, he became ready for the sacrifice.

248. He brought all Brāhmaṇas skilled in performing a sacrifice; he made them to get initiated into the sacrifice where everything was given as a gift.

249. “Here (i.e. in this sacrifice), I, when solicited, shall give everything to a Brāhmaṇa. When solicited, I shall give my body, sons, friends, wife.

250. "I have decided that in the sacrifice I should constantly give gifts to Brāhmaṇas; I would not cease (giving gifts) even though warded off . If I shall not give (gifts) even though I am solicited, then my sacrifice is futile.

251. "Putting up a divine pavilion, extending over many yojanas, gifts, meals and coverings will be given away."

252. From the sky the Seven Sages came (down) to the surface of the earth. All the Brāhmaṇas that live on the earth have come from (various) directions.

253. Taking with them various kinds of wealth Kṣatriyas have arrived; they announced themselves when the sacrifice was begun.

254-255. Actors, dancers and suppliants have come (even) from the sea. The loud noise of songs and musical instruments, mixed with the sound of (the recitation of) the Vedas, deafened the three worlds. There were no words like "Do not give", or "Give a little".

256. He, who asked for whatever object, was given that. There was also no Brāhmaṇa who asked for much.

257-258. Brāhmaṇas did not ask for food and coverings, gold, jewels or silver (objects), so also horses and elephants. They did not accept houses, cows, land, villages. Satisfied with Bali's kingdom what would they do with wealth ?

259. Thus proceeded the great sacrifice where everything was given as a gift.

260. They danced, sang, recited (hymns); others praised the sacrifice in which large gifts were given. Brahmā, Indra, Rudra, the Planets, the Sun, the Moon, were propitiated with offerings and sacred hymns.

261. Some glorified Bali; some the preceptor; some the sacrificial priest reciting the hymns from the Ṛgveda at the sacrifice; some praised the attendants. Not only of Brahmā or of Indra (?obscure) if such a sacrifice is performed he will go to Dhruva. Having given his kingdom to best Brāhmaṇas he will certainly go to the Nether world.

262. The submarine fires uttered such words, the demons heard them, and said: "What is this?" Together they, getting in

front of Bali, tell it (to him). Bali, being pleased, gave them what they asked for.

CHAPTER EIGHTEEN

Subjugation of Bali

The King said :

1. Tell me in detail what Vāmana did after he reached the great holy place Vastrāpatha.

Sārasvata said :

2. O best King, having bathed in the water of Svarṇarekhā, and having devoutly and properly worshipped Bhava, Vāmana took his abode in front of Bhava.

3. He sat on an excellent seat in a lonely, spotless place, free from thorns and bones, and covered with hide of black antelope.

4. The strong-minded and steady, best Brāhmaṇa, taking to the Padmāsana position, and making his neck firm, and looking at his straight nose, remained steady.

5. He gave up the anxiety about his house, place, wife and wealth, also the trickery resorted to by Viṣṇu, took to silence, and controlled his senses.

6. He did not take food; controlled his anger; gave up the bonds of the worldly existence. Holding his arms in the Padmāsana posture, having closed his eyes a little, the Brāhmaṇa knowing the mind to be very fickle, made it steady in the heart.

7. In due order, due to practice he made separate and united the winds called *Prāṇa* (the first of the five life-winds). *Apāna* (the life-wind in the body which goes downwards and out of the anus), *Vyāna* (the vital air that is diffused through the whole body), *Udāna* (the vital air rising up the throat and entering the head), *Samāna* (the vital air having its seat in the cavity of the navel and essential to digestion).

8. Thus having it (i.e. mind) fixed in the heart, and collecting it in all joints, and bringing it in the seat of Brahman, he united it with Brahman.

9. When the external wind is taken in and the body is filled with it, it is known as *Pūraka*. I shall explain *Recaka*.

10. O King, when the internal wind goes out in due order it is known as *Recaka*. When it is suspended it would be *Kumbhaka*.

11. When the followers of Yoga know the twenty-five principles, they are freed from all sins even committed during seven births.

The King said :

12. What are the principles ? What is the soul ? Which is to be known by the followers of Yoga ? (Please) tell (me). How would one, in whom knowledge has risen, be endowed with Yoga ?

The Lord said :

13. *Prakṛti* (the original source of the material world), then *Buddhi* (intellect), then *Ahaṁkāra* (ego sense) that originated from it, the five *Tanmātras* (i.e. the group of the five subtle and primary elements –this is the eightfold *Prakṛti*).

14. Just five organs of perception, and five organs of action (came up). Know the eleventh to be the *Manas* (mind), and five great elements.

15. In the *Sāṁkhya* (system of Philosophy) the group of the sixteen is told in detail. These are the twenty-four principles, and the *Puruṣa* (the soul) is the twenty-fifth.

16. He is called '*Dehi*' (the soul) in the body, and it perceives the supreme soul. They recognize the highest soul as sixth beyond twenty.

17-18. The kinds of posture etc., that are what should be always known first. Those who see in their hearts a light resembling the flame of a lamp should be called '*yogins*' in whom knowledge has risen, by the wise. First old age wears out and the diseases perish far away.

19. He, when all his sins have weakened, then obtains death. If the yogin knows himself then there exists (i.e. is born) no dead person in the world.

20. Then having restrained the doors (i.e. outlets) he releases the ten breaths. The life of yogins passes away after having destroyed the sins. They obtain such wealth of the (super-normal) qualities like being minute etc. in Śiva's abode.

21. With (the help of) this path of meditation a man sees Bhava. Everything thought of by mind is secured by seeing Bhava.

22. When the Brāhmaṇa Vāmana was thus near Bhava, he saw Nārada, descended from the sky.

Vāmana said :

23. O great sage, are you alright ? What brings you here ? O great sage, I salute you; in the three worlds you are just Brāhmaṇa.

