

THE MÁRKANDEYA PURÁNA

TRANSLATED BY
F. EDEN PARGITER, B A.



The powerful ascetic Shiva defends his devotee Márkandeya from Yama,
the god of death

Srí Márkandeya was an ancient Hindu rishi (sage), and a devotee of Lord Shiva and Lord Vishnu. He was born in the clan of Brigu Rishi. Márkandeya Purána is one of 18 Mahá Puránas.

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Some notes to this scanned version of Márkandeya Purána

This text is a free and complete (and first on the Internet available as a spell-checked quality text) translation of Márkandeya Purána.

I made the optical recognition (OCR) of the scanned version of this translation with purpose to propagate the Vedic teachings. The book is now downloadable in PDF format as text and free for everybody.

This translation of Márkandeya Purána can be viewed online (as images) in the Digital Library of India (<http://www.dli.ernet.in/>). However, the advantage of this scanned version is that you may easily download it, send it to your friends, put it in any digital library, onto a CD, or view it in embedded devices (mobile phones or iPads - but you must make it accessible, which means that every page will fit on the screen of your mobile device whether you zoom in or zoom out the book). To make it accessible, search for the file "MakeAccessiblePlugIn.exe" - any Internet search engine will point your way to the Adobe website that has instructions on how to make a PDF document accessible.

Another version of Márkandeya Purána freely available is the *Prose English Translation* (1896), which is, unfortunately, not very good. It is, too, available in the Digital Library of India (<http://www.dli.ernet.in/>).

The translator of this book made many comments to it, but I deleted them, as they caused a lot of problems during the OCR process. The translator used various marks for notes (such as §, etc.), which were not understood by the OCR software very well. This scanned version, too, was checked for spelling errors, which was a really time-consuming work. I spent about five months working on it (2-3 hours everyday). I checked almost every instance of easily substitutable letters and words such as "be" - "he", "hill" - "kill", etc. (however, occurrences of "n" replaced by "u", or "b" replaced by "h" and vice versa can possibly still be scarcely found in the text, as some parts of the original text were not very well understood by the OCR software).

Pronunciation

Many (not all) Sanskrit words in this translation have an apostrophe like in the word S'iva (pronounce as Shiva; C'aitra-ratha pronounce as Chaitra-ratha, etc.).

I am looking for a sponsor

I translated Deví Máhátmyam to Slovak on the basis of this Eden Pargiter's translation, but also with help of my past assets (and personal contacts). I am looking for a sponsor because I want to get this book (Deví Máhátmyam) published here. The problem is that in this part of the world Sanatana Dharma is not a mainstream religion and it is very hard to find a publisher here. On the one hand, we have publications of thousands of books about Christ everywhere here; on the other hand, this non-multicultural part of Europe does not show much love to people who are different. After emailing dozens of publishers I have only met with ignorance. But if a translator (author) gives some of his financial resources to publishers, his or her path to bookstores is easier. If you can offer some donation to help me publish the book Deví Máhátmyam here, I would appreciate it.

The good yogi is one in a hundred, the wise man is one in a thousand, but the Mother is only One (her caring and giving sons and daughters are still very rare).

Look at my website and see where most of my energy has gone:

My website: <http://www.freebsd.nfo.sk/hinduism/>

e-mail 1: mahisasura AT lavabit DOT com

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I have also other projects related to Sanatana Dharma:

1) multiple keyboards in Unix (English, IAST, Devanagari...) on the basis of Xmodmap solution: <http://www.freebsd.nfo.sk/maheshaeng.htm> - updates

2) MaheshaBSD - a Hindu Live CD based on FreeBSD (it also speaks): <http://www.freebsd.nfo.sk/maheshaeng.htm>

Possible errors in this book

I had to check some of the words in other sources, too - for example, the word "Saunanda" (a club or mace) appeared to

have been deformed by incorrect recognition of letter "u" (recognized as "Sannanda").

As I stated before, "u" may be scarcely somewhere substituted with "n"; the same applies to "b" - "h" (possibly, you may find some scarce instances of "...be..." substituted with "...he...", and vice versa). Quotation marks, dots, or commas (" , . ;) can be somewhere found on incorrect places, as the original book had some impurities on some parts of the text. You may possibly also find scarce substitutions of letter "c" with "o" (and vice versa), letter "e" with "c", etc.

Conclusion

You may use this book for any purpose, but please do not publicly distribute it without this little introduction of mine - in such a case you will harm my future publication plans and possibly other projects I may start working on later.

The following text is the text that I optically recognized. The comments I made later in the text are preceded by the word "note:" and the size of the font is reduced to 10 (for example: Note: here the original book contains all the texts in italics).

That is all. Enjoy!

Juraj Sipos

<http://www.freebsd.nfo.sk/hinduism/>

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THE MÁRKANDEYA PURÁNA

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PREFACE.

This translation of the Márkandeya Purána was undertaken by me for the Asiatic Society of Bengal many years ago, when I hoped to be able to carry it through in no long period; but onerous official duties left little leisure, and for years removed me to a distance from the Society's Library and other means of reference. The Society was reluctant that the translation should be dropped, and it has therefore been continued as well as leisure permitted. It is hoped that in spite of these difficulties the translation, may be of service to scholars, and the notes with all their shortcomings not unwelcome.

CALCUTTA:

F. E. P.

3rd December, 1904.

INTRODUCTION

This translation of the Márkandeya Purána being made for the Asiatic Society of Bengal naturally follows the edition of this work prepared by the Rev. Dr. K. M. Banerjea, and published in the Bibliotheca Indica in 1862; yet other editions and some MSS. have been consulted and are referred to. The translation has been kept as close to the original as possible, consistently with English sense and idiom; for a translation loses some of its interest and much of its trustworthiness, when the reader can never know whether it reproduces the original accurately or only the purport of the original. The time during which the work has been in hand has rendered it difficult to maintain one system of transliteration throughout; but, in order to place the whole in a consistent state, the system established by the Royal Asiatic Society and approved by the Asiatic Society of Bengal has been adopted in the Index and in this Introduction.

The general character of this Purána has been well summed up by Prof. Wilson in his preface to his Translation of the Visnu Purána, except that his description hardly applies to the Devímáhátmya. "This Purána has a character different from that of all the others. It has nothing of a sectarial spirit, little of a religious tone; rarely inserting prayers and invocations to any deity; and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative; and it presents an uninterrupted succession of legends, most of which when ancient are embellished with new circumstances, and when new partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner; a manner superior to that of the Puránas in general, with exception of the Bhágavata."

The Purána is clearly divisible (as Dr. Banerjea noticed) into five distinct parts, namely: -

Note: the numbers of chapters here are a little bit confusing, as Devímáhátmya starts with Chapter 81, not 82 as stated here. However, I keep the numbers as they are used in the original book.

Cantos 1-9, in which Jaimini is referred by Márkandeya to the wise Birds, and they directly explain to him the four questions that perplexed him and some connected matters.

Cantos 10-44, where, though Jaimini propounds further

questions to the Birds and they nominally expound them, yet the real speakers are Sumati, nicknamed Jada, and his father.

Cantos 45-81: here, though Jaimini and the Birds are the nominal speakers, yet the real speakers are Márkandeya and his disciple Kraustuki.

Cantos 82-92, the *Deví-máhátmya*, a pure interpolation, in which the real speaker is a risi named Medhas, and which is only repeated by Márkandeya.

Cantos 93-136, where Márkandeya and Kraustuki carry on their discourse from canto 81.

The 137th canto concludes the work; it is a necessary corollary to the first part.

There can be no doubt that only the third and fifth of these parts constituted the *Purána* in its original shape as Márkandeya's *Purána*. The name would imply that originally Márkandeya was the chief figure, and it is only in the third part that he appears as the real teacher. There is, however, clearer evidence that the *Purána* began with the third part originally, for this is asserted almost positively in canto 45, verses 16 to 25. There Márkandeya, after declaring that this *Purána*, equally with the *Vedas*, issued from Brahmá's mouth, says - "I will now tell it to thee... Hear all this from me... as I formerly heard it when Daksa related it." These words plainly mean that the true *Purána* began here; or, if the necessary words of introduction be prefixed, that it began at verse 16 or 17, which verses have been slightly modified since in order to dovetail them into the preceding portion.

The first and second parts were composed afterwards and then prefixed to the *Purána* proper. That they were later compositions is implied by the fact that the Birds recite the *Purána* proper as an authority, and is indeed indicated by the origin attributed to them. While the original *Purána* was proclaimed to be a revelation from Brahmá himself, no higher authority is claimed for the first and second parts than Márkandeya and the unknown brahman Sumati Jada. Further, mention is made in canto 20, verse 33, of *Puránas* which narrate Visnu's manifestations. This expression is vague. If it means lengthy descriptions of some of the incarnations, such *Puránas* might be the *Visnu*, *Brahma-vaivarta*, *Brahma* and *Bhágavata*; but the last two were pronounced by Prof. Wilson to be late compositions, and the reference here may be to the former two only, to which he assigned about an equal date with this *Purána*. There is nothing definite to show whether the first and second parts had been united before they were prefixed to the *Purána* proper, or whether the second part was inserted after the first had been prefixed; yet it would seem

more probable that they had been united before they were prefixed. There is a marked similarity between them.

The prefixing of the discourses delivered by the Birds to the Purána proper raised the Birds to the primary and chief position and tended to derogate from Márkandeya's pre-eminence; but clashing was avoided and Márkandeya's supremacy was preserved by two expedients; first, he was introduced at the very beginning in order that he might expressly declare the wisdom and authority of the Birds; and secondly, the original Purána was interfered with as little as possible by making the Birds repeat it in its entirety as Márkandeya's teaching, conclusive upon the subjects dealt with in it. The Birds on beginning it retire from further notice, but reappear with Jaimini in the final canto to conclude their discourse and give consistency to the combined instruction. This was a termination rendered necessary by the prefixing of the first two parts to the original Purána.

The second part appears to have been amplified beyond its primary scope. It discourses about birth and death, about the hells, about sins and their punishments and about yoga or religious devotion. All these subjects are briefly dealt with, though the description of the different hells is ampler than in other Puránas, but the last subject leads to a discursive exposition. If dealt with like the other subjects, the exposition would pass from canto 16, verse 12 immediately to canto 37, where king Alarka is driven by adversity to seek Dattátreya's advice and that rsi expounds the doctrines of yoga to him in cantos 38 to 43, and the story naturally closes with canto 44. But the reference to that king and that rsi was considered to require some elucidation at canto 16, verse 13, hence the story of Dattatreya and the story of Alarka's parents Rtadhvaja and Madálasá are made the introduction to the direct exposition of yoga, with the result that the digression is so long that, when the subject of yoga is reached, its connexion with Jaimini's questions has been lost to sight; and even the passage from the story of Dattátreya to that of Alarka at the end of canto 19 is inapt and abrupt.

Both these stories moreover appear in their turn to have been expanded beyond their natural course. The story of the brahman and his devoted wife in canto 16, which furnishes an unnecessary explanation of the birth of Dattátreya, is a story of common town life, an absurd anachronism compared with what it explains; and it seems with its reference to a temple dedicated to Anasúyá during her life-time to be an interpolation intended for her glorification. The story of Rtadhvaja and Madálasá is a charming one of simple marvel and runs its natural course in cantos 20 to 27 as far as

Madálasá's instruction of her son Alarka in kingly duties; but the following cantos 28 to 35, in which she expounds the laws regarding brahmans, sráddhas, custom, &c., hardly accord with the story or with her position and knowledge, and seem to be an interpolation. Some teaching on such matters being deemed desirable, here was the only place where the addition was possible.

The *Deví-máhátmya* stands entirely by itself as a later interpolation. It is a poem complete in itself. Its subject and the character attributed to the goddess shew that it is the product of a later age which developed and took pleasure in the sanguinary features of popular religion. The praise of the goddess Mahá-máyá in canto 81 is in the ordinary style. Her special glorification begins in canto 82, and is elaborated with the most extravagant laudation and the most miraculous imagination. Some of the hymns breathe deep religious feeling, express enthusiastic adoration, and evince fervent spiritual meditation. On the other hand, the descriptions of the battles abound with wild and repulsive incidents, and revel in gross and amazing fancies. The *Deví-máhátmya* is a compound of the most opposite characters. The religious out-pourings are at times pure and elevated: the material descriptions are absurd and debased.

The ending of the *Purána* deserves notice. It closes with the exploits of king Dama. According to the Gaudiya or Bengal MSS., which Dr. Banerjea followed, the *Purána* ends abruptly in canto 136, leaving Dama acquiescing tamely in the flight of his father's murderer Vapusmat. The up-country version (the ending of which he placed in an appendix) is found in the Bombay and Poona editions and carries the story on till Dama takes vengeance on Vapusmat. Dr. Banerjea considered the abruptness and incompleteness were strong evidence of the genuineness of the Bengal ending; and no doubt that is a fair argument, but it overlooks the character of the two endings. The pusillanimity which that ending ascribes to Dama jars with the whole tone of his threat in canto 135 which both versions account genuine. On the other hand the up-country ending narrates the fulfilment of that threat, and the savage and even inhuman incidents which it mentions are hardly explicable if it is spurious, for Dama after killing Vapusmat used Vapusmat's blood and flesh for the oblations due to his murdered father, and also (it is implied) gave certain degraded brahmans a cannibal feast. A forger would not wish nor dare to invent in his eulogy of one of the kings such repulsive incidents, desecrating the most sacred rites and tenets of his religion, nor if we can imagine such a forgery did occur, could it have ever obtained even tolerance. It is impossible, therefore, to think that the up-country ending is a forgery; and

if it be the true original, one can easily understand why such an ending should have been struck out, and how the reviser, unable to invent or palm off a new ending, had to bring the story to the abrupt and jejune conclusion of the Bengal version. The up-country ending has, therefore, been adopted as the true version in this translation, and the Bengal ending has been noticed separately. The former discloses, like stray passages elsewhere, that savagery was not absent from the earliest memories of the Aryans in India.

For the purpose of discussing the Purána further, it will be convenient to consider the first and second parts as composing one Section, and the third and fifth parts as composing another Section; and this division will be observed in what follows. The Deví-máhátmya constitutes a Section by itself.

Place of Origin.

With regard to the question of the place of its origin, the Purána in both its Sections professes to have emanated from Western India.

The second Section as the oldest may be considered first. In canto 45, vs. 24 and 25, Márkandeya says positively that Cyavana was the rsi who first declared it: Cyavana obtained it from Bhrgu and declared it to the rsis, they repeated it to Daksa and Márkandeya learnt it from Daksa. Now Cyavana is intimately associated with the west of India, especially with the region about the mouths of the rivers Narmadá and Tapti. His father Bhrgu and their descendants Rcíka, Jamadagni and Parasu Ráma are connected in many a legend with all the country north, east and south of that region. That was the territory of the Bhárgava race (see pp. 310 and 368). As Cyavana settled near the mouths of those rivers, the Purána itself claims to have been first declared by him in that region.

Márkandeya himself was a Bhárgava. This is stated in canto 45, v. 18 and canto 52 vs. 14-17; and also in the Mahá-bhárata, Vana-p. ccxvi. 14104-5. The Bhárgavas spread from Cyavana's region, especially eastward along the valleys of the Narmadá and Tapti, as those valleys were gradually wrested from the hill races by the Yáda-vas and Haihayas, the most famous conquerors of which race were Arjuna Kártavírya and Jyámagha. The former reigned in Máhis-matí on the Narmadá; and the latter apparently conquered further eastward (see M. Bh., Vana-p. cxvi., Sánti-p. xlix; Hari-V., xxxiii. 1850-90, and xxxvii. 1980-87; Visnu P., cli-clxxiv; and Matsya P. xliii. - 13-51 and xliv. 28-36). Márkandeya is said to have paid visits to the Pándavas and to have had a tírtha at the junction of the Ganges and Gomatí (M. Bh., Vana-p. lxxxiv. 8058-9), but his

special abode appears to have been on the river Payosní (the modern Purná and its continuation in the Tapti, see p. 299) (id. lxxxviii. 8330). Both by lineage and by residence therefore he belonged to that western country, and the original Purána must have been composed there. Bhárgavas are continually alluded to throughout the Purána.

As regards the first Section, it is said the Birds, to whom Jaimini was referred, were living in the Vindhya mountains, and it was there that they delivered the Purána to him. They are explained of course to be four brahman brothers in a state of transmigration, and it appears to be implied in canto 3, vs. 22-24, that their father, the muni Sukrsa, dwelt on or near the Vindhyas. He had a brother named Tumburu. There were other persons of this name, such as Tumburu who was a guru among the Gandharvas (see pp. 571, 647, 648, and 118 as corrected; and M. Bh., Sabhá-p. li. 1881.); but it seems permissible to connect this brother Tumburu with the tribes of the names Tumbura and Tumbula who dwelt on the slopes of the Vindhyas (p. 343).

The Birds are said to have dwelt in the Vindhyas in a cave, where the water was very sacred (p. 17), and which was sprinkled with drops of water from the river Narmadá (p. 19); and it is no doubt allowable to infer the situation from these indications, namely, some cliffs of the Vindhya hills where those hills abut on the river Narmadá at a very sacred tirtha. Such a spot cannot be sought above the modern Hoshangabad, for the river above that was encompassed in early times by hills, dense forest and wild tribes. Among the very sacred places where the Vindhya hills on the north approach close to the river, none satisfies the conditions better than the rocky island and town of Mandháta, which is to be identified with Máhis-matí, the ancient and famous Haihaya capital. The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient Máhismatí, but does not satisfy the allusions. Máhismatí was situated on an island in the river and the palace looked out on the rushing stream (Raghu-V., vi, 43). This description agrees only with Mandháta. Máhismatí was sacred to Agni in the earliest times (M. Bh., Sabhá-p. 1125-63). Mandháta has special claims to sanctity; it has very ancient remains; it has become sacred to S'iva, and the famous shrine of Omkára and other temples dedicated to him are here (Hunter, Impl. Gaz., "Mandháta."). The hills close in on the river here, and on the north bank are Jain temples. In these hills on the north bank overlooking the river at Mandháta we may place the alleged cave where the first part of the Purána professes that it was delivered; and this identification will be found to explain many further features of the Purána

With regard to the second part it may be noticed that Sumati Jada, whose words the Birds repeat, belonged also to the family of Bhrgu (p. 63). Hence this part belonged to the same region where the Bhārgavas predominated. With this view agrees the statement that the rainy season lasts four months and the dry season eight months (p. 147), as I understand is the rule in this region. It is further worthy of note that eyes of blue colour, like the blue water-lily (nilotpala) are given to Laksmī (p. 104) and to Madālasā (p. 114); and such a comparison is rare, I believe, in Sanskrit. It was (may it be inferred?) in Western India that people with blue eyes could have been seen as visitors in circumstances of such appreciation that their features became a model of beauty.

There are some other matters that might have been expected to yield information of a local character, such as the lists of various trees, plants, birds and animals (pp. 24-3), 164-6 and 244-5) and the peculiar exposition of the construction and nomenclature of fortresses (pp. 240-2). I have, however, been unable to deduce any definite conclusion from the latter, and the lists betray no special local character, but rather aim at being as comprehensive in their way as the geographical cantos (57 and 58).

Both the first and second Sections, therefore, plainly emanated from Western India, and indicate the middle portion of the Narbadā and Tapti valleys as their place of origin. It remains to consider the Devī-māhātmya, and the following considerations point to the same place of origin, especially to Mandhātā.

The Devī-māhātmya must have originated in some place dedicated to the goddess in her terrible form. The poem has now become a text-book of the worshippers of Kālī throughout Northern India and in Bengal, especially at the great Durgā-pūjā festival, but it did not originate in Bengal. The goddess whom the poem glorifies is a goddess formed by the union of the vigours or energies (*tejas*, not *sakti*) of all the gods (p. 473), and she is called Mahā-māyā, Candikā, Ambikā, Bhadrā-kālī and Mahā-kālī (pp. 469, 476, &c. and 521). Though identified with S'ri once (p. 484), yet she is generally identified in the hymns with S'iva's consort as Durgā, Gaurī, S'iva-dūtī and Mahā-kālī (pp. 484-5, 494-6, and 521). The goddess Kālī, however, who is also called Cāmundā (p. 500), is made a separate goddess who issued from Candikā's forehead (p. 499); and Candikā gave her the name Cāmundā, because (as it is expressed in a bon mot) she had killed two great demons Canda and Munda (p. 500). Whether this derivation has any imaginary truth or not must be very doubtful, because fanciful derivations are common in this

Purána and elsewhere. The S'aktis of the gods are made separate emanations from the gods, and are called the Mothers, *mátr-gana* (pp. 502, 504). The poem is therefore a glorification of Durgá in her terrible aspect, with Kálí as an emanation from her.

One would therefore look among the strongholds of Siva worship for the birth-place of this poem. Now it is remarkable that of the great linga shrines (which are reckoned to be twelve), no less than six are situated in or near the very region of Western India where the Purána originated; viz, Omkára at Mandhátá, Mahákála at Ujjain, Tryambak at Nasik, Ghrnesvara at Ellora, Náganáth east of Ahmadnagar, and Bhíma-sankar at the sources of the river Bhíma. Mandhátá was doubly distinguished, for another famous linga was Amresvara on the south bank of the river there. At none of them however, except at Omkára, was S'iva or Durgá worshipped with sanguinary rites, as far as I can find.

In the Mahá-bhárata Durgá has the names Mahákálí, Bhadrakálí, Candá and Candí; and she is also called Kálí, no distinction being made (Viráta-p. vi. 195; Bhísma-p. xxiii. 796-7). The name Cámundá does not apparently occur there. Cámundá was worshipped with human sacrifices, for she is mentioned in the fifth Act of the Málátí-mádhava, where her temple is introduced and her votaries tried to offer a human sacrifice at the city Padmávatí. Padmávatí was a name of Ujjain; but some scholars would identify it with Narwar which is on the R. Sindh, though that town seems to be too distant to suit the description at the beginning of the ninth Act. Whether Padmávatí was Ujjain or not, there can be no doubt from that description that it was situated in the region north of the Vindhya between the upper portions of the rivers Chambal and Parbati, that is, in the region immediately north of Mandhátá.

The only local allusion in the poem is that the goddess is Mahákálí at Mahákála (p. 521), which is a shrine of S'iva at Ujjain; and it is possible the poem may have been composed to proclaim the máhátmya or glory of that place. But this is hardly probable, because the allusion is very brief, and the worship there was not apparently of the kind to originate this poem. Moreover, if Padmávatí was Ujjain, the Málátí-mádhava distinguishes between the temple of Cámundá and the shrine of Mahákála, for the temple is described as being adjacent to a field which was used as a burning-ground for corpses and which must have lain outside the city; and if Padmávatí was some other town, the allusion here to Mahákála has no connexion with Cámundá or Candiká at Padmávatí. It is hardly probable that, if this poem originated at

Ujjain, the goddess at the shrine of Mahákála would have been referred to in this manner. Hence this passage more probably conveys only a commendatory allusion; and it seems more natural and appropriate to connect the poem with Mandhata, where this phase of sanguinary worship was particularly strong.

The worship of Cámundá points to the same conclusion. Human sacrifices had long been abolished in the civilized countries of India, and the offering of such sacrifices at Padmávatí could hardly have been a survival but must have been introduced from elsewhere. Such a practice would naturally be clandestine. Human sacrifices were offered in those times only among the rude tribes of Central India, among whom such sacrifices survived till the last century; hence it may be inferred that such offerings to Cámundá at Padmávatí must have been introduced from places which bordered on those tribes and were affected by their rites. The middle portion of the Narbada valley was eminently such a place. Pointing in the same direction is the statement in the Mahá-bhárata that Durgá had her eternal abode on the Vindhya and was fond of intoxicating liquor, flesh and cattle (Viráta-p. vi. 195). It seems reasonable then to conclude that the Deví-máhátmya is earlier than the Málati-mádhava; and if so, the name Cámundá and the form Candiká occur apparently the first time in this poem.

Mandhata was a famous ancient tirtha and appears to have fallen into neglect and been almost deserted in the 11th and 12th centuries A.D., but its glory was revived. About the year 1165 "a Gosáin, named Daryáo Náth, was the only worshipper of Omkár on the island, which pilgrims could not visit for fear of a terrible god called Kál Bhairava and his consort Kálí Deví, who fed on human flesh. At last Daryáo Náth by his austerities shut up Kálí Deví in a cave, the mouth of which may yet be seen, appeasing her by erecting an image outside to receive worship; while he arranged that Kál Bhairava should, in future, receive human sacrifices at regular intervals. From that time devotees have dashed themselves over the Birkhala cliffs at the eastern end of the island on to the rocks by the river brink, where the terrible god resided; till in 1824 the British officer in charge of Nimár witnessed the last such offering to Kál Bhairava." (Hunter, Impl. Gaz., "Mandhata"). There does not appear to be any information, what kind of worship was offered there before the 11th century, yet the facts suggest strongly that such sanguinary rites were not a new ordinance but had prevailed there before.

Both S'iva and his consort in their most terrible forms were thus worshipped at Mandhata, which was almost exclusively

devoted to their service; and it is easy to understand how such a sanguinary form of religion could take shape here. This region of the Narbadá valley was specially connected with demon legends, such as the demon stronghold of Tripura and the demon Mahisa, after which the towns Tewar and Mahesar are said to be named. It also bordered on the Nága country. Mandhátá, with such associations, would be the most probable birth-place of this poem, and the brief allusion to Mahákála would then be only a collateral one; yet, even if the poem was composed at Ujjain, the conclusion would still remain good that the poem originated in this region of Western India.

Date of the Purána.

The question of the date of the Purána is more difficult, since all questions of chronology in Sanskrit writings are most uncertain. One definite and important date may be first noticed. Mahámahopádhyáya Haraprasád S'ástri found a copy of the Deví-máhátmya in old Newari characters in the Royal Library in Nepal, and it is dated 998 A.D. (See his Catalogue). It may be safely inferred therefrom, that this poem must have been composed before the beginning of the 10th century at the latest. The Deví-máhátmya cannot therefore be later than the 9th century and may be considerably earlier. Since it is the latest part of the Purána, the other parts must have been composed earlier, and the question for consideration is, how much earlier?

Prof. Wilson in his preface to his Translation of the Visnu Purána pointed out that this Purána is later than the Mahábhárata but anterior to the Brahma, Padma, Náradiya and Bhágavata Puránas, and conjectured that it may be placed in the ninth or tenth century A.D. This, as already noticed, is too recent, moreover it has been discovered since that his estimates of the composition of the several Puránas under-reckon their age, and that the periods assigned by him should be moved some centuries earlier. For instance, he conjectured the collective writings known as the Skanda Purána to be modern and "the greater part of the contents of the Kási Khanda anterior to the first attack upon Benares by Mahmud of Ghizni" (Preface, p. lxxii) - which must mean that the Kási Khanda is earlier than the 11th century A.D. But Mahámahopádhyáya Haraprasád S'ástri found in the Royal Library in Nepal a copy of the "Skanda Purána" written in the later Gupta characters of the 6th or 7th century A.D. From that it is obvious that the composition of the Skanda Purána must have taken place four or five centuries earlier than Prof. Wilson's estimate. Hence it is possible that a corresponding modification of his estimate regarding the Márkandeya Purána

should be made, and that would place it about the 4th century A.D.

Further evidence is obtained from Jain writings that the Puránas are much earlier than Prof. Wilson estimated. Thus the Padma Purána of the Jains, which was written by Ravisena in imitation of the Hindu Padma Purána, contains, I understand, a couplet showing that it was composed in the year 678 A.D.; and that Purána mentions all the Puránas. All are mentioned again in the Jain Ádl Purána of Jinasena who lived about a century later. This evidence would demonstrate that all the Hindu Puránas had been composed before the end of the sixth and probably by the end of the fifth century A.D.; though of course it leaves room open for subsequent additions and interpolations in them.

A common method of estimating the age of a Sanskrit composition is to consider the religious and philosophical ideas embodied in it; yet to discuss questions of chronology on the basis of such ideas seems to be more interesting than convincing. Such ideas have passed along a course of development in India, but it is doubtful how far general inferences therefrom can be safely applied to fix the date of a particular work. Where such ideas are founded on sacred compositions, which are the subject of reverent study, there must be flows, eddies and intervals of stagnation, and even rapids and back currents, in the stream of such ideas. Their course may be compared with similar speculations, not in a single European country, but in the whole of Europe, for India has always comprised many countries; and the history of Europe during the last four hundred years shews, whether it would be easy to determine the date of a writing on such subjects in Latin solely from its contents, for the progress of thought in the different countries has been neither simultaneous nor uniform. Similarly in India, there can be no doubt that, while religion and philosophy have had their general course of development, the course has been very unequal in the different countries, so that it would not be unreasonable to suspect that at the same time one country was advancing, another was stationary, and a third was even degenerating under political adversity. The development of religion and philosophy in India then is not so clear that one can do more than venture to conjecture upon such grounds, at what period or periods this Purána, which was written in Western India, was composed. And, as already mentioned, it has so little of a sectarian spirit or of special doctrines that the basis for conjecture is meagre. Subject to this caution the following features may be noticed.

Among the deities, Indra and Brahmá are mentioned oftenest;

next stand Visnu and S'iva; then the Sun and Agni; and lastly Dharma and others. Indra is mentioned most often in the first and fifth parts, and Brahmá in the third and fifth parts; while Visnu and S'iva do not show any particular preponderance. If the Deví-máhátmya is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice, first, briefly in cantos 77 and 78, and afterwards with fullness in cantos 102-110. To this may be added the cognate worship of Agni in cantos 99 and 100. Such marked reverence for Agni and the Sun would be natural in such a place as Máhismatí, which (as already mentioned) was specially sacred to Agni before the worship of S'iva obtained supremacy there. Kámarúpa, the modern Gauháti in Assam, is mentioned as specially appropriate for the worship of the Sun (p. 581), and why it should have been so characterized seems unintelligible unless it was Considered to be an udaya-giri.

The prominent notice of the great Vedic god Indra, and of Brahmá the earliest of the post-Vedic gods, would indicate a fairly high antiquity for the Purána, especially for the second Section, which boldly claims to have issued from Brahmá's mouth equally with the Vedas (p. 219) and thus to stand almost on an equality with them - an honour which none of the other Puránas ventures to arrogate for itself. Such an antiquity would also explain the high position assigned to the Sun and Agni, who are also among the chief Vedic gods; yet the special praise offered to the Sun may, as Dr. Banerjea hinted, be perhaps attributable in part to Persian influences.

The first Section of the Purána is certainly later than the Mahábhárata, for the four questions that Jaimini propounds to the Birds arose expressly out of that work. These questions are, first, a religious enigma, Why did Vásudeva (Visnu) though devoid of qualities assume human shape with its qualities of goodness, passion and ignorance? secondly, a social perplexity, Why was Draupadí the common wife of the five Pándava brothers? thirdly, a moral incongruity, Why did Baladeva expiate the sin of brahmanicide by pilgrimage? and fourthly, a violation of natural justice, Why did Draupadí's five sons all perish in their youth? The obtrusion of these questions implies that the Mahá-bhárata was firmly established as an unimpeachable authority, so that difficulties involved in it could not be disputed and must admit of reconciliation with the laws of Righteousness.

The explanations offered by the Birds appear to be these. Vásudeva (Visnu) existed in quadruple form; the first form was devoid of qualities, but each of the others was characterized by one of the three qualities, so that in his assuming human and other shapes with all the qualities no

violation occurred to his nature. The second question is solved by the assertion, that because of Indra's transgressions five portions of his essence became incarnate in the Pándavas, and his wife became incarnate as Draupadí, so that she was still the wife of only one person. The third question seems to turn on the ideas, that brahmanicide was a heinous sin expiable by death and that pilgrimage was a pious undertaking; how therefore could such a sin be expiated by such action? The answer seems to be that the sin was unintentional, being due to overpowering sensual influences, and did not call for the full rigour of punishment, while the real penance consisted in confession. The fourth question is solved by a story of transmigration; Draupadí's sons were five Visve Devás who were cursed by Visvámitra to assume human form for a brief period.

The first two questions and answers call for some notice and throw some light on the age of the first Section of the Purána.

With regard to the first question, Dr. Banerjea has remarked in his Introduction that the description of Vásudeva belongs to the school Nárada-pancarátra, to which Sankarácárya has given an elaborate reply in his commentary on the Brahma Sutas; while no trace of this doctrine is to be found in the second Section of the Purána. As Sankara lived in the 8th century A.D., that school existed before him. The first part of this Purána was, therefore, probably prior to his time; yet it may possibly have been later. This comparison then yields nothing definite.

The second answer presents some remarkable peculiarities when compared with the Mahá-bhárata. That work gives two explanations about Draupadí's wifehood, first, why she was destined to have five husbands, and secondly, why the five Pándavas became her husbands.

The first explanation is given twice in the Ádi-parvan, viz., in clxix. 6426-34 and in cxvii. 7319-28. She had been a rsi's daughter and unmarried; in order to obtain a husband she propitiated S'iva with austerities, and he offered her a boon. She begged for a husband, and in her eagerness made the request five times, hence he promised her five husbands, and in spite of her objection adhered to his word and promised them to her in another life. Hence she was born as Drupada's daughter. In the latter of these two passages and in line 7310 she is made an incarnation of Laksmí.

The second explanation is given in Ádi-parvan cxvii. 7275-7310. Indra went to S'iva on Mount Himavat and accosted him rudely, but S'iva awed him and pointed to a cave in the mountain wherein were four prior Indras. Siva said that Indra

and those four prior Indras should be born in human shape in order to reduce the over-population of the world, and that Laksmí should be born and be their common wife. Accordingly Indra was born as Arjuna and the prior Indras as the other Pándavas, and Laksmí was born as Draupadí.

Now these stories in the Mahá-bhárata itself furnished some explanation, and why Jaimini should have felt any perplexity, if he had these explanations before him, is at first sight strange. This suggests a doubt whether they were then in the Mahá-bhárata, or whether they were inserted there afterwards to meet this very question. On the other hand, it may be noted that these explanations did not really solve the difficulty, for the five Indras who became the Pándavas were not the same deity, and thus Draupadí's husbands were still separate persons. On this point, therefore, the difficulty remained, and the answer given by the Birds removes it (though at variance with the Mahá-bhárata) by declaring that the Pándavas were all incarnations of portions of the same deity, Indra, and were thus really only one person. The Mahá-bhárata, however, presented a further difficulty, for why should Laksmí have become incarnate to be the wife of incarnations of Indra? The Birds alter this by declaring (again at Variance with the Mahá-bhárata) that it was Indra's own wife who became incarnate as Draupadí. Both these contradictions are left unnoticed; yet it is said very truly that there was very great perplexity about this matter (p. 19).

This incongruity of Laksmí's becoming incarnate to be wife to incarnations of other deities suggests a further speculation. In the Mahá-bhárata as it now stands, Krsna is an incarnation of Visnu, and it was proper that Laksmí should become incarnate to be his queen. Nevertheless that work states that she became the wife of five persons all distinct from Visnu. May it be surmised that these explanations in the Mahábhárata were fashioned before Krsna had been deified, and before it was perceived that they could have any bearing on his story? If so, it is quite intelligible that it was deemed necessary, after Krsna was deified, to remove the incongruity by asserting that Draupadí was an incarnation, not of Laksmí, but of Indráni. This view, that the revised explanations here given regarding Draupadí and the Pándavas were necessitated by the deification of Krsna, seems not improbable. If so, the revision and the name Vásudeva, by which Visnu is specially addressed in the first part, would indicate that the first part was composed, when the Krsna legend had become so well established that it was needful to bring other stories into harmony with it.

The Purána contains little reference to the political condition

of India; yet it may be pointed out that all the stories narrated in the first Section relate to Madhya-desa, the Himálayas and Western India, while no mention occurs of Southern, Eastern or North-Western India. In the second Section, few illustrative stories occur apart from the main discourse on the Manus and the royal genealogies. Only one dynasty is treated of, that in which the chief princes were Vatsapri, Khanitra, Karandhama, Aviksit and Marutta. These were famous kings, especially Marutta who was a universal monarch. I have not been able to find anything which indicates where their kingdom was, yet it must have been somewhere in the Middle-land or North-West, because of Marutta's relations with Vṛhaspati and Samvartta (M. Bh., Asvam -p. iii-vi); the Middle-land here comprising the country as far east as Mithilá and Magadha. In the second Section the only allusions to other parts of India are one to the river Vitastá in the Panjab (p. 438), one to an unknown town in South India (p. 412), and several to Kámarúpa, the modern Gauháti in Assam; but the author's knowledge of Eastern India was so hazy that he treats Kámarúpa as being easy of access from the Middle-land (p. 581). Is it reasonable to draw any inference from the mental horizon here disclosed? It agrees with the state of India in the third century A.D.

The geographical cantos 57 and 58 are no doubt special compilations and may to a certain degree stand apart. They appear to aim at being comprehensive, and to enumerate all the countries, races and tribes till then known, whether ancient or mediaeval. This comprehensive character rather prevents the drawing of any large definite conclusions from them, yet two points may be noticed.

The Hunas are placed among the peoples in the north in canto 58, though the context is not very precise. The Huns in their migrations from the confines of China appear to have arrived to the north of India about the beginning of the third century A.D., and one branch, the White Huns, established a kingdom afterwards in the Oxus valley. India had no actual experience of them until their first invasion, which was made through the north-western passes in the middle of the fifth century (Mr. V. Smith's *Early History of India*, pp. 272, 273). The allusion to the Huns therefore, with the position assigned to them in the north, in canto 58, is plainly earlier than their invasion, and is what a writer in the third century or the early part of the fourth century would have made.

In these two cantos Prágjyotisa is placed in the east, and no mention is made of Kámarúpa. Prágjyotisa was the ancient kingdom that comprised nearly all the north and east of Bengal (p. 328); later on it dwindled and seems to have lingered and perished in the east of Bengal; and after that

Kámarúpa came into prominence in its stead. In the Mahábhárata and Rámáyana Prágjyotisa alone is named; Kámarúpa is never, I believe, mentioned there, and it occurs in later writings only. In the Second Section however Kámarúpa is mentioned, and no allusion is made to Prágjyotisa. This difference tells in favour of the antiquity of these cantos.

With regard to the Deví-máhátmya, if the comparison made above between it and the Málati-mádhava is reasonable, it would follow that, since Bhavabhúti who wrote that play lived about the end of the seventh century A.D., this poem must be anterior. It would represent the incorporation of barbarous practices borrowed from the rude tribes of Central India into brahmanic doctrines, and might be assigned to the sixth or perhaps the fifth century.

From all these considerations it seems fair to draw the following conclusions. The Deví-máhátmya, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. The third and fifth parts, which constituted the original Purána, were very probably in existence in the third century, and perhaps even earlier; and the first and second parts were composed between those two periods.

Other matters of interest.

Certain other matters may be mentioned, which are of great interest in the Purána.

In the first part Jaimini, though a disciple of Vyása and a famous rsi (Mahá-bh., Sánti-p. cccli. 13647), is yet made, when perplexed by four difficult questions in Vyása's own work, the Mahá-bhárata, to seek instruction, not from Vyása but from Márkandeya; and this raises a presumption that there was an intention to make Márkandeya equal with, if not superior to, Vyása. Further, Márkandeya does not himself explain the questions but, declining with a transparent excuse, refers Jaimini to the Birds. The Birds, though said no doubt to be brahmans undergoing a transmigration, were inferior in education and fame to Jaimini, yet they were deemed fully capable of authoritatively answering the questions that puzzled him. It seems hard to avoid suspecting again in this construction of the story, that there was an intention to exalt the instruction given by the munis of the Vindhya to equality with, if not superiority over, that given in Madhya-desa. It may be mentioned that according to certain legends Vaisampáyana's pupils were transformed into partridges (tittiri) in order to pick up the Black Yajus verses disgorged by one of their companions; but it does not seem reasonable to

ascribe the introduction of these Birds as *dramatis personae* in this Purána to any imitation of those legends, because the nature of the stories is wholly different. The use of the Birds seems rather to be the application of a class of ideas common in the animal-tales of folk-lore to religious teaching, and to be similar to the machinery employed by Bána in his story of Kádambari.

In the second part it is worthy of note that indulgence in spirituous liquor and in sensual enjoyments is viewed with little or no disapprobation in the story of Dattátreya; and meat and strong drink are mentioned as most acceptable offerings in the worship of Dattátreya (p. 106), as an incarnation of Visnu (p. 99). Meat of various kinds, including even hog's flesh, is declared to be most gratifying to the pitrs. Such food was not unknown in ancient times, for it is said that during a severe famine king Trisánku supported Visvámitra's wife with the flesh of deer, wild pigs and buffaloes (Hari-V., 724-731).

A most extraordinary passage may be noticed in conclusion. It is related of king Dama that, after taking vengeance on prince Vapusmat, "with Vapusmat's flesh he offered the cakes to his [murdered] father, he feasted the bráhmans who were sprung from families of Ráksasas" (p. 683 with 679). Brahmans at times lost their caste and became degraded, but here the position is reversed and certain descendants of Ráksasas were reckoned as brahmans. Such cannibalism is, I believe, unparalleled in Sanskrit, and it is almost incredible that there should have been brahmans of any kind whatever who would have participated in it. Eating human flesh was not unknown in ancient times (p. 427), yet a story is told in the Mahá-bhárata where Ráksasas and even flesh-eating Dasyus disdained the flesh of a true though degraded brahman (S'ánti-p. clxxii. 6420-29). This story of king Dama would seem to imply that it is of real antiquity, and that the account of the dynasty in which he occurred, and which is the only dynasty described, must be a purána in the full meaning of the term.

CONTENTS

(Note: here the original book contains all the texts in italics with which every canto begins and these are omitted here. The same applies to [ADDITIONS AND CORRECTIONS](#), which follow, but these are put at the end of the book.)

THE MÁRKANDEYA PURÁNA.

THE MÁRKANDEYA PURÁNA.

OM! REVERENCE TO THE ADORABLE VISHNU!

May Vishnu's lotus-feet, which power have
To dissipate the woes wrought by the fear
Of existence, and which are lauded high
By ascetics, assiduous, whose minds
From all things else are rapt - may those same feet,
Whose steps the earth, the sky, and heaven o'erpassed,
To sight appearing, purify your souls!

May He protect you, who is skilled to save
In every kind of sin impure; whose form
Within the bosom of the sea of milk
Upon the hooded snake reclines; and at
Whose touch the sea grows mountainous, its spray
Up-tossing from its waters by his breath Disturbed, and into
seeming dancing breaks!

CANTO I.

The Curse on Vapu.

*Jaimini applies to Márkandeya for instruction regarding
certain difficulties in the Mahábhárata - Márkandeya
refers him to four learned Birds, the sons of Drona, and
narrates their history - Their mother Vapu, and Apsaras,
was condemned by the Muni Durvásas to become a bird
for tempting him.*

Having adored Náráyana, and Nara the best of men, the

goddess Sarasvatí, and then Vyása, let him utter the verse of Victory!

1 The illustrious Jaimini, the disciple of Vyása, interrogated the great Muni Márkandeya, who was engaged in the performance of austerities and the study of the Veda.

2 "Sir! the high-soiled Vyása related the story of the Mahábhárata, which is replete with splendid spotless collections

3 of various Sástras, which is characterized by accuracy regarding the different classes, is embellished with beautiful words, and contains complete knowledge of *primá facie* assertions, and

4 established conclusions. As Vishnu is chief among the gods, as the brahman chief among men, and as the crest-jewel chief

5 among all decorations, as the axe is the best among weapons, as the mind best among the organs, so in this world is the

6 Mahábhárata the best among all the Sástras. Here are described both Wealth and Virtue, Love, and Final emancipation from transmigration; these have both reciprocal and peculiar

7 consequences. It is the best Dharma-sástra, it is the most eminent Artha-sástra; it too is the foremost Káma-sástra, as

8 well as the noblest Moksha-sástra. It has been declared, Sir, by Veda-Vyása the wise, to be the authority for the sacred and maxims of the laws of the four periods of a brahman's

9 life. For this Mahá-sástra has been so constructed, dear Sir, by Vyása the noble in deeds, that although beset with

10 difficulties it is not overthrown by them. The earth has been freed from the dust of passion by the stream of Vyása's words, which has descended from the mountain of the Veda, and has swept away the trees of bad reasoning. Therefore

11 have I come to thee, Sir, being desirous to know truly the story of Vyása, in which melodious sounds are the geese, the

12 noble story is the splendid lotus, the words are the expanse of water, and the Vedas are the great lake - this precious

13 and long story of the Mahábhárata. Why was Janárdana Vásudeva, who is the cause of the creation preservation and destruction of the world, although devoid of qualities, endued

14 with humanity? And why was Drupada's daughter Krishná the common wife of the five sons of Pándu? for on this point

15 we feel great perplexity. Why did the mighty Baladeva

Haláyudha expiate his brahmanicide by engaging in a

16 pilgrimage? And how was it that the unmarried heroic high-souled sons of Draupadi, whose protector was Pándu, were slain, as

17 if they had no protector? Deign to recount all this to me here at length; for sages like thee are ever the instructors of the ignorant."

18 Having thus heard his speech, the great Muni Márkandeya, devoid of the eighteen defects, began to speak.

Márkandeya spoke:

19 "The time for my engaging in religious rites has now arrived, most virtuous Muni! and this is not esteemed the season

20 for a long discourse. But I will now tell thee, O Jaimini, of those birds who will speak to thee and so resolve thy

21 doubts. They are Pingáksha and Vibodha, Supatra, and Sumukha, the sons of Drona, the noblest of birds, versed in the principles of philosophy, and meditators on the S'ástras.

22 Their mind is unclouded in the knowledge of the meaning of the Veda and Sástras. They dwell in a cave of the Vindhya mountains, visit and question them."

23 Then, thus addressed by the wise Márkandeya, replied the Muni pre-eminent, his eyes wide open with astonishment.

Jaimini spoke:

24 "Very wonderful is this, O brahman! that those birds have gained knowledge most difficult to be acquired, as if birds

25 possessed human speech. If their birth is of the brute creation, whence have they the knowledge? And how is it that those

26 winged ones are called the children of Drona? And who was this famous Drona, who had those four sons. Do those virtuous high-souled birds possess the knowledge of righteousness?"

Márkandeya spoke:

27 "Listen attentively to what happened of yore in Nandana at the meeting of Indra and the Apsarases and Nárada.

