

C H A P T E R II

A SUMMARY OF THE CONTENTS OF BRAHMA-PURĀNA
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Adh. 1

The Brahma-Purāna begins with the benedictory stanzas. A beautiful description of the Naimiṣāranya follows. Being requested by the sages assembled at the Naimiṣāranya to witness the sacrifice that was conducted there, the Sūta Lomahaṣana starts telling the Brahma-Purāna to them. He states that the same Purāna was revealed long ago by Brahmā as a reply to the answers of Dakṣa. Lomahaṣana continues his narrative by giving an account of the world's creation. At the beginning the waters were created and from them the egg manifested out of which Lord Brahmā emerged. Brahmā then created the Mānasa progeny, Rudra and others and Vaivasvata Manu.

Adh. 2

Manu married Satarupā and had two sons Priyavrata and Uttānpāda and a daughter Kāmyā by her. A detailed account of

the descendants of Uttānapāda follows. In the descendants of Uttānapāda Veṇa is born and as he was ruling unrighteously the sages killed him and created pṛthu after rubbing his right hand. From the descendants of Pṛthu, the Prācetasas were born. As the fire emanating from their mouths burnt every-thing, the sages offered him Māriṣā, the daughter of trees, as a wife. To them was born Dakṣa Prajāpati and he had sixty daughters who were given in marriage to different persons.

Adh. 3

The ~~acc~~ount of creation is continued. At first the Gods and others are created. Then Dakṣa Prajāpati created the Mānasa progeny at the instance of Brahmā, but when in this way, he was unable to increase the beings, he married Asiknī, the daughter of Virāṇa Prajāpati, and he procreated many sons by her but all of them perished. Dakṣa ^{then} had sixty daughters by Asiknī and all of them were given in marriage to different persons. Then follows an account of their progeny. The account of the creation of Maruts from the sage Kasyapa and Diti, one of the daughters of Dakṣa, is given in details.

Adh. 4

Brahmā divides the kingdom between different persons. The story of Pṛthu's birth is repeated. The king Pṛthu milches the whole earth and produces various objects.

Adh. 5

The Sūta Lomaharsana then relates the accounts of different manvantaras including the descriptions of Gods, Sages, Indra and others therein and then follows an account of the Mahāpralaya and the alpapralaya.

Adh. 6

Then follows an account of the creation of Vaivasvata Manu. Aditi, the daughter of Dakṣa Prajāpati and wife of the sage Kasyapa gave birth to Vāivasvān. Vāivasvān marries Saṁjñā, the daughter of Tvastā and gets three sons and two daughters by her. As Saṁjñā was unable to bear the lustre of Vāivasvān, she keeps her proto-type chāyā in her place and goes in the forest to practise penance. Here chāyā gives birth to other children and shows partiality towards her own children, whereupon Yama, the son of Saṁjñā, tries to kick ~~upon~~ her but she curses him. Yama complains about the matter to her father Vāivasvān about his mother's partiality. Whereupon Vāivasvān comes to know about the interchange of chāyā and Saṁjñā and Tvastā lessens his lustre by paring him on a wheel. Then Vāivasvān goes to the forest where his wife was practising penance in the form of a man and follows her in the form of a horse and there-~~fore~~ the Asvins are created from them.

Adh. 7

Vāivasvān Manu had nine sons. Once he performed a

sacrifice with a view to obtain a son and he offered an oblation of the shares of Mitrāvaruṇa. From the sacrifice, a maiden Ilā emerged. After seeing Mitrāvaruṇa, she was going back to Manu when on her way she was invited by Budha, the son of Soma, for sexual intercourse. She then gave birth to Purūravā and she was turned into Sudyumna. Then follows a description of the descendants of Sudyumna. Among the descendants of Saryāti, one of the sons of Vāivasvata, was born Raivata who gets married his daughter Revatī with Balarama, the brother of kṛṣṇa. Then follows an account of the descendants of Ikṣvāku, one of the sons of Manu Vāivasvān, and among his descendants the king Kuvalāśva was born and being requested by the sage Uttara, he kills the demon Dhundhu and becomes well-known as Dhundhumāra. In the line of Dhundhumāra, Satyavrata was born. As he carried away some girl when her wedding ceremony was being performed, his father drove him out. He went outside the city and saved Gālaṅga, the son of the sage Visvāmītra, who was being taken for sale by his mother for her maintenance when the sage Visvāmītra had gone to practise penance.

Adh. 8

In order to maintain the wife of the sage Visvāmītra, Satyavrata killed the cow of the sage Vasiṣṭha. The sage Vasiṣṭha cursed him that as he had committed three sins, viz. displeasing his father, killing the cow of his teacher and made use of a non-sprinkled thing, he would be known as Trisanku. As

Satyavrata maintained the family of the sage Viśvāmitra, he fulfilled his desire and sent him to heaven together with his body. In the line of Satyavrata, Sagara is born. An interesting anecdote regarding the birth of Sagara with poison is related. Bāhu, the father of Sagara was addicted to vices and his kingdom was taken away by the Haihayas, Tālajaṅghas, Śakas and others. Being very dejected, the king Bāhu went to the forest and gave up his life. Thereupon his wife Yādavī wanted to follow him. Her co-wife gave poison to her but as she was pregnant the sage Aurva requested her not to become a Satī. Eventually, the child that was born to her was poisonous and he was called Sagara. Sagara destroyed all his enemies and regained his kingdom. He performed an Asvamedha. Someone carried away the horse and concealed it under the earth. The sons of Sagara dug the ocean and suspected the sage Kapila to be the thief of the horse whereupon the sage burnt the sixty thousand sons of Sagara. To his remaining four sons the sage Kapila granted the boons and directed that Samudra should be regarded as the son of Sāgara and henceforth he was known as Sāgara. In the genealogy of Sagara, Dilīpa gave birth to Bhagiratha who brought the river Gaṅgā to earth. As a result Gaṅgā is called Bhāgīrathī. A description of the descendants of Bhāgīratha follows.

Adh. 9

Soma is created out of the lustre emanating from the

eyes of Atri, the mind-born son of lord Brahmā. He was made a king and he performed the Rājasūya sacrifice and out of egoism he carried away Tārā, the wife of the sage Brhaspati. On her account a terrible war ensued between the daityas and the dānavas. Eventually, Brahmā meddled in the matter and Brhaspati regained Tārā. But the child to whom Tārā gave birth was considered to be Soma's son and was named Budha. Then follows an account of the descendants of Soma.

Adh. 10

Among the descendants of Purūravā, ~~Jahnu~~, the son of Budha^{Jahnu} was born. The river Gaṅgā wanted to be his wife but as the sage Jahnu did not grant her desire, she drowned his sacrificial hall. The sage drank up Gaṅgā but at the request of other sages, he accepted her as his daughter, and thenceforth she was known as Jāhnavī. Kusika, a descendant of Jahnu, practised penance in order to get Indra as his son. Eventually, Indra was born to him and was known as Gādhirāja. Gādhi got his daughter Satyavatī married to the sage Rcika. The sage Rcika gave two pots to his wife, one for her and one for her mother with a view that his wife might give birth to a lustrous Brahmin whereas his mother-in-law might give birth to a mighty hero but through mistake the carus were interchanged. Thereupon Satyavatī prayed to Rcika that her son might be a lustrous Brahmin whereas the power of caru might be transferred to her grand-child. The

boon was granted and Satyavati gave birth to Jamadagni. Satyavati became the holy river Kausikī. Gādhi gave birth to the sage Viṣvāmitra and the sage Jamadagni married Repukā and gave birth to Parasurāma. A description of the progeny of Viṣvāmitra follows.