Nārada said :

24. I have arrived from Heaven. What shall I say to you about my well-being ?

25. The day of Brahmā is completed by the goings and comings of the Lord of the day. The night appears at the end of the day. The deities perish at night.

26. What can be said about the world of the mortals, where (beings) die everyday ! The sky is full of smoke. Gods have gone to Bali's house.

27. The seven celebrate Brāhmaṇa-sages went there. So also Hāhīhūhī, Tumbaru, Nārada, Parvata went there.

28. The bevy of celestial nymphs, the Gandharvas reached the house of Bali. Bali himself performed the sacrifice calculated to remove (the effects of) a portent.

29. I am going there only to witness the sacrifice in Bali's house. Bali has performed nine hundred and ninety-nine sacrifices — just short of a thousand by (only) one (sacrifice).

30. On the completion of this (last) sacrifice the entire world will belong to the demons. This is some excellence set in the performance of the sacrifice. I shall myself give to the Brāhmaṇas whatever is asked for by anyone.

31-32. Even though I am warded off, I shall give. Let my words be true. If, being solicited, I shall not give myself, my wife, kingdom, dear sons, let my sacrifice be in vain. By these words there arose a severe pain in my head. After having taken a vow, how will my sacrifice be complete ?

33. I do not see a means to break it. I am roaming in the three worlds. Knowing you to bring about destruction, I have approached you

34. Act now in such a way that the sacrifice will not be completed.

Vāmana said :

35. O great sage, listen to my words. What power do I have (now)? Who am I ? Why should I do it ? The gods have arrived at the sacrifice.

36. All the sages, Brāhmaṇas (have arrived). How will (the sacrifice) be fruitless ? O Brāhmaṇa sage, O lord of sacred learning, listen to my other words.

37. You do not have a wife, nor sons; why do you have such a nature ? You do not have happiness without war, nor do you have happiness without quarrel.

38-39. Controversy of this or that type is always dear to you. Bath, prayers, repeating names of deities, sacrifices, offerings to dead ancestors and deities — Nārada does these in a different way; Brāhmaṇas do these in another way. I too have curiosity. O great sage, speak quickly.

Nārada said :

40. O Vāmana, listen. At the end of the Night when the Padma Kālpa had ended, the universe was pervaded with water. There was nothing else.

41. The god of gods, lies in water. He is called Nārāyaṇa. He is Brahmā; He is Śiva. There is no difference among them.

42-43. When they become separate, they are the Triad of gods. To fashion the Varāha Kālpa, the three became separate at that time as Brahmā, Viṣṇu, Hara, full of (the qualities) passion,

goodness and ignorance (respectively). Brahmā creates the world thus, and Viṣṇu looks after it.

44. Hara withdraws all the three worlds along with the moving and unmoving (objects). Having started like this the chief of gods sat on an excellent seat on the Kailāsa mountain. They consult one another.

45. Of the three who is the excellent god; who is the seniormost; who is superior in virtues ? There is no fourth one who knows it at once. The three have remained (like this).

46. From them a light that had become united, rose in the sky. Endowed with the measure of time that orb of the sun moves (in the sky).

47. Between Hara and Brahmā, a dispute came up as : “I am the greatest”, “I am the greatest”- O lord, from the mouth of them who were disputing angrily (like this), I was born.

48-49. O god, how do you not know what Brahmā had said at that time ? Formerly your ten incarnations like the Fish, the Tortoise decided to sport, and were warded off by Rudra, (saying) “Quarrel does not become you” Viṣṇu did (i.e.said) just like that to the ten incarnations.

50. O best Brāhmaṇa, at the beginning of the Kalpa I was born from the mouth of Brahmā. Since my birth was from quarrel, I am fond of quarrel.

51. At the beginning of the Kalpa, while creating (the world) Brahmā Himself thought: “O Hari, how should I, the follower of the Vedānta (philosophy), fashion the world ?

52. “I do not know the lost Vedas. (I do not know) where the Vedas have gone. I do not know even about the earth—whether it is at its place or has gone down.

53. “I do not have the strength now to go into the water. By means of the ten incarnations you have to protect the world.

54. “In the water in the great river you will be an aquatic animal. Bringing the Vedas quickly you please give them to me.”

55. (Taking) the great form of a Fish in the water, God (Viṣṇu) formerly brought and gave the Vedas to Brahmā. (Brahmā said:) “Again taking up the form of a tortoise you will hold the Mandāra (mountain).”

56. Brahmā spoke to Viṣṇu like this : “Lakṣmī will choose you (as her husband). Formerly I have seen your wonderful act at the time of the churning of the ocean.

57. “When the earth reached the Nether world it was not at all seen. It was not seen when a place was made for the universe.”

58. Being impelled by Brahmā himself to take up the form of the Pig, He took up the form of the great Boar and went below the earth.”

59. Taking up the earth with the tip of His fang, He took it to its proper place, collecting it from below.

60. The third incarnation of Viṣṇu also is charming, by which he sustained the earth along with the mountains.

61-62. I am telling the fourth (incarnation) viz. Narasiṃha, the very fearful one. Ādityas are the sons of Aditi; the demon Hiranyakaśipu and the very strong Hiranyākṣa are the two sons of Diti. All gods have stayed in Heaven, and the demons and fiends in the Nether region.

63. The demon Hiranyakaśipu ruled in the Nether region. Gods and demons put Manu’s descendants on the surface of the earth.

64. O Brāhmaṇa, having broken that arrangement Hiranyakaśipu, having overcome the Lord of gods ruled over the earth.

65. Having seized the earth with seven islands and desiring to capture Amarāvātī, he enjoyed being honoured by his sons and grandsons.

66. The dull one harasses his sons led by Prahlāda. What the sons were being taught Prahlāda also recited that.

67. Due to his being taught that he had pain. The demon did not care for the gods.

68. Brahmā, the Lord, being pleased by his penance, granted him a boon. O best of gods, he had no death from gods and men.

