

CHAPTER ONE

Introductory

1. I bow to (goddesses) Śrī (Lakṣmī), Sarasvatī, Gaurī (Pārvatī) and gods Gaṇeśa, Skanda, Īśvara (Śiva), Brahmā, Vahni, Indra and other celestials and Vāsudeva (Kṛṣṇa).

2. Śaunaka and other sages (staying at the sacred forest) of Naimiṣa, conducting a sacrifice devoted to Hari (Viṣṇu), welcomed Sūta (the reciter of ancient lores) on his arrival there after a pilgrimage.

The sages said :

3. O Sūta ! You are adored by us. Tell us the quintessence of all things, by knowing which alone one gets omniscience.

Sūta said :

4. The illustrious Viṣṇu (who is) the Supreme Being (and) the Creator, is the quintessence. By know ng that 'I am *Brahman*', one gets omniscience.

5. Two *Brahmans* are to be known, the *Śabdabrahman* (the *Vedas*) and *Parabrahman* (the Supreme Spirit). The *Ātharvaṇ Śruti* (*Muṇḍakopaniṣad*) refers to this as the two(kinds of) knowledge to be learnt.

6. Myself, (sage) Śuka (son of sage Vyāsa), (sage) Paila (disciple of sage Vyāsa) and others bowed Vyāsa having resorted to the hermitage at (holy) Badarikāśrama. He imparted to us the quintessence (of all things).

Vyāsa said :

7. O sūta, listen in the company of Śuka and others what Vasiṣṭha has said to me about the excellent quintessence of the *Brahman*, when he was requested by the sages.

Vasiṣṭha said :

8. O Vyāsa, Listen, in entirety, to the two(kinds of) knowl-

edge, which (god) Agni narrated to me in the company of the sages and the celestials.

9. The excellent *Purāṇa* (known as) the *Āgneya* (or *Agni*) and the two (kinds of) knowledge, *Parā* (the superior) and *Aparā* (the inferior) signifying respectively the knowledge about the *Brahman* and the knowledge about the *R̥gveda* and so on, which satisfies all the celestials (will be narrated to you).

10. The *Purāṇa* spoken by Agni and designated as the *Āgneya* by Brahmā and which gives *bhukti* (enjoyment) and *mukti* (release from mundane existence) for those who read it or hear it (will be narrated to you).

11. Being requested by the sages (I will also describe) (god) Viṣṇu in the form of the destructive Fire at the end of the world (who is) the effulgent *Brahman* (and) the most Supreme Being (who is) worshipped by means of knowledge and action (religious rites and so on).

Vasiṣṭha said :

12. O *Brahman* (Agni), point out to me the masterly way of crossing the ocean of mundane existence, by knowing the quintessence of which knowledge one becomes omniscient.

Agni said :

13. Viṣṇu is the destructive Fire at the end of the world (in the form of) Rudra (Śiva). I shall tell you the essence of knowledge (in the form of) this *Purāṇa*, which represents all learning and is the cause of all things.

14. (Lord) Viṣṇu, who assumes the form of a fish, a tortoise (and other beings), is the cause of the primary creation, the secondary creation, the genealogy of the sages, the cycles of Manu-periods and the genealogy of the kings.

15-17. O Twice-born ! (Lord) Viṣṇu (is the cause of) the two kinds of knowledge *Parā* (the superior) and *Aparā* (the inferior). Here the *Aparā* is represented by the *R̥gveda*, *Yajurveda*, *Sāmaveda*, *Atharvaveda*, the six supplementary texts, (namely)—*Śikṣā* (phonetics), *Kalpa* (rules governing rituals), *Vyākaraṇa* (grammar), *Nirukta* (etymological science), (the science dealing with) the movement of the luminary bodies, *Chandovidhāna* (metrics), *Mīmāṃsā* (investigation of the interpretation of the ritual of the *Vedas*), *Dharmaśāstra* (law -books), *Purāṇas* (18 in

number), *Nyāya* (logical philosophical system), *Vaidya* (medical science), *Gāndharva* (science of music), and *Arthaśāstra* (polity). The *Parā-Vidyā* (superior knowledge) is that through which the *Brahman* is known.

18. I shall narrate to you (that *Purāṇa*) which was told to me by Viṣṇu and the celestials by Brahmā and which deals with that invisible, incomprehensible, not having a cause for itself and eternal (form of Viṣṇu) which is the cause of the forms such as the fish and others.

CHAPTER TWO

Manifestation of Viṣṇu as Fish

Vasiṣṭha said :

1. O Brahmā ! Describe unto me the manifestations of Viṣṇu, such as the Fish etc., which are the cause of creation. Also narrate to me the *Agni Purāṇa* as heard from Viṣṇu in the days of yore.

Agni said :

2. O Vasiṣṭha ! I shall describe to you the manifestation of Hari as a Fish. Listen. The manifestations are for the destruction of the wicked and for the protection of the pious.

3. At the end of the past *kalpa* (of 432 million years), there was a periodical dissolution. Brahmā was its instrumental cause. O sage ! the earth and the people were submerged under the rising water.

4-5. Vaivasvata Manu was practising penance for gaining objects of enjoyment and for release from mundane existence.

Once when he was offering waters of libation in the (river) Kṛtamālā, a small fish came in the waters in his folded palms. As he desired to throw it into the waters, it said “O excellent man ! do not throw me away.

6. Now I have fear from the crocodiles (and others).” Having heard this (Vaivasvata Manu) put it into a vessel. When

it had grown there in size, it requested him, "Get me a bigger vessel".

7. Having heard these words, the king put the fish in a bigger vessel. Growing there again in size it requested the king, "O Manu ! Get me a bigger place".

8. When it was put into a tank, it soon grew in size as big as it (the tank) and said, "Get me to a bigger place". Then (Manu) put it into the ocean.

9. In a moment, it grew in size extending to a lakh of *yojanas* (one *yojana* 8 or 9 miles). Seeing that wonderful fish, Manu got surprised and said :

10. "Who are you, but Viṣṇu ? O Nārāyaṇa (Viṣṇu) I salute you. Why do you stupefy me with your illusory power, O Janārdana (Viṣṇu)".

11. Having heard the words of Manu, the Fish replied Manu who had been engaged in the protection (of the world), "I have manifested for the protection of this universe and for the destruction of the wicked."

12-13. On the seventh day, the ocean would flood the earth. Having put the seeds (of creation) etc. in the boat that would approach you, you would spend the night (of 1000 mortal years) of Brahmā on it being encircled by the seven sages. (You) bind this boat to my horn with the big serpent."

14. Saying thus, the fish disappeared. Manu, who was waiting for the appointed hour, boarded the boat as the ocean commenced to swell.

15. The fish now appeared with a single golden horn of one million *yojanas* in length. He tied the boat to its horn.

16-17. After having praised it with adoration, he heard from the fish the *Purāṇa* known as the *Matsya* which is capable of destroying the sins. Keśava (Viṣṇu) killed the demon Hayagrīva,¹ the destroyer of the *Vedas* of *Brahman* and thus protected the *vedic mantras*. And when the *Varāhakaṇṭha* (one of the periods of time) set in, Hari (Viṣṇu) assumed the form of a tortoise.

1. Hayagrīva was the name of a powerful demon, who carried away the *Vedas* during Deluge. He was killed by Viṣṇu manifesting as a fish and the *Vedas* were rescued. *Bhāg. P.* VIII. xxiv. 8 and 57 *P. Index III* p. 742.

CHAPTER THREE

Manifestation of Viṣṇu as a Tortoise

Agni said :

1. I shall describe unto you (now) about the manifestation (of Viṣṇu) as a tortoise, by hearing which one's sins will be destroyed. In days of yore the celestial gods were defeated by the demons in a battle between them.

2. On account of the curse of sage Durvāsas,¹ the celestials were deprived of all their prosperity. Then they praised Viṣṇu who was (reclining) in the milky ocean and said, "Protect us from the demons".

3. Hari said to Brahmā and others, "You make a treaty of peace with the demons for churning the ocean for securing ambrosia.

4. In the interest of an important work even the enemies should be sought for union. I will make you get the ambrosia and not the demons.

5. Making the (Mount) Mandara as the churning rod and (the serpent) Vāsuki as the rope, you vigilantly churn the milky ocean with my help".

6. Concluding an agreement with the demons as suggested by Viṣṇu, (the celestials) came to the milky ocean. The celestials began to churn the ocean (from that side) where the tail of the serpent was.

7. The celestials who were afflicted by the sighs of the serpent, were comforted by Hari (Viṣṇu). As the ocean was being churned the mountain being unsupported entered into the water.

8. Then Viṣṇu assumed the form of a tortoise and supported the (Mount) Mandara. From the milky ocean which was being churned, first came out the poison known as *Hālāhala*.

9. That poison being retained by Hara (Śiva) in his neck, Śiva became (known to be) Nilakaṇṭha (blue-necked). Then the goddess Vāruṇī (The female energy of the celestial god

1. Name of an irascible sage, son of Sage Atri and Anasūyā. Once he met a Vidyādhara maid with a garland. He took that garland and presented it to Indra. Indra put it on his elephant, which in turn threw it on the ground and trampled upon it. Enraged at this the sage cursed him that he would lose all his fortune. See *Vi.P.* I. ix. 1 ff.; *P. Index* II. p. 106.

Varuṇa), the *Pārijāta* (tree) and the *Kaustubha* (gem) came out of the ocean.

10. Then came out the (celestial) kine and the n̄ymphs. Then came out Lakṣmī, who became the consort of Hari (Viṣṇu). Beholding her and adoring her all the celestials regained their lost prosperity.

11. Then Dhanvantari, (a form of Viṣṇu) and founder of the (science of) *Āyurveda* rose up holding a water-pot full of ambrosia.

12. Taking the ambrosia from his hands the demons Jambha and others having given half of it to the celestials went away with the other half. Then Viṣṇu assumed the form of beautiful damsel.

13. Having seen that beautiful form, the demons became fascinated and said, "O fair-faced one ! Be our wife, take this ambrosia and make us drink it."

14-15. Hari (Viṣṇu) said, "Let it be so", and took it from them and made the celestials drink it. As Rāhu assumed the form of the Moon and drank a portion, he was detected by the Sun and the Moon and was brought to the notice of (Viṣṇu). His head was severed by his enemy Hari (Viṣṇu). That severed head of Rāhu then said to Hari, the bestower of gifts (by whose grace) it had attained immortality.

16. "When the intoxicated Rāhu would seize the Sun and the Moon, may the charities made on that occasion be imperishable."

17. Viṣṇu in the company of all the immortals said, "Be it so" and cast off his female form. He was then requested by Hara to show that form (again).

18. (Lord) Hari (Viṣṇu) showed the feminine form to Rudra (Śiva). Śambhu (Śiva) being captivated by the illusory power, renouncing Gaurī (Pārvatī) sought that feminine form.

19. Becoming nude and behaving like a mad man, he held the damsel by her hair. She got herself freed and ran away. He too followed her.

20. Wherever the seminal fluid of Hara dropped, there came into being sacred places of liṅgas and gold.

21. Then knowing her as illusory, Hara (Śiva) assumed his original form. Then Hari (Viṣṇu) told Śiva, "O Rudra (Śiva) My illusory power has been conquered by you."

22-23. There is no other male on the earth besides you, who is capable of conquering this illusory power of mine.” Then the demons, who had not got the ambrosia were defeated by the celestials in battle. The celestials got back to their celestial home. One who reads this account goes to the celestial region.

CHAPTER FOUR

Manifestations of Viṣṇu as the Boar

1. I describe (unto thee) the manifestation as a Boar (which) removes (one's) sins. Hiranyākṣa¹ was a demon chief. He conquered the celestials and got established in the heavens.

2. Viṣṇu being praised by the celestials (who had) gone (to him), (he) assumed the form as Yajñavarāha (boar). Having killed that demon along with the (other) demons (he made the earth) devoid of thorns (difficulties).

3-4. (That) Hari, the protector of righteousness and the celestials (then) disappeared. Then (the demon) Hiranyakaśipu,² brother of Hiranyākṣa after conquering the celestials (was grabbing a share of the offerings) exercised control over all the celestials. (Viṣṇu) assumed the form of Narasimha (human body with lion's face) (and) killed him along with the (other) demons.

1. Hiranyākṣa, a demon, was one of the sons of Kaśyapa and Diti. He waxed eloquent and entered the underworld in search of Viṣṇu. Viṣṇu assumed the form of a boar and after severe combat slew the demon. See *P. Index* III. C. 774.

2. Hiranyakaśipu, a demon, was the other son of Kaśyapa and Diti. He had got a boon that he could not be killed either by a man or by a beast or during the day or the night or inside or outside the house. He conquered the celestials. His son Prahlāda was a devotee of Viṣṇu. All the attempts of Hiranyakaśipu to wean Prahlāda from his devotion to Viṣṇu were of no avail. Hiranyakaśipu subjected Prahlāda to many ordeals. Prahlāda emerged unscathed. The desperate Hiranyakaśipu challenged Prahlāda whether that Viṣṇu would be present everywhere and Prahlāda could show him in the pillar in front of them and kicked the pillar. Viṣṇu manifested in the form of a man with lion's face from that pillar and killed Hiranyakaśipu placing him on his lap and at the threshold during the twilight. See *P. Index* III. pp. 769-70.

5-7. (He) re-established the celestials in their original places and was praised by the celestials. Once in the battle between the celestials and the demons, the celestials were defeated by (demon) Bali¹ and other demons (and) were driven away from the heaven (and) sought refuge in Hari (Viṣṇu). Having given refuge to the *devas* he being praised by Aditi (wife of the latter) (and mother of the celestials) and Kaśyapa (a sage) became a Dwarf (as a son) of Aditi (and) went to the sacrifice (performed by Bali) (and) recited the *Vedas* at the royal gates of Bali the sacrificer.

8-9. Having heard him reciting the *Vedas*, the bestower of the wanted things (Bali) said to the Dwarf in spite of being obstructed by Śukra (the preceptor of the demons), "Whatever (you) desire I shall give (you)". The Dwarf asked Bali, "Get (me) three feet of space for the sake of the preceptor. (Bali) said to him, "I shall give (you)".

10-11. When the water was poured on the hand the Dwarf became a Giant (and) measured the worlds of *Bhūh*, *Bhuvah* and *Svar* with the three strides and (sent) Bali to *Sutala* (a nether world) and (then) Hari (Viṣṇu) gave the worlds to Śakra (Indra). Śakra (Indra) praised Hari (Viṣṇu) along with the celestials (and) remained happy as the ruler of the world.

12-13. "I shall describe (unto you) the manifestation as Paraśurāma." "Hear, O twice-born" ! Considering the *kṣatriyas* (ruling clan) as haughty, Hari (Viṣṇu), the protector of the celestials and the brahmins manifested as Bhārgava, son of Jamadagni and Reṇukā and proficient in arms for removing the pressure on the earth and for the sake of peace. [Manifestation of Viṣṇu as Paraśurāma]

14. Kārtavīrya became a king by the grace of Dattātreya (considered as a manifestation of the Trinity as son of Atri and Anasūyā). He had thousand arms. He was the lord of the entire world. (Once) he went for hunting.

1. Bali was a powerful demon. He was a son of Virocana and grandson of Prahlāda. Being oppressed by him, the celestials sought refuge in Viṣṇu. In deference to their wishes, Viṣṇu assumed the form of a dwarf and approached Bali and requested him to give as much earth as he could cover in three steps. Bali readily conceded to his request. The dwarf soon grew into a mighty form, covered the earth and heaven in two strides and as the third stride placed his foot on the head of Bali and subdued him. See *Rām. I. xxvii.*; *P. Index II. pp. 469-70*

15. (He) being tired, was invited by the sage Jamadagni. The king was fed along with his retinue (by the sage) by the grace of the *Kāmadhenu* (divine cow).

16-20. (The king) sought for the *Kāmadhenu*. When he (the sage) did not give (the cow) the king took it away. Then Rāma (Paraśurāma) cut off (the king's) head with his axe in the battle. The cow returned to the hermitage. Jamadagni was killed by the sons of Kārtavīrya on account of revenge, when (Paraśu) Rāma had gone to the forest. Seeing his father slain (and) getting angry on account of the loss of his father the great man made the earth devoid of the warrior clan for 21 generations. Making out five pits (*kuṇḍa*) at Kurukṣetra and satisfying his manes, having given the earth to Kaśyapa, (he) stationed himself at the Mahendra mountains. (One) who hears (the story of) the manifestations as a Fish, a Boar, a Lion and Rāma (Paraśurāma) goes to the celestial regions.

CHAPTER FIVE

Manifestation of Viṣṇu as Rāma :

Agni said :

1. I shall describe (unto you) the (story of) Rāmāyaṇa, as it (was) once described by Nārada to Vālmiki (and which) if read in that manner yields enjoyment and release (from mundane existence).

Nārada said :

2. Brahmā (was born) from the lotus in the navel of Viṣṇu. (Sage) Marīci (was) the son of Brahmā. (Sage) Kaśayapa (was) then (born) from Marīci. The Sun (god) (and) Vaivasvata Manu (were born successively in the line).

3. Then from him (Vaivasvata Manu), Ikṣvāku (was born). Kakutstha (was born) in his line. Raghu (was the son) of Kakutstha. Aja (was born) to him. Then Daśaratha (was born).

4-7. Hari (Viṣṇu) manifested himself in the four (forms) for the sake of the annihilation of Rāvaṇa and others. Rāma was born from Daśaratha to Kauśalyā, Bharata to Kaikeyī and Lakṣmaṇa and Śatrughna to Sumitrā simultaneously from partaking of the sweet gruel obtained from (the performance) of the sacrifice of the father. The king being requested by (the sage) Viśvāmitra for the annihilation of those who impede (the performance) of the sacrifices sent Rāma and Lakṣmaṇa along with the sage. Rāma who had gone (with the sage) (and) was taught in the use of the weapons (*astra*¹ and *śastra*)² (became) the killer of (the demoness) Tāṭakā.³

8. (Rāma) made (demon) Mārīca⁴ stupefied by the missile (known as) *Mānava* and led him far away. The valiant killed also (the demon) Subāhu, the destroyer of sacrifices along with his army.

9. Residing at the (place) Siddhāśrama⁵ along with (the sages) Viśvāmitra and others, (Rāma) went along with his brother to see the sacrifice (test for prowess) of Maithila (King Janaka).

10-12. At the instance of (the sage) Śatānanda⁶ and on account of the glory of Viśvāmitra, that sage being shown due respects by the king at the sacrifice and Rāma being informed sportively pulled the bow and broke it. (King) Janaka gave Sītā, the girl not born of the womb, and associated with a prize bid, to Rāma. And when the parents had come, Rāma also

1-2. The word *astra* denotes a weapon discharged along with the repetition of the mystic syllables, whereas '*śastra*' is any ordinary missile.

3. Tāṭakā was a female fiend, daughter of Suketu. She was the wife of Sunda and mother of Mārīca. She had been changed into a fiend by the sage Agastya when she had disturbed his austerities.

Although Rāma was at first reluctant to raise his bow against a woman, she was later killed by him, at the instance of Viśvāmitra, when she disturbed the sacrificial performances of Viśvāmitra. See *Rām.* I.xxv-xxvi.

4. Mārīca was a demon, son of Sunda and Tāṭakā. He was the uncle of Rāvaṇa. *Rām.* I.xxiv. 26-27

5. Siddhāśrama was the place where Viṣṇu manifested as the Dwarf to subdue the demon Bali, and also where the aspirants realized their ambitions. See *Rām.* I. xxix.