Adh. 11

Raji was born to Āyu, one of the sons of Pururavā and he gave birth to 500 sons. A terrible war ensued between Gods and demons in which being requested by the Gods Raji defeated the Daityas and attained the status of Indra. But Indra beguiled him by sweet words and deprived him of his status. After Raji's death his sons again assumed the position of Indra but with the passage of time they became weak and Indra defeated them. A description of the progeny of Anenā, one of the sons of Āyu follows. Among his descendants, Dhanvantari was born and he learnt the Āyurveda from Bharadvāja. Among his descendants, Divodasa became the king of Vārāṇasī but on account of the curse of the sage Nikumbha, the city was burnt and remained desolate for a thousand years and at the end of that period, Alarka, one of the descendants of Divodāsa rehabilitated it. An account of the descendants of Alarka follows.

Adh. 12

An account of the progeny of Nahuṣa, one of the sons

of Āyu, is given. When Yayāti reached old age and yet retained the desire to enjoy life, he asked his sons to give their youth to him but none of them except the youngest Puru who exchanged his youth for his father's old age complied. Hence Yayāti cursed the other sons.

Adh. 13

An account of the descendants of Puru, one of the sons of Yayāti is given. Among the descendants of Puru, Bharata was born to Duṣyanta and Śakuntalā and his descendants were called the Bhāratas. The genealogy of Puru includes the description of the Ājamīdha dynasty. Kārtavīrya was a descendant of Puru; he obtained thousand hands by the grace of ~~the~~ Dattātreyā. He defeated Rāvaṇa and gave many cities in dāna to the fire and the fire devoured them together with the hermitage of the sage Vasīṣṭha. The sage Vasīṣṭha cursed him that he would be killed by Paraśurāma, the son of Jamadagni. An account of the descendants of Kārtavīrya follows.

Adh. 14

An account of the descendants of Kr̥ṣṭu, the son of Yadu, Yayāti's eldest son, is given. Here under the name of Kroṣṭu, the descendants of Vṛṣṇi, born among the descendants of ~~Yakṣi~~, Yadu, is given. Among the descendants of Vṛṣṇi, Vasudeva was born and had fourteen wives. A very short account of kṛṣṇa's birth is given and an anecdote regarding the birth

of Kālayavana is given. Through the fear of Kālayavana, kṛṣṇa and others went to Dvārṅkā.

Adh. 15

An account of the descendants of Kroṣṭu is given. Among his descendants Jyāmagha was born. He had no son but he captured a girl from a battle and prophesized that she would be the wife of a son that would be born to him, he did get a son and got him married with the maiden he had brought after conquering the battle. An account of the descendants of Kroṣṭu is continued.

Adh. 16

An account of the descendants of Kroṣṭu is continued. Again the descendants of Vṛṣṇi are given. Among them Prasenjit and Satrajit were born. The story of the syamantaka jewel is given. The syamantaka jewel was given to Satrajit by the Sun. Kṛṣṇa wanted it but did not ask for it. Satrajit gave it to his brother Prasenjit. Once while hunting Prasenjit was killed by a lion and he took away the jewel but as kṛṣṇa was known to have desired the jewel, everyone took kṛṣṇa to be the murderer of Prasenjit. On hearing about the false blame attached to him, kṛṣṇa went in search of the real murderer. He traced out the lion's footsteps and found that he was killed by a ṛkṣa, tracing out his track, kṛṣṇa found that it was Jāmbavān who had killed the lion. A terrible fight ensued between Jāmbavān and kṛṣṇa

at the end of which kṛṣṇa got the jewel and gave it to Satrajit and married Jāmbavatī, the daughter of Jāmbavān, and Satyabhāmā, the daughter of Satrajit. An account of the descendants of Vṛṣṇi is continued.

Adh. 17

Bhoja Śatadhanvā took away the syamantaka jewel after killing Satrajit and gave it to Akrūra. A terrible fight ensued between kṛṣṇa and Śatadhanvā and finally kṛṣṇa killed Śatadhanvā but he did not get the jewel. When kṛṣṇa told Balarāma that he did not get the jewel, Balarāma did not believe him and went away to Mithilā and taught gadāvidyā to Duryodhana. Eventually, by the powers of Yoga kṛṣṇa came to know about the possession of the syamantaka by Akrūra and asked for it. When Akrūra gave it to him without any hesitation kṛṣṇa gave it back to him.

Adh. 18

This adhyāya contains a description of the geography of the world and that of India describing its varṣas, rivers and mountains.

Adh. 19

It continues the description of Bhāratavarṣa and its nine divisions and contains a description of the Jambūdvīpa.

Adh. 20

It contains a description of Plakṣadvīpa, Sālmadvīpa,

Kuṣadvīpa, Krauñcadvīpa, Sākadvīpa, Puṣkaradvīpa and Lokāloka mountain.

Adh. 21

It contains a description of the seven Pātālas and the greatness of Ananta residing there is described.

Adh. 22

It contains a description of various hells and mentions the sins by committing which the sinners go there.

Adh. 23

It contains a description of the various worlds like Bhūh, Bhuvah and Svah.

Adh. 24

It describes the Sisumāracaakra of the sky.

Adh. 25

It contains the names of holy places.

Adh. 26

The sages ask Vyāsa about the ways to attain liberation.

Adh. 27

A description of the Bhāratavarṣa continues.

Adh. 28

It describes the greatness of the brahmins residing in the Utkalapradeśa, the greatness of the Sun-temple known as Koṇāditya and the rites of Sūrya-worship. It eulogises the Damann^{bh}ñjikā pilgrimage to be performed in the Utkalapradeśa and narrates the greatness of śivaliṅga known as Rāmes'vara.

Adh. 29

It continues the rites of Sūrya-worship and shows how special rewards can be attained by worshipping Sūrya on days like Vijayāsaptamī and others.

Adh. 30

The description of Sun and the eulogy of his worship are continued.

Adh. 31

The eulogy of the Sun is continued.

Adh. 32

This adhyāya relates the birth of Sun as Mārtanḍa, when many gods were killed by the daityas, Aditī prayed Lord Sūrya to be her son. During her pregnancy she practised severe types of penances like kṛcchra, cāndrāyana etc., whereupon her husband Kaśyapa asked as to whether her intention of practising severe

penances was to kill the child in the embryo. Being enraged, Aditi gave up the garbha and the heavenly voice declared that the Sun would be known as Mārtaṇḍa according to the etymology based on the question asked by Kaśyapa to Aditi, viz. 'Mārayasi garbhāṇḍam kim'. The anecdote regarding Sūrya, Saṃjñā and Chāyā given in Adh. 6 is repeated here.

Adh. 33

Being overpowered by darkness, Brahmā and others prayed the Sun. The Sun granted a boon to the gods and his various names are enumerated.

Adh. 34

The greatness of Śiva is described in the beginning; then the anecdote regarding the destruction of Dakṣa's sacrifice is related. Once Satī, the wife of Śiva, went to her father Dakṣa's house in order to witness the sacrifice that was being performed by him. Śiva was not invited and to her great indignation she found that no respect was paid to her and that Śiva was highly abused and she threw herself into fire and died. Śiva and Dakṣa cursed each other. In her next birth Satī was born as Umā to Hīmalāya and Menakā. While she was practising severe penance, Brahmā granted her a boon that she would get a husband of her desire.

Adh. 35

Lord Śiva assumed an ugly form and went near Pārvatī and told her that he had chosen her as his wife. Knowing that the ugly form was really Siva, Parvati honoured him and asked him to go to her father in order to ask for her hand. Himālaya replied that if his daughter chooses Śiva in the svayaṃvara, then he was ready to welcome Śiva as his son-in-law. After a short time, lord Siva disguised himself as a child grasped by a crocodile and asked Pārvatī to relieve him at the cost of the reward of her penance. Pārvatī complied and relieved the child and started again to practise penance, whereupon Śiva manifested his original form and gave her back the rewards of her penance.

Adh. 36

A beautiful description of Pārvatī's svayaṃvara follows. Just before the time of svayaṃvara, Lord Śiva took the form of a child. Knowing that it was Śiva, Pārvatī took him in her lap. Not knowing his identity, all the gods tried to attack but lord Śiva paralysed them. Brahma then performed the marriage rites of lord Śiva with Pārvatī.

Adh. 37

The gods prayed lord Śiva.