28 Nárada saw Indra the king of the gods in Nandana, surrounded by a band of those wanton maidens, with eyes fastened

29 on their faces. S'ac'i's lord, immediately he was seen by that best of Rishis, rose up, and respectfully gave him his own

30 seat. Those heavenly maidens, on seeing him, the slayer of Bala and Vritra, rise up, prostrated themselves before the

31 Devarshi and stood reverently bending. He then, worshipped by them, duly greeted Indra, when he had seated himself, and conversed pleasantly with him.

32 "Then in the course of their talk, Indra said to the great Muni - 'Declare, which of these dancers pleases thee most. Is

33 it Rambhá, or Karkasá, or Urvasí, Tilottamá, Grhritác'í, or

34 Menaká? or whichever delights thee.' Nárada, best of dvijas, hearing this speech of Indra, pondered and then addressed

35 the reverently bending Apsarases: - 'She, of you all here present, who thinks herself pre-eminent in beauty, nobility

36 and good qualities, let her dance before me. There is indeed no success in dancing for one who is destitute of good qualities and beauty. Good dancing implies graceful comportment: other dancing is vexation.'

Márkandeya spoke:

37 "And immediately on that speech, each one of those bowing ones thus exclaimed - 'I excel in good qualities; not you, nor

38 you!' The lord Indra seeing their agitation said, 'Let the Muni be asked, he will say which of you excels in good qualities.'

39 What Nárada, sought by those followers of Indra's will,

40 then said, hear that from me, O Jaimini!' She among you

who by her power perturbs the most noble Muni Durvásas, who is performing austerities, dwelling on the mountain, her among you I deem pre-eminent in good qualities.'

Márkandeya spoke:

41 "Having heard that his sentence, they all exclaimed, with trembling necks, 'this is impossible for us!'"

42 "Among them an Apsaras named Vapu, confident of perturbing the Muni, replied, 'I will follow where the Muni dwells;

43 now will I make that tamer of his body, who has yoked the horses of his organs, but a poor charioteer whose reins

44 drop before the weapons of love. Whether it be Brahmá, or Janárdana or the purple S'iva, his heart will I now pierce with the arrow of love.'

45 "Having thus spoken Vapu departed then to the Snowy mountain to the Muni's hermitage, where the beasts of prey

46 were quelled by the might of his austerities. Stopping at the distance of a call from where the great Muni is seated,

47 the lovely Apsaras sang the cuckoo's melody. Hearing the strains of her song, the Muni astonished in mind went

48 to where sits that beauteous-faced maiden. On seeing her, beautiful in every limb, the Muni, summoning his resolution, was filled with anger and resentment, knowing

49 that she had come to perturb him. Then the great Rishi, the performer of mighty austerities, pronounced this sentence.

50 'Since thou hast come here, O maiden! intoxicated with pride, to cause me pain

51 by obstructing my austerities, which are accomplished with difficulty, O Apsaras, therefore shalt thou, polluted by my wrath, be born in the foolish race of birds

52 for the space of sixteen years, losing thine own form, and taking the form of a bird; and four sons shall be born to

53 thee, O vilest of Apsarases; and without having gained affection among them, absolved from guilt by dying in the field of battle, thou shalt regain thy dwelling in the sky. Never make any reply.'

54 The Bráhmaṇ, red-eyed with anger, having pronounced this grievous sentence on that proud maiden, whose tinkling bracelets were trembling, abandoned the earth, whose waves were very tremulous, and departed to the heavenly Ganges whose stream consists of a multitude of renowned qualities."

CANTO II.

The Birth of the Sparrows.

The story of the Birds continued - Kandhara, king of the birds killed a Rákhasa Vidyud-rúpa for killing his brother, and, marrying the Rákhasa's wife, had a daughter by her named Tárkshí who was the Apsaras Vapu - She married Drona - When pregnant by him she was killed at the battle of the Kauravas and Pándavas, and there laid four eggs from which the four Birds were born - The Birds were nourished by the Muni S'amika.

Márkandeya spoke:

1 The king of the birds, Garuda by name, was the son of
 2 Arishtanemi: Garuda's son was renowned as Sampáti: and his son was Supársva, heroic, mighty as Váyu: Supársva's son
 3 was Kunti; Kunti's son was Pralolupa. And he had two sons Kanka and Kandhara.
 4 On the top of Kailása, Kanka saw the Rákshasa famed as Vidyud-rúpa, whose eyes were like a lotus leaf, a follower
 5 of Kuvera, who was busied in a banquet, clad with strings of bright garlands, sitting in company with his wife on a
 6 beautiful clean rocky seat. Then the Rákshasa, immediately he was seen by Kanka, filled with anger, said, "Wherefore hast
 7 thou come hither, O vilest of the egg-born? Why hast thou approached me when I am in company with my wife? Such is not the rule of the wise in matters that must be accomplished in secret."

Kanka spoke:

8 "This mountain is common both to you and me and to other creatures also; what special ownership then canst thou Sir have here?"

Márkandeya spoke:

9 The Rákshasa with his sword slew Kanka, while he was

thus, speaking, who fell defiled with the streaming blood, quivering and senseless.

10 Having heard that Kanka was slain, Kandhara the king of the birds, bewildered with anger, resolved speedily to slay

11 Vidyud-rúpa. Having gone to the mountain-top, where Kanka lay slain, the king of the birds, his eyes swollen with anger and resentment, and sighing like the king of the Nágas

12 performed the Sankalana for his elder brother. "Where sits the slayer of his brother, there he went, rocking the lofty

13 mountains with the mighty wind from his wings. He, with blood-red eyes, overtopping the mountains, and forcibly hurling down masses of clouds with his wings, used to destroy

14 his enemies suddenly. There he saw that demon, whose thoughts were intent on drinking, whose face and eyes were of a copperish colour, and who was seated on a golden couch,

15 whose crest was covered with strings of garlands, who was adorned with yellow sandal, whose face was very horrible with teeth that resembled the inside of the Ketakí leaf.

16 And he saw, seated on the Rákshasa's left thigh his long-eyed wife, named Madaniká, whose voice was soft as the cuckoo's.

17 Then Kandhara, whose mind was filled with wrath, addressed that inmate of the cave, "O thou of utterly evil soul! come

18 forth and fight with me. Since thou hast murdered my trustful elder brother, therefore I will bring thee, while engrossed

19 in drunkenness, down to Yama's abode. To-day, slain by me, shalt thou go to all those hells that are the abodes of the murderers of those who trust in them, and of the murderers of women and children."

Márkandeya spoke:

20 Addressed even thus by the king of the birds in his wife's presence, the Rákshasa, filled with anger, then answered the

21 bird. "If thy brother has been slain, then have I displayed my valour; thee, too, to-day, will I slay with this sword, O

22 bird. Stay a moment, thou shalt not move here alive, O vilest of birds."

Thus he spoke and seized his bright sword that resembled

23 a mass of collyrium. Then took place a marvellous battle
between the king of the birds and Kuvera's warrior, such

24 as between Garuda and Indra. Then the Rákshasa, in anger
swiftly hurling his sword, black as charcoal, flung it against

25 the king of the birds. And then the king of the birds,
slightly springing up from the ground, seized it with his beak,
as

26 Garuda seizes a serpent; and the egg-born one broke it with
his beak and talons, and shook it. Thereupon, the sword

27 being broken, they began to fight with their arms. Then the
Rákshasa, being attacked in the breast by the king of the birds,
was speedily deprived of arms, feet, hands and head.

28 When he was killed, his wife besought protection of the

29 bird: somewhat fearful, she said, "I am thy wife." That
noblest of birds, taking her, returned to his abode, having
obtained a recompense for his brother by the slaughter of

30 Vidyud-rúpa. And she, the daughter of Menaká, with
beautiful eyebrows, capable of assuming forms at pleasure, on
reaching the house of Kandhara, took a form resembling
Garuda's.

31 Of her, he then begat a daughter named Tárkshí, (namely
Vapu the loveliest of the Apsarases, who was consumed by the
fire of the Muni's curse). Then the bird gave her the name
Tárkshí.

32 And Mandapála had four sons of boundless intellect,
Jaritári

33 the eldest and Drona the youngest, best of dvijas. The
youngest of them, righteous in soul, thoroughly read in the
Vedas and Vedángas, married her the beauteous Tárkshí,

34 with the consent of Kandhara. And after a while Tárkshí
conceived; when she had gone seven fortnights in her

35 pregnancy, she went to Kurukshetra. The very terrible
battle between the Kurus and Pándavas was then being fought,
and, in consequence of her action being predestined, she
entered into

36 the battle. There, then, she beheld the contest between
Bhagadatta and Arjuna. The sky was thick filled with arrows,

37 as if with locusts. Discharged from the bow of Arjuna an
arrow, black as a serpent, fell with great force and pierced

38 the skin of her belly. Her belly being pierced, four moon-
like eggs fell on the ground as if on a heap, of cotton, from the

39 fact that their allotted period of life was not ended. At the

same time that they fell, fell the great bell, the cord of which was cut by an arrow, from the noble elephant Supratika.

40 It reached the ground evenly all around, cutting into the surface of the ground, and covering the eggs of the bird which lay upon flesh.

41 And after king Bhagadatta, ruler of men, was slain, the fight between the armies of the Kurus and Pándavas went on

42 many days. At the end of the battle, when Dharma's son Yudhishtira approached the son of Sántanu to hear the high-souled

43 Bhíshma proclaiming the entire laws, a sage named S'amika came to the spot where, O best of dvijas, lay the eggs

44 within the bell. There he heard the voice of the little birds chirping, whose voices were inarticulate on account of their

45 infancy, although they had transcendant knowledge. Then the Rishi, accompanied by his disciples, lifted up the bell and saw with surprise the young motherless and fatherless birds.

46 The venerable Muni S'amika, having so seen them on the ground there, filled with astonishment, addressed his attendant, dvijas.

47 "Well was it said by the chief of the dvijas, Usanas himself, the regent of the planet Venus, when he saw the army of the

48 Daityas intent on fleeing, hard-pressed by the gods. 'Ye must not go, turn ye back; why run ye away, ye feeble ones? Abandoning valour and glory, where have ye gone?

49 Ye shall not perish. Whether one perishes or whether one fights, one possesses life as long as God originally created, not as

50 long as one's mind desires. Men perish, some in their homes, some in flight; so, too, do they meet their death when

51 eating food and drinking water. So, too, others, when sporting themselves, seated in the chariot of Love, free from sickness, their bodies unpierced by arrows, fall into the power

52 of the King of the departed. Others, when intent on austerities, are led off by the servants of the King of the departed: and others occupied in meditation and study have not gained

53 immortality. Of yore, Indra hurled his thunderbolt against S'ambara, yet that demon, though pierced thereby to the heart,

54 did not perish. By that very thunderbolt, indeed, and by the same Indra, when their time was come, the Dánavas

55 were slain, the Daityas forthwith perished. Perceiving this,

ye should not fear: return ye.' Then those Daityas, abandoning
 56 the fear of death, turned back. This speech of Usanas is
 proved true by these most noble birds, which even in the
 superhuman battle did not meet with destruction.

57 Whence comes the laying of the eggs, O brahmans?
 Whence comes the even fall of the bell? And how comes it
 that the

58 ground is covered with flesh, fat, and blood? Certainly
 these must be some brahmans; they are not ordinary birds. The
 favour of destiny shows great good-fortune in the world."

59 Having spoken thus he looked at them and spoke again,
 "Return, go to the hermitage, taking the young birds with you.

60 Where these egg-born may have no fear of cat, or rat, of

61 hawk or ichneumon, there let the birds be placed. O dvijas,
 what is the use of great care? All creatures are destroyed or
 preserved by their own actions, as have been these young

62 birds. Nevertheless men must exert themselves in all
 matters; he who does a manly act gains commendation from
 us, the good."

63 Thus urged by that illustrious Muni, those young Munis,
 taking those birds, went then to their own hermitage,
 delightful to ascetics, where clusters of bees settled on the
 boughs of

64 the trees. And he, the noblest of dvijas, gathering wild
 roots, flowers, fruits, grasses, such as his mind loved,
 performed

65 the various religious ceremonies ordained by the Veda to all
 the deities, to Vishnu, Rudra, and the Creator, to Indra, Yama,
 and Agni, to Varuna, to Vrihaspati and Kuvera, and also to
 Váyu, to Dhátri and Vidhátri.

CANTO III.

The Visit to the Vindhya Mountain.

The Story of the Birds continued - The Birds, when full-grown, were endowed with speech, and explained that wonder to the Muni Samika - They were the four sons of a Rishi Sukrisha - Indra appeared to the Rishi in the form of an aged bird, and asked for human flesh - The Rishi ordered his four sons to sacrifice themselves - They refused, and he cursed them to be born in the brute creation, but, moved with compassion at their entreaty, bestowed on them perfect knowledge - Hence they were born as birds.

Márkandeya spoke:

1 Thus he, the most virtuous Muni, O princely brahman,
nourished them day by day with food and water, and in safety.

2 After a month they resorted to the sun's chariot-road, being
gazed at by the Munis' sons, whose eyes were tremulous

3 with curiosity. After seeing the earth, with its cities, and with
its ocean and noble rivers, which appeared of the size

4 of a chariot wheel, they returned to the hermitage. The
spirited birds were wearied in their souls with their toil: and
their knowledge was developed there through their energy.

5 They all performed the reverential circumambulation around
the Rishi, who was expounding the truths of the law in
compassion for his disciples, and respectfully saluted his feet

6 and said, "We have been delivered by thee, O Muni! from
dreadful death; thou hast given us shelter, food, and water;

7 thou art our father and spiritual guide. Our mother died,
when we were still in the womb; nor have we been nourished
by a father: thou, by whom we were preserved when young,

8 hast given us life. Thou, of perfect splendour on the earth,
lifting high up the elephant's bell, didst purge away evil

9 from us who were withering like worms. 'How may these
strength-less ones grow? When shall I see them flying in the
sky? When shall I see them alighting on a tree of the

10 earth, settling within the trees? When shall my natural
colour be obliterated by the dust which the wind from their

11 wings raises, as they flit about near me?' Thou, dear Sir,
thus thinking, didst nourish us; now we, those very birds, are
grown up and have become wise, what ought we to do?"

12 Having clearly heard this their perfectly articulated speech,
the Rishi, surrounded by all his disciples, and accompanied

13 by his son S'ringin, being full of eager curiosity, and
covered with horripilation as with a garment, said, "Tell me
truly the

14 cause of your power of speech. Through whose curse did
you incur this wondrous transformation both in form and
speech? Deign here to tell me that."

The birds spoke:

15 "There was of yore a most virtuous Muni named
Vipulasvat.

16 To him were born two sons Sukrisha and Tumburu. We are
the four sons of soul-subdued Sukrisha; to that Rishi we were
ever submissive in reverence, religious practices and faith.

17 As he desired, who was diligent in the performance of
austerities, and who constantly kept his organs under control,

18 we at once produced fuel, flowers and everything else, and
whatever was needed for sustenance.

19 "Now while he and we thus dwelt in the forest, there came
the king of the gods in the appearance of a bird, mighty in
size, with broken wings, stricken with age, with eyes of a

20 copperish colour, down-cast in soul; desirous to prove that
venerable Rishi, who practised truth, purity, and patience, and
who was exceedingly lofty in mind; and for the coming of the
curse upon us.

The bird spoke:

21 O exalted dvija, deign here to save me, who am consumed
with hunger. I seek for food, noble Sir! be thou my

22 incomparable refuge. As I was standing on a summit of the
Vindhya Mountains, I fell, Sir, at an exceedingly swift blast
sent

23 by the wings of a bird. So there I lay on the ground, lost

24 in unconsciousness, without memory, for seven days; with

the eighth day I regained consciousness. Now fully conscious pressed by hunger, I have come for help to thee; I am seeking for food, deprived of all pleasure, and with a mind in

25 pain. Therefore turn, pure-minded sage, thy steadfast mind to my rescue; give me, O Brahmarshi, food suitable to support my life.'

26 "He, thus invoked, answered him, Indra in bird-like shape, 'I will give thee the food thou desirest for the support of thy

27 life.' Thus having spoken, that best of dvijas further asked him, 'What food shall I prepare for thy use?' and he replied, 'My chiefest delight is in human flesh.'

The Rishi spoke:

28 " 'Thy childhood is past; thy youth, too, gone; thou art

29 assuredly in the decline of life, O egg-born. Why art thou most malign-hearted even in old age, thou in whom of all

30 mankind every desire has ceased? What has thy last stage of life to do with human flesh? Assuredly no one is created

31 foremost among evil-beings! Or what need hast thou to address me, being what I am? One should always give when one has promised - such is our professed opinion.'

32 "Having thus spoken to him, the Brahmarshi resolved that it should be so. Calling us quickly and commending us according

33 to our good qualities, the Muni, agitated at heart, addressed a most severe speech to us all, who were respectfully

34 bowing, full of faith, with hands reverently joined. 'Ye noble dvijas, whose minds are improved, are bound by obligations equally with me. A glorious progeny has sprung from you, just

35 as ye, O twice-born, have sprung from me. If a father is deemed by you a guru worthy of reverence and most exalted, perform ye then my promise with cheerful mind.'

36 "Whilst he so spoke we exclaimed respectfully, 'What thou shalt say, consider that in truth as already accomplished.' "

The Rishi spoke:

37 " 'Of me has this bird sought protection oppressed with

hunger and thirst; wherefore let him be straightway satisfied
 38 with your flesh, and let his thirst be quickly assuaged with
 your blood. "Then we, afflicted, our terror visible in our
 trembling,

39 exclaimed, 'Alas, alas!' and said, 'not this deed! How for the
 sake of another's body can a wise man destroy or injure

40 his own body? for a son is even as one's own self. A son
 pays those debts, indeed, that have been declared due to the
 pitris, the gods, and men; a son does not offer up his body.

41 Therefore we will not do this; we have done as has been
 done by men of old. While alive one receives good things,

42 and while alive one does holy acts. When one is dead, the
 body perishes, and there is an end of righteousness, &c. Men
 skilled in holy law have declared that one ought by all means
 to preserve one's self.'

43 "Having heard us speak thus, the Muni, burning as it were
 with anger, again addressed us, scorching us, as it were, with

44 his eyes. 'Since ye will not perform this my plighted word
 for me, therefore, blasted by my curse, ye shall be born among
 the brute creation!'

45 "Having thus addressed us, he next said to that bird, 'When
 I have performed for myself the final sacrifice, and my
 obsequies,

46 according to the S'ástras, do thou unhesitatingly eat me
 here, (O best of dvijas): this my body I here grant thee for

47 food. The brahmanhood of a brahman is deemed such, so
 far indeed as he maintains his truthfulness, O chief of the
 feathered

48 race. Not by sacrifices accompanied with presents, nor by
 any other act, do brahmans acquire such great virtue as by the
 observance of truth.'

49 "Having thus heard the Rishi's speech, Indra, in bird-like
 form, his soul filled with astonishment, then replied to the

50 Muni, 'Applying thyself to deep meditation, O lord of
 brahmans, quit this thy body; for living thing I never eat, O
 lord of brahmans.'

51 "Having heard this his speech, the Muni concentrated
 himself in deep meditation. Perceiving that his fixed
 resolution, Indra,

52 further, resuming his own form said, 'Ho! princely
 brahman, understand with thy understanding what is to be
 understood, O man of understanding! To prove thee have I

thus

53 transgressed, O sinless one! Pardon me then, O pure-minded one: and what wish is there of thine that may be granted? Pleased most highly am I with thee, for maintaining thy true

54 word. Henceforth, knowledge like Indra's shall be revealed to thee, and no obstacle shall withstand thee in austerities and holy law.'

55 "But when Indra after speaking thus had departed, we prostrate on our faces thus implored our father, the renowned

56 Muni, who was filled with anger. 'Dear father, high-minded, deign to pardon us miserable ones who dread death; for life

57 is dear to us. In an aggregate of skin bones and flesh, filled with pus and blood, wherein one should take no delight, therein

58 do we find this delight. Hear too, Sir, how people are beguiled when overcome by those powerful enemies, their faults,

59 love, anger and so forth. Great is the fortress which has Wisdom for its rampart, the bones for its pillars, the skin for

60 its walls and banks, the flesh and blood for its plaster. Nine gates it has; it is capable of great effort; it is enclosed on all sides with sinews; and there the Sentient Soul sits firm as

61 king. He has two rival ministers, the Intelligence and the Understanding; those two strive to destroy each other as

62 foes. Four enemies desire the destruction of that king, Desire,

63 Anger, and Covetousness; and Folly is the other enemy. But when that king closes those gates and stands firm, then he becomes indeed both happily strong and free from alarm;

64 he displays his affections; he is not overcome by his enemies.

65 But when he leaves all the gates open, then the enemy named

66 Passion assails the gates of the eyes, etc. Gaining an entrance by the five gates, he penetrates everywhere and spreads widely: then indeed enter, following on his track, the three other

67 terrible enemies. That very enemy, Passion, having entered there, forms a close union with the Understanding, together

68 with the other gates which are known as the organs. He,

difficult to be approached, having reduced into subjection the organs and the Understanding, and having reduced, into

69 subjection the gates, then destroys the rampart. The Intelligence, seeing the Understanding the dependent of that enemy, perishes forthwith. And there, deprived of his ministers and abandoned

70 by his subjects, the king, his strategical points gained by the enemies, perishes. Even so Passion, Folly, Covetousness and

71 Anger prevail, evil in their nature, wrecking the memory of mankind. From Passion springs Anger; from Anger is born

72 Covetousness; from Covetousness arises Folly; from Folly errors of memory; from loss of memory loss of the intellect; through

73 loss of the intellect man perishes. Shew favour, O thou most virtuous! to us who have thus lost our intellects, who are compliant to Passion and Covetousness, and who covet life.

74 And let not this curse take effect, which thou hast pronounced, Sir! Let us not tread the miserable path of darkness, O best of Munis!"

The Rishi spoke:

75 " 'What I have uttered, will never become false; my voice

76 has not spoken untruth hitherto, O sons! Fate is here supreme, I think. Fie on worthless manhood, whereby I have been thoughtlessly forced to do a deed that ought not to be done!

77 And since I am besought reverently by you, therefore, when endowed with the nature of brutes, ye shall obtain the highest

78 knowledge. And ye, having your paths illuminated by knowledge, with the stains of pain removed, free from doubt, shall through my favour gain the highest perfection.'

79 "Thus, Sir, we were cursed of old by our father through the power of destiny; hence we have descended to a lower grade of

80 created beings for a long time; and we were born on the field of battle; we were nourished by thee: thus have we acquired the nature of birds, O bráhmaṇ. There is no man in this world who is not bound by fate."

Márkandeya spoke:

81 Having heard this their speech, the venerable and eminent
Muni S'amika answered those dvijas who stood near him.

82 "Even before did I make this remark in your presence,
'These are not ordinary birds; these must be some brahmans,
who even in the superhuman battle escaped destruction.' "

83 Then they, permitted by that affectionate high-souled Muni,
went to the Vindhya, the goodliest of mountains, clad with

84 trees and creepers. Hitherto have the righteous birds
remained on that mountain, engaged in austerities and the
study

85 of the Vedas, and resolute in meditation. Thus those Muni's
sons gained the hospitality of the noble Muni, acquired the
shape of birds, and are dwelling on the Vindhya range, in a
cave of the noble mountain, where the water is very sacred,
with their minds subdued.

CANTO IV.

The Incarnation of the Four-formed God.

*Jaimini visits the Birds, and explaining the reason of his
visit, puts them the four questions that perplexed him -
After invoking Vishnu, Brahmá and S'iva, they explain
the first question, why Vishnu, though devoid of
qualities, is endued with humanity.*

Márkandeya spoke:

1 Thus those birds, the sons of Drona, became learned; and
they dwell on the Vindhya mountain: visit them and ask them.

2 Jaimini, having heard this speech of the Rishi Márkandeya,
went to the Vindhya mountain, where dwelt those righteous

3 birds. And when Jaimini reached that mountain, he heard
their voices as they were reading, and having heard

4 filled with surprise, he reflected. 'The bráhmans are reading,
observing the beauties of the various passages, regulating their
breath, without any intermission, distinctly and

5 without faults: wondrous is this, methinks, that Sarasvatí
does not forsake these Muni's sons, although they are born in

6 the brute creation. One's circle of relatives and a friend and

whatever else is desired in one's home - all that forsakes one
 7 and departs; Sarasvatí does not abandon one.' Thinking even
 thus, he entered the mountain cave; and entering saw those
 8 dvijas standing on a ledge of the rock. Looking at them as
 they were reading, their faces free from blemish, he then
 addressed them all, with mingled sorrow and joy.
 9 "Hail to you, O brahmans! Know that I am Jaimini, a
 disciple of Vyása, who am come to you, being eager for
 10 learning. Verily be ye not angry; whereas ye, being cursed
 by your father, who was exceedingly wrathful, have been
 turned
 11 into birds, that was indeed altogether fate. In a family of
 immense wealth some intelligent members, it is said, were
 born; when their wealth was lost, they were well comforted,
 12 O bráhmans, by S'abara. Men after giving to others become
 beggars themselves; and others, after killing men, have been
 killed themselves; and others, after having overthrown men,
 have been themselves overthrown; - those very men, through
 the decay
 13 of austerities. Thus I have very often seen opposites of this
 kind the world is constantly distressed by the destruction of
 14 existence and non-existence. At such thoughts as these in
 your minds, ye should not give way to sorrow: so much is
 invulnerability to sorrow and joy the fruit of knowledge."
 15 Then they all did Jaimini honour, by giving him water for
 his feet, and the arghya offering; and they bowed to him, and
 16 questioned him with deep respect. Then all the birds
 addressed him, the disciple of Vyása, rich in austerities, as he
 sat at ease, resting himself, with his fatigue mitigated by the
 breeze from their wings.

The birds spoke:

17 "To-day has our birth become fruitful, and our lives have
 been well-lived, inasmuch as we see thy lotus-feet which are
 worthy
 18 to be praised by the gods. The blazing fire of our father's
 anger, which continues in our bodies, has been quenched
 today
 19 by the water of the sight of thee, O bráhman. We trust that
 all is well in thy hermitage among the deer and birds, among
 the trees too, and the various kinds of creepers, shrubs,

20 reeds, and grasses. Or perhaps we though respectful have not spoken this fittingly? Whence can evil befall those who
 21 have met with thee? And here, shew us favour, tell us the cause of thy visit; union with thee, as with the gods, is great prosperity; by whom, powerful for our good fortune, hast thou been brought to our view?"

Jaimini spoke:

22 "Let the reason be heard, O bráhmans, why I have come here to the Vindhya mountain's delightful cave, which is sprinkled
 23 with drops of water from the river Narmadá. At first I questioned the great Muni Márkandeya, a scion of Bhrigu's race, since I found difficulties in connexion with the
 24 Mahábhárata. And he, when asked by me, replied, 'Drona's high-souled sons are living on the mighty Vindhya mountain;
 25 they will declare the fall meaning to thee.' And I, impelled by his speech, have come to this great mountain: therefore hear me fully; having heard, deign to give an explanation."

The birds spoke:

26 "The matter being one specially known to us, we will declare it; listen then, free from distrust; why should we not tell
 27 thee that of which our intellects are cognizant? For even in the four Vedas, for in the Dharma-sastras also, and in all the Angas and whatever else is conformable to the Vedas -
 28 in these does our intellect range, O best of bráhmans; but
 29 nevertheless we are not able to give a promise. Therefore declare fearlessly what is doubtful in the Mahábhárata; we will declare it to thee, O thou who art wise in the law; if not there will be bewilderment."

Jaimini spoke:

30 "Hear, O ye pure ones! the matters in connexion with the Mahábhárata, which are doubtful to me here; having heard,
 31 deign to explain them. Why is Janárdana Vásudeva, who is

the support of everything and the cause of all causes,

32 although devoid of qualities, endued with humanity? And why was Drupada's daughter Krishna the common wife of the five sons of Pándu? On this point there is very great perplexity.

33 Why did the mighty Baladeva Haláyudha expiate his

34 brahmanicide by engaging in a pilgrimage? And how was it that the unmarried heroic high-souled sons of Draupadí, whose protector was Pándu, were slain, as if they had no protector?

35 Let all these doubtful points in connexion with the Mahábhárata be explained to me; that I having attained my object, may return to my hermitage in comfort."

The birds spoke:

36 "Having paid adoration to Vishnu, the lord of the gods, the pre-eminent, the universal soul, the immeasurable, the eternal,

37 and the changeless; to him who subsists in four forms, possessed of the three qualities, and devoid of qualities, the most choice,

38 the most venerable, the most excellent, and the immortal; to him than whom there is nothing more minute, than whom there is nothing more immense, by whom - the unborn one, the

39 beginning of the worlds - this universe is permeated, - this universe which, characterized by appearance and disappearance, by visibility and invisibility, has, men say, been created and also been

40 destroyed in the end: and having paid adoration, with profound meditation to Brahmá, the creator, who purifies the three worlds with his mouths as he utters the Ric' and Sáma

41 hymns: also having prostrated ourselves before the lord, conquered by one of whose arrows the bands of the Asuras do

42 not interrupt the sacrifices of the sacrificers: we will declare the whole doctrine of Vyása, who was wonderful in his actions, by whom, in delivering the Mahábhárata, justice and the other virtues were made manifest.

43 "The waters were called Nára by Munis conversant with truth; they were originally his place of movement; hence he

44 is called Náráyana. The adorable god, the lord Náráyana, pervading all things, lives, O brahman, in a quadruple form: he

45 is possessed as well as devoid of attributes. His first form is inscrutable; the wise behold it bright; it is covered with

46 garlands of flame; it is the acme of perfection to devotees; it is both far and it is near; it is to be understood as transcending attributes; when called Vāsudeva, it is seen devoid of egoism;

47 its shape, colour, etc., are not real but imaginary; it is indeed

48 always pure; it is the sole form of pre-eminence. His second form, called S'esha, supports the earth below with its head; it is described as being characterized by the quality of darkness;

49 it belongs to the brute creation. His third form is active, and devoted to the preservation of creatures; it is to be considered as consisting chiefly of the quality of goodness; it is the

50 fashioner of virtue. His fourth form abides in water; it lies on a serpent as its bed; its attribute is passion; and it is always indeed active.

51 "The third form of Vishnu, which is assiduously intent on the preservation of creatures, always maintains righteousness on the

52 earth. It destroys the haughty Asuras, the exterminators of righteousness; it protects the gods, and holy men, who are

53 devoted to the preservation of righteousness. Whensoever, O Jaimini, the wane of righteousness occurs and the rise of

54 iniquity, then it creates itself. Having formerly become existent, as a wild boar it repelled the water with its snout, and

55 lifted out the earth like a lotus with one of its tusches. Having taken the form of the man-lion, it slew Hiranyakasipu, and

56 destroyed Viprac'itti and other Dānavas. I cannot now enumerate its other incarnations, those of the dwarf, etc.: his

57 recent incarnation here was this one in Mathurá. Thus that form, which is characterized by goodness, becomes incarnate; and it is designated Pradyumna; it is occupied in the work of

58 preservation. And ever by Vāsudeva's will, it exists in divine form, human form, and brute form, and partakes of their several natures.

59 "Thus this has been declared to thee, how that the lord Vishnu, though all-successful, assumed human form. Hear again the sequel thereof."

CANTO V.

India's Transformations.

The Birds explain the second question - Draupadī was the wife of the five Pándavas, because they were partial incarnations of Indra, and she was the incarnation of his wife.

The birds spoke:

1 "Of old, O brahman! when the son of Tvashtri was slain,
Indra's splendour, oppressed by the brahmanicide, suffered

2 a grievous decline. Then because of his wrong conduct
Indra's splendour entered Dharma; and, his righteousness and
splendour being gone, Indra became splendourless.

3 "Then hearing that his son was slain, the prajāpati Tvashtri
enraged, tearing out a single matted lock of hair, uttered this

4 speech. 'Let the three worlds and the gods thereof see my
might this day, and let Indra the perverse brahmanicide see,

5 by whom my son when engaged in his own business was
destroyed.' Thus having spoken, he, his eyes red with anger,
sacrificed that lock of hair in the fire.

6 "Then uprose Vritra, the mighty Asura, encircled with flame,
huge in body, with great teeth, resembling a mass of broken

7 collyrium. He, the enemy of Indra, of immeasurable soul,
surpassing the might of Tvashtri, mighty in valour, increased

8 daily a bow-shot in stature. And Indra, having seen the
mighty Asura Vritra eager for his slaughter, unnerved by

9 fear, sent seven Rishis, desiring peace. Then the affectionate-
minded Rishis, who delighted in benevolence towards all
creatures, brought about friendship and treaties between him
and

10 Vritra. When Indra violating the rules of the treaty slew
Vritra, then his might overwhelmed by the sin of the slaughter

11 waned; and that might which quitted Indra's body entered
the wind, which pervades everything, is imperceptible, and is
the supreme deity of power.

12 "And when Indra, assuming the form of Gautama, violated

13 Ahalyá, then the lord of the gods lost his form. Thereupon
his beauty of limb and feature, which was exceedingly
captivating, forsook the wicked lord of the gods and went to

the Asvins.

14 "Perceiving the lord of the gods to have lost his uprightness and glory, to be powerless and formless, the Daityas endeavoured

15 to conquer him. Daityas of exceeding might, desirous to conquer the lord of the gods, were born in the families of kings

16 of surpassing valour, O great Muni. Then the Earth, afflicted with their weight, once went to the summit of Meru, where is

17 the abode of the heaven-dwelling gods. Afflicted with their excessive weight, she declared that the cause of her distress

18 arose from the Dánavas and Daityas. 'These Asuras, widely resplendent, have been slain by you; they have all been born in

19 the world of men in the families of kings; their armies are numerous indeed: oppressed by their weight, I am sinking downward; do ye, O ye thirty gods, devise how tranquillity may be attained for me.'

The birds spoke:

20 "Then the gods descended with portions of their glory from heaven to earth, to benefit the creatures and to alleviate the

21 burden of the Earth. Dharma himself relinquished the glory which is innate in the body of Indra, then was born

22 of Kunti the resplendent raja Yudhishtira; Váyu relinquished his might, then was born Bhíma; and from the half of Indra's power was born Dhananjaya, the son of Prithá;

23 Yama's two sons, resembling Indra in form, of glorious dignity, were born of Mádrí. Thus the adorable Indra became incarnate

24 in five forms. His auspicious wife was born as Krishná

25 from Agni: she, Krishná, is the wife of Indra alone, and of no one else. The lords of ascetics can even multiply their bodies.

26 "Thus the fact of her being one wife to five men has been explained to thee; be it heard how Baladeva went to the Sarasvatí."

CANTO VI.

Baladeva's brahmanicide.

The Birds explain the third question - Baladeva, in order to avoid siding with the Pándavas and Kauravas, went to the Raivata forest - Overcome by intoxication, love, and the influences of the place, he killed Súta for not saluting him - To expiate that sin he undertook the pilgrimage.

The birds spoke:

- 1 The plough-armed Ráma, knowing the perfect affection of Krishna for Arjuna, deliberated much - "Can what has been
- 2 done be better done? Without Krishna, assuredly, I will not go near Duryodhana; or how, siding with the Pándavas, shall
- 3 I slay king Duryodhana, my royal son-in-law and disciple? Therefore I will go neither to Arjuna nor to king Duryodhana.
- 4 I will myself bathe myself at holy bathing places, so long as it conduces to the ending of the Kurus and Pándavas."
- 5 Having thus taken leave of Krishna, Arjuna and Duryodhana, the descendant of Súra, surrounded by his army, went to Dváaraká.
- 6 Arriving at Dváravatí, which was thronged with glad and well-fed citizens, Ráma Haláyudha drank a draught at the
- 7 holy bathing places, which are to be visited in future. Having drank his draught, he then marched to the flourishing park of Raivata, taking with him the intoxicated Apsaras-like Revatí,
- 8 Encircled by a bevy of maidens, the hero went on, intoxicated, stumbling in his walk. And he saw a forest, fascinating, beyond
- 9 compare, loaded with the fruits and flowers of every season, thronged with troops of monkeys, sacred, dotted with clumps of
- 10 lotus-flowers, a great forest abounding in pools. Listening to the copious, pleasure-inspiring, love-soft, beautiful, ear-delighting, melodious songs poured forth from the mouths of the birds, he
- 11 saw the trees there, loaded with the weight of the fruits of every season, bright with the blossoms of every season, rendered
- 12 resonant by the birds; - mango trees, hog-plums, kámarangas, cocoanuts, and tindaka trees, and little bel

13 trees, cumin, pomegranates, citrons, jack trees, monkey-jack trees, plantain trees, and very charming kadam trees, and párávata trees, kankola trees, nalina

14 trees, docks, marking-nut trees, emblic myrobalans, and gáb trees bearing large fruits, almond trees, karamcha trees, yellow myrobalans, (note: here one word preceding the second instance of "myrobalans" in the original text is not readable) myrobalans.

15 He, Yadu's descendant, saw these and other trees, and also

16 asokas, punnágas, screw-pines, and vakulas, c'ampakas, saptaparnas, karnikáras, and Spanish jasmines, párijáta trees, kovidáras, mandáras, and jujube

17 trees, delightful Bignonia trees in blossom, and devdár trees, sál trees, palmyra palms, and

18 tamálas, kimsukas, and fine vanjula trees: - inhabited by chakors, and woodpeckers, shrikes, and parrots, koíls, and

19 sparrows, green pigeons, and jívajívaka pheasants, by priyaputras, and pied-crested cuckoos, and by various other birds,

20 warbling pleasingly and very melodiously: - and the lakes, beautiful and placid, crowded on all sides with the lotus water-lilies, and lotuses, and the brilliant blue

21 water-lilies, with water-lilies, and lotuses; and thronged with kádamba geese, and ruddy shieldrakes and water-fowl,

22 with kárandava ducks, pelicans, geese, tortoises, and divers; thronged with these and other birds swimming in the water all around.

23 So gazing on the delightful forest, S'auri accompanied by the maidens gradually proceeded onwards to an incomparable

24 bower of creepers. There he saw brahmans, deeply read in the Vedas and Vedángas, belonging to the families of Kusika,

25 and Bhrigu, Bharadvája, and Gotama, and brahmans sprung from various families, all eagerly listening to the tales,

26 seated on large outer garments made of the hide of the black antelope, and on the kusa grass and on kusa-grass seats; and

27 Súta (their bard) in the midst, reciting glorious tales of the olden times, based on the deeds of the first Surarshis. Seeing

28 Ráma, whose eyes were red with drinking, all the brahmans, perceiving he was intoxicated, rose up in haste, saluting the

29 plough-bearer, except that scion of the bards. Then filled

with rage, the mighty plough-bearer, who caused all the Dánavas to quake, rolling his eye, smote Súta.

30 When that bard was slain while repeating the words of the Veda, all those brahmans, clad in black antelope skins, departed

31 from the wood. And the plough-armed hero, perceiving himself disregarded, thought, "This is a very grievous sin

32 that I have committed; for since I have come here to a brahmans' abode and have slain Súta, these dvijas perceiving

33 me have all departed. And my body has a disgusting odour, as it were of blood, and I perceive that I am condemned as

34 a brahmanicide. Fie on my rage, and the wine, my arrogance, my cruelty! Possessed by them, I have committed this most

35 grievous sin. To expiate it I will perform a twelve-year vow, making the confession of my deed the uttermost penance.

36 This then is the pilgrimage which I have now undertaken; I

37 will go to the Pratilomá Sarasvatí itself." Hence he, Ráma, went to the Pratilomá Sarasvatí.

Next listen to this reference to the story of the Pándaveyas.

CANTO VII.

The Birth of the Sons of Draupadí.

The Birds explain the fourth question - King Haris-c'andra incurred Visvámitra's anger, and to appease him gives up to him his kingdom and all his wealth - Visvámitra ill-treats the queen, and five Visve Devas censure him for his brutality - He curses them to be born as men, but exempts them from marriage - They were born as the five sons of Draupadí, and died young.

The righteous birds spoke:

1 There lived formerly in the Tretá Age a most exalted Rájarshi named Haris-c'andra, virtuous in soul, a ruler of the earth,

2 brilliant in fame. No famine, nor sickness, nor untimely death occurred among men, nor did the citizens delight in evil, while

3 he ruled as king; nor, further, did the people become uproarious through wealth, valour, austerities or spirituous liquors; nor were any females born who failed to reach womanhood.

4 And he, of mighty arm, when once chasing a deer in the
5 forest, heard women repeatedly crying, "save us"! The king, giving over the deer, called out "fear not! who is this perverse
6 being that, under my rule, behaves with injustice?" At this interval also the Raudra Vighna-ráj, the opponent of every

7 undertaking, who was following that cry, deliberated: - "This Visvámitra, full of heroism, undertaking incomparable austerities, keeping a vow, is mastering the sciences of S'iva and others, which have not been perfected before. Those sciences

8 being mastered by this man, who governs his mind in patience and silence, are verily lamenting, afflicted with dread. How

9 can I manage this? Glorious is this noblest of the Kausika family; I am much weaker than he: these terrified sciences are thus bewailing: it appears to me difficult to be accomplished.

10 Now this king has come in my way, calling out repeatedly 'fear not!'; into him indeed entering, I will speedily accomplish my desire."

11 Then the king possessed by that Raudra Vighna-rája, who had thus taken counsel with himself, uttered this speech in anger: -

12 "Who is this wicked man that hinds fire in the corner of his garment, when I the lord am present, gleaming with the

13 glowing splendour of my power? He to-day, pierced in every limb by my arrows, which in their flight from my bow illumine the other regions of the sky, shall enter upon a long sleep."

14 Thereupon Visvámitra having heard the king's speech was enraged: and, when that great Rishi was enraged, those

15 sciences perished in a moment. The king moreover, seeing Visvámitra, rich in austerities, being terrified, suddenly trembled

16 exceedingly like the leaf of the peepul tree. When the Muni exclaimed, "wretch!" and "stand!"; then the king falling

17 prostrate in reverence addressed him: - "O adorable lord! this is my duty! I have committed no fault! Deign not O Muni! to be angry with me, who am engaged in my duty.

18 A king, conversant with his duties, must give gifts, and must afford protection, and lifting his bow must wage war, according to the Dharma-sástras."

Visvámitra spoke:

19 "To whom, O king, must thou give gifts, whom must thou protect, and with whom must thou wage war? Speedily declare this, if thou fearest unrighteousness."

Haris-c'andra spoke:

20 "I must always give gifts to brahmans principally, and to others who are straitened in their means; I must protect those in fear; I must make war with enemies."

Visvámitra spoke:

21 "If your highness, a king, duly regards the duties of kings - I am a brahman desirous of a reward, let the desired fee be given me."

The birds spoke:

22 The Raja, having heard this speech with gladdened soul, deemed himself as it were born anew, and addressed the sage

23 of the Kausika race: "Be it declared, adorable sir! what, free from doubt, I must give thee; consider it as already given,

24 albeit most difficult to be obtained, whether gold or money, son, wife, body, life, kingdom, city, good fortune - whatever is the desire of my own soul."

Visvámitra spoke:

25 "O king! this present has been accepted, which thou hast given: first, however, bestow the fee appertaining to the Rája-súya sacrifice."

The Raja spoke:

26 "O brahman! I will indeed give your honour that fee.
Choose, O chief of the dvijas, whatever present thou desirest."

Visvámitra spoke:

27 "Give me this earth, with its ocean, and with its mountains,
villages and towns; and thy entire kingdom, O warrior, with
28 its multitude of chariots, horses, and elephants; also thy
treasury and treasure; and whatever else thou possessest,
excepting
29 thy wife, and son and body, O sinless one! and excepting
thy virtue, which, O thou that knowest all the virtues, follows
its possessor when he moves. What need for me to say more?
Let all this be granted me."

The birds spoke:

30 With gladdened mind the king, unperturbed in
countenance, having heard the Rishi's speech, joining his
hands respectfully replied, "So be it!"

Visvámitra spoke:

31 "If all thy property is given me, thy kingdom, the earth, thy
army, thy wealth, - whose is the lordship, O Rájarshi! when I
the ascetic am seated in the kingdom?"

Haris-c'andra spoke:

32 "At what time I have yielded up the earth to thee, O
brahman! at that time thou, Sir, art the owner; how much more
now the king."

Visvámitra spoke:

33 "If O king! the whole earth has been give me by thee, thou

must deign to depart from the realm where I hold sway,

34 unfastening all thy ornaments, such as thy waist-band and every thing else, and clothing thyself with the bark of trees, together with thy wife and son."

The birds spoke:

35 Having said "So be it!" and having so done, the king started to go, in company with his wife Saivyá and his young son.

36 Then he addressed the king, having obstructed the road as he was moving - "Where wilt thou go, without giving me the fee appertaining to the Rája-súya sacrifice?"

Haris-c'andra spoke:

37 "Adorable Sir! this kingdom has been given thee free from adversaries: these our three bodies, O Brahman! are all that remain to me this day."

Visvámitra spoke:

38 "Nevertheless thou must assuredly give me the sacrificial fee; a promise unfulfilled, especially to brahmans, proves injurious.

39 As long as brahmans delight, O king! in the Rája-súya sacrifice, so long indeed must the fee for the Rája-súya sacrifice be

40 given. After making a promise, one must bestow the gift; and one must fight against assailants; so too the afflicted must be protected; thus hast thou already agreed."

Haris-c'andra spoke:

41 "Adorable Sir, I have nought at present; I will give thee the fee after a while: and show me favour, O Brahmarshi! bearing in mind noble behaviour."

Visvámitra spoke:

42 "What length of time must I wait for thee, O guardian of

men! Tell me speedily, or the fire of my curse shall consume thee."

Haris-c'andra spoke:

43 "In a month will I give thee the fee-money, O Brahmarshi! At present I have no means; deign to grant me this permission."

Visvámitra spoke:

44 "Go, go, O, noble king; observe thy duty; and may thy way be auspicious! May there be no enemies!"

The birds spoke:

45 Permitted to go, the king departed; his queen, who was

46 unused to walk afoot, followed him. Seeing that most noble king departing from the city with his wife and son, the citizens raised a cry and followed the king, exclaiming -

47 "Alas, O master! why leavest thou us, who are afflicted with continual sufferings? Thou, O king, art devoted to righteousness, and thou art the benefactor of the citizens.

48 Lead us also, O Rájarshi! if thou regardest righteousness. Stay a moment, O king of monarchs! Our eyes as bees drink

49 thy lotus-like mouth. When again shall we behold thee, who, when thou goest forth, art preceded and followed by kings?