6. Śatānanda was the son of sage Gautama and Ahalyā and was the family priest of Janaka. See *Rām.* I.ii.1.

married that Jānakī (Sītā). In the same way Lakṣmaṇa (also married) Urmilā.

13-14. Then Śatrughna and Bharata married Śrutakīrti and Māṇḍavī, the two daughters of the brother of Janaka. Rāma after conquering Jāmadagni (Paraśurāma, son of Jama-dagni) went to Ayodhyā with (sage) Vasiṣṭha and others and Bharata with Śatrughna went towards (the country of) Yudhā-jit (uncle of Bharata).

CHAPTER SIX

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1-2. After Bharata had gone, Rāma saluted the parents and others. King Daśaratha said to Rāma, “Rāghava (Rāma) ! listen to me, you have been anointed mentally by the people as ruler on account of (your) qualities. I shall make you the heir-apparent (next) morning.”

3-4. “In the night you observe (the necessary) rites (vows) along with Sītā.” And the eight ministers¹ of the king—Sṛṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharma-pāla and Sumantra and also Vasiṣṭha spoke.

5. After hearing the words of the father and others, Rāghava said that he will do accordingly. He worshipped the gods and informed the news to Kauśalyā.

6. The king told Vasiṣṭha and others to gather the materials required for the coronation of Rāma and went to Kaikeyī.

7. After seeing the decoration of the city of Ayodhyā and knowing that the coronation of Rāma is to take place, Mantharā informed her friend Kaikeyī (accordingly).

8. Having been pulled by Rāma by the foot by mistake, on account of that enmity she desired of Rāma's sojourn to the forest.

1. Some of the names of the ministers are little different from those found in the *Rāmāyaṇa*. Instead of the name Dṛṣṭi, Arthasādhaka and Mantrapāla in the *Rāmāyaṇa* we have Sṛṣṭi, Rāṣṭravardhana and Dharmapāla here. See *Rām.* I. vii.3.

9. "O ! Kaikeyī ! you get up (and see) the anointment of Rāma. There is no doubt (that it is) death (itself) for your son, to me and to you" (said Mantharā).

10-11. She (Kaikeyī) heard the words of the *kubjā* (hunch-backed) (Mantharā) and gave her an ornament. She said "Just as Rāma is (my son) so also Bharata is my son. I do not find any plan, by which Bharata may get the kingdom." The angry Mantharā after rejecting the ornament (given by Kaikeyī) said to Kaikeyī :

12. "O ! stupid girl you protect Bharata, yourself and me from Rāghava. Rāghava will be the king in future and then his son."

13-15. O Kaikeyī, "The royal lineage will be taken away from Bharata. Once when the people were persecuted by Śambara¹ at the time of the battle between the gods and demons, when the king went there for (rendering help), you protected him by your art and skill. Then the king gave you two boons. (You) ask for them now from the king. (The boons are) the stay of Rāma in the forest for fourteen years and the conferment of the heir-apparentship on Bharata. These (the king) will give."

16. She (Kaikeyī) being encouraged by the deformed lady (Mantharā), who saw meaning in the worthless thing, said (to her), "(Tell) me a good plan which would make it work."

17-18. (Kaikeyī) having entered the anger apartment (remained) in a swoon fallen to the ground. Then the king Daśaratha having honoured the twice-borns (came there and) saw the angry Kaikeyī (and) said, "How (is) she such ? Is she sick or agitated by fear," (and said) "I shall do as you wish".

19. "Without which Rāma, I cannot live (even) a moment, I swear by him that I will do as you wish O beautiful woman !"

20-22. "Speak the truth", said she to the king (and added), "The two boons (you) granted me formerly, you give me (now) (as you swear) by truth, O King ! Let Rāma live in the forest for fourteen years being self-controlled (and) with these preparations let Bharata be installed here this day itself (and) if you

1. Śambara was a demon chief, son of Kaśyapa and Danu. At the time of the battle between the celestials and the demons Śambara was harassing the people. Indra sought help from Daśaratha. Daśaratha who lost his consciousness in the battle was safely charioted back by Kaikeyī. See *Rām.* I. ix. 11 ff.

do not grant (these boons) O King ! I shall die (after) drinking poison." Having heard these (words) the (king) fell into a swoon on the earth as if struck by a mace.

23-25. After a moment he regained his consciousness and said, "What (harm) was done to you by Rāma or by me, O lady, determined to do sins ! What you tell me in this manner is unpleasant to all the people. By merely doing (something) pleasing to you, I will be censured. What a kind of wife (you are) like the night of destruction¹ at the end of the world. Bharata is not such a kind of son. (You) rule the kingdom as a widow after I have died and the son has gone."

26-29. Being bound by the noose of truth, (he) called Rāma and said (to him), "O ! Rāma, I have been cheated by Kaikeyī; restraining me (you) rule the kingdom. You have to live in the forest and Bharata, (the son of) Kaikeyī (is to be) the king." Having saluted his father and Kaikeyī, after doing a circumambulation, and bowing down to Kauśalyā and having consoled her and with Lakṣmaṇa, with (his) wife Sītā and with Sumantra in the chariot and having made the gifts for the brahmins, poor and destitutes, he left the city with the mothers, brahmins and others stricken with grief.

30. Having spent the night on the banks of the (river) Tamasā (he went away) leaving the people. Not finding him in the morning they all returned to Ayodhyā again.

31. The lamenting king also went to the apartments of Kauśalyā extremely grief-stricken. Being separated from the king all the citizens and women wept.

32. Rāma, being seated in the chariot and wearing the bark-garments went to Śṛṅgaberapura. Being entertained by Guha² there, he resorted to the foot of the Iṅdudī (tree).

33-34. And during the nights Lakṣmaṇa and Guha kept awake. Leaving Sumantra together with the chariot in the morning, Rāma, Lakṣmaṇa and Sītā crossed the river Jāhnavī (Ganges) by boat and reached Prayāga. (They) paid their obeisance to (the sage) Bharadvāja (and then) reached the Citrakūṭa mountain.

1. *Kālarātri*, the night of destruction at the end of the world is identified with the Goddess Durgā.

2. Guha, a hunter chief was reigning at Śṛṅgaberapura. He was an admirer of Rāma. See *Rām.* II.1.33.

35. Then (they) having performed the *Vāstupūjā* (propitiatory rites at the house site), stayed on the banks of the *Mandākinī* (Ganges). And (then) *Rāghava* showed the *Citrakūṭa* (mountain) to *Sītā*.

36. With an arrow (*Rāma*) plucked one of the eyes of the crow which was tearing her (*Sītā*) with (its) nails. Then the crow sought refuge in the celestials.

37-40. On the sixth day after *Rāma* had gone to the forest, the king told *Kauśalyā* in the night the past story of how in (his) youth he had killed unknowingly with (his) *Śabdabhedā*¹ (weapon) the ascetic youth *Yajñadatta* as (he was filling) the pot raising asound. Lamenting his father cursed (*Daśaratha*). His mother felt grief-stricken and wept again and again and the (two) said, "We will die without the son. You will also die of grief." "O *Kauśalyā* ! without the son and remembering (the past) my death (will come off now) on account of grief." After narrating this story and uttering (the words) "Alas ! *Rāma* !", the king passed away.

41-42. Thinking that the king was sleeping, *Kauśalyā* also slept on account of pangs of grief. Early in the morning the singers and bards such as the *sūtas*, *māgadhas*, the awakeners attempted to wake him up. He did not wake up and was dead. Knowing him as dead, *Kauśalyā* said, "O I have been ruined."

43. The men and women then wept. Then *Bharata* along with *Śatrughna* was hurriedly brought to the city from the royal palace by *Vasiṣṭha* and others.

44. Having seen the grief-stricken *Kaikeyī* he reproached (her) out of grief. "(You) have made censure fall on the head" and praised *Kauśalyā*.

45-46. Having done the funeral rites of his father (whose body was kept preserved) in oil in oval vessel on the banks of the river *Sarayū*, when (he) was asked by *Vasiṣṭha* and others to rule the kingdom, he said, "I go now to bring back *Rāma*. *Rāma* is the king stronger than myself". (He went) to *Śrngavera* and to *Prayāga* where he was entertained by *Bharadvāja*.

47-48. Having saluted *Bharadvāja*, (*Bharata*) came to

1. *Śabdabhedā* was a missile capable of reaching a mark merely by the sound associated with the mark, the object itself not being perceived.

Rāma and Lakṣmaṇa (and said), “O Rāma ! Our father has reached the heaven. You become the king of Ayodhyā. I will go to the forest adhering to your command.” Having heard this, Rāma (after) giving him water asked him to go (back) taking the sandals.

49. (Bharata said), “I will not go to the city. I swear, I will be remaining with matted locks.” On being urged by Rāma, Bharata returned to Nandigrāma and stationed there with his army, leaving the sandal at Ayodhyā and worshipping it ruled over the kingdom.

CHAPTER SEVEN

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1-2. Rāma bowed to Vasiṣṭha, the mothers, (sage) Atri and his wife Anasūyā, (sages) Śarabhaṅga¹ and Sutīkṣṇa, the brother of Agastya and Agastya and reached the Daṇḍaka forest having obtained the bow and sword by the grace of (Agastya).

3. He was staying at Pañcavaṭī in the Janasthāna on the banks of the (river) Godāvarī. The awful (demoness) Śūrpanakhā² came there to devour them all.

4-5. Seeing the beautiful form of Rāma, that lustful (woman) said to him, “Who are you ? Whence have you come ? You become my husband being entreated by me. I shall eat these two.” So saying to him she approached them. On the words of Rāma, Lakṣmaṇa cut off her nose and ears.

6-7. She returned to her brother Khara with blood oozing out (and) said, “I shall die without a nose. I would live, O Khara ! only when you would make me drink the hot blood of Sītā, the wife of Rāma and Lakṣmaṇa, his brother.

8. Khara said to her that he will do so and went there with

1. Śarabhaṅga was a sage who entered the fire in the presence of Rāma and ascended heavens with a glowing body by the merits of his austerities. On his advice Rāma met another sage Sutīkṣṇa. *Rām.* III. v. and vii.

2. Śūrpanakhā was the sister of Rāvaṇa, the king of Lankā and of Khara, the ruler of Janasthāna.

Dūṣaṇa, Triśiras and 14000 demons in order to fight (with Rāma).

9-10. Rāma also fought well and killed the demons with his arrows and led the army consisting of the elephants, cavalry, chariots and infantry together with the fighting Triśiras, Khara and Dūṣaṇa¹ to death. Śūrpaṇakhā went to Laṅkā and fell down on the earth in front of Rāvaṇa.

11-13. (And) said to Rāvaṇa angrily, "You are neither a king, nor a protector. You abduct Sītā, the wife of Rāma, the killer of Khara and others. I will live only after drinking the blood of Rāma and Lakṣmaṇa and not by anything else." Having heard her Rāvaṇa also said yes and said to Mārīca, "You move in front of Sītā in the form of a golden deer drawing Rāma and Lakṣmaṇa away. I will carry her away. Otherwise you will be dead."

14-15. Mārīca² said to Rāvaṇa, "Rāma with his bow is verily the god of death himself." "Either I have to die at the hands of Rāvaṇa or at the hands of Rāghava (Rāma). If I have to die, it is better (to die at the hands of) Rāma than Rāvaṇa. Having thought so (Mārīca) became a deer and roamed in front of Sītā again and again.

16. Being entreated by Sītā, Rāma (ran after that deer and) then killed that with an arrow. As it was dying, the deer said "O Sītā and O Lakṣmaṇa."³

17-20. Then Saumitri (Lakṣmaṇa) being told inconsistent (words) by Sītā went (in search) of Rāma. Rāvaṇa also abducted Sītā, having wounded the vulture Jaṭāyu,⁴ and being wounded by Jaṭāyu, carrying Sītā on the lap reached Laṅkā, kept (her) guarded in the *Aśoka* (grove) and said (to her), "You become my wife. You will be kept as the foremost." Having killed Mārīca, Rāma saw Lakṣmaṇa and said (to him), "O Saumitri ! this is a phantom deer. By the time you had come here, Sītā

1. Dūṣaṇa and Triśiras were the commanders of Khara.

2. Mārīca remembered his past miserable experience at the sacrificial site of Viśvāmitra. See V. 8 above.

3. Mārīca imitated the voice of Rāma while crying aloud.

4. Jaṭāyu, the vulture was an intimate friend of king Daśaratha. He obstructed the path of Rāvaṇa on hearing the wails of Sītā, and was fatally wounded and died after being seen by Rāma and Lakṣmaṇa.

would have been taken away certainly." Then he did not find her as he returned (to that place).

21. He lamented with grief (and said), "Where have you (Sītā) gone discarding me?" Being comforted by Lakṣmaṇa, Rāma began to search for Jānakī (Sītā).

22. Having seen him, Jaṭāyu told that Rāvaṇa had carried her away. He (Jaṭāyu) then died. (Rāma) performed his obsequies. He then killed (the demon) Kabandha.¹ Getting free from a curse, he (Kabandha) said to Rāma, "You go to Sugrīva."

CHAPTER EIGHT

Manifestation of Viṣṇu as Rāma (continued)

Nārada said :

1. Having gone to the lake of Pampā, Rāma stayed there (that) night thinking (of what to do). Then he was (met and) taken to Sugrīva by Hanūmat. Rāma made friendship (with Sugrīva).

2. After having pierced the seven *Tāla* trees with a single arrow and (even as others) were seeing, threw away the body of Dundubhi² by his foot to a distance of ten *yojanas*.

3-4. Having killed Vālin,³ his (Sugrīva's) enemy, who had been the cause of enmity, he bestowed on him the monkey-kingdom of Kiṣkindhā (as well as) Rumā and Tārā on the R̥ṣya-

1. Kabandha was a heavenly being at first and was later cursed by the sage Sthūlaśiras and Indra to become an ugly-shaped demon as he tormented the other ascetics and was told that he would regain his original form after he met Rāma and died at his hands. See *Rām.* III. lxxi. 1-16.

2. Dundubhi was a powerful demon slain by Vālin, the brother of Sugrīva. When Sugrīva showed to Rāma the skeleton of this demon to show how powerful Vālin was, Rāma gently kicked it and threw it many miles away. See *Rām.* IV. xi. 24 ff.

3. When Māyāvin, the eldest son of Dundubhi, a demon, challenged Vālin, Vālin chased him. Māyāvin entered a cave and Vālin also followed suit. Sugrīva, who had gone with his brother and was asked by his brother to

mūka (mountains). That ruler of Kiṣkindhā (Sugrīva) told (Rāma), "I will do in such a way, O Rāma ! by which you will be getting back Sītā".

5-7. Having heard that, he (Rāma) spent the four months on the Mālyavat (mountain). As Sugrīva had not come to Kiṣkindhā to see (Rāma), Lakṣmaṇa (met him and) spoke to him the words of Rāma, "(You) go to Rāghava. The way in which Vālin was killed is not yet closed. O Sugrīva ! You stand by at this juncture. Do not take to the course of Vālin." Sugrīva said, "I did not realize the elapse of time on account of my preoccupation."

8-9. Saying so, he (Lakṣmaṇa) went away. The lord of the monkeys (Sugrīva) (approached) Rāma, bowed and said, "All the monkeys have been brought in order to search for Sītā. As desired by you, I shall send them. Let them search for Jānakī in the (direction of) east etc. Let them return in a month. (If they come) after a month I will kill them."

10. So saying (he sent monkeys in all directions). The monkeys sent towards the eastern, western and northern routes came (back) to Rāma and Sugrīva not finding Jānakī.

11. Having taken the signet ring of Rāma, Hanūmat together with other monkeys searched in the south in the caves of Suprabhā (mountain).

12-16. And being engaged for more than a month and not being able to find Jānakī, they said, "We will die in vain. Jaṭāyu is fortunate. For the sake of Sītā, he gave his life being wounded by Rāvaṇa in the battle." Having heard this, (the eagle) Sam-pāti, abandoning (his intention of) eating the monkeys (said), "This brother of mine, Jaṭāyu, was protected by me from the heat of the Sun as he was flying in the solar region. Hence, I had my wings burnt as I was flying in the clouds. On account of hearing the story of Rāma, the wings have grown again. I see Jānakī

guard at the entrance to the cave, took his brother to have been slain when he had not returned even after a long time. Sugrīva closed the entrance to the cave with stones, returned to Kiṣkindhā and assumed charge. As Vālin returned, the entreaties of Sugrīva were of no avail . Sugrīva retreated to R̥ṣya-mūka mountains to escape the wrath of Vālin as Vālin dreaded to enter that region on account of a curse. Tārā, the wife of Sugrīva, was also taken away by Vālin, but was restored to her husband after Vālin was slain by Rāma. See *Rām. IV. ix.x*

gone to *Aśoka* grove in *Laṅkā* in the *Trikūṭaka* (mountain) in (the middle of) the salt ocean of an extent of hundred *yojanas*. Knowing this let the monkeys tell Rāma and Sugrīva."

CHAPTER NINE

The Story of Rāma (continued):

Nārada said :

1. Having heard the words of Sampāti, Hanūmat, Aṅgada, (son of Vālin) and others having seen the ocean said, "Who may cross the ocean and make us live?"

2. For the survival of monkeys and accomplishing the task of Rāma, that Māruti (Hanūmat) crossed the ocean extending to hundred *yojanas*.

3-5. Having seen the rise of *Maināka* (mountain), having killed (the demon) *Śirihikā* and having seen *Laṅkā* and searching the houses of the demons and those of the women and the houses of the tenheaded (*Rāvaṇa*), *Kumbha*, *Kumbhakarna*, *Vibhīṣaṇa*, *Indrajit*, and other demons, he did not find (*Sītā*) (also) in the place for drinking wine. Becoming anxious and having gone to the *Aśoka* grove he found *Sītā* at the foot of the *Śirīśapā* tree.

6. Remaining on the *Śirīśapā* tree he saw *Sītā* being guarded by the demonesses, (and) *Rāvaṇa* asking her to become his wife and *Sītā* replying him that she could not.

7-9. The monkey (also saw) the demonesses asking *Sītā* to become the wife of *Rāvaṇa*, After *Rāvaṇa* had gone he said, "Daśaratha was a king. His sons Rāma and Lakṣmaṇa, the two excellent brothers came to the forest. You, Jānakī, the wife of Rāma were forcibly taken away by *Rāvaṇa*. Rāma became a friend of Sugrīva, sent me to search for you, (and) (you) take this signet ring of identification given by Rāma."

10-12. *Sītā* received the ring. Having seen Māruti seated on the tree and again in front of her, (she) asked him, "If (he) lives, how Rāma does not take me away?" The monkey said to her who was doubtful, "O *Sītā* ! Rāma does not know. Know-

ing now he will take you away after killing Rāvaṇa along with his army. O Devī (queen) ! Do not worry. You get me an identity." Sītā gave the crest jewel to the monkey. *

13. (And) said, "You do in such a way that Rāma would take me away quickly. O dispeller of grief ! You retell him the story of the removal of the eye of the crow."

14-15. Getting the jewel and (listening to) the story, Hanumat said, "The Lord will be taking you away. Otherwise, if you feel some hurry, O auspicious one !' You get on to my back. I shall show you Sugrīva and Rāghava today." Sītā said to Hanumat, "Let Rāghava take me away."

16-18. Then Hanumat made a stratagem in order to see Daśagrīva (Rāvaṇa). He destroyed the grove, having killed the guards (of the grove) with his teeth and nails, and all the attendants, the sons of seven ministers, prince Akṣa. Śakrajit (Indrajit) (son of Rāvaṇa) bound him with the Nāgapāśa and took him to the red-eyed Rāvaṇa.