Adh. 38

Mahādeva burnt Kamadeva when he came to disturb him. Once Menakā came to see Umā and poked fun at her husband's poverty. Pārvatī felt the insult and thereupon lord Śiva went to Meru and left Himālaya.

Adh. 39

In the Vaivasvata Manvantara, Dakṣa was born as a Prajāpati and he started performing a sacrifice in which he invited all the gods but did not invite Śiva. On being questioned by Dadhīci as to why Śiva was not invited, Dakṣa replied that he did not want to give a share to Śiva in his sacrifice. On seeing that everyone was going to the sacrifice of Dakṣa, Umā asked Śiva as to why he too was not going. Śiva explained his position and at the same time acclaimed his greatness but Umā was not satisfied and induced him to destroy the sacrifice whereupon Virabhadra emerged from Śiva and he destroyed the sacrifice of Dakṣa. Dakṣa prayed lord Śiva and obtained a boon that all his labours over the preparations for the sacrifice would not be wasted.

Adh. 40

Dakṣa prayed lord Śiva.

Adh. 41

A description of the Ekmāarakakṣetra is given.

Adh. 42

A description of the Utkalakṣetra is given.

Adh. 43

A description of Avanti is given. King Indradyumna ruled there, Mahākāla Śiva is described and Viṣṇu is described under the name of Viṣṇusvāmī.

Adh. 44Adh. 45

The description of Puruṣottamakṣetra, i.e. Utkalakṣetra is continued. In the olden times, in the Utkalakṣetra there was the idol of lord Viṣṇu made up of blue sapphire. On beholding it, people became free from desires and directly went to the svētadhāma of Viṣṇu and thus Yama was unable to do his work and he prayed lord Viṣṇu and expressed his difficulty whereupon Viṣṇu covered the idol with sand.

Adh. 46

A description of Utkalakṣetra is continued.

Adh. 47

The king Indradyumna built a palace in the utkalakṣetra and performed a sacrifice.

Adh. 48

The king Indradyumna gave up all the enjoyments in

the anxiety of getting the idol of lord Viṣṇu.

Adh. 49

The King Indradyumna prayed lord Viṣṇu.

Adh. 50

The king Indradyumna got a dream in which lord Viṣṇu told him that after obtaining the tree flowing in the ocean near the utkalapradesa, the idols of lord kṛṣṇa, Balarāma and Subhadrā be prepared. When on the next day the king went to the ocean, he found the tree and Viṣṇu and Viśvakarmā appeared before him in the form of Brahmins and Viśvakarmā prepared the three idols out of the tree for the king Indradyumna.

Adh. 51

Lord Viṣṇu described his greatness. The king Indradyumna consecrated the idols according to the proper rites and after ruling for a long time, he went to Viṣṇuloka.

Adh. 52

At the end of a Kalpa, at the time of Pralaya, the sage Mārkaṇḍeya was in great distress and saw the nyagrodha tree.

Adh. 53

The sage Mārkaṇḍeya saw the great Pralaya and had a vision of lord Viṣṇu sitting on the branch of the nyagrodha tree in the form of a child. At first the sage got angry

as he was not able to recognise the child; then lord Viṣṇu revealed his real form and the child entered his belly.

Adh. 54

Mārkaṇḍeya saw all the worlds in lord Viṣṇu's belly.

Adh. 55

Mārkaṇḍeya came out of the belly and worshipped lord Viṣṇu.

Adh. 56

Being requested by the sage Mārkaṇḍeya, lord Viṣṇu described his greatness to him and the sage Mārkaṇḍeya asked Viṣṇu about constructing a temple in honour of Śiva. Lord Viṣṇu granted his request.

Adh. 57

A description of the five tīrthas situated in the utkalapradeśa is given and the rites and rewards of the vaṭa-worship, are given. A eulogy of the Mārkaṇḍeya stream and the worship of kṛṣṇa are given.

Adh. 58

The rites of Nṛsimha worship are stated.

Adh. 59

The king Śveta worshipped lord Śiva and requested

him to enliven the dead child of the sage Kapāla Gautama. Being pleased with his devotion, lord Śiva revived the child. The king then constructed in the Puruṣottamaksetra a beautiful temple and established in it the idol of Svetamādhava. He then prayed lord Viṣṇu and attained him.

Adh. 60

The rites of taking a bath in the ocean, the worship of vaṭa and the worship of lord Nārāyaṇa are given.

Adh. 61

The rites of Nārāyaṇa worship are stated.

Adh. 62

Bath in the ocean is eulogised.

Adh. 63

The greatness of the five tīrthas is described.

Adh. 64

The eulogy of seeing lord kṛṣṇa on the Mahājyaiṣṭhi day is given.

Adh. 65

The rites of bathing lord kṛṣṇa are given. The gods prayed him. The rewards of seeing him are mentioned.

Adh. 66

The greatness of the pilgrimage to Guḍivā situated near Jagannāthpuri is mentioned.

Adh. 67

A description of performing the twelve pilgrimages in the Puruṣottamakṣetra and their rewards are given.

Adh. 68

A description of Viṣṇuloka is given. The temple in honour of Viṣṇu situated near the Nyagrodha tree in the Puruṣottamakṣetra is described.

Adh. 69

The greatness of lord Puruṣottama is described.

Adh. 70

From this adh. the Gautamī-māhātmya starts and it ends with the 175th adhyāya. As an answer to the query of the sage Nārada, Brahmā revealed four types of tīrthas and their nature to Nārada.

Adh. 71

When confronted by the danger of the demon Tāraka, the gods approached Viṣṇu and on his advice requested Himavān to give birth to Umā who would be the wife of Siva and the mother

of the child, who would kill the demon Tāraka. Accordingly, Gaurī was born and she practised penance to get Śiva as her husband. Being advised by Brhaspati, Madana i.e. the god of love went near lord Śiva and with the help of the spring season disturbed the penance of lord Śiva but he was burnt by lord Śiva. The gods requested lord Śiva to marry the daughter of Himavān and Śiva granted their request.

Adh. 72

In the beginning, a description of Himālaya is given. While Brahmā was performing the marriage rites of Śiva and Pārvatī, he saw Pārvatī's beauty and as a result of it his semen was discharged and from it the Vālahkilyas were created. Brahmā was very abashed but in order to expiate him, lord Śiva gave him a water-pot which consisted of water collected from all the holy places and in that water-pot lord Śiva established the river Ganges too.

Adh. 73

The story of Bali and Vāmanāvatara is introduced. Bali was a powerful demon and a great devotee of lord Viṣṇu. Being jealous of him all the gods approached Viṣṇu and asked the means to dispose of Bali. Lord Viṣṇu said that as Bali was his great devotee he would not kill him but he would find out the way to give them back their kingdom. Lord Viṣṇu took birth as Vāmana by Aditi and Kasyapa and went to the sacrifice

that was being performed by Bali. The sage Sukra warned Bali that Vāmana was not an ordinary person but he was lord Viṣṇu himself and that Bali should be careful before granting any of his requests. But instead of being cautious, Bali was more pleased and granted the request of Vāmana of getting the land covering his three steps. Vāmana placed his first step and covered the world, the second step covered the Brahmaloḥka and the third step was placed on Bali's head. Bali was then given the boons of the lordship of Rasātala, the future status of Indra and the status of being the lord of his own self. On beholding the second step of Viṣṇu in the Brahmaloḥka, Brahmā thought of receiving it by sprinkling the water of the pot given to him by Śiva. He sprinkled it on Viṣṇu's foot and it spread in four directions. The water falling in the southern direction reached Śiva's head, that in the north reached Viṣṇu, that in the west reached again the water-pot and that in the east reached the gods, pitṛs, sages and Lokapālas.

Adh. 74

Pārvatī did not like the increasing affection of Śiva for the Ganges. So she asked Gaṇeśa to find out the means by which lord Śiva would release Gaṅgā from his hair. Gaṇeśa took the help of Jayā and planned a conspiracy in such a way that the blame of killing a cow was attached to the sage Gautama. By way of expiation, the sage Gautama was asked to release Gaṅgā from lord Śiva's head.