50 Here is thy wife, holding her young son in her hand, following thee, before whom, when thou goest forth, go thy servants seated

51 on elephants! Here goes to-day walking afoot the king of monarchs, Haris-c'andra! Alas, O king, what will thy

52 very youthful, beautiful-browed, soft-skinned, fine-nosed face become, when injured by the dust on the road? Stay, stay,

53 O best of kings, observe thy own duty. Mildness is a very noble virtue, especially among kshatriyas; what need have we of wife, what need of children, or of wealth, or of grain,

54 O master? Abandoning all this, we have become mere shadows of thee. Alas master! alas Mahárájá! alas, O lord!

55 why dost thou abandon us? Where thou art, there indeed will we be. That is joy, where thou indeed art. That is our city where thou art. That is Svarga where thou, our king, art."

56 Having thus heard the citizens' address the king, overwhelmed with grief, stood then in the road through very compassion for

57 them. Still Visvámitra, seeing him distressed by the citizens' exclamations, approaching him, with eyes rolling in anger

58 and impatience, spoke: "Fie on thee, vile in thy conduct false, crooked in thy speech! who also, after giving me thy

59 kingdom, wishest again to withdraw it. "The king thus roughly accosted by him replied thus trembling, "I am going," and departed

60 hastily drawing his wife in his hand. Thereupon the sage of the Kausika family suddenly belaboured with a wooden staff the very youthful toil-wearied wife, as the king was

61 drawing her along. Seeing her thus beaten, the king Haris-c'andra, oppressed with pain, exclaimed "I am going;" nor did he utter aught else.

62 But then spoke five Visve Devas full of pity, "This Visvámitra is very wicked; what worlds will he obtain, who has

63 uprooted this best of sacrificers from his throne? By whose funeral ceremony further shall the soma juice expressed at the great sacrifice be purified, by drinking which we shall reach the exhilaration that is preceded by incantations?"

The birds spoke:

64 Having heard this their remark, the sage of the Kausika race, exceedingly enraged, cursed them - "Ye shall all assume human

65 form!" And propitiated by them, the great Muni added,

66 "Although in human form, ye shall have no offspring. There shall be neither marriage of wives for you, nor hostility: freed

67 from love and anger ye shall become gods again. "Thereupon those gods descended to the mansion of the Kurus with their own portions; they were born of the womb of Draupadi as the

68 five grandchildren of Pándu. Hence the five heroic

Pándaveyas did not take to themselves wives, through the curse of that great Muni.

69 All this has been declared to thee with reference to the tale of the Pándaveyas. Thy four questions have been answered in song. What else dost thou wish to hear?

CANTO VIII.

The Story of Haris-c'andra (continued).

Visvámitra not satisfied demands further fees, and Haris-c'andra in desperation sells his wife and his son to a brahman and himself to a c'andála, and gives Visvámitra all the price - Haris-c'andra earns his livelihood as the c'andála's servant at a burning-ground in the most abject state for a year - Then he sees a vision of his future transmigrations with a promise of happiness ultimately - His son is bitten by a snake, and the queen brings the corpse to the burning-ground - They recognise each other and bewail their misfortunes - Both resolve to immolate themselves on their son's funeral pile; but the gods interpose and restore his son to life - Dharma explains that he had personated the c'andála - Indra calls the king to Svarga, but he refuses to go without his faithful people - He, and his queen and people ascend to Svarga in perfect bliss.

Jaimini spoke:

1 Ye have declared this in order according to my questions: great is my curiosity regarding the story of Haris-c'andra.

2 Ah! passing great was the woe incurred by that magnanimous king; I trust he obtained a happiness fully commensurate, O brahmans!

The birds spoke:

3 Hearing Visvámitra's speech, the king moved on slowly, full of sorrow, followed by his wife Saivyá with her young boy.

4 The king having reached the divine city of Benares - the choice of Siva who pronounced that it was not to be enjoyed

5 by men. Distressed with sorrow, he travelled afoot with his compliant wife. On entering the city, he saw Visvámitra

6 present. Seeing he had already arrived, Haris-c'andra bowed reverently and, joining his hands respectfully, addressed the
 7 great Muni: - "Here is my life, and this is my son, and this is my wife, O Muni! Take that as the choicest arghya offering
 8 with which thou shouldst quickly deal. Whatever else we should do, deign to excuse that."

Visvámitra spoke:

9 "Gone is the month, O Rájarshi!; let my fee be given me, if thy word regarding the Rája-súya sacrifice he remembered."

Haris-c'andra spoke:

10 "O brahman, rich in fadeless austerities! to-day the month will, in truth, be completed: await this half-day which remains, but not long."

Visvámitra spoke:

11 "Be it so, Mahárájá! I will come again: unless to-day thou shall make the gift, I will pronounce a curse on thee."

The birds spoke:

12 Thus having spoken the bráhmaṇ departed: and the Raja then took thought - "How shall I give him the fee which has
 13 been promised? Whence can I find powerful friends? Whence can I get wealth at this moment? Blameworthy is
 14 my present: how can I escape going downward? How much more am I abandoning life! To what region shall I, who am nothing, go, if I perish without having performed my promise?
 15 I shall become a robber of bráhmans, a worm, a wicked man, the vilest of the vile; or I shall become a slave - better indeed let me sell myself."

The birds spoke:

16 Then his wife in words broken with weeping answered the king, who was distressed, dejected, anxious, with downcast

17 face - "Leave off care, O Mahárájá; preserve thy truthfulness; a man destitute of truth should be avoided like a burning-

18 ground. There is no higher righteousness, they say, for a man than this, namely, maintaining his truthfulness, O noble

19 man! Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, &c., are fruitless in

20 him who speaks at random. Truthfulness is constantly declared in the Dharma-sástras to tend to the salvation of men of understanding; and falsehood to the overthrow of men of

21 uneducated minds. A king named Kriti, after offering seven horse-sacrifices and a Rája-súya sacrifice, fell forthwith from

22 Svarga for falsehood. O king, I have given birth to a child - Thus having spoken she wept aloud. The king spoke as follows to her whose eyes were bathed in tears.

Haris-c'andra spoke.

23 "Cease, lady, thy agitation; here stands thy boy; pray, speak what thou desirest to say, O thou who art graceful in thy gait!"

The queen spoke:

24 "O king, I have given birth to a child: the wives of good men bear fruit in their sons. Do thou therefore, being such a man, give me in exchange for wealth, and pay the brahman the fee."

The birds spoke:

25 Hearing this proposal, the king lost his senses; and on

26 regaining consciousness lamented, sorely grieved: - "Dire is this grief, O lady, that thou thus mentionest to me: is thy joyous

27 intercourse with me, wretch that I am, forgotten? Ah! alas! how couldest thou suggest this. O sweet-smiler. Repugnant

28 is this plan: how can I execute it?" Thus having spoken, the king, repeating the word "Shame! shame!" fell to the

29 ground overwhelmed by faintness. Seeing the king Haris-
c'andra prostrate on the earth, the queen frill of sorrow, uttered
these piteous words: -

The queen spoke:

30 "Alas! Mahárájá! from whom has come this evil thought,
that thou, who art accustomed to coverings made of the hair
31 of the spotted deer, hast fallen on the bare ground? Here
sleeps the king, my lord, on the ground, - he, by whom ten
thousands of choice cattle and wealth were dispensed among
32 brahmans. Ah! woe! what has this king done to thee, O
brahman, that he, the equal of Indra and Vishnu, has been
33 reduced to a state of coma?" Having soliloquised thus, she,
beautiful-hipped, fell swooning, crushed by the intolerable
34 great weight of her husband's misfortunes. The child seeing
his parents lying thus helpless on the ground, being
excessively
35 hungry and very unhappy, spoke: - "Father, dear father,
give me some food; mother, mother, give me something to eat.
I have become dreadfully hungry, and the tip of my tongue is
growing parched."

The birds spoke:

36 At this interval arrived Visvámitra great in austerities; but,
seeing Haris-c'andra lying on the ground in a swoon,
37 he sprinkled the king with water and addressed him thus: -
"Rise up, rise up, O supreme king; give me the fee I desire.
38 A debtor's misery increases from day to day." Then being
39 refreshed with the snow-cold water, the king, recovering
consciousness, and perceiving Visvámitra, again fell into a
swoon,
40 and the Muni grew angry. The brahman, making the king
recover, spoke: - "Let my fee be given me, if thou regardest
41 righteousness. By truth the sun sheds warmth; in truth the
earth stands firm; truth in speech is the highest righteousness
42 Svarga is based on truth. Also a hundred horse-sacrifices
and truth are placed in the balance - truth verily
43 outweighs the hundred horse-sacrifices. Otherwise what

motive is there for my speaking thus peaceably to thee, base
 44 one, evil-intentioned, and cruel, false in speech? Since thou
 art powerful as king, let this my kindly feeling be heeded. If
 45 O king, thou shalt not give me the fee to-day, when the sun
 reaches the Western mountain, then I will assuredly curse
 thee."

Having spoken thus the bráhmaṇ departed; and the king
 46 remained, weak with terror, fugitive, vile, indigent,
 harassed by the malicious and the rich. His wife again spoke
 thus -

47 "Let my proposal be complied with, lest consumed by the
 fire of his curse thou perish. "But the king, thus urged
 48 by his wife again and again, replied - "Lady, here without
 pity I proceed to sell thee; what even the malicious could not
 49 do, that do I, if my voice be able to utter so hard a speech
 as this." Thereupon having so spoken to his wife, he went
 unnerved to the city and then, his throat and eyes impeded
 with tears, uttered this speech; -

The king spoke:

50 "Ho! ho! citizens, listen ye all to my word. Why do ye ask
 me, 'ho! who art thou?' I am mischievous, inhuman'
 51 either a very cruel Rákshasa, or even more wicked than that
 52 I, who will not yield up my life, am come to sell my wife.
 If any of you has need of the desire of my life as a slave-girl,
 let him speak quickly while I survive."

The birds spoke:

53 A certain aged brahman approaching accosted the king -
 "Deliver the slave-girl to me; I am a purchaser, paying
 54 ready money. I have no little wealth, and my wife is very
 young; she cannot perform the household duties; therefore
 55 give me this girl. This wealth is proportionate to the skill,
 age, beauty and disposition of thy wife: take it; deliver me
 56 the maiden." When thus addressed by the brahman, king
 Haris-c'andra's mind was lacerated with grief; nor did he
 57 make him any reply. Thereupon the brahman binding up
 the money in cash in the end of the king's back-cloth dress,

58 dragged off the queen, seizing her by the hair. But the child Rohitásya, who had a boy's side-locks of hair, and who was clutching her dress with his hand, wept on seeing his mother dragged away.

The queen spoke:

59 "Loose, loose me, noble Sir! while I take a look at my boy. A future view of him, kind Sir! will be difficult to get.

60 See! come my child to me thy mother thus sold into slavery. Do not touch me, my royal child! I must not be touched by

61 thee now!" Then suddenly the boy seeing his mother dragged along, ran to her crying "Mother!" with tear-soiled eyes.

62 The bráhmaṇ purchaser, seeing the child had approached, kicked him with his foot; the latter, however, exclaiming "Mother!" did not leave hold of his mother.

The queen spoke:

63 "Shew me favour, O master! and buy this boy. Although purchased, I shall not be a diligent servant to thee, Sir,

64 when separated from him. Do thou in this way beam favourably on me unfortunate; unite me with my child, as a cow with her calf."

The bráhmaṇ spoke:

65 "Take thou this wealth and give me the boy: the wages of a man and woman have been fixed by those conversant with the Dharma-sástras at a hundred, a thousand, and a hundred thousand pieces, and a price of ten millions by others."

The birds spoke:

66 Accordingly then he bound that money in the king's upper garment, and taking the boy bound him close together

67 with his mother. Seeing them both, his wife and son, led away, the king lamented sorely grieved, sighing deeply again

68 and again. "My wife whom neither the wind, nor the sun,
 nor the moon, nor the populace formerly gazed on, here she
 69 is, fallen into bondage. Here is my boy, who is sprung from
 the Solar race, and whose hands and fingers are very young,
 70 disposed of by sale. Shame on me, sorry fool that I am! Ah,
 my darling! ah, my child, my pet! my imprudent conduct, base
 man that I am, has brought me into thralldom to fate; yet I am
 not dead, ah shame!"

The birds spoke:

71 While the king was thus lamenting, the bráhmaṇ taking
 them both disappeared hastily among trees, houses and other
 72 high objects. Then Viśvámitra meeting the king, demanded
 the wealth; Haris-c'andra delivered that money to him.
 73 Considering those riches, procured by the sale of the wife,
 insufficient, Kausika enraged addressed the sorrow-stricken
 74 king. "O kshatriya, if thou deemest this a fitting sacrificial
 fee for me then behold thou quickly my supreme might,
 75 arising from austerities well performed here, and from
 stainless bráhmaṇhood, and from my terrible majesty, and
 from my perfect study."

Haris-c'andra spoke:

76 "More will I give thee, adorable one; be pleased to wait
 some time; at present I have nought; my wife has been sold,
 and my young son."

Viśvámitra spoke:

77 "This fourth part that now remains of the day, O king, for
 that I must wait; nought more must I say to thee."

The birds spoke:

78 So, having uttered the harsh pitiless speech to the supreme
 king, the angry Kausika took the money and quickly departed.
 79 When Viśvámitra had gone, the king, encompassed by a sea

of fear and sorrow, after reflecting in every aspect, spoke aloud,

80 with downcast face: - "Whatever man desires me for a slave, bought with money, let him speak quickly, while the sun yet shines."

81 Then advanced hastily the god Dharma, wearing the form of a c'andála, foul-smelling, disfigured, uncouth, bearded,

82 with projecting teeth, compassionate, dark in complexion, his belly pendulous, his eyes tawny and haggard, his pronunciation rude, and carrying a batch of birds, adorned with garlands

83 taken from corpses, a skull in his hand, his face long, horrid to look at, talking much and often, surrounded by a pack of dogs, dreadful, a staff in his hand, hideous.

The c'andála spoke:

84 "I am an applicant to thee; tell me quickly thy own hire, at which, whether little or much, thou art to be acquired."

The birds spoke:

85 There gazing at him, such as he was, cruel-eyed, very coarse, muttering, very bad in disposition, the king asked "Who art thou?"

The c'andála spoke:

86 "I am a c'andála, known here in this greatest of cities as Pravíra, famed as the slayer of those condemned to death, the gatherer of blankets from corpses."

Haris-c'andra spoke:

87 "I should not wish to become the despicable slave of a c'andála; better to be consumed by the fire of the curse rather than to be thrall to a c'andála."

The birds spoke:

88 While he was so speaking, the great hermit Visvámitra arrived, his eyes rolling with anger and wrath, and said this to the king: -

Visvámitra spoke:

89 "This c'andála is ready to give thee no little wealth; why is not my full sacrificial fee paid me?"

Haris-c'andra spoke:

90 "Adorable descendant of Kusika! I know myself to be sprung from the Solar race; how, though desirous of wealth, shall I go into bondage to a c'andála?"

Visvámitra spoke:

91 "If thou wilt not give me the c'andála's wealth, obtained in exchange for thyself, at the fixed time, I will assuredly curse thee."

The birds spoke:

92 Thereupon the king Haris-c'andra, his life bound up in his anxiety, overcome with agitation seized the Rishi's feet,

93 exclaiming - "Be thou gracious! I am a slave; I am in suffering; frightened am I; and I am specially thy votary: shew me favour, O Brahmarshi! Deplorable is association with

94 c'andálas. Instead of the balance of the money, I would be subject to thee indeed, O mighty Muni! thy agent in every matter, thy servant, obedient to thy will."

Visvámitra spoke:

95 "If your honour is my servant, then, given by me to the c'andála for a hundred millions of money, thou hast fallen into slavery."

The birds spoke:

96 When he had so spoken, the low out-caste then, glad in mind, giving that pelf to Visvámitra, bound the king and

97 led him, bewildered by blows of the staff, his senses utterly confused, grieved at his separation from his loved kindred, to his town.

98 Then king Haris-c'andra, dwelling in the c'andála's town,

99 at morning, now and evening sang this: - "My downcast girl seeing before her my downcast son, filled with grief,

100 remembers me; hoping 'the king will free us both, by giving, when he has amassed wealth, more wealth than this to the bráhmaṇ.' She, fawn-eyed, does not know that I

101 have done more wickedly. Loss of kingdom, abandonment of friends, sale of wife and son, and this c'andála-life that

102 I have sunk to: - alas! a succession of misfortunes." Dwelling in this condition, he remembered unceasingly his beloved son and his soul-engrossing wife; deprived of all his property, and abject.

103 Now for some time king Haris-c'andra, as a servant to that man, became a gatherer of garments from dead bodies at the

104 burning-ground, and was instructed by the c'andála, who gathered garments from dead bodies - "Stay here day and

105 night on the look out for the arrival of corpses. This part is to be given to the king, and a sixth part is for the corpse, let three parts be for me, and two parts for thy wages."

106 Thus instructed he went to the mortuary house and to the southern quarter, where then stood in Benares the burning-

107 ground, a place of horrible cries, frequented by hundreds of jackals, strewn with the garlands from corpses, foul-smelling,

108 reeking with smoke, thronged by Pisác'as, Bhútas, Vetálas, Dákinís, and Yakshas, crowded with vultures and jackals,

109 encompassed by packs of dogs, thickly strewn with heaps of bones, full of dreadful odours; pervaded with the cries of the friends of the various dead persons and with a terrible

110 hubbub - "Ah! son! - friend! - ah! kinsman! - brother! - my child, dear to me now! - ah! husband! - sister! - mother!

111 - ah! maternal uncle! - paternal grandfather! - maternal

grandfather! - father! - grandson! - where art thou gone! -
come, my kinsman!"; where was heard a great din of

112 persons uttering such cries as these; - a place filled with
the

113 sputtering of burning flesh, marrow and fat. Black half-
burnt corpses, their rows of teeth just bursting into view
grinned from amidst the fire, as if saying, 'This is the body's

114 final state!' Here the fire crackled along rows of bones of
various ages; and there was the sound of the wailing of the
relations, which was caused by the merriment of the pukkásas.

115 There is heard a very loud and frightful sound, - as if at
the close of the age, - of Bhútas, Vetálas, Pisác'as,

116 Ganas and Rákshasas singing. Crowded with great heaps
of buffaloes' ordure and cows' dung; and surrounded with high
piles of the ashes derived therefrom, mixed with bones;

117 darkened by the confusion of the crows among the many
offerings, garlands and lamps; filled with many sounds, the

118 burning-ground resembles Naraka. The burning-ground
reverberated with the fire-pregnant, inauspicious yells of the
she-jackals; it was impenetrable by reason of the terrific cries;
very dire with the close contagion of fear; and painful by
reason of the sounds of lamentation.

119 The king arrived there, unhappy, ready to grieve: "Ah
servants, ministers, bráhmans! Where has that my kingdom

120 gone, O Creator? Ah Saivyá! ah my young son! forsaking
me, luckless one, through Visvámitra's fault they both, mine

121 own relatives, have gone elsewhere." There revolving thus
in? his mind over and over again the words of the c'andála,
dirty, uncouth in every limb, his hair long, mal-odorous,
bearing

122 a flag, armed with a club, somewhat resembling Death,
and running hither and thither, exclaiming "This price has
been

123 obtained for this corpse, and shall I get it? This is mine,
this is for the king, and this for the head c'andála;" the king,
while running in all directions, and while alive,

124 entered into another birth. Clothed in patched cloth made:
of old rags well fastened together; his face, arms, belly and
feet covered with ashes from funeral piles and with dust;

125 his hands and fingers smeared with various kinds of fat,
oil and marrow; sighing; intent on satisfying himself by

126 feeding on various corpses and water; his head dressed

with bands of garlands therefrom; he sleeps not either by day
 127 or by night, frequently exclaiming "ah! alas!" In this
 manner passed twelve months as if a hundred.

One day that noble king wearied, separated from his kindred,
 and

128 uncouth in form, being overpowered by slumber, fell
 indeed into a dead sleep; and there on his pallet beheld a

129 great wonder: - Through the power of destiny, he had in
 another body by diligent occupation at the burning-ground

130 given the guru his fee, and there was immunity from the
 infliction of pain for twelve years. Then he saw himself
 conceived

131 in the womb of a pukkasa woman. Further the king, when
 in that condition, considered thus - "Immediately I am

132 born, I will verily practice the duty of liberality."
 Thereupon he was born. Then as a pukkasa boy he was always
 ready to perform the obsequies of the dead bodies in the

133 burning-ground. On his reaching his seventh year, a dead
 bráhmán was brought to the burning ground by the relatives;
 then he perceived that the brahman had been poor and

134 virtuous. But he, asking for his wage, despised the
 bráhmans; those bráhmans mentioned there what Visvámitra
 had done, -

135 "Do thou a deed most sinful, and vicious, O evil-doer;
 Haris-c'andra the king was formerly turned by Visvámitra into

136 a pukkasa for breaking the slumber of a brahman, by the
 destruction of his merit." When he did not have patience

137 with them, they then in anger cursed him - "Go forthwith
 thou vilest of men to terrible Naraka." Immediately upon

138 these words, the king still in his sleep saw Yama's
 messengers, bearing nooses, terror-inspiring. He saw himself

139 then seized by them and led off by force. Sorely afflicted,
 exclaiming, "Alas now, O mother! O father!" he fell

140 into Naraka into a tub of oil. And he was torn asunder
 beneath by saws and the edges of razors, and suffered pain in
 dense

141 darkness, feeding on pus and blood. He saw his dead self,
 seven years old, in the form of a pukkasa. Day by day in

142 Naraka he is burnt and roasted in one place; he is afflicted
 and shaken in another place; he is killed and torn asunder in
 another place; in another he is made to melt away and to

143 blaze; in another place he is assailed with cold winds. He remained in Naraka one day, which was as long as a hundred years; so a hundred years there in Naraka are called by

144 the demons. Thereafter cast upon the earth he was born as a dog, eating filth and vomited matter, and enduring cold

145 and heat: in a month he died. Next he saw his body born as an ass, an elephant, a monkey, an ox, a goat, a cat, and a heron, a bull, a sheep, a bird, a worm, a fish, a tortoise, and

146 a wild boar, a porcupine, a cock, a parrot, a maina, and motionless living objects, a snake and other corporeal beings.

147 Day by day consumed with grief he saw the birth of one living being after another; a day was as a hundred years.

148 A full hundred years thus passed with him there born among the lower creation. And the king saw himself born once again

149 in his own race. While in that state, he lost his kingdom in dice-playing; and his wife was carried off, and his son too;

150 and he sought the forest alone. There he saw a terrible ravenous lion approaching with open mouth, accompanied by a

151 young elephant; and again he was devoured, while ready to bewail his wife, 'Ah Saivyá! where art thou gone now,

152 forsaking me here in misery?' Again he saw his wife with her son imploring him, 'Rescue us O Haris-c'andra! What

153 hast thou to do with dice-playing, my lord? Thy son has fallen to a lamentable condition, and so has thy wife Saivyá.' Then he no longer saw them, though running about again and

154 again. And again he saw, - he the king was seated in Svarga; she poor thing was brought by force, with dishevelled

155 hair, stript of her garments, exclaiming 'Ah! alas! rescue me!' in repeated cries. Then again he saw there through

156 Yama's ordainment - the dwellers in the sky are calling out 'Come hither O king! Yama has been addressed by Visvámitra,

157 O king, regarding thee.' Yama's servants, who bore nooses of serpents, having thus spoken, lead away the prince

158 by force. Yama related Visvámitra's deed. At that point, however, his change which resulted from iniquity came to an end. These were all his states of being which were revealed in sleep

159 they were all experienced by him during twelve years. When the twelve years were spent, being brought forcibly by the

160 demons, he saw Yama in bodily shape. Yama addressed the king, 'This anger of the high-souled Visvámitra is difficult

161 to be resisted. Kausika will inflict even death on thy son. Go thou to the world of men, and undergo the remainder of thy suffering. When thou art gone there, O supreme king!

162 thou shalt obtain happiness.' And when the twelve years expired, the king, at the end of his misery, fell from the sky, being thrust away by Yama's messengers.

163 And when fallen from Yama's world, he awoke through the agitation of fear, exclaiming, "Alas! woe is me!" thinking of the working of the corrosive substance in his wounds.

164 "In my sleep I have seen grievous woe, the end of which I do not perceive: but have twelve years, as I have seen in

165 my sleep, gone with me?" he inquired with agitation of the pukkāsas standing there. "No" replied certain of the bystanders; and others said exactly the same.

166 Then the king grieved at hearing this, sought the gods for refuge, ejaculating, "May the gods bestow blessings on me,

167 on Saivya and on my child. Adoration to great Dharma! Adoration to Krishna the creator, all-comprising, pure,

168 ancient, and immutable! Adoration to thee, O Vrihaspati! and adoration to thee, Indra!"

169 Having uttered this *prayer*, the king employed himself in the pukkāsas' occupation, in fixing the price of corpses, as if again dead in memory. Filthy, matted-haired, black,

170 armed with a club, despondent was the king, No son had he, nor wife indeed, in the track of his memory; ruined in energy was he through the loss of his kingdom; dwelling then in the burning-ground.

171 To that place came his queen, bewailing, bringing her son

172 dead, for the boy had been bitten by a snake. "Ah my darling! ah my son, my child!" thus she was oft exclaiming; emaciated, pallid, insane, her hair covered with dust.

The queen spoke:

173 "Alas O king! dost thou not see to-day on earth this thy child, whom thou didst formerly see playing about, now bitten by a huge snake and dead?"

174 The king, listening to that her lamentation, hurried thither

175 thinking "here will be a dead man's blanket." But the king

did not recognise as his wife her, who was weeping sorely,
 who worn with his long absence was like a woman in another
 176 birth. The princess too seeing him, who formerly had
 beautiful locks, now with matted curls did not recognise the
 177 king, who was like a withered tree. The king seeing the
 snake-bitten child, who was characterized with the kingly
 178 marks, on the black cloth, fell into a reverie: - "Ah! alas!
 to what a state has this child born in the family of some king
 179 been brought by malignant Death! For, since I have seen
 my child thus lying in his mother's lap, my child Rohitásya
 180 with his lotus-like eyes recurs to my memory. Such indeed
 would be my child, and of about this age, if dreadful Death
 has not made him his thrall."

The queen spoke:

181 "Ah my child! through disregard of some sin this great'
 and terrible evil has befallen us, the end of which we do not
 182 perceive. Ah, my lord king! how dost thou remain
 placidly in some place without consoling me who am
 miserable?
 183 Loss of kingdom, forsaking of friends, sale of wife and
 child-what has thou not done to the Rájarshi Haris-c'andra, O
 creator?"
 184 Hearing this her lament the fallen king, recognising his
 185 loved wife and his dead son, exclaimed "Alas! this is
 indeed my very Saivyá, this is my child!" and wept consumed
 186 with sorrow, and fell into a swoon. She too recognising
 him fallen into that state, fainted with affliction and sank
 motionless
 187 to the ground. The king and queen both regaining
 consciousness together, wailed in deep suffering, oppressed
 with the load of anguish.

The king spoke:

188 "Alas my child! when I look on thy very young face, with
 its beautiful eyes, brows, nose and curls, is not my afflicted
 189 heart torn asunder? To whom, as he comes to me of
 himself sweetly babbling, 'Father, dear father,' shall I

affectionately exclaim with an embrace, 'My child, my child'?

190 By whose knees shall the yellow dust be brought that shall

191 soil my upper garment, my lap and body? Born of my
body and limbs, thou wast the delight of mind and heart to me,
who, bad father that I am, sold thee, O my child, like a chattel.

192 After snatching away my large kingdom entire, with its
resources and wealth, Fate as a noxious serpent then bit my

193 child. Just gazing on the lotus-face of my son, who has
been bitten by the serpent Fate, even I am now blinded

194 by the dire poison. "Having thus spoken, incoherent
through tears, he took the boy, and embracing him, fell
motionless in a swoon.

The queen spoke:

195 "This tiger-like man is known truly by his voice; he has
the moon-like mind of a wise man; it is Haris-c'andra

196 without doubt. And his nose is prominent in front and
goes downwards; and like opening buds are the teeth of him,

197 the renowned, the high-souled. Wherefore has this king
come to the burning-ground to-day?"

Ceasing her grief for her son, she looked at the prostrate

198 king. Agitated, surprised, afflicted, sorely oppressed on
account of her husband and son, gazing earnestly, she then
saw her husband's abominable staff fit for a low outcaste.

199 Thereupon the long-eyed lady fainted, and gradually
regaining consciousness, spoke falteringly: -

200 "Fie on thee, O Fate! I most doleful, unruly, abominated,
who hast reduced this god-like king to the position of a low
outcaste.

201 Though thou didst make him undergo loss of kingdom,
forsaking of friends and the sale of wife and son, yet hast thou
turned the king, after he was parted from us, into this

202 c'andála. Ah! O king! why dost thou not now raise me,
who am thus afflicted, from the ground and tell me to mount

203 to thy couch? I do not see this day thy regal umbrella, nor
yet thy golden vase, thy chowrie or fan; what is this
revolution?

204 He, before whom formerly, when he moved, kings in the
guise of servants freed the earth from dust with their

205 own upper garments, - such having been, he the supreme
king now walks oppressed with grief in the burning-ground,
which is thickly strewn with jars and pots, with skulls fast
fixed therein; where the hair of corpses is concealed by the

206 remains of sacrificial ceremonies and strings; where the
cavities of the dry ground are bedecked with oily exudations;
which is dreadful by reason of the mixing of the marrow and
half-burnt bones with the ashes and charcoal; where the

207 small birds have been scared away by the cries of the
vultures and jackals; which has spread gloom over the regions
of the sky with the colour of the trails of smoke from

208 the funeral piles; where the night-roaming demons are
joyful through the delight of tasting carrion."

209 Thus having spoken the princess embraced the king's neck
and, bearing hundreds of woes and griefs, lamented with
sorrowful voice, -

The queen spoke:

210 "O king, is it sleep or waking truth? Tell me Sir, this that
thou art thinking of: my mind is bewildered indeed.

211 If this be so, O thou conversant with righteousness, there
is no help in righteousness, nor in worship of bráhmans, gods

212 and others, nor in protecting the world; there is no such
thing as righteousness. Whence are there truth, and candour,
and meekness, in that thou, the devotee of righteousness, hast
been ousted from thy kingdom?"

213 Hearing this her speech, sighing deeply he related in
faltering accents to the slender-limbed lady, how he had

214 become a low outcaste. She also the timid lady wept very
long, and sighing deeply, full of grief, told him how her son
had met his death.

The king spoke:

215 "My darling, I choose not to undergo affliction for a long
time, nor is my soul docile, O slender-limbed lady. Behold

216 my ill-fortune. If I shall enter the fire, with the permission
of the c'andála, I shall in another birth go again into

217 bondage to c'andálas. I shall fall into Naraka, as a worm-
eating insect; into Vaitariní which is slimy with much pus,

218 fat, blood, and sinews. Reaching the Asi-patra wood, I
 shall be frightfully cut to pieces; or reaching Mahá-raurava
 219 and Raurava I shall be burnt. Surrender of life is the shore
 for one sunk in the ocean of grief. I had just one son, who
 220 was this boy, to continue my family. He too has sunk
 through the violence of the waters of my Fate, which are very
 strong. How shall I resign my life? I am dependent
 221 on others, and in a strait. Or, does not a man afflicted with
 pain regard evil? There is no such suffering in the brute
 222 creation, nor in the Asi-patra forest. Whence is there such
 suffering in Vaitariní as in the bereavement of a son? I will
 223 fall then with my son's body into the blazing fire, O
 slender-limbed! Thou must pardon my ill-deeds; and do thou
 who hast my permission go to the brahman's house, O bright
 224 smiler! And hearken, O slender-limbed! to my word with
 respectful mind. If one makes gifts, if one offers sacrifices,
 225 if the gurus are satisfied, there may be union for me in
 another world with my son and with thee. But whence in this
 226 world will there be this aim for me? In company with thee
 I shall speed happily on in the search for our son, which I shall
 make laughingly or somewhat secretly, O bright-smiler.
 227 Thou must pardon at my request all that I have spoken ill;
 despise not that brahman through pride that thou art a queen;
 thou must please him with thy utmost efforts, as if he were thy
 lord and god, O beautiful lady!"

The queen spoke:

228 "I also, O Rájarshi, unable to endure the burden of grief
 will assuredly enter the blazing fire with thee here this day."

The birds spoke:

229 Thereupon the king heaping up the funeral pile, placed his
 son thereon; and then associated with his wife he joined his
 230 hands reverently, thinking of the Supreme Soul, Siva,
 Náráyana Hari Vásudeva, the ruler of the gods, who sits in the
 cave-like recesses of the heart, of Bráhman who is without
 beginning or end; of Krishna, yellow-clad, beautiful.
 231 While he was thinking, Indra and all the gods, making

232 Dharma their leader, assembled in haste. Approaching
spoke they all - "Ho! O king! hearken, O lord! This is
Bráhmaṇ,

233 visible to open sight, and the adorable Dharma himself;
and here are all the Sádhyas, the Maruts, the Lokapálas with
their vehicles, the Nágas, the Siddhas and the Gandharvas,

234 and the Rudras and the two Asvins, - these and others,
many in number, and also Visvámitra, whom the

235 three worlds could not formerly make a friend. But
Visvámitra desires to proffer thee friendship and good."

He mounted, thereon he met Dharma, and Indra and
Visvámitra.

Dharma spoke:

236 "Be not rash, O king! I Dharma have visited thee,
gratified with thy patience, self-command, truth and other
virtues."

Indra spoke:

237 "O virtuous Haris-c'andra! I Indra have approached nigh
thee; the eternal worlds are won by thee and thy wife and

238 son! Accompanied by thy wife and son, ascend, O king! to
the third heaven, which to others is very difficult of
attainment, but which has been won by thine own deeds."

The birds spoke:

239 Then Indra, the lord, going to the funeral pile, poured
down from the sky a shower of nectar that prevents sudden

240 death, and a very copious shower of flowers, accompanied
with the sound of the heavenly drums, here and there on

241 that closely-gathered assemblage of gods. Then the high-
souled king's son arose, very youthful in body, in

242 perfect health, placid in his organs and mind. And king
Haris-c'andra immediately embraced his son; and in
possessing his wife regained his own Fortune. He was decked

243 with heavenly garlands; and was happy, completely
satisfied in heart, and filled with supreme joy.

244 Indra at once re-addressed him. "Accompanied by thy wife and son, thou shalt gain supreme felicity. Ascend, O virtuous king, by the results of thy own actions!"

Haris-c'andra spoke:

245 "O king of the gods! while unpermitted by my master the low outcaste, I will not, without having recompensed him, ascend to the abode of the gods."

Dharma spoke:

246 "Perceiving this thy affliction that was to be, I myself descended as the low outcaste through an illusion of myself; and I displayed that inconsiderate conduct."

Indra spoke:

247 Ascend, O Haris-c'andra, to the supreme abode which is desired by all mankind on the earth, the abode of men holy in deed."

Haris-c'andra spoke:

248 "O king of the gods, adoration to thee! hearken also to this my speech, that, filled with affection, I speak to thee whose

249 countenance is beautified through benignity. My subjects in the city of Kosalá remain with minds sunk in my grief; how disregarding them shall I now ascend to heaven?

250 The murder of a bráhmaṇ, the killing of a guru, the slaughter of cattle, and the slaying of women - equal to these has been pronounced the great sin incurred in the abandonment

251 of one's adherents. Neither in this world nor in the other do I see happiness for one who abandons an obsequious

252 and innocent adherent, who ought not to be abandoned. If they go to Svarga in company with me, O lord of the gods! then I too will go; or I will go even to Naraka with them."

Indra spoke:

253 "Many are their merits and sins, various and diverse. How wilt thou again attain to Svarga which will be enjoyed by multitudes?"

Haris-c'andra spoke:

254 "O Indra, by the influence of the householders a king enjoys his kingdom, and sacrifices with great sacrifices, and works

255 meritorious deeds; and therefore by their influence have I performed everything; I will not forsake those benefactors

256 in the desire to gain Svarga. Therefore whatever, O lord of the gods, I have done well, whatever I have given in alms, whatever Sacrifices or prayers I have made, let that be common

257 to them and us. For whatever fruit of my action must be eaten through long time, let that be for me and them together just a single day through thy favour!"

The birds spoke:

258 "So shall it be!" thus having spoken Indra, lord of the three worlds, and Dharma, and Visvámitra, Gádhi's son,

259 became propitious in their minds. Indra went from Svarga to the earth, with a company of ten million heavenly chariots and addressed the people of Ayodhyá thus, "Ascend

260 ye to heaven." And having heard with affection that speech of Indra and the king's speech, and having brought

261 Rohitásya, Visvámitra himself, great in austerities, with the gods also, the Munis, and the Siddhas, enthroned the king's son in the charming city of Ayodhyá, after enthroning the king.

262 Then all the people, his glad and prosperous friends, with their children servants and wives, ascended to heaven with the king.

263 Those people moved step by step from one heavenly chariot to another. Then king Haris-c'andra also grew in gladness.

264 The king, attaining unparalleled dignity with the heavenly

chariots, sat on the figure of a city which was surrounded with ramparts and walls.

265 Then beholding his prosperity, Usanas, the eminent spiritual guide of the Daityas, conversant with the meaning and the truth of all the S'ástras, sang a verse there.

S'ukra (Usanas) spoke:

266 "Like unto Haris-c'andra there has been no king, nor shall there be. Whoever, when afflicted with his own sufferings

267 listens to those of others, may he obtain great happiness! May he who longs for Svarga gain Svarga; may he who longs for a son gain a son; may he who longs for a wife gain a wife; may

268 he who longs for a kingdom gain a kingdom! Ah, the majesty of patience! ah, the great fruit of liberality! since Haris-c'andra has reached his city and has gained his sovereignty."

The birds spoke:

269 This whole story of the deeds of Haris-c'andra has been declared to thee: hear the remainder of the discourse next,

270 O best of Munis! the outcome of the Rája-súya sacrifice, which was the cause of the decay of the earth, and the cause of that outcome, viz. the great battle of the Mainá and Heron.

CANTO IX.

The Battle of the Mainá and the Heron.

Vasistha, enraged with Visvámitra for his cruelty to Haris-c'andra, cursed him to become a heron, and Visvámitra cursed Vasistha to become a mainá - Both Munis as gigantic birds have a terrible fight, and are at length pacified by Brahmá.

The birds spoke:

1 When Haris-c'andra had left his kingdom and had gone to

the abode of the thirty gods, there came out from his residence
 2 in the water the glorious family priest, Vasistha, the Muni,
 who dwelt at the Ganges, at the end of twelve years; and he
 heard the whole of the deeds of Visvámitra,
 3 and also the downfall of the noble-dealing king Haris-
 c'andra, and his association with the c'andála, and his sale
 4 of his wife and son. That most illustrious Muni having heard
 the story, being full of affection for the king, grew wrathful in
 his dignity against the Rishi Visvámitra.

Vasistha spoke:

5 "It was Visvámitra who destroyed my hundred sons; yet on
 6 that occasion I was not so wroth as I am this day, on hearing
 that this king, who was high-souled, eminent, worshipful
 towards the gods and bráhmans, had been ousted from his
 7 kingdom. Since that king, truthful, tranquil, devoid of envy
 even towards an enemy, faultless also, upright in soul, vigilant,
 8 a relier on me, has been reduced to the last extremity
 together with his wife dependants and son, has been expelled
 from his kingdom by Visvámitra, and has been greatly
 worsted,
 9 therefore that impious bráhma-hater, uprooted from among
 the wise, blasted by my curse, the fool, shall be turned into a
 heron."

The birds spoke:

10 Hearing the curse, the glorious Visvámitra likewise,
 Kusika's descendant, inflicted the counter-curse, "Do thou also
 11 become a mainá." Both those most illustrious sages were
 transformed into birds through their mutual curses, the
 glorious Vasistha and Visvámitra, Kusika's descendant.
 12 Both of them, boundless in might, allying themselves with
 other classes of beings, fought together, exceedingly
 exasperated,
 13 great in strength and prowess. The Mainá increased in size
 to two thousand yojanas; as the Heron, O bráhma,
 14 increased to three thousand and ninety. And then those two,
 of wide heroism, assailing each other with blows of

15 their wings, created sore fear among the creatures. The Heron, his eyes swollen with blood, lifting his wings beat the Mainá; and he also, stretching out his neck, struck the

16 Heron with his feet. Overthrown by the wind from their wings, mountains fell down on the earth; and struck by the

17 downfall of the mountains the earth quaked; and the earth, as it quaked, caused the waters of the seas to swell up, and reeled over on one side, turning towards the descent to Pátála.

18 Living beings perished, some by the fall of the mountains, others by the waters of the seas, others through the quaking

19 of the earth. Thus everything being terrified was turned into lamentation, bereft of consciousness; the world was greatly agitated, and its countries were thrown into confusion,

20 people exclaiming "Ah, my child! ah my beloved child! come, here I am fixed" - "ah my darling wife!" - "my beloved husband!" - "this rock is falling, escape quickly."

21 Then, when the world was thus distressed and averted in terror, surrounded by all the gods, advanced the fore-father

22 the lord of the universe, and replied to both those combatant's who were violently enraged - "Let this your strife cease, and let the worlds recover their stability!" Although they heard

23 the words of Brahmá, whose birth is inscrutable, yet both of them, filled with anger and fury still fought, and did not desist.

24 Thereupon the fore-father, the god, seeing the destruction of the worlds, and desiring the welfare of both of them,

25 dissipated their brute-nature; and the god, the lord of creation, addressed them both, clothed in their former bodies, Vasistha and the noble descendant of Kusika, the state of darkness having been dispelled: -

26 "Stay thou, my beloved Vasistha, and thou, most virtuous Kausika, this contest that, while involved in the state of

27 darkness, ye desire to carry on. This outcome of the Rájásúya sacrifice of king Haris-c'andra, and this war between

28 you two, are causing the earth to waste away. Nor moreover does that best of the Kausikas offend against that king, for since he has caused him to attain to Svarga, O bráhman! he

29 occupies the position of a benefactor. Do ye both, the creators of obstacles to your austerities, who have fallen into subjection to lust and anger, cease; for worthy are your prayers, and ample is your power."

30 Thus admonished by him, both then grew ashamed, and
 31 embracing lovingly forgave each other. Thereupon,
 hymned by the gods, Brahmá departed to his own world, and
 Vasistha to his own place, and Kausika also to his own
 hermitage.
 32 Those mortals, who shall fittingly relate and who shall
 fittingly hear this battle of the Mainá and the Heron, and the
 33 story of Haris-c'andra, what they hear shall verily dispel
 their sins; nor shall they ever encounter antagonistic duties.

CANTO X.

Conversation between a father and son.

*Jaimini asks the Birds for instruction how living beings
 come into existence and die, and how the foetus lives
 and develops - The Birds repeat the explanation that a
 wise young brahman Sumati, who was nick-named Jada
 because of his apparent stupidity, but who remembered
 his former existences, gave his father - He explains how
 death occurs, and describes the after-existences through
 which a living being passes according as it has lived well
 or ill - He describes incidentally the hell Raurava.*

Jaimini spoke:

1 Declare my doubt, when I enquire, O powerful bráhmans,
 wherein the appearance and disappearance of living beings
 2 consist. How is an animal produced? How too does it
 develop? How, again, is it placed when contained within the
 3 womb, pressed upon by the limbs? How, again, when it has
 issued from the womb, does it grow? And how at the moment
 4 of departure is it deprived of the sentient state? Every dead
 person also experiences the results of both his good and his
 bad deeds, and how then do those deeds bring about their
 results to
 5 him? Why does the foetus not become digested there in the
 stomach, as if it were converted into a morsel of food? In the
 female's belly, where the various foods consumed are digested
 although highly indigestible, how is it that the little animal
 6 is not digested there? Declare all this to me, free from
 doubtful terms; this very matter is a transcendant mystery,
 where men do err.

The birds spoke:

7 Unparalleled is this burdensome question that thou hast propounded to us; it is difficult to be imagined, touching as it does the existence and death of all living beings. Listen to

8 it, Sir! as a son, most thoroughly righteous, named Sumati, once declared it to his father.

9 A certain highly intelligent bráhmaṇ of Bhrigu's line addressed his son Sumati who had undergone his initiation, and

10 who was tranquil, and in appearance stupid. "Study the Vedas, O Sumati, in order from the beginning, be zealous in obedience to thy guru, make thy food of victuals collected by

11 begging. After that taking upon thee the duties of a householder, and performing the chiefest sacrifices, beget the

12 desired offspring. Next resort to the forest, and then living in the forest, my son, be a wandering ascetic, free from family ties. Thus shalt thou attain that highest object of religious knowledge, the Supreme Being, reaching which thou shalt not grieve."

The birds spoke:

13 Thus frequently counselled, he through his stupidity never replied: still the father again and again repeatedly admonished

14 him affectionately. He thus frequently exhorted by his father, through paternal love, alluringly and in pleasant terms, spoke thus at length with a laugh: -

15 "Father! I have repeatedly studied this that thou enjoimest me to-day, the other Sástras also, and the various mechanical

16 arts. Ten thousand births and more have passed into my memory; disgusts and gratifications have sported in the

17 decay and the rise of my mind. I have seen partings and meetings among enemies, friends and wives; I have seen mothers of various kinds, and fathers of various kinds also.

18 I have tasted joys and sorrows thousands of times. Many

19 kinsmen have I gained, and fathers of divers kinds. I have also dwelt in women's wombs, slimy with ordure and urine; and thousands of times have the pains of sicknesses also taken

20 grievous hold of me. Many sufferings have I endured in my stomach in childhood, and youth and old age: all those do
 21 I remember. I have been begotten of bráhmans, kshatriyas and vaisyas, and even súdras; and again of cattle and insects,
 22 of deer and birds. I have been born moreover in the houses of kings' dependants, and of kings resplendent in battle, and
 23 in thy dwelling also. I have been a servant and a slave frequently to men. I have been a master and a lord, and a
 24 poor man as well. I have given blows, and I have received blows from others, and my own blows have procured me blows in return. Others have given me gifts, and I have given
 25 gifts to others many a time. I have been gratified also by the deeds of father, mother, friend, brother, wife and other relatives. And often have I fallen into misery with my face
 26 washed with tears. Whilst thus wandering, O father, in the crowded circle of mundane existence, I have gained this knowledge, which procures final emancipation from existence.
 27 That being known, all this body of religious rites, called Ric' Yajus and Sáman, is worthless, and does not appear fit-
 28 tingly to me. Of what use consequently are the Vedas to me, who am mature in wisdom, satiated with the knowledge
 29 of the gurus, void of desires, virtuous in soul? I will gain, O brahman! the highest seat, that Supreme Soul, which is exempt from the qualities of the sixfold actions, pain, pleasure,
 30 joy, and love. Hence, O father, I will abandon this well-known series of pains which is tainted by love, joy, fear, in quietude, anger, resentment and old age, and which is hampered with
 31 hundreds of nooses in close contact ensnaring one's own self as game, and I will depart. Does not the duty enjoined by the three Vedas, which abounds in unrighteousness, resemble the result of sin?"