19. Rāvaṇa asked him, "Who you are". Māruti (Hanumat) said to Rāvaṇa, "I am the messenger of Rāma. You return Sītā to him. Otherwise you will certainly die along with the other demons in Laṅkā being hit by the arrows of Rāma."

20-25. (Hearing these words) Rāvaṇa was intent on killing (Hanumat) but was prevented by Vibhīṣaṇa. He (Rāvaṇa) made his (Hanumat's) tail set fire to. Having burnt Laṅkā and the demons with the blazing flames Māruti, met Sītā again and saluted her. He crossed the ocean and informed Aṅgada and others that he had seen Sītā. Having drunk honey in the honey-garden along with Aṅgada and others, overpowering Dadhimukha and other guards, they met Rāma and told him that Sītā was seen. Rāma also being happy asked Māruti, "How Sītā was seen by you ? And what (message) did she send for me ? Sprinkle me who am tormented by the fire of passion, with the nectar of the story of Sītā. Hanumat said to Rāma (how) he had come after crossing the ocean and seeing Sītā, burning the city (of Laṅkā) and taking jewel from Sītā. "O Rāma ! Do not worry. You will get back Sītā after having killed Rāvaṇa."

26-28. Receiving that jewel Rāma being grief-stricken wept and said, "Having seen this jewel (I feel) I have seen my Jānakī. (Sītā) ! (You) take me (there). I cannot live without her."

Being consoled by Sugrīva and others (Rāma) reached the banks of ocean. Vibhīṣaṇa who was forsaken by his wicked brother Rāvaṇa for having advised him to return Sītā to Rāma, came there alone to Rāma.

29-31. Rāma anointed his friend Vibhīṣaṇa as the ruler of Laṅkā. He requested ocean for (making) a way. When he had not come, then he split the (ocean) with an arrow. And the (king of the) ocean who had appeared before Rāma, said, “by building a bridge in the ocean by Nala you reach Laṅkā. I have been made great by you in the past.” Rāma also reached the other banks of the mighty ocean by means of the bridge constructed by Nala with trees and rocks. Along with the monkeys he saw Laṅkā, himself remaining on the Suvela mountain.

CHAPTER TEN

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1. Being asked by Rāma, Aṅgada went to Rāvaṇa (and) said, “Let Jānakī be returned to Rāghava immediately, otherwise you will die.”

2. Rāvaṇa was intent on killing (Aṅgada). The ten-headed demon who was ready to fight sent words to Rāma that war was the only way thought of.

3-5. After hearing these words, Rāma came to Laṅkā with the monkeys for the sake of battle. The monkeys were Hanūmat, Mainda, Dvividā, Jāmbavat, Nala, Nīla, Tāra, Aṅgada, Dhūmra, Suśeṇa, Keśarī, Gaya, Panasa, Vinata, Rambha, Śarabha, Krathana the strong, Gavākṣa, Dadhivaktra, Gandhamādana and others and Sugrīva. With these and other innumerable monkeys (Rāma came to Laṅkā).

6. There was a disorderly battle between the demons and monkeys. The demons killed the monkeys with arrows, spears and mace”.

7. The monkeys killed demons with nails, teeth and stones. The force of the demons consisting of elephants cavalry, chariots and infantry was destroyed.

8. Hanūmat killed the enemy Dhūmrākṣa with a big rock. Nīla killed the fighting Akampana and Prahasta.

9. Rāma and Lakṣmaṇa fainted on account of the arrow discharged by Indrajit. Regaining their consciousness after perceiving Tārṣya (the chief of the eagles), they killed the forces of demons.

10. Rāma made Rāvaṇa shattered in the battle by means of arrows. And the grief-stricken Rāvaṇa woke up Kumbhakarṇa.

11-12. Then being awakened, Kumbhakarṇa, drinking thousands of pots of wine, and having eaten buffaloes and other (animals), said to Rāvaṇa, "You have done the sin of abducting Sītā and because (you are) my master, I shall go now for the war and kill Rāma along with the monkeys."

13. So saying, Kumbhakarṇa crushed all the monkeys. Being seized by him, Sugrīva cut off his ears and nose.

14. Having lost ears and nose he was eating the monkeys. then Rāma cut off the arms of Kumbhakarṇa with the arrows.

15-17. Then having cut off the feet, (Rāma) made (his) head fall on the earth. And then the demons Kumbha, Nikumbha, Makarākṣa, Mahodara and Mahāpārśva, the arrogant, Praghasa, Bhāsakarṇa, Virūpākṣa, Devāntaka, Narāntaka, Triśīras, Atikāya (were killed) in battle by Rāma, Lakṣmaṇa and the monkeys in the company of Vibhīṣaṇa.

18-21. And other demons, as they were fighting were made to fall down. Fighting by conceit, Indrajit bound Rāma and others with the *Nāgāstra* got as a gift. After they were made secure and free from wounds when Māruti had brought the mountain. Hanūmat bore him (Lakṣmaṇa) to that place where (Indrajit) was doing homa and offering āhuti-s unto the fire at Nikumbhilā. Lakṣmaṇa killed the valiant Indrajit in battle. Being burnt by grief, Rāvaṇa was intent on killing Sītā.

22. The king although obstructed by the women, went (to fight) seated on a chariot and accompanied by the army. Being directed by Indra, Mātali¹ made Rāma seated on a chariot.

1. Mātali is the charioteer of Indra.

23. The fight between Rāma and Rāvaṇa was none the second. Rāvaṇa attacked monkeys and Māruti and others attacked Rāvaṇa.

24-26. Just as a cloud, Rāma showered on him (Rāvaṇa) arrows and weapons. He cut off his flagstaff along with his chariot, horses and charioteer as well as the bow, arms and heads. The cut-off heads grew again (on his body). Rāvaṇa was made to fall down to the ground by Rāma by piercing (his) heart with the *Brahmāstra* (weapon of the Pitāmaha). The (*rākṣasa*) women wept along with other demons. After consoling them, Vibhīṣaṇa cremated him as directed by Rāma.

27-28. Rāma made the pure Sītā to be brought (to him) by Hanūmat. He accepted her who was (declared) pure by her entry into the fire and (he) was praised by Indra, Brahmā, Daśaratha and others as, "You are Viṣṇu, the killer of the demon." Indra being propitiated, revived the monkeys by a shower of nectar.

29-30. They all (Brahmā and others) being worshipped by Rāma returned to heavens after witnessing the battle. Rāma entrusted Laṅkā to Vibhīṣaṇa. Having honoured the monkeys, being seated in the (aerial chariot) Puṣpaka in the company of Sītā, Rāma returned by the same route by which he had gone (to Laṅkā) showing the forests and mountains to Sītā and having a happy mind.

31. Having paid obeisance to Bharadvāja, he reached Nandigrāma. Being revered by Bharata there, he reached Ayodhyā and settled there.

32. Having saluted Vasiṣṭha and other sages, Kauśalyā, Kaikeyī and Sumitrā and having obtained the kingdom he honoured the twice-born.

33. He worshipped Vāsudeva (Viṣṇu), his own self, with the *Aśvamedha* (sacrifice). He conferred gifts on the deserving men). He protected (the welfare) of his subjects.

34. (He protected) *dharma* (righteousness), *kāma* (desire for worldly enjoyments) etc. just as his sons. (He) was bent on subduing the wicked. The world was abound with all righteous activities. The earth was abound with all grains. As Rāma was ruling, there was no premature death.

CHAPTER ELEVEN

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1. The well-honoured sages Agastya and others went to Rāghava, who was ruling the country (and said), "You are fortunate and are victorious because you have killed Indrajit.

2. Pulastya was the son of Brahmā. Viśravas was (the son of Pulastya). Kaikasī (was his wife). (His) first (wife) was Puṣpotkaṭā.¹ The lord of wealth (Kubera) was her son.

3. Rāvaṇa was born to Kaikasī (possessing) 20 arms and 10 faces. By means of (his) penance he got a boon from Brahmā and conquered celestials.

4. Kumbhakarna was always sleeping, Vibhīṣaṇa became deep-rooted in *dharma*. Their sister (was) Śūrpaṇakhā, Meghanāda (was born) from Rāvaṇa.

5. Having conquered Indra, he became Indrajit. He was stronger than Rāvaṇa. Desirous of welfare of the celestials, (he) was killed by you (and) Lakṣmaṇa".

6-7. Having told (thus) those sages Agastya and others had gone after being prostrated by (Rāma). Śatrughna directed by Rāma as per desires of celestials, became the killer of Lavaṇa at some place (known as) Mathurā. Being directed by Rāma, Bharata killed three crores of sons of Śailūṣa with sharp arrows.

8-9. (Having killed) Śailūṣa, the wicked Gandharva, a resident on the banks of (the river) Sindhu and having established his sons Takṣa and Puṣkara in those countries, Bharata went to Rāghava along with Lakṣmaṇa and remained worshipping him after having killed the wicked in the battle and protected the pious.

10. The two sons Kuśa and Lava, the excellent brothers were born in the hermitage of Vālmiki to Sītā abandoned on

1. The name of the first wife of Viśravas is given as Devavarṇinī, daughter of Bharadvāja. See *Rām.* VII.ii.

Viśravas blessed Kaikasī, the daughter of Sumālin, when she had come to him desirous of progeny. But the progeny would be dreadful as she had come to him at twilight, said the sage. When she again entreated him, he blessed her that her next son would be like himself pursuing righteous life. See *Rām.* VII. ix.

account of rumour among the people; and were known from the hearing of (their) good episode.

11. After having been anointed in the kingdom and being bent on contemplation with (the attitude of) “I am brahman”, (and then) the son of Sitā after having ruled for 11,000 years and after performing sacrifices went to heaven along with the citizens and (his) brother, and being attended to by the people and honoured by the celestials.

Agni said :

12. Vālmīki composed the Rāmāyaṇa in elaborate (form) after hearing from Nārada. One who hears this will go to heaven.

CHAPTER TWELVE

Manifestation of Viṣṇu as Kṛṣṇa

Agni said :

1. I shall describe the genealogy of Hari (Kṛṣṇa). Brahmā (was born) from the lotus in the navel of Viṣṇu. (Sage) Atri (was born) from Brahmā. Then Soma (was born). Purūravas was born from Soma.

2. Āyu was (born) from him (Purūravas). From him (was born) Nahuṣa and then Yayāti. From whom Devayānī¹ gave birth to Yadu and Turvasu.

3. Śarmiṣṭhā, the daughter of Vṛṣaparvan (gave birth to) Druhyu, Anu and Puru (through Yayāti). The Yādavas (came) in the race of Yadu. Vasudeva was the foremost among these.

1. Devayānī was the daughter of Śukra, the preceptor of demons. When her love for Kaca, the pupil of her father was not reciprocated by him, she cursed him and he in turn cursed her that she would become the wife of a warrior. Once when Devayānī and her companion Śarmiṣṭhā were bathing, their dresses got exchanged, and the irate Śarmiṣṭhā slapped Devayānī and threw her into the well. Devayānī was later rescued from the well by Yayāti, who married her with the consent of her father. As cursed by Devayānī, Śarmiṣṭhā became her servant. See *Apte SD.* and *M Bh.-Nam.* p. 151.

4-7. From Vasudeva through Devakī (was born Kṛṣṇa) in order to remove oppression on the earth. Once the sons of Hiranyakaśipu (became) the six embryos in the womb of Devakī being led by the meditative-sleep cast by Viṣṇu. The seventh child in the womb of Devakī that was strong was transferred to (the womb of) Rohiṇī and (was born) as the son of Rohiṇī.¹ Then Hari the four-armed (manifested) in the sky on the eighth day of the dark fortnight and being adored by Devakī and Vasudeva (was born) as a child with two arms. Vasudeva took (the child) to the couch of Yaśodā, being afraid of Kāṁsa.

8-10. Yaśodā carried the daughter (born to her) and left it at the couch of Devakī. Having heard the cries of the child, Kāṁsa (came there and carried the child) and smashed it on the stone slab in spite of being obstructed by Devakī. Having heard the voice in the heavens that, "My eighth birth would be your death", and being infuriated all the children born were killed (by him) after they were left with him by Devakī as promised (by Vasudeva) at the time of their marriage. The girl who was thrown (on the slab) (bounced) to the sky and said:

11. "O Kāṁsa ! What is the use of throwing me (to kill me). One who would kill you, that lord of all the celestials had born (already) for the removal of oppression on the earth."

12-13. Having told so she (disappeared). And she having killed Śumbha² and other demons and being praised by Indra (was known differently as) the Āryā, Durgā, the source of the *Vedas*, Ambikā (the mother), Bhadrakālī (beneficent Kālī), the beneficent, Kṣemyā (bestower of peace), propitious, (and) multi-armed. I bow unto her. Whoever reads these names at the three twilights will get all cherished desires fulfilled.

1. Vasudeva had two wives—Devakī and Rohiṇī. The six sons born of yogic sleep were carried off by Hiranyakaśipu's yogic power. They were again born to Devakī and were killed by Kāṁsa. The seventh child in the womb of Devakī was transferred to the womb of Rohiṇī, hence was known as Saṅkarṣaṇa *alias* Balarāma. See *Bhāg. P. X.lxxxv. 46-49; Vi.P.V.i.70; P. Index III. p. 769.*

2. Śumbha and his brother Niśumbha, the two demons, propitiated Brahmā and requested him that they should have no death. When Brahmā declined to grant their request as impossible, they again requested that they should not die at the hands of mortals, celestials, animals or birds. They excluded women, as they thought that women are not so much powerful to fear death at their hands. When they oppressed all beings, the goddess killed them. See *Devī Bh. P. V. xxi. xxx. xxxi.*

14-15. Kāṁsa also sent Pūtanā and others in order to kill the boy. (Bala) Rāma and Kṛṣṇa, being entrusted by Vasudeva to the custody of Nanda, the husband of Yaśodā, for their protection from the fear of Kāṁsa and others, were living at Gokula with the cows and shepherds.

16. They (two), the protectors of the entire world became the protectors of cows. (Once the boy) Kṛṣṇa was tied to the mortar with a rope by the bewildered Yaśodā (to contain his sportive mischiefs).

17-20. He went in between the two Arjuna-trees¹ and uprooted them. And the cart² was made to roll away by a kick of the foot. Pūtanā, who was intent on killing (him) was killed by that seeker of the breast (milk) by sucking her breast. Kṛṣṇa, who had gone to Vṛndāvana (grove of holy basil), drew out the (serpent) Kāliya, resident in the waters, from the waters of (the river) Yamunā and conquered it and was praised by (his brother) Bala. (He) made the Tālavana (palmyra grove) secure after killing (the demon) Dhenuka (in the form of) an ass (and) after having killed (the demons) Ariṣṭa (in the form of) a bull (and) Keśi in the form of a horse. Abandoning the festivity for Śakra (Indra), the ritual of protecting the cows was made to be observed.

21. The mountain was borne and the rain (caused to fall) by Indra, was warded off. (Then) Govinda (Kṛṣṇa) was saluted by Indrā and offered with the peacock (plumes).

22. Festivities for Indra were again caused to be done by Kṛṣṇa, after being pleased. Riding a chariot he went to Mathurā and was praised by Akrūra, as directed by Kāṁsa.

23. Being attended to by the devoted and sportive shepherd women, he having killed the washerman who did not get (the clothes), seized the clothes.

24-26. Wearing the garland along with Rāma (Balarāma) he blessed the garland-maker. He made upright the hunch-backed woman who had given him unguent. He killed the demon Kuvalayāpīḍa (in the form of) an intoxicated elephant. Even as Kāṁsa and others were looking on, he entered the (wrestling) court and fought with those (wrestlers) on the dais.

1. Arjuna trees, later personified as two demons.

2. The name of a demon, who assumed the form of a cart.

Much strength was shown by the wrestler Cāṇūra and Muṣṭika. The wrestlers Cāṇūra and Muṣṭika and others were killed by them.

27-28. Having killed Kaṁsa, the ruler of Mathurā, Hari (Kṛṣṇa) made his father as the ruler of Yādavas. Asti and Prāpti, the wives of Kaṁsa were the two daughters of Jarāsandha. Being entreated by them Jarāsandha besieged Mathurā and fought with the Yādavas with arrows.

29-31. (Bala) Rāma and Kṛṣṇa came to Gomantaka leaving Mathurā. After conquering Jarāsandha, the despiser of Vāsudeva (Kṛṣṇa) and of Pauṇḍraka,¹ he made Dvārakā as his capital and stayed there being surrounded by Yādavas. Having killed (the demon) Naraka, the son of the Earth, he (Kṛṣṇa) brought 16000 daughters of the celestials, *gandharvas and yakṣas* (kinds of semi-divine beings) and married them, as well as the eight (girls) Rukmiṇī and others.

32-34. (Then) the killer of Naraka, (seated) on the (bird) Garuḍa, in the company of Satyabhāmā and with the jewel-store and other jewels after having conquered Indra in the heavens and brought the (divine tree) Pārijāta planted (it) in the house of Satyabhāmā. Having learnt the (science of) *astra* and *śastra* (use of weapons) from Sāndīpanī (rescued) his son and brought him (to him) after conquering the demon Pañcājana and was well-worshipped by Yama (the god of death). He killed (the demon) Kālayavana² (by a ruse) and was worshipped by (the king) Mucukunda.³

35. He worshipped Vasudeva and Devakī the devotees and

1. Pauṇḍraka was the King of Kāśī and the son of Vasudeva and Sutanu, the daughter of Kāśīrāja. When he became the king, he asserted that he was the real Vāsudeva. Kṛṣṇa invaded Kāśī and killed him. See *Vi.P. V. xxxiv. 4-28; Bhāg. P. X lxi. 1-23; P. Index. II. p. 393.*

2. Kālayavana was a king of the Yavanas. He was an enemy of Kṛṣṇa and an invincible foe of the Yādavas. Kṛṣṇa found it impossible to vanquish him. He cunningly decoyed him to the cave where Mucukunda was sleeping. Mucukunda's sleep being disturbed, he burnt him down.

3. King Mucukunda, son of Māndhātṛ, assisted celestials in their war against demons and got as a boon a long and unbroken sleep and that whoever dared to disturb his sleep would be burnt to ashes. Accordingly when Kālayavana disturbed his sleep, he was burnt to ashes. See note 2 above and *Apte SD.*

brahmins. Niśaṭha and Ulmuka were born to Revatī through Balabhadra.

36. Sāmba (was born) through Jāmbavatī and other sons were (born) through other (wives) to Kṛṣṇa.

37-39. Pradyumna was born through Rukmiṇī (to Kṛṣṇa) and was forcibly taken away on the sixth day by Śambara¹ and thrown into the ocean. A fish seized him. A fisherman (caught) that fish and brought it to Śambara¹ and Śambara (gave it) to Māyāvatī (the maid). Māyāvatī having found her husband inside the fish, nourished him with respect. She also said to him, "I am Rati. You are my husband. You are Kāma (cupid) and made bodiless by Śambhu (Śiva). I was forcibly taken a (captive). I am not his wife. You (are) knower of magic. You kill Śambara."

40. Having heard that Pradyumna killed Śambara and went to Kṛṣṇa along with (his) wife Māyāvatī. Then Rukmiṇī was happy.

41-42. From Pradyumna Aniruddha was born, who was the husband of Uṣā and was highly intelligent. Bāṇa (was) the son of Bali (and) his daughter (was) Uṣā. (His city was known) as Śoṇitapura. By (his) penance (he) was (treated as) son of Śiva. "Bāṇa ! You will be waging a war (as indicated) by the fall of flagstaff," said Śiva to Bāṇa, becoming pleased.