69-70. “If at all death is to take place in my case, it should be from none. I shall die not on the earth, being torn by the nails of him, Viṣṇu, partly lion and partly man”, “It will be so”— Saying these words, Brahmā was astonished.

71. When some time he was going, he had a great battle. (He thought :) “What will the gods do to me ? What have I to do with Viṣṇu ?

72. “I should always be offered an oblation in sacrifices. What will Rudra do to me ? When such was the state Prahlāda praised that Hari.

73. He recollected that Hari only, due to whom his death was to take place. Though he was warded off he cried : “Hari! Hari!”

74. “I shall always remember that Viṣṇu, who has four arms, who holds a conch, a mace, a sword, who wears a yellow garment, who is marked with the Kaustubha (gem), who is the only chief of the world, (and) who gives salvation when just remembered.”

75. Agitated by these words the demon ordered (other) demons: “Get that wicked one killed by an elephant, serpent, water or fire.”

Prahlāda said :

76. O demon, Viṣṇu is even in an elephant; Viṣṇu is even in a serpent; Viṣṇu is also in water; Viṣṇu is also in fire. O demon, Viṣṇu exists in you, and in me as well. Even the group of the demons is not without Viṣṇu.

77-78. When, though being murdered, he did not meet with death, the chest of Hiranyakaśipu burnt with the fire of anger. Then to teach the son, and placing him in front of himself, he, started striking the son with harsh words : “Fie upon you that you are praising Nārāyaṇa, my enemy.

79. “With an excellent sword I shall cut off your head like a flower. I am Viṣṇu, I am Brahmā, Rudra, Indra. Speak out the boon (you want).

80. “O child, leaving your own father, whom else are you praising ?”

81-82. When the boy did not recite (his father’s name), nor did he praise his own father, the father struck him with a stick

and urged him. "O (my) disciple, utter one word, and give me, my fee, so that my master will be pleased, and will give me ample wealth." (?obscure)

Prahlāda said :

83-84a. O Preceptor, first strike me, (then) I shall do as you tell me. I shall praise Viṣṇu, who has created and nourished this peaceful world. May that Viṣṇu favour me!

84b. Viṣṇu is Brahmā; Viṣṇu is Hara; Viṣṇu is Indra, Vāyu, Yama and Fire.

85. He is the principles like Prakṛti, with Puruṣa as the twenty-fifth. He exists in my father's body, preceptor's body, so also in my body.

86. Knowing this how shall I praise the wicked man that is mortal!

The Preceptor said :

87. O disciple, who is the meanest among men? O mean one, birth etc. and death. While dying why not praise your father (and praise) Hari ?

Prahlāda said :

88. He, who does not utter the letters 'Hari', at the time of his meal, at bed (-time), in a vehicle (while travelling), in fever, while spitting, in fight, is the meanest man.

89. Fools remember their mother, and the mean-minded their father in (the time of) fear, in a royal family, in a war, (while suffering from) a disease, while in union with a woman, in a forest, in weakness, in renunciation, at the time of death, lying on the ground.

90. I have no mother, no father, no kinsmen. I have none else but Hari; do what is proper.

91. Angered by such words, the demon rose to kill him. Then the mother came (there) and stood in front of the son.

92. Brothers, kinsmen, sister (all) said : “Do not utter (the name of) Hari. O child, united with me, you mother, this your sister, these (your) brothers, these (your) kinsmen, you will live for many years.”

Prahlāda said :

93. Who is my mother ? Who is my sister ? Who are my brothers ? Who is my father ? O my mother, listen. Relatives are those with whom you always live.

94. That mother, whose urine, faeces, I drank profusely while in the womb, is indeed a hell. I can't say any more.

95. Another man like you, in whose heart Hari does not exist, has not been created by Viśvakarmā (the architect of gods).

96-97a. I think, certainly he, being gratified, will drink urine for ten months. If brothers were brothers even in the womb, how will the poor mother stop them from fighting ?

97b. One's relative, an old one among the kinsmen, become a learned man among strangers.

98. When one does not come or go, why is it called a family ? Binding of the family leads us to hell.

99. My mother is someone different. The father is someone different. Brothers also are (different). The sister knowing relation with kinsmen would obtain salvation.

100. Our mother is *Prakṛti* (Nature). *Buddhi* (Intellect) is said to be the sister. From that *Ahaṁkāra* (Ego) is produced which is referred as I.

101. The five subtle elements (*Tanmātras*) born together with 'I' are my brothers. This is our origin. My relative (*svajana*) is *vikāra* (modification).

102. The one that holds these together is *Puruṣa*, the twenty-fifth (principle). He is my father in this my body. He is the Highest Soul, Hari dwelling in this body.

103. If in the mind he is reflected on, He, Hari, is seen in the heart. His position, having the wealth with the qualities like becoming atomic in size etc. is produced.

104. The kingdom liked by you where Viṣṇu, Brahmā, or Rudra, or Wind or Fire is not worshipped, is like a blade of grass for me.

105. He, who is actually seen, moves without a support. He alone is the revered Viṣṇu, (so also) these that stay in the sky.

106. All planets, so also these constellation that exist (in the sky), are tied to Dhruva. All of them, do not fall on the surface of the earth because of the word (i.e. order) of Viṣṇu.

107. He Himself has laid down the end of all (objects) at a (fixed) time. Thinking like this I have no fear of death.

108. At the end of these words uttered by him, his father, striking him with his foot (i.e. kicking him) said : “Where is he (i.e. Viṣṇu)? I shall first kill Him; then (I shall) kill you, talking (well) about Hari.

Prahlāda said:

109. The elements like the earth etc. are just Lord Hari. He is on ground, in water. The entire world is full of Viṣṇu.

110. Hari remains in grass, wood, house, ground, material. He is known by means of the yoga of knowledge. Can He be seen by (mere physical) eyes ?