The birds spoke:

32 Hearing that his declaration, which was interrupted by joy and surprise, the eminent father with gladsome mind addressed his son.

The father spoke:

33 "What is this thou sayest, my son? Whence arose thy wisdom? How came thy stupidity before, and thy awakening
 34 now? Is this a curse-wrought change inflicted on thee by a Muni or god, since thy wisdom which was obscured has become manifest?"

The son spoke:

35 "Listen, father, how this happened to me, entailing pleasure and pain on me, and who I was in another birth, and what is beyond myself.

36 I was formerly a bráhmaṇ, my soul fixed on the Supreme Being; I attained the highest perfection in the consideration of the knowledge of the Supreme Being. While continually

37 occupied in devotion, through constant application to study, through association with the good, through my own natural disposition, through deliberation, behaviour and

38 purification, while occupying myself in this indeed I experienced the sublimest joy at all times, and I gained the position of a spiritual guide, the most successful remover of

39 the doubts of disciples. A long while afterwards I attained absolute perfection; and my good disposition warped by

40 ignorance fell into calamity through carelessness. Beginning from the time of my departure I had no failure of memory, until a year had passed and had returned to my

41 recollection of my births. Being such, I, keeping my organs under control, will strive indeed, O father, by means of that my former study, so to act that I may not have another

42 existence. For this is the result of learning and liberality that I remember former existences; this indeed is not obtained, O father, by men who apply themselves to the duty enjoined

43 by the three Vedas. Being such I, from my former hermitage indeed, recurring to the duty of perfection, will attain to devotion to one object and will strive for the final emancipation

44 of my soul. Declare thou then, Sir! what is perplexing in thy heart: and to this extent let me, bringing the joy, discharge my debt."

The birds spoke:

45 Thereupon the father spoke to his son that speech of a man of faith, which relates to the perfection of mundane existence, and which we have been asked by thee, Sir.

The son spoke:

46 "Listen, O father, how I have often perceived the truth; the circle of mundane existence is ever young, the duration of

47 which is not known. I then tell thee the whole, with thy permission, O father, commencing from the period of departure, as no one else will tell thee.

48 "Hot moisture is excited in the body; it is set in motion by a strong vital air; blazing without fuel it pierces the sites of

49 the vital organs. And then the vital air, called Udána, passes upwards, impeding the downward course of the water and food consumed.

50 "Hence he, who has offered presents of water and has given

51 food and drink, obtains joy therefrom in adversity. He also, who has bestowed food with a mind purified by faith, is then

52 satisfied even without food. He, who has not spoken untruth, nor caused a breach of amity, a faithful believer,

53 meets a happy death. Men who have been intent on the worship of the gods and bráhmans, and who are unspiteful,

54 fair, charitable, shamefast, die happily. He who would not forsake righteousness through lust, or anger or hatred, who acts up to his words and is gentle, meets a happy death.

55 Men who do not give away water, nor give away food, endure then, on the approach of death, burning thirst and hunger.

56 Those who give away fuel overcome cold; those who give away sandal overcome heat; and those who do not inflict distress

57 overcome the woeful life-ending pang. Those who cause error and ignorance suffer grievous terror; base men are oppressed

58 with intense pains. A false witness, a liar, and he who teaches evil, they all and also blasphemers of the Vedas die in delusion.

59 "Then Yama's officers, terrific, foul-smelling, carrying hammers and maces, hard-hearted, approach the false man.

60 When they meet his eyesight, trembling seizes him, and he

bewails without ceasing his brother, mother, and children.

61 His voice seems thick, O father! and monotonous; and his sight wanders through terror; and his mouth grows dry with

62 his breathing; his breathing grows loud; his sight fails.;
next

63 he is pervaded with pains; then he quits the body. Preceded by the vital airs he assumes another body, similar to the former, produced by the actions of the former, intended for chastisement, born of no mother and father, like the previous one, with the periods of life and death conformable thereto.

64 "Thereupon Yama's messenger speedily binds him with cruel fetters; drags him, bewildered as he is with the blows

65 of his staff, to the southern region. And so, to some place which is rough with kusa grass, thorns, ant-hills, stakes, and stones, where a fire is raging, which abounds in hundreds

66 of holes, and which is heated by the blazing sun, which is scorched by his rays, he is haled by Yama's emissaries, terrible

67 through their ghastly cries. Being dragged about by those fearful servants, being eaten by hundreds of she-jackals, he, the evil-doer, proceeds by an awful road to Yama's abode.

68 Men who give umbrellas and shoes, and who bestow garments, those men pass along that road in ease; and so also do those

69 who give away food. Thus encountering afflictions, the man oppressed with sin is led in twelve days to the city of king Yama.

70 "While the body is being burnt, he experiences a great burning; also while it is being beaten, and while it is being

71 divided into pieces, terrible agony. While the body is being wetted a living being endures a very long pain, even while it is inhabiting another body, through the consequences of

72 its own acts. There the deceased feeds on the water that his relatives offer together with the sesamum seed and the cake

73 that they offer. The anointing with oil by relations, and the kneading of the limbs that they perform, - a living being is

74 nourished thereby, and by what his relations eat. A living being does not encounter excessive affliction on the earth through his deceased relatives; and so when dead he is nourished by his relatives who make gifts.

75 "Being led off he sees his own abode for twelve days and he enjoys the water, cake &c. that are offered on the earth.

76 After twelve days, the man who is being carried off, next

sees Yama's city, awful, made of iron, terrible in appearance.

77 Immediately he has gone there he beholds Yama, with fiery red eyes, like to a mass of broken collyrium; in the midst of

78 Death, the destroyer Time and others; his mouth gaping with projecting teeth, his countenance dreadful with frowns; a lord, surrounded by hundreds of deformed, horrible and crooked

79 diseases; busy in awarding punishment, with long arms, a noose in his hand, very formidable. Then the living being

80 takes the happy or miserable course decreed by him. But the false witness goes to Raurava, and the man who is untruthful. Listen while I describe the nature of that Raurava.

81 "Raurava is in truth two thousand yojanas in size. Then there is a chasm, just knee-deep, very difficult to pass over:

82 in it charcoal is heaped up and made level with the ground. It burns vehemently with its glowing surface of kindled

83 charcoal. In its midst Yama's servitors cast the evil-doer.

84 He runs about there, being burnt by the violent flame; and at each step, his foot is wasted and consumed again and again; day and night he continues on the move.

85 "When he has thus passed over a thousand yojanas he is released, and then enters another similar hell Niraya, to

86 purge away his sins. Afterwards when he has passed through all the hells, the sinner enters the brute creation, among worms, insects and birds; among carnivorous animals;

87 among mosquitoes and such like. After having been born among elephants, trees and such like, among cattle, and among horses also; and among other evil and noxious creatures;

88 he attains humanity, and is born a man, contemptible as a hunch-back or a dwarf; among c'andálas, pukkasas and

89 such-like castes; and then accompanied by the remainder of his sin and merit, he enters the castes in ascending order,

90 such as súdras, vaisyas, kings and so on; also the position of bráhmans, the gods and Indra. Sometimes in descending order, and thus evil-doers fall headlong into the hells.

91 "What happens to righteous-doers, listen while I declare that. They take the holy course decreed by Yama. Bands

92 of Gandharvas singing, beavies of Apsarases dancing, brilliant

with various celestial garlands, bedecked with strings of pearls

93 and anklets and gay with music, and heavenly chariots
beyond compare go forth quickly to them. And when they
descend therefrom, they are born in the family of

94 kings and other high-souled men: there observing upright
conduct, they experience vigorous pleasures, and afterwards

95 they go upwards; and otherwise, when they take the
downward path, they become men as before.

"This has all been declared to thee, how a living being
perishes. Next listen, O Brahmarshi, how the foetus begins."

CANTO XI.

Conversation between the father and son (continued).

*Sumati (Jada) explains how living beings are conceived
and born, and mentions the evils of all existence.*

The son spoke:

1 "Now human impregnation of women is a seed sown in
darkness; immediately it is discharged it sets out from

2 Naraka or Svarga. Dominated thereby the two seeds attain
firmness, O father! and next the character of a speck - of a

3 globule - of a ball of flesh. As there may be a minute seed in
the ball of flesh, so it is called a germ. So the five limbs up-

4 grow according to their parts; and the minor limbs also, the
fingers, the eyes, the nose, the mouth, and the ears, grow out
of the limbs; similarly the nails and other features grow out of

5 them. In the skin is developed the hair of the body, and
afterwards the hair of the head. The womb verily increases

6 in size equally with it. Just as the cocoa-nut enlarges
together with its shell, so it grows in size. The womb is
situated with

7 its mouth downwards. But at the bottom *of the womb the*
foetus develops, placing its hands on either side of the knees:
and its thumbs are placed upon the knees, and its finger in

8 front of them; behind the knees are the eyes, and between
the knees is the nose; and the buttocks rest on the heels; the
arms and legs lie outside.

9 "In this way gradually grows the human being, when
contained in a woman's womb: in the womb of other creatures,

10 the position of the foetus corresponds to its form. The

gastric fluid renders it firm. It lives on the food and drink taken by its mother. Thus the gestation of a living creature is

11 meritorious, and constitutes a means of obtaining merit. Also the cord, which is called Apyáyani, is fixed in its navel, and it

12 becomes fixed in the belly of women. As women's food and drink penetrate into their womb, the foetus increases in size, its body being nourished thereby.

13 "Numerous matters of its transmigrations occur to its memory; hence distressed on this side and on that it becomes

14 dispirited, thinking, 'Never again will I thus act, when once I am delivered from this womb; assuredly I will so strive

15 that I do not again undergo conception.' Thus it meditates, recollecting the hundreds of pains attending existence, which have been experienced aforetime, and which spring from destiny.

16 "Afterwards in the course of time the foetus turns round with its face downwards, since it is born in the ninth or tenth

17 month. While it is being expelled, it is pained by the wind of the prajāpatis, and it is expelled wailing, being pained at

18 heart by its sufferings. And when expelled from the belly, it falls into an intolerable swoon; and it gains consciousness

19 when it comes into contact with the air. Thereupon Vishnu's magical power, which effaces consciousness, assails it; its soul being stupefied thereby, it loses its knowledge.

20 "Thereafter the human being, bereft of knowledge, enters on childhood; and afterwards on boyhood, youth and mature

21 age; and again the human being undergoes death, and so birth. Hence he revolves in this round of mundane existence, like the jar and rope at a well.

22 "Sometimes a man reaches Svarga, sometimes Niraya; and

23 sometimes the dead man goes to Naraka and Svarga. Sometimes indeed re-born here, he obtains the consequences of his own actions; and sometimes the man who has consumed the consequences of his actions, passes at death with a very small

24 remainder. And hence he is sometimes born here with a scanty stock of good and evil, having almost consumed them

25 in heaven and in hell, O bráhmaṇ! In the hells there is this very great suffering that the dwellers in Svarga are visible thence, O father; and the denizens of hell rejoice, as they are hurled down. Even in Svarga there is an

26 unparalleled pain in that from the very time of ascension
 there this thought revolves in one's mind, 'I shall fall from
 27 hence: and from viewing the hells great suffering is felt;
 day and night one is cheerless, thinking 'I shall go this
 28 course.' One who is being born has great suffering in
 remaining in the womb; and after birth one has suffering in
 childhood and old age. The connexion also between desire
 29 envy and anger is grievous to bear in youth; and old age is
 almost all suffering; the heaviest suffering lies in death.
 30 Both for him who is borne off by Yama's messengers, and
 for him who is hurled down to the hells, there are again
 destined both conception, and birth, death and hell.
 31 "So in this round of mundane existence creatures revolve
 about, like the jar and rope at the well; and having been bound
 with the fetters of nature, they are bound repeatedly.
 32 No pleasure is there a whit, O father, in this world crowded
 with hundreds of pains; why then should I in striving for
 emancipation from existence observe the three branches of
 religion?"

CANTO XII.

*Jada describes the Hells Mahá-raurava, Tamas,
 Nikrintana, Apratishtha, Asi-patra-vana, and Tapta-
 kumbha to his father.*

The father spoke:

1 "Good, my son! thou hast declared the deepest obscurity of
 mundane existence, relying on the great fruit that grows
 2 from the bestowal of knowledge. Therein thou hast verily
 described the Rauravas as well as all the Narakas; tell me of
 them at length, O mighty in intellect!"

The son spoke:

3 "I have described to thee first the hell Raurava, now listen to
 the description of the hell named Mahá-raurava, O father!
 4 There for seven times five thousand yojanas all around the
 5 earth is made of copper; beneath it is fire. Heated by the heat
 thereof the whole region shines with a light equal to that of the

rising moon, most intensely severe to sight touch and the
 6 other sensations. There the evil-doer is deposited, hound
 hand and foot, by Yama's servants; he moves rolling about in
 the
 7 midst. Preyed upon by crows, herons, wolves, and owls,
 scorpions, and mosquitoes, and vultures he is speedily dragged
 8 out into the road. Burnt and confounded, he exclaims
 repeatedly, "Father! Mother! Brother! Dear one!" Full of
 9 fear he can get no repose. In this manner therefore
 emancipation from existence is attained to by violent men,
 who evil-minded have committed sin, in ten thousand times
 ten thousand years.
 10 "Moreover there is another hell named Tamas; it is bitterly
 cold naturally; it is as long as Mahá-raurava, and is enveloped
 11 in darkness. There the men, afflicted with the cold, running
 about in the awful darkness, encounter one another and seek
 12 refuge clasping one another. And their teeth adhere
 together, chattering with pain through the cold; there are also
 other
 13 plagues the strongest of which are hunger and thirst. A
 cutting wind, laden with particles of snow, pierces their bones;
 pressed with hunger, they feed on the marrow and blood that
 14 trickle down therefrom. Constantly licking, they whirl
 about in mutual contact. So there in Tamas very great
 affliction is
 15 indeed endured by human beings, until, O most worthy
 bráhmaṇ! their sins are completely consumed.
 "Next there is another notable hell, known as Nikranta.
 16 In it potter's wheels revolve incessantly, O father! Human
 beings are mounted thereon and are cut by the string of Fate
 17 which is borne on the fingers of Yama's servant, from the
 sole of the foot to the head; and these men do not lose their
 life
 18 thereby, most virtuous bráhmaṇ! and their portions severed
 in hundreds reunite. In this way sinners are cut in sunder
 19 during thousands of years, until indeed the whole of their
 sins are consumed.
 20 "Listen also while I speak of the hell Apratishtha, the
 occupants of which hell undergo intolerable pain. Those
 wheels are there indeed, and jar and well-ropes on the other
 21 side, which have been constituted causes of pain to men

who engage in sin. Some human beings mounted on the wheels

22 whirl around there; for thousands of years no other condition is theirs; and then another man is bound to the jar and

23 well-rope, as the jar in the water. Human beings whirl around, continually spitting out blood, with blood pouring

24 from their faces, and with eyes streaming with tears. They are visited with pains that are beyond endurance by living creatures.

25 "Hear also of another hell called Asi-patra-vana; which has the ground covered with blazing fire for a thousand yojanas, where they are grievously scorched by the very

26 fierce vehement beams of the sun. The living beings that inhabit the hell are ever falling down there. In the midst

27 thereof appears a charming forest with moist leaves. The leaves there are sword-blades, O most virtuous bráhmaṇ!

28 Myriads of powerful black dogs also bark there, with long

29 muzzles, with large teeth, formidable as tigers. Then gazing at that forest before them, with its cool shades, the living beings hasten thither, oppressed with raging thirst, crying 'Ah

30 mother! ah dear one!' in deepest woe; their feet burnt by the fire lambent on the ground. When they wend there, a wind

31 blows, that hurls down the sword-leaves, and so casts the swords down upon them. Thereat they fall to the earth into

32 a mass of blazing fire, which has pervaded the entire surface of the ground, and is constantly licking in other directions.

33 Thereupon the terrific dogs quickly rend many limbs from the bodies of those wailing ones. I have described this Asi-patra-vana to thee, dear father!

34 "Next learn of me about the very dreadful Tapta-kumbha. On all sides heated pitchers are surrounded with the flames

35 of fire, and are filled with oil iron and powder which boil over on to the heaps of blazing fire. Into them the workers of

36 iniquity are cast head-long by Yama's servants. They are boiled, and foul the water with the marrow that oozes from their bursting limbs. Terrible vultures pulling them out

37 fracture the eye-bones of their bursting skulls; again they are dropped into the same pitchers by the impetuous birds; again

38 they become united with the liquefied heads, limbs, sinews, flesh, skin and bones, by means of the oil in the seething vessel. Then being quickly and vigorously stirred up by Yama's servants 39 with a spoon, the sinners are churned up in the whirling pool of copious oil. Such is the Tapta-kumbha that I have fully described to thee, O father!"

CANTO XIII.

Conversation between the father and son (continued).

Sumati relates an incident in one of the periods he spent in hell - King Vipas-c'it comes there and asks why, in spite of a righteous life, he was condemned there.

The son spoke:

1 Now I was born in a Vaisya's family in the seventh life that preceded my present one. Once upon a time I obstructed

2 the cattle at their drinking. In consequence of that act I was consigned to a very terrible hell, fearful with flames of

3 fire, infested with birds with iron beaks, muddy by reason of the streams of blood that flowed from limbs crushed by machines, pervaded with the sound of blood pouring down from sinners who are being cut asunder. When cast down

4 there I spent a hundred years and more, scorched by the intense heat, and burning with thirst.

5 On a sudden a wind blew on me there, bringing gladness, deliciously cool, issuing from out of a pitcher of meal and sand.

6 Through contact with it all the men were relieved of their torments, and I too gained a bliss supreme, such as the celestial

7 beings enjoy in Svarga. And with eyes fixed in a wide gaze of joy, in wonder at what this was, we saw at hand a

8 peerless perfect man; and Yama's dire servant, staff in hand, like Indra's thunderbolt, was showing the path in front, and

9 a voice came saying "come hither!" Then that man seeing the hell filled with hundreds of tortures, moved with compassion, addressed that servant of Yama.

The man spoke:

10 "Ho! servant of Yama! say, what sin have I committed, for which I have incurred this deepest hell, frightful for its

11 torments? Known as Vipas-c'it, I was born in the family of the Janakas, in the country of Videha, in very truth a guardian

12 of men. I sacrificed with many sacrifices; I protected the earth with uprightness; nor did I let fighting rage; no

13 guest departed with averted countenance; nor did I offend the pitris, the gods, the rishis or my servants; nor did I covet other men's wives, or wealth, or aught else belonging to them.

14 At the moon's changes the pitris, on other lunar days the

15 gods, voluntarily approached mankind as cows a pool. The two religious duties, both sacrifice and meritorious work, perish inasmuch as the performers of domestic sacrifices depart

16 sighing with averted faces. The merit amassed in seven lives is dissipated by the sighing of the pitris; the sighing assuredly destroys the destiny that springs from three lives. Hence

17 I was ever indeed kindly disposed to what concerned the gods and the pitris; being such, how have I incurred this very terrible hell?"

CANTO XIV.

Jada's narrative (continued) - The conversation with Yama's officer.

Yama's officer tells king Vipas-c'it why he was condemned to hell - He explains to him the nature and results of good and evil deeds generally, and mentions at great length the punishments awarded to various special sins.

The son spoke:

1 Thus interrogated then by that high-souled king in our hearing, Yama's officer, though dreadful, with modest speech replied.

Yama's officer spoke:

2 "Mahárájá! it is even as thou hast said, undoubtedly.
Nevertheless thou didst commit, Sir! a very trifling misdeed;

3 I will recall it to thy mind. The wife whom thou hadst, a
princess of Vidarbha, named Pívarí, - her season of aptitude
for sexual intercourse was formerly rendered barren by thee,

4 who wast enamoured of the resplendent Kaikeyí; hence for
the transgression in the matter of her season thou hast
incurred,

5 Sir! a deadful hell such as this. As the Fire expects the fall of
the liquid butter at the time of the Homa oblation, even so
does Brahmá expect the deposit of seed at the

6 approved season. A righteous man who disregarding that
season, may become absorbed in objects of desire, would still
incur sin by reason of the debt due to his ancestors and

7 would fall into hell. Such indeed was thy sin; naught else is
found; come then! go, O king, to the enjoyment of thy
meritorious acts."

The king spoke:

8 "I will go, O servant of the god, where thou shalt lead me.
Something I ask, deign to declare it to me aright. These

9 crows with adamant beaks are tearing out men's eyes; and
these men are having their eyes renewed again and again.

10 And what deed have they done? Explain this abominable
thing. Likewise they are tearing out the tongue from these

11 other men as it is being reproduced anew. Why are these
grievously afflicted men. torn with a saw? Why are these other
men, immersed in oil, boiled among meal and sand?

12 And these other men are dragged about by iron-beaked
birds; say, of what kind are they, screaming with loud cries
through the pain caused by the loosened bodily bands.

13 Pained by the wounds in every limb, why are these men,
who have wrought iniquity, struck by the onslaught of the iron

14 beaks day and night. Tell me without reservation, through
what maturing of their acts are these and other torments seen
among sinners."

Yama's officer spoke:

15 "Since thou askest me, O king, concerning the rise of the
 fruits of sinful actions, I will tell thee that succinctly and
 16 correctly. A man verily attains merit and demerit in regular
 order; and his sin or his merit diminishes as he consumes it.
 17 But no human action, whether virtuous or sinful, quickly
 cleanses except by consumption. Diminution arises through
 18 consumption. And he abandons merit and demerit through
 consuming it; hearken to me! From famine indeed to famine,
 19 from affliction to affliction, from fear to fear go needy
 sinners, more dead than the dead. A manifold course do
 20 creatures take through the fetters of their actions. From
 festival to festival, from Svarga to Svarga, from happiness to
 happiness go the faithful, and the peaceful, the rich, and the
 21 doers of good. But sinners, when slain by sin, encounter
 perils from beasts of prey and elephants, terrors from snakes
 22 and thieves; what surpasses this? Decked with fragrant
 garlands, clad in fine apparel, enjoying beautiful carriages
 dwellings and food, those who are praised ever go to sacred
 groves with their meritorious deeds.
 23 "Thus men's merit and demerit are amassed in the sum of
 many hundreds of thousands of lives: they spring from the
 24 germs of pleasure and pain. For as the seed, O king, awaits
 the water, so do merit and demerit await him who acts
 25 otherwise than at the right time and place. A trifling sin
 committed by a man, when it reaches the place and time,
 inflicts the pain produced by a thorn, when the foot is planted
 26 down heedlessly. Then it inflicts the acuter severe pain that
 is caused by pins and wedges, and likewise scarcely endurable
 27 headaches and other pains. It causes the pains engendered
 by eating unwholesome things, by cold, heat, fatigue,
 inflammation and such like. Moreover sins have regard to one
 another
 28 amid the confluence of their results. In this way heinous
 sins have regard to the deteriorated state of protracted illness,
 &c; and they verily tend to the consequences produced by
 weapons, fire, calamity, pain, imprisonment, and so forth.
 29 A trifling good deed confers at once a pleasing fragrance,
 or
 30 touch, or sound, taste, or shape; more marked likewise after
 a long time, and great when arising at the proper period. And
 in this way pleasures and pains spring indeed out of good
 31 and bad actions. A man stays here consuming the

productions of numerous mundane existences. And the results of knowledge or ignorance are checked by race and country,

32 and remain there united merely by outward sign to the soul.
"Never and nowhere doth the man exist who doeth not a

33 wicked or holy act in body, mind, or speech. Whatever a man receives, whether pain or pleasure, whether great or insignificant,

34 it produces a changed condition of the mind; by so much either his virtue, or on the other hand his sin, gradually

35 diminishes by consumption, just like food that is being eaten. In this way these men, dwelling within hell, diminish their

36 awful heinous sins by torments day and night. Likewise, O king, they consume their virtues in the company of the

37 immortals in Svarga with the songs and other joys of the Gandharvas, Siddhas and Apsarases. In the condition of a god, and a human being, and a brute creature, one consumes

38 good or evil, arising from virtue or sin, and characterized by pleasure or pain.

"What thou enquirest about of me, O king! namely 'Of what particular sins are the tortures of wicked-doers the consequences?' that I will declare to thee in full detail.

39 "When vile covetous men have gazed on others' wives and

40 on others' goods with evil eye and evil mind, these birds

with adamant beaks tear out their eyes; and they have their

41 eyes reproduced continually. Moreover during as many twinklings of the eyes as these men have committed the sin, so many thousands of years they undergo the eye-torture.

42 "Those men who have given instruction in wicked S'āstras, and those who have advised such instruction, for the purpose of

43 completely destroying the sight even of their enemies; those who have repeated the S'āstra improperly; those who have given utterance to an evil word; those who have blasphemed the Veda, the gods, the dvijas and their guru; for so

44 many years these very terrible birds with adamant beaks tear out those men's very tongues as they are continually reproduced.

45 "Also base men, who have caused dissension among friends, or dissension between a father and his son and relations, between a sacrificer and a spiritual preceptor,

between

46 a mother and her son who is her companion, and between wife and husband, - see! these men who are such are torn with a saw, O king!

47 "Also those who cause pain to others; and those who forbid joyousness; and those who deprive others of fans, breezy places,

48 sandal, and usír grass; and base men who have inflicted suffering on innocent men at life's end, - these participators in sin, who are such, are placed within meal and sand.

49 "Moreover the man who eats another's s'ráddha, when invited by the other to a ceremony either to the gods or to the pitris, he is rent in twain by birds.

50 "But whoever lacerates the vitals of good men with wicked words, these birds unchecked continually strike him.

51 "And whoever indulges in backbiting, dissembling in speech, dissembling in mind, his tongue is assuredly torn in twain thus by sharp razors.

52 "Whoever, puffed up, show contempt towards their parents and gurus - these men, who are such, are plunged head foremost into a pit reeking with pus, ordure and urine.

53 "Those who eat, while the gods, guests and living beings, dependants and visitors, and also the pitris, the fire and birds

54 are left unfed; those evil men feed on carrion and exudations, and they become Súc'i-mukha birds, as large as mountains. Behold! these are men of that kind.

55 "But those who feed a bráhmaṇ or a man of another caste in one company disagreeably on earth, - those men, like these persons, feed on ordure.

56 "Whoever eat their own food neglecting a man, who has gone forth in company with them, and who being destitute seeks wealth, - these men, who are such, feed on phlegm.

57 "Those men who, without washing their hands and mouth after meals, O king! have touched cattle, bráhmaṇs and the fire, - these hands of theirs placed in fire-pots are licked repeatedly.

58 "But those men who, without washing their hands and mouth after meals, have gazed longingly at the sun, moon and stars, - in their eyes Yama's servants place fire and augment it.

59 "Moreover-whatever men have touched cattle, fire, their mother, a bráhmaṇ, their eldest brother, father, sister,

60 daughter-in-law, their gurus and the aged with their feet,

they stand mid piles of charcoal, with their feet bound with red-hot iron fetters, enduring burning up to the knees.

61 "Whoever have eaten in an unhallowed manner milk, khichree, goat's flesh, and things offered as food to the gods, -

62 the eyes of those sinners, as they lie hurled to the ground gazing with starting eyes, are torn out, see! from their faces by Yama's servants with pincers.

63 "And base men who have hearkened to blasphemy against gurus, the gods, and dvijas, and against the Vedas, - these

64 servants of Yama continually drive iron wedges, red as fire, into the ears, of such wicked men who rejoice in such things though they bewail the while.

65 "Whoever, led by anger and covetousness, have broken up and destroyed beautiful rest-houses, the abodes of gods and brahmans, and assemblages in the temples of the gods, -

66 Yama's exceedingly cruel servants continually flay the skins of those men from their body by means of these sharp instruments.

67 "Whatever men have made water in the path of cattle, bráhmans, and the sun, these entrails of theirs are drawn out through the anus by crows.

68 "Where a man after having given his daughter to some one, gives her to a second person, truly that man is thus divided into many portions, and swept along in a stream of burning corrosive.

69 "Whatever man, moreover, engrossed in his own nourishment abandons his destitute children, dependants, wife and

70 other relatives in a famine or in a disturbance, he indeed in his hunger thus gets portions of his own flesh, which Yama's servants cut off and put into his mouth.

71 "Whoever through avarice abandons those who have sought protection and who are dependent on him for their livelihood, he indeed is thus tortured by Yama's servants with tortures by means of machines.

72 "Men who check good deeds all their lives long are ground with the grinding of rocks, as are these evil-doers.

73 "Men who carry off pledges are bound with bands on all their limbs, and are devoured day and night by insects, scorpions, and ravens.

74 "Wicked men who indulge in sexual intercourse by day; and men who defile others' wives, are worn away by hunger, have their tongues dropping from their palates by reason of

thirst, and are racked with pangs.

75 "Moreover, see the "seemul tree" with its long iron thorns; mounted thereon the bodies of sinners are pierced, and they are foul with the streams of blood that pour forth.

76 "See also, O tiger-like man! these defilers of others' wives, who are being destroyed by Yama's servants in the "mouse."

77 "Whatever man, deposing his spiritual preceptor, stubbornly pursues his learning or art, - he verily, bearing thus a

78 rock on his head, undergoes affliction in the public way, suffering exceeding pain, emaciated with hunger day and night, his head quivering through the pain of his burden.

79 "Those who have discharged urine, phlegm or ordure in water, - they, such as these persons, have come to a hell stinking with phlegm ordure and urine.

80 "Pressed with hunger these men are devouring one another's flesh-these men formerly did not eat according to the rules of hospitality mutually.

81 "Those also who have discarded the Vedas and the fires, themselves kindling their own fires, - they, such as these persons, are repeatedly hurled down from the loftiest summit of a mountain.

82 "Those men who have married virgin widows and have grown old to the full extent of life, - these turned into worms are consumed by ants.

83 "By receiving favours from an outcaste, by performing sacrifices for an outcaste, by constant attendance on an outcaste, a man ever reaches the condition of an insect that lives among stones.

84 "The man, who eats sweetmeats all by himself, while his relatives or his friends or a guest look on, eats a pile of burning charcoal.

85 "This man's back is continually devoured by fearful wolves, because, O king! he was a backbiter of people.

86 "Blind, moreover, deaf, dumb, this man roams about, sick with hunger - he, base man, was ungrateful to men who occupy themselves in conferring benefits.

87 "This man, who returns evil for good, working injury to his friends, very evil-minded, drops into Tapta-kumbha;

88 thereafter he will suffer grinding; then he will go to Karam-bha-báluká; next he will undergo mechanical tortures; then Asi-patra-vana; and rending with saw-like leaves. After experiencing,

89 too, division by the thread of Fate and manifold torments,
how he will obtain expiation herefrom I know not.

90 "Corrupt Brahmans, for having assailed one another when
assembled at S'rāddhas, drink verily the moisture that exudes
from every limb.

91 "A gold-stealer, a bráhmaṇ-slayer, a drinker of spirituous
liquors, a defiler of his guru's bed, remain, being burnt in

92 blazing fire beneath, above, around, for very many
thousands of years; thereafter they are re-born as men afflicted
with

93 leprosy, consumption, sickness and other diseases. And
when again dead, they enter hell; and when again born, they
undergo a similar malady until the end of the kalpa, O king!

94 "A cow-slayer also goes to hell for a rather less period,
namely, during three lives.

"There is likewise a fixed ordinance regarding all minor sins.

95 "To what various grades of creatures, for what several
definite sins, men go, when released from hell - listen to me
while I recount that."

CANTO XV.

Conversation between the father and son - (Continued).

*The exposition of sins and their punishments is
continued, and Jada concludes his story of king Vipas-
c'it - The king by his merit delivers all the inhabitants of
hell and ascends to heaven.*

Yama's officer spoke:

1 "For accepting anything of value from an outcaste, let a
dvija be born an ass: but let him who sacrifices for the
outcaste become a worm, on his release from hell.

2 "But the dvija who has misbehaved towards his spiritual
preceptor, by coveting the latter's wife and the latter's property
in his mind, undoubtedly becomes a dog.

3 "The man also who scorns his parents is born an ass; for
reviling his mother and father he is born a mainá; and he

4 who scorns his brother's wife becomes a pigeon; but for
injuring her he becomes a tortoise.

5 "He who, while eating his brother's pinda, does not pursue

his brother's welfare, being overwhelmed with folly is indeed born after death a monkey.

6 "He who carries away a deposit is born a worm on his release from hell. And the detractor when released from hell

7 becomes a Rákshasa. And the man who destroys trust is born a fish.

"For carrying off through folly paddy, barley, sesamum

8 seed, másh beans, kulattha beans, mustard-seed, chickpeas, beans, áman rice, mudga beans, wheat

9 and flax, or other crops, a man void of understanding is born a large-mouthed rat resembling an ichneumon.

"Moreover for improperly touching another's wife he is

10 born a horrible wolf. And the foolish sinner who violates his brother's wife becomes a dog, a jackal, a heron, a vulture, a

11 snake, and a bird of prey, by degrees. And the sinner, who has violated his friend's wife, his guru's wife, and the king's

12 wife, becomes a cock-cuckoo when released from hell. The man of lustful soul is born a hog.

"Let him who hinders sacrifice liberality and marriage become a worm.

13 "And he who gives his daughter away twice is verily born a worm.

"He who obtains food, without giving some to the gods

14 the pitris and bráhmans, is indeed born a crow when released from hell.

"He who scorns his eldest brother, or a brother who is like

15 a father to him, is indeed born a curlew when dismissed from hell.

"And the súdra for approaching a bráhmaṇ-woman is born

16 a worm; for begetting offspring of her, let him become an insect living within wood. And a c'andála for the same sin is born a hog, a small worm, a diver.

17 "A man ungrateful, base among men, who returns evil for good, when released from hell is born a small worm, an in-

18 sect, a bird, a scorpion also, and a fish, a crow, a tortoise, then a pukkasa.

19 "For slaying an unarmed man, a man is born an ass. The murderer of a woman also and a child-slayer are born worms.

"But for stealing victuals a man is born a fly.

20 "There is moreover a difference among victuals, listen thereto. For taking rice-food, he is born a cat, when quit

21 from hell; but for taking rice-food mixed with sesamum and oil-cake he is born a rat; and for taking clarified butter

22 an ichneumon; for taking goat's flesh, a crow, a diver. He who carries away fish-meat becomes a crow; he who carries away venison a hawk; but when salt is taken away, the offender becomes a water-crow: when curdled milk is taken away,

23 a worm; and for stealing milk he is born a hen-heron;

24 but he who steals oil is born a cockroach; for taking honey a man is born a gad-fly; for taking a cake, an ant; but for

25 stealing pulse a small house-lizard;

"For stealing distilled spirits let the sinner become a francolin partridge; and for taking iron be born a crow.

26 When brass is carried off, he is born a green pigeon; when a silver vessel is carried off, a pigeon; but for taking

27 a golden vessel, he is born a worm; and for stealing a garment of woven silk he becomes a partridge: and when a silk garment is taken away he is born a silk-worm;

28 when very fine cloth, an instrument of horn and fine cloth are carried off, the sinner is born a parrot; and so too for taking a garment of goat's-hair or sheep's wool, and a linen

29 one; when a cotton thing is taken away he is born a curlew; and the stealer of a barken thing is born a pond-heron; for

30 taking paint and potherbs he is born a peacock. The man who carries off a red garment becomes a jívanjíva pheasant; for taking splendid perfumes let him become a musk-rat; and for

31 taking clothes a hare; for theft of fruit a man becomes a eunuch; for theft of wood, a wood-insect and a flower-stealer

32 becomes a poor man; a carriage-stealer lame; and one who takes vegetables becomes a green pigeon; and one who takes water a pied-crested cuckoo. One who takes away land, after going to Raurava and the other very terrible hells

33 becomes grass, a bush, a creeper, a climbing shrub, a reed and a tree by degrees; and the man afterwards, when his sins

34 have been diminished to insignificance, becomes a worm, an insect, and a grasshopper, a bird, an aquatic animal, a deer; and having attained the condition of kine, and despicable castes

35 such as c'andála and pukkasa, he becomes lame and blind,

deaf, leprous, and afflicted with pulmonary consumption; he is seized with diseases affecting the mouth and the eyes and the

36 anus; and he becomes epileptic; he attains also the condition of a súdra. This truly is known to be the course of stealers of cattle and gold.

37 "And fierce men who steal learning, who fall short in their rewards to the guru; the man who makes another's wife his

38 own wife, - he becomes a eunuch, the foolish man, when escaped from the torments of hell.

"He who makes the Homa oblation in unkindled fire is

39 born afflicted with the pains of indigestion, and dyspeptic.

"Abuse of others, the returning evil for good, hurting

40 the vitals of others, coarseness, and cruelty, paying court to other men's wives, perfidy in taking other people's property,

41 and contempt of the gods, dishonesty, fraud towards men, and avarice, manslaughter, and the continued performance

42 also of whatever things are forbidden; - one should know these to be the after-characteristics of those who are released from hell.

"Compassion towards all creatures, concord, aid to other

43 people, truth, speech directed towards the welfare of all creatures, inculcation of the authority of the Veda, veneration of gurus devarshis Siddhas and rishis, association with the

44 good, hospitality, study, friendship, - let the wise man understand these and whatever other things constitute the deeds

45 of truth and righteousness, to be the marks of sinless men who have quitted Svarga.

46 "This I have declared explicitly to thee, O king! concerning men, holy and wicked, who eat the fruits of their own actions. Come then, we go elsewhere. Thou hast now seen everything, for thou hast seen hell. Come then, let us go elsewhere."

The son spoke:

47 Thereupon the king prepared to follow him; and then a cry went up from all the men that abode in torment, 'Be

48 gracious, O king! stay but a moment, for the air that clings

49 to thy body gladdens our mind, and entirely dispels the burning and the sufferings and pains from our bodies, O tiger-

like man! Be gracious, O king!

50 On hearing this their entreaty, the king asked that servant

51 of Yama - "How do I afford gladness to these men? Have I done such a mighty deed of merit in the world of mortals, wherefrom falls this gladdening shower? Declare me that."

Yama's officer spoke:

52 "Inasmuch as thy body was nourished with the food that remained, after the pitris the gods guests and servants were

53 satisfied, and since thy mind was attached to them, hence the air that clings to thy body brings gladness; the torment, O

54 king! does not hurt the evil-doers. Whereas thou didst offer the horse-sacrifice and other sacrifices according to precept, hence from seeing thee Yama's engines weapons fires and

55 crows, which cause intense suffering, such as crushing cutting burning and so forth, grow mild, O king! when counteracted by thy majesty."

The king spoke:

56 "Neither in Svarga nor in Brahma-loka do men experience such joy, methinks, as arises from conferring bliss on suffering

57 creatures. If, while I am present, torment does not hurt these men, here then, fair Sir, I will remain firm as a mountain."

Yama's officer spoke:

58 "Come, O king; we proceed. Enjoy the delights won by thine own merit, casting aside here the torments of evildoers."

The king spoke:

59 "For that reason I will not go as long as these are in sore suffering. From my near-presence the denizens of hell grow

60 happy. Fie on the sickly protection-begging life of that man, who shews no favour to one distressed, even though he be a

61 resolute foe! Sacrifices, gifts, austerities do not work for
 the welfare of him, who has no thought for the succour of the
 62 distressed. Whoever bears a cruel mind towards children,
 the sick and such like, and towards the aged also, I do not
 63 hold him human; he is truly a Rákshasa. But if these men
 have pain originating in hell, whether produced by the heat
 from fire, or produced by overpowering smells, and if they
 64 have the intense pain arising from hunger and thirst that
 causes faintness, yet the grant of deliverance to them excels,
 65 I consider, the joy of Svarga. If many sufferers shall obtain
 happiness, while I undergo pain, should I not in truth embrace
 it? Go thou not therefore long."

Yama's officer spoke:

66 "Here have both Dharma and Indra arrived to lead thee
 away. Thou must certainly depart from us: go therefore, O
 king!"

Dharma spoke:

67 "Fittingly worshipped by thee, I lead thee to Svarga; mount
 this heavenly chariot and linger not; let us go."

The king spoke:

68 "Men in thousands, O Dharma! suffer pain here in hell; and
 being in affliction they cry to me to save them; hence I depart
 not."

Indra spoke:

69 "These evil-doers have come to hell in consequence of their
 own deeds; thou also, O king, must go to Svarga in
 consequence of thy meritorious deed."

The king spoke:

70 "If thou dost know, thou, O Dharma, or thou, O Indra, S'ac'i's lord, how great indeed is my authority, then deign to speak aright."

Dharma spoke:

71 "Just as drops of water in the sea, or as stars in the sky,

72 or as showers of rain, as the sands in the Ganges-just as these drops of water and other things are innumerable, O Mahá-rájá! even so thy merit is in truth beyond reckoning.

73 In thy evincing now this compassion here in the hells, the reckoning of that merit of thine has verily amounted to a hundred thousand. Then go, O king! enjoy then the abode

74 of the immortals; let these also consume away in hell the sin arising from their own actions!"

The king spoke:

75 "How shall men attain their desire in things connected with me, if in my presence these people gain no prosperity.

76 Hence, whatever good deeds I possess, O lord of the thirty gods! by means thereof let the sinners who are undergoing torment be delivered from hell!"

Indra spoke:

77 "Thus hast thou, O king! gained a more exalted station: see too these sinners delivered from hell!"

The son spoke:

78 Then fell there a shower of flowers upon that king, and Hari making him mount the heavenly chariot led him to the

79 heaven-world. Both I and the others, who were there, were released from the torments; thereafter we entered the other earthly existences, as determined by the results of our own actions.

80 Thus these hells have been reckoned up, O bráhmaṇ! And for what particular sin to what particular kind of creature a

81 man descends, it has all been recounted to thee in detail, as I saw it of yore, having gained the accurate knowledge that springs from previous experience. What else do I tell thee next, noble sir?

CANTO XVI.

Anasúyá's gain of a boon.

The father asks Jada for instruction on yoga or religious devotion - Jada begins a long exposition, which starts with a story of Anasúyá - A certain brahman was cursed by Mándavya at night that he should die at sunrise, and his devoted wife restrained the sun from rising - All activity ceased, and the gods in alarm besought Atri's wife Anasúyá - At her exhortation the wife relents, the sun rises, and the bráhmaṇ dies, but is restored to life by Anasúyá - Anasúyá obtains from the gods the boon that Brahmá, Vishnu and Siva should be born her sons, and that she should attain yoga.

The father spoke:

1 Thou hast declared to me, O son, the established nature of mundane existence which should be shunned exceedingly, a nature which is immutable like the rope and bucket at a well.

2 I have thus then learnt it in its entirety such as it is. Say, what must I do in this thus-ordained mundane existence?

The son spoke:

3 If, O father, thou dost believe my word implicitly, then abandoning thy condition as a house-holder become a

4 distinguished hermit. Following that vocation according to precept, forsaking thy fire and possessions, directing thy soul towards the Supreme Soul, indifferent in regard to the various

5 opposites, relinquishing thy property, become a mendicant, eating only every other meal, subdued in soul, unwearied, grown intent on religious devotion, withdrawn from contact

6 with external things. Thereafter thou shalt attain to that religious devotion, - which is the cure for connexion with pain, the cause of final emancipation from existence, incomparable, unutterable, devoid of worldly attachments;

through connexion with that devotion thou wilt never again have union with living beings.

The father spoke:

7 My son, tell me next of yoga, or religious devotion, the cause of final emancipation from existence; by which I may escape such suffering as this, when I am, again born among

8 living beings. Since I am intent on attachments, and my soul does not by reason of the bonds of mundane existence attain to religious devotion, being itself even devoid of religious

9 devotion, speak now of that religious devotion. Sprinkle with the water of thy words, which are cool with the water of the knowledge of Brahma, me whose body and mind are disordered with pain through the heat of the sun of

10 mundane existence. Re-vivify with the draught of the nectar of thy words me, who am bitten by the black serpent of ignorance,

11 who am in anguish from its venom, and dead. Hasting with the keys of the knowledge of approved goodness, liberate me, who am galled by the chains of selfishness in the matter of son, wife, home and land.

The son spoke:

12 Listen, dear father! how of yore the wise Dattatreya, when duly questioned, expounded the system of religious devotion at length to Alarka.

The father spoke:

13 Whose son was Dattatreya? Again, how did he discourse about religious meditation? And who was the distinguished Alarka, who enquired concerning religious meditation?

The son spoke:

14 There was a certain Kausika bráhmaṇ in the town Pratiśthána; he by reason of sins committed in other births was

15 diseased with leprosy. His wife used to honour him her

husband, thus diseased, as a god, by anointing his feet, kneading

16 his limbs, bathing, clothing, and feeding him, and by cleansing the flow of mucus, blood etcetera, and with attendance

17 in private, and with affectionate conversation. Though always exceedingly venerated by that modest lady, he being harsh continually menaced her by reason of his excessively

18 fiery temper. Nevertheless his wife, bowing before him, used to esteem him a divinity; nevertheless she used to esteem him, who was extremely loathful, as superior to all.

19 Being also of a constantly roaming disposition, the bráhmaṇ ordered his wife - "Do thou bring me to her dwelling. Procure

20 for me that courtesan whom I saw living in her house in the high-way, O religious one; she indeed dwells in my

21 heart. I saw the maiden at sunrise, and here is night come upon us. She does not depart from my heart, ever

22 since I saw her. H she, lovely in every limb, with large hips and swelling breasts and slender body, does not embrace

23 me, then thou wilt indeed behold me die. Beautiful is love among mankind; and she is courted by many; and I am unable to go; it appears perplexing to me."

24 Then having heard that speech of her husband who was sick with love, she his consort, sprung of a high family, very

25 virtuous, faithful to her husband, gathered a compact retinue, and took abundance of money, and bearing her husband on

26 her shoulder, moved on, slow in her gait, along the high road, in the cloud-covered night, while the sky was revealed by the fitful lightning; for the brahman lady was desirous of doing her husband pleasure.