43-44. Having seen Gaurī (Pārvatī) sporting with Śiva, Uṣā was desirous of (getting) a husband. Gaurī said to her, "The person seen by you in your dream on the twelfth day in the month of Vaiśākha (the second month in the Hindu new year) will become you husband". Uṣā becoming happy on these words of Gaurī, saw him (that person) (in dream) while she slept in her house.

1. Śambara was a companion of Kāṁsa. He took away the child Pradyumna a couple of days after the birth of the child, knowing that it would be his slayer and threw him into the ocean. A giant fish swallowed it. When the fishermen caught the fish and brought to Śambara, the fish was sent to the kitchen. When the cooks cut the fish and found the beautiful child, they informed Māyāvatī, the mistress of Śambara's household. Māyāvatī knew that she was none other than Rati and Kāma was reborn as Pradyumna. She nourished and brought up Pradyumna. After he grew up she revealed the truth to him. The two got married. At last Śambara was killed by Pradyumna after a severe battle. See *Bhāg. P. X. xxxvi. 36* and *lv. 3-24*.

45-46. Knowing (that person) united with herself, she (identified) Aniruddha from the drawn portraits (of princes) through (the assistance of) her friend Citralekhā (and) brought that grandson of Kṛṣṇa from Dvārakā (to her place) by the daughter of Kumbhāṇḍa, the minister of Bāṇa. Aniruddha went and made marry with Uṣā.

47-48. (Bāṇa was) informed (of this) by his mobile guards. Aniruddha had a fierce fight with Bāṇa.¹ Having heard this from Nārada, Kṛṣṇa (went along) with Pradyumna (and) Balabhadra (and) remaining on the Garuḍa (vehicle of Viṣṇu) conquered the fires and the fever related to Maheśvara (Śiva).

49. There was a fight between Hari and Śaṅkara (Śiva) with arrows. Nandi, Vināyaka, Skanda and others were conquered by Tārksya (Garuḍa) and others.

50. When Śaṅkara (Śiva) yawned, Viṣṇu (employed) the missile *Jrmbhaṇa* and cut the thousand arms (of Śaṅkara). Protection was sought by Rudra (Śiva).

51-53. Bāṇa was animated by Viṣṇu. The two-armed (Viṣṇu) said to Śiva, "What protection was offered by you to Bāṇa (is identical with) that (offered) by me. There is no difference between us and one who (thinks of) any difference goes to hell. Viṣṇu was propitiated by Śiva and others. Aniruddha in the company of Uṣā and others, having gone to Dvārakā, amused himself along with Ugrasena and other Yādavas. Vajra (was) the son of Aniruddha. He learnt all knowledge from Mārkaṇḍeya.

54-55. Balarāma was the killer of (the demon) Pralamba² (by whom) there was the dragging of the river Yamunā. The destroyer of the monkey Dvidida³ and the destroyer of the pride

1. As Bāṇa was a devotee of Śiva, the forces of Śiva came to assist him in the war. See verse 42 above. See *Bhāg. P. X. lxiii. 23*.

2. Pralamba, an *asura* friend of Kārṇsa went in the guise of a cowherd to the place where Kṛṣṇa and Balarāma were playing with their companions. Being admitted to the games, while carrying Balarāma on his back, he grew into a huge form and was killed by Balarāma. See *Bhāg. P. X. xviii. 17-29; M. Bh.-Nam. p. 209b; Vi. P. V. ix. 1-38*.

3. Dvidida, a counsellor of Sugrīva and brother of Mainda, was also a friend of the demon Naraka. In order to avenge the death of his friend, he burnt the cities and villages and caused much havoc. He was finally killed by Balarāma after a hard combat. See *Bhāg. P. X. lxvii; Vi. P. V. xxxvi. 1-23 and P Index II. p. 150*.

of Kauravas, Lord Hari amused himself in many forms along with Rukmiṇī and others. He produced many sons and innumerable Yādavas. Whoever reads the account of the lineage of Hari, that person would have his desires fulfilled and attain Hari.

CHAPTER THIRTEEN

Origin of the Kauravas and Pāṇḍavas :

Agni said :

1. I shall narrate the (story of) Bhārata (which has) the description of the greatness of Kṛṣṇa. Viṣṇu removed heavy oppression on the earth having Pāṇḍavas as the instrumental cause.

2. Brahmā was born of the lotus in the navel of Viṣṇu. (Sage) Atri was the son of Brahmā. From Atri was born Soma. From Soma, Budha was born. From him (Budha) was born Ailā—Purūravas.

3-4. Āyu (was born) from him. King Nahuṣa was then (born). Then Yayāti, then Puru (were born successsively). In his race (was born) Bharata. Then king Kuru (was born). In that race (was born) Śantanu. From him (was born) Bhīṣma (as) the son of the Ganges. (His) brothers Citrāṅgada and Vicitra (vīrya) were born to Śantanu through Satyavatī.

5-8. After Śantanu's death, Bhīṣma who had no wife, (governed and) protected his brother's kingdom. The young Citrāṅgada was killed by the Gandharva Citrāṅgada. The two daughters of Kāśīrāja, Ambikā and Ambālikā brought (as captives) by Bhīṣma, the conqueror of the foes, (became) the wives of Vicitravīrya,. He (Vicitravīrya) died on account of consumption. With the consent of Satyavatī, from Vyāsa, King Dhṛtarāṣṭra was (born) through Ambikā and Pāṇḍu through Ambālikā as sons. From Dhṛtarāṣṭra through Gāndhārī hundred sons (were born) with Duryodhana as the first.

9. By the curse of a sage¹ then he (Pāṇḍu) died on account of union with his wife at the hermitage of Śataśṛṅga, then Yudhiṣṭhira (was born) to Pāṇḍu through Kuntī from Dharma (Yama).

10. (Similarly) Bhīma from Vāta (God of wind), Arjuna from Śakra (were born) and through Mādrī, Nakula and Sahadeva from the Aśvinī kumāra. Pāṇḍu died when (he was) in union with Mādrī.¹

11. Karna, born to Kuntī, when she was a virgin, became a dependent of Duryodhana. By destiny there was enmity between the Kurus (Kauravas) and Pāṇḍavas.

12. The wicked Duryodhana burnt the Pāṇḍavas in the lac house. The Pāṇḍavas escaped from the burnt house along with their mother as the sixth.

13. Then at (the place) Ekacakrā, in the house of a brahmin, they all remained in the attire of an ascetic after killing the demon Baka.²

14. They went to the fair at Pāñcāla and in the *svayamvara* (self-choice) of Draupadī. The well adorned Draupadī was obtained by the five Pāṇḍavas.

15. Then (they) were known to have got half of the kingdom by Duryodhana and others. The divine bow Gāṇḍīva and the excellent chariot were obtained from the Fire god.

16. And in the battle, Arjuna got Kṛṣṇa as the charioteer and inexhaustible arrows and similarly the missiles (known as) Brahmā and other weapons (were obtained) from Droṇa. All were proficient in (the use of) arms.

17-18. (Acting on the words of) Kṛṣṇa, Arjuna put out the fire at the Khāṇḍava forest. And the Pāṇḍava (Arjuna) having obstructed rains (caused by Indra) with the shower of arrows, conquered the countries in different) directions. Yudhiṣṭhira ruled the country along with the (other) Pāṇḍavas. (He per-

1. The sage Kindama, who was sporting with his wife, both assuming the form of a deer, was hit along with his wife by the arrows of Pāṇḍu, who had gone there for hunting. The sage cursed Pāṇḍu that he would also die while copulating with his wife. See *M. Bh.* I. cxvii. 5-31.

2. Baka was a demon living in the city Ekacakrā. Under an agreement the residents were supplying his daily food consisting of a buffalo, a man etc. from each family in turn. When the five Pāṇḍavas were staying in that place disguised as ascetics, Bhīma killed the demon to relieve a poor brahmin resident, who was lamenting his fate as it was his turn that day. *M. Bh.* I. clxvi ff.

formed) the Rājasūya (sacrifice) (spending) plenty of gold. Suyodhana (Duryodhana) could not bear that.

19-20. Being directed by brother Duḥśāsana and by Karna who had been enriched by him, he won over Yudhiṣṭhira in dice, (being assisted) by Śakuni in playing the dice. His kingdom was also won by conceit. Those in the court laughed at him. Yudhiṣṭhira being won, went to the forest along with the brothers.

21-24. He spent twelve years in the forest as promised (by him) along with (the sage) Dhaumya and Draupadī as the sixth, feeding 88000 twice-borns as before. Then (he) went to the King of Virāṭa, with the other names, the king (Yudhiṣṭhira) unrecognised as the brahmin Kaṅka, Bhīma as the cook, Arjuna as Bṛhannalā, (their) wife (Draupadī) as Sairandhrī and the twins. And Bhīmasena killed Kīcaka¹ in the night as he was desirous of winning over Draupadī. And Arjuna conquered the Kurus, who were engaged in seizing and lifting the cows. (Hence) they were recognised as Pāṇḍavas (by the Kurus).

25-28. (Then) Subhadrā, the sister of Kṛṣṇa, gave birth to Abhimanyu, from Arjuna. And (King) Virāṭa gave his daughter Uttarā to him. Dharmarāja (Yudhiṣṭhira), the master of seven *akṣauhiṇī*², was (ready) for the war. That Kṛṣṇa, the messenger, having gone to the intolerant Duryodhana said to that lord of eleven *akṣauhiṇī*, "Give half the kingdom or five villages to Yudhiṣṭhira. Or else (you) fight (with him)." Hearing (these) words, Suyodhana (Duryodhana) said to Kṛṣṇa, "I will not give land (even of the size) of a needle tip. I will fight engaged in seizing it."

Agni said :

29. Having shown the invincible omnipresent form (and) being honoured by Vidura, (Kṛṣṇa) returned to Yudhiṣṭhira and said to Yudhiṣṭhira, "Fight with this Suyodhana (Duryodhana)."

1. Kīcaka was the commander-in-chief and brother-in-law of King of Virāṭa. *M. Bh.—Nam.* pp. 68-69

2. The army consisted of 21,870 chariots, as many elephants, 65,610 horses and 109,350 foot-soldiers. *Apte SD.*

CHAPTER FOURTEEN

Story of the Mahābhārata

Agni said :

1-3. The armies of Yudhiṣṭhira and Duryodhana went to Kurukṣetra. Having seen Bhīṣma, Droṇa and others, (Arjuna said) that he would not fight with his preceptors. The Lord (Kṛṣṇa) said to Pārtha (Arjuna), "You need not worry about Bhīṣma and prominent men. The bodies are perishable. But the soul does not perish. This soul is the supreme *Brahman*. You know that (by realizing that), 'I am *Brahman*.' Being neutral towards success and defeat and as a *yogin* you protect the duties of a king."

4-6. Being told thus by Kṛṣṇa, Arjuna fought (the battle). He sounded drums remaining in the chariot. Bhīṣma was the first commander for the army of Duryodhana. And Śikhaṇḍi (was the commander) for the Pāṇḍavas. There was a fight between these two armies. (The armies) of the son of Dhṛtarāṣṭra along with Bhīṣma killed the armies of Pāṇḍavas. The Pāṇḍavas in the company of Śikhaṇḍi¹ and others killed (the army) of the sons of Dhṛtarāṣṭra. The battle between the armies of Kurus and Pāṇḍavas was similar (to the battle) between *devas* and *asuras*.

7-10. It was (a cause) for the growth of delight of the *devas* in the heavens who were watching it. For ten days Bhīṣma destroyed the army of Pāṇḍavas with *astras*. On the tenth day Arjuna showered arrows on the valiant Bhīṣma. On the words of Drupada, Śikhaṇḍi² showered *astras* just as a cloud would do. The elephants, horses, chariots and infantry were brought down by the *astras* (of the two armies) mutually. Bhīṣma, able to die at his own will, after having shown the mode of war and being told by the *Vasus* (a class of deities), was remaining in the bed of arrows awaiting to reach *Vasuloka*, and for the (com-

1. Śikhaṇḍi, son of Drupada, was at first a woman known as Śikhaṇḍini and was later transformed into a man and was known as Śikhaṇḍin. M.Bh. V. xci.

2. Bhīṣma had pledged not to fight against eunuchs. As Arjuna had Śikhaṇḍi as his charioteer, it was easy for him to kill Bhīṣma as Bhīṣma would not fight against Śikhaṇḍi, a woman transformed into a man.

mencement of the) summer solstice all the while remaining contemplating on Viṣṇu and praising Him.

11. As Duryodhana was grief-stricken, Droṇa became the Commander. As the army of Pāṇḍavas was jubilant, Dhr̥ṣṭadyumna (was made) the Commander.

12. There was a fierce battle between the two which made the domain of Yama (the god of death) extensive. Virāṭa, Drupada and others were drowned in the ocean of (arrows of) Droṇa.

13. The huge army of Duryodhana (consisted of) elephant, horse, chariot and infantry. Droṇa became just like Kāla (death himself) for the (army) headed by Dhr̥ṣṭadyumna.

14-15. When it was proclaimed that Aśvatthāman was killed, Droṇa abandoned his *astras*. Overcome by the arrow of Dhr̥ṣṭadyumna he fell on the earth on the fifth day, (himself being) unassailable and after having killed many warriors. As Duryodhana was grief-stricken, Karṇa became the commander.

16. And Arjuna (became the commander) of the Pāṇḍava forces. There was combat between them, between weapons and weapons, very fierce and resembling a war between *devas* and *asuras*.

17. In the war known as the Karṇārjuna, Karṇa killed the enemies with his arrows. On the second day, Karṇa was killed by Arjuna.

18. Śalya fought for a day and Yudhiṣṭhira killed him. Suyodhana (Duryodhana), whose army had been destroyed, fought with Bhīmasena.

19. Having killed many men (in their army) (he) challenged Bhīmasena. Bhīmasena killed him, who was attacking with the mace.

20-21. (Bhīmasena) killed his brothers with his mace. On that eighteenth day, in the night, the very strong Aśvatthāman killed the sleeping army of Pāṇḍavas of the extent of an *akṣauhīṇī*, the Pāñcālas and the sons of Draupadī. He also killed Dhr̥ṣṭadyumna.

22. Then Arjuna seized his crest-jewel with an arrow (and gave it) to that Draupadī who had lost her sons and was lamenting.

23. Hari (Kṛṣṇa) revived (all of them) who were burnt by the arrows of Aśvatthāman. That embryo of Uttarā became a king (known as) Parīkṣit.

24. Kṛtavarman, Kṛpa and Drauṇi (son of Droṇa) (Aśvatthāman) survived in the battle. The five Pāṇḍavas, Sātyaki and Kṛṣṇa survived and none else.

25-26. Then that Yudhiṣṭhira having pacified the grief-stricken women, in the company of Bhīma and others, having done the obsequies for the killed warriors and having offered waters and money and after having heard the peace-yielding *dharma*s, the royal duties, *dharma* relating to final emancipation, *dharma* relating to charity, became a king.

27. The destroyer of his enemy (Yudhiṣṭhira) gave away charities to the brahmins at the *Aśvamedha* (sacrifice). Having heard about the destruction of Yādavas¹ caused by the club and having installed Parīkṣit in the kingdom, (he) reached heavens along with the brothers.

CHAPTER FIFTEEN

Ascendance of Pāṇḍavas to heaven :

Agni said :

1. O Brahmin ! When Yudhiṣṭhira was ruling the kingdom, Dhṛtarāṣṭra went to the forest along with Gāndhārī and Pṛthā (Kuntī) and passed from one stage of life to another.

2-5. Vidura was burnt by the forest fire and ascended heavens. Thus, Viṣṇu removed the oppression of demons and others on the earth, for the sake of *dharma* and for the destruc-

1. This alludes to the curse of sages when the Yādava boys dressed up Sāmba, son of Jāmbavati, as a woman and requested sages to tell what kind of child would be born to her. The sages cursed that an iron mace would be born. When it happened accordingly, the mace was powdered and thrown into the sea. They were washed ashore and later grew into reeds. The Yādavas under the influence of liquor quarrelled with each other and destroyed themselves by beating with the uprooted reeds. See *Vi.P.V.* xxvii. 9-10; *M. Bh.* XVI. i. 15-22.

tion of *adharma* and having the Pāṇḍavas as an apparent cause. Having the curse of a brahmin, as a pretext, he destroyed with the club, the race of Yādavas who were oppressing (the world) Then (he) installed Vajra (son of Aniruddha) in the kingdom. On the directive of celestials, Hari himself having discarded his body at Prabhāsa, is being worshipped by the residents of heavens at the worlds of Indra and Brahmā. Balabhadra, (who was) a form of Ananta, reached heavens in the nether world.

6. Hari, the imperishable lord, is always to be contemplated upon by those who meditate (on him). Without him (at Dvārakā), the ocean flooded the city of Dvārakā.

7-8. Pārtha (Arjuna), having performed the obsequies of Yādavas, and having offered the waters of oblation and money, felt grief-stricken when the women, who were the wives of Viṣṇu (Kṛṣṇa), were carried away by the shepherds (using) the clubs as weapons and defeating Arjuna on account of the curse of Aṣṭāvakra.¹

9-12. Being consoled by Vyāsa, he thought, "My strength remains only in the presence of Kṛṣṇa." Having come to Hastināpura, Pārtha then informed Yudhiṣṭhira, his brothers and the guards of the people. That bow, those weapons and the chariot and those horses were lost in the absence of Kṛṣṇa, just as a charity made to a person not well learned (would be lost). Having heard that (news), the intelligent Dharmarāja (Yudhiṣṭhira), having established Parīkṣit in the kingdom, set out on his final journey to relinquish this world along with Draupadī and his brothers, after having realized the transitory nature of the mundane existence and repeating 108 (names) of Hari.

13. Draupadī, Sahadeva, Nakula, Phālguna² (Arjuna), Bhīma had fallen on the way (of their march). The king was grief-stricken.

1. Once when a brahmin Aṣṭāvakra was doing penance standing in neck-deep water, the heavenly nymphs who happened to pass that way bowed to him and sought his blessings to get a good husband. Being pleased he blessed them that they would become the wives of the Lord when he manifested as Kṛṣṇa. Later, when they began to mock at him, on seeing his crooked form as he came out of waters, he got enraged and cursed them that they would be forcibly taken away by thieves. See *Vi.P. V. xxxviii. 71-82*.

2. On account of his birth on the Himalayan peaks as the moon was in asterism Uttarā Phalgunī, Arjuna was known by this name.

14. Mounting the chariot brought by Indra he reached heavens along with his brothers, having seen Duryodhana and others and Vāsudeva and becoming happy. This is (the story of) Bhārata told to you. Whoever reads this, goes to heaven.

CHAPTER SIXTEEN

Manifestation of Viṣṇu as Buddha and Kalki :

Agni said :

1. I am describing the manifestation (of Viṣṇu) as Buddha, by reading and hearing which one gets wealth. Once in the battle between *devas* and *asuras*, *devas* were defeated by the *daityas* (demons, sons of Diti).

2. They sought refuge in the lord saying, “Protect us ! Protect us !”. He (Viṣṇu), who is of the form of illusory delusion became the son of Śuddhodana.

3-4. He deluded those demons. Those, who had abandoned the path laid down in the *Vedas*, became the Bauddhas and from them others who had abandoned the *Vedas*. He then became the *Ārhat* (Jaina). He then made others as *Ārhats*. Thus the heretics came into being devoid of vedic *dharma*s.

5-6. They did such a work deserving hell (as reward) . They would receive even from the vile. All of them became mixed *Dasyus* and devoid of good conduct at the end of Kaliyuga. Of the *Vājasaneyaka veda* (*Śuklayajurveda*) only fifteen sections will be existing.