111. He goes to Brahmā's abode; he goes to the bottom of the earth. In a moment he wanders on the surface of the earth. He inhales fragrance; he, Viṣṇu, fashions everything. He hears, knows (everything).

112. Thus addressed, he, giving up natural compassion, got up from his throne, and girding the loins firmly, drawing out his bright sword,

113. (and) striking him with the end of a plank spoke to him unbearable words : “Now remember Viṣṇu; otherwise your head with bright earrings will fall down like a ripe fruit from a tree.

114-115. “Or else show that Viṣṇu coming out of this pillar.” Giving up fear Prahlāda sat down on the ground in the *Padmāsana* position to raise his neck, and restraining his breath, and meditating upon Hari in his mind remained ready to die.

116. O Lord, I saw from the sky a wonder on the earth. A garland of flowers fell around Prahlāda's neck of its own accord.

117. What did the people not do that pervaded the sky ? People agitated by noise quickly fell asunder due to the sound.

118. The earth went to the Nether world; the sky met the earth. Cut off by the stroke of the sword, will a head fall on the ground ?

119. Just then a lion's terrible roar came out from the pillar. All demons fainted due to that sound.

120. The sword and shield fell from Hiraṇyakaśipu's hand. He did not know what this was.

121. When he got up he just saw Hari. Below was the man, and above was a fearful lion.

122. Its mouth was fearful due to the fangs, and it was as if it were licking the sky, The body was bright, and its tail impeded its head.

123. A sound issued if from the great throat, as it from cloud, a deep sigh raising the tips of the hair, unbearable to be seen by gods and demons.

124. Seeing Narasiṃha he again fell on the ground. He holding him with his profuse hair hurled him in the sky.

125. Whirling him a hundred times he threw him on the ground. Due to his having had a boon from Brahmā the Lord of demons did not die.

126-128. At that time Hari was loudly recollected by gods present in the heaven. Bringing the demon on his knee and observing after seeing his chest, He heard the words of victory uttered by the Yakṣas and gods. Making His arms, marked with a lotus, ready, he pierced the chest of the demon marked with the stroke of the thunderbolt, and weakened with strokes of bones, with His nails resembling *kunda* flowers.

129. When his chest was pierced the Lord of demons fell down dead. Then the three worlds with the mobile and the immobile became joyful.

130-131. O Keśava, through your favour I was also satisfied, when the three cities were burnt by Śaṅkara's favour, and when

Hiraṇyākṣa was destroyed at the (proper) time. Now I am not content. Where should I go ? What should I do ?

132. There are Kṣatriyas on the earth. They do not fight with one another. O Lord, how is it that the gods do not fight with the demons ?

133. Now Bali has occupied the three worlds with the mobile and the immobile. I do not know what your fifth incarnation will do. O Janārdana, this is the time to control Bali. Show it.

Sārasvata said :

134. Having heard all this, Vāmana said to the sage:

Vāmana said :

135. O Nārada, listen to what happened when Hiraṇyakaśipu was killed. Prahlāda, the great devotee of Viṣṇu, the demon-king, was made the king.

136-137. He ruled over the earth for many years. I was remembering the former enmity of the demons; I do not see the enmity of him who was ruling. Having produced many sons he ruled over a vast kingdom.

138. Bali was born from Virocana. When he was just a child, he remembered Hari through some means.

139. Leaving his kingdom and his dear sons, he went to mountain-peaks. Janārdana made his body to last till the end of the Kalpa.

140. For the kingdom, there was a great discussion among many demons and fiends : 'Who would be our king ?'

Nārada said :

141-142a. The sons and grandsons of Hiraṇyākṣa, who were stronger, like Virocana and others, so also the strong Vṛṣaparvan, approached for the kingdom.

142b-143. Indra, Kubera, Varuṇa, Vāyu, Sūrya, Anala, Yama, did not resemble the demon in strength, appearance,

forgiveness etc. They were superior to the demons in qualities like generosity, and in respect of progeny.

144. Being instructed by Śukra, they fought with one another. The demons (also) remembered the wickedness (of gods at the time) of snatching the nectar.

145. “Why do the gods give the nectar that remained after a portion of it the gods drunk”. Saying, “This is not our (share)”, and getting ready they fought with one another.

146. Our war will never cease, since many demons and fiends were intent on doing one thing only.

147. Gods, having drunk nectar, have become immortal, and are victorious. Tell me the reason why Viṣṇu is strongest in battle among gods, demons, fiends, Gandharvas, reptiles and evil spirits.

Vāmana said :

148-149. Janārdana is without birth and death. He is the doer, the protector, the one that takes away. He is alone, is the god Śiva and he is the one called Brahman. O King, when, in the world, the job of one comes up, the three, taking up his body, do the work of (bringing about) death. Since Viṣṇu is the giver of boons, the entire universe is in his hand. Therefore he is stronger, and none else is like that.

150. Viṣṇu is ready for protection. What is the use of other physical eyes ? And all gods like Indra, work for Viṣṇu.

151. Having fashioned the creation Brahmā-Hara remained in Kailāsa. Gods cannot (control) Viṣṇu. They move in the three worlds

152. When in this world someone behaves in an adverse way Janārdana, having come (there) destroys him.

153. O Nārada, do not make your mind waver or make it unkind. I shall tell that divine tale, which removes all sin.

154. When, formerly the demons were quarrelling for the kingdom, Prahlāda himself came (there) and settled the differences.

155. He was endowed with all (auspicious) signs, had a long life, and was stronger. He performed sacrifices, was always delighted, had many sons, and was extremely difficult to conquer.

156. He, who knew Viṣṇu difficult to be conquered, did not fight with gods. He did not have death in war, He gave everything as present to Brāhmaṇas.