27 And on the road, the bráhmaṇ, while borne on his wife's shoulder, through fear of thieves in the darkness pushed

28 away Mándavya, who was no thief and who was afflicted with grievous pain, being impaled on a stake. Enraged at the

29 brush with a foot, Mándavya addressed him - "He, who has with his foot pushed me away who am thus exceedingly afflicted, he sinful in soul, base among men, has gotten a

30 miserable condition. At sunrise, helpless, he shall be bereft of life assuredly: at the sight of the sun indeed he shall

31 perish." Thereupon his wife hearing that most cruel curse,

exclaimed distressed - "The sun verily shall not arise!"

32 Then the sun failed to rise, and there was continual night for many lengths of day. Thereupon the gods grew afraid,

33 fearing "How indeed should not all this universe pass into dissolution, when the Vedas are not uttered, and when it is deprived of oblations with fire and of the Svadhá and Sváhá?

34 Without the ordinance of day and night, there is an end of months and seasons: and again from the cessation of these south and north are not known in the sun's half yearly course.

35 And without knowledge of the half yearly course where would be time, such as the year? Without the year no other knowledge

36 of time exists. By reason of the utterance of that devoted wife, the sun rises not: without the sun's rising, bathing giving of gifts and the other actions can not indeed

37 exist; nor indeed does the fire spread, and sacrifices are seen to cease; nor indeed do we get satisfaction without the homa

38 sacrifice. Mortals satisfy us with the appropriate shares of the sacrifices: we favour mortals with rain for the perfecting

39 of their grain and other crops. When plants have ripened, mortals sacrifice to us with sacrifices; worshipped in

40 their sacrifices &c., we bestow on them their desires. For we pour rain downwards, and mortals make their rain ascend; for we rain with showers of water, men with showers

41 of clarified butter. And evil-minded men, who do not give us the periodical sacrifices, being greedy eat themselves our

42 share of the sacrifice. We defile the water, the sun, fire and the winds, and the earth for the destruction of those mischievous

43 sinners. Through partaking of bad water &c., very dire portents work towards the death of those doers of evil

44 deeds. But to those high-souled men, who after delighting us consume the remainder themselves, let us allot the blissful

45 worlds. Therefore all this universe of a truth does not exist, unless these things increase and endure. How indeed may the days be liberated?" - so conversed the gods with one another.

46 Having heard the speech of these assembled gods who were fearful of the destruction of the sacrifices, the god Brahmá

47 spoke, "Majesty is subdued by majesty indeed, and austerities also by austerities, O ye immortals! Hearken

therefore

48 to my advice. Through the might of the faithful wife the sun does not rise, and from his not rising loss befalls mortals

49 and you. Hence do ye, through desire that the sun should rise, propitiate Atri's faithful wife Anasúyá who is rich in austerities."

The son spoke:

50 She, propitiated by them when they resorted to her, said "Let your wish be asked for." The gods petitioned for day, saying "Let it be as before!"

Anasúyá spoke:

51 "The might of a faithful wife may not be lost in any wise. Hence while honouring that good lady, I will liberate the day,

52 O ye gods! that day and night may again exist, and that that good lady's own husband shall not perish."

The son spoke:

53 Thus having addressed the gods, she the beautiful went to her temple, and being asked by that lady regarding the welfare and righteousness of her husband, spoke.

Anasúyá spoke:

54 "Perchance thou rejoicest, O blessed lady, at the sight of thy husband's countenance! Perchance too thou esteemest thy

55 husband far above all the gods! Through obedience indeed to my husband I have gained a great reward; through the obtainment of the results of every wish obstacles have been

56 removed. Five debts a man must ever discharge, O virtuous lady. Thus, he must amass wealth according to the duties

57 of his own caste: and he must next apply the wealth gained to a fitting object according to the precepts: he should always live full of compassion, observing truth, candour, austerities

58 and liberality: and he must daily perform the ceremonies

prescribed by the S'ástras and free from anger and enmity,
 59 with faith preceding, according to his ability. A man with
 great pain gradually obtains the worlds specially allotted to his
 own caste, such as that of the Prajá-patis and other worlds,
 60 O virtuous lady. So women by obedience to their husbands
 obtain half of the entire merit painfully earned by their
 61 husbands. There is no separate sacrifice for women, nor
 sráddha, nor fasting: for by obedience to their husbands
 62 indeed they reach these desired worlds. Therefore, O
 virtuous and exalted lady, let thy mind ever be turned towards
 obedience to thy husband, since a husband is a wife's supreme
 63 bliss. Whatever worship the husband may offer by right
 ceremonies to the gods, and whatever to the pitris and guests,
 even one half of that does the wife, whose mind is centred on
 him alone, enjoy by very obedience to her husband."

The son spoke:

64 Having heard that her speech, the lady saluted Atri's wife
 Anasúyá respectfully in return, and replied thus to her
 65 "Happy am I, favoured am I, and regarded by the gods am
 I, since thou, O lady blessed by nature, again increasest my
 66 faith. I know this - none among women has a condition
 equal with her husband, and love for him tends to her benefit
 67 in this world and the next; through her husband's favour
 both here and after death, O illustrious lady, a woman gains
 68 happiness; for a husband is a woman's deity. Do thou, being
 such a woman, O exalted lady, tell me who have reached thy
 temple, what I, a noble woman, must do, or what my noble
 husband must do, O beauteous one!"

Anasúyá spoke:

69 "Indra and these gods in distress have approached me; they
 are searching for the day and night, the virtuous acts
 prescribed for which have been discarded in consequence of
 70 thy speech. They beg for the natural uninterrupted
 continuance of day and night: I am come for that object, and
 71 do thou listen to this my speech. Through the absence of
 day there is the absence of all sacrificial ceremonies; through

the absence of these the gods do not get their nourishment,

72 O ascetic lady. Through the destruction of day also all work is cut short; from the destruction thereof the world

73 will perish through drought. Therefore if thou desirest to deliver this world from calamity, be gracious, O virtuous lady, to the worlds; let the sun run his course as before."

The bráhmaṇ lady spoke:

74 "Mándavya exceedingly furious, O illustrious lady, has cursed my lord, saying 'at sunrise thou shalt meet thy doom!' "

Anasúyá spoke:

75 "If, however, it pleases thee, O lady, then at thy word I will make thee even a new husband, in form the same as before.

76 For I must in every way propitiate the majesty of faithful wives, O high-born lady - thus I do thee honour."

The son spoke:

77 On her saying 'be it so!' the ascetic lady Anasúyá then summoned the sun, raising up the arghya oblation, at mid-

78 night on the tenth night. Then the adorable sun, in appearance ruddy as the full-blown lotus flower, with wide

79 disc, rose aloft above the mighty mountain. Forthwith indeed her husband was bereft of life and fell on the ground; and she caught him as he fell.

Anasúyá spoke:

80 "Be not dejected, O lady; behold my power. Thou hast succeeded through thy obedience to thy husband.

81 What further need hast thou of austerities? Since I have nowhere seen another man equal to thy husband, in form, in disposition, in intellect, with sweetness of speech and

82 other adornments, in very truth let this bráhmaṇ, freed from sickness, young again, obtain life in company with his

83 wife for a hundred autumns. Since I see no other deity the equal of thy husband, in very truth let this bráhmaṇ regain

84 his life in sound health. Since thy effort is constantly directed to propitiate thy husband by deed mind and word, let this dvija then come to life."

The son spoke:

85 Then the bráhmaṇ arose, free from illness, young again, with his own lustre illuminating the dwelling, as it were an

86 ever-youthful god. Then there fell a shower of flowers, accompanied with the strains of heavenly instruments and other musical instruments. And the gods were delighted and said to Anasúyá.

The gods spoke:

87 "Choose a boon, O blessed lady. Inasmuch as thou hast accomplished a great matter for the gods, therefore the gods will grant thee a boon, O ascetic lady."

Anasúyá spoke:

88 "If ye gods headed by Brahmá, being favourable, will grant
89 me a boon, and if ye deem me worthy of a boon, then let Brahmá, Vishnu, and S'iva become sons to me, and let me in company with my husband attain religious devotion, to the end that I may be delivered from affliction."

90 "Be it so," exclaimed Brahmá, Vishnu, S'iva and the other gods to her; and they departed, duly honouring the ascetic lady.

CANTO XVII.

The Birth of Dattátreya

The Prajapati Atri begot three sons by his wife Anasúyá namely Soma, Dattátreya, and Durvásas, who were incarnations of portions of Brahmá, Vishnu and Siva respectively - Their offices are described - Dattátreya,

assembling young Munis about himself, tested their loyalty, by living immersed, in a lake and by revelling in sensual pleasures.

The son spoke:

- 1 Then after many days' time the adorable Atri, the second
- 2 son of Brahmá, looked upon his wife Anasúyá. Her, bathed after menstruation, very lovely in body, seductive and perfect in form, free from blame, the love-possessed Muni enjoyed mentally.
- 3 But while he contemplated her, a powerful wind through and above brought the change that was produced in her.
- 4 The ten regions of the sky seized the white-lustred form of Brahmá, as it fell all around, in the form of Soma, characterized
- 5 by passion. That mental Soma was begotten in her as the son of the prajāpati Atri, the life and possessor of
- 6 every excellence. Magnanimous Vishnu being pleased begot of her Dattátreya, the bráhmaṇ. in whom goodness predominated,
- 7 by production from his own body, Dattátreya was he called; he sucked Anasúyá's breast: he was Vishnu indeed
- 8 incarnate; he was Atri's second son. He issued from his mother's womb seven days afterwards,, being enraged on seeing that the haughty king of the Haihayas was near and
- 9 was offending Atri, being angry he at once desired to burn up the Haihaya. Filled with indignation at the long pains and toil of his residence in the womb, a portion of Siva
- 10 was born as Durvásas, in whom darkness predominated Thus three sons were born of her, being portions of Brahmá, Siva and Vishnu.
- 11 Brahmá became Soma, Vishnu was born as Dattátreya, Siva was born as Durvásas, through the boon granted by the
- 12 gods. The prajāpati Soma, ever causing creepers and medicinal plants and mankind to grow with his cool rays, abides
- 13 in Svarga. Dattátreya protects offspring from destruction by the malignant Daityas: and Vishnu's portion must also be
- 14 known as the benefactor of the docile. Durvásas, the adorable birthless god, destroys the scorner; assuming a

formidable

15 body, he is haughty in look mind and speech. The adorable prajāpati, the son of Atri again created the Soma plant. Dattātreyā also, being Vishnu, enjoyed objects of sense while

16 engaged in profound meditation. Durvāsas, deeming his father and mother to be the chiefest object of devotion, assuming the form known as 'frantic,' roamed about the earth.

17 Surrounded by the sons of Munis, the lordly yogi Dattātreyā also, desirous of obtaining exemption from all attachments,

18 long immersed himself in a lake. Nevertheless those youths, resorting to the bank of the lake, did not forsake him, who

19 was magnanimous and exceedingly benign. When after a hundred heavenly years were ended, all those youthful Munis, through affection for him, still forsook not the bank of the

20 lake, the Muni, taking his noble wife clothed in heavenly raiment, beautiful and plump in form, arose from the water,

21 thinking, "If these sons of Munis shall forsake me because of the presence of a woman, then I will remain free from all

22 attachments." When nevertheless the sons of the Munis did not forsake him, he next drank intoxicating liquors in company

23 with his wife. Thereupon they did not forsake him, though he was engrossed in drinking spirituous liquor in company with his wife, and though he was rendered impure by addiction to singing, musical instruments and such like,

24 and also by intercourse with his wife; deeming that the high-souled Muni when with her was detached from religious rites. The lord of yogis, although drinking spirituous liquor, incurred

25 no fault. Dwelling like Mātariśvan within the abodes of c'andālas, drinking strong drink he, skilled in yoga, the lord of yogis, attended by his wife, performed austerities, being meditated on by yogis who longed for deliverance from mundane existence.

CANTO XVIII.

Garga's speech.

Arjuna the son of Kṛitavīrya, on succeeding to his kingdom, resolves to rule worthily - His minister Garga advises him to propitiate the Muni Dattātreyā - And

narrates how, when the Daityas and Dánavas had conquered the gods, the gods by Vrihaspati's counsel propitiated Dattátreya, who, being an incarnation of Vishnu, was enjoying himself with Lakshmí; and how, when the demons penetrated to Dattátreya's hermitage and seized Lakshmí, they were destroyed by Dattátreya.

The son spoke:

1 Once upon a time Arjuna, the son of Krita-vírya, when Krita-vírya had departed to heaven, being invited by the
2 ministers and family priest and by the citizens to be inaugurated as king, spoke thus -

"It is not I will wield regal sway, which surpasses hell, O

3 ministers, if I leave that foolishly unaccomplished, for the sake of which taxes are levied. Merchants, giving the twelfth part

4 of their wares to the king, travel on the road protected from robbers by the watchmen. And the herdsmen and husbandmen giving the sixth part of the ghee, buttermilk and other produce,

5 enjoy the rest. If the merchants gave a larger portion than that out of all their wares and other property, then

6 that would tend to the destruction of the sacrifices and pious works of the extortionate king who took it. If people who follow that and other livelihoods are protected by others,

7 hell is surely the lot of a king who takes the sixth part as his revenue. This has been decreed by men of old as the permanent

8 income of a king. When a king fails to afford protection from thieves, that is the same as theft; and it would be sin in a king. Therefore if, by performing austerities, he has gained

9 the coveted position of a yogi, he is the only king who possesses power to protect the earth. Therefore I indeed will be a weapon-bearer in the earth, worthy of honour, endowed with prosperity; I will not make myself a participator in sin."

The son spoke:

10 Understanding that his resolve, standing among the ministers spoke the leading Muni, Garga by name, mighty in intellect, advanced in age.

11 "If thus thou desirest to act, rightly to govern the kingdom,
then hearken to my speech and act, O royal scion!

12 Propitiate, O king, Dattátreya, the illustrious, who made his
abode once in a bucket, who protects the three worlds,

13 who is busied in religious devotion, who is illustrious, who
looks impartially everywhere, who is a portion of Vishnu, the

14 upholder of the world, incarnate on earth. By propitiating
him the thousand-eyed Indra gained his abode, which had
been seized by the evil-minded Daityas, and slew the sons of
Diti."

Arjuna spoke:

15 "How did the gods propitiate majestic Dattátreya? And how
did Indra regain his godhead, of which he had been deprived
by the Daityas?"

Garga spoke:

16 "There was a very fierce contest between the gods and
Dánavas. The lord of the Daityas was Jambha, and the leader

17 of the gods was S'ac'i's spouse. And while they fought a
heavenly year elapsed. Then the gods were worsted, the

18 Daityas were victorious. The gods led by Viprac'itti were
vanquished by the Dánavas: they strove to flee, being

19 dispirited at the victory of their enemies. Desirous of
compassing the slaughter of the army of Daityas, accompanied
by the Bálikhilyas and Rishis, they approached Vrihaspati and

20 took counsel. Vrihaspati said, 'Deign to gratify with your
faith Dattátreya, Atri's high-souled son, the ascetic, who is

21 occupied in improper practices. He the boon-giver will
grant you a boon for the destruction of the Daityas; then, O
gods, shall ye and your friends slay the Daityas and Dánavas.'

22 "Thus exhorted the gods then went to Dattátreya's
hermitage, and they beheld the high-souled Muni, attended by

23 Lakshmí, hymned by Gandharvas, and engrossed in
quaffing spirituous liquor. Approaching they expressed in
words their salutations to him, which were the means of
accomplishing

24 their objects. And the heaven-dwellers lauded him; they

offered him food, viands, garlands and other presents; when he stood, they stood near; when he moved, they moved; when

25 he reposed on his seat, they worshipped him with heads down-bent. Dattatreya addressed the prostrate gods, 'What desire ye of me, that ye do me this obeisance?'

The gods spoke:

26 'The Dánavas, headed by Jambha, have attacked and seized upon the earth the atmosphere and the third world, O tiger-

27 like Muni, and our shares of the sacrifices entirely. Employ thou thy wit to their destruction and our deliverance, O sinless one! Through thy favour do we desire to regain the three worlds which they now possess.'

Dattatreya spoke:

28 'I am drinking strong drink, I have remnants of food in my mouth, nor have I subdued my senses. How is it, O gods, ye seek for victory over your enemies even from me?'

The gods spoke:

29 'Thou art sinless, O lord of the world; no stain hast thou, into whose heart, purified by the ablution of learning, has entered the light of knowledge.'

Dattatreya spoke:

30 'True is this, O gods! all learning have I, who am impartial in view: but by reason of association with this woman I

31 am now impure after eating. For commerce with women when continually pursued tends to depravity.'

Thus addressed, the gods then spoke again.

The gods spoke:

32 'This woman, O sinless bráhmaṇ! is the mother of the

world; she is not depraved, even like the sun's halo of rays, which touches the dvija and the c'andála alike.'

Garga spoke:

33 "Thus accosted by the gods, Dattátreya then with a smile spoke thus to all the thirty gods; - 'If this be your opinion,

34 then summon all the Asuras to battle, O most virtuous gods?

35 and bring them here before my view - delay ye not - in order that the glory of their strength may be consumed by the fire of my glance, and that they may all perish from my sight.'

36 "The valiant Daityas, summoned to battle by the gods in compliance with that his advice, advanced with fury against

37 the troops of the gods. The gods being slaughtered by the Daityas were quickly demoralised by fear; they fled in a

38 body, seeking protection, to Dattátreya's hermitage. Even there the Daityas penetrated, driving forward the heaven-dwellers, and saw the high-souled mighty Dattátreya; and

39 seated at his left side his wife, Lakshmí, loved by all the worlds, beauteous, her shape most graceful, her countenance

40 like the moon, her eyes lustrous as the blue water-lily, her hips large and breasts full, uttering melodious speech, adorned

41 with every womanly virtue. Seeing her before them, the Daityas, seized with longing, could not bear the intense love

42 with fortitude; and pined in mind to carry her off. Desisting from the gods, but desirous of seizing the lady, they were shattered in vigour, being bewitched by that sin. Then compact

43 together they spoke - 'If only this jewel of womankind in the three worlds might be our prize, successful then should

44 we all be - this is our engrossing thought. We are resolved therefore, let us all, foes of the gods, raise her up, place her in the palki, and bear her to our abode.'

45 "Thereupon possessed with longing and thus mutually exhorted, afflicted by love, the united Daityas and Dánavas

46 raised up his virtuous wife, mounted her in the palki, and placing the palki on their heads set off for their own homes.

47 Thereon Dattátreya smiling Spoke thus to the gods - 'Bravo! ye prosper! Here is Lakshmí borne on the heads of the Daityas. She has passed beyond the seven stations, she will reach another, a new one.'

The gods spoke:

48 'Say, O lord of the world, in what stations has she her abode; and what result of a man's does she bestow or destroy?'

Dattatreya spoke:

49 'When stationed on the foot of men, Lakshmi bestows a habitation; and when stationed on the thigh, clothing and

50 manifold wealth; and when taking her position in the pudenda, a wife; when resting in the bosom, she grants offspring; when stationed in the heart, she fulfils the thoughts

51 of men. Lakshmi, is the best fortune of fortunate men. When resting on the neck, she adorns the neck with loved relatives and wives, and close contact with those who are

52 absent. When abiding in the countenance, the sea-born goddess bestows beauty fashioned according to her word, real

53 command also, and poetic fire. When mounted on the head, she forsakes the man and thence resorts to another abode. And here, mounted on their head, she will now desert these *Daityas*.

54 Therefore seize your arms and slay these foes of the gods; nor fear them greatly; I have rendered them impotent; and through touching another's wife their merit is consumed, their might is broken.

Garga spoke:

55 "Thereupon those enemies of the gods, being slain by divers weapons and their heads being assailed by Lakshmi, perished -

56 thus have we heard. And Lakshmi, flying up, reached the great Muni Dattatreya, being hymned by all the gods who

57 were filled with joy at the slaughter of the *Daityas*. Thereupon the gods, prostrating themselves before the wise Dattatreya, gained as before the uppermost heaven, being freed from

58 affliction. Likewise do thou also, O king! if thou wishest to obtain matchless sovereignty according to thy desire,

straightway propitiate him."

CANTO XIX.

The Episode of Dattatreya.

*King Arjuna, taking Garga's advice, propitiates
Dattatreya, who grants him the boon that he should
reign righteously, prosperously and gloriously - Arjuna is
then installed in his kingdom, and his reign is described
- The blessedness of worshipping Vishnu, who is
Dattatreya, expounded - The story of Alarka is then
begun.*

The son spoke:

1 Having heard the Rishi speak thus, king Arjuna, Kṛitavīrya's son, proceeded to Dattatreya's hermitage and worshipped

2 him with faith; by kneading his feet and other services, and by offering honey and other delicacies, and by bringing garlands, sandal, and other perfumes, water, fruit &c.;

3 also with preparations of rice, and by removing the Rishi's fragments of food. Pleased therewith the Muni addressed the

4 king in the very same way, as he had formerly addressed the gods.

"Ever indeed am I an object of reproach for my enjoyment of spirituous liquor and other bodily pleasures, and an object of reproach for this enjoyment in that I have my

5 wife here by my side. Deign thou not thus to obstruct me who am unable to benefit thee; O conciliate one who is able."

6 Thus the Muni addressed him; and Arjuna Kārtavīrya, recalling that speech of Garga's, replied then, bowing before him.

Arjuna spoke:

7 "Why dost thou beguile me, my lord, resorting to thy illusory devices. Sinless thou art, and this brāhman lady is the path of all existence."

8 Thus invoked, the benign brāhman answered him the illustrious Kārtavīrya, the subduer of the earth.

9 "Choose thou a boon; since thou hast declared my secret, I have felt thereby intense gratification in thee to-day, O

10 king. And the men who shall worship me with perfumes, garlands and such like, with offerings also of meat and strong drink, and with sweetmeats accompanied with clarified butter,

11 - *and who shall worship me* and Lakshmi with songs also and the worship of brahmans, and with lute, flute, conchs and other

12 gladsome musical instruments; - to them I will give supreme gratification, children, wives, wealth and other blessings, and I

13 will ward off the violent blows of scorners. Do thou then choose the choice boon that thy mind desires: my face is very gracious to thee through thy declaration of my secret name."

Kartavirya spoke:

14 "If my lord thou art gracious, then grant me supreme prosperity, whereby I may protect my people and may not incur

15 iniquity. I desire to have knowledge in the customs of others, irresistibility in fight, and the dexterity of a thousand arms.

16 May my paths be unimpeded on hill, in air, in water, and on land, and in all the hells! And may my death come from a

17 superior man! And let me have moreover a guide to the right path when I stray from the path: and may my guests be worthy of praise in the imperishable bestowal of wealth!

18 And let there be freedom from impoverishment in my country with repeated recollection of me! May my faith in thee be ever in truth unwavering!"

Dattatreya spoke:

19 "Thou shalt receive all those boons in the matters that thou hast specified; and through my favour thou shalt become a universal monarch."

Jada spoke:

20 Thereon Arjuna prostrated himself before Dattatreya. And having convened his subjects, he duly received his inauguration.

21 Then he the Haihaya, established in his kingdom, having received supreme prosperity from Dattatreya, owning

22 exceeding power, made proclamation; - 'Henceforth whoever besides me shall lay hold of a weapon, I shall put him to death

23 as a robber or as one bent on injuring others.' After this order had been issued, there was no man that bore arms in

24 that country, except that valiant tiger-warrior. He it was who was the guardian of the villages, and he the guardian of the cattle. He it was who was the guardian of the

25 fields and the protector of the dvijas. He also was the guardian of ascetics, and the guardian of caravans; the guardian of those who were sinking amid the fears of robbers,

26 rogues, fire, arms and so forth, as in the sea, and of those who were involved in other calamities; he was the destroyer of hostile warriors. He it was who was ever remembered as

27 the upholder of mankind. And there was exemption from impoverishment, while he ruled as king. He offered many

28 sacrifices, complete with gifts and fees. He also practised austerities. He performed exploits in battles.

Having seen his prosperity and exceeding honour, the Muni Angiras spoke.

29 "Assuredly kings will not follow in Kártavírya's steps, either with sacrifices, alms-giving, or austerities, or with high exploits in battle."

30 On the very day when the king received prosperity from

31 Dattatreya, he performed sacrifice to Dattatreya. And there all his subjects having seen the king's supreme prosperity that day offered up sacrifices with devout attention.

32 Such is this magnanimity of the wise Dattatreya, who is Vishnu, the guru of all things movable and immovable,

33 endless, high-souled. In the Puránas are narrated the manifestations of the bearer of the bow S'árnga, who is endless,

34 inscrutable, the bearer of the conch discus and club. Whatever man ponders on his highest form, happy is he, and he

35 may soon pass over mundane existence. 'Ho! I am ever in truth easy of reach by faith even to Vaishnavas,' - how is it that

a man should not have recourse to him, whose are these

36 very words? For the destruction of unrighteousness, and for the practice of righteousness, the god, who is without beginning and without end, preserves the stability of nature.

37 Moreover I tell thee of Alarka also, the famous birth. And thus has been related the union between the high-souled Rájarshi Alarka, who was faithful to his father, and Dattátreya.

CANTO XX.

The Story of Kuvalayásva.

*King S'atru-jit's son Rita-dhvaja receives into intimate
friendship two Nága princes in the guise of bráhmans -
They live with him by day, and spend the nights in
Rasátala - They extol him to their father, and relate his
story as follows - Rita-dhvaja sets out to succour the
bráhman Gálava against a Daitya Pátála-ketu, with the
aid of a wondrous horse named Kuvalaya.*

Jada spoke:

1 There was formerly a valorous king named Satru-jit, in whose sacrifices Indra was pleased by receiving the soma

2 juice. His son was a valiant destroyer of his foes; the peer of Vrihaspati, Indra and the Asvins in intellect, prowess and

3 beauty. The king's son was continually surrounded by young princes, who were his equals in age, intellect, virtue, prowess

4 and behaviour. He was sometimes resolved on investigating the whole Sástra literature; at other times engrossed with

5 poetry, dialogue, singing and the drama. Moreover he enjoyed himself both with gambling pastimes, and in the discipline of all kinds of weapons: he was intent on the study of elephants,

6 horses, and chariots suitable for war. The king's son enjoyed himself in company with the young princes, being

7 absorbed in pleasure by day and night alike. But while they sported there, numbers of young bráhmans, young princes and young vaisyas of the same age came to enjoy themselves affectionately.

8 Now after a time two young Nágas, the sons of Asvatara,

9 visited the surface of the earth from the Nága-world.

Disguised in form as bráhmans, youthful, handsome, those two, in company with the young princes and the other dvijas,

10 remained there linked in friendship, occupied with various amusements. And all those young princes and the young

11 bráhmans and vaisyas, and those two young Nága princes engaged in bathing, kneading the limbs &c., adorned themselves with garments and perfumes, and occupied themselves

12 with the business of kings. As day after day went by, the two young Nágas enjoyed themselves, being bound by affection

13 for the king's son. And the king's son received the highest pleasure from those two, by various amusements, and by jests,

14 conversation, &c. Apart from those two he neither ate, nor bathed, nor drank sweet drinks; he did not disport himself, nor take up his weapons to improve his accomplishments.

15 And those two, spending the night in Rasátala, mainly occupied in sighing in the absence of that high-souled prince, visited him day after day.

16 "With whom do ye both, my sons, find supreme affection in the mortal-world?" thus inquired their father of both

17 those young Nágas. "Whilst I have seen you both many days here in Pátála, I ever behold you both with kindly countenances by day and night."

Jada spoke:

18 Thus questioned by their father himself, the two illustrious sons of the Nága king falling prostrate, with hands reverently joined, replied.

The sons spoke:

19 "It is the son of Satru-jit, dear father, famed by name as Rita-dhvaja, shapely, upright in conduct, a hero, proud, kind

20 of speech, no sneaking tale-bearer, eloquent, learned, friendly, a mine of excellencies, an honourer of the honour-

21 worthy, intelligent, modest, adorned with courtesy. Our mind,

being ravished by attendance on him, affection for him and

pleasure with him, finds no delight in the Nága-world or the
 22 air-world. By separation from him chill Pátála does not
 tend to warm us, dear father; through union with him the sun
 by day tends to gladden us."

The father spoke:

23 He is the happy son of a holy father, whose excellencies
 such accomplished persons as ye are thus celebrate even in his
 24 absence. There are evil-dispositioned men learned in the
 Sástras; there are good-dispositioned men who are fools: but I
 esteem him, my sons, the happier who equally possesses
 25 knowledge of Sástras and a good disposition. A father has
 indeed a son in that son, whose friends always declare his
 friendly qualities, and whose enemies his valour, among the
 26 good. Perchance ye have preferred a request to him as a
 benefactor: he has done something to satisfy your mind, my
 27 children. Happy is he! The life of each high-born one has
 been well lived, when petitioners to him turn not away, and the
 28 petition of his friends is not powerless. In my house
 whatever gold and other metals, jewels, animals for riding,
 and seats there are, and whatever else imparts delight; that
 should be
 29 given him without hesitation. Fie on the life of that man,
 who, while failing to make a return to beneficent friends,
 30 believes that he really lives! The wise man who, cloud-like,
 showers benefits on his circle of friends and injury on his foes,
 - men wish him prosperity."

The sons spoke:

31 "What might any one do for that successful man, whose
 petitioners are all always honoured in his house with the grant
 32 of all their desires. The jewels that are in his house, whence
 can we have them in Pátála? And whence his animals for
 33 riding, his seats, and carriages, ornaments and clothing?
 The knowledge that he has, is found nowhere else. Even for
 the
 34 wise he is, dear father, the ablest remover of all doubts.
 One thing he has done, and that in our opinion was impossible

of accomplishment, except by Brahmá, Vishnu, S'iva, and the other lords."

The father spoke:

35 "Nevertheless I wish to hear what was his highest deed, whether it be impossible or possible of accomplishment. Is

36 anything impossible to the wise? Men who have determination attain to the position of the gods, lordship over the immortals, and the position of being worshipped by them, or

37 any other coveted arduous thing. There is nothing unknown, or inaccessible, or unobtainable, either in heaven or here, to strenuous men who have brought their mind, organs

38 and soul under control. An ant by walking travels thousands of yojanas; even Garuda, if he does not move, does not move

39 a single foot. Where is the surface of the earth, and where is the site of the polar star? Yet Dhruva the son of king

40 Uttána-páda, a denizen of the earth, reached it. Relate then how the good young prince did his feat, that ye may discharge your indebtedness, my sons!"

The sons spoke:

41 "The high-souled prince has told us this feat he did before, dear father; that he spent his youth, being noted for his good conduct.

42 "But formerly, dear father, a certain bráhmaṇ, the wise Gálava, bringing a magnificent steed, approached Satru-jit;

43 and replied to the king - 'A certain vile Daitya, an evil-doer, O king, springing up, is destroying my hermitage without

44 cause day and night, assuming the several forms of a lion, an elephant, and forest-roving beasts, and of other small-bodied.

45 animals. When I am absorbed in profound meditation and deep contemplation, and intent on vows of silence, he raises

46 obstacles so that my mind wavers. Thou art able instantly to burn him with the fire of thy anger, but not we. Do I desire that austerities arduously acquired should be squandered,

47 O king? But one day O king, baying perceived the demon, I
 heaved a sigh, being distressed by him, and exceedingly
 48 depressed in mind. Thereupon this horse fell forthwith from
 the sky itself, and a voice from no corporeal being
 49 exclaimed - hearken to it, O lord of men! - "Unwearied the
 noble steed can traverse the whole circle of the earth with
 50 the sun. He has been produced for thee. Nor is his course
 stayed in Pátála, in the sky or in water; nor does he succumb
 when moving in every direction, or even among the
 51 mountains. Since he will traverse the whole circle of the
 earth unwearied, he will become famed in the world under the
 52 name Kuvalaya. And the base sinful Dánava, who day and
 night torments thee, him shall slay, O bráhmaṇ, the king
 named
 53 Satru-jit mounted on this horse; and his son Rita-dhvaja
 getting this jewel of a steed shall attain to fame by means of
 him."
 54 I now have met with thee: do thou, O king, ward off that
 obstruer of my austerities, for a king is interested therein.
 55 Therefore I have told thee, O king, of this gem of a horse:
 do thou command thy son, so that righteousness may not
 perish.'
 56 "At his word the king, righteous in soul, mounting his son
 Rita-dhvaja, who had performed a solemn ceremony, on that
 57 gem of a horse, sent him away then with Gálava. And the
 Muni, taking him, departed to his own hermitage-home."

CANTO XXI.

Kuvalayásva's marriage with Madálasá.

*Rita-dhvaja, called also Kuvalayásva, wounds and
 pursues the Daitya Pátála-ketu. - In the pursuit he falls
 through a chasm into Pátála and reaches the city
 Purandara-pura - There he meets Madálasá, (daughter
 of the Gandharva king Visvávasu,) whom Pátála-ketu
 had carried off - He marries her with the help of her
 companion Kundalá, who then admonishes them on the
 blessings of marriage - He kills the Daityas who oppose
 him, and brings her home to his father, who praises and
 blesses him.*

The father spoke:

1 "Relate my sons what the king's son did after he departed in company with Gálava; your story is a surprising one."

The sons spoke:

2 "The king's son, residing in Gálava's pleasant hermitage, subdued every obstacle to the reciters of the Veda.

3 "The base Dánava, infected with frenzy and arrogance, did not know the prince Kuvalayásva who was dwelling in Gálava's

4 hermitage. Then assuming the form of a hog, he approached to outrage the bráhmaṇ Gálava, who was busied in

5 the evening service. On an out-cry by the Muni's disciples, the king's son hastily mounting the horse pursued the boar,

6 shooting arrows at him; and drawing his mighty bow, that was decorated with pretty designs, he struck the boar with an

7 arrow shaped like the half-moon. Wounded by the iron arrow, the wild beast, intent on its own speedy escape, set off

8 for the large forest dense with mountain trees. The horse followed him impetuously, swift as thought, being urged on by the king's son who was obeying his father's command.

9 After traversing thousands of yojanas with speed the quick-

10 paced boar fell into an open chasm in the earth. Immediately after him, the king's son also, on his horse, fell into the great

11 chasm, which was enveloped in crass darkness. Then the beast was lost to the sight of the king's son therein; and he saw Pátála clearly there, but not that animal.

12 "Next he saw the city called Purandara-pura filled with hundreds of golden palaces, embellished with ramparts.

13 Entering it, he beheld no man there in the city, and as he wandered about he next saw there a woman hastening along.

14 He questioned her, the slender-limbed, 'Why or on whose account are you proceeding?' The noble lady replied not a

15 word and ascended into the palace. And the king's son fastening up his horse on one side followed her indeed, being wide-eyed with amazement but fearless.

16 "Then he saw reclining on a very spacious couch, all made
17 of gold, a solitary maiden, full of love, as it were Rati; - her

face like the clear moon, her eye-brows beautiful, large-hipped and full-breasted, scarlet-lipped, slender-bodied, her eyes

18 like the blue water-lily, her nails red-tipped, black-complexioned, soft-shinned, her hands and feet copper-coloured, her thighs round and tapering, her teeth beautiful, her looks dark-blue fine and strong.

19 "On seeing her, lovely in every limb, as it were a creeper on the body of the god of Love, the king's son thought her the

20 deity of Rasátala. And the beauteous maiden immediately she saw him, with his dark blue wavy hair, and well-developed thighs shoulders and arms, deemed him the god of Love.

21 And she rose up, the noble lady, feeling an agitation in her mind. The slender one was overcome at once by bashfulness,

22 astonishment and dejection. 'Who is this that has come? Is he a god, or a Yaksha, or a Gandharva, or a Nága, or a Vidyádharma, or a man accomplished in virtuous deeds and

23 love?' Thinking thus, and sighing often, she seated herself on the ground and then the fascinating-eyed lady swooned

24 away. The king's son, being also smitten by the arrow of

25 Love, revived her, saying 'Do not fear.' And then that maiden, whom the high-souled prince saw before, being distressed

26 took a fan and fanned her. After reviving her, the maiden, on being questioned by him, somewhat bashfully made

27 known the cause of her friend's fainting. And the noble lady related to the king's son in detail all the cause of the fainting, which occurred at the sight of him; and also her story as the other lady had told it.

The lady spoke:

28 'The king of the Gandharvas is named Visvávasu, and this

29 is his beautiful-browed daughter called Madálasá. The son of Vajra-ketu, a fierce Dánava, the cleaver of his foes, was

30 named Pátála-ketu, a dweller within Pátála. He, raising an illusion of darkness, carried off this maiden when she was in her garden, unattended by me, and brought her here, the

31 villain. On the coming thirteenth day of the lunar fortnight, it was foretold, an Asura shall carry her off; but he does not deserve the lovely-limbed maiden, any more than a súdra

32 deserves to hear the Veda. And when the day was over,

Surabhi said to the maiden who was ready to kill herself,

33 "This base Dánava shall not get thee. He who shall pierce him, when he reaches the world of mortals, with arrows,

34 that one, O noble lady, shall shortly be thy husband." And I am her prudent companion, Kundalá by name, the daughter of Vindhyaván, and the wife of Pushkara-málin, O warrior.

35 My husband having been killed by S'umbha, I am wandering, in fulfilment of a vow, from one place of pilgrimage to another

36 by a divine course, ready for another world. Pátála-ketu, evil-souled, when he had assumed a wild boar's form was pierced by some one with an arrow, to secure the deliverance

37 of the Munis. And I having really followed him, have returned in haste: it is indeed true, the base Dánava has been smitten by some one.

38 'And this lady fell into a swoon: hear what is the cause. The maiden is full of affection for thee even at first sight, O

39 pride-inspirer! who resemblest the sons of the Devas, distinguished for gracious speech and other virtues. And she is allotted as wife to the other, who has wounded the Dánava.

40 For this reason she fell into the deep swoon, and all her life the slender-limbed maiden will indeed experience suffering.

41 On thee is fixed her heart, O enamoured hero; and she will have no other husband all her life long. Hence is her suffering.

42 Even so was Surabhi's prophecy. But I have come here, my lord, through affection for her, experiencing grief; for there is in truth no difference between one's friend's body and

43 one's own. If this lovely lady gets an approved hero for her husband, then assuredly may I engage in austerities with a

44 mind at ease. But who art thou ? and wherefore hast thou come here, O high-minded hero? Art thou a Deva, or Daitya,

45 Gandharva, Nága, or Kinnara? For not here can men come, nor is human body such as thine. Declare thou that, even as I have spoken truthfully.'

Kuvalayásva spoke:

46 'What thou askest me, O lady skilled in holy law, who I am and why I have come, hear that, O lady bright of under-

47 standing! I tell it thee from the beginning. Son of king S'atru-jit, I was despatched by my father, O beauteous one! I

reached Gálava's hermitage for the purpose of protecting
 48 the Muni. And while I was affording protection to the
 Munis who observe the holy law, there came one, disguised in
 hog-
 49 like form, to hamper them. Pierced by me with an arrow,
 shaped like the half-moon, he rushed away with great speed:
 50 mounted on horseback I pursued him. Suddenly I fell as in
 play into a chasm, and my horse also. Thus mounted on
 51 horseback, wandering alone in darkness, I met with light,
 and saw thee lady; and when questioned, thou gavest me no
 52 answer whatever. And following thee I entered this
 splendid palace. Thus I have related this truly. No Deva am I,
 53 or Dánava, nor Nága, nor Gandharva or Kinnara, O sweet-
 smiling one! The Devas and the rest are all objects of
 veneration to me, O Kundalá. I am a man; thou must not be
 afraid of this at any time.'

The sons spoke:

54 "Gladdened thereby, the noble maiden, gazing dully
 through bashfulness on the noble countenance of her friend,
 uttered
 55 no word. And again the friend, being gladdened, answered
 him, after saying to her, 'Truly has he related it, O maiden
 obedient to Surabhi's word!'

Kundalá spoke:

56 'O hero, unvarnished truth is the word thou hast spoken;
 and her heart, perceiving it no otherwise, will gain composure.
 57 Surpassing beauty indeed clothes the moon, and light
 clothes the sun: prosperity attends the happy man, fortitude the
 resolute man, and patience the great man.
 58 Thou indeed hast assuredly slain that wicked base Dánava:
 how shall Surabhi, the mother of cattle, speak falsely?
 59 Therefore happy verily is this maiden and blessed with
 good fortune, in gaining union with thee. Perform, O hero, the
 needful ceremony, celebrated according to rule.'

The sons spoke:

60 " 'I am ready to comply,' thus spoke the king's son to her, O
father. And she thought of him, the large-thighed hero,

61 the chief of his race. And he taking fuel and kúsa grass,
accepted her immediately, through affection for Madálasá and

62 through respect for Kundalá. Kindling fire, he sacrificed,
being conversant with the mantras, and caused the blessed
maiden to take part in the marriage ceremony. And as he

63 had come, he departed then, being a wise man, to his own
hermitage-abode for the purpose of practising austerities.

"And the companion said to the maiden 'My wishes are

64 fulfilled, O lovely-faced one. Now that I have seen thee,
resplendent in beauty, wedded to this husband, I will perform

65 matchless austerities, with a mind at ease; and, having my
sins washed away in the waters of the sacred pilgrimage-
places, I shall not again become such as I am now."

"And then bending courteously she addressed the king's son,
being desirous to go, yet shaken in her speech through love for
her friend.

Kundalá spoke:

66 'No counsel should be given even by men to such as thou
art, O man of boundless understanding! and much less
therefore

67 by women; hence I offer thee no counsel. But yet thou hast
caused me also to confide in thee with a mind drawn by love
towards this slender-waisted one: I will remind thee, O

68 foe-queller. Verily a husband must ever cherish and protect
his wife. A wife is her husband's help-meet unto the complete

69 attainment of religion, wealth and love. When both wife
and husband are controlled by each other, then all the

70 three combine, religion, wealth and love. How without a
wife does a man attain to religion or wealth or love, my lord?
In

71 her the three are set. So also without a husband a wife is
powerless to fulfil religion and the other duties. This three-fold

72 group resides in wedded life. Men cannot perform the
worship of the gods, pitris and dependants and of guests, with-

73 out a wife, O prince! And riches, although acquired by

men, although brought to their own home, waste away without a

74 wife, or even where a worthless wife dwells. But there is indeed no love for him without a wife, - this is clearly evident. By community of the wedded pair in their duties he may

75 attain to the three duties. A man satisfies the pitris with children; and guests with preparations of food; likewise the immortal gods with worship; as a man he satisfies a virtuous

76 wife. Moreover for a woman there is no religion, love, wealth or offspring without a husband. Hence this three-fold

77 group rests upon wedded life. This have I spoken to you both; and I go as I have wished. Prosper thou with her in riches, children, happiness and long life.'

The sons spoke:

78 "Having spoken thus, she embraced her friend and bowed to the prince; and she departed by a divine course according to her own purpose.

79 "And S'atru-jit's son, being desirous to depart from Pátála, mounted her on the horse but was perceived by Danu's offspring.

80 Thereon they suddenly shouted out, 'She is being carried off, she is being carried far away, the pearl among

81 maidens, whom Pátála-ketu brought from heaven. Besides he has won the might of the Dánavas, the iron-staff, the sword, the club, the spear, the bow, together with Pátála-ketu.'

82 'Stand, stand!' thus exclaiming, the Dánava chiefs then

83 rained a shower of arrows and spears on the king's son. And S'atru-jit's son, excelling in valour, split their weapons with

84 a multitude of arrows, laughing as if in sport. In a moment the surface of Pátála was covered with the swords, lances, spears and arrows, which were split by the multitudes of

85 Rita-dhvaja's arrows. Then taking up Tvashtri's weapon he hurled it against the Dánavas; thereby all those Dánavas

86 together with Pátála-ketu were turned into heaps of bones bursting with the excessive heat from blazing rings of fire, just as the oceans were burnt up when the fire of Kapila fell on them.

87 "Then the prince, seated on horseback, after slaying the

chiefs of the Asuras, came to his father's city with that pearl
 88 of women; and prostrating himself he recounted everything
 to his father, both the visit to Pátála, and the meeting
 89 with Kundalá, and the meeting with Madálasá, and the
 conflict with the Dánavas, and their slaughter with the
 weapon, and the return.
 90 "His father, having thus heard the exploits of his graceful-
 minded son, was both filled with affection and embracing his
 91 son spoke thus - 'I have been delivered by thee, O son,
 worthy, magnanimous, who hast saved from their fears the
 92 Munis who follow true religion. The fame handed down by
 my ancestors has been further augmented by me: thou, O
 93 son, mighty in valour, hast multiplied it. Now he, who does
 not diminish the glory, wealth or heroism which his father
 94 has acquired, is known as an ordinary man. But whoever
 strikes out by his own might fresh heroism still, exceeding his
 95 father's heroism, the wise call him great among men.
 Whoever lessens the wealth and heroism and glory acquired
 by
 96 his father, the wise call him base among men. I then had
 accomplished even as thou hast the bráhma's deliverance.
 And the visit to Pátála that thou madest, and the destruction
 97 of the Asuras that thou didst effect, even this, my child, is
 in excess, hence thou art great among men. Therefore thou
 98 art fortunate, my boy. I indeed in getting thee, such a son as
 this, excelling in virtues, am to be praised even by righteous
 men. That man does not, I hold, gain the affection
 99 of adopted sons, who does not surpass his son in wisdom,
 liberality and valour. Fie on the birth of him who
 100 is known in the world through his father! He who attains
 fame through a son, his birth is the birth of a nobly born man.
 The fortunate man is known by reason of himself; the
 101 ordinary man by reason Of his father and grandfather; the
 base man attains distinction through his mother's relations and
 his mother. Therefore, my son, prosper thou in riches and
 102 heroism and in happiness. And never let this daughter of
 the Gandharva be parted from thee.'
 "Thus he was addressed by his father kindly again and
 103 again in various sort; and after an embrace he was
 permitted to depart with, his wife to his own residence. He
 lived there

104 joyfully in the society of his wife in his father's city, and also elsewhere in gardens, woods, and mountain-tops. And she, the lovely, the beautiful-waisted, having prostrated herself before the feet of her parents-in-law, thereafter morning by morning enjoyed herself in companionship with him."

CANTO XXII.

The story of Kuvalayásva (continued): Madálasá's death.