7. Non-aryans in the form of kings would devour men who wear the costumes of righteousness and have a taste for unrighteous thing.

8-9. Kalki, as the son of Viṣṇuśaśas, (and having) Yājñavalkya as the priest would destroy the non-Aryans, holding the

Continued from previous page

उत्तराभ्यां फल्गुनीभ्यां नक्षत्राभ्यामहं दिवा ।

जातो हिमवतः पृष्ठे तेन मां फाल्गुनं विदुः ॥

M. Bh. IV. xlv. 16.

astra and having a weapon. He would establish moral law in four-fold *varṇas* in the suitable manner. The people (would be) in the path of righteousness in all the stages of life.

10. Hari, after discarding the form of Kalki, would go to heaven. Then would come the Kṛtayuga as before.

11-13. O Most virtuous person ! Men would remain devoted to their respective duties of castes and stages of life. Thus, in all the *Kalpas*¹ and *Manvantaras*,² the manifestations (of Viṣṇu) are innumerable, some already past and some yet to come off. Whoever reads or hears the stories of the manifestations of Viṣṇu would get all desired things, become pure, and attain heaven along with his race. In this way, Hari settles the righteousness and unrighteousness. Hari is the cause of creation etc. and after manifesting (in different forms) he has returned.

CHAPTER SEVENTEEN

Description of Creation :

Agni said :

1. I shall describe now the creation of the universe, which is the sport of Viṣṇu.³ He who creates heaven etc. is the beginning of the creation and is endowed with qualities and is without qualities.

2. Brahmā, the unmanifest, was the existent being. There was no sky, neither the day nor the night etc. Viṣṇu having entered the nature (*Prakṛti*) and the soul (*Puruṣa*), then agitated them.

1. *Kalpa* is a day of Brahmā or thousand (*catur*) *Yugas* being a period of 432 million years of mortals and measuring the duration of the world.

2. *Manvantara* is the age or the period of Manu, being equivalent to 1/14th of a day of Brahmā or 71 *catur yugas*.

3. According to the Sāṅkhya system of philosophy the involuntary union of soul and nature causes creation, while others hold creation as due to the sport of Brahmā.

3. At the time of creation, the intellect (*Mahat*) (emanated first). The ego (*Ahaṅkāra*) came into being then, and then the evolutes (*Vaikārikas*),¹ the lustre (*taijasa*), the elements etc. and the darkness (*tāmasa*).²

4. Then emanated the ether, the sound-principle from the ego. Then the wind, the principle of feeling and the fire, the colour-principle came into being from it.

5. The water, the taste-principle (came into being) from this. The earth is known as the smell-principle. From the darkness (born of) ego, the senses (came into being) (which) are lustrous.

6. The evolutes are the ten celestials and the mind, the eleventh sense. Then the lord Svayambhū³ Brahmā became desirous of creating different types of beings.

7. He created waters first. The waters are referred to as *nārāṇ* because they are the creation of the Supreme spirit.

8. Since his motion was first in them, he is known as Nārāyaṇa. That egg lying in the water was golden in colour.

9-10. From that, Brahmā was born of his own accord, whom we know as the self-born (Svayambhū). Having lived (in it) for one full year, the Hiranyagarbha,⁴ made that egg into two, the heaven and the earth. Between those two pieces, the lord created the sky.

11-13. The ten directions supported the earth floating on the waters. Then the lord of the beings (Prajāpati) desirous of creation, created time, mind, speech, desire, anger, attachment and other counter-parts. From the lightning he created thunder and clouds, the rain-bow and birds. He first created Parjanya (Indra). Then he created the *Rik* hymns (*Rcaḥ*), Yajur hymns (*Yajūṁṣi*) and the Sāman hymns (*Sāmāni*) for accomplishing the sacrifice.

14. Those who want to accomplish, worship *devas* with these (hymns). The higher and lower beings (were created) from the arms. He created Sanatkumāra and Rudra, born of anger.

1. *Vaikārikas* are the first creation from the natural state.

2. *Tāmasa* is the creation of ignorance.

3. Brahmā is known as Svayambhū, as he was self-born. See verses 9-10 below.

4. Hiranyagarbha denotes Brahmā, as he was born from the golden egg.

15. He then created the sages Marīci, Atri, Aṅgīrasa, Pulastya, Pulaha, Kratu, Vasiṣṭha, who are regarded as the seven mind-born sons of Brahmā.

16. O ! Excellent one ! these seven (sages) procreated (many) beings and the Rudras. Having divided his body into two, he became a male with one half and a female with another. Then Brahmā procreated children through her (the female half).

CHAPTER EIGHTEEN

Genealogy of Svāyambhuva Manu :¹

Agni said :

1. Śatarūpā of ascetic disposition (becoming) desirous gave birth to two sons Priyavrata and Uttānapāda and a beautiful daughter² from Svāyambhuva Manu.

2-3 From (Devahūti) the wife of Kardama, (were born) (two daughters) Samrāt and Kuṣi.

Uttama was born as the son of Uttānapāda through Suruci. And Dhruva* was born as the son (of Uttānapāda) through Suniti. O Sage ! Dhruva did penance for three thousand celestial years for gaining fame.

4. Becoming pleased (with him) Hari conferred on him a firm position³ above the sages. Having seen his progress Uśanas⁴ recited the (following) verse :

1. An epithet of the first Manu was Svāyambhuva Manu, as he was a son of Brahmā.

2. The *Bhṛg. P.* specifies the name of the daughter of Svāyambhuva Manu as Devahūti and describes in detail her marriage with Kardama. See *ibid.* III. xxi-xxii.

* For a detailed account of the story of Dhruva see *Vi. P. I.* Chs. 11-12.

3. The young boy Dhruva was one day contemptuously treated by his step-mother as he tried to sit on his father's lap. On the advice of his mother he retired to the forest and did penance steadfastly devoted to Viṣṇu. At last he was raised to the status of a pole-star. See *Vi. P. I.* xi-xii.

4. Uśanas also known as Śukrācārya or Kāvya was the preceptor of Asuras.

5. O what a strength his penance had ! How well-heard of ! What a wonderful thing that the seven sages¹ are situated, placing Dhruva in front of them.

6-7. Śambhu gave birth to Śiṣṭi and Bhavya from Dhruva. Succhāyā bore five blemishless sons from Śiṣṭi, (namely), Ripu, Ripuñjaya, Ripra, Vṛkala, Vṛkatejasa. Bṛhatī bore the brilliant Cākṣuṣa from Ripu.

8. Cākṣuṣa begot Manu through Puṣkariṇī (also known as Viriṇī) (daughter of Vīraṇa Prajāpati). Ten excellent sons were born to Manu through Nāḍvalā.

9. (They were) Ūru,² Puru, Śatadyumna, Tapasvin, Satya-vāk,³ Kavi⁴, Agniṣṭu⁵, Atirātra, Sudyumna, and Abhimanyu.

10. Āgneyī bore six great sons to Ūru—Aṅga, Sumanas, Khyāti, Kratu, Aṅgīras, (and) Gaya⁶.

11. Sunīthā bore only Vena⁷ from Aṅga. He, who was not a protector, and was delighted in doing sins was killed by the sages with their *kuśa* grass.

12. Then for the sake of progeny, the sages churned his right hand. When the hand of Vena was churned King Pṛthu came into being.

13. Having seen him, the sages said, "This person will make the subjects happy and will attain great valour and fame.

14. He was born with a bow and an armour as if consuming (everything) by his lustre. Pṛthu, the son of Vena, the predecessor of the *kṣatriyas*, protected the subjects.

15. That lord of the earth is the first among those coronated after the Rājasūya (sacrifice). From that (ceremony) were born the clever (singers) *sūta* and *māgadha*.

1. The seven sages are Marici, Atri, Aṅgīras, Pulastya, Pulaha, Kratu and Vasiṣṭha.

2. Kuni, see *Vi. P. I. xiii.5*.

3. Satyavat, see *ibid*.

4. Śuci, see *ibid*.

5. Agniṣṭoma, see *ibid*.

6. Śibi, see *Vi. P. I. xiii.7*.

7. Vena born to Sunīthā, the daughter of Mṛtyu was of wicked nature since childhood. When he became the king he proclaimed himself as the lord of sacrifices and did not allow sages to propitiate Viṣṇu by doing sacrifices. Their entreaties being of no avail they killed him by employing *kuśa* grass purified by the chant of mystic syllables. *Vi.P. I. xiii. 11 ff.*

16-17. The two heroes praised him. He became a king by pleasing the people. For the sake of (getting) grains and for the existence of the subjects, the cow (earth) was milked by him along with the celestials, sages, *gandharvas*, nymphs, manes, demons, snakes, plants, mountains and people.

18. The earth being milked in their respective vessels gave milk as much as (they) wished. (All) sustained their lives with that.

19. Antardhāna and Pālita¹, the two righteous sons were born to Pṛthu. From Antardhāna, Sikhaṇḍinī begot Havirdhāna.

20. Dhīṣaṇā, of the family of Agni gave birth to the six sons—Prācīnabarhiṣ, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina from Havirdhāna.

21. (He was known as Prācīnabarhiṣ) because the *kusa* grass were facing the east as he was praying on the earth.² The lord Prācīnabarhiṣ was a great progenitor.

22. Savarṇā, the daughter of Samudra (the lord of the ocean) bore ten Prācīnabarhiṣ. All of them were known as Pracetas and were proficient in archery.

23. Practising the same religious austerities, they all did severe penance, remaining in the waters of the ocean for ten thousand years.

24. Having got the status of a progenitor and pleased Viṣṇu, they came out (of waters) (and found) that the earth and the sky were overspread with trees. They burnt them down.

25. Beholding the destruction of trees by the fire and wind produced from their mouths, Soma, the king (of plants) approached these progenitors and said :

26-27. "Renounce (your) anger, I will get you this most excellent maiden Māriṣā, (born to) (the nymph) Pramlocā and the ascetic sage Kaṇḍu (who was nourished) by me. Having known the future (I have) created (her). Let (she) be your wife, capable of multiplying the family. Dakṣa will be born to her who will multiply progeny."

28-30. The Pracetas married her and Dakṣa was born through her. That Dakṣa, having mentally created the immov-

1. Vādi, see *Vi.P.* I. xiv. 1

2. i.e., the sacrifices were performed all over the earth.

ables, movables, bi-footed beings and the quadrupeds, then created the (sixty) daughters (of whom) he gave¹ ten to Dharma, thirteen to Kaśyapa, twenty-seven to Soma, four to Ariṣṭanemin, two to Bahuputra, two to Aṅgiras.

31. By mental intercourse the celestials, serpents and others (were born) to them in the past. I shall describe (you) the creation of Dharma through his ten wives.

32. The Viśvedevas (were born) to Viśvā, Sādhyā gave birth to the Sādhyas. The Maruts came into being from the Marut and the Vasus from Vasu.

33. The Bhānus (were) the sons of Bhānu and the Muhūrtas (were born) to Muhūrtā. Ghoṣa (was born) to Dharma through Lambā. Nāgavīthī was born of Yāmī.

34. All that belonged to the earth were born of Arundhatī. Saṅkalpā (was born) from Saṅkalpā. The stars were the sons of moon.

35. The eight Vasus² are known by the names—Āpa, Dhruva Soma, Dhara³, Anila, Anala, Pratyūṣa and Prabhāsa.

36. Vaitaṇḍya, Śrama, Śānta, and Muni⁴ (were) the sons of Āpa. Kāla, the destroyer of the Universe (was the son) of Dhruva. Varcā was the son of Soma.

37. Dhara had the sons Draviṇa, Hutahavyavāha, Śīśira, Prāṇa and Ramaṇa through Manoharā.

38. Purojava⁵ was (the son) of Anila and Avijñāta of Anala. Kumāra, the son of Agni, was born in a clump of reeds.

39. Śākha, Viśākha and Naigameya were his younger brothers. (He was known as) Kārttikeya (as he was the son) of Kṛttikā. (He is also known as) the ascetic Sanatkumāra.

40. Devala was born from Pratyūṣa. Viśvakarman (was born) from Prabhā, and was the architect of thousands of sculptures and the architect of celestials.

41. Men earn their livelihood by this art of architecture and of (making) ornaments. Surabhi begot eleven Rudras⁶ from Kaśyapa.

1. For a detailed account see *Vi.P.* I. xv. 103b ff.

2. Vasus are a class of semi-divine beings.

3. Dharma, see *Vi.P.* I. xv. 111a.

4. Dhvani, see *Vi.P.* I. xv. 112a.

5. Manojava, see *Vi.P.* I. xv. 114b.

6. Following the *Brahmāṇḍa P.* narration, Rudras are given here as sons of Surabhi and Kaśyapa.

42. O Most pious man ! By the favour of Mahādeva (Śiva) (who was) thought of (by her) in her ascetic observances Satī gave birth to Ajaikapād, Ahirbudhnya, Tvaṣṭṛ and Rudra.

43-44. Viśvarūpa, the great illustrious and fortunate (was) the son of Tvaṣṭṛ. Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardin, Raivata, Mṛgavyādha, Sarpa and Kapālin were the eleven forms by which the entire world, both movable and immovable were pervaded by hundreds and thousands of Rudras.¹

CHAPTER NINETEEN

Description of secondary creation : the progeny of Kaśyapa

Agni said :

1-3. O Sage ! I describe the creation (made) by Kaśyapa through Aditi and others. Those devas who were (known) as Tuṣita in the Cākṣuṣa manvantara, again became (the sons) of Kaśyapa through Aditi in the Vaivasvata manvantara as the twelve Ādityas (with the names) Viṣṇu, Śakra, Tvaṣṭṛ, Dhātṛ, Aryaman, Pūṣan, Vivasvat, Savitṛ, Mitra, Varuṇa, Bhaga, and Amṛsu. The progeny of the wives of Ariṣṭanemi were sixteen.

4. The four lightnings were the daughters of the learned Bahuputra. Those born of Aṅgiras were excellent. (The progeny) of Kṛśāśva were the celestial weapons.²

5. Just as the sun rises and sets, similarly these (do) in every *yuga*. From Kaśyapa, Hiranyakaśipu and Hiranyākṣa (were born) through Diti.

6. Simhikā was also their daughter, who was married by Vipracitti. Rāhu and others born to her were known as Saimhikeyas.

1. The names of Eleven Rudras are not the same in the enumerations in different Purāṇas. On the Eleven Rudras see *Annals of Ori. Res.* XXIV. Pt. II

2. According to the science of *Jyotiṣa*, these four lightnings are *kapilā*, *atlohita*, *pitā* and *asitā* indicating respectively wind, heat, rain and famine.

7-8. The four sons of Hiranyakaśipu (were) very effulgent. (They were) Anuhrāda, Hrāda, Prahrāda a staunch devotee of Viṣṇu; and Samhrāda was the fourth (son). Hrada (was) the son of Hrāda. Āyusmat, Śibi, and Bāṣkala (were) the sons of Hrada.

9. Virocana (was) the son of Prahrāda. Bali was born to Virocana. Bali had hundred sons. Bāṇa was the foremost among them, O great sage !

10. Having propitiated the consort of Umā (Śiva) in the past *kalpa*, a boon was obtained by Bāṇa from the lord that he would always wander by the side (of the lord).

11. The sons of Hiranyākṣa were five.¹ Śambara, Śakuni², Dvimūrddhan, Śaṅkurārya³ were (the prominent among) the hundred sons of Danu.

12. Suprabhā was the daughter of Svarbhānu (a son of Danu). Śacī was known as the daughter of Puloman (a son of Danu). Upadānavī, Hayaśirā, and Śarmiṣṭhā (were) the daughters of Vṛṣaparvan (a son of Danu).

13. Pulomā and Kālakā were the two daughters of Vaiśvānara. They both married Kaśyapa and they had crores of sons.

14-16. In the family of Prahrāda (were born) four crores (of sons) (known as) the *nivātakavaca* (protected by armour). Tāmrā had six daughters—Kāki, Śyenī, Bhāsī, Gṛdhrikā, Śuci and Sugrīvā. The crows and (other birds) were born from them. The horses and camels (were born in the line) of Tāmrā. Aruṇa and Garuḍa (were born) from Vinatā. Thousands of serpents (were) born of Surasā. Thousands of serpents (such as) Śeṣa, Vāsuki, Takṣaka and others were born of Kadrū.

17. Animals having tusks, other earthly beings and the aquatic birds were born to Krodhā. The cows, buffaloes and other animals (were born) from Surabhi. The grass and other things were the production of Irā.

1. They are Utkura, Śakuni, Bhūtasantāpana, Mahānābha, Mahābāhu and Kālanābha. See *Vi.P.* I. xxi. 1-3.

2. Given as the son of Hiranyākṣa. See *ibid.*

3. Śaṅkuśirāḥ. See *ibid.*

The reading given in the text here mixes the progeny of Hiranyākṣa and that of Danu.

18. The Yakṣas (semi-divine beings) and the demons (were born) of Khasā. The nymphs came into being from Muni. The Gandharvas (a class of semi-divine beings) (were born) to Ariṣṭā. Thus the stationary as well as the movable are born of Kaśyapa.

19-21. Innumerable are the offspring of these. The Dānavas (the progeny of Danu) (the demons) were conquered by the celestials. Diti, who had lost her offspring, propitiated Kaśyapa, desirous of (getting) a son capable of destroying Indra. (She) achieved (her object) from Kaśyapa. Indra, seeking to find a fault (found out that she) had slept without washing her feet¹ and destroyed (cut off) the embryo. They became celestials (known as) Maruts, fifty one (in number) radiant with lustre and the allies of Śakra (Indra).²

22. All these (are) forms of Hari. Having installed Pṛthu as the ruler, Hari duly set apart kingdoms for others.

23. The moon (was made the king) of the twice-born and the plants, Varuṇa (as) the king of waters, Vaiśravaṇa (Kubera) (as) the king of kings, Viṣṇu (as) the lord of Suns.

24. Pāvaka (fire) as the king of Vasus; Vāsava (Indra) (as) the lord of Maruts and then Dakṣa (as the king) of Prajāpatis (patriarchs), Prahlāda (as) the ruler of demons.

25. Yama (was made) the king of manes, Hara (Śiva) (as) the lord of goblins, Himavat (as the ruler) of mountains, the ocean (as) the lord of rivers.

26. Citraratha (was made the ruler) of Gandharvas, and then Vāsuki (as the ruler) of Nāgas, Takṣaka (as) the king of serpents, and then Garuḍa, among the birds.

27. The Airāvata (was made the ruler) among the lords of elephants, bull of the kine and the tiger, of the animals, (and) Plakṣa (the Indian fig-tree) (as) the lord of trees.

28. And Uccaiṣravas (was made the ruler) among the horses.³ Sudhanvan (son of Vairāja Prajāpati) became the regent of the east, Śaṅkhapād (the son of Kardama Prajāpati) (the

1. Failure to observe the necessary hygiene deprived her desire to get a var quisher of Indra. For a detailed account of this episode see *Vi.P.* I. xxi. 30-41; *P. Index* II. pp. 87-88.

2. Cf. *Vi. P.* I. xxi. 11-14.

regent) of the south, Ketumat (son of Rajas) as the protector of the waters (on the west), Hiranyaromaka (son of Parjanya Prajāpati) on the Saumya (the north).

CHAPTER TWENTY

Primary creation

Agni said :

1. The intellect (*mahat*) is the first creation of Brahmā. The second (creation) is that of the subtle principles (*tanmātrās*),¹ known as the *bhūtasarga* (creation of elements).