157. He never deceived himself in any way. Among all his sons and grandsons he shone with grandeur.

158. Śukra consecrated him (saying): “He will be your king”. Saying “The preceptor is the authority” he went wherefrom he had come.

159. The demons and fiends together did like that. The sons, grandsons like Virocana themselves went.

160. With (proper) information, all were noticed individually by the preceptor. The virtues mentioned by Prahāda did not exist in Virocana.

161. They were not seen in other demons, Vṛṣaparvan also was not like that. O sage, the sons like Bali were seen, Śukra, having observed all, found more merits in Bali.

162. Seeing more merits in Bali’s person, he reported them to the demons. O demons, Bali is superior in qualities; how would the task be done by me ?

163. Due to some lucky coincidence, Bali will be Indra. The son would be as the father is in the world.

164. Certainly the grandson becomes like (the grandfather) if not the son; and Prahāda is a great devotee, a follower of Viṣṇu, and dear to Viṣṇu.

165. Therefore, certain qualities of Hiranyakaśipu (are) found in Virocana. O demons, if the elder (i.e.) Virocana, is enthroned, (then) Narasimha will certainly come and kill (him).

166. Virocana, too, afraid of death, gave up the kingdom. All virtues of Prahāda exist in Bali’s person.

167. Having made an agreement, they enthroned Bali, (thinking) he, who is Prahāda, is Viṣṇu, and he, who is Viṣṇu, is Bali himself.

168. Therefore, gods made him their friend, and quarrel was avoided. The gods and demons made complete unity (among themselves) in Bali’s kingdom.

169. Hearing his words, the king of gods came to my house. Vālakhilyas (divine personages of the size of a thumb) came; I was cursed (and) made a dwarf.

170. Having pleased them I said : “Free me from the curse”
They said : (They will do so) after the capture of Bali.

171. “You will also have joy in the battle, and Bali will perform a sacrifice.” There was no restraint to gods; all came to the sacrifice.

172. He offers me a sacrifice, who would kill him. I became a dwarf.

Nārada was full of joy.

173. All this is topsy turvy in my mind. Yet I shall do everything on a grand scale in due order.

Nārada said :

174. O Lord of gods, (please) favour me. I have a curiosity for war. My father had formerly told me: “A war will take place when in a battle Kṣatriyas are killed by a Brāhmaṇa.

175. “You are born as a Brāhmaṇa; whom will you fight ?”
Vāmana laughed and said : “Your (words) will be true.”

176. “Being born as the son of Jamadagni, and having Maheśvara as my preceptor, I shall kill Kārtavīrya, along with many Kṣatriyas.

177. “On the Kurukṣetra I shall make five deep lakes of blood. Then I shall gratify my sires and grandsires.

178. “I shall make (it) a holy place; you will come there. There will be a great curiosity for the war. It will be dear to you.

179. “When the Kṣatriyas will again seize the earth from the Brāhmaṇas, I shall then kill them and will again give (them) the earth.

180. “Repeatedly conquering the earth I shall give it (to the Brāhmaṇas) twenty-one times. Disgusted with fighting I shall renounce weapons. I shall divert myself in charming forests, on peaks of mountains.

181-182. The very powerful Rāvaṇa will rule over laṅkā. When he will have the name ‘Trailokyakaṇṭaka’ (Thorn to the three worlds), then Daśaratha’s son Rāma, who increased the joy of Kauśalyā will think : “I shall be with my brothers. I shall enter the sacrificial pavillion.

183. "Having beaten up Tāḍakā, and taking Subāhu to the sacrifice-hall, I shall go for the self-choice marriage of Sītā.

184. "Having broken Śiva's bow, I shall marry Sītā. Abandoning the kingdom, I shall go to the forest (and stay) in the forest for fourteen years.

185. "I shall first be grieved by the pain due to Sītā's being kidnapped. I shall render that demoness bereft of nose and ears, in the forest.

186. "After having killed fourteen thousand demons like Trisīrā, Khara and Dūṣaṇa, I shall kill Mārīca, who will be in the guise of a deer.

187-188. "With my wife kidnapped and after having cremated the vulture Jaṭāyu, I shall go (to Sugrīva). Making friendship with Sugrīva, and killing Vālin, I shall restrain the sea with (the help of) the monkeys led by Nala. I shall besiege Laṅkā, and kill demons.

189-190a. "Having, in the battle, killed Kumbhakarṇa and then Meghanāda, and having killed the demon Rāvaṇa in the presence of all demons I shall give Laṅkā, the divine creation, to Bibhīṣaṇa.

190b. "Having come back to Ayodhyā again, and ruling the kingdom void of troublesome elements,

191. the strange acts of Kāla and Durvāsas I shall go to Amarāvātī with my brothers, after handing over the kingdom to my son.

192. "When the Dvāpara age will arrive, the earth will be burdened by many Kṣatriyas and will not be able (to bear the burden) and will be on the verge of going to the nether world.

193-194. "At that time the great demon Kaṁsa would be ruling over Mathurā. Śiśupāla, Jarāsandha, the great demon Kālanemi, (Kings) Pauṇḍraka, Vāsudeva, the great demon-king Bāṇa, equipped with elephants, swift horses, will be killed by me, O sage.

195. "In the Kali age clouds would have scanty water, and cows would have little milk. There will be no ghee (contents) in milk, and no truth among people.

196. "People would be killed by thieves and harassed by diseases. Though reduced to the plight of waging war they would not go to a preceptor.

197. "Small rivers, flowing westwards would get dry in Kārttika. No vow like Ekādaśī would be (observed), and no Caturdaśī that falls in the dark half (of the month).

198. "No man recognised, even a hero, in his own house. Everything will be affected by poverty, bereft of bath, prayer etc. In Kaliyuga, what did not take place in the former three yugas, will take place.