Pátála-ketu's brother Tála-ketu, in the guise of a Muni dwelling on the bank of the Yamuná, induces Kuvalayásva to guard his hermitage, on the pretext that he had certain ceremonies to perform in the water - Disappearing within the water he goes to the palace and reports that Kuvalayásva had died in battle with the Daityas - Madálasá dies through grief, and the king and queen utter their lamentations, and perform the prince's obsequies - Tála-ketu then returns to the hermitage and releases the prince.

The sons spoke:

- 1 "Many days afterwards the king again addressed his son,
'Mounting this horse go quickly to rescue the bráhmans,
- 2 and patrol the earth, morning by morning, day by day, for
the bráhmans' freedom from molestation must always be
- 3 sought after. There are evil-behaved Dánavas in hundreds,
born in wickedness; do thou so act that the Munis may
experience
- 4 no obstacle from them.' Then the king's son did as he was
directed by his father. After traversing the whole
- 5 earth, the king's son did obeisance to his father's feet in the
forenoon, as each day came round; and then during the rest of
the day he enjoyed himself with her, the slender- waisted one.
- 6 "One day, however, while moving about, he saw Pátála-
ketu's younger brother Tála-ketu, who had fixed his hermitage
- 7 on the bank of the Yamuná. The wily Dánava had assumed a
Muni's shape. Bearing the previous enmity in mind, he
- 8 accosted the king's son - 'O royal prince! I accost thee, do
thou then accomplish my request if thou art willing: nor must
thou refuse my petition, thou that art true to thy promise!
- 9 I will offer a sacrifice to Dharma and the oblations also must

be made. The funeral piles must be put up there, since

10 they have not yet ascended into the air. Hence give me, O hero! this thy own ornament that is about thy neck

11 for gold, and guard thou my hermitage, until I praise within the water the god Varuna, the lord of marine animals, with the mantras prescribed by the Vedas for Varuna's

12 worship, which cause creatures to thrive, and in haste return.' To him as he spoke thus the prince did obeisance

13 and then gave his neck-ornament, and replied to him, 'Go sir! with a mind at ease; I will stay in this very spot near thy hermitage according to thy command, Sir! until thy

14 coming again. No man shall cause thee molestation here while I stay. And do thou in perfect confidence, without hurry, O bráhmaṇ, accomplish thy purpose.'

15 "Being thus addressed by him, he then plunged into the water in the river, while the prince guarded the other's magic-

16 raised hermitage. And Tála-ketu went from that river to the prince's town, and spoke thus in the presence of Madálasá and other persons.

Tála-ketu spoke:

17 'The hero, Kuvalayásva, while guarding the ascetics close to my hermitage, fighting with a certain wicked Daitya

18 and striking down the bráhmans' foes in the conflict with all his might, was pierced in the breast with a spear by the

19 wicked Daitya who resorted to magic. While dying he gave me this neck-ornament; and súdra ascetics gave him

20 to the fire in the wood. And the frightened horse which uttered distressed neighings, with tearful eyes, was led off

21 by that cruel Dánava. This beheld I, malicious, evil-doer. Whatever should forthwith be done in this matter, let it be

22 done without delay. And take this neck-ornament as a consolation to your hearts, for we ascetics may not have anything to do with gold.'

The sons spoke:

23 "Having so spoken, he left it on the ground and departed as he had come. And those people afflicted with grief, fell

24 down, ill with fainting. Immediately recovering
consciousness all those royal handmaids, and the queens and
the king

25 lamented sorely distressed. But Madálasá seeing that his
neck-ornament, and hearing that her husband was slain,
quickly yielded up her dear life.

26 "Thereon a great cry arose in the houses of the citizens,

27 even as there was in the king's own house. And the king
beholding Madálasá bereft of her husband and dead, made
answer to all the people, having recovered his composure

28 after due reflection. 'Ye should not weep, nor I, I perceive,
when one considers the fleetingness of even all relations.

29 Why do I bewail my son? Why do I bewail my daughter-in-
law? I think after due reflection, that neither should be

30 bewailed, since events happen as they are fated. Why
should my son, who in obedience to me has met death when
engaged in guarding the dvijas according to my command,

31 be bewailed by the intelligent? Assuredly if my son has
quitted his body on account of those dvijas, will not that body,

32 to which he resorts, cause him to rise higher? And how is it
possible that this high-born lady, thus faithful to her husband,
should be bewailed? For women have no deity besides a
husband.

33 For she would have to be thus bewailed by us, and her
relatives, and other compassionate persons, if she were

34 separated from her husband. But this noble lady., who on
hearing of the death of her husband has immediately followed
her husband, should not for this reason be bewailed by

35 the wise. Those women should be bewailed, who are
separated from their husbands; those should not be bewailed
who have died with them: but this grateful wife has not
experienced

36 separation from her husband. Verily what woman in both
the worlds would think her husband human, who gives her all
happinesses both in this world and the next?

37 Neither should he be bewailed, nor yet this lady, nor I, nor
his mother. We were all rescued by him who resigns his life

38 for the sake of the brahmans. For my high-souled son, by
relinquishing his body which was half consumed, has freed
himself from his debt to the brahmans, to me, to religion.

39 Though losing his life in war, he did not surrender his
mother's honour, the spotless fame of my family, or his own

heroism.'

40 "Then Kuvalayásva's mother, having heard of her son's death, looked upon her husband and, immediately after her husband, spoke similarly.

The mother spoke:

41 'Not such gratification did my mother or my sister get, O king! as I have felt in hearing that my son has been slain

42 while protecting the Muni. Those who die, sighing, in great distress, afflicted with illness, while their relatives lament, - their mother has brought forth children in vain.

43 Those who, while fearlessly fighting in battle to guard cattle and dvijas, perish crushed with arrows, they indeed are

44 really men in the world. He who turns not his back on suppliants, friends, and enemies, in him his father has a real

45 son, and in him his mother has given birth to a hero. A woman's pain of conception reaches, I think, its success at the time when her son either vanquishes his foes or is slain in battle.'

The sons spoke:

46 "Then the king bestowed the funeral obsequies on his son and daughter: and having gone forth bathed and offered the water to his son.

47 "And Tála-ketu also, having issued from the Yamuná's water, spoke this honied speech respectfully to the king's

48 son. I Depart, O prince; thou hast caused me to be successful. While thou hast remained stationary here, the long

49 wished-for business, and the sacrificial acts to Varuna the high-souled lord of the ocean, all that I have completed, as I had desired.'

50 "The king's son did him reverence and departed to his father's city, mounting on that steed which sped along like Garuda and the wind."

CANTO XXIII.

Kuvalayásva's visit to Pátála.

Kuvalayásva, returning home, learnt what had happened - He mourns his loss, and shunning women lives a cheerful life - The Nága king Asvatara, hearing this story, engages in austerities and extols Sarasvatí - Sarasvatí, propitiated by him, restores him his companion Kambala, and gives them both perfect skill in poetry and music - Both propitiate S'iva, who at their request gives Asvatara Madálasá as his daughter, restored to life as before - At Asvatara's suggestion, his sons invite Kuvalayásva to their palace in Pátála and introduce him to their father - Asvatara asks Kuvalayásva to relate his story.

The sons spoke:

1 The king's son reaching then his own city in haste, desirous to salute his parents' feet respectfully, and eager to see Madálasá,

2 beheld some people of the city downcast, with joyless countenances, and then again astonished with joyful faces:

3 and other people with wide-open eyes, exclaiming "Hurrah! hurrah!" embracing one another, filled with the utmost

4 curious interest. "Long mayest thou live, O most fortunate prince! Thy adversaries are slain; gladden thy parents' mind and ours also, which is relieved of anxiety.

5 Surrounded before and behind by the citizens who were crying out thus, his joy forthwith aroused, he entered his

6 father's palace. And his father and mother and other relations embraced him, and then invoked on him auspicious blessings,

7 saying "Long mayest thou live!" Thereupon having done obeisance, surprised at what this might mean, he questioned his father; and he duly explained it to him.

8 On hearing that his wife Madálasá, the darling of his heart, was dead, and seeing his parents before him, he fell into the

9 midst of a sea of shame and grief. He thought, "The maiden, on hearing I was dead, gave up life, the virtuous one: fie on

10 me harsh-minded that I am I Malignant am I, worthless am I, that I live most pitiless, when deprived of that deer-eyed

11 one who encountered death for my sake!" Again he thought, having firmly composed his mind, banishing hastily the rising distraction, and breathing hard outwards and inwards, feeling undone.

12 "If I abandon life because she has died on my account, what benefit shall I confer on her? Yet this would be praiseworthy

13 in women's opinion. Or if being downcast I weep, repeatedly exclaiming 'ah! my beloved,' still this would not

14 be praiseworthy in us; for we are men assuredly. Frigid with grief, downcast, ungarlanded, uncleansed, I shall then become

15 an object of contumely to my adversaries. I must cut off my enemies, and obey the king, my father. And how then can I

16 resign my life which is dependant on him? But here, I consider, I must renounce pleasure with woman, and yet that renunciation does not tend to benefit the slender-limbed one.

17 Nevertheless in every way I must practise harmlessness, which works neither benefit nor injury. This is little for me to do on her account who resigned her life on mine."

The sons spoke:

18 Having thus resolved, Rita-dhvaja then performed the ceremony of offering water, and immediately afterwards performed the obsequies; and he spoke again.

Rita-dhvaja spoke:

19 "If she, Madálasá, the slender-limbed, were not my wife, I
20 would not have another companion in this life. Besides that fawn-eyed daughter of the Gandharva, I will not love

21 any woman - so have I spoken in truth. Having given up that wife, who observed true religion, whose gait was like the elephant's, I will not assent to any *woman* - this have I declared in truth."

The sons spoke:

22 And having renounced, dear father, all the delights of woman, bereft of her, he continued to sport in company with his peers, his equals in age, in the perfection of his good disposition.

23 This was his supreme deed, dear father. Who is able to do

that which is exceedingly difficult of accomplishment by the gods, how much more so by others?

Jada spoke:

24 Having heard their speech, their father became dissatisfied; and after reflecting the Nága king addressed his two sons, as if in ridicule.

The Nága king Asvatara spoke:

25 "If men, deeming a thing impossible, will put forth no effort

26 in the deed, from the loss of exertion there ensues loss. Let a man undertake a deed, without squandering his own manhood; the accomplishment of a deed depends on fate and on

27 manhood. Therefore I will so strive, my sons, henceforth - let me so practise austerities diligently, - that this may in time be accomplished."

Jada spoke:

28 Having spoken thus, the Nága king went to Plakshávatarana, the place of pilgrimage on the Himavat mountain, and

29 practised most arduous austerities. And then he praised the goddess Sarasvatí there with his invocations, fixing his mind on her, restricting his food, performing the three prescribed ablutions.

Asvatara spoke:

30 "Desirous of propitiating the resplendent goddess Jagad-dhátrí Sarasvatí, who is sprung from Brahmá, I will praise

31 her, bowing my head before her. Good and bad, O goddess, whatever there be, the cause that confers alike final emancipation and riches, - all that, conjoint and separate, resides in

32 thee, O goddess. Thou, O goddess, art the imperishable and the supreme, wherein everything is comprised; thou curst the

imperishable and the supreme, which are established like the

33 Atom. The imperishable and the supreme is Brahma, and this universe is perishable by nature. Fire resides in wood,

34 and the atoms are of earth. So in thee resides Brahma, and this world in its entirety; in thee is the abode of the sound Om, and whatever is immovable and moveable, O goddess.

35 In thee reside the three prosodial times, O goddess, all that exists and does not exist, the three worlds, the three Vedas,

36 the three sciences, the three fires, the three lights, and the three colours, and the law-book; the three qualities, the three sounds, the three Vedas, and the three áśramas,

37 the three times, and the three states of life, the pitris, day, night and the rest. This trinity of standards is thy form, O

38 goddess Sarasvatí! The seven soma-samsthá sacrifices, and the seven havih-samsthá sacrifices, and the seven páka-samsthá sacrifices, which are deemed the earliest by those who think differently, and which are as eternal as Brahma,

39 are performed by those, who assert that all things are Brahma with the utterance of thy name, O goddess. Undefined,

40 composed of half a measure, supreme, unchanging, imperishable, celestial, devoid of alteration is this thy other supreme

41 form which I cannot express. And even the mouth does not declare it, nor the tongue, the copper-coloured lip, or other organs. Even Indra, the Vasus, Brahmá, the Moon and

42 Sun, and Light *cannot declare thy form*, whose dwelling is the universe, which has the form of the universe; which is the ruler of the universe, the Supreme Ruler; which is mentioned in the discussions of the Sāṅkhya and Vedānta philosophies, and firmly established in many Sākhás; which is

43 without beginning middle or end; which is good, bad, and neutral; which is but one, is many, and yet is not one; which assumes various kinds of existence; which is without name,

44 and yet is named after the six gunas, is named after the classes, and resides in the three gunas; which is one among many powerful, possesses the majesty of the S'aktis, and is supreme.

45 Happiness and unhappiness, having the form of great happiness, appear in thee. Thus, O goddess, that which has parts is pervaded by thee, and so also that which has no parts; that which resides in non-duality, and that which resides in duality

46 (O bráhmaṇ). Things that are permanent, and others that perish; those again that are gross, or those that are subtler than the subtle; those again that are on the earth, or those that are in the atmosphere or elsewhere; - they all derive their

47 perceptibility from thee indeed. Everything - both that which is destitute of visible shape, and that which has visible shape; or whatever is severally single in the elements; that which is in heaven, on the surface of the earth, in the sky or elsewhere; - is connected with thee by thy vowels and by thy consonants!"

Jada spoke:

48 Thereupon, being praised thus, the goddess Sarasvatī, who is Vishnu's tongue, answered the high-souled Nága Asvatara.

Sarasvatī spoke:

49 "I grant thee a boon, O Nága king, brother of Kambala; speak therefore: I will give thee what is revolving in thy mind."

Asvatara spoke:

50 "Give thou me, O goddess, Kambala indeed my former companion, and bestow on us both a conversance with all sounds."

Sarasvatī spoke:

51 "The seven musical notes, the seven modes in the musical scale, O most noble Nága! the seven songs also, and the

52 same number of modulations, so also the forty-nine musical times, and the three octaves - all these thou and also Kambala

53 shalt sing, O sinless one! Thou shalt know more yet through my favour, O Nága king. I have given thee the four kinds of quater-verse, the three sorts of musical tunes, the

54 three kinds of musical movement, also the three pauses in music, and the four-fold todaya. This thou shalt know through

55 my favour O Nága king, and what lies further. What is contained within this and dependant thereon, measured in vowels and consonants-all that I have given to thee and

56 Kambala. I have not so given it to any other on the earth or in Pátála, O Nága: and ye shall be the teachers of all this in Pátála and in heaven and on earth also, ye two Nágas!"

Jada spoke:

57 Having spoken thus, the lotus-eyed goddess Sarasvatí, the tongue of all, then disappeared at once from the Nága's view.

58 And then, as it all happened to those two Nágas, there was begotten in both the fullest knowledge in versification, musical time, musical notes, &c.

59 Then the two Nágas, observing musical time on the lute-strings, being desirous of propitiating with seven songs the

60 lord who dwells on the peaks of Kailása and Himálaya, the god Siva, who destroyed Kama's body, both exerted

61 themselves to the utmost, with voice and tone combined, being assiduous morning, night, noon and the two twilights. The bull-bannered god, being long praised by them both, was

62 gratified with their song, and said to both, "Choose ye a boon." Thereon Asvatara with his brother doing reverence

63 made request to Siva, the blue-throated, Umá's lord, - "If thou, O adorable three-eyed god of the gods, art pleased

64 with us, then grant us this boon according to our desire; let Kuvalayásva's deceased wife, Madálasá, O god, at once

65 become my daughter of the same age as when she died, remembering her life as before, endowed with the selfsame beauty, as a devotee, and the mother of Yoga; let her be born in my house, O S'iva."

S'iva spoke:

66 "As thou hast spoken, most noble Nága, it shall all happen through my favour, in very truth. Hearken also to this, O

67 Nága. But when the sráddha is reached, thou shouldst eat the middle pinda by thyself, most noble Nága, being pure, and

68 having thy mind subdued; and then, when that is eaten, the happy lady shall rise out of thy middle hood, the same in

69 form as when she died. And having pondered on this thy
desire, do thou perform the libation to the pitris; immediately

70 she, the fine-browed, the auspicious, shall rise out of thy
breathing middle hood, the same in form as when she died."

71 Having heard this, both then adored S'iva, and returned,
full of contentment, to Rasátala. And so the Nága, Kambala's

72 younger brother, performed the sráddha, and also duly ate
the middle pinda; and, while he pondered on that

73 his desire, the slender-waisted lady was produced at once,
in the selfsame form, out of his breathing middle hood.

74 And the Nága told that to no one: he kept her, the lovely-
teethed one, concealed by his women in the inner apartments.

75 And the two sons of the Nága king pursuing pleasure day
by day, played with Rita-dhvaja like the immortals. But

76 one day the Nága king, being intoxicated, spoke to his
sons, "Why indeed do ye not do as I told you before? The
king's

77 son is your benefactor in my opinion; why do ye not confer
a benefit on him, the pride-inspirer? Thereupon they both,
being thus admonished by their kindly-affectioned father,

78 went to their friend's city, and enjoyed themselves with the
wise prince. Then both, after having held some other

79 talk with Kuvalayásva, invited him respectfully to come to
their house. The king's son said to them, "Is not this your

80 house? Whatever is mine, riches, carriages, garments, &c.,
that is indeed yours. But whatever ye desire should be given
you,

81 riches or jewels, let that be given you, O young dvijas, if ye
have friendly regard for me. Am I cheated by such a cruel fate
as

82 this, that ye do not evince any sense of ownership in my
house? If ye must do me kindness, if I am to receive favour

83 from you, then consider my wealth and home as your own.

84 Whatever is yours is mine, mine is your own. Believe ye
this in truth. My life has gone out into you. Never again must
ye speak of separate property, O virtuous dvijas:

85 since ye are devoted to my favour, I have adjured you by
my heart affectionately."

Thereupon both the young Nágas, their faces beaming with

86 affection, replied to the king's son, somewhat feigning
anger. "Rita-dhvaja, without doubt, we must not think in our

mind

87 in this matter otherwise than thou hast now spoken. But our high-souled father has himself repeatedly said this - I

88 wish to see that Kuvalayásva.' " Thereon Kuvalayásva rising from his seat of honour, prostrated himself on the ground, saying, "Be it as your dear father says."

Kuvalayásva spoke:

89 "Happy am I! Most rich in merit am I! Who else is there like me, that your father shews an earnest mind to see me?

90 Rise ye therefore, let us go: not even for a moment do I wish to transgress his command here. I swear by his feet!"

Jada spoke:

91 "Having spoken thus the king's son went with them both, and issuing from the city reached the holy river Gomatí.

92 They passed through it, the Nága princes and the king's son: and the king's son thought their home lay on the other side

93 of the river. And drawing him thence, they led the prince to Pátála; and in Pátála he beheld them both as young

94 Nágas, lustrous with the gems in their hoods, displaying the svastika marks. Gazing with eyes wide open with amazement at them both, who were most handsomely formed,

95 and smiling he spoke kindly - "Bravo! most noble dvijas!"

96 And they told him of their father, the Nága king, Asvatara by name, peaceful, worthy of honour by the heaven-dwellers.

97 Then the king's son saw charming Pátála; which was adorned with Nágas, young adult and old, and also with

98 Nága maidens, who were playing here and there, and who wore beautiful ear-rings and necklaces, as the sky is decked with stars; and elsewhere resounding with drums, small drums,

99 and musical instruments, mingled with the strains of singing, which kept time with the sounds of lutes and pipes; filled

100 with hundreds of charming houses. Gazing about on Pátála S'atru-jit's son the foe-queller, walked about

accompanied by those two Nágas his friends.

101 Then they all entered the Nága king's residence, and they saw the high-souled Nága king seated, clad in heavenly garlands and raiment, adorned with gems and ear-rings, resplendent

102 with superb pearl-necklaces, decorated with armlets, blessed with good fortune, on a throne all of gold, the frame of
103 which was overlaid with a multitude of gems coral and lapis lazuli.

They showed the king to him saying "That is our father;"

104 and they introduced him to their father, saying "This is the hero Kuvalayásva." Then Rita-dhvaja bowed at the feet of

105 the Nága king. Raising him up by force, the Nága king embraced him warmly, and kissing him on the head he

106 said "Long mayest thou live, and destroying all thy foes, be submissive to thy father. My son thy virtues have been

107 mentioned even in thy absence, happy that thou art; thy rare virtues have been reported to me by my two sons.

108 Mayest thou indeed prosper thereby in mind, speech, body and behaviour: the life of a virtuous man is praise-worthy; a worthless man although alive is dead. A virtuous man, while accomplishing his own good, brings complete satisfaction

109 to his parents, anguish into the hearts of his enemies, and confidence among the populace. The gods, the pitris,

110 bráhmans, friends, suppliants, the maimed and others, and his relatives also desire a long life for the virtuous man.

The life of virtuous men, who eschew abuse, who are compassionate towards those in trouble, who are the refuge of those in calamity, abounds in good fruit."

Jada spoke:

111 Having spoken thus to that hero, the Nága next addressed his two sons thus, being desirous to do honour to Kuvalayásva.

112 "When we have finished our ablutions and all the other proceedings in due order, when we have drunk wine and enjoyed other pleasures, when we have feasted up to our

113 desire, we shall then with joyful minds spend a short time with Kuvalayásva in hearing the story of the success of

114 his heart's festival." And atru-jit's son assented in silence to that speech. Accordingly the lofty-minded king of the Nágas did as he had proposed.

115 The great king of the Nágas, true to his word, assembling with his own sons and the king's son, filled with joy, feasted on foods and wines, up to fitting bounds, self-possessed and enjoying pleasure.

CANTO XXIV.

The story of Kuvalayásva (continued).

The Recovery of Madálasá.

The Nága king Asvatara asks Kuvalayásva what gift he can confer on him - Kuvalayásva replies he needs nothing, and is sufficiently gratified by the king's favour - The king urges him and at his sons' suggestion the prince asks to see Madálasá even in illusion - The king brings her in as an illusion, and afterwards restores her to Kuvalayásva.

Jada spoke:

1 His two sons and the king's son respectfully attended the
2 high souled king of the Nágas, after he had banquetted. The
high-souled Nága manifested kindly regard towards his sons'
3 friend with suitable conversation, and said, "Declare, Sir,
what pleasure I must do thee who hast entered my house: cast
away hesitation towards me as a son would towards his
4 father. Whether silver or gold, raiment, carriages, or seats, or
whatever thou dost highly appreciate that is hard to be got -
ask that of me."

Kuvalayásva spoke:

5 "Through thy favour, illustrious Sir! gold and other wealth
are in my father's house; I have no need of any such thing
6 at all now. While my father roles this earth for thousands of
years and thou also rulest Pátála, my mind is not expectant
7 in solicitation. They are both possessed of Svarga and are
very rich in merit, who from their youth possess, in their
father's lifetime, a mere particle of wealth amidst his

8 krores of wealth, friends equally-educated, and a body free from sickness. My father holds the wealth; have I

9 not youth? When wealth is wanting, men's minds become prone to petitions. When I have it in full measure, how shall

10 my tongue make petition? Those who need not think whether they have any riches at home or not, happy are they, sheltered in the shadow of the tree of their father's arm.

11 But those, who even from childhood losing their father have had the care of a family, they have in my opinion, through the ruin of their taste for happiness, been tricked by

12 the Creator. We therefore through thy favour always give willingly to supplicants the hoards of money, gems and other

13 wealth left by our fathers. I have everything then here, since I have touched thy feet with my crest-jewel, since I have couched thy body."

Jada spoke:

14 Being answered thus in a modest speech, the noble Nága replied kindly to the young prince, the benefactor of his sons.

The Nága spoke:

15 "If it be not thy mind to receive of me gems, gold or other gift; whatever else may please thy mind, mention thou it. I will give it thee."

Kuvalayásva spoke:

16 "My lord, through thy favour, I whom thou dost ask have everything at home: it has been gained especially through

17 sight of thee. And herein I am successful, and my life has been rewarded, that I a mortal have embraced thy body who

18 art divine; that the dust of thy feet has found a seat on my head. What indeed have I not gained thereby, O Nága

19 king? But if thou needs must give me the boon that I desire, then let not the faculty of working righteousness

20 depart from my heart. Gold, gems, jewels and such like, carriages, houses, seats, women, food and drink, and children,

21 and tasteful garlands and ointments, - both these various objects of desire, and also vocal and instrumental music and whatever other music there be - all this I hold to be the fruit

22 of the tree of good works. Therefore a man must start from the root thereof; he must exert himself, while ruling his spirit; nothing in the world is hard of attainment to those who adhere to good works."

Asvatara spoke:

23 "So shall thy mind be, O wise man, relying on righteousness; and truly all this is the fruit of righteousness as thou

24 hast said. Nevertheless thou must certainly take, now that thou hast entered my house, what thou thinkest hard to be gained in the human world."

Jada spoke:

25 Having heard this his speech, the young prince then

26 looked at the faces of the Nága king's sons. Thereupon both those heroes prostrating themselves told their father clearly all the young prince's thoughts.

The sons spoke:

27 "When this prince's beloved wife heard that he was slain, she forsook her dear life, being deceived by a certain cruel,

28 bad-minded Dánava, who shewed his enmity. She was the

29 daughter of the Gandharva king; she was named Madálasá. Then he, mindful of the past, made this vow, dear father,

30 'No other shall be my wife save Madálasá.' This hero Ritadhvaja longs, dear father, to behold her, lovely-limbed: if this may be done, let it be done."

Asvatara spoke:

31 "Such magical power as that belongs to one who is exempt from such gross elements. How can this be except as a dream

or as an illusion proceeding from S'ambara?"

Jada spoke:

32 Then S'atru-jit's son prostrated himself before the high-souled Nága king and replied, being touched with affection

33 and modesty. "If thou show me now, dear father, Madálasá even in illusion, I hold that thou hast done me the greatest favour."

Asvatara spoke:

34 "Look thou here then, my son, if thou wouldest see the illusion. I must show thee favour; a visitor at one's house, though a child, is master."

Jada spoke:

35 The Nága king led in Madálasá who was concealed in the house, and next he uttered some gibberish distinctly in order to

36 bewilder them. And then he showed the young prince the beauteous lady, saying, "Is she or is she not, O prince, thy wife Mádalasá?"

Jada spoke:

37 Then, seeing the slender one, he lost his reticence that very moment; he moved towards her, uttering the word "Beloved!" And the Nága Asvatara hasting held him off.

Asvatara spoke:

38 "It is illusion, my son! touch her not! I told thee so at first. The illusion quickly vanishes when touched or otherwise meddled with."

39 Thereupon he fell to the ground, overwhelmed by a faint; and exclaiming "Ah Beloved!" he thought of his noble wife.

40 "Alas for the love of this king towards my steadfast mind,

whereby I have been thus overthrown without the

41 weapons of foes. She was shown as an illusion, though it was clearly no illusion at all by reason of the action of air, water and fire, earth and ether."

Jada spoke:

42 Then the Nága reviving Kuvalayásva, related to him the whole story of her recovery from death and all else that had

43 happened. Thereat rejoicing he took again his loved one, and after doing obeisance to the Nága departed in great splendour, mounted on the horse, to his own city, having attained the object of his thoughts.

CANTO XXV.

The story of Kuvalayásva and Madálasá (continued).

Kuvalayásva, returning home, lives in perfect happiness with Madálasá - He succeeds his father Satru-jit - A son is born to them, Vi-krán-ta - Madálasá prattles to the infant.

Jada spoke:

1 Reaching then his city he narrated the whole story fully to his parents, how he had regained his slender-limbed one who

2 had died. And the beautiful, slender-limbed lady bowed at the feet of her father and mother-in-law, and did honour as

3 before to her kindred with obeisance, embraces and such

4 greetings, according to propriety, and their ages. Then the citizens held a great festival there in the city.

And Rita-dhvaja long enjoyed himself with his beautiful-

5 waisted wife, both among mountain torrents, and on river sand-banks, and amid pleasant woods, and in groves. She also, longing to consume her merit by the delights of love,

6 enjoyed herself with him, her greatly-beloved, in pleasant places.

7 A long time afterwards the king Satru-jit, having ruled the earth worthily, underwent the law of Death. Then the citizens

8 inaugurated as king his high-souled son Rita-dhvaja, noble

in conduct and action.

While he duly protected his subjects as if they were his

9 own sons, Madálasá gave birth to her first-born son. The

10 father gave that clever child the name Vi-kránta. The retainers were pleased thereat and Madálasá laughed. Madálasá spoke to her infant boy in the way of prattle, as he lay on his back crying not unmelodiously.

11 "Perfect art thou, darling, nor has thy name been given thee now in mere fancy. This very body of thine is composed of the five elements, not indeed for this reason dost thou cry

12 wherefore then? Nor indeed does your highness (this title is thy birth-right) cry because thou art a king's son. Doubtful are the various good and bad qualities, that are connected

13 with the elements, in all thy organs. Since in a man here the elements, extremely weak, increase by the means of the elements, namely, by means of the food and water and other nutriments given, of what hast thou no gain, of what hast

14 thou no loss? Do not grow infatuated at this thy bodice which is already decaying, and in that thy body; thy body is given thee by good and bad deeds; the bodice is fastened on thee by persons infatuated with pride and other passions.

15 Do thou greatly esteem each aggregate of elements - some one aggregate as a dear father, some other as a child, some other as a mother, some other as a loved wife, some other

16 as thy own property, some other as not thy own. A man beguiled in mind thinks that evils tend to assuage evils, that enjoyments tend to happiness. Again the unwise man, greatly beguiled in mind, thinks that these very evils are pleasures.

17 Laughter, gazing at the bones, a pair of excessively bright mocking eyes, firm plump flesh in the breasts and elsewhere, in a woman - that is Love's abode; is not woman

18 hell? The carriage rests on the earth; and the body is seated in the carriage; and even in the body there is another seated, the soul. There is not the same perception of ownership in one's body, as there is this excessive infatuation with it."

CANTO XXVI.

The story of Kuvalayásva {continued}.

The Education of his Sons.

*Two other sons are born, Subáhu and Satru-mardana -
A fourth son is born whom Madálasá names Alarka - She*

criticizes these names - The king objects to her way of educating them, and wishes them to be brought up as kshatriyas - She prattles to Alarka.

Jada spoke:

- 1 Now the queen trained up that son; as he grew day by day,
- 2 to unselfish thought by talking and other means. As he regularly gained strength, as he gained his father's intelligence, even so he acquired knowledge of himself through his
- 3 mother's talk. So the youth, instructed by her from his birth, having understanding and being unselfish, did not turn his mind towards family life.
- 4 A second son was born to her. His father named him.
- 5 When he said "This is Su-báhu," Madálasá laughed. Him also when a child she spoke to with prattle and other talk the same as before, and thus he, having a good intellect, acquired knowledge from his childhood.
- 6 When the king named the third-born son S'atru-mardana, she the beautiful-browed laughed again very long thereat.
- 7 The slender-limbed mother similarly instructed him also from childhood. Devoid of desire he performed ceremonies, but not anything beneficial.
- 8 Now the king, when desirous of naming the fourth son, saw Madálasá, well-behaved as she was, laughing slightly: the king, somewhat eagerly curious, spoke to her as she was laughing.

The king spoke:

- 9 "Tell me the cause of your laughter, at the very time when the name is being given. Vi-kránta, Su-báhu and the other
- 10 S'atru-mardana, - the names given by me are I think fine, suited to the kshatriya kindred, and indicative of heroism
- 11 and majesty. If these are not good, lady, - if you think this in your mind, - then do thou give a name to this my fourth son."

Madálasá spoke:

12 "I must obey thy command, Mahá-rájá, as thou tellest me;
 13 so I will give a name to thy fourth son. 'Alarka'! Learned in religion he shall acquire fame in the world, and this thy youngest son shall have understanding."
 14 On hearing that name given the son by the mother, the king, laughing at 'Alarka' as inappropriate, said -

The king spoke:

15 "This name that thou hast given to my son, beauteous lady, - why hast thou given such an inappropriate one? What is its meaning, O Madálasá?"

Madálasá spoke:

16 "This is my fancy, Mahá-rájá; I have given it as being practical. So do thou listen, O king, to the meaninglessness
 17 of the names given by thee. Since wise men speak of a pervading soul; and 'kránti' is described as the course which passes
 18 from one place to another place; since the soul is all-pervading in that it is ubiquitous and does not move about; therefore this appellation Vi-kránta, 'passed beyond,' appears
 19 to me meaningless. The appellation Su-báhu, 'fine-armed,' given to thy second son, that too is meaningless because the
 20 soul is incorporeal, O king. The name that thou hast given the third son, Ari-mardana, 'foe-crusher,' I think that too is
 21 inappropriate; and listen to the reason as regards it. Since there is only one soul in all bodies, who then, O king, is regarded as its enemy in this world, or who as its friend?
 22 Creatures are crushed by creatures; how can the incorporeal be crushed? This fancy is meaningless because of the
 23 separate existence of anger and the other passions. If a bad name is fixed upon because of mutual dealing, why dost thou think there is no meaning in the name Alarka?"

Jada spoke:

24 Being thus excellently addressed by the queen, the king, having great understanding, assented to his loved wife who

25 spoke correctly. And the fine-browed lady spoke to that son, just as to the elder sons, what would arouse the intellect.

26 The king said to her. "Why dost thou deal thus, O foolish one, with the temperament of my child, by giving him a mischievous

27 education as thou didst before to my other sons. If thou shouldest do what pleases me, if my word should be accepted,

28 then restrain this son within the path of activity. So the path of action will not lead to utter destruction, O lady; and so the pinda offering to the pitris will not cease, O virtuous

29 one. The pitris dwell in the Deva-loka, they are also born as brutes, they become men likewise, and they reside within the

30 class of elements. By offering the pinda and water a man, busied in the ceremonies, ever nourishes them, O fine-browed

31 one, both the righteous and the unrighteous, those worn out with hunger, those harassed by thirst; he nourishes the gods likewise and guests. The gods, mankind, the pitris, departed

32 spirits, goblins, and guhyakas, birds, worms and insects live upon man indeed. Therefore, O slender-limbed, cause my son

33 to acquire thoroughly the whole duty of kshatriyas, as regards this life and life in the next world."

The queen Madálasá, being thus admonished by her husband,

34 spoke to her son Alarka, with prattling words. "Thrive my son! rejoice my husband's mind with thy deeds,

35 in order to benefit friends and destroy enemies. Happy art thou, my son, who alone, with never an enemy, wilt long protect the earth: from protecting it mayest thou have full enjoyment of happiness, and from righteousness thou shalt

36 obtain the fruit, immortality. Mayest thou delight the bráhmans at the holy festivals! Mayest thou fulfil the longing among thy kinsmen! Mayest thou think kindly in thy heart for another! Mayest thou restrain thy mind from the wives

37 of others! Please continually the gods with numerous sacrifices, and the dvijas who resort to thee with wealth. And thou shalt long satisfy women with unparalleled affections, and

38 thy foes with battles, O hero! As a child gladden the mind of thy kinsmen; and as a boy the mind of thy teacher by observance of his commands; as a young man gladden the mind of women who are the ornament of high families; as an old

39 man the mind of the hermits in the forest. Exercising thy sovereignty mayest thou gladden thy friends! Guarding the good, mayest thou offer up sacrifices, darling! Destroying the wicked and thy enemies in battle, mayest thou meet thy death, my child, on behalf of cattle and bráhmans!"

CANTO XXVII.

The Education of the Sons (continued).

Madálasá instructs Alarka in a king's duties - Enforcing especially the necessity for self-control, prudence and maintenance of the laws.

Jada spoke:

1 Now being talked to in this way by his mother every day,
2 the child Alarka grew in age and intelligence. Then this son
of Rita-dhvaja, on reaching boyhood, received investiture with
the sacred thread, and being intelligent did obeisance to
3 his mother and said, "What I ought to do now for happiness
in this world and the next world, tell all that to me who am
bowing respectfully before thee?"

Madálasá spoke:

4 "My child, a king inaugurated in his kingdom must in the
first place conciliate his subjects, without obstructing his own
5 duty. Eschewing the seven vices, which are radically
injurious, he must guard himself from his adversaries without
departing
6 from good counsel. Just as a man meets destruction in eight
ways from a fine-wheeled chariot, so undoubtedly does even a
king without departing from good counsel.
7 And let him recognise the bad and good ministers through
his enemies' faults; and he must strenuously trace out his
8 enemy's spies by spies. But a king must not confide in
friends, acquaintances, or relatives; let a king trust even in
9 an unfriendly person, if so obliged by his affairs. A king
must himself be conversant with the stationary, prosperous and
deteriorating conditions of state policy, be familiar with the
merits of the six measures of military policy and not be

enslaved by desire.

10 "A king must first subdue himself, and his ministers, then his dependants, and afterwards his citizens; then let him,

11 fight against his enemies. But he who, without having indeed conquered these, desires to conquer his adversaries, he, with his own self unsubdued and with unsubdued ministers,

12 is killed by his enemies' party. A king must therefore, my son, first conquer desire and the other passions; for when they are conquered, victory is his assuredly; vanquished by

13 them, a king perishes. Desire, and anger, and covetousness, intoxication and pride, joy also, and enemies-these in truth

14 tend to destroy kings. Let him restrain himself, recollecting how Pándu himself was killed when engrossed in love:

15 and how Anuhráda killed his own son through anger; and how Aila was killed through covetousness; how Vena was killed by dvijas through intoxication: how Anáyus' son Bali

16 was killed through pride; Puranjaya through joy. Recollecting how, when these were conquered, high-souled Marutta vanquished all, let a king cast out these his own faults.

17 "A king should learn the ways of the crow, cuckoo and bee, of the deer, serpent and peacock, of the goose, cock and

18 the red goat. A king should act like an insect against an opponent; and a king should carry out the ways of the ants at

19 a fitting time. A king, who possesses the natural character of the moon and the sun, ought to know for the sake of good policy the behaviour of sparks of fire and of the seeds of the

20 seemul tree. And a king ought to gather wisdom from a courtesan, the lotus flower, and a grasshopper, a doe-hare, and the breast of pregnant women, and also from a woman of the cow-herd caste.

21 "A king should assume the five forms of Indra, the Sun, Yama and the Moon, and also of the Wind in the work of

22 government. Just as Indra nourishes the people on the earth with showers of water for four months, so should a king

23 nourish them with largesses. Just as the Sun draws up the water with his rays for eight months, so should a king collect

24 the tolls and other dues by truly subtle means. Just as Yama restrains friend and foe when the time arrives, so a king should be impartial towards friend and foe, towards the

25 vicious and the virtuous. Just as by gazing on the full Moon, a man grows affectionate, so, where the people are all peaceful, that is the practice he should adopt from the moon.

26 Just as the Wind moves mysterious among all creatures, so
 should a king move among the citizens, ministers and others,
 and among his relatives by the agency of spies.

27 "The king, my child, goes to Svarga, whose mind is
 attracted neither by covetousness, nor by love, nor by riches,
 as

28 by other motives. The king goes to Svarga, who keeps
 within their duty erring foolish men, who are swerving from

29 their duty. He, in whose kingdom the duties of the four
 classes and the four periods of a bráhmaṇ's life do not fall into
 desuetude, has, my child, eternal happiness after death

30 and in a future state. A king's highest duty, and that which
 brings supreme felicity for him, is the maintenance among
 men of their own laws, since it is disturbed by evil-minded

31 men. By protecting creatures indeed a king reaches
 success; he who duly protects gains by his efforts a portion of
 righteousness."

CANTO XXVIII.

*The Education of the Sons (continued). Madálasá's
 Exhortation.*

*Madálasá enunciates to Alarka the special duties of the
 four castes - and of the four periods of a bráhmaṇ's life
 - and the duties common to those four castes and
 periods, which must be strenuously maintained.*

Jada spoke:

1 Having listened to that his mother's exhortation, Alarka also
 further questioned his mother both about the duties of the four
 classes, and about the duties appertaining to the four periods
 of a brahman's life.

Alarka spoke:

2 "Thou hast expounded, gracious lady, this the duty relating
 to the system of kingly government. I wish to hear that duty
 which concerns the four classes and the four periods of a
 brahman's life."

Madálasá spoke:

3 "A bráhmaṇ's duty is held to be threefold - liberality, study, sacrifice. There is no other fourth duty. His duty is regard-

4 less of his position. Irreproachable sacrificial and educational occupations, and the acceptance of gifts from the purified - this is fitly proclaimed his threefold means of livelihood

5 Liberality, study, sacrifice - this is declared to be the threefold duty of a kṣatriya also: protection of the earth, and subsistence by weapons are his means of livelihood. Liberality study, sacrifice, - that indeed is the threefold duty of a vaiśya also: merchandise, and the tending of cattle, and agriculture

(Note: here the verse 5 is followed by verse 7 also in the original book)

7 are his means of livelihood. Liberality, and sacrifice, obedience to dvijas, I have declared to be the threefold duty of the śūdra also; and his means of livelihood are a handicraft,

8 obedience likewise to dvijas, nourishing them, buying and selling. These are said to be the duties of the four classes.

"Hear also the connexions among the four periods of a bráhmaṇ's

9 life. A man who has not erred from the duty of his own class gains perfect felicity: he goes to hell after death,

10 if he has served what is forbidden. And as long indeed as a dvija is not invested with the sacred thread, so long, my son, he acts, speaks and eats unrestrainedly.

11 "When duly invested with the sacred thread, he becomes a brahma-c'ārin in his guru's house, and he should dwell there.

12 I relate his duty; hear it of me. Private study, attendance on fire, bathing, and wandering about for alms, and always eating that food after informing his guru and obtaining

13 permission from him. He should be diligent in the guru's business; there should be thorough evoking of his affection; and when summoned by him, he should read intently, his mind

14 withdrawn from everything else. After acquiring one, two or all the Vedas from his guru's mouth, he is authorized to give the

15 guru his fee with words of eulogy. But let him enter on the griha-stha period when desirous of the period of family life; or, by his own wish, on the vāna-prastha period and on the

16 fourth period. Or let the dvija await his decease there in the

guru's house, obedient to the guru's son if the guru be

17 dead, or to the guru's disciple, if there be no son. Obedient, free from self-conceit, let him pass through the period of a brahma-c'árin.

"Next when he has desisted therefrom, through desire for

18 a griha-stha's status, let him then rightly marry a wife, sprung from the family of a different Rishi, his equal, free from sickness, not deformed, for the sake of a griha-stha's

19 status. And having gained money by his own toil, let him duly please the pitris, gods and guests by faith; and also nourish

20 those who resort to him, his dependants and children, and his female relatives, and the afflicted, the blind, and the outcast, the birds and the cattle, to the utmost of his power

21 with gifts of food. This is the duty of a griha-stha; sexual intercourse also at the proper season: but he should not, to the utmost of his power, neglect the performance of the five

22 sacrifices. And let the man himself, being zealous to the best of his power, together with his dependants, eat the remains of the food consumed by the pitris, the gods, the guests and paternal kinsmen.

23 "Now I have declared this griha-stha period distinctly. I describe to thee the duty of the vána-prastha: be it heard.

24 Having seen the succession of his offspring, and the stoop of his body, let the wise man enter upon the vána-prastha period,

25 for the purpose of purifying his soul. In it there is the enjoyment of the forest, and attraction by penances, sleeping on the ground, sacred study, ceremonies for the pitris

26 gods and guests, the homa oblation, the three daily ablutions, the wearing matted hair and a bark dress, and diligence in meditation unceasingly, the use of forest unguents.

27 This is the vána-prastha period, for the purification of sin, and beneficial to the soul. But after that comes another, the last, period of the bhikshu.

28 "But hear from me the nature of the fourth period, which with its peculiar duties has been described, my darling, by

29 high-souled men conversant with its duties. Renunciation of every association, sacred study, abstinence from anger, control over the senses, no long dwelling in one habitation,

30 abstaining from undertakings, and eating food obtained by

begging once a day, also desire for the awakening of knowledge

31 of the soul, and gazing at the soul. Now I have acquainted thee with this duty in the fourth period.

"Hear from me the common duty of the other classes and of

32 the periods of life. Truthfulness, purity and harmlessness, freedom from envy, and patience, mercy, generosity, and contentment is the eighth virtue.

33 "These duties have been succinctly described to thee concerning the classes and the periods of life: and a man should

34 stand wholly within these his own peculiar duties. And the man, who, overstepping his own duty named according to his own class or period of life, should behave otherwise,

35 should be punished by the king. And the king who overlooks men, who after forsaking their own duties commit sin,

36 loses his pious acts. Therefore a king must vigorously punish all the classes that behave contrary to their special duties, and he must keep them within their own occupations."

CANTO XXIX.

Madálasá's Exhortation (continued).

Madálasá explains to Alarka the position of a griha-stha - and personifies as a cow, the Vedas, pious acts, the words of the good and the words sváhá, svadhá, vashat and hanta - She describes the bali offering, and utsarga oblation - the duties of a griha-stha to guests - the sráddha - and further duties to guests - She pronounces a blessing on the griha-stha state - and quotes a song by Atri on it.

Alarka spoke:

1 "And what men must do who are engaged in the griha-stha period; and what becomes confined in the absence of action,

2 and what increases by action; and what is beneficial to men; and what a good man should avoid at home; and how things are done-declare that accurately to me who ask."

Madálasá spoke:

3 "My child, a man on assuming the griha-stha status, thereby nourishes all this earth and conquers the worlds he longs for.

4 The pitris, the Munis, the gods, living things, and mankind, and worms, insects, and flying creatures, birds, cattle, and

5 Asuras subsist upon the griha-stha, and derive satisfaction from him; and gaze indeed at his countenance, wondering, 'Will he give us anything?'

6 "The support of everything is this cow, my child, which consists of the three Vedas, in which the universe is established,

7 and which is believed to be the cause of the universe. Her back is the Rig-Veda; her loins the Yajur-Veda; her face and neck the Sāma-Veda; and her horns are pious acts; her

8 hair the excellent words of the good; her ordure and urine are tranquillity and prosperity; she is supported on feet which are the four classes; she is the sustenance of the worlds; being

9 imperishable she does not wane. The word sváhá, and the word svadhá, and the word vashat, my son, and the other

10 word hanta are her four teats. The gods drink of the teat which is the word sváhá; and the pitris of that consisting of svadhá; and the Munis of that which is the word

11 vashat; the gods, living things and Asuras, and mankind drink constantly of the teat which is the word hanta. Thus this cow consisting of the three Vedas, my child, fattens

12 them. And the man, who grievously sinning causes their destruction, sinks into the hell Tamas, the hell Andha-támisra

13 and the hell Támisra. And the man, who gives this cow drink with his own children and with the immortals and other objects of worship at the proper time, attains Svarga.