Adh. 75

The sage Gautama prayed lord Śiva and he released the Ganges.

Adh. 76

The sage Gautama requested the Ganges to divide herself to benefit all the people. She divided herself for three worlds and went to heaven in four forms, remained on earth in seven forms and went to the Rasātāla in four forms. Thus she divided herself in fifteen forms. Thus the Ganges that was brought by the sage Gautama went to the eastern ocean and became the river Godāvarī. The rites of taking a bath in the river Godāvarī are described.

Adh. 77

A eulogy of the river Gautamī is given.

Adh. 78

By the grace of the sage Vasistha, the king Sagara obtained children. Sagara performed asvamedha and sent his 60,000 sons to protect the horse but the horse was carried away by Indra and in spite of searching for it everywhere the sons of Sagara did not find it. The divine speech declared that it was in the Rasātāla. The demons thought that it would be easier to bring about the death of Sagara's sons at the hand of the sage Kapila and so they tied the horse near the place where

the sage Kapila was sleeping. The sons of Sagara reached the place, kicked the sage and were burnt by the lustre emanating from the sage. Nārada related the dismal news of the death of the sons to Sagara. Another son Asamañja was left off but as he had a habit of throwing away other's children in water, the king Sagara abandoned him but brought Aṃsumān, the child of Asamanja, prayed Kapila and completed the sacrifice. Among his descendants Bhagīratha prayed lord Śiva on Kapila's advice, brought Ganges on earth and sprinkled its water on the ancestors and relieved them. The Ganges brought by Bhagīratha also reached the eastern ocean. Thus the Ganges that had reached lord Śiva's locks was brought by two persons, viz. Gautama and Bhagīratha, on the earth.

Adh. 79

The Varāhāvātāra is related. A demon Sindhusena carried away the sacrifice to Rasātala. As Indra and other gods were unable to bring back the sacrifice they approached Viṣṇu and lord Viṣṇu took the form of Varāha and after killing the demons gave the sacrifice to the gods. The river Ganges followed through the path by which lord Viṣṇu had gone to the Rasātala. The place where this happened was called the Varāhatīrtha.

Adh. 80

A hunter caught a female-pigeon and the male-pigeon

became very unhappy on seeing his mate being caught by the hunter but the female pigeon related to him the importance of receiving a guest properly. Thereupon the male-pigeon lighted fire and both threw themselves into fire in order to provide food for the hunter. They went to heaven and on their advice, the hunter prayed the river Gautamī and went to heaven. The place was called Kapotatīrtha.

Adh. 81

An anecdote regarding Kumārātīrtha is related. On the destruction of Tāraka, Pārvatī was pleased with Kārtikeya and asked him to enjoy himself. Not observing due limits Kārtikeya enjoyed with the wives of gods according to his desire. They complained to Pārvatī but when Pārvatī was unable to check him, she took the form of the wife of every god. On seeing his mother's form in the wife of every god, Kārtikeya was very abashed and took a strict vow of seeing his mother in every female form for ever. He prayed Śiva and Pārvatī and obtained a boon that whosoever would come to the Kumārātīrtha would be relieved of his sins, even if he be a great sinner who had approached his teacher's wife.

Adh. 82

An anecdote regarding the birth of Kārtikeya is given. The greatness of Kṛttikātīrtha is described.

Adh. 83

The king Bhauvana obtained the rewards of performing ten asvamedhas by performing one asvamedha on the bank of the river Gautamī. The greatness of Dasāsvamedhatīrtha is described.

Adh. 84

Añjanā and Adrikā, the wives of the monkey Kesari and the mothers of Hanumān and Nirṛti respectively were nymphs in their previous births but owing to some curse of Indra they were deformed. Hanumān and Nirṛti took them to the river Gautamī when they took a bath and their deformity was cured.

Adh. 85

The sage Kapva was envious of the prospering of the sage Gautama and he prayed the river Gautamī and became prosperous. A eulogy of ksudhātīrtha is given.

Adh. 86

Moved by the bewailings of the Vaisya Viśvadhara over his son's death, Yama gave up his duty of killing men and started practising penance on the bank of the river Gautamī. Indra was afraid lest Yama gained powers higher than him by practising penance. Indra sent Menakā to disturb Yama's penance. Viṣṇu sent his cakra for the protection of Yama

therefore the place was called cakratīrtha. Menakā disturbed his penance and Sūrya, the father of Yama, directed Yama to continue his work.

Adh. 87

Brahma created Ahalyā and asked the sage Gautama to bring her up. When she came of age, Brahmā declared that whosoever would return first after circumambulating the world would get Ahalyā as a wife. All the gods started going round the world but the sage Gautama went round a cow who was giving birth to a calf and then approached Brahma and married Ahalyā. One day Indra took the form of the sage Gautama and approached Ahalyā in the absence of the sage Gautama. Deceived by his form, Ahalyā allowed him to enjoy with her. On his return the sage Gautama cursed Ahalyā to become a dry river and Indra to have a thousand signs of female organs all over his body. Being appealed to for mercy, the sage showed them the way of expiations and the thousand signs of Indra were converted into eyes and he was called Sahasrākṣa. The place was called either Ahalyāsamgamatīrtha or Indratīrtha.

Adh. 88

Varuṇa discussed with Mājñavalkya and Janaka about enjoyment and liberation and eulogised the river Gautamī.

Adh. 89

The anecdote regarding the paring of the lustre of

Sun given in adh. 6 and adh. 32 is repeated here.

Adh. 90

As the serpent maṇināga was afraid of the Garuḍa, he worshipped Śiva and asked a boon to have permanent freedom from the fear of Garuḍa. Though, Śiva granted the boon, once Garuḍa carried away the maṇināga. Nandi went to Viṣṇu and asked him to tell Garuḍa to release the maṇinaga. In spite of Viṣṇu's order, the Garuḍa did not release it, Then Viṣṇu made Garuḍa realize his promise whereupon Garuḍa released the Maṇināga. By Śiva's advice, Garuḍa took a bath in the river Gautamī and attained a strong body.

Adh. 91

A brahmin Jābali did not release his cows for grazing. Seeing their grief, Nandi, the bull of lord Śiva, carried away the cows. The gods approached lord Śiva and received back the cows. The place was called Govardhanatīrtha.

Adh. 92

There was a Brahmin Dhṛtavata. His wife's name was Mahī and they had a son Saṅgjāta. After the death of Dhṛtavata, Mahī gave his son to the sage Gālava and enjoyed life with many men. Once she came to Janasthāna, Saṅgjāta too came there after getting good education from the sage Gālava but Saṅgjāta had inherited his mother's lax character. Not knowing the

identity of each other, the mother and son enjoyed with each other in the Janasthāna. The sage Gālava apprehended a change in Sanājjāta and inquired about his activities. On knowing the details, the sage Gālava revealed the relationship of Sanājjāta and Mahī to each other. Both went to the river Gautamī and expiated.

Adh. 93

Once when there was a famine, the pupils of the sage Visvāmitra brought a dead dog, cooked his meat, offered it to the gods and were about to eat it. At that time Indra carried away the vessel full of meat and returned it after filling it with honey. Visvāmitra was enraged and threatened to burn Indra. Indra was released when he consented to pour rain.

Adh. 94

Sveta, a devotee of lord Śiva was killed by Yama. A terrible war ensued between Yama and Kārtikeya and at the end Kārtikeya killed him. The gods prayed lord Śiva to enliven Yama. Lord Śiva granted their request on condition that Yama would have no control over the devotees of lord Viṣṇu and lord Śiva.

Adh. 95

Jīva and Kavi were the sons of the sages Aṅgirā and

Bhrgu respectively. Both of them studied under Angirasa. But the sage Angirasa showed partiality towards his own son, therefore Kavi i.e. Śukra approached the sage Gautama and on his advice went to the river Gautamī and worshipped lord Śiva and he obtained the knowledge of the Mṛtasamjīvinīvidyā through his grace.