199. "A son would abandon his father, mother and would wait upon his wife. None would be (looked upon as) an elder or a relative. Nobody would serve anyone else.

200. "As Kali would spread over the earth, people would be of the same type.

201. "Everything would be affected by Mlecchaas (non-Āryans) and would be without bath or prayers. I shall be well known as the Brāhmaṇa Kalki.

202. "With Yājñavalkya as my family priest, I, having cut off the Mlecchas, would perform a sacrifice with profuse gold (as the gift to Brāhmaṇas) as expiation.

203. "I shall have incarnations and there will take place fights among them. Now deities will not wage war with Bali.

204. "That Lord of demons offers sacrifices to me. Bali will not be killed by me. He takes a vow to give away all his belongings in a great sacrifice."

Sārasvata said :

205. Saying so, the god, having dismissed Nārada, went to see the sacrifice performed by Bali, with the mission of gods in view.

206. Vāmana went to the city and visited every house. Going to the house of Brāhmaṇas, he asked for a meal.

207. The Brāhmaṇa Vāmana, intent on bathing everyday and on Vedic studies, obtained alms and a meal in a Brāhmaṇa's house.

208. Moving his broad waist, he, surrounded by people, went to path crossings and charming temples.

209. He, of broad shoulders and large chin, moved his large head; he danced rhythmically and sang very charmingly.

210-211a. Vāmana recited the four Vedas in the assembly of Brāhmaṇas. All the sons of Brāhmaṇas, as well as of the demons, waited upon the charming Vāmana day and night.

211b. Then all of them took Vāmana to the pavilion of the sacrifice.

212. You should certainly implore Bali in the cell of the demons. Then the great good of the country and the city (will follow).

213. Vāmana was requested by all the sons of demons and Brāhmaṇas : “O Vāmana, you should always stay in the city of the Lord of demons.”

Sārasvata said :

214. Saying “Let it be so” Vāmana entered the sacrificial pavillion. Then a great tumult caused by those that were at the door, arose.

215. He remained reciting the Vedas along with many Brāhmaṇas. Then a great sound (of the recitation) of the Vedas arose in the sacrificial pavilion.

216. First a demon entered (the pavilion). The demon (king) was informed : “O Lord, Vāmana, out of curiosity, has come at the (place of the) sacrifice to see you.

217-218. “He is sitting at the gate. Since Vāmana is coming to you all alone, he has no design. He has recited the four Vedas with one mouth.”

219. Being delighted, Bali said : “Bring him in, who is at the door. I shall worship that Lord of Brāhmaṇas, and will give him whatever is desired by him.

220. “I shall recollect the sentences from the Smṛtis, which my preceptor had spoken to me. Someone is worthy of the Veda, someone of penance.

221. “Whichever worthy recipient will arrive, will save me. When the sacrifice proceeds, I have to give *Dakṣiṇā*.

222. “Vāmana should not be questioned. Let my words be true.” Hearing this preceptor Śukra prevented Bali.

Śukra said :

223. All Brāhmaṇas, that are pitiable, blind, poor, deaf, dwarf, hunch-backed, sick, rough should be honoured at the door.

224. Vāmana should be worshipped at the door with golden, silver garments. The birth of the four is useless; so also the gift of the sixteen kinds is in vain.

225. The birth of sonless persons, so also of those who are expelled from the religious fold, and of those who eat food cooked by others, who are fondly attached to other's wives, is useless.

226. One desiring good should not give wealth (in charity) which is earned unjustly, so also gift given to a non-Brāhmaṇa, so also to one who has fallen after having ascended (the course of morality).

227-229. The sixteen gifts are useless to a Brāhmaṇa: not performing *Sandhyā*, to one who has ceased to be a Brāhmaṇa, to one that is fallen, to a thief also, to one displeasing one's preceptors, to one who has turned away from his father and mother, to one who is a Brāhmaṇa in name only, to one who is the husband of a Śūdra woman, to one who sells the Vedas, to one who is ungrateful, to a Brāhmaṇa who conducts religious ceremonies for all classes, to one who is completely subdued by a woman, so also to a snake-catcher; so also gifts given to attendants: these gifts of sixteen kinds are in vain.

Sārasvata said :

230. In the meanwhile, Bali said : "O preceptor, (please) do not say so. Whosoever studies Vedas is Viṣṇu that has come to me. When a learned Brāhmaṇa has come to (one's) house, no delay should be done. He should be honoured by standing (before him), by (respectful) words, and by washing his feet."

231-233a. "A householder should offer him a meal according to his capacity. If Vāmana goes out of the (sacrificial) pavilion without being honoured, then the sacrifice in which (even) everything is given as a gift is useless."

233b. In the meanwhile Vāmana was brought into the vicinity of Bali.

234. From within the body of Vāmana, the image of Viṣṇu was shining like the golden sun, when Bali, the king of demons, saw him arriving.

235. Getting up he went up to Vāmana and said, "I am fortunate and blessed to have the presence of Viṣṇu-like Brāhmaṇa in my *yajña*."

236. Conducting him to the elevated ground meant for the sacrificial ritual Bali respectfully received him, made him to sip water* from the palms, presented to him flowers and perfumes, put the (auspicious) mark on his forehead and offered him the seat of presiding Brāhmaṇa at the *Yajña*.

237. Then Bali offered him sandal, a garland, cow and *Madhuparka* (a mixture containing quantities of five ingredients like milk, honey, curd, clarified butter, and cow's urine etc.). When Vāmana acknowledged the smell of the same mixture, Bali welcomed him.

238-240. After his welcome by Bali, the Brāhmaṇa blessed him. Bali in turn asked, "O best Brāhmaṇa ! What can I give you ? For me, a demon on earth, it is a trivial matter." The Brāhmaṇa said, "Give me a piece of land measuring three steps only for my dwelling. I will build a hut on it to impart knowledge to the disciples". Bali said, " I have already given you the land as per your stipulation", to which Vāmana replied as having already accepted.