14 "Therefore, my son, a man must nourish the gods, rishis, and pitris and men and living things daily, even as his own

15 body. Therefore having bathed and become clean he should, composed in mind, delight the gods, rishis and pitris, and the

16 prajā-pati also with water at the proper time. And a man having worshipped the gods with the fragrant flowers of the great-flowered jasmine, should next delight Agni; and the

17 bali offering should also be made. Let him cast the bali offering to Brahmá and the Visva-devas inside the house, and

18 to Dhanvantari to the north-east; let him offer the bali eastward to Indra, southwards to Yama, and the bali westwards

19 to Varuna, and northwards to Soma. And let him also give the bali to Dhátri and Vidhátri at the house-door, and let him give it to Aryaman outside and all around the houses.

20 Let him offer the bali to night-walking goblins in the air, and let him scatter it to the pitris, standing with his face southward.

21 Then the griha-stha, being intent and having his mind well composed, should take the water and cast it, as a wise

22 man, into those places for those several deities, that they may rinse out their mouths.

"Having thus performed in his house the family-bali, the

23 pure griha-stha should perform the utsarga oblation respectfully for the nourishment of living things. And let him scatter it on the ground both for the dogs, and low-caste men

24 and the birds; for certainly this offering to the Visva-devas is declared to be one for evening and morning.

"And then he, as a wise man, having rinsed out his mouth,

25 should look towards the door the eighth part of a muhúrta, whether a guest is to be seen. He should honour the guest, who has arrived there, with rice and other food and with

26 water and with fragrant flowers and other presents, according to his power. He should not treat as a guest a friend, nor a

27 fellow-villager, nor one who bears the name of an unknown family, nor one who has arrived at that time. Men call

28 a bráhmaṇ who has arrived, hungry, wearied, supplicating, indigent, a guest; he should be honoured by the wise according to their power. A learned man should not inquire

29 his lineage or conduct, nor his private study; he should esteem him, whether handsome or unhandsome in appearance, as a prajā-pati. For since he stays but a transitory time, he is

30 therefore called an a-tithi, 'a guest.' When he is satisfied, the griha-stha is released from the debt which arises from hospitality. The guilty man, who without giving to the guest himself

31 eats, he incurs only sin and feeds on ordure in another life. The guest transferring his misdeeds to that man, from whose

32 house he turns back with, broken hopes, and taking that man's merit, goes off. Moreover a man should honour a guest respectfully

33 according to his power with gifts of water and vegetables, or with just what he is himself eating.

"And he should daily perform the sráddha with rice and

34 other food and with water with regard to the pitris and bráhmans; or he should feed a bráhmaṇ. Taking up an agra of

35 the rice, he should present it to a bráhmaṇ: and he should give an alms to wandering bráhmans who ask. The alms should be the size of a mouthful, the agra four mouthfuls.

36 Brahmanas call the agra four times a hanta-kára. But without giving food, or a hantakára, an agra or an alms,

37 according to his substance, he must not himself eat. And he should eat, after he has done reverence to guests, friends,

38 paternal kinsmen, relatives, and petitioners, the maimed, and children and old men and the sick.

"If a man consumed with hunger, or another who is destitute

39 wants food, he should be fed by a householder who has adequate substance. Whatever kinsman is dispirited when he

40 reaches a prosperous kinsman, the latter gets the sin that has been done by the dispirited man. And the precept must be observed at evening, and he should do reverence to the guest

41 who has arrived there after sunset, accordingly to his ability, with a bed, a seat and food.

"Thus a weight is placed. on the shoulder of one who

42 undertakes family life. Vidhátri, and the gods, and the pitris, the great Rishis, all shower bliss on him, and so also

43 do guests and relatives: and the herds of cattle and the flocks of birds, and the minute insects that exist besides, are satisfied.

44 And Atri himself used to sing songs on this subject, noble one! Hear those, O noble one! that appertain to the griha-stha period - 'Having done reverence to the gods, and the pitris

45 and guests, relatives likewise, and female relations, and, gurus also, the griha-stha who has substance should scatter the fragments on the ground for both dogs and low caste men

46 and birds: for he should certainly perform this offering to the Visva-devas evening and day. And he should not himself eat flesh, rice and vegetables and whatever may have been prepared in the house, which he may not scatter according to the precept."

CANTO XXX.

Madálasá's Exhortation (continued).

Madálasá explains to Alarka the ceremonies to be performed by a griha-stha, which are of three kinds, continual, occasional and periodical - She explains the occasional sráddha, which is celebrated for men and women.

Madálasá spoke:

1 "Now what the griha-stha's ceremonies are, the continual, and the occasional, and the periodical, listen thereto, my son.

2 "The continual are comprised in the five sacrifices, these that I have described to thee: and the occasional are the others, such as the ceremony on the birth of a son, and so

3 forth. The periodical are recognisable by the learned as the sacrifices at the moon's changes, the sráddha and others.

"Here I will tell thee of the occasional sráddha celebration,

4 of the birth-ceremony that should be performed similarly by men on the birth of a son; and everything duly related in order that should be done at marriages and on other occasions.

5 And in this the Nándi-mukha pitris must be worshipped; and he should give the pindas mixed with curds and containing

6 barley, facing northward or eastward, with composed mind making the oblation. Some men like it with the offering

7 to the Visva-devas omitted. And in this ceremony the dvijas must be arranged in pairs, and must be worshipped in dextral circumambulation. This is the occasional ceremony during growth, and the other is the funeral obsequies.

8 "And the sráddha for a single deceased person should be performed on the day of the death; listen to that. And it should be performed omitting the offering to the gods, and

9 with a single vessel. And the oblations-with-fire should not be made in the fire without the ceremonies. And he should

10 give one pinda to the deceased person near the fragments of food, and sesamum-seed and water on the right, accompanying them with the recollection of that person's name. 'May he

11 be exempt from decay,' let the celebrant say, and 'may enjoyment be his,' let the others delighted say, at the place where the bráhmans are dismissed. Men must do this every

month

12 for a year. Now at the expiration of the year, or whenever the ceremony is performed by men, the sráddha for deceased sapindas must be performed for him also: so the rule is

13 stated; and that must be without the offering to the gods, and accompanied with a single argha offering in a single vessel. And that ceremony must not be performed there in

14 the fire without offering the oblations-with-fire: and on the right there, he should feed the single dvijas.

"And there is another distinction, consisting in an extra

15 ceremony every month; do thou listen attentive to me, as I tell thee of it, while it is being described. He should fill four vessels there with sesamum-seed, perfume and water,

16 three for the pitris, one for the deceased person, my son. And he should scatter the arghya-oblation in the three vessels, and in the deceased's vessel, uttering the words 'Ye

17 samáná', &c., he should perform the rest as before.

"This sráddha for a single deceased person is ordained

18 precisely the same for women also. The sráddha for deceased sapindas does not exist for them, if they have no son. The sráddha for a single deceased person must be performed

19 every year for a woman by the men, duly on the day of her death, as has been here mentioned for men.

"But if there are no sons, the sapindas; if they are wanting,

20 the sahodakas, and those who may be the mother's sapindas and those who may be the mother's sahodakas, should duly perform this ceremony for a man who has no

21 son, and for one who has begotten only a daughter. The daughters and their children should in this way perform the ceremony for the maternal grandfather. But those who are designated as the sons of two such persons should worship

22 their maternal and paternal grandfathers fittingly with the occasional sráddhas.

"When all these relatives are wanting, the women should perform the ceremony without the mantras for their husbands;

23 when they too are wanting, the king should cause the ceremony to be performed by a member of his own family, and the cremation and all the other ceremonies to be performed

24 properly by men of that caste; for the king indeed is kinsman to all the classes.

"Thus these continual and occasional ceremonies have been
 25 described to thee, my child. Hear the other periodical
 ceremony appertaining to the sráddha. The new moon is just
 the cause there, and the time is the moon's waning: the fixed
 time indicates the constancy of that ceremony."

CANTO XXXI.

Description of the Párvana S'ráddha.

*Madálasá mentions the seven sapinda ancestors, and
 the lepa-bhujas, and the remoter ancestors - She
 explains how the celebrant of the sráddha nourishes
 them all - She enumerates the times for the sráddha,
 and the persons who should and who should not be
 invited to it - She describes how the sráddha should be
 performed.*

Madálasá spoke:

1 "After the performance of the sráddha to deceased sapindas,
 he who is the father's great-grandfather passes to the class of
 those who feed on the lepa, having lost his share in the pinda

2 offered to the pitris. He, who is the fourth there-above
 among those who feed on the lepa bestowed by the deceased's
 son, ceases to eat thereof and obtains the satisfaction that is
 freed from the relationship.

3 "The father, and grandfather, and also the great-grandfather -
 these truly must be known as the three males who

4 are related by the pinda. And those who are related by the
 lepa are said to be the three others reckoning upwards from the
 grandfather's grandfather: and the celebrant is

5 the seventh among them. Such have Munis declared this
 seven-ancestral relationship to be, reckoning from the
 celebrant upwards. And there-above are those beyond
 participation in the lepa.

6 "Next are classed' all the other ancestors, both those who
 dwell in Naraka, and those who have become animals, and
 those who reside within living creatures and other things.

7 "By what several means the celebrant, while performing the
 sráddha rightly, nourishes all those ancestors, hear that, my
 child.

8 "Now truly those ancestors who have become pisac'as obtain

satisfaction from the food that men scatter on the ground.

9 Those ancestors, my son, who have become trees, receive satisfaction from the water that drips from the bathing garment

10 on the ground. But the drops of water, that fall from the limbs on the ground, minister nourishment to those ancestors in

11 the family who have attained divinity. And when the pindas are taken up, the particles of food that fall on the earth, - those ancestors in the family who have become animals

12 gain nourishment therefrom. The children moreover in the family who, being capable of performing religious ceremonies but not having undergone the purificatory rites, are burnt on their death, they in their distress subsist on the

13 scattering of the food and the water used in scouring. And the water, both that which is used by bráhmans for rinsing out the mouth after meals, and that which is med by them for sprinkling the feet, - the other ancestors likewise gain satisfaction

14 indeed therefrom. So whatever water and food is scattered by the celebrant and by those dvijas, whether it be

15 unsullied or fragmentary, that, my child, in the family of those who duly perform the sráddhas, nourishes the other ancestors who have been born among the several creations.

16 With the sráddhas, which men perform with ill-gotten wealth, are satisfied those ancestors who have been born as c'andálas, pukkakas and other men of degraded castes.

17 "Thus many here derive nourishment, my. child, through their relations who perform the sráddhas, by means of the

18 casting away of food and drops of water. Therefore a man should perform the sráddha in faith according to rule even with vegetables: no one perishes in the family of one who performs the sráddha.

19 "I will mention the periodic times for it; and learn of me by what rule men perform it.

20 "The sráddha must necessarily be performed on the night of the new moon, at the moon's waning every month, and on the eighth days also,

21 "Learn of me the voluntary seasons. On the arrival of a distinguished bráhmaṇ, on an eclipse of the sun or moon, at the solstice, at the equinox, at the sun's passage from one sign

22 into another, and on the occasion of a portent, my son, on acquiring property worthy of a sráddha, and on seeing a bad dream, and at occupations of the constellation or planet under

which one is born, one should perform the sráddha according to one's inclination.

23 "A distinguished bráhmaṇ learned in the Veda, a yogí, one who knows the Veda, one who has mastered the Jyeshtha-sáman, one who has thrice kindled the fire Nác'iketa, one who knows the three verses which begun with 'madhu', one who knows the 'tri-suparna' hymns, one who knows the six

24 Vedáṅgas, a daughter's son, a Rítvij priest, a daughter's husband, and a sister's son, and a father-in law also, and one who is skilled in the business of the five sacred fires, and one who

25 is eminent in austerities, a maternal uncle, and one who is anterior to one's parents, a disciple, a relative by marriage, and a kinsman - these brahmans are all worthy of invitation to a sráddha.

26 "A religious student who has been incontinent, and a sick man, and one who has a limb superfluous or deficient, the son of a widow remarried, and a one-eyed man, an adulterine son,

27 and a widow's bastard, my son, a traitor to his friends, one who has bad nails, an impotent man, a man with brown teeth, a bráhmaṇ negligent of his duties, a man cursed by his father,

28 a slanderer, a vendor of soma juice, one who has deflowered his daughter, a medical man, and one who has discarded his guru and father, a hired teacher, a friend, and

29 the husband of a previously-married woman, one who discards the Vedas, and one who abandons the sacred fire, a man who has been corrupted by the husband of a low caste woman, and others who habitually practise improper acts, - all these persons are verily to be shunned in ceremonies to the pitris, (O brahmans.)

30 "The celebrant should invite the above-mentioned bráhmaṇs on the day before, to the function performed in honour of the gods and pitris, and should fetch them also.

31 "And both he, who shall perform a sráddha that ought to be performed by those self-controlling men, and he, who indulges in sexual intercourse after having offered the sráddha and eaten the food, - the ancestors of these two men verily

32 lie down in that semen a month. Moreover he who eats at a sráddha and he who goes to a sráddha after intercourse with

33 a woman, - the ancestors of those two men feed on semen and urine for that month. Therefore a wise man must first issue

34 an invitation; and men who have intercourse with women before the day arrives must be shunned.

"With his mind controlled he should feast those who

35 have come seeking for alms, or ascetics who control themselves at the proper times, after first propitiating them with prostrations and other reverential acts. Just as the time

36 of the waning moon is dearer to the pitris than that of the waxing moon, so the afternoon pleases the pitris more than the forenoon. One should do reverence to these dvijas, who

37 have arrived at his house, with a welcome; and with the pavitra in hand he should seat those, who have rinsed out their mouths, on seats. In the case of the pitris the number of brahmans should be uneven, and in the case of the Gods

38 even; or, according to the circumstances of the celebrant, there should be one bráhmaṇ for the pitris and one for the Gods. In like manner for the maternal ancestors the number of brahmans should be uneven or only one. The bráhmaṇs intended

39 for the Visva-devas may be identical on the side of the pitris and maternal ancestors; but some other men desire that they should be distinct. He should place the bráhmaṇs intended for the Gods with their faces toward the east, and those for

40 the pitris toward the north. The ceremony due to the maternal ancestors has been similarly expounded by the wise.

Let the intelligent man giving kusa grass for a seat, and

41 worshipping with the arghya and other offerings, giving things pure and such like, and obtaining permission from them, - let the wise dvija perform the invocation to the gods

42 according to the mantras. And having also given the arghya offering to all the deities with barley and water, and having duly given perfume, garlands, water and incense accompanied

43 with a lamp, let him both perform the whole of the dextral circumambulation for the pitris; and having given a double quantity of darbha grass, and having obtained permission

44 from them, let the intelligent man perform the invocation to the pitris, prefacing it with the mantras. And let him also perform the dextral circumambulation and give the arghya

45 offering and barley and money and sesamum seed, intent on pleasing the pitris. Then permitted by the dvijas who

46 say, 'Perform the ceremonies in the fire!' let him offer rice unmixed with condiments or salt according to rule. The first rite consists in uttering 'Sváhá!' to fire, the bearer of

47 oblations to the pitris; and let the next be 'Sváhá!' to Soma who is esteemed by the pitris; and the third offering is

48 'Sváhá!' to Yama, the lord of the departed. And let him put the remains of the offering into the vessels of the dvijas; and taking hold of the vessels let him give the rice according

49 to rule. He should say affably "Ho, do ye enjoy yourselves happily!" and then they also should eat happily, with their

50 minds attentive thereon and observing silence. And a man should leisurely give them whatever food they like best, displaying

51 no wrath and alluring them appropriately. And let him utter the mantras which vanquish the Rákshasas, and let him strew the ground with sesamum seed and with white mustard: for the sráddha possesses abundant devices for

52 protection. And let the man, permitted by the dvijas who say "Ye are satisfied and we are satisfied by those who are nourished and satisfied," scatter food everywhere on the

53 ground. Similarly then having obtained permission, let him, with voice body and mind controlled, give the dvijas severally

54 water to rinse out their mouths. Then, my son, let him with his left hand put the pindas with rice and sesamum-seed on the darbha grass, near the remains of the food, for the

55 pitris. Let him composedly also give them water with the part of the hand sacred to the pitris, since O prince! he

56 celebrates the sacrifice with faith for the pitris. Similarly he should, after giving the pindas on behalf of the maternal grandfathers according to rule, then give water for rinsing out the mouth together with scent, garlands &c.; and having

57 given the bráhmans' fee according to his ability, address them "May Svadhá be fortunate!" and let him cause them, who being satisfied say "Be it so!" to pronounce the Vaisva-devika

58 mantras. Let him say "May they be pleased!" "Hail to you, O Visve devas." And on those bráhmans, saying, "Be it

59 so!" he should request their benedictions. He should dismiss them, addressing them pleasantly and prostrating himself in faith; and he should attend them as far as the door, and he

60 should return, a gladdened man. Then he should perform the continual ceremony, and should also feed guests. And some very good men wish for a continual ceremony to the

61 pitris, and others do not wish it for the pitris. He should perform the remainder as the first part: some think 'not with a separate cooking vessel,' some prefer it repeated exactly

62 in the same order. Then the celebrant should eat that rice in company with his servants and others.

Thus should the man skilled in religious law perform composedly

63 the sráddha to the pitris, or so as satisfaction accrues to the bráhmans. There are three pure things in a sráddha,

64 sesamum-seed, sacrificial grass, and the sesamum-plant and they say these, (O princely bráhmaṇa,) are to be avoided,

65 anger, journeying, haste. A silver vessel is also commended at sráddhas, my son. Now silver is for use, for looking at and for giving away; for when the offering to the pitris is milked out in a silver vessel, the pitris give ear to the earth; hence the pitris desire silver, which increases their affection.

CANTO XXXII.

The ordinance of the Sráddha.

Madálasá explains what kinds of food please the pitris at sráddhas and for what periods - what kinds are to be avoided - what sites should be avoided for the ceremony - what men and animals should be excluded – and what defilements must be avoided - Yogis must have priority at the sráddha - ancient songs are to be sung - and what benefits accrue from the performance.

Madálasá spoke:

1 Next hear, my son, with faith this that I say, - what is to be avoided in order to please the pitris, or what conduces to their pleasure.

2 The pitris are satisfied with clarified butter and rice for a month. The paternal grandfathers receive satisfaction with

3 fish-meat for two months. Venison should be known to satisfy the pitris for three months; and the flesh of hares

4 nourishes the pitris for four months; birds' flesh satisfies them for five months; hog's flesh for six months; goat's flesh for

5 seven months; and flesh of the black antelope for eight months; flesh of the ruru deer gives them satisfaction for nine months, without doubt; flesh of the gayal gives them

6 satisfaction for ten months. Moreover sheep's flesh satisfies the pitris for eleven months; and milk of kine or anything

7 made of milk satisfies them a year. Flesh of the rhinoceros, flesh of the red-goat, the dark tulsi plant, and honey, and

8 flesh of the rhinoceros and whatever else is given by members of their own family, and turmeric and soma juice, and' a sráddha performed at Gayá without doubt yield the pitris endless

9 satisfaction. S'yámáka grain and rája-syámáka grain, and likewise small-grained rice, wild rice, and paushkala grain, these among grain tend to satisfy the pitris.

10 Barley, vrihi rice, and sesamum-seed, and wheat, green gram, and mustard, priyangu seed, kovidára seed, and

11 the finest pulse, markataka seed, rája-másha pulse, and anu grain should be eschewed at a sráddha. Vipráshika

12 seed and lentils are forbidden in a sráddha. Garlic and red garlic, onions, carrots, asparagus, and

13 whatever other vegetables are shunned on account of their taste and colour; gándháriká and kadus, salts and salted things,

14 and reddish juices, and things that are manifestly salt - these should be indeed avoided in a sráddha. And whatever has been obtained by talk or through bribes or other improper means is not commended, nor what has been acquired from an outcaste;

15 and wealth that has been obtained unlawfully as the purchase-price of a bride is forbidden in this ceremony. And water that is bad-smelling and frothy, and very scanty, and

16 water that cattle would disdain, and what has been taken by night, and what has been left after every one has cooked, and what is unfit for drinking in a tank - that water should

17 be avoided always in the ceremony to the pitris. All milk from deer, sheep, camels, and from animals that have uncloven hoofs, from buffaloes, and from the yak, and cow's

18 milk that is not more than ten days old, and what has been brought to a person who has asked for it on account of

19 the pitris, - such milk must be always avoided by the good in the sráddha ceremony.

And in this ceremony ground must be avoided that is swarming with insects, that is rough, and that has been

20 scorched by fire, and that is hot with the words of enemies and wicked men, and that is foul-smelling.

Men who disgrace their family or who injure their family by

21 separating themselves from the sráddha, naked men and criminals may destroy the ceremony to the pitris with their glance; a eunuch, and a man repudiated by his relations, a cock, and

22 the village hog, and a dog, each ruins sráddhas by his look,
and so also do Rákshasas.

Hence let a man offer the ceremony being well secluded, and
23 scattering the ground with sesamum seed. Thus may safety
he secured in the sráddha even for both, my child.

What has been touched by a corpse or by a recently-delivered
24 woman, and by those who have been long ill, by outcastes,
and by filthy persons, does not nourish the pitris.

And the celebrant must moreover avoid the sight of a
25 woman who is in her courses; and he must shun sitting
together with bald-pated men and drunken men at a sráddha,
out of respect.

And whatever is infested with hair-lice, and whatever has
26 been gazed at by dogs, and whatever is putrid and stale,
and the brinjal, and ferments, and whatever has been fanned
by the wind from clothing, are indeed to be avoided at a
sráddha.

27 Whatever, in the shape of articles of food possessed by
thee, is given with supreme faith to the pitris according to

28 their name and family, that becomes food for them. Hence
a man of faith, who desires the pitris' satisfaction, must place
the best that he has in the vessel and according to rule at a
ceremony to the pitris.

29 And the yogis must always be fed by a wise man at a
sráddha; for the pitris are patrons of religious devotion;

30 hence one should ever worship them. Now if a yogi is fed
first, he can save the person for whom the sacrifice is offered
and those who feast, just as a boat saves in water, better than
thousands of bráhmans.

31 At this ceremony also songs in honour of the pitris are sung
by those who recite the Veda, songs which were formerly sung

32 by the pitris to king Purúravas. "When will any one of us
have a son, the chief among his race, who, eating the remains
of

33 food left by the yogis, will offer the pinda on earth? Or will
offer the pinda, buffalo-beef, the clarified butter, or the
vegetable kála mixed with sesamum-seed, or khichree at Gayá
for

34 our monthly satisfaction? May we obtain the offering to the
Visva-devas and the soma juice, buffalo-beef, and the finest
clarified butter, and the divine food by getting a young
rhinoceros!"

35 Let him duly offer the sráddha on the thirteenth day and when the moon is in the asterism Maghá, and milk mixed with honey and clarified butter during the winter half of the year.

36 Let a man therefore, my son, worship his own pitris in faith, hoping to gain all his wishes and his own deliverance from

37 evil. Men's pitris, when delighted with sráddhas, please the Vasus, the Rudras and the Adityas, the constellations, the

38 planets and the stars. The pitris, when delighted with sráddhas, bestow long life, wisdom, wealth, knowledge, Svarga, final emancipation from existence, and joys and sovereignty.

39 I have declared to thee, my son, the sráddha ceremony as it has been expounded: hear, my child, the praise of the Voluntary Sráddhas according to the various days on which they are performed.

CANTO XXXIII.

The benefits to be obtained from the Voluntary S'ráddhas.

Madálasá explains the benefits to be obtained from performing the sráddha voluntarily with a view to the benefits - on the various days of the lunar fortnight - and when the moon is in the different asterisms.

Madálasá spoke:

1 The first day of the lunar fortnight, *if the sráddha be performed on it, is auspicious for the acquisition* of wealth; the second bestows men; and the third seeks for boons; the

2 fourth destroys enemies; in the fifth a man acquires fortune; in the sixth he may become worthy of worship: in the seventh he acquires chieftainship; in the eighth the highest

3 prosperity; in the ninth he gains women; in the tenth perfect gratification of his wishes. So let him, assiduous in

4 the ceremonies, gain all the Vedas in the eleventh. And in the twelfth the worshipper of the pitris gains continual victories, offspring, mental vigour, cattle, prosperity, independence

5 and perfect nourishment. The man of intense faith, who performs the sráddha on the thirteenth day, gains length

6 of life and sovereignty undoubtedly. Since one is successful in sráddhas by means of choice food, he, whose ancestors died

or

7 were slain with weapons in their youth, should, if he wishes for their pleasure, perform the ceremony on the fourteenth day. The pure man, who performs the sráddha diligently on

8 the night of the new moon, obtains all his wishes and attains Svarga everlastingly.

By worshipping the pitris when the moon is in the asterism

9 Krittiká, a man obtains Svarga. A man who wishes for offspring may obtain it when the moon is in the asterism Rohiní; and he may gain vigour when she is in the Saumya signs of the Zodiac; and he may obtain valour when she is in the asterism Ardrá; and lands and other possessions when

10 she is in Punar-vasu; and nourishment by always worshipping when she is in Pushya; and noble sons when she is in A-sleshá; and pre-eminence among his relations when she is in Maghá;

11 and good fortune when she is in Phalguní. And the man of liberal disposition obtains offspring when she is in Uttará Phalguní. A man who offers sráddhas when she is in Hasta

12 verily attains excellence. And so a man of goodly form may obtain offspring when she is in C'itrá. Sváti bestows success

13 in trade; Visákhá gives philoprogenitiveness. Men who perform the sráddha when the moon is in Anurádhá attain imperial rule; and when she is in Jyeshthá lordship; and when she is

14 Múla perfect health. Acquisition of fame comes from performing the sráddha when she is in A'shádhá; and freedom from grief in Uttará A'shádhá. And one gains bright worlds by performing it when she is in S'ravana; and immense wealth

15 when she is in Dhanishthá. One may acquire intimate knowledge of the Vedas when she is in Abhi-jit; and success in medicine when she is in S'ata-bhishaj; goats and sheep by performing the ceremony in Bhádra; and amorous dalliance

16 in the latter part of Bhádra. And one who performs the sráddha when she is in Revatí acquires the baser metals; and when she is in Asviní horses; and when she is in Bharaní full length of life.

Hence a man who is skilled in true knowledge should perform the voluntary sráddhas at these seasons.

CANTO XXXIV.

Alarka's Education - The exposition of Virtuous Custom.

*Madálasá mentions the benefits of the observance of
Virtuous Custom - which consists in the pursuit of
righteousness, wealth and love - She mentions a large
number of general rules regarding religious worship,
eating, social behaviour, private actions, and marriage -
She gives general rules regarding the sacrifices, and
describes the portions of the hand to be used therein -
and mentions how one's residence should be chosen.*

Madálasá spoke:

- 1 "Thus, my son, should the gods and pitris be worshipped by
a householder with the oblations to the gods and the oblations
to the pitris; and with food should guests and kinsmen,
- 2 living creatures, all dependants, cattle, birds and ants,
beggars and other petitioners be worshipped by the dweller in
a
- 3 house, who observes the good customs and performs the
domestic sacrifices, my child. He incurs sin if he neglects the
periodic ceremonies."

Alarka spoke:

- 4 "Thou hast declared to me, mother, the threefold ceremonies
to be observed by men, the perpetual, the occasional, and the
- 5 periodic. I wish to hear, O lady who gladdenest thy family,
about Virtuous Custom by practising which a man gains
happiness in the next world and in this."

Madálasá spoke:

- 6 "A householder must ever maintain Virtuous Custom
thoroughly: for one who has lost Virtuous custom has no
happiness
- 7 here or in the next world. Sacrifice, alms-giving and
austerities do not tend to the welfare of a man here, who
- 8 habitually transgresses Virtuous custom. For a man who
follows bad custom does not find long life here. One must
earnestly follow Virtuous custom; Virtuous custom destroys
what is inauspicious.

9 "I will expound to thee my son, the nature of that virtuous custom. Hear it from me with single mind, and even so maintain it.

10 "A householder who performs the domestic sacrifices must strive to accomplish the three-fold objects of life: in full success therein lies the householder's own success here and in the

11 next world. With a quarter of his Wealth let him, master of himself, lay up a store for the next world; and with half let him support himself and perform the periodic *srāddhas*;

12 and treating a quarter as his capital, he should increase it, by exerting himself on his own account. Thus, my son, Wealth

13 ought to be fruitful according to Virtuous custom. Similarly a wise man must practise Righteousness in order to withstand sin; and so also the third, Love, yields fruit here indeed on account

14 of the next world. And the third, Love, is not impeded through fear of diminution. Love also is said to be two-fold

15 from its not being opposed by this three-fold class. Let a man consider all these successive correlations.

"Hear from me those opposite correlations, such as Righteousness,

16 &c. Righteousness aims at a succession of righteousness.

Righteousness is not destructive to one's own Wealth. And Love is diverse from both; and those two again are diverse from it.

17 "At the *Brahmā* moment a man should think of and ponder over Righteousness and Wealth, after rising up and rinsing out his mouth, standing towards the east, self-restrained,

18 pure: let him worship the twilight with the constellations in the east, the twilight with the sun in the west, as is right: he should not neglect it even when free from adversity.

19 "He should eschew conversation with the wicked, falsehood, and harsh speech, evil hooks, evil words and the homage of evil, my son.

20 "Evening and morning, with soul restrained he should offer the *homa* oblation.

"He should not gaze up at the orb of the sun at sunrise or at sunset.

21 "He should look in a mirror in order to dress his hair; he should wash his teeth; and delight the gods in the very forenoon.

22 "He should not defecate or void urine in a path leading to the villages, to temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.

23 "He should not gaze at another's wife naked. He should not look at his own ordure. He should avoid seeing, touching and talking with a woman in-her-courses.

24 "He should not void urine, or defecate, or engage in sexual intercourse in water.

25 "He should not step on ordure, urine, hair, ashes or potsherds: and a wise man should not step on husks, charcoal, bones or decayed things, or on rope, clothing, &c., whether on a road, or on the earth.

26 "Moreover a householder should do reverence to the pitris, gods and mankind, and to living creatures, according to his

27 capability, and afterwards eat himself. And a man should always eat his food, facing the east or the north, with his

mouth well rinsed out, restraining his speech, pure, with his mind intent on his food and with his face between his knees.

28 "An intelligent man should not divulge another's fault except in the event of injury.

"Food should be avoided in which salt is visible, and which is very hot.

29 "A man of self-control should not defecate nor void urine while walking or standing.

"And he should not eat anything at all while rinsing out

30 his mouth. While he has remains of food in his mouth, he should not carry on any conversation and he should cease his reading, and he should not touch a cow, a bráhmaṇ, fire, or his own head:

31 "Nor should he look at the sun or the moon or the constellations with passionate desire.

"And he should avoid a broken seat and bed and cup.

32 "He should offer a seat to gurus, accompanying the offer with rising up and other respectful acts; and he should salute

33 them respectfully and converse with them, agreeably; and he should follow them. He should not speak about them adversely.

"And when clad in a single garment he should not eat nor engage in the worship of the gods.

34 "An intelligent man should not carry dvijas, nor should he void urine in fire, nor should he ever bathe or sleep naked.

35 "And he should not scratch his head with both hands; nor
 36 should men wash their heads frequently without cause. And
 when his head is washed he should not touch his body with oil
 at all.

"And he should cease his own reading, when every one is
 abstaining from reading.

37 "He should never void urine against a bráhmaṇ, the wind,
 cattle or the sun; facing north by day, and facing south by

38 night, he should do his voidance of urine and faeces during
 illness whenever he desires.

"He should not talk of his guru's evil-doing, and he should

39 appease him when angry. He should not listen to abuse
 when others utter it.

"And he should yield the path to bráhmaṇs, to the king, and

40 to one who is ill with pain, to his superior in learning, to a
 pregnant woman, to a man labouring under a burden, to a
 younger man, to the dumb, blind and deaf, to a drunken man,

41 and to a mad man, to a prostitute, to an enemy, to a child
 and to an outcaste.

"An intelligent man should respectfully circumambulate a

42 temple, and a fig-tree standing on a sacred spot, and a place
 where four roads meet, his superior in learning, a guru and a
 god.

"He should not carry shoes, clothes, garlands &c. that others
 are carrying.

43 "He should avoid the sacred thread, an ornament, and the
 water-pot on the fourteenth, eighth and fifteenth days of the

44 moon and at its four changes. He should also eschew
 rubbing his body with oil, and sexual intercourse with his
 wife, on those days.

"And a wise man should never stand with his foot or his leg

45 extended: nor should he throw out both his feet; nor should
 he press one foot on the other.

46 "He should eschew deadly attacks, abuse and calumny. A
 clever man should not display deceit, self-conceit, or
 sharpness. He should not disgrace with ridicule fools, insane
 persons,

47 or those in calamity, the deformed, or magicians, or those
 who have limbs deficient or superfluous.

"He should not inflict punishment on another in order to

instruct a son or disciple.

48 "Likewise the wise man should not draw his seat towards him and sit down.

"He should not prepare a cake, khichree or flesh for himself.

49 He must have his food evening and morning, after doing reverence to his guests.

"Pacing eastwards or northwards, restraining his voice, he

50 should always wash his teeth, my child.

"He should eschew the prohibited vegetables.

51 "A man should certainly not sleep with his head to the north, nor with his head to the west; he should sleep, placing his head to the north east or east.

"He should not bathe in perfumed water, nor at night; bathing

52 except by day is declared to be most potent for calamity; nor when he has not bathed, should he wipe his limbs with a

53 cloth or with his hands. Nor should he shake his hair, nor should he shake his clothes. Nor should an intelligent man, when he has not bathed, ever apply unguents..

54 "Nor should he wear red clothing, nor even variegated or black clothing: nor should he make a complete change of his

55 clothing or in his ornaments. And transparent raiment should be avoided, and also whatever is very much damaged, and whatever is infested with lice, or has been trampled on,

56 or has been looked at by dogs, and has been licked or thrown down, or has been befouled by the extraction of pus.

"He should never eat flesh from the back, or flesh unfit for

57 the gods and pitris, or prohibited flesh, my son, or things which are visibly salt. Food that is long stale or that is not

58 fresh must be avoided, my royal son, because of the changes that occur in flour, vegetables, sugarcane and milk; and meat long stale must be avoided, because of the change that occurs in it.

59 "He should avoid lying down at sunrise and sunset,

"Not when unbathed, nor when reposing, nor while thinking

60 of other things, nor when sitting on his bed or on the earth, nor when making a sound, nor when clad in a single garment,

61 nor when speaking, nor without giving to spectators, but when bathed a man should eat evening and morning according to rule.

62 "A wise man should not resort to other men's wives.

Adultery destroys the religious acts and the life of man.
Nothing

63 indeed is So short-lived in the world, as a man's intercourse
with another's wife here.

"Let him perform the worship of the gods, and the ceremonies

64 to fire, and the respectful salutation to his guru, and also
the ceremony of eating his food, after duly rinsing out his

65 mouth. Facing eastwards or northwards he should
reverently rinse out his mouth, my son, with frothless,
inodorous, pure

66 and holy water. He should avoid the five earths from
beneath water, from a habitation, from an ant-hill, from
ground infested with mice, and where purificatory actions &c.
have been carried on. After washing his hands and feet and
sprinkling water on them he should, with his face between his
knees,

67 and composed mind, rinse out his mouth. He should drink
water three or four times after twice wiping the sides of his

68 mouth, the apertures of the body, and his head. After duly
rinsing out his mouth with water, being pure, he should
perform the ceremony to the gods, the rishis, and the pitris
diligently.

69 A man should always perform the ceremonies, preserving a
composed mind. A wise man should rinse out his mouth, after
he has sneezed, or spitten out, or donned his

70 raiment. After a sneeze, and licking, and a vomit, and
spitting &c., he should rinse out his mouth, touch a cow's
back, and

71 look at the sun; and he should hold up his right ear, since
this is in his power; in the absence of the former, he should

72 do the latter; if the former be wanting, it is desirable to do
the latter.

"He should not gnash his teeth, nor beat his own body.

73 "He should also avoid sleep, reading and food at both
twilights; and sexual intercourse and setting out on a journey
at the evening twilight.

74 "In the fore noon, dear son, he should in faith perform his
worship to the gods, and at noon to men, and in the afternoon

75 to the pitris. And with head bathed, he should perform the
ceremonies to the gods or the pitris. And he should trim his
beard facing eastwards or northwards.

76 "He should eschew a maiden although well-born, if she is

deformed, or sickly, or disfigured, or tawny-coloured, or talkative,

77 or contaminated by everybody; And one who is free from deformity, who has a beautiful nose, and is marked with all the auspicious marks - such a maiden as that should a man

78 always marry who desires welfare. He should marry one who is in the seventh or fifth degree distant from his parents: he should guard his wife, and he should shun jealousy, by day, in sleep and in sexual intercourse.

79 "He should avoid a deed that causes pain to others, and the infliction of pain on living creatures.

"A woman, during menstruation, should be avoided by all

80 the castes for four nights. He should avoid just the fifth night of the moon in order to avoid the birth of females: then let him approach his wife on the sixth night, that night is the

81 best among the even nights, my son. Sons are begotten on the even nights, daughters on the odd nights: therefore a wise man who wishes for a son should always cohabit with his

82 wife on the even nights. Lawless men cohabit with their wives in the morning, and eunuchs at evening.

"After shaving, and vomiting and sexual intercourse, my

83 son, the wise man should resort to the place where bodies are burnt and should bathe, keeping his clothes on.

"One should not revile or ridicule the gods, the Vedas,

84 or dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or

85 performing austerities, my son. One should never listen to those unmannerly persons who do such things.

"One should not mount on a high bed or seat, nor on a low one.

86 "One should neither dress unbecomingly, nor speak unbecomingly. One should be clad in pure white raiment, and adorned with white flowers.

87 "Neither with the haughty, nor with the insane, nor with fools, nor yet with the unmannerly should a wise man form friendship; nor yet with those of bad disposition, nor yet with

88 those who are corrupted with thieving and other vices, nor yet

with spend-thrifts, nor with the covetous, nor yet with enemies, nor with prostitutes, nor with inferiors, nor with the husbands

89 of prostitutes. He should never make friendship with the mighty, nor with inferiors, nor with reprobates, nor with the

90 ever-timid, nor yet with fatalists. He should contract friendship with good men, with those who always observe Virtuous custom, with the wise, with the honest, with the powerful, with those who are resolute in action.

91 "In company with one's friends, the initiated, the king, Snátaka brahmans, and one's father-in-law, one should do reverence to the Ritvij priest, and the five other venerable persons

92 and to guests. One should do reverence, my son, to dvijas, who have dwelt for a year, with an offering of honey and milk according to one's ability and with alacrity at fitting

93 times. And the brahman who desires bliss should observe their governance, and if intelligent he should not contradict them even though always scolded by them.

94 "Having performed the household worship properly in the fitting place and in due order, he should next worship the fire

95 and offer it the oblations in due order. He should make the first offering to Brahmá, and then to the prajā-pati, and the

96 third to the Gruhyas, and the next to Kasyapa. Then having offered to Anumati he should next offer the household bali and the constant oblations, that I have already explained to

97 thee, according to the ritual. Next he should make the offering to the Visva-devas, then the offerings to all creatures, and separately to the gods according to place and apportionment.

98 And he should make the three oblations to Parjanya, the Dharitrís, and to Manaka, and to Váyu in every direction,

99 to the east and other regions of the sky in due order; and to Brahmá, to the Air and to the Sun in order, and to the Visva-devas

100 and to all beings; and then he should offer to the Dawn, and to S'iva northwards; and southwards to the pitris,

101 exclaiming 'Svadhá, reverence!' Having done it on the right and to the north west, saying, 'O, Yakshma, this is for thee!' he should, if he wishes, offer the remains of the food

102 and the water from the vessel according to the rule. Then taking up the first part of the food, he should offer it with the benediction Hanta to the brahman according to the rule and justice.

103 "He should perform the ceremonies to the gods and other objects of worship, with each one's special portion of the hand

according to rule; and he should perform the ceremony of rinsing out the month with the portion of the hand sacred to Brahmá.

104 This is called the portion of the hand sacred to Brahmá for the purpose of rinsing out the mouth, viz., a line drawn to the

105 left of the thumb of the right hand. The pitris' portion of the hand is said to be the part between the forefinger and the thumb; by that he should offer the water and other oblations

106 to the pitris, except in the nándí-mukha sráddha. And the gods' portion of the hand is at the tips of the fingers; the ritual of ceremonies to the gods should be performed therewith. The prájá-pati's portion Of the hand is at the root of the little finger, his ceremony must be performed therewith.

107 Thus always with these portions of the hand sacred to the gods and pitris, he should always perform the ceremonies,

108 never with any other portion of the hand. It is proper always to rinse out the mouth with the portion of the hand sacred to Brahmá; and to offer the oblation to the pitris with the portion of the hand sacred to the pitris; and that to the gods with the portion of the hand sacred to the gods; and the offering to the prájá-pati with his own portion of the hand.

109 A wise man should perform the cake-and-water ceremony to the nándí-mukha ancestors, and whatever is offered to the prájá-pati, with the portion of the hand sacred to the prájá-pati.

110 "A sensible man should not carry water and fire at the same time; nor should he thrust out both his feet towards guru and the gods.

111 "He should not look at a heifer sucking.

"He should not drink water with the hands joined together.

"At all periods of personal purification whether important

112 or unimportant, he should not delay for the sake of purification.

"He should not blow the fire with his mouth.

"One ought not to take up one's abode, my son, where

113 four things do not exist, viz., a person who pays debts, and a physician, a bráhmaṇ learned in the Vedas, and a river full of water. Where there is a king who has vanquished his

114 foes, who is powerful, and who is devoted to righteousness, there should a wise man always dwell: whence can come happiness, when the king is worthless? Where the king is

115 unassailable, where the earth is prolific, where the citizens

are well governed and always practise justice, where folk are
 116 charitable, there does residence bestow happiness. In a
 country where the husbandmen are not generally gluttonous,
 and where all medicinal herbs are procurable, there should a
 117 sensible man dwell. One ought not, my son, to dwell
 there, where these three things are constant, a person desirous
 of conquering, and a former enemy, and folk who are always
 118 holding festival. A wise man should always dwell among
 good-tempered neighbours.

"Thus, my son, have I, thy well-wisher, expounded this to
 thee."

CANTO XXXV.

The education of Alarka (continued).

An exposition of things permitted and forbidden.

*Madálasá describes what food may be eaten and what
 not - how various things are to be cleansed when
 impure, and what things are always pure - how one who
 has contracted impurity should purify himself - what
 actions and conduct one should avoid - She insists on
 the necessity of maintaining the daily sacrifice - She
 mentions what holidays are allowed the various castes -
 She describes certain post - funeral ceremonies - and
 purification after deaths and births.*

Madálasá spoke:

1 Next do thou hearken to the remedial measures for things
 forbidden and permitted. Rice should be eaten that has been

2 kept awhile, mixed with oil, and long stored; and wheat,
 barley, and butter-milk and preparations thereof unmixed with
 oil. The hare, the tortoise, the go-sámp, the porcupine;

3 and the rhinoceros, my son, - these indeed may be eaten; and
 the domestic pig and fowl should be eschewed. The remains of
 food at a sráddha after the pitris and gods and other recipients
 have been satisfied may be eaten at the desire of the

4 bráhmans. A man who eats flesh that has been killed for the
 purpose of medicine is not defiled.

5 Shells, stones, gold, and silver, ropes, and garments, and
 vegetables, roots and fruits, and wicker-work vessels and
 leather,

6 and gems, diamonds, and coral, and pearls, and men's bodies are best cleansed with water; just as iron things with

7 water, and stone by scrubbing. Oily vessels are cleansed with warm water, and winnowing baskets, grain and antelope-skins,

8 and the pestle and mortar for husking rice, and thick cloths, and a store by sprinkling; and all kinds of bark-made things

9 are best cleansed with water and earth. Grass, wood and medicinal herbs are best cleansed by sprinkling; and all

10 woollen things and hair have ceremonial purity. White mustard is cleansed with oily sediment or the sediment from sesamum seed. Things that are injured are always cleansed

11 with water, my son. So also cotton things are cleaned with water and ashes. Timber, ivory, bone and horn are best

12 cleaned by scraping. Earthen pots are purified ceremonially by re-burning.

Pure are alms, a workman's hand, wares for sale, and a

13 woman's face, whatever passes along the high-road, what is unknown, what is brought by slaves and other menials, what is admirable for its sound, what is long past, what is screened by

14 many, what is light, what is extremely abundant, what is young, and what is done by the old and the sickly, kitchens when the business in them is ended, women who are suckling

15 children. Pure also are running water, and odourless bubbles.

The ground is cleansed through time, by the rubbing of

16 bodies, and the passage of cattle, by smearing, by digging, by watering, by houses, by sweeping and by worship.

Things infested with hair-lice, or sniffed at by cattle, or

17 infested with flies should be sprinkled with earth water and ashes to be cleansed, my son; things made of udumbara

18 wood with vinegar; tin and lead with salt. Brass things are cleaned with ashes and water; and the over-flows of fluids are pure. A thing soiled by ordure is cleaned with earth and

19 water and by removing the smell; and other such-like things by removing the colour and smell.

Water is pure that has satisfied cattle, that is in its natural

20 state, that is lying on the earth; and likewise flesh that has been slain by C'andálas, Kravyádas and others. And clothes and other things lying on the high-road are said to be made

21 pure by the wind. Dust, fire, a horse, a cow, the shade, the rays of the sun and moon, the wind, the earth, drops of water, and mosquitoes and other insects inflict no contamination though they may have been in contact with what is corrupt.

22 A goat and a horse are pure as regards their face; but the face of a cow or calf is not pure when the mother is in milk; a hawk

23 is pure when it knocks fruit down. A seat, a bed, a carriage, boats, and grass on the road - they are purified by the rays of the moon and sun and by the wind, in the same way as articles of trade.