Adh. 96

Indra committed the sin of Brahmin - murder by killing vṛtra and concealed himself in a lotus-stalk as the Brahmahatyā ran after him. Brahmā asked Indra to come out after he had resided in it for a thousand years and the gods consecrated him with the water of the river Gautamī.

Adh. 97

Dhanada

Paulastya was the eldest son of Vśrāvasa. He had three brothers Rāvaṇa, Kumbhakarna and Vibhīṣaṇa but they were called Rākṣasas as their mother was a Rākṣasī. All of them practised severe penance and Rāvaṇa defeated Dhanada, obtained Laṅkā and Puṣpaka aeroplane, became the king and drove away his brother Pūlastya. Pūlastya prayed lord Śiva on the bank of the river Godāvarī and obtained the lordship of treasurers.

Adh. 98

A demon Madhu killed Jātavedas, the brother of Agni. Being enraged, Agni entered the waters of Gautamī. The gods

prayed Agni and Agni came out.

Adh. 99

Kaksivān had two sons. He asked them to get married in order to get freedom from the three debts. When both of them did not agree to marry they were advised to go to the river Gautamī.

Adh. 100

In the olden times, Indra killed the Vālahilyas. The Vālahilyas gave the rewards of half of their penance to the sage Kasyapa and asked him to create a son who would kill Indra. Kasyapa begot in his wives Kadrū and Suparnā and asked them not to go anywhere during the period of pregnancy. Violating their husband's instructions, they went to the sacrifice of some sage and misbehaved and so they were cursed to be rivers. When the sage Kasyapa heard about it he prayed lord Siva and regained his wives and performed their simantonnayana ceremony. But Kadrū poked fun of one of the sages and was cursed to be one-eyed. After worshipping the river Gautamī, she got relieved from her curse.

Adh. 101

In the assembly hall of Brahmā, the king Purūravā saw Saraswatī and invited her. They had a son Saraswān. When Brahmā came to know about it he cursed Saraswatī to become a

river. Saraswatī worshipped the river Gautamī and got relief from the curse.

Adh. 102

Lord Brahmā was enamoured of his own daughter and went after her in the form of a deer. When she was running away in the form of a female deer, Lord Śiva took the form of a hunter and threatened to kill Brahmā. Whereupon Brahmā refrained from following his daughter.

Adh. 103

A demon Hiranyaka disturbed the sacrifice of king Priyavrata. Being afraid of him, all the gods ran away in different directions whereupon the sage Vasistha killed the demon with his stick.

Adh. 104

By the grace of Varuṇa, the king Hariscandra obtained a son but the boon was conditional viz. that the son was to be given to Varuṇa. Every time Varuṇa came ultimately to take him away, Hariscandra postponed it. Rohita, the son of Hariscandra, gave Sunahṣepa, the son of Ajīgarta to him in his place. Rohita performed the sacrifice without offering Sunahṣepa in it. Viśvāmitra considered Sunahṣepa to be his eldest son and all of them worshipped the river Gautamī.

Adh. 105

The Gandharvas possessed Soma but the gods exchanged Soma by giving them Saraswatī. Afterwards Saraswatī also came to gods without the knowledge of Gandharvas.

Adh. 106

The gods and demons churned the ocean and brought out the nectar. At the time of distribution the gods decided to distribute it amongst themselves alone but Rāhu entered the mob of gods and drank the nectar. On knowing this, lord Viṣṇu killed him and from the sakti emerging from the body of Rāhu, a river Pravarā flowed.

Adh. 107

A sage Vṛddha-Gautama married a lady much older than himself. The other sages poked fun of the incongruity of the pair and they worshipped the river Gautamī and regained youth and beauty.

Adh. 108

A King Ila started for hunting. In the forest he went inside the cave of a Yakṣa who had gone outside with his wife. The Yakṣa thought out a plan of driving out the king from his cave. His wife took the form of a female deer and attracted the king. The king followed her and both of them entered the Umāvana. In older times Umā had got a boon

from Śiva that whosoever except Śiva, Kārtikeya and Gaṇeśa enters Umāvana would be turned into a female form. Thus the king Ila was turned into Ilā. She married Budha, the son of Soma and they gave birth to Purūravā. Purūravā went to the river Gautamī and worshipped lord Śiva and Pārvatī and by their grace Ilā regained her original form of Ila.

Adh. 109

The anecdote regarding Dakṣa performing the sacrifice, Satī's suicide on hearing the abuse of her husband Śiva, the destruction of Dakṣa's sacrifice by Śiva and Dakṣa's prayer to Śiva given in adhyāyas 34-35 are repeated here. With the addition of story regarding Śiva bestowing the cakra to Viṣṇu.

Adh. 110

The gods gave their weapons to Dadhīci and in order to protect them, the sage drank them away. When the gods were confronted by the danger of the daityas, they came to the sage to ask for the weapons. Whereupon the sage gave them his bones and the gods made a weapon out of them. The pregnant wife of the sage Dadhīci gave birth to a son and she entered into fire. As the son was brought up by the trees he was called Pippalāda. Pippalāda wanted to kill the gods and take the revenge of his father's death but lord Śiva explained to him the whole matter and he was pacified. By the grace of lord Śiva, Pippalāda saw his parents in heaven.

Adh. 111

A serpent was born to the king Sūrasena. The serpent married Bhogavatī, the daughter of the king Vijaya. The ~~serpent~~ serpent related to Bhogavatī the story of his curse on account of which he had become a serpent. Both went to the river Gautamī and the serpent regained a human form.

Adh. 112

Lord Śiva took the side of the gods and killed many dānavas. At that time from his perspiration the Mātaraṣ were created.

Adh. 113

When being afraid of lord Śiva, the daityas were running away in the Rasātala, the fifth head of Brahmā spoke out that he would protect them and that they need not be afraid. Lord Śiva cut off the fifth head of Brahmā.

Adh. 114

As the Gaṇeśa threw obstructions in the sacrifice of the gods, they prayed him and completed the sacrifice.

Adh. 115

Śeṣa was the lord of Rasātala but when the daityas entered it, they drove him out. Śeṣa prayed lord Śiva and obtained a sūla from him. With that sūla he killed the

daityas and regained his kingdom.

Adh. 116

Once the sages performed a sacrifice and kept Mrtyu as their sāmītrī, whereupon people ceased to die. The gods sent the demons to destroy the sacrifice with a condition that the demons would get half the share of the sacrifice. Mrtyu and the sages prayed lord Śiva and completed the sacrifice. When the gods came to partake the share of the sacrifice, they were given the share on the condition that they should have enmity with the demons.

Adh. 117

On the advice of his father Atri, the sage Datta prayed lord Śiva and obtained the knowledge of Brahman.

Adh. 118

The mountain Vindhya was rising higher and higher. The sage Agastya went there and asked Vindhya not to rise higher as long as he does not return. The sage Agastya did not return and the mountain ceased to rise higher.

Adh. 119

The Auśadhīs prayed the river Gautamī and obtained Soma as their husband.

Adh. 120

Giving Auśadhis in dāna is eulogised.

Adh. 121

The sage Bharadvāja married his ugly sister Revatī to his Pupil Kāṭha. Both went to the river Gautamī and worshipped Śiva and Revatī regained beauty.

Adh. 122

There was one Dhanvantarī who practised penance but the demon Tama took the form of a pretty maiden and disturbed his penance. He then prayed lord Viṣṇu and obtained the status of Indra.

As Indra was dethroned thrice from his status on account of his various sins, he and Bṛhaspati prayed Viṣṇu and Śiva and on their advice they went to the river Gautamī and attained stability of the status.

Adh. 123

The king Daśaratha took the side of gods and fought with the demons. In the battle, Kaikeyī, the wife of Daśaratha, kept her hand in place of the spoke of the chariot which had broken up at a critical moment. When the king Daśaratha came to know about it, he granted her two boons, which she reserved for future.

Once on a hunting expedition, king Daśaratha killed a Brahmin boy taking him to be an animal. The parents of the boy died on account of grief cursing Daśaratha that he would die of the grief of separation from his sons. In course of time, Daśaratha had four sons and Rāma and Lakṣmaṇa went with the sage Viśvāmitra and killed many demons who harassed the sages.