241. Śukrācārya said : "Do not give him the piece of land as he is the same old Viṣṇu." Glad to know this, Bali said, "Then who else could be a greater ascetic than him to deserve this gift of mine?"

242. Then adopting an upright posture Bali took Akṣata (whole rice grains) alongwith the sacred grass Kuśa in his right hand. Śukrācārya then pronounced the invocation without dropping the water from his palm.

243-245. Then all the sages, priests and other members in the assembly including Bali's wife, sons and his kith and kin became amazed at the sight as to why water was not dropped

* As a purificatory rite.

from the palm after the very act of giving and receiving of the gift. Water was taken in the palm of Vāmana for the sake of truth and knowledge. A gift given by words of mouth, if not carried out into action, will, as per law, drop the priest into hell and nothing will extricate him from this.

246-248. Śukrācārya told the demon king Bali, “This Vāmana is really Viṣṇu. Fortunately he has arrived in your house and I do not know what good or bad is he going to do”. Then Bali, the performer of the *yajña*, told Śukrācārya, “O Venerable preceptor Śukrācārya ! Listen attentively to what I say. At the time of my giving the gift, the priests and the Brāhmaṇas have been heard as saying that I am as powerful as the water gift-giver Indra. This Brāhmaṇa, the receiver of gift, is like Viṣṇu. The Sun-God, himself is the heavenly substance. So why should I not gift for the sake of my love for Lord Viṣṇu?”

249. Having said so, King Bali put water into the palm of Vāmana as a means of invocation. Soon after having said how could this happen, Śukrācārya stepped out of the pavilion.

250-252. In the meantime, the Brāhmaṇa Vāmana also became like King Bali. Accepting the three steps of land offered by King Bali both of them became pleased in the pavilion of *yajña* which the heavenly beings and others happened to see. Then assuming the body of the four-armed Viṣṇu, Vāmana began to increase in size and shape.

252. Nārada arrived at the same time and expressed in wonder, “O Bali ! How could you do this!” He also began to dance with pleasure along with the disciples.

253-254. Alongwith wife Bali said, “O Sir ! accept your sacrificial fee. What have I not got today when Viṣṇu is accepting gift from me! Having walked one and a half steps on the earth, Viṣṇu is asking for only three steps of land. However, as per duty I have tried to satisfy him.” (*sārdha-kramakṣayam; obscure*)

255-258. Seeing the Vāmana increasing in size, the Brāhmaṇas, the sages and the demons spoke among themselves that the God was rising to the sky. The heavenly beings and the sages said, “O heavenly soul, O unending one, O imperishable one, O Viṣṇu, Victory to you ! Victory to you in the form

of Turtle, the bearer of the earth ! Our homage to you, the Earth-bearer Boar and the Man-lion! We bow down before you, the son of Jamadagni, Rāma, and to you in the form of Lakṣmaṇa. Victory to you, O Lord Kṛṣṇa, O Lord of the universe, O son of Devakī. We bow down to you, O Buddha, O Kṛṣṇa, O one Kalkin.”

259. Sārasvata said, “Wandering in the sky, Nārada was engrossed in hymns of praise. The Yogīs like Sanaka etc. were also singing hymns in praise of Janārdana.”

260. Thus Vāmana was seen rising to the sky in front of Bali. Raising their faces, all looked up towards the Sun in the sky.

261. Rising high up, Vāmana was seen in the shape of an umbrella and then the Sun appeared shining like a jewel on his head.

262. The demons saw the Sun-god appearing like an auspicious mark on the forehead of the God and like an earring on the person of the still rising Viṣṇu.

263. The Sun was appearing like the suspended jewel Kaustubha on the chest of Viṣṇu, still growing in size, while all the other Divinities viz. Indra, Rudra, Vasus etc. were present in the sky.

264-265. Now Viṣṇu had increased himself to such a height that he had risen beyond the sky. Indra had put a garland around his neck. There were tremors in the entire earth and in the solar system in the sky. Anticipating with fear as to what was going to happen, the demons were looking at the Sun.

266. Like a Lotus on the orb of his navel, the Sun was shining like an ornament on his waist belt. Growing in size in this way Viṣṇu measured and accepted two steps of land.

267. Now that the entire universe had been measured and exhausted, no scope was left over for the third step. It thus appeared that the creator of the universe deserved punishment or Brahmā had transformed itself in the form of punishment.

268. It appeared that gods, demons, Gandharvas, Nāgas and Sarpas and demons all were worshipping the feet of Viṣṇu and uttering hymns in praise.

269. The Heavenly Musicians (Gandharvas) were singing, treating it as a punishment befallen as a matter of moral duty or it could be the punishment of Gods' own creation like the pervading light.

270. In any case, the Gods have won the earth and they have created their punishment by bringing Gaṅgā on earth as their flagstaff. In this way, the three steps of Viṣṇu are certainly the action with an eye to punishment.

271. It appeared, as if Hari had thrown up the universe on the head with a jerk and this leg had come out tearing apart the head of universe.

272. The working and momentum of the universe derived from that force is called by the name 'Virāṭ' and that which is the seed of all is said to be *Paramātman* (the supreme soul).

273. 'That' from which the 'Whole' with its 'parts' is born is there before your feet. Having pierced the universe you should not have come out.

274. By your feet, the universe has been cleft open and with its contraction it is getting worn out and injured.

275. On account of its breaking and subsequently due to the broken parts coming together streams of water have originated in the three worlds. That is how, while originating from the feet of Viṣṇu, Gaṅgā is flowing from the summit.

276. The river purifying the three worlds was borne by Śiva (on his head). This heavenly river said to be Gaṅgā in the material world is also worshipped in the heavenly world.