2. The third is the creation of evolutes (*vaikārikas*) known as the sense-organs. These are the primary creation (*prākṛtasarga*) produced out of the intellect.

3. The fourth, is the main creation (*mukhyasarga*). The immobile things are known as the main (creation). That (creation) which is spoken as (the creation of) the lower order (*tiryakṣrotas*) is known as that of the sub-human beings (animals, birds etc.).

4. Then the sixth creation is that of the higher orders (*ūrdhvasrotas*), known as the creation of the celestials. Then the seventh creation is that of the middle orders (*arvākṣrotas*), the man.

5-6. The eighth is the creation (known as) the *anugraha* (compassionate divinities), composed of the qualities (*sāttvika* and *tāmasa*). These (latter) five are known as the *Vaikṛtasarga* (creation subject to transformation). The ninth creation is the *Kaumāra* (the creation of Sanatkumāra etc.) These are the nine creations² of Brahmā which are the main cause for the universe.

7-8. Bhṛgu and others married Khyāti and other daughters of Dakṣa. Creation has been described as three-fold by the people. They are usual (*nitya*), subject to some cause (*naimittika*), (and)

1. The *tanmātrās* or the subtle principles are related to the sense-organs.

2. The puranic cosmology divides creations into nine classes. See *Śiva P.* (English translation) p. 248 note 214.

daily (*dainandini*).¹ (The creation) after the intermediate dissolution is known as the daily (*dainandinī*). The constant creation that takes place everyday is considered as *nitya*.

9. From Bhṛgu, Khyāti gave birth to the celestials Dhātṛ and Vidhātṛ. Śrī (Lakṣmī) (was) the consort of Viṣṇu, and was praised by Śakra (Indra) for multiplying the progeny.

10. The sons of Dhātṛ and Vidhātṛ were Prāṇa and Mṛkaṇḍuka successively. Vedaśirā gave birth to Mārkaṇḍeya from Mṛkaṇḍu.

11-12. A son (by name) Paurṇamāsa was born to Marīci through Sambhūti. Sinīvālī, Kuhū, Rākā and Anumati were the sons of Aṅgiras through Smṛti. With Atri, Anasūyā gave birth to Soma, Durvāsas, and Dattātreyā *yogin*.

13. A son (by name) Dattoli was born to Pṛiti, the wife of Pulastya. Sahiṣṇu and Kramapādika² were born to Kṣamā from Pulaha.

14. The highly radiant Bālakhilyas were born to Sannati³ from Kratu. They, who were 60000, were of the size of a joint of the thumb.

15. To Urjā from Vasiṣṭha (were born) Raja, Gātra, Urdhvabāhu, Savana, Alaghu⁴, Śukra and Sutapāḥ, the seven sages.

16. Pāvaka, Pavamāna and Śuci were born of Agni and Svāhā. The manes Agniṣvāttāḥ, devoid of fire and Barhiṣada, with fire (were born) from *aja* (Brahmā, the unborn).

17. Menā and Dhāriṇī were the daughters of the manes through Svadhā. Hirṇsā was the wife of Adharma. Then Anṛta was born to them.

18. Nikṛti (was their) daughter. Bhaya and Naraka (were born) from them, who had Māyā and Vedanā as their wives.

19. Of those two, Māyā gave birth to Mṛtyu, the destroyer of living beings. And also Vedanā gave birth to a son Duḥkha from Raurava (Naraka).

20. Vyādhi, Jarā, Śoka, Tṛṣṇā and Krodha were born from Mṛtyu. (Rudra) was born wailing from Brahmā and (was known as) Rudra by name on account of the wailing.

1. The minor dissolution of the world after 15 years of Brahmā's life is known as the *dainandina pralaya*. MW. p. 497b.

2. Vi.P. I. x. 10 reads Kardama and Urvarūpa.

3. Santati. Vi.P. I.x.11.

4. Anagha. Vi.P. I.x.14.

21. O twice-born ! the grandfather (Brahmā) said to (him) (called him as) Bhava, Śarva, Iśāna, Paśupati, Bhīma, Ugra (and) Mahādeva.

22. His wife Satī gave up her life on account of the wrath of Dakṣa and having become the daughter of Himavat again became the wife of Śambhu (Śiva).

23. (I will now describe) the methods of worship of Viṣṇu etc., preceded by bathing and other (rites) and yielding enjoyment and emancipation, by doing which Svāyambhuva (Manu) (had the benefit), as told by Nārada and others to the sages.

CHAPTER TWENTYONE

Method of worshipping Viṣṇu and other gods

Nārada said :

1. I will (now) describe the general method of worshipping Viṣṇu and others as well as the *mantras* (mystic formulae) which yield good to all. One has to worship (him by saying) “Salutations to Acyuta (Viṣṇu) and to (his) entire family (of gods).

2-4. (Salutation to) Dhātṛ, Vidhātṛ,¹ Gaṅgā, Yamunā, the two *nidhis* (treasures), the fortune of Dvāra(kā), the Vāstudeity (the presiding deity of the housesite), Śakti (female divinity), Kūrma (tortoise), Ananta (the serpent), the Earth, righteous knowledge, detachment from the world, the omnipotence (of the lord), the unrighteousness etc. the root, stalk, filament and pericarp of the lotus, *Rgveda* and other (*Vedas*), Kṛta and other (*yugas*), *sattva* and other (qualities), the solar and other regions, the pure and elevating union of knowledge and action. One has to worship these.

5. Joy, truth, the goddess benevolently placed, Durgā (Pārvatī), speech, goblins, field and Vāsudeva and others are worshipped.

1. Dhātṛ and Vidhātṛ are the two sons of Brahmā.

6. The heart, head, coat of mail, eye and weapons, conch, disc, mace, lotus, Śrīvatsa (sacred mark on Lord Kṛṣṇa's chest) and the Kaustubha gem are worshipped.

7. The garland of wood-flowers (worn by Kṛṣṇa), Śrī (Lakṣmī), *Puṣṭi* (nourishment), Garuḍa (vehicle of Viṣṇu), and the preceptor are worshipped. Indra, Agni, Yama, Rakṣa (Nairṛta), water, wind, lord of wealth (Kubera) (are also worshipped).

8. That Īśāna, the unborn, and weapons, vehicles, Kumuda and others (are worshipped next). By the worship of Viṣvaksena (all-pervasive) (Viṣṇu) in a circle first, one gets his desires accomplished.

9. Then the general worship of Śiva (is described). One has to worship Nandin at first. (Then) Mahākāla (Śiva), Gaṅgā, Yamunā, Gaṇas, and others (are worshipped).

10-11. (Then) the speech, the goddess of prosperity, the preceptor, the Vāstu (deity), the different female energies and Dharma (the lord of death) and other gods (are worshipped). (The female energies) Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikariṇī, Balavikariṇī, Balapramathinī, Sarvabhūta-damanī, Manomanī and Śivā (are worshipped) in the due order.

12. (Saying) Hām, Hum, Ham (salutation) to the form of Śiva, Śiva is worshipped along with his limbs and mouth. Haum, (salutation) to Śiva, Haum and Hām (salutations) to Īśāna (one of the Pañcabrahman forms of Śiva) and other faced (forms of Śiva).

13. Hrīm (salutation) to Gaurī (Pārvatī), Gam (salutation) to Gaṇa, face of Śakra (Indra), Caṇḍa, heart and others. The mystic syllables in the worship of the sun (are described now). The tawny-coloured Daṇḍin is to be worshipped.

14. One should adore Uccaiṣravas (the horse of Indra), the very much pure Aruṇa (younger brother of the Sun-god). The moon and the twilight, the other faces and Skanda (progeny of Śiva) in the middle are worshipped.

15. Then (the female divinities) Dīptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Amoghā, Vidyutā and Sarvatomukhī are worshipped.

16. Then the mantra Ham, Kham, Kham for the firebrand (is used for the worship) of the seat of the sun and (his) form. Hrām, Hrīm, salutation to the sun, Ām, salutation to the heart.

17. (Salutation) to the (rays of the) sun, to his head, and similarly to the flames reaching up the regions of demons, wind, earth, ether, and heavens. Hum is remembered as the mystic amulet.

18-19. (Salutations are made) to the lustre, eye, Hraṇ, to the weapons of Sun, Rāji, Śakti, and Niṣkubha. Then Soma (Moon), Aṅgāraka (Mars), Budha (Mercury), Jīva (Jupiter), Śukra (Venus) and Śani (Saturn) as well as Rāhu, Ketu, *tejas*, Caṇḍa are worshipped in order in brief. Then the worshipper (should worship) the seat of the image (of the deity) and the heart etc.

20. (The *mantra*) for the seat of Viṣṇu for the image of Viṣṇu (is) "Rām, Śrīm, Śrīm, Śrīdhara, Hari." Hrīm (is) the mystic syllable for the images (of all deities) which is capable of captivating the three worlds.

21. Hrīm, Hṛṣīkeśa (master of the senses) (Viṣṇu), Klim, Viṣṇu. With long vowels (one should adore) the heart and other things. (The performance) of worship on the fifth day (pañcamī) with all these (mystic syllables) yields victory in battles.

22-23. Worship of the disc, mace, conch, pestle, sword, Śārṅga (the bow), noose, goad, Śrīvatsa (mark on the chest of the lord), with the garland of wood-flowers and with the *mantra* Śrīm, worship of Śrī, Mahālakṣmī, Tārksya (vehicle of Viṣṇu), the preceptor, Indra etc. (are made) in order. With the (mystic) syllable Aum, Hrīm, Devī (goddess) Sarasvatī (one has to worship) the seat of (Goddess) Sarasvatī.

24. The Hṛt etc., Lakṣmī, Medhā, Kalā, Tuṣṭi, Puṣṭikā, Gaurī, Prabhāvatī, (and) Durgā (the different female divinities), goblins, preceptor and the presiding deity of the field (are worshipped).

25. Then (one has to say) Gaṁ, (salutation) to the lord of the *gaṇas*, Hrīm to Gaurī, Śrīm to Śrī, Hrīm to Tvaritā, Aim, Klim, Saum to Tripurā using the fourth declensional endings and ending with salutations.

26. All the mystic syllables are pronounced preceded by the Praṇava (syllable Om), adding *bindu* (the nasal sound marked by a dot), either while offering adorations or the performance of repetition.

27. By the offer of a *homa* (offer unto the fire) with sesamum and ghee and other things, (these *mantras*) become bestowers of

dharma, kāma, artha and mokṣa (four principal objects of human life). Whoever reads these syllables of adoration reaches heaven after enjoying pleasures.

CHAPTER TWENTYTWO

Procedure for bathing prior to a religious rite

Nārada said :

1. I will (now) describe the (mode of) bathing preceding (any religious) act. Having taken a clod of earth accompanied by (meditation on) the man-lion form (of Viṣṇu), and making it into two parts, (one has to do) mental bathing with one part of it.

2. Having immersed (one's body in waters) and having partaken (three drops of) water and assigning (on the body) with the lion (man-lion) one has to get himself protected. Then one has to do bathing as laid down, being preceded by the control of the breath.

3. Meditating on Lord Hari in one's heart with the eight-syllabled *mantra* (Om̐ namo Vāsudevāya, Om̐ namo Nārāyaṇāya or Om̐ namo Narasimhāya), the clod of earth (is made) into three parts on the palm and protection in (all) the quarters (is achieved) with the recitation of (the *mantra*) for the lion (man-lion).

4-7. With the recitation (of the *mantra*) of Vāsudeva, having mentally resolved the sacred water and having rubbed the body with *vedic mantras* and having adored the image of deity and having remembered the *aghamarṣaṇa (sūkta)* which destroys sins) and putting on a cloth, perform the (following) rite. Putting water on the palm, accompanied by *mantras* and wiping off waters on the palm, controlling with the Nārāyaṇa (*mantra*), the air is inhaled and water is let off. Then contemplating on Hari, offering waters (of oblation) and reciting the twelve-syllabled (*mantra*), appeasing all others with devotion commencing in order with the seat of meditation, the *mantras* upto all the guardian deities of the quarters, the

sages, clans of manes, men, all beings and ending with the mobile (beings) are placed.

8. Then having assigned limbs (for the different deities), withdrawing the *mantras* one has to go to the house for performing rites. In this way, one has to bathe with the *mūlamantra*¹.

CHAPTER TWENTYTHREE

Mode of performing worship

Nārada said :

1-2. I will now describe the mode of worship, O brahmins ! by doing which one gets all (objects of life). Having washed feet, sipping waters, and controlling his speech and having guarded (himself like this), facing the east, and having seated in the *svastika* or *padmāsana* or other posture (one has to meditate) on (the syllable) *yam* at the centre of the navel, having tawny colour and of the form of terrible wind.

3. Then meditating on the syllable *kṣaum* of abundant lustre at the centre of the heart, burn down all impurities from the body.

4-5. One has to burn the impurities with the flames surging upwards and downwards. One has to meditate on the (*mantra*) of the shape of the moon situated in the sky. An intelligent person has to sprinkle his own body with the nectar-like waters pervading the lotus in the heart through (the artery) *suṣumnā* and passing through the nerves.

6. Having purified materials (for worship) one has to assign (them). Then (one has) to purify hands as well as implements. Commencing with the thumb of the right hand, (the fingers) of the two hands are made to rest on the principal limbs.

7-8. (Then) with sixtytwo *mantras* (sacred syllables) one has to assign to the body the twelve limbs—heart, head, tuft of hair, armour, weapons, eyes, belly, hinder part, arms, thighs, knees and feet. Having offered the *mudrā* (special posture of the

1. *mūlamantra* is the basic subtle mystic syllable.

arms and body), one has to meditate on Viṣṇu, and having repeated (his name) one hundred and eight times, one has to worship him.

9. Having placed the water-jar on the left and the materials for worship on the right and having washed (them) with the implements and water offerings, they are placed together with flowers and scents.

10-11. Having sprinkled the radiant (form) of consciousness and omnipresence with waters (purified) by the repetition (of the *mantra* of the lord) eight times (and) having sprinkled the hand with *mantra* ending with *phaṭ* and then having meditated on Hari, with his face directed towards the (south-east) direction (presided over by) Agni, (one has to pray) for virtue, knowledge, detachment, (and) supremacy. (Facing) the east (and other directions), (one has to get rid) of his sins and physical impurities remaining in yogic postures.

12. (Remaining) in *Kūrma* (tortoise) posture, one should adore Ananta, Yama, the solar and other luminous regions and other planets (occupying) the filament and pericarp (of the lotus).

13-14. Having first meditated (on them) in one's heart and having invoked and worshipped in a circle, (offerings) of waters of respect, waters for washing feet, waters for rinsing, *madhuparka*¹ (respectful offering), bath, cloth, sacred thread, scents, flowers, incense, lamp and eatables (are made) (along) with the formula (known as) Puṇḍarikākṣa.

15. First, one has to worship the limbs and then Brahmā at the doorway in the eastern (direction), the disc and the club in the southern (direction); the conch, and the bow have to be assigned in the corner (governed by) the moon.

16. One should assign the quiver and sword to the left and right side of the deity, the armour and nourishment on the left, and the prosperity on the right in front.

17. One has to worship with respective sacred syllables, the garland of wild-flowers, (the mark) *śrivatsa*, (the gem) *kaustubha* and the presiding deities of the quarters outside and all (the attendant gods) of Viṣṇu as well either partially or wholly.

18-19. One has to worship with the limbs with the sacred

1. It consists of curd, clarified butter, water, honey and sandalpaste.

syllables partially or wholly. After having repeated (the sacred syllables), doing circumambulation and adoration and offering waters of adoration and the offerings, one has to assign in the heart and after having meditated, “I am the brahman and Hari”, (one has to repeat the words) ‘come’ used in (the ceremony of) invocation and “forgive me” in dismissal (at the conclusion).

20. Having worshipped in this manner with the *mantra* of eight letters (one becomes eligible) to get liberation. The (mode of) worship of one form (of a deity) has been described. Listen to the (mode of) worship in the structure of nine (apartments).

21-23. Having assigned Vāsudeva, Balarāma) and others to the two thumbs and then at first to the fingers, then to the body, head, forehead, face, heart, navel, organ of generation, knees, (and) between the feet, one has to worship in order, single seat of the deity consisting of nine parts and then the nine seats and of the nine forms consisting of nine parts in nine lotuses as before. Then in the midst of the lotus one has to worship Vāsudeva.

CHAPTER TWENTYFOUR

Mode of constructing the sacrificial pit and the oblations unto fire

Nārada said :

1-2. I shall describe the mode of oblation to fire, by which (one) gets all his desires fulfilled. One has to dig a square pit after having measured out with a thread, four times, twenty-four thumbs in length. Leaving a space of the breadth of two thumbs a girdle is to be made (around) the pit.

3. (One seat) of twelve thumbs in length, and eight, two and four thumbs respectively in extent (should be made) in the east.

4. (One) beautiful (seat) of ten, six and four thumbs in extent and with a mouth, two thumbs in width and tapering gradually should be made in the west.

5. It should be of the form of a leaf of the holy fig tree and

should enter a little into the pit. A drain, quarter of a thumb in breadth and fifteen thumbs in length (should then be dug).

6. The base (of the drain) at the seat (will be) three thumbs and the fore part six. (This is) the characteristic (of a pit) of one cubit (hand). (The characteristic of a pit) of two cubits is twice (this).

7. I have thus described to you (about) the pit surrounded by three altars. I will now describe (about) the circular pit. A thread is to be fixed in half of the pit, the remaining portion being fixed at an intermediate point.

8-9. Having placed half the rope in the pit, if (the rope) is moved around it would be a circle. After having marked out the centre, (if one makes) a crescent-shaped pit east-west, and away from the northern direction, half (the size) of the pit and half the angular portion, it indicates auspiciousness.

10. (In pits of) circular (shape) the girdles would be of the shape of the petals of a lotus. The ladle for the sake of oblation is to be made of the size of an arm.

11. Then one has to make (ready) a site (of the length) of thirteen thumbs and four (in breadth). A pit of three-fourths (of the site) is dug and a beautiful circle (is made).

12-13. One has to purify (the space) outside the pit evenly, horizontally and upwards (to the extent of) half a thumb (and) one-fourth of a thumb. A beautiful boundary line is to be made with the remaining (space) (around) the pit.

14-15. Or it may be half a thumb more. The mouth would be at the front (having) a width of four or five thumbs. Its central part might be three times two thumbs and beautiful. The extent (on all sides) (might be) of equal (measurement) (and) its central portion is lowered.

16. There must be a hole at the neck portion (of such a size) that the little finger would enter. The other pit should be beautifully made according to one's liking.

17. The (sacrificial) ladle should have a handle of the length of one hand. A beautiful spoon (having) circumference of two thumbs has to be made.

18-19. Just as the cow's foot (would) sink in a little mud, so also after having drawn a line (of the length) of a thumb (known as) *vajransikā*, (one has to draw) first a line with a fine

tip, (then) two lines between it and the east (and) then three lines in the middle from the south onwards in order.

20. Having drawn (the lines), (and) consecrating, with the syllable *Om*, one who knows the *mantras*, has to make a seat in which the energy of Viṣṇu rests.

21-22. Having adorned the incarnate form (of energy), one has to throw fire after having remembered Hari. Having offered twigs of the size of a span (between the thumb and the fore-finger) and having sprinkled water and having spread around on the three sides in the east etc. with the *darbha* grass, the fire from the fuel as well as the ladle for pouring clarified butter, (*sruk*) and sacrificial ladle (*sruva*) are to be placed on the ground.