At the time of coronation of Rāma, Kaikeyī asked the boons, viz. kingdom for Bharata and Vanāvāsa for Rāma. Rāma, Sītā and Lakṣmaṇa went to the forest and the king Daśaratha died. He was thrown in various types of hells and when Rāma offered him oblations on the bank of the river Gautamī, and pleased lord Śīva, he was relieved from the hells and went to heaven.

Adh. 124

The anecdote regarding the birth of Maruts given at the end of the adh. 3 is repeated here.

Adh. 125

A terrible fight ensued between an owl and a pigeon. The Kapota worshipped Yama and the owl worshipped Fire. All of them worshipped the river Gautamī and the war ended.

Adh. 126

A discussion took place among the sages regarding the

relative superiority of waters and Fire. All of them prayed lord Viṣṇu and the divine speech declared the superiority of water over fire.

Adh. 127

The king Arṣṭiṣeṇa coronated his son Bhara and performed a sacrifice ~~ever~~ on the bank of the river Saraswatī with the help of his Purohita. A demon Mithu carried away the king and the Purohita to the Rasātala. Devāpi, the son ^{of} the Purohita, prayed lord Śiva on the bank of the river Gautamī and he brought back his father and the king from the Rasātala and completed the sacrifice.

Adh. 128

Svāhā, the wife of Agni, practised penance in order to get a child. Agni asked her not to practice penance and consoled her that she would get children.

The gods sent Agni to relate the danger of the demon Tāraka to lord Śiva. As Śiva and Pārvatī were in privacy at that time, Agni took the form of a parrot and went there. Lord Śiva told Pārvatī that Agni was present there in the form of a parrot. Pārvatī was very abashed and Śiva threw his semen in the mouth of Agni, from which Kārtikeya was created. Agni threw the remaining portion of the semen in his wife from which the twins Suvarṇa and Suvarṇā were created. As the semen of

Siva was changed to Agni and transferred to Svāhā, the children of Agni and Svāhā became very passionate in nature and enjoyed with various persons according to their desire. The gods cursed Agni on account of the misbehaviour of his children. Agni prayed lord Śiva and lord Śiva relieved him of his curse.

Adh. 129

In the beginning the anecdote as to how Indra killed the demon Namuci by foam is related. Then the fight between the demon Mahāsani and Indra is described. The demon Mahāsani defeated Indra and captivated him in the Rasātala and then started his expedition to conquer Varuṇa but Varuṇa was clever and gave his daughter to Mahāsani. Varuṇa asked for the release of Indra. Mahāsani released Indra on the condition that Indra should serve Varuṇa for life time. On the advice of Indrānī, both went to the river Gautamī and worshipped lord Śiva and Viṣṇu, thereupon arose a person combining in himself the characteristics of both the gods and he killed the demon Mahāsani.

Adh. 130

The sage Āpastamba asked a question to the sage Agastya regarding the relative superiority of the three gods Brahmā, Viṣṇu and Śiva. The sage Agastya answered that though three the were different forms of one and the same person, still

Siva was the highest being most liberal in bestowing the boons.

Adh. 131

Saramā protected the cows of gods. The demons carried away the cows after bribing Saramā. Saramā spoke lie to Indra that the cows were taken away forcibly. Brhaspati exposed Saramā. Indra thereupon cursed her and requested Viṣṇu to bring back the cows. Viṣṇu defeated the daityas and gave the cows to gods. The sons of Saramā prayed Yama for the release of their mother from the curse of Indra. On Sūrya's advice, Yama went to the river Gautamī and prayed Brahmā, Viṣṇu and Siva and they relieved Saramā from her curse.

Adh. 132

Pippalā, the sister of the sage Viśvāvasu poked fun of some sage in a sacrifice and was cursed to become a river. Viśvāvasu prayed lord Siva and relieved her from the curse.

Adh. 133

The sages Vasistha and others were performing a sacrifice on the bank of the river Gautamī. At that time, the daityas disturbed the sacrifice, therefore, Brahmā sent his Mayā in the form of a maiden to infatuate them. But Śambara, one of the daityas, devoured her. Viṣṇu killed the daityas with his cakra and protected the sacrifice.

Adh. 135

A dispute arose between Viṣṇu and Brahmā regarding the relative superiority over each other. A Jyotirlinga of lord Śiva arose between them and the divine speech declared that whosoever finds out its end would be considered as superior. Both of them were unable to find out its end but Brahmā spoke a lie with his fifth head that he had seen the end. Therefore, lord Śiva and Viṣṇu cursed the speech to become a river. Being prayed by the gods, Viṣṇu and Śiva declared that she would gain her original form on joining the river Gautamī.

Adh. 136

The sage Maudgalya was a great devotee of Viṣṇu but he was very poor. Therefore, his wife Jābāla enjoined her husband to pray Viṣṇu for the destruction of poverty. Viṣṇu eulogised the merits of giving dāna on the bank of the river Gautamī. Maudgalya gave dāna in honour of Viṣṇu and his poverty was destroyed.

Adh. 137

A dispute arose between the goddess Lakṣmī and Poverty, regarding their relative superiority over each other. On the advice of Brahmā, both went to the river Gautamī and the river Gautamī declared the superiority of Lakṣmī over Poverty.

Adh. 138

The king Śaryāti went with his Purohita Madhucchandās,

to conquer various countries. Purohita admired the devotion of his wife for him. In order to test this king Saryāti sent a message to his kingdom that the Purohita and the king were carried away to Rasātala by the demons, hearing which the wife of the Purohita gave up her life whereas the wives of the king inquired about the truth of the message. The messengers reported to the king about the reactions of the message. The king entered fire in order to enliven the wife of the Purohita. The Purohita prayed Sūrya and reenlivened the king and his wife.

Adh. 139.

The sage Pailūṣa was oppressed by domestic difficulties. He worshipped lord Śiva and attained liberation.

Adh. 140

The sage Atri practised severe penance and ordered Viśvakarmā to construct another city like Amarāvati for himself. He lived exactly in the style of Indra but when the demons came to harass him, he asked Tvaṣṭā to dispose of everything that he created.

Adh. 141

The stories of Prthu's birth and his milching the earth given in the adh. 4 are again repeated here.

Adh. 142

Meghahāsa, the son of the demon Rāhu, felt great distress on hearing the death of his father Rāhu at the hands of the gods at the time of the distribution of nectar. He prayed lord Śiva and the gods established Rāhu in the sky and made Meghahāsa the lord of the Nairṛtya direction.

Adh. 143

Rāvāna obtained the 108 epithets of lord Śiva from Brahmā and worshipped lord Śiva by practising severe penance and obtained a sword from Śiva.

Adh. 144

Angirā, the son of Agni always quarrelled with his wife Ātreyī, the daughter of the sage Atri, inspite of her efforts to please him. She complained about it to her father-in-law Agni and on his advice took the form of water and drowned her husband. Both of them went to the river Gautamī and were pacified.

Adh. 145

The sages discussed about Jñāna and Karma at the Mārkaṇḍeyatīrtha.

Adh. 146

The anecdote regarding the king Yayāti enjoying the

youth of his son Puru given in adh. 12 e is repeated here.

Adh. 147

There was a great rivalry between the sage Vasistha and Visvāmitra. Visvāmitra practised severe penance. Indra sent Menā to disturb his penance. Menā disturbed Visvāmitra, gave birth to a daughter and went to heaven. After her departure, Visvāmitra recalled everything and again started practising penance. Indra sent the nymphs Gambhīrā and Atigambhīrā but they were cursed to be the rivers but on being prayed by them, they were relieved from the curse.

Adh. 148

While the sage Kanva was performing the sacrifice, the fire got extinguished. The sage was confused as to how to ignite it but the divine speech declared that the oblations should be offered to Hīranya, the son of Agni, through whom it would reach fire.

Adh. 149

The lord Nṛsimha killed the demons Hiranyakasipu and Āmbarya.