277. This Gaṅgā has also gone to the nether world. Hence it is called Tripathagā (one flowing in three paths). All sins get destroyed by simply remembering it.

278. The fruits of *Aśvamedha Yajña* (horse sacrifice) accrued to humans by a simple sight of it. Sins of seven past lives get destroyed by taking a bath in it.

279. A man who after taking bath in the river Gaṅgā worships Viṣṇu and Śiva, attains the highest world of Viṣṇu after crossing over the world of Indra.

280. A self-controlled man, despite bearing the body, obtains knowledge of reality and liberation by drinking the waters of Gaṅgā and following it up with a single day's fast for Viṣṇu.

281. The detached ones free from attachment for the place of their birth, having pure nature and striving in Sattva-guṇa attain the highest status (i.e. liberation) cutting off the bond of the world.

CHAPTER NINETEEN

Dialogue between Sārasvata and Bhoja

King (Bhoja) said :

1. Tell me what did the great Viṣṇu do after taking the sacrificial fee in this manner ? I have a great curiosity.

Sārasvata said :

2. After the hymns of praises sung by the heavenly beings for the land-receiver Viṣṇu, he expelled King Bali from the ritual of *Yajña*. This way the *Yajña* came to an end after the receipt of sacrificial fee.

3-4. With the third step of the God remaining unfulfilled, the God opened his mouth and with the lower lip slightly twitching told King Bali, “With debts unrepaired, bondage becomes dreadful. Hence, you better fulfill my third step or else get tied up to my fetters.”

5-11. Hearing these words of Viṣṇu, Bāṇa, the son of Bali came in front and asked Vāmana, the cosmic-formed one: “Having assumed the body of dwarf and having asked for three steps of land, how could you be of such a cosmic (massive) form ? O Lord of the world ! If you desire to ask for the third step of land, assume the form of dwarf. Bali, the king of demons, will certainly give the third step. Gifts can only be given to the form of Vāmana whose feet Bali has washed and not to this being of cosmic form. You have created this cosmos and King Bali lives in this cosmos. One endowed with great power and

prominence does not take things by force. O Lord of the world ! If you consider this world as your own, then regarding this demon king as having lost honour for turning away from devotion towards you expel him by tying a rope around his neck. Who can stop you ? If a master of cows employs another cowherd for protection of his cows then the earlier cowherd cannot do anything.”

12. After having been told like this by the son of Bali, Viṣṇu, the first creator of this world, said:

13-17. “O boy ! I am making you hear the answer together with the reasons to what you have said at this time. O Bāṇa ! Your father at the very first instance said that he would give me three steps of land and I gave him the measures for the same. Is it that your father Bali does not understand that measure? I have asked for three steps of land for the good of this Bali. Hence, your father will dwell in the sixth of the Seven Lower Worlds (i.e.) the ‘Sutala world’ for one Kalpa (i.e.) till the time of the duration of the material world. O Bāṇa! After the age of this Manu will usher in the age of other Sāvaṇṅka Manu and your father Bali will be crowned as Indra.”

18. After saying this to Bali’s son, God Vāmana came near Bali and said in a sweet tone.

The God said :

19. O demon king ! Enter the sixth of the seven Nether worlds for not giving the full sacrificial fee in the Yajña. In that nether world named ‘Sutala’ live free from diseases.

Bali said :

20. O Lord ! How can I have a sight of your feet and worship them while staying with happiness in the Sutala world?

The gracious God said :

21-26. O demon king! I always remain in your heart. Hence, you have the occasion to obtain my sight as I will always remain near you. There will be another auspicious festival of Indra. It

will have lights at every step. In this festival the healthy and hefty and well-dressed as well as the best of the kings will honour and adore you with offerings of light and flowers. This festival will be auspicious for the earth and will be called by your name. You will remain happy for years together by this. Those who will worship and adore you with resolute mind and devotion will also continue to be happy.

27-28. Having said so, Viṣṇu gave shelter to demon-king Bali alongwith his wife in the Sutala World and having taken the land came in haste to the abode of Indra served by divine beings. Having given the Heaven to Indra and making the gods get the enjoyment of glory, Viṣṇu, the Lord of the world disappeared from sight when the kings were watching.

29-31. Having taken away the kingdom of Bali and engaging Indra in it, Viṣṇu ousted the demons from there and made the inhabitants of Hell settle there. The Gods were very pleased with the restraining of Bali. Then God Vāmana made his mood lighter for the residents.

Sārasvata asked :

32. You have narrated the sacred, the sin-destroying and auspicious birth story of Vāmana, by listening to and singing which, the sins get destroyed and goodness arises.

God said :

33. "Hearing these words of Sārasvata, King Bhoja honoured him as the best of sages, paid him obeisance and worshipped him with devotion.

34. Then King Bhoja resumed the journey to Vastrāpatha along with family members as per established practice. There having made his life fruitful he left for the ultimate place, i.e. the World of Viṣṇu at the end.

35-36. I have described the Vastrāpatha region which is a part of the Prabhāsa-kṣetra. Whoever listens to these auspicious words or reads them goes to the World of God Viṣṇu. As the

sins get washed away by a bath in Gaṅgā, similarly by listening to the stories in the Purāṇa, sins get washed away.

37. I have narrated this secret story to you. Those turned away from devotion to Viṣṇu should not hear it. Sin also occurs by even hearing of it by a Brāhmaṇa-censurer, a heinous sinner, one hostile to one's perceptor and one ever thinking of committing sins.

38-40. A human being who reads it thoughtfully gets his faith firmly fixed upon Śiva and Śrīkrṣṇa. By that faith a man gets everything. Hence, cows, land, gold, wealth and ornaments should be given to the narrator of this Purāṇa. One who narrates this is poor by one's own self. All the desires of heart get accomplished by reading and hearing it thrice.

End of Vastrāpatha-Kṣetra-Māhātmya

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