23-26. (One should then place) vessels (for keeping) clarified butter, (and) (*caru*) (oblation of rice, barley and pulse boiled together), *kuśa* grass and clarified butter. The *prokṣaṇī*¹ vessel being sprinkled with water with the *praṇītā*² vessel, (and) taken up and filled with water (and) that water being enclosed in the hand with the *pavitra* (*darbha* grass) placed in between and having taken the *prokṣaṇi* vessel towards the east and having placed it in front of the radiant fire (and) having sprinkled (all the vessels) thrice with water and having placed the fuel in front, (and) having meditated on Viṣṇu in the *praṇītā* vessel containing a flower and having then filled vessel for (keeping) clarified butter with clarified butter and having placed it in front, the purification of the clarified butter is made by straining and sprinkling clarified butter on the fire.

27. One should take up two *kuśa* grass with unbroken tips, not being filled in, and of the measure of a span (between the thumb and the fore-finger) with the thumb and the nameless finger (ring-finger) of the palm facing upwards.

28-30. Having taken with them the clarified butter twice and having carried them, (they) must be cast downwards thrice. And again having taken the ladles (*sruk* and *sruva*) (and) having sprinkled them with water with them (the *kuśa* grass) and having heated and wiped them with the *darbhas* and again having sprinkled (water) and burnt and having placed along with the syllable

1. Small vessel used at the time of religious rites.

2. Small vessel used at the time of religious rites.

Om, the aspirant must perform fire oblation commencing with the syllable *Om* and ending with salutation. (One has to perform) *garbhādhāna* and other rites as much as it is laid down.

31. One has to do upto the naming ceremony, the undertaking of a vowed observance, observance marking the conclusion of study of the student, (and) investiture of authority in due manner.

32. The aspirant must everywhere do the worship with the syllable *Om*. One has to do offering unto fire with the auxiliaries befitting one's means.

33-34. *Garbhādhāna*¹ is the first one. Then *pūṁsavana*² is remembered. Then the *śimantonayana*³, *jātakarma*⁴, *nāma (karaṇa)*⁵, *annaprāśana*⁶, *cūḍākṛti*⁷, *vratabandha*⁸, and many more are the vedic observances. One who has the right to do these rites should perform these in the company of his wife.

35. Having contemplated (on the deity) in the heart and other limbs and worshipping him, one has to offer sixty-four oblations for every one of the rites again.

36. The worshipper has to offer the final oblation with the sacrificial ladle, chanting loudly with sweet intonation the mystic formula ending with the word *vaṁṣaṭ*.

37. After having purified the fire of Viṣṇu, the food intended for Viṣṇu has to be boiled. After having worshipped Viṣṇu in the altar and remembering the mystic formulae one has to seek his protection.

38-39. Having worshipped in order his seat and other things along with the enclosures with fragrant flowers and contemplating on the most excellent lord of all deities, and placing the fuel and then the support, the oblations of clarified butter

1. One of the purificatory rites performed to ensure conception.
2. One of the purificatory rites performed to get a male child when the embryo has not yet begun to move.
3. The parting of hair, another purificatory rite performed on the eighth month after conception.
4. rite performed soon after the birth of a child.
5. rite performed to name the child.
6. first partaking of food by a child.
7. tonsure at the age of three.
8. Undertaking a religious observance.

(should be poured) in order (on fires) placed in the south-east, north-east, north-west and south-west. •

40. Then having poured portions of the clarified butter in the south and north, one has to offer oblation in the middle reciting the mystic formulae in the order of worship.

41-42. One has to offer oblation with clarified butter to the deity and a tenth part to the limbs. (Having offered) oblations of clarified butter and other things hundred times or thousand times, or of the twigs or of the sesamum, and concluding the worship ending with the oblation and calling the disciples who are pure, and placing the fed beasts in front, (they are) sacrificed by means of weapons.

43-45. Having united the disciples with one's own self with the fetters of knowledge and action and the consciousness which follows the *liṅga*¹ and which is protected along with the *liṅga*, having been consecrated by means of contemplation, (they) have to be purified by the syllables of Vāyu. Then the creation of the whole egg (the universe), consumed by the fire (and) reduced into a heap of fire is contemplated upon with the syllables of the Fire god. (Then one should sprinkle ashes on the water and meditate on the world.

46. Then one has to assign the creative power which is known as the seed of the earth and which is enveloped by all the subtle principles.

47. Then one has to meditate on the egg produced out of it, (which) is its base and identical with the self. Then one has to meditate on the form of the *puruṣa* (the Supreme Being) identical with the *praṇava* (the syllable *Om*) at its centre (centre of the egg).

48. The *liṅga*, situated in one's self, (and) (which) has been purified earlier, is then to be transferred. Then the positions of the different important organs are to be thought of.

49. Then, having remained for one year, the egg is split. The heaven and earth (are placed) in a part. Prajāpati (the creator) (is placed) in between the parts.

50. Having meditated on his form and again having consecrated that child with the *praṇava* (syllable *Om*) and having made his body made up of the mystic for-

1. Situated in one's own self, representing the Supreme Being

mulae, (one has to do) the assignment (of limbs to different deities) as described before.

51-52. Then having placed the hand of Viṣṇu on the head and contemplated on one or many (forms) of Viṣṇu in this way, (and) having muttered mantras (remaining) in meditative posture, (and) seizing the hands with the basic mystic formula, one who knows the mystic formula having covered the eyes with a cloth (has to sprinkle) water with a new cloth.

53. After having performed worship, the preceptor, who knows perfectly well the nature of the god of gods, should make his disciples sit facing the east and with folded palms holding flowers.

54-55. Having been instructed by the preceptor in this way, they (the disciples) also must adore Hari. Having offered the handful of flowers there (and) then having offered worship with flowers without (the recitation of) any mystic formula and saluted the feet of the preceptor, (the disciples) must give (him) the fee, either all his possession or half of them.

56. The preceptor has to instruct the disciples thoroughly. Hari must be worshipped by them by (the recitation of his) names. The Lord Viṣvaksena¹ (whose powers go everywhere), who bears the conch, disc and mace has to be worshipped.

57. (Then that deity) stationed in a circular altar, (and who is frightening) (is worshipped) with the fore-finger and is requested to leave.

58-59. The entire remnants of offerings to Viṣṇu, must be offered to Viṣvaksena. Then having bowed down and sprinkled (with waters), (their own persons), (the disciples) having placed the fire of the pit on their own person, Viṣvaksena is permitted to leave. One who is desirous of enjoyment gets all things. One who is desirous of release from mundane existence gets merged in Hari.

1. A form of that deity to whom the fragments of a sacrifice are offered; also used as an attribute of Viṣṇu. *MW.* p. 998. col. 1

CHAPTER TWENTYFIVE

The formulae and mode of worship relating to Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha

Nārada said :

1. I shall now describe to you the characteristics of the adorable formulae related to Vāsudeva and others. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha (are the four forms).

2. (The words) salutations to the lord (are said) at first along with the mystical letters a, ā, am, aḥ. (Then) beginning with the syllable 'Om' (and) ending with (the word) salutations and then (the words) salutations to Nārāyaṇa (are uttered).

3. Om, salutations to the eternal Brahmā, Om, salutations to Viṣṇu, Om, Kṣaum, Om, salutations to the Lord Narasimha (are uttered).

4-6. Om, *bhūḥ*¹, salutations to lord Varāha. The lords of men having the colour of *japā* (flower) (red), brown, yellow, blue, black, red, the colour of a cloud, fire, honey, (and) tawny, (are) the nine lords of vowels (and) mystical letters. The heart and the different limbs are resolved in order along with their respective names being well divided by those proficient in the *tantras* (branch of literature dealing with the magical and mystical worship of different deities). The characteristics of those mystical letters which are consonants are different.

7. They are divided by long vowels ending with (the word) 'salutation'. The limbs situated in between yoked with short (vowels) are described as minor limbs.

8. The mystic syllable situated at the end of the last letter of the name which is divided is excellent. The principal and minor limbs (are composed) of long and short vowels in order.

9-10. This is the method (of use) of consonants for arrangement in the heart (and) other (limbs). One has to repeat according to his accomplishment (the mystic formula) divided into the mystic basic syllable and their ending names (along with) the names of limbs, after having resolved the yoked twelve (limbs) beginning with the heart etc.

11. The heart, head, tuft, armour, eye, weapons (are)

1. The mystical syllable representing the earth.

the six limbs of the mystic basic syllables of the basic (mystic formula) constituting twelve parts.

12. One should then assign in order to (the limbs)—the heart, head, tuft, hands, eyes, belly, back, arms, thighs, knees, shank, (and) feet, (the following syllables and gods).

13. (The letters) kam, ṭam, pam, śam are for Vainateya¹. (The letters) kham, ṭham, pham, ṣam (are) for the brother of mace-bearer (Kṛṣṇa). (The letters) gam, ḍam, vam, sam (form) the mystic formula for the nourishment. Gham, ḍham, bham, ham salutations to Śrī (Goddess of wealth).

14. (One has to worship) Pāñcajanya², (with the mystic letters) vam, śam, mam, kṣam. (The mystic letters) cham, tam, pam (are for the worship of) Kaustubha (gem worn by Viṣṇu on his head), jam, kham, vam for the Sudarśana (the disc in the hands of Viṣṇu), sam, vam, dam, cam, lam for Śrīvatsa (the mark on the chest of Viṣṇu).

15. Om, dham, vam salutations to the garland of wild flowers (worn by Viṣṇu) and to the great Ananta.³ The limbs are set forth with the words of the mystic formula consisting of words without the mystic letters.

16. Along with the names ending with the caste (names), the heart and other (limbs) (are set forth). The *praṇava* (letter Om) (is repeated) five times. Then the heart and other (limbs) are mentioned five times.

17. With the *praṇava* (one should adore) the heart first. (With the word) 'for the supreme', the head (and) the tuft and with one's name, the armour (are adored). The end of the name would be (to worship) the weapon.

18. Om, the supreme weapon is the first. (Then) one's own name ending in the fourth case (is to be said). Then (the word) 'salutations' (comes) at the end. This consists of one to twentysix parts.

19. One should worship *prakṛti* (nature) at the tips of the little and other fingers of the arms in (one's) body. (That one) consisting of *prakṛti* (nature) is the second form of the supreme being consisting of *puruṣa* (soul).

1. Garuḍa, the eagle vehicle of Viṣṇu; born to Vinatā and sage Kaśyapa.

2. The name of the conch of Kṛṣṇa.

3. Without end; may denote Lord Viṣṇu as well as Śeṣa Nāga.

20-21. Om (salutation) to the supreme being, the foremost or the first soul. The air and the sun (are his) two forms. The fire the third form having been assigned to pervade hands and the body, wind and the sun in the fingers of hand, this is embodied in the three parts in the two arms, left and the other arm, in the heart, in the body forming the fourth state.

22. The *Rgveda* (is made) to pervade hand. The *Yajus* (*Yajurveda*) is assigned to fingers. The form of *Atharva* (is assigned) to two palms. Thus (assignments are made) in (different limbs) head, heart, upto the feet.

23. As before having assigned the extensive sky to his arm and body, wind and other (elements), to fingers, head, heart, generative organ and the feet.

24. The wind, fire, water, earth (and sky or ether) are spoken as his five forms. The mind, ear, skin, eye, tongue (and) nose are said to be the six forms.

25-28. The extensive mind is assigned from the thumb onwards to the head, mouth, generative organ and the organ of excretion. The prime form is said to be consisting of compassion. It is known as the *jiva* (life) (which is) all pervasive. The seven (words), earth, ether, heaven, *mahas*, *jana*, *tapa* and *satya*¹ are assigned duly to hands and the body beginning with thumb. The Lord of the world, the seventh one and existing in the palm (is taken) gradually to the body, head, forehead, mouth, heart, generative organ and feet. This is said to be the *Agniṣṭoma*.² (Next follows the description of) the *Vājapeya*³ (and) the *Śodāśī*⁴ rites.

29-32. *Atirātra*⁵ and *Aptoryāma*⁶ (rites will also be described). The soul of the sacrifice which has seven forms extending to the intellect, ego, mind, sound, touch, colour, taste, smell, comprehension, should be assigned duly to the fingers and the body. A person has to assign it to the teeth, palms, head, forehead,

1. The seven worlds earth etc. are situated one above the other successively.

2. A sacrificial rite lasting for several days in spring forming part of the *Jyotiṣṭoma*, a *soma* sacrifice.

3. One of the *soma* sacrifices performed by kings or by a brahmin aspiring for higher position.

4. A rite forming part of the *soma* sacrifice.

5. An optional part of the *Jyotiṣṭoma* sacrifice.

6. A particular way of offering the *soma* sacrifice.

face, heart, navel, the generative organ and the feet. These are remembered as the eight *Vyūhas* (parts). The life which consists of nine parts—life, intellect, ego, mind, sound, quality, wind, colour, and taste, is assigned to two thumbs. They (are placed) in order on the left hand by means of the forefinger and other fingers.

33. Indra remains pervading the ten (limbs) consisting of body, head, forehead, mouth, heart, navel, the generative organ, two knees and feet.

34-35. The fire (is assigned) to two thumbs. Mind consisting of eleven parts—ear, skin, eye, tongue, smell, speech, hand, foot, anus is assigned to head, forehead, face, heart, navel, the generative organ, two knees and feet with the forefinger.

36. The mind is made to pervade the male organ. The two thumbs (are made to pervade) the ear. Commencing with the fore-finger in order, the eight fingers (are assigned). The (two fingers) left over are assigned to palm.

37. The head, forehead, month, heart, navel (are assigned) in order to generative organ, two thighs, shanks, ankles and feet.

38-39. Viṣṇu, Madhuhara (killer of the demon Madhu), Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Keśava, Nārāyaṇa, Mādhava, Govinda (are the names of Viṣṇu). Viṣṇu is made to pervade.

40. The thumb (and other fingers), palms, feet, two knees, waist are assigned to head, crown of head, waist, knees and feet.

41-43. There are twelve, twentyfive or twentysix parts—the supreme being, intellect, ego, mind, thinking, touch, taste, colour, smell, ears, skin, eyes, tongue, nose, speech, hand, feet, anus, generative organ, earth, water, light, wind and sky. The pervasive Supreme Being is assigned and then in the thumbs and other fingers.

44-46. The remnant are assigned in the palm, head, or forehead and then face, heart, navel, generative organ, thigh, knee, and feet are assigned to feet, knee, thigh, generative organ, heart and head in order. A wise man has to meditate upon the great soul of the Supreme Being in these twentysix things.

as before and then the nature has to be worshipped in a circular (altar). The heart and other (limbs) have to be worshipped in the east, south, west and north.

47. As before the weapons (of Viṣṇu, Vainateya (the vehicle bird of Viṣṇu) (are adored) in the corners of south-east etc. (One should adore) the guardian deities of the quarters also. In (the worship of) three parts, the fire (will be) at the centre.

48. The directions east etc. are decorated with the strength, abode and kingdom.

49-50. The omnipresent form (of Viṣṇu), endowed with all parts and the five constituents Garuḍa etc. as well as Indra and others, should be adored (by one) for conquering kingdoms and for firmness of all (objects). One may get all desires (fulfilled). Viṣvaksena (an epithet of Viṣṇu) is worshipped by (his) name, the mystic letter being placed in the ether.

CHAPTER TWENTYSIX

A description of different positions of fingers in worship

1. (I now) describe the characteristic of (the different) positions of fingers (*mudrā*) (which) bring (the worshipper) nearer (to the object of worship). *Añjali* (folding of hands) is the first *mudrā*. (The second) is the *Vandani* (fingers interlocked) to be placed near the heart.

2. With the left fist folded and the thumb erect, the right thumb interwoven with the erect left thumb is said to be (the third one).

3. (These are) the three common formations. The (following are) not common. By the unyoking of the smallest and other fingers eight positions (are formed) in order.

4. The first eight basic syllables are repeated in order. One has to bend the three fingers commencing with the little finger, with the thumb.

5. One has to raise up the hand to the face for the ninth

mystic syllable. Then the left hand is raised up and bent half slowly.

6. These are the *mudrās* of the limbs of *Varāha*¹ in order. Then the left fist having been kept closed, the fingers are released one by one.

7. The same position is held by the right hand also and the previous position is bent down. The left fist (is held) with the thumb erect. This results in the accomplishment of the *mudrā*.

CHAPTER TWENTYSEVEN

Mode of performing the initiation rite :

Nārada said :

1-2. I shall describe the initiation rite, which yields everything. Hari should be worshipped in the lotus in a circle. Having gathered the articles (required) for the sacrifice on the tenth (lunar) day, assigning and consecrating hundred times with the (basic syllables) of the man-lion (*Narasimha*) (form), one should scatter on all sides the mustard seeds, destructive of demons, ending (the act) with the syllable *phaṭ*.

3. The female energy, contained in every being, in the form of grace is assigned there. Having collected all the herbs and spread, they are consecrated.

4. A worshipper has to accomplish the five products² of the cow hundred times in pure vessels by means of the five basic forms.

5. Having sprinkled the earth (with the basic syllable) ending with (the word) *Nārāyaṇa*, with the tips of *kufa* (grass), those scattered (things) are thrown with the raised hand with the (basic syllable of) *Vāsudeva*.

1. If the two palms are placed together so as to form a cavity it represents the *Varāha Mudrā*.

2. Milk, curd, butter and the solid and liquid excreta.

6. Then standing with the face facing the east one has to meditate on Viṣṇu in the heart. One has to worship Viṣṇu in the waterpot along with the *vardhani*¹.

7. Having recited hundred times the sacred syllables for the weapon and having sprinkled the *Vardhani* (vessel) with a continuous shower (of water) it should be taken to the north-east quarter.

8. Taking the jar on his back one has to place it on the scattered (mustard seeds). Then having gathered them by means of the *Kuśa* (grass) one has to adore the presiding deity of the jar and the *karkari*².

9. One has to worship Hari adorned with clothes (and) five jewels, on a piece of ground (made ready), offering oblations to fire (for his sake) and reciting the sacred syllables, as before.

10. Sprinkling with a lotus and anointing with unguents the worshipper has to fill the boiling vessel with clarified butter and cow's milk.

11. Having looked at it with the Vāsudeva and the Saṅgharṣaṇa (basic syllables), rice mixed with clarified butter should be thrown into milk well-cooked.

12. After stirring it with the (basic syllable of) Pradyumna the worshipper has to mix it slowly with the ladle and then the cooked food is lifted with the (basic syllable of) Aniruddha.

13. Having washed him and besmearing (with sandals), the vertical mark is made on the forehead with the ashes. The food thus prepared well is placed by the side with the (basic syllable of) Nārāyaṇa.

14. A part of it has to be offered to the deity, the second part to the jar, and with the third part he should offer three oblations.

15-17. The preceptor has to partake of the fourth part in the company of his disciples for the sake of purification. Having consecrated seven times (the stick) got from the milky tree, the piece of wood for cleaning the tree being made use of and discarded and being conscious of one's sins and having offered oblations to the hundred auspicious and most excellent lions lying in

1. A water-jar of a particular shape.

2. A water-jar with small holes at the bottom as in a sieve.

the north, northeast, east and southeast, having done the *ācamana*¹ and having entered the chamber of worship, the knower of the mystic syllables should assign Viṣṇu in the east and do circumambulation.

18. You are, alone, O Lord ! the refuge of the beings immersed in the ocean of mundane existence, for the release from the fetters. You are always kind towards your worshippers.

19. “O Lord of Lords ! (you) permit (me). (I will) free these beings by your grace from their earlier fetters by which they are bound”.