Adh. 150

Being oppressed by the domestic difficulties, Ajīgarta sold his middle son Sunahṣepa. After his death he fell in hell

and became a Pisāca. Sunah̥sepa offered a Piṇḍa to him and he was relieved from the hells.

Adh. 151

The king Aila lived with Urvasī but she had made a condition that as soon as she would see him naked, she would go away in the heaven. One day she saw the king Aila naked and went away. Oppressed by grief, the king Aila prayed lord Śiva.

Adh. 152

Candra, the son of the sage Atri, carried away Tārā, the wife of Bṛhaspati. Bṛhaspati worshipped lord Śiva, cursed Candra to become crooked and purified Tārā by sprinkling the water of Ganges over her.

Adh. 153

The king Prācīnabarhiṣ practised severe penance, saw the third eye of lord Śiva and obtained a son.

Adh. 154

After killing Rāvāna, Rāma brought Sitā and purified her by fire but when her purity was once questioned, Rāma ordered Lakṣmaṇa to leave her near the hermitage of the sage Vālmīki. After some days when Rāma performed hayamedha, Lava and Kuśa, Rāma's sons, sang Rāmāyaṇa. Rāma embraced them and all of them prayed the river Gautamī.

Adh. 155

The Ādityas gave land to the Aṅgirasas but the land became a devourer and ate away all the people. The Aṅgirasas went to give back the land to Ādityas but the Ādityas refused to take it back.

Adh. 156

Viṣṇu killed the demons who wanted to kill Brahmā.

Adh. 157

After killing Rāvaṇa, Rāma and others lived on the bank of the river Godāvarī and worshipped lord Śiva.

Adh. 158

The Aṅgirasas practised severe penance but they did not get any rewards as they had not taken the permission of their mother before practising it. All of them prayed the river Gautamī and obtained the rewards.

Adh. 159

Once a dispute arose between Vinatā and Kadrū, the wives of sage Kasyapa, it was decided that whosoever was defeated in the discussion would serve the other for her life time. ~~Vānata-defeated-Kadru-by~~

Kadrū defeated Vinatā through deceit and Vinatā became her servant. Once Kadrū asked Vinatā to take her sons

to have a view of ^{the} Sun so Garuḍa, the son of Vinatā, carried the serpents, the sons of Kadṛū near the sun but they were burnt by the rays of the sun. Being requested by Vinatā, Garuḍa prayed Indra, who showered the rain and pacified the serpents.

Adh. 160

In the dispute between gods and demons regarding the distribution of riches, the gods obtained heaven and the demons obtained the world. The demons started to kill those who gave sacrificial share to the gods. The gods obtained victory by worshipping the river Gautamī.

Adh. 161

The account of Brahmā's creation of the world and sacrifice is given.

Adh. 162

The gods prayed lord Śiva to create a man who would defeat the demons. Śiva created Manya from his third eye and he brought victory to the gods.

Adh. 163

A demon Parasu took the form of a Brahmin and went to the sage Śākalya and asked for Bhikṣā. When he was about to take his lunch he declared that he was not a Brahmin but a

demon in disguise and that he wanted to devour Śākalya. Thereupon the sage Śākalya made him realize that as he was a Brahmin, his whole body was protected by various gods. On the advice of Śākalya, Parasū prayed Saraswatī and went to heaven.

Adh. 164

A king Pavamāna went for a hunting expedition to a forest. There he saw a bird Ciccika with two mouths. Finding that the bird was very sad, the king asked him the reason of his sorrow whereupon the bird related that as in his past birth he had troubled many people, he was born with two mouths in the present birth and he had no peace. Being requested by the bird, the king carried him to the river Gautamī and on taking a bath therein, the bird attained heaven.

Adh. 165

Viṣṭi, the daughter of Sūrya, was hideous in appearance. Sūrya got her married with Visvarūpa who too was terrible in appearance. They had many children who inherited their terrible appearance except Harṣana who had a pleasant appearance. On his maternal uncle Yama's advice, Harṣana worshipped the river Gautamī and acquired for his parents ~~xx~~ auspicious forms.

Adh. 166

A dispute arose between the descendants of Arunā and

Īśvara, the sons of the sage Kasyapa and those of Aruṇa and Garuḍa, the sons of the Prajāpati Tārksya. Quarreling among themselves, they went near the Sun and were scorched by his rays. On worshipping the river Ganges, they were pacified.

Adh. 167

A demoness carried away Āsandiva, the son of a Brahmin and threatened to kill him if he did not act as her son. After some time the demoness got married Āsandiva with the daughter of a brahmin. Āsandiva revealed the identity of the demoness to his wife and both went to the river Gautamī and prayed lord Viṣṇu. Viṣṇu killed the demoness and made them happy.

Adh. 168

A king Abhiṣṭuta wanted to perform a sacrifice. There was a custom that when the Brahmins performed a sacrifice, the kṣatriyas provided the land but king Abhiṣṭuta did not possess land; he, therefore, prayed lord Sūrya, the god of kṣatriyas and obtained land.

Adh. 169

There were two great devotees of lord Śiva. One was a hunter who did not know the rites of Śiva-worship but who worshipped Śiva out of pure faith. Another was a brahmin Veda who worshipped lord Śiva with proper rites. On beholding

that lord Śiva was pleased more with the hunter though he had no knowledge of Śiva- worship, Veda tried to commit suicide but lord Śiva asked him to wait for a day. On the next day when Veda came to worship lord Śiva, he saw the liṅga of lord Śiva plunged in blood. He applied clay and other things to the liṅga of lord Śiva and after offering his worship went away but when the hunter came and saw the Liṅga of lord Śiva plunged in blood, he committed suicide thinking that lord Śiva and he were one. Lord Śiva thus showed the difference between Veda and hunter to Veda.

Adh. 170

Gautama, the son of a brahmin Vṛddhakaśika, and Maṅikunḍala were great friends. Both of them went to various countries to earn money. A dispute arose between Gautama and Maṅikunḍala regarding the value of Dharma. Gautama believed that Adharma was superior while Maṅikunḍala believed that Dharma was superior. In order to test the strength of his belief Gautama took away the wealth of Maṅikunḍala, cut his hands and pierced his eyes but Maṅikunḍala did not change his belief. Thereupon Gautama drove him away. Vibhīṣaṇa applied the herb brought by Hanuṁān to the eyes of Maṅikunḍala and he was able to see again. Maṅikunḍala took that herb with him and gave the eyesight to the daughter of a king Mahābala and married her. As the king Mahābala had no son,

Maṅikūṇḍala was made the king of his kingdom. He then found out his friend who had lost all his wealth in gambling and both of them became happy.

Adh. 171

King Pramati gambled with Indra, defeated him and conquered his kingdom. and took possession of Urvasī, the thunder-bolt and the Yakṣa Viśvarūpa. He then asked the nymph Urvasī to be a maid-servant. Thereafter, Citrasena, the son of the Gandharva Viśvasena, played with the king Pramati and defeated him. On the advice of his Purohita Madhucchandā, Sumati, the son of Pramati, worshipped lord Śiva on the bank of the river Gautamī and regained his kingdom.

Adh. 172

The ocean requested the river Ganges to join him. The Ganges agreed to do so on the condition that the seven great sages should welcome her with their wives. The ocean made the arrangements and the Ganges joined ocean after dividing herself into seven parts.

Adh. 173

Viśvarūpa, the enemy of gods, came to the sage Viśvāmitra and inquired about the philosophy of karman. The sage Viśvāmitra explained to him that one performed the actions according to one's bhāva. Thereupon Viśvarūpa practised

penance for many years and attained the Tāmasabhāva and started performing terrible actions and he worshipped lord Śiva in his terrible form whereupon lord Śiva was known there as Bhīmeśvara.

Adh. 174

The river Ganges joined the ocean and the gods prayed Śiva and Viṣṇu and the devaṛṣis prayed Soma.

Adh. 175

The story of Gautama bringing the river Ganges on earth from lord Śiva's head given in adhs. 74-75 is repeated here. With this adhyāya the Gautamī-māhātmya ends.

Adh. 176

At the beginning of the Kalpa, Brahmā called Viśvakarmā and asked him to prepare an idol of lord Vāsudeva. Indra took it away and worshipped it for many years. In the second, i.e. Tretāyuga, Rāvaṇa practised severe penance for ten thousand years and Brahmā granted him the boon of remaining invincible. He defeated Indra and took away the idol of Vāsudeva and gave it to his younger brother Vibhīṣana. When Rāma defeated Rāvaṇa, he carried away the idol with him and at the time of his death, he gave the idol to the ocean. In the Dvāpara age, when lord Viṣṇu took birth in the family of Vāsudeva, the ocean brought it out and established it in the Puruṣottamakṣetra.

Ath. 177

The greatness of the Purnagottamaksetra is described.

Ath. 178

The sage Kanḍu practised severe penance but the nymph Prañlocā sent by Indra disturbed him and the sage Kanḍu enjoyed with her. At the end of many years the sage Kanḍu realised his mistake and abhorred Prañlocā. Prañlocā threw her embryo on the trees while going to Heaven and she a daughter Mārīṣā was born out of it. The sage Kanḍu again started to practise penance and prayed Lord Viṣṇu and by his grace attained liberation.

Ath. 179

The greatness of Ananta and Lord Viṣṇu is described and the sages asked Bādarāyaṇa a question about the incarnation of Viṣṇu as Kṛṣṇa.

Ath. 180

Vyāsa described the various incarnations to the sages.

As the life-story of Kṛṣṇa is given under the section 'Kṛṣṇa' of the chapter VI, named 'Vythology', the summary of the Aths. 180-210 containing it is not given here.

Adh. 213

The incarnations of lord Viṣṇu viz. Varāha, Vāmana, Nṛsiṅha, Balarāṅga, Paraśurāma, Kāma, Kṛṣṇa and Kalki are described.

Adh. 214

A terrible description of the paths leading to Yamaloka is given.

Adh. 215

A terrible description of hell and how the sinners are troubled there, is given.

Adh. 216

Vyāsa related to the sages how people obtained pleasures by following the path of righteousness.

Adh. 217

An account of various sins and their retributions is given. The doctrine of evolutionary rebirths is given.

Adh. 218

The eulogy of the dāna śīlā is given.

Adh. 219

The pitrs lived with Viśvodevas on the mountain Meru, Ūrjā or Svadhā, the daughter of Soma came there and the pitrs were

infatuated by her beauty when Soma came to know about it, he cursed the Pitrs to fall down and cursed Ūrjā to become the river Kokā. The Pitrs lived on the bank of the river Kokā. Once when the daityas came to kill the Pitrs by a slab of stone, the river Kokā covered the Pitrs by her water. The Pitrs then worshipped lord Viṣṇu. Lord Viṣṇu took the incarnation of Varāha and brought them out and offered them oblations. Viṣṇu then related the rite of offering śrāddha. By the grace of lord Viṣṇu, the Pitrs and the river Kokā attained heaven and Viṣṇu prophesied that Kokā would again take birth as Kāśhā, the daughter of Dakṣa and would be married to the Pitrs.

Adh. 220

The rites of śrāddha are described.

Adh. 221

A description of miscellaneous things like Dharmā, Śaśūdrā, manner of worshipping gods, description of Vaiśvodevas and discussion of observing sūta is given.

Adh. 222

The duties related to various varṇas and āśramas are described.

Adh. 223

A description of how varṇasākṛya takes place is given.

Adh. 224

An account of how heaven could be attained by following the path of righteousness is given.

Adh. 225

Lord Śiva eulogised the greatness of Dharma to Umā.

Adh. 226

Lord Śiva eulogised the greatness of Vāsudeva.

Adh. 226 (IIInd)

In the dialogue between Vyāsa and the sages, the rewards of kṛṣṇa-worship^{are} stated.

Adh. 227

There was a Cāṇḍāla Mātariṅga. A Brahmarākṣasa came to devour him. The Cāṇḍāla was a great devotee of Viṣṇu and he asked the Brahmarākṣasa to wait for one night as he observed a vow of waking for the whole night and singing in honour of lord Viṣṇu on the night of Ekādaśī. On the next day, instead of his body, the Brahmarākṣasa asked for the reward of the vrata observed by the Cāṇḍāla. After many refusals, the Cāṇḍāla consented to give the reward of the vrata, to the Brahmarākṣasa and obtaining it, the Brahmarākṣasa went to Brahmaloḳa. The Cāṇḍāla remembered his past birth in which he was a Bhikṣu but as^{he} had taken food mixed with dirt, he was born as a Cāṇḍāla. In

his another birth he was born as a foolish brahmin and had observed a severe vrata to get Urvaśī and after many efforts he had obtained Urvaśī.

Adh. 228

In the beginning, the ways to devote one's life to lord Viṣṇu are given. Then it is described how difficult it is to know the Māyā of lord Viṣṇu. Once Nārada went to lord Viṣṇu and asked him to show his Māyā. Though lord Viṣṇu asked him to choose another boon, he insisted upon seeing the Māyā. Lord Viṣṇu asked Nārada to plunge in waters from which he came out as Sushīlā, the daughter of the king of Kāśī and was married to the son of the king of Vidarbha. They had many sons, grand sons, etc. and when all of them expired in battle, she entered fire and again regained his form of Nārada. But as his change of form was due to the Māyā of lord Viṣṇu, he was unable to remember it.

Another anecdote regarding the Māyā of lord Viṣṇu is given. The son of king Agnīdhra wanted to know the Māyā of lord Viṣṇu in his previous birth; he was asked to plunge in waters and he came out as a beautiful daughter of a Cāṇḍāla and was married to a poor and ugly Cāṇḍāla and had two blind sons and a deaf daughter by him. Being tired of them, she plunged in the water and came out as a brahmin. Her husband and children wept after her and due to god's grace they reached heaven. All this happened on account of the Māyā of lord Viṣṇu.

Adh. 229

The sage Vyāsa described the state of religion and society that would take place at the time of kali age.

Adh. 230

The narration of the future is continued.

Adh. 231

A description of Prākṛtalaya and Naimittikalaya is given.

Adh. 232

A description of the Prākṛtalaya is given.

Adh. 233

A description of the Ātyantikālaya is given.

Adh. 234

An account of the Yogic practices is given.

Adh. 235

A description of Sāṃkhya and Yoga is given and the value of concentration is emphasized.

Adh. 236

Various subjects like the attainment of liberation by

the Jñānins, the attainment of heaven and other places by the performance of various types of actions, the nature of Ātman constituting of the best qualities, and a description of sky and other Mahābhūtas are treated.

Adh. 237

Various subjects like the status of a Jñānin and an ignorant man, description of Dharma, and the destruction of anger etc. by forgiveness etc. are treated.

Adh. 238

A description of the Yoga is given and common points of Yoga and Sāṃkhya are narrated. A Yogin is specially eulogised and it is said that by the Yogic practices one attains lord Nārāyaṇa.

Adh. 239

The description of Sāṃkhya is continued.

Adh. 240

A discussion about kṣara and Akṣara things is given. The sages eulogised Bādarāyaṇa. The world is called kṣara and the god is called Akṣara. The 24 Tattvas are enumerated. Those who resort to Tāmasabhāva fall in hell and those who are devoid of qualities attain liberation.

Adh. 241

One who has no knowledge of kṣara and Akṣara has to take many births.

Adh. 242

Various subjects like Mokṣadharmā, the importance of studying the various books, Akṣara and kṣara, Yoga and Sāṃkhya, kṣetra and kṣetrajñā are treated.

Adh. 243

Various subjects like Vidyā and Avidyā, Akṣara and kṣara, identity of Sāṃkhya and Yoga, are treated.

Adh. 244

The subject of attaining Jñāna is discussed.

Adh. 245

After hearing this Purāṇa, the sages eulogised Vyāsa and the rewards of reading and hearing this Purāṇa are mentioned. At the end the eulogy of dharma is given.