20-21. Having submitted thus to the lord of the celestials and having made the animals enter (the place), (they) have to be purified then by holding them as before and to be consecrated with the fire. Having yoked them with the deity their eyes should be closed. Their eyes are covered. Handful of flowers are offered there and their names are added.

22. Worship is made duly as before without reciting any basic syllable (*mantra*). That particular name of the idol on which the flower falls that is pointed out.

23. One should then take up a red thread spun by a maiden and measure it six times from the tuft of the hair to the toe and again multiply it three times.

24. Then one should meditate on the *Prakṛti* in which the universe lies and from which the universe is born, as being present there,.

25. Having tied the nooses of *Prakṛti* proportional to the number of principles, that thread is placed on an earthen vessel near the pit.

26. Then having meditated upon the principles commencing with the *Prakṛti* to the earth, following the order of creation, the spiritual teacher should assign them to the body of the disciple.

27. Those (principles), one, five, ten or twelve² may be tied individually and given by those who devote their thought on the principles.

1. *Ācamana* consists of sipping three drops of water, followed by touching of different parts of body reciting the different names of Viṣṇu.

2. *Prakṛti* is represented by one, the subtle principles by five, the organs of perception and action by ten, and these ten together with *Prakṛti* and mind by twelve.

28-29. With the five organs of action (one has to create) the entire universe in the order of evolution. Having drawn the subtle principles into one's self and (having placed) the rope of illusion on the animal, the nature is taken as the creative power, the intellect or the mind as the agent, the five subtle principles as born of intellect and the five elements from the organs of action.

30-31. One has to meditate on these twelve principles in the rope as well as in the body according to his desire. Having made oblations with the residue of offerings according to the order of creation, and hundred oblations to each and every (principle) and then the final oblation, the earthen vessel is covered and is dedicated to the presiding deity of the pot.

32-33. Having duly performed the initial consecration, the devoted disciple is initiated. Then in a place where the wind blows, an arrow of a particular shape and a knife made either of silver or iron as well as all necessary materials are placed; and touched with the principal mystic syllable he should perform the initial consecration ceremony.

34. He should then say "Salutations,. (I offer) the food to the goblins on the *kuśa* grass". Then having contemplated upon Hari, the sacrificial yard is adorned with multitudes of vessels of sweet meats.

35. Viṣṇu is then worshipped in a circular altar. Then after offering oblations to the fire, the pupils who are seated in the *Padmāsana*¹ posture are called upon and are initiated.

36-37. Having sprinkled water on Viṣṇu, and touching the head gradually, all the principles from the primordial down to the transformations as well as their presiding deities, the entire divine creation is conceived in the heart and all the subtle principles which have become one with the soul are absorbed gradually

38-40. Then the preceptor has to pray the presiding deity of the pitcher and draw the thread. Then having come near the fire and placing it (the thread) by the side of the fire, he (should offer) hundred oblations to the passive Lord of creation with the principal mystic syllable. Then the preceptor having reached

1. Sitting with crossed legs, the feet placed over the thigh of the opposite leg.

him, and having offered the final oblation, has to collect the white dust and strike the heart with that sanctified by the basic mystic syllable and ending with the syllables *hum* and *phaṭ*.

41. Then oblations are separately offered in order to the earth and other principles with mystic syllables made up by subtracting syllables.

42. When Hari has been uttered unto the fire which is the abode of all principles, the wiseman has to remember the method that is being followed there.

43. Separating by means of beating and collecting (them) one has to remain quiet. Then after collecting by the Primordial, an offering is made into the fire as instructed.

44. After offering eight oblations each (in favour) of (*Garbā-dhāna*¹, *Jātakarma*², enjoyment and dissolution, he should offer them for purification.

45. The preceptor should take up pure materials and bring together the two excellent principles in order in such a way they are not broken.

46. Then the soul, freed from fetters is immersed in the supreme soul in the supreme undecaying position.

47. A learned person has to think of the peaceful, supreme, blissful, pure intellect and offer the completing oblation. Thus ends the (rite of) initiation.

48. I shall describe the mystic syllables for the application with which the oblation (relating to) the initiation is closely associated:

Om, Yam, the goblins, the pure *hum*, *phaṭ*. By this one should strike and separate the two.

49. *Om, yam*, I destroy the goblins. After having seized this (syllable) (you) hear (the mode of) yoking it with the nature. *Om, am*, the goblins and the males. I shall describe the mystic syllable for the oblation as well as the final oblation.

50. *Om*, destroy the goblins; oblations. *Om, am, Om*, salutations to the Lord Vāsudeva, *vauṣaṭ*. After the final oblation the disciple has to be accomplished. In this way the wiseman has to purify the principles.

1. The rite performed for facilitating conception.

2. The ceremony performed at the birth of a child.

51. Ending with (the word) salutation and with the basic syllable *sva* and preceded by beating (one has to say) . *Om, vām*, the organs of action, *Om, dem*, the organs of intellect (sense). With the syllable *yam* similar beating etc. are done.

52. *Om, sum*, to the principle of smell, separate, *hum, phaṭ*. *Om*, protect, *hā*. *Om, svam, svam*, unite with the primordial. *Om, sum, hum*, to the principle of smell, destroy oblations. Then the final oblation is to be applied in the northern direction as follows: *Om, rām*, to the principle of taste. *Om, bhem*, to the principle of colour. *Om, ram*, the principle of touch. *Om, em*, to the principle of sound. *Om, bham*, salutations. *Om, som*, egoism. *Om, nam*, to intellect. *Om, Om*, to the primordial. This method of initiation has been described in brief in the case of the deity of a single form. The procedure for the nine-vyūhas etc. are also remembered to be of the same kind.

53. A person after having consumed (all the things) should consign the primordial thing to eternal bliss. Then a person has to consign the primordial thing to the Lord devoid of transformation.

54. Then having purified the elements, one has to purify the instruments of action, the intellect, the principles, mind, knowledge and egoism.

55-56. After having purified the soul of the body, he should again purify the primordial principle at the end. The supreme being and the pure primordial principle stationed in the Lord (which is) held under control and has been rendered an abode after being freed from bondage is contemplated upon and the final oblation is offered. This is the (mode of) initiation for a person (who is) fit.

57-58. Having worshipped with the constituents of the mystic syllables, the principles are uniformly carried and gradually purified. Having meditated (on the Lord) endowed with all accomplishments, the final oblation is made. This is the (mode of) initiation for an aspirant in case if there is no abundance of articles and no capacity for a person.

59. Having worshipped the lord as before endowed with all the materials, the excellent preceptor has to initiate (the disciple) on the *dvādaśī* (the 12th day) from the beginning of the rite.

60. The disciple must be devoted, humble, endowed with all physical qualities, not very rich. Such a person is initiated after the worship of the deity in the altar.

61-62. Having contemplated the entire path, divine, pertaining to the elements or to the self, in the order of their creation in the body of the disciple, the preceptor, desirous of creation, having offered first sixteen oblations to Vāsudeva and other (gods) who are radiant, with their respective mystic syllables, (they are) allowed to go.

63-65. Then purification is made by oblation in the order of destruction. Having released all the fetters of deeds, the preceptor, has to purify the principles, having drawn them in order from the body of the disciple. Having dissolved in the fire, the primordial Viṣṇu and the Supreme Spirit, the pure principle is accomplished by (offering) final oblation with impure principle. After the disciple had attained his natural state, he has to consume all the qualities of the primordial being.

66. The preceptor has to release or bind the children. Or the preceptor remaining in his natural state has to perform a different kind of initiation (called) *Śaktidikṣā*¹.

67-69. Having worshipped Viṣṇu placed nearby with the lad in an altar and (who) is being adored with the devotion of ascetics and mendicants, the pupil remains facing the deity, the self (preceptor) facing obliquely. After having contemplated upon the entire course which has been resolved by him (the preceptor) according to the phases of the moon, (the preceptor) has to think deeply with contemplation on the Lord, the supreme spirit, stationed in the body of the disciple.

70. As before all the principles have to be purified gradually by beating etc. on the altar of Hari. Then (he) who is bent on the inquiry of the self has to set them aside after having taken them, and beating.

71. He should purify them befitting their nature and unite them with the deity. They are then collected with pure mental disposition and yoked in order.

72-73. By means of contemplative mood and the pose of knowledge (*jñānamudrā*) (they) are all purified. When all the

1. Initiation rite relating to the female energy or goddess.

principles have been thus purified and the Supreme lord remains as the main, the principles have to be burnt and (the fire) extinguished and the disciples have to be engaged in the service of the Lord. Then the excellent preceptor should conduct the aspirant on the path of accomplishment.

74. In the same manner, a householder becomes qualified by remaining vigilant in (the performance of) the rites. One has to remain purifying his self until there is dissipation of anger.

75. After having known himself as shorn of anger and purified from sins, a self-controlled person should confer the right on (his) son or the disciple.

76. After having burnt the noose composed of illusion, renouncing and remaining in (the contemplation) of the self, he, who possesses the unmanifest form, should remain waiting for the decay of his body.

CHAPTER TWENTYEIGHT

Mode of anointment for the preceptor

1-2. I shall describe the anointment of the preceptor as the son would do and by which an aspirant would become accomplished and a diseased would get rid of the disease, the king (would get his) kingdom, a woman would get a child and also destruction of impurity. Pictures made of earth and endowed with gems are to be placed in the middle, the east etc.

3. Thousands or hundreds (of them are placed) in a circular form and Viṣṇu in the east and north-east at an elevated place in an altar.

4. Having placed all of them the aspirant (should assign) his son in parts. After having worshipped well the anointment should be performed preceded by songs etc.

5. Men should offer yogic seats etc. requesting his favour. The preceptor also should announce the terms and the pupil (initiated) into the secrets then becomes the recipient of all (that he wants).

CHAPTER TWENTY-NINE

Mode of worshipping Hari in the figure called Sarvatobhadra

Nārada said :

1. The aspirant has to accomplish the mystic syllable in the temple of the deity after having worshipped the Lord Hari in a circular figure in a purified ground.

2. One has to draw circles etc. in a square piece of ground, the *Sarvatobhadra*¹ is drawn in the compartments of *rasa*, *bhāṇa* and *akṣi*.

3. A lotus seat containing thirty-six apartments should be outside in a row. Among these two (squares are set apart) for the path-way and two for the doors in the quarters.

4. A lotus figure is drawn in front outside and a circle is drawn around it. Half of the lotus is divided into twelve compartments.

5. Having thus divided it one should draw four circles, one around the other. The first one is that of the pericarp and the second, that of the filaments.

6-7. The third (is) that of the joints of the petals and the fourth, that of the tips of the petals. The joints of the petals are marked by stretching the threads from the angular points upto the middle of the side facing the angle and placing them on the tips of the filaments. Then the threads are made to lie (fall) and then an eight-petalled lotus is drawn.

8. Having allowed a measure (equal to) the space between the joints of the petals, the tops of the petals are drawn in front of it and afterwards.

9. Having allowed in the middle a measure of space (equal to that) of the interstices between the petals, two filaments are drawn in between every two petals.

10. This is the ordinary lotus circle said to be of twelve petals. Circles are drawn in order in the east of the measure of half the pericarp.

11. By this drawing there will be six circles on its side. In this way there will be twelve fish and twelve petals.

1. It is so called because it brings about all round happiness.

12. Having drawn a fish with five petals of a lotus for the sake of success, the skyline (is made) outside the seat (altar). The compartments are (cleanly) swept.

13. Four other places for the feet (are made ready) in the angular points. Besmeared vessels are kept in the four quarters.

14. Two rows are marked in the quarters for the sake of pathway. Doors are made in all the four quarters.

15. A wise man has to make eight ornaments of graceful expressions by the side of the doors. An equal number of ornaments are also to be made by their side.

16. Then corners of ornaments should be made. In each one of the middle compartments in all the four directions, two figures are drawn.

17. The four outer compartments are cleansed, as well as one on each side. Three figures are drawn on each side of the petal for beautifying it.

18. Similarly, three ornaments are to be drawn on the opposite direction inside the angular point as well as outside without any difference between the two.

19. In this way, sixteen compartments are formed and in the same manner another circle is formed. In the (figure having) twelve compartments a lotus figure with thirtysix petals (is drawn).

20. As before one line is drawn at each door for beautification. In the circular altar of one cubit a lotus should be drawn (having) twelve finger-breadth.

21. A door should be drawn of the measure of two cubits by one cubit. The altar should be a square. The disc of the lotus should be of two cubits.

22. Half the lotus is drawn with nine (finger breadth), the navel with three, the radius with eight (breadth), the circumference with four.

23. Having divided the ground into three parts, an inner figure is marked with two (breadth). For the sake of accomplishing (one's object) one has to mark the five vowels inside and the radii.

24. Then according to his desire, one has to draw figures of the petals of lotus or citron leaves or of the shape of lotus leaves.

25. Having fixed at the junction of the radius and having moved around the outer circumference and having stationed in the middle link line one has to move upto the root of the radius.

26. The middle fire-producing stick is moved equally stationing in the middle of the radius. Some more figures resembling citron leaves are drawn in this way for the sake of accomplishment.

27-29. Then the ground should be divided into seven parts each of them measuring equally of fourteen cubits. There should be two hundred and ninety-six apartments. (The word) *Bhadra* (welfare is written in four (compartments) in the middle. All around that (space) is set apart for pathway. Then lotus (figures) are drawn in all directions. Having swept clean around the pathway, four central quarters in all directions are set apart for (providing) the neck.

30. Four (apartments) are set apart outside and then three in each row. By the side of the neck there should be (an apartment) outside known as the ornament.

31-32. Among the outer angles leaving off seven, (the rest) and three inside are sprinkled (with water). An altar of nine divisions is formed in this way consisting of nine parts. (This is) the circular (altar) of twentyfive compartments (in which) the universal form of Hari is worshipped. Thirty-two cubits of ground should be equally divided into thirty-two (compartments).

33-34. When it is done in this way, there would be one thousand and twenty-four compartments. Having written the (word) *bhadraka* (welfare) in the sixteen middle squares and having sprinkled water on the adjacent rows (of compartments), the eight *bhadrakas* are written in sixteen apartments in all directions.

35. Then having sprinkled the rows (of compartments) and writing sixteen *bhadrakas* the rows all around are sprinkled and allotment is made.

36-38. Twelve doors (are drawn) in the usual order in each quarter. Having omitted the six (compartments) inside and having sprinkled for beautification the four at the centre, the four on the sides and two inside and outside, and having cleansed three inside and five outside for accomplishing additional doors,

as before beautification is made. Seven of the corners outside and three apartments inside are cleansed. •

39. The supreme brahman is to be worshipped in the auspicious twenty-five (compartment) formation. Then in the lotus (drawn) in the middle commencing with east, Vāsudeva and other deities are worshipped in order.

40. Having worshipped the boar-form in the lotus in the east the formation is worshipped in order until the thirty-six (forms are finished).

41. With the effort that it has to be worshipped, (one has to worship) all formations in the order in the single lotus as described. The progenitor is regarded as the sacrifice.

42. Acyuta divided into many forms is regarded as 'truth'. Forty cubits of the ground in the north has to be divided in order.

43-44. Each one (of these divisions) are again (first) divided into seven parts and then into two. Then of one thousand seven hundred and sixty-four apartments we will have a *bhadra* (figure) (formed) by the central sixteen apartments. There will be a pathway on the side, then eight *bhadra* apartments and a pathway.

45-46. Then sixteen (figures) of lotuses and twenty-four lotuses for the rows and thirty-two for the pathway and forty rows and a passage with the remaining three rows (are drawn). The doors are provided with ornaments and minor beautifications in the directions, omitting the centre.

47. For accomplishing, two, four and six doors (space) is cut off in the four directions and five, three and one outside (are set apart) for accomplishing the adornment of the doors.

48. In the same manner, six or four (compartments) are omitted outside the door and four inside. There will be six minor adornments.

49-50. There should be four doors on one side or three doors specifically in each direction. One has to draw five apartments at the angular points (as well as) in the rows in order. An auspicious altar dear to a mortal has to be (drawn) in this manner.

CHAPTER THIRTY

Mode of worship of different gods in specially drawn lotus figures

Nārada said :

1. One has to worship Brahmā in the lotus at the centre, the lotus-navelled (Viṣṇu) with all his retinue in the east, the nature (primordial matter) in the lotus in the south-east and the supreme spirit in the lotus in the south.

2. (One has to worship) the fire-god (in the lotus) at the south of the supreme spirit, the wind-god in the south-west and west, the sun in the lotus of the moon, the Ṛg-(Veda) and Yajur-(Veda) in the lotus of the lord.

3-4. Indra and other gods are to be worshipped in the sixteen (lotuses) in the second (row) then, (along with) the Sāma-(veda), Atharva (veda), sky, wind, lustre, water, earth, mind, ear, skin, (and) eye. One should also worship the tongue, nose, (the worlds) Bhū, (and) Bhuva.

5-7. Having worshipped (the worlds) Mahas, Janas, Tapas (and) Satya and (also the sacrifices) Agniṣṭoma, Atyagniṣṭoma, Uktha, Śoḍaṣī, Vājapeya, Atirātra, one has to worship Aptoryāma, mind, intellect, ego, sound, touch, colour, taste, (and) smell in order in twenty-four lotuses. (One has to worship) the soul, ego, the lord of the mind, (and) the sound principle of the primordial matter.

8-9. (One should then worship) the images of Vāsudeva and others, having worshipped the (following) ten—the soul, mind, ear, skin, eye, tongue, nose, speech, hand, (and) foot in thirty-two lotuses. One has to worship these in the fourth enclosure along with their attendants and retinue.

10. Having worshipped the anus and penis one has to worship the lords of the twelve months as well as the twenty-six forms commencing with Puruṣottama in the external enclosure.

11. Among these the Lords of the months are to be worshipped in the lotus of the disc. Then the eight, six, five or four (total twenty-three) principles of the primordial matter (are to be worshipped) in another (lotus).

12-13. Then one has to dust in a drawn circular altar. (You) hear. The pericarp should be of yellow colour, and all the lines

equal and white. (They) should be two cubits long and one thumb in breadth. Half the length are white. The joints (should be coloured) white, black or dark-blue.

14. The filaments should be red and yellow-coloured. The corners should be filled with red. The yogic seat should be bedecked with any of the colours according to one's own desire.

15. The pathway is decorated with canopy of creepers and leaves. The entrance to the altar (should be painted) white, bright-red and yellow.

16. Ornamentation of all the white corners (is done) with blue (colour). It has been said that the altar *bhadraka* should be filled (with the colours) and in this way the other (altars) are filled.

17. The three corners should be decorated with pale, red and black, the two corners with red and yellow (and) the centre of the circle by black.

18. The black (coloured) radii (should be decorated) by yellow and red, the circumference with red, the lines outside (being drawn) in white, brown, red, black and yellow.

19. The powder of rice (is) white. The dust of saffron is red. It (becomes) yellow with turmeric. From burnt grains (we get) black (colour).

20. (It becomes) black with *samī* leaves and other (leaves). By the repetition of the basic mystic letters lakh times and of the basic syllables four lakh times, a lakh of mystic learning is accomplished.

21. Ten thousand times of the science of intellect and thousand times of the hymns (are repeated). The purification of the self by means of a lakh of the basic syllables is done prior to this.

22. Then with another lakh, the basic syllable would get established. It has been well advocated that oblation of the mystic letters is similar to the prior service.

23. The prior service has been advocated to be performed with a tenth part of the mystic syllables. The monthly austerity has to be performed with the preparatory mystic syllable.

24. The left foot should be placed on the ground and the donation should not be accepted. In this way by the repetition, twice or thrice (one gets) mediocre and excellent accomplishments.