24 After walking along the high road, and after, matters of bathing, hunger, drinking, and weariness, one should change

25 one's clothes and duly rinse out one's mouth. Bad roads, mud, and water, when one comes into contact with them, are cleaned by leaving them alone; and things made of mud or brick are cleansed by contact with, the wind.

26 On taking up a morsel of rice-food that has been damaged through over-maturity, he should discard it, and should rinse out his mouth with water and earth, and should sprinkle the

27 remainder with water. One who has eaten bad food whether wittingly or unwittingly, should fast for three nights in order to assuage that fault.

28 After touching a menstruous woman, a horse, a jackal, and other animals, or a woman recently delivered of a child, or people of low caste, one should bathe for the sake of purification;

29 and so should those who have carried a corpse. After touching an oily human bone a man becomes clean when he has bathed; after touching a dry human bone he becomes clean by rinsing out his mouth, or by touching a cow, or by gazing

30 at the sun. Moreover one should not disregard blood, spittle, and unguents for the body.

A wise man should never stand in gardens and other

31 places in the afternoons. Nor should one hold converse with a woman hated by the populace or with a widow.

One should cast remnants of food, ordure, urine and the water used for washing the feet, outside the house.

32 "Without taking up five pindas one should not bathe in another man's water; one should bathe in holy ponds, and in the Ganges, in lakes and rivers.

33 After touching or holding converse with blasphemers of the gods, pitris, and holy sástras, sacrifices, prayers and other

sacred objects, one should purify one's self by gazing at the

34 sun. And after looking at a menstruous woman, a súdra, an outcaste, or a dead body, the unrighteous, a woman recently delivered of a child, a eunuch, a naked person, and persons

35 of low caste, and on those who give away children, and on the paramours of other men's wives, the wise must indeed

36 perform this purification of themselves. One conversant with righteousness, after touching forbidden food, a woman recently delivered, a eunuch, a cat, a rat, a dog, or a cock, and an outcaste, what is cast away, a C'andála, and

37 those who carry away corpses, is purified by bathing; and so also one who has touched a woman in her courses, and the domestic hog, and even two men who have been contaminated by the impurity of a newly-delivered woman.

38 The base man, both he who daily neglects the continual ceremony, and he who is abandoned by bráhmans, is polluted.

39 One should never allow the continual ceremony to cease; but if it is neglected, there is a stoppage to the re-birth of his deceased relatives.

40 A bráhmaṇ should spend ten days, exempt from alms-giving, the Homa sacrifice and other pious acts: and a kshatriya

41 should spend twelve days: and a vaisya half a month; but a súdra should remain a month, exempt from his peculiar occupation: thereafter all should pursue their own occupation, as already expounded.

42 Water ought to be presented to a departed person, after his body has been burnt outside by his relatives, on the first,

43 and fourth, seventh and ninth days of the moon. His relatives should gather together the ashes and bones on the fourth day; it is prescribed that after gathering them together, they

44 should touch their limbs with them. But the sahodakas should perform all the ceremonies, after the gathering together of the remains. If the sapindas are touched by them, then both the sapindas and the sahodakas lose their purity.

45 If a person dies directly of his own free will, by the sword, by water, by hanging, or by fire, by poison, by a fall, or in any other unnatural way, or by religious fasting to death, or by fasting to death from vindictive motives; or if he

46 dies as a child, or as a sojourner in a foreign country, or as a religious mendicant, purification will be effected at once; and others say the period of impurity is declared to be three

days

47 for the sapindas; but if, after the other person is dead, the sapinda also dies, in this case the ceremonies must be performed during the days called the period of the first impurity.

48 This same ordinance is applied also to the impurity caused by the birth of sapindas, among sapindas and properly among

49 sahodakas also. When a son is born, the father must bathe with his clothes on. And if, after one child has been born

50 there, another should be born, the purification in that case also is prescribed according to the days of the elder-born child.

When ten or twelve months or half a month have elapsed,

51 all the castes should duly perform their respective rites and ceremonies. Next the ekoddishtha sráddha should be performed

52 for the departed person. And men of understanding must give gifts to the bráhmans; whatever is most desired in the world, and whatever is prized at home, those very things

53 therefore must one who hopes for immortality give to a bráhman endowed with good qualities: but at the end of the days, after they have touched water, a chariot, a weapon, a goad

54 and a rod, and after they have performed the ceremonies, they should make the oblation ordained by the laws of their

55 respective castes, and perform all pure acts that confer bliss in the next world and in this.

A wise man must study the three Vedas, and must be continually

56 occupied therein; he must amass riches righteously, and strenuously perform sacrifices; and he must fearlessly do

57 whatever does not entail censure on the soul of him who does it, my son, and whatever ought not to be concealed in public. The good man that so does, my child, brings splendour to his home by acquiring righteousness wealth and love.

CANTO XXXVI.

The Story of Madálasá (concluded).

Rita-dhvaja Kuvalayásva on reaching old age resigns his kingdom to his son Alarka, and Madálasá gives him a token-ring - Both depart to the forest - to practise austerities.

Jada spoke:

1 Being thus instructed by his mother, Rita-dhvaja's son attained

2 his youth and duly married: a wife, and begat sons, and as a lord offered sacrifices, and always closely observed

3 his father's commands. Then after a long time Rita-dhvaja, on reaching extreme old age, anointed his son in the sovereignty,

4 and with righteous soul desirous to depart to the forest to practise austerities in company with his wife descended from his throne, a mighty protector, an illustrious king.

5 And Madálasá delivered this her last discourse to her son, in order that her son might abandon attachment to sensual pleasures.

Madálasá spoke:

6 "When intolerable pain, arising from separation from thy dear kinsmen, or caused by the opposition of thy enemies, or springing from the destruction of thy wealth or from thy own

7 self, may befall thee as thou rulest thy kingdom, observing the laws of a householder - for the householder who depends on

8 selfishness makes unhappiness his abode - then, my son, draw forth and read from this ring that I have given thee the writing that is inlaid in delicate letters on the plate."

Jada spoke:

9 So saying, she gave him a golden ring, and the blessings

10 appropriate for a man who lives the family life. Then Kuvalayásva and his queen Madálasá, bestowing on their son the kingdom, departed to the forest to practise austerities.

CANTO XXXVII.

The conversation between the Father and Son (continued).

The discrimination of the Soul.

Alarka ruled righteously and prosperously, but was greatly addicted to pleasure - His brother Subáhu, wishing to correct him, formed an alliance with the king of Kási - Both attacked Alarka to wrest the kingdom from him, and reduced him to great straits - In his distress he looks at Madálasá's token-ring and seeks relief from Dattátreya - He explains to Dattátreya wherein lies his suffering, and launches into a metaphysical disquisition on the soul, the mind, the body, and pleasure and pain.

Jada spoke:

1 And Alarka also, righteous in soul, protected justly and like children his glad people who practised each his own

2 business. Inflicting punishment on the wicked, and worthily affording protection to the peaceable, he experienced intense delight; and he offered great sacrifices.

3 And there were born to him sons, mighty and valiant, righteous in soul, magnanimous, who were adversaries to evil

4 conduct. And he amassed wealth by means of righteousness, and righteousness again by means of wealth; and since those two things are not antagonistic, he enjoyed even the pleasures

5 of sense. Thus many years passed away as if but a single day, while he ruled the earth, devoted to righteousness, wealth

6 and the gratification of his desires. No feelings of indifference occurred while he enjoyed his loved objects of sense; nor again did he grow satiated in amassing righteousness and wealth.

7 His brother Subáhu, who roamed the forests, heard that he was thus besotted in his attachment to pleasure, and uncontrolled

8 in his senses. The prince, being desirous of admonishing him, pondered long and concluded that an alliance on his part with the king's enemies would be beneficial to the

9 king. Then he cleverly made repeated visits to the king of Kási, who had numerous armies and chariots, as his protector, in order to regain his kingdom.

10 That king collected together his army against Alarka, and despatched a messenger to demand that the kingdom should be

11 given up to Subáhu. Alarka refused, cognizant of his own

justice, to give up the kingdom then in obedience to that command, and returned answer to the messenger of the king of

12 Kási; - "Let my elder brother come to me with affection and ask for the kingdom for himself. I will not yield up the

13 smallest bit of territory through fear on an attack." Even wise Subáhu made no request then. Supplication is not the duty of kshatriyas, for he was mighty in valour.

14 Then the king of Kási accompanied by all his army

15 marched to attack the country of king Alarka. And forthwith forming a close union with the contiguous kings he attacked with some of their many vassals, and reduced him to

16 subjection. And without harassing Alarka's neighbouring kings by molesting their realms, he thus subjugated both the

17 governors of the fortresses and the forest tribes. He reduced into submission some kings by bribes, and some by creating dissension, and others who were well-affected towards Alarka by conciliation.

18 Then the king with his small army, harassed by the adversary's host, found his treasury depleted extremely by the foe

19 that blockaded his city. And being thus straitened and with his treasury diminishing daily, he fell into intense dejection

20 and perplexity of mind. After suffering the keenest pain, he then bethought him of the ring, about which his mother Madálasá

21 had formerly spoken to him. Then bathing and purifying himself, he addressed the bráhmans, and drawing out

22 the ring saw the motto thereof in clear characters. The king pronounced what his mother had written thereon, while the hair of his body was visibly standing erect, and his eyes were

23 expanded with joy: - 'Association must be shunned by every soul; if to shun it be impossible, it should be formed with the

24 good, for association with the good is a panacea. Love must be shunned by every soul; if to eschew it be impossible, it should be displayed towards the desire for final emancipation from existence, for that desire is a cure therefore.'

25 Now having exclaimed repeatedly, 'How can men really attain bliss?', and having decided that it was through the desire for final emancipation since that desire is appropriate

26 thereto, the king next pondering upon association with the good, and suffering the most poignant grief, visited illustrious

27 Dattatreya. On meeting him, magnanimous, stainless and devoid of attachments, he prostrated himself and worshipped
 28 him and addressed him with propriety; "O bráhmaṇ! show me favour, thou who art the refuge of refuge-seekers! Remove affliction from me, who am in affliction, and over-addicted to desires."

Dattatreya spoke:

29 "At once indeed do I remove thy affliction, O king. Tell me truly, wherefore hast thou that affliction, O king?"

Jada spoke:

30 Being thus addressed by that wise Muni, the king pondered
 31 over the seat and the nature of his three-fold affliction. The king, being noble in intellect, held long and repeated deliberation with his soul, being steadfast the while, and then laughing spoke thus: -

32 "It is not myself, nor the earth, nor the sea, nor the stars, nor the wind, nor the air; but I wish for happiness in bodily

33 concerns. Pleasure and pain pass to deficiency or excess in this body composed of five elements; what welfare should

34 I not get, if such I might have, in another body wherein I should possess a constant and perfect good-disposition and should be raised and depressed through inequalities? Moreover a man of self-denial is perceived by his difference

35 from others. And so does bodily pleasure or pain generate a good disposition in one who looks upon the subtle third portion

36 which exists merely a moment? Since pain dwells in the mind, and pleasure again is a mental thing; therefore neither pain nor pleasure belong to the Ego; for the Mind is

37 not the Ego. Inasmuch as neither Self-consciousness, nor Mind, nor Intellect is the Ego, why then does the in-born

38 pain in something else affect me? Since the Ego is not the Body, nor the Mind, the Ego is distinct from the Body and the Mind. Therefore let pleasures and pains dwell in the

39 Mind or in the Body; how is the Ego concerned hereat? If my elder brother covets the sovereignty over this body, it is an aggregate of five elements. How then is my Self concerned

with the action of the qualities therein? He when seated

40 therein and I are distinct as regards the Body. He who altogether lacks hands and other organs, flesh, bones and head, what connexion, even a slight one, has that man here with

41 elephants, horses, chariots and other treasures? Hence my Self has no foe, it has no pain, it has no pleasure, nor city, nor treasury, nor army composed of horses, elephants, &c., neither has he, nor a third person, nor any one, nor have I any of

42 these things. For as the air that occupies the orb of a small water-jar and a pitcher, though one, is perceived in many ways, so Subáhu and the king of Kási and I, methinks, are perceived among bodies by bodily differences."

CANTO XXXVIII.

The conversation between the Father and Son (continued).

A series of questions.

Dattatreya moralizes on the consciousness of Self and its results, under the parable of a tree, and asserts the non-materiality of the Soul. Alarka asks for instruction about Yoga or religious devotion.

Jada spoke:

1 Then the king prostrating himself before the magnanimous bráhmaṇ Dattátreya, renewed his speech, bending respectfully before him.

2 "No whit of affliction have I, O bráhmaṇ, when I look on things in a proper frame of mind: those who look on things

3 amiss are always sunk in a sea of unhappiness. In whatever thing a man's intellect becomes self-engrossed, he receives

4 woes therefrom and pays them back. There is not so much pain when a cat eats an unselfish sparrow or mouse, as when

5 it eats a domestic fowl. I then feel neither pain nor pleasure, since I am beyond the material world. Whoever is subject to created things by means of created things, is indeed sensitive to pleasure and pain."

Dattátreya spoke:

6 "It is even so, O tiger-hero! as thou hast just declared. The thought 'it is mine' is the root of pain; and the thought

7 'it is naught of mine' is the root of calmness. From my question indeed has this sublime knowledge sprung up in thee, who hast cast off the conviction 'It is mine' as if it were the cotton of the seemul tree."

8 "With the thought 'it is I' the germ has sprung up; with the thought 'it is mine,' the germ has grown shoulder-high: and home and lands are its topmost boughs; children and

9 wife and other relations are its young shoots; wealth and corn are its great leaves; it has developed not once only; and merit and demerit are its outmost flowers; pleasure and pain

10 are its full-grown fruit. There it fills the path of final emancipation; it oozes out at the commingling of fools; it is rich with festoons of bees which are the desire to be doing;

11 knowledge of what ought to be done is the full-grown tree. Those who, wearied with the road of worldly existence, betake themselves to its shade are dominated by error, knowledge

12 and happiness; where is their superiority? But those, who hew down the tree of selfishness with the axe of learning, which is sharpened on the whet-stone of association with the

13 good, travel along that path. Reaching the cool, dustless, thornless grove of religious knowledge, the wise, ceasing from action, attain supreme emancipation from existence.

14 "Neither art thou, O king, nor am I a gross object consisting of the elements and of organs s neither must I declare we are an elementary rudiment, nor that we both have a soul as

15 an eternal organ. Or, whom O king do I see the chief of us two, since the conscious soul is sublime, and the personal aggregate

16 consists of qualities. Just as mosquitoes, the dumbur trees, reeds, munja grass, fish and water have separate existences though they dwell together, so is it with the body and the soul, O king."

Alarka spoke:

17 "Adorable Sir! through thy favour has sublime knowledge of this kind been revealed to me, which causes one to discern

18 the power of the Supreme Intellect; but no stability remains here in my mind which is assailed by objects of sense; nor moreover do I see how I may be delivered from the bonds of

19 Nature, or how I may cease to exist again, or how I may attain in perpetuity to this state of being devoid of qualities and

20 to one-ness with Brahma. Therefore, O bráhmaṇ, mighty in knowledge! expound religious devotion properly to me, who thus beseech thee, prostrate before thee, for association with the good is beneficial to men."

CANTO XXXIX.

Yoga, or Religious Devotion.

Dattatreya continues his exhortation - Final emancipation from existence is attained, through yoga or religious devotion, - and the means are restraint of the breath, mental abstraction, restraint of the senses, and deep meditation. These means are analyzed and explained at length. What circumstances are inimical to yoga. The improper performance of yoga entails bodily ailments. How such bodily ailments may be cured. The signs of the proper performance of yoga.

Dattatreya spoke:

1 A yogi's removal of ignorance by the attainment of knowledge is 'mukti'; this is union with Brahma, and separation

2 from the three qualities of Nature. 'Mukti,' or final emancipation from existence, comes from religious devotion; and religious devotion comes rightly from knowledge, O king; knowledge comes through suffering; suffering is the lot of those

3 whose minds are engrossed with self. Hence the man who desires final emancipation should strenuously discard every association; when associations drop, the designation 'it is

4 mine' disappears. Freedom from selfishness tends indeed to happiness; the perception of faults comes from passionlessness; and passionlessness comes indeed from knowledge; knowledge

5 is preceded by passionlessness. That is one's house, where one resides; that is food, by which one lives; that which tends to final emancipation is described as knowledge or ignorance.

6 By consuming merits and demerits, O king, and through not

7 doing voluntarily constant acts that ought to be done, through not amassing subsequent acts, and through diminishing acts that have been previously amassed, the body never again falls into the bonds of action.

8 This I have declared to thee, O king! Listen also to this religious devotion from me, by adopting which the religious devotee may attain to an eternal identity with Brahma.

9 First indeed the soul must be conquered by soul; it is indeed a hard victory for religious devotees. He should put

10 forth effort in that victory. Hear from me the means thereto. He should burn up his faults by restraining his breath, and his stains by steady mental abstraction, his sensual enjoyments by restraining his senses, and his unbridled qualities by

11 deep meditation. Just as impurities are burnt out of metals when they are melted, so the faults wrought by the organs of

12 sense are burnt out by restraining the breath. The religious devotee should first accomplish the regulation of his breath.

Now stopping the inhalation is designated *prānāyāma*,

13 'restraining the breath.' *Prānāyāma* is of three kinds, which are named the 'slight,' the 'medium' and the 'intense.'

14 I will describe its measure; hear it of me, O Alarka! The 'slight' extends during twelve *mātrās* or prosodial instants, and the 'medium' is double that, and the 'intense' is

15 well-known as containing thrice that number of instants. The time of a *mātrā* is that of the winking and opening the eyelids once. The measure of twelve *mātrās* is fixed for the

16 reckoning of the *prānāyāma*. With the first he should overcome perspiration, and with the second agitation, and with the third

17 dejection; he should gradually overcome his faults. Now as lions, tigers and elephants, when kindly treated become mild, so the breath falls within the control of the religious devotee.

18 As an elephant-driver brings a rutting elephant under control according to his wish, even so a religious devotee who has the

19 wish brings his breath to perfect control. For as the proud lion when tamed does not attack deer, so the obstructed wind

20 destroys men's guilt but not their body. Therefore the religious devotee while engaged in devotion should pay good heed to the restraining of his breath.

Hear its four conditions that bestow the result of final

21 emancipation. They, are cessation of the consequences of

action, and the power of obtaining everything, harmony and serenity, O king! Hear also their nature as I describe it in

22 order. Where the fruits of good and bad actions die away, and the mind attains pellucidity, that is called 'dhvasti.'

23 When the religious devotee himself always continuously resists the desires of this world and of the next world, such as

24 covetousness and infatuation, that is 'prápti' everlasting. When the religious devotee possessed of equal power perceives,

25 by the advantage of his knowledge, the past and future remotely concealed meanings of the moon, sun, stars and planets, and gains success, then occurs the condition of pránáyāma called

26 'samvid.' The state by which his mind, and his five vital airs, his organs of sense and the objects of those organs become serene, is called 'prasáda.'

27 Hear also, O king, the characteristics of pránáyāma, and what kind of seat is enjoined for one who always practises yoga.

28 Adopting the padma half seat, and the svastika sitting posture, he should utter the syllable Om! in his heart and

29 practise his religious devotion. Sitting evenly on an even seat, drawing in both his feet, and firmly fixing his thighs

30 rightly in front, he should cover his mouth; he should sit without touching his private parts with his heels, with his senses under control; he should raise his head slightly;

31 he should not close his teeth together. Gazing at the tip of his own nose and not looking around, the religious devotee should conceal the activity of darkness with passion, and that

32 of passion with goodness, and taking his stand in unsullied goodness should practise devotion. He should hold in his organs of sense from their objects of sense, and his breath and

33 other faculties and his mind, he should advance to abstraction with a steadfast cohesion. But he who should draw in

34 his desires, as a tortoise draws in all its limbs, always delighting in soul and self-collected, sees soul in soul. The

35 wise man after purifying himself externally and internally, and filling out his body from the navel to the neck, should advance to abstraction. A 'dháraná,' or steady mental

36 abstraction, is called twelve pránáyāmas. Two kinds of dháraná are known in religious devotion by devotees who are

conversant with the truth. Moreover when a religious

37 devotee is steeped in devotion and controls his soul, all his faults perish, and he becomes whole; and he sees supreme

38 Brahma and the qualities of Nature separately, the sky and the primordial atoms and the unsullied soul.

Thus a religious devotee, who restricts his food and who is

39 intent on restraining his breath, should occupy ground, which has been thoroughly and gradually reclaimed, as it were his house. Unreclaimed ground when it is taken possession of

40 increases faults, diseases and foolishness, therefore he should not occupy unreclaimed ground.

'Pránáyāma' or restraining the breath is so called from the

41 restriction placed on the breath; and this is called 'dhāraná' or mental abstraction, by which the mind is abstracted; since

42 the organs, which are occupied with words and other actions, are restrained by religious devotees by means of devotion, that is called 'pratyáhāra,' or restraining the senses.

And the means for this is declared by paramarshis who

43 were religious devotees, so that diseases and other faults may not spring up in a religious devotee. Just as the thirsty may

44 drink water gradually by vessels, pipes and other means, so a religious devotee who has overcome his distress may drink air. First in the navel, and next in the heart, and thirdly in the

45 breast, then in the neck, the mouth, the tip of the nose, in the eye, eye-brows, and the middle of the head, and in what is

46 there-beyond, is known the highest mental abstraction. By attaining to these ten mental abstractions he reaches equality with the imperishable. Not puffed up, nor hungry, nor

47 wearied, and undisturbed in mind, the yogi should practice his yoga respectfully in order to attain final occupation, O king!

When it is neither very cold nor warm, when there is no

48 strife, when it is not windy, at these times the ascetic who is deep in meditation should not practice yoga. In a place where there is a noise, or fire, or water, or where study is going

49 on, in a decayed cow-shed, at a place where four roads meet, amid a collection of dry leaves, in a river, in a burning-ground, in a place infested by snakes, in a place of fear, or on the edge

50 of a well, amid a number of funeral piles or ant-hills - in

these places a learned man should avoid practising yoga. And if there is no appearance of goodness, he should avoid the place

51 and time. There should be no sight of evil during the practice of yoga; hence he should avoid that. Whoever disregards these places and in his infatuation practises yoga, verily his

52 faults tend to his hindrance. Hearken to me in this. Deafness, stupidity, failure of memory, dumbness, blindness and fever -

53 those several evils straightway befall him who practises yoga in ignorance.

If a yogi should have these faults through inadvertence,

54 yogis should attend to their cure in order to destroy them. Hearken to me in this. He should engage in mental abstraction, after eating rice-gruel, mingled with oil and very warm.

55 In the diseases of rheumatism, flatulence, and enlargement of the abdomen, circulation of the internal or obstructed wind of

56 the body should be regulated by a diet of rice-gruel. In tremor a yogi should fix his mind on a mountain as it is steady, in dumbness on the faculty of speech, and in deafness

57 on the ear; just as one whose tongue is parched with thirst should meditate on a mango fruit. In whatever respect the body is disordered, in that very respect he should think

58 steadily of whatever thought may remedy the disorder, such as, a cooling thought amidst heat, and a heating thought amidst cold. He should place a stake on his head and beat wood with wood.

59 In that way memory immediately recurs to a yogi who has lost his memory. He should think steadily of the wind and

60 fire which indeed pervade the heaven and the earth. These injuries are cured through what is non-human or what springs

61 from goodness. If goodness that is non-human should enter within a yogi, he should utterly burn out the sin that dwells in his body by steady thought of the wind and fire.

Thus must every soul that is wise in yoga compass its

62 preservation, O king, since the body is the means of attaining righteousness, wealth, love and final emancipation from existence. The yogi's knowledge perishes through perplexity at the narration of the marks of the

63 activities, therefore the activities must be hidden.

Tranquillity, perfect health, gentleness, a pleasant odour, scanty excretions, a fine complexion, benignity, and softness of voice, are indeed the first

64 indications of the activity of yoga. A loving person proclaims one's virtues in one's absence. That creatures do not fear him is the chiefest sign of complete perfection. He who is not injured by excessive cold, heat, or other natural agents, and does not fear other persons, has attained complete perfection.

CANTO XL.

The Yogi's bliss.

Dattatreya explains to Alarka the ailments that beset a yogi's soul and mentions their five varieties. He describes the yogi's duties, the stages by which final emancipation is attained, the eight premonitory marks of final emancipation, and the results of union with the Supreme Spirit.

Dattatreya spoke:

1 I will succinctly declare to thee the ailments that prevail in the soul of a yogi when it is viewed: hearken to me.

2 He longs for rites performed with a view to future fruition, and the objects of human desire, for women, the fruits of alms-giving, for science, for supernatural power, for the baser

3 metals and riches, for heaven, god-head, and supreme godhead, for actions that yield copious supplies of elixir vita for flying on the storm-winds, for sacrifice, and the power of

4 inhabiting water and fire, for the fruits of srāddhas that contain every gift, and religious mortifications. Thus he longs

5 when mentally ailing by reason of fasting, meritorious acts, and worship of the gods, and by reason of those several actions.

A yogi should strenuously restrain his mind when beset

6 with such thoughts. By making his mind cling to Brahma he is liberated from ailments. When these ailments are overcome

7 other ailments still beset a yogi, arising out of goodness, passion and ignorance.

Ailments arising from illusive vision, from hearing, and from the deity, and mental aberration, and enthusiasm -

8 these five are roots of bitterness which tend to embarrass the religious meditations of yogis. The ailment arising from

9 illusive vision is such to a yogi because in it appear Vedic matters, poetic matters, science and the mechanical arts without end. The ailment connected with hearing is so-called

10 because he perceives the meanings of sounds in all their completeness, and he receives sound from thousands of yojanas.

11 The wise call that ailment one from the deity, as in the case of a madman, when like a god he sees all around and in the eight

12 directions. When the yogi's mind wanders without support through his own fault by reason of his fall from all the rules of

13 good custom - that is well known as mental aberration. When the seething whirl-pool of knowledge like a whirl-pool of water engulphs the mind - that ailment is called enthusiasm.

14 All beings of divine origin, when their religious meditation is destroyed by these great and terrible ailments, revolve again and again.

15 Therefore the yogi, having clad himself with a mental white blanket, should cast his mind prone on supreme Brahma, and meditate on him. A yogi should always be intent on religious meditation, he should eat sparingly, he should subdue

16 his senses. The yogi should contemplate in his head the subtle conditions of the seven objects, viz., earth &c.; he should contemplate the subtle earth, until he comprehends its

17 subtlety. He deems the earth to be his soul, and he quits its bonds. Moreover he quits the subtle taste in water, and

18 also the form in the fire; and he likewise quits touch in the wind, as he bears the subtle form in mind; and he quits the

19 subtle activity of the sky, and likewise its sound. When he enters with his mind into the mind of all created things, his mind bearing a mental subtle condition of them becomes

20 subtle also. Likewise the man, conversant with religious devotion, on attaining to the intellect of all creatures, gains and relinquishes the most perfect subtlety of intellect. For

21 the man conversant with religious devotion, who relinquishes these seven subtle things after having thoroughly comprehended

22 them, there is no retrogression, O Alarka! The soul-cognisant man, after fully seeing the subtlety of these subtle conditions of the seven objects, then utterly abandoning it

23 may proceed to supreme bliss. And towards whatever created thing he evinces feeling, O king! to that very thing he becomes

24 attached, and he perishes. Therefore the corporeal being, who after perceiving the mutually-associated subtle things

25 abandons them, may gain supreme bliss. Having conjoined these very seven subtle things, O king! passionlessness towards created and other things tends to the final emancipation from existence of the man cognisant of the entities.

26 When he becomes attached to perfumes and other delights, he perishes; he again reverts to human nature apart from

27 Brahma. Whatever subtle created thing the yogi desires, after transcending the subtle conditions of these seven objects,

28 in that very thing he meets his extinction, O king! He meets his extinction in the bodies of gods or Asuras, or of Gandharvas, Nágas, or Rákshasas; nowhere does he gain any attachment.

29 Where minuteness, and lightness, greatness and the power of obtaining every thing, freedom of will, and lordship, and

30 magical domination and again self-mortification are - one finds these eight sovereign-like qualities fully indicate union with

31 the Supreme Spirit, O king. The quality of minuteness is far subtler than the subtle; lightness means swiftness; greatness consists in being universally revered; the power of obtaining

32 everything, inasmuch as nothing is impossible of obtainment by him; freedom of will consists in his power of pervading all things; and lordship inasmuch as he is lord; magical

33 domination indeed, the yogi's seventh quality consists in his subjugating things; where the wishes are said to remain stationary, there is self-mortification. By these causes of

34 sovereignty I have declared O king! in eight points the indicatory marks of the yogi's final emancipation from existence, and of his sublime union with the Supreme Spirit.

Thenceforth for him there is no birth, nor growth, nor

35 death; he neither decays nor does he alter; neither from Bhúr and the other worlds, nor from the family of created beings, does he experience severance, or moisture, or burning

36 or dryness; nor is he captivated by sounds or other sensual impressions; nor do sounds and other impressions exist for

him; one who experiences them is not united with them.

37 For as an impure lump of gold, when its impurities are purged away by fire, unites with another lump into one, and

38 undergoes no difference; even so the ascetic, when his faults are burnt out by the fire of religious devotion, unites with

39 Brahma. As fire when thrown into fire may attain sameness; and, bearing the same name and having the same substance

40 may not be perceived by any distinction; even so the yogí, when his stains are burnt away, attains to union with supreme Brahma, and never acquires a separate existence, O king!

41 As water when thrown into water unites, so the yogi's soul attains to sameness in the Supreme Soul.

CANTO XLI.

The Yogi's religious course.

Dattatreya expounds to Alarka how a yogi should live; - from whom he should gather his alms; - what his alms should be; - how he should eat after worshipping the five vital airs; - what his religious obligations are; - and how he attains to final emancipation from existence.

Alarka spoke:

1 Adorable Sir! I desire to hear thoroughly about a yogi's religious course, since the yogi while pursuing the way to Brahma does not sink into despondency.

Dattatreya spoke:

2 Respect and disrespect, which two things cause men pleasure and distress, these are opposites and effect the yogi's final

3 bliss. Respect and disrespect, these two things men indeed describe as poison and ambrosia; of them disrespect is ambrosia, but respect is a dire poison.

4 He should plant his foot after it is purified by his eye; he should drink water that has been purified through cloth; he should use speech that is purified with truth; and he should

meditate on what is purified by the intellect.

5 The yogi should nowhere become a guest, nor attend
sráddhas, or sacrifices, pilgrimages to the gods, or festivals,

6 nor visit the banker for the sake of any advantage. The yogi
should roam about for alms among what is flung away, among
what is smokeless, where the charcoal is extinguished, among
all people who have eaten, but not constantly among all the

7 three. The yogi should not move about occupied in religious
meditation and spoiling the path of the good, so as that folk

8 should despise him or treat him with disrespect. He should
seek his alms among house-holders, and at the houses of
vagrant mendicants: his livelihood is declared to be the best

9 and first one. Also the ascetic should ever resort to modest,
faithful, tranquil and high-souled brahman householders who

10 are learned in the Vedas; above and after them, to uncorrupt
and non-outcasted men. The practice of seeking alms among
men of no caste is the last livelihood he should wish for.

11 Alms consists of rice-gruel, or dilute butter-milk, milk or
barley-gruel, fruit, roots, or panic seed, grain, oil-cake, and

12 meal. And these are fine articles of food, and cause a yogi
to obtain felicity. A muni should employ them with faith and
with the most perfect meditation.

13 Having first taken one sip of water, let him remain silent
with mind composed; and then is prescribed the first oblation
to the vital air called Prána, and the second should be to the

14 vital air Apána; and the next to that called Sam-ána; the
fourth to that called Ud-ána; and the fifth to that called

15 Vy-ána. Having performed these oblations separately, while
restraining his breath, he should at length eat according to his
inclination. He should drink water once again, and after
rinsing out his mouth, he should touch his heart.

16 Honesty and sanctity, self-sacrifice, and uncovetousness,
and harmlessness are the five principal religious obligations

17 of mendicants. Freedom from anger, reverence towards
gurus, purity, abstemiousness in food, and constant study of
the

18 Vedas - these are the five well-known observances. He
should devote himself to essential knowledge, which can
effect his objects; for the multiplicity of knowledge that exists
here is

19 a hindrance to religious meditation. He who acts with the
thirst, that he ought to know this and he ought to know that,

may perhaps never gain that knowledge in thousands of ages.

20 Discarding associations, subduing anger, eating sparingly, and controlling his organs, he should regulate the gates of his body by the intellect, and apply the understanding to

21 profound contemplation. The yogi who is constantly occupied with religious meditation should always have due recourse to profound contemplation, in empty places and in

22 caves and in forests. Control over the speech, control over the actions, and control over the mind, are the three controls: he who invariably possesses these controls is a great

23 'three-control' ascetic. Who, O king, is agreeable, and who is disagreeable to him to whom all this universe, both real and unreal, and composed of good qualities and bad qualities, is composed of the Supreme Soul?

24 When he whose intellect is purified, to whom clods and gold are alike, and whose mind is thus composed towards all created things, comprehends the supreme eternal and immutable to be the supreme condition he ceases to be born

25 again. The Vedas and all sacrifices and ceremonies are very good; prayer is better than sacrifice; and the path of knowledge than prayer; and profound contemplation cut off from associations and feelings is better than knowledge; when that

26 is attained, the eternal is gained. He who is composed in mind, who is intent on Brahma, who is attentive, and pure, whose delight is concentrated on one object, and who controls his organs - that high-souled man may compass this yoga or religious meditation; thereupon he gains final emancipation from existence through his own religious meditation.

CANTO XLII.

Exposition of the word "Om" with regard to the Law of Religious Devotion.

Dattatreya expounds the composition, meaning and efficacy of the sacred word "Om" - It designates the Supreme Soul Brahma; and thorough comprehension of it and meditation on it bring final absorption into Brahma.

Dattatreya spoke:

1 The yogi who lives thus, rightly busied in religious devotion,

cannot be turned away even by hundreds of other lives.

2 And when he has beheld the Supreme Soul, visible, existing in all forms, whose feet and head and neck the universe

3 composes, the lord and creator of the universe, let him in order to attain thereto utter the one mighty and holy syllable OM! Let it be his study as he listens to its true form.

4 A and U and M are its three letters; these are its three instants; they are characterized by goodness, passion and

5 ignorance. And another, a half instant, which has its seat on the top of the syllable, is without quality and can be understood by yogi a only. It is called gándhári, as it is to

6 be uttered in the gándhára note. Being pronounced it reaches the head, and it conveys the feeling of ants moving over the body.

7 As the syllable OM being pronounced reaches the head, the yogi who is lost in meditation of OM should become united with Brahma, the Supreme Soul. Life is his bow, the soul is

8 his arrow, Brahma is the target sublime. It is to be pierced by the heedful man; he should be united with Brahma, as the arrow becomes embedded in the target.

The syllable OM, consisting of three and a half instants,

9 should be known in its true sense as the three Vedas - the Ric', Sáma and Yajus - the three worlds, the three fires, and

10 the three deities Vishnu, Brahmá and S'iva. And the yogi, who is absorbed in religious meditation thereon, may obtain extinction therein.

Moreover the letter A is designated the bhúr-loka, or terrestrial world; and the letter U the bhuvar-loka, or atmospheric

11 world; and the letter M with its nasal mark is decided to be the svar-loka, or celestial world. Now the first instant is called the discrete, and the second the indiscrete, and the

12 third instant is the intellectual faculty; the half instant is the highest abode. In this very order must these stages of

13 religious meditation be known. By uttering the word OM, everything both existent and non-existent may be grasped. Now the first instant is short, the second is long, and the

14 third is prolated, and the half instant is not cognisant to speech.

Such is this word. Brahma is designated the Supreme

15 "Om." The man who truly understands it and further meditates on it, escaping the circle of mundane existence

16 casts off the three-fold bonds, and gains sublime extinction in Brahma, the Supreme Soul. And he who is bound with the unconsumed results of his actions, after experiencing death

17 through ill omens, and recollecting it at the time of his departure, attains to a yogi's condition again. Hence by means of imperfect religious devotion, or again by perfected religious devotion, are always to be known the ill omens, so that he does not sink into despondency at the time of his departure.

CANTO XLIII.

An account of Ill Omens.

Dattatreya mentions the signs of approaching and impending death, which are partly natural phenomena and partly dreams - also the appropriate seasons for religious devotion - and by various similes and apophthegms indicates how final emancipation from existence is to be attained - Alarka thanks Dattatreya for all the instruction and, going to the king of Kási and Subáhu, relinquishes his kingdom in their favour.

Dattatreya spoke:

1 "Listen Mahárájá; I will declare those ill omens to thee, by considering which the yogi knows his own death.

2 "The man who does not see the path of the gods, the pole-star, the planet Venus, the moon's shadow and the morning

3 star, may not live more than a year. The man, who sees the sun's orb devoid of rays and fire encircled with rays, does

4 not live more than eleven months. He, who in his dreams clearly perceives gold and silver in his vomit and in his urine

5 and faeces, may live ten months. He who sees departed persons, Pisác'as and other demons and the cities of the Gandharvas and golden-coloured bulls, lives nine months.

6 He who when stout becomes thin, and when thin becomes stout quite unaccountably, and loses his natural functions,

7 lives for eight months. He, whose foot becomes cracked at the heel or at the toe in dust and in mud, lives seven months.

8 If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six

9 months. When a man is assailed by flocks of crows or a shower of dust, or when he sees his shadow unnatural, he

10 lives four or five months. When he sees lightning flashing in the south in a cloudless sky, or sees a rainbow at night,

11 his life will last two or three months. He who cannot see his own body in clarified butter, in oil, in a mirror, or in water, or who sees it head-less, does not live more than a month.

12 When the smell from a yogi's body resembles that of a goat or the smell from a corpse, know O king that his life will be

13 half a month. When one's breast and foot dry up immediately after he has bathed, and when water does not

14 quench his thirst as he drinks, he lives ten days.

"When the wind as it strikes one cuts one's vitals, and when one feels no delight from the touch of drops of water,

15 his death has arrived. Whoever sits on a bear, a monkey or a carriage, and goes singing towards the south in his sleep,

16 for him death brooks no delay. He whom a woman clad in red or black raiment, and singing and laughing, carries off to

17 the south in his sleep, he will live no longer. He who sees a single powerful naked mendicant laughing and leaping in

18 his sleep may find death impending. The man, who sees himself sunk to the crown of his head in a sea of mud in his

19 sleep, dies at once. And he, who sees charcoal amidst the hair of the head, or ashes or a waterless river issuing from a serpent, in his sleep, will after ten days die on the eleventh

20 day. He, who in his sleep is beaten with stones by formidable and hideous black men who raise their weapons aloft,

21 may die at once. He, in front of whom a she-jackal runs howling at sun-rise, whether meeting him or passing him,

22 dies at once. He, whose heart is possessed with hunger immediately after he has eaten, and whose teeth chatter, has

23 without doubt reached the end of his life. He who does not perceive the smell of a lamp, and who is terrified in the day

as well as at night, and who does not see himself reflected in

24 another's eyes, lives no longer. He, who has seen both a rainbow at midnight and all the planets in the day-time, should

25 as a sensible man deem his life consumed away. He, whose nose becomes crooked, and whose ears bend down or stick up,

26 and whose left eye waters, has lost his life. When his face becomes reddish, or his tongue black, a wise man should

27 know that his death is impending. And one should know

that he, who in his sleep journeys to the south on a camel, or
 28 an ass, or a carriage, will die outright. He, who cannot hear
 his own murmuring when he shuts his ears, and who cannot
 see the light with his eyes, lives indeed no longer.

29 He over whom a door is closed after he has fallen into a pit,
 and who cannot rise up from the hole, in his sleep, his life
 30 ends thereat. Sight directed upwards and unsteady, and
 blood-shot and rolling around, and warmth in the mouth, and
 31 dryness at the navel prognosticate a new body for men. He
 who in his sleep may enter the fire, and not come out
 therefrom, or if he similarly enters water, his life ends thereat.

32 The man who is attacked by evil spirits at night or by day,
 without doubt meets death at the end of the seventh night.

33 One should pronounce that death is impending over the
 man who sees his own clean white clothing red or black.

34 "A revolution in men's natural disposition and a reversal in
 their nature proclaim always that Yama and Death are at
 35 hand; as when a man despises and reviles those very
 persons to whom he has always been well-behaved, and whom
 he has
 36 considered most deserving of his reverence; when he does
 not worship the gods; when he abuses the aged, the gurus and
 brahmans; and when he shows no kind treatment to his
 37 mother, father, or sons-in-law, or to yogis skilled in
 learning or to other high-souled men. But when the time
 arrives, wise men must understand that.

38 "And yogis must always diligently understand at the close
 of the year that ill omens produce their results day and night,
 39 O king. And the obvious very formidable series of results
 therefrom must be considered; and having ascertained them,
 40 he should fix that time in his mind, O king. And having
 ascertained that time accurately, the yogi should resort to a
 safe place and apply himself to religious devotion, so that
 41 that time may not be fruitless to him. And the yogi having
 beheld the ill omen and abandoning the fear of death, and
 having regarded then its nature, as it has come after a long
 42 time, should apply himself to religious devotion as an adept
 therein in just that part of the day, both in the
 43 forenoon, and in the after-noon and at mid-day on that day.
 Or where he has seen that ill omen during a part of the night,
 there he should engage in religious devotion until that

44 day arrives. Then abandoning all fear, and mastering that time self-controlled, he should stay in that habitation or

45 wherever he feels his soul firm, and engage in religious meditation on the Supreme Soul after overcoming the three qualities: and when his soul grows composed of the Supreme Soul,

46 he should cease even from the use of his mind. Thereupon he attains to that sublime absorption into the Supreme Soul, which is beyond the senses, which transcends the intellect and which is unspeakable.

47 "All this I have declared to thee, Alarka, in its real meaning. Hearken to me briefly how thou mayest attain to that Brahma.

48 "The moon-stone does not emit water, if untouched by the rays of the moon; that is a well known simile for a yogi.

49 That the sun-stone as long as it remains untouched by the rays of the sun does not emit fire, is also a simile for a yogi.

50 Ants, rats, ichneumons, house-lizards, and sparrows inhabit a house like the owner of it, and when it is broken down they

51 go elsewhere; but since they feel no such pain at the destruction of that house as the owner feels, O king; that simile

52 points to the yogi's perfect bliss. An ant, though it is composed of earth and has but a small body, constructs a heavy heap of earth with the still minuter point of its mouth: that is a

53 lesson for a yogi. When yogis see a tree, clothed with leaves flowers and fruit, being destroyed by cattle, birds, men and

54 other creatures, they become perfected. When a yogi sees the tender horns of the young ruru deer, which look merely like the forehead-mark, growing together with him, he may attain

55 final beatitude. When a yogi takes a vessel full of liquid from a mound on the earth, and when he sees the human

56 body towering up high, what has he not learnt? When a yogi has truly understood the effort that a man makes, when all his wealth sufficient for his living has been dug up, he

57 has attained success. That is one's house where one dwells; that is food on which one lives; and that is wealth by which one prospers; that is happiness when one thinks 'what

58 self-interest have I in this matter.' Just as a man, although he is importuned by his organs, accomplishes his object by

their means, so a yogi may accomplish his highest aim by means of the intellect and other faculties of other persons."

Jada spoke:

59 Then king Alarka prostrated himself before Atri's son, and bowing courteously and filled with intense joy, spoke thus: -

Alarka spoke:

60 "O joy! that this most sore dread, which has sprung from my defeat by my foes, and which has rendered me anxious about my life, has been caused by the gods, O brahman!

61 O joy, that the victorious attack from the immense hosts of the king of Kási (routed by which I have come here) has

62 brought about for me this meeting with thee! O joy, that my army was weak! O joy, that my dependants were slain!

63 O joy, that my treasury became exhausted! O joy that I grew terrified! O joy, that thy feet came to my recollection! O joy, that all thy words have found an abode in my

64 mind! O joy, that I have both gained knowledge from meeting with thee, Sir! O joy, that thou hast also shown compassion to me, O bráhmaṇ!

65 "Although destitute a man attains success at the auspicious rise of the Soul, just as this calamity tends to my benefit

66 through my meeting with thee. Subáhu is my benefactor, and so also is Kási's lord, through both of whom I have come

67 to thy presence, O noble lord of the yogis. Now I have had the stains of ignorance burnt out by the fire of thy favour. I will so strive that I may not become such a vessel of misery.

68 I will quit my position as a householder, which is a forest of trees of pain, on receiving permission from thee, my high-souled instructor in wisdom."

Dattatreya spoke:

69 "Depart O king! fare thee well! As I have declared unto thee, so do thou practise, free from egotism, free from pride, in order to attain to final emancipation from existence."

Jada spoke:

70 Thus addressed he prostrated himself before that Muni, and hastened to where the king of Kási and his elder brother

71 Subáhu were. Alarka hastening near smilingly addressed the king of Kási, that valiant hero, in the presence of

72 Subáhu: - "O king of Kási, who desirest my kingdom, enjoy thou the mighty kingdom even as it pleases thee, or give it to Subáhu!"

The king of Kási spoke:

73 "Why, O Alarka! hast thou relinquished the kingdom without a contest? This is not right for a kshatriya; and

74 thou, Sir, knowest the law of the kshatriyas. When his counsellors are vanquished, a king should abandon the fear of death, and fix his arrow aiming at his enemy as his target.

75 Having conquered him, a king should certainly enjoy the choice delights of his desire, and should sacrifice with large sacrifices in order to gain final bliss."

Alarka spoke:

76 "Even of this very nature was my mind before, O hero!

77 Now my object is changed, and do thou hear the cause. As this body is an aggregate formed of the elements, so is the heart of men, and so are all the qualities likewise even among

78 all animals. Since this intellectual faculty is single indeed and there is no other, how then does knowledge create the

79 condition of friend and enemy, of lord and servant? I fell into that dire misery which was produced by fear of thee, and I have gained knowledge from Dattátreya's favour, O

80 king. When one subdues all the senses, and abandons utterly every association, and fixes one's mind on Brahma, in that

81 victory is the sublimest victory. And since there is nothing else to be accomplished in order to attain that final beatitude,

82 therefore restraining his senses he attains final beatitude. I then am not thy foe; nor art thou my enemy; Subáhu here is not my injurer. I have seen all this as my own soul; seek then

another adversary, O king!"

83 Thus he addressed the king. Then uprose Subáhu delighted, and saluting his brother with the word 'O joy!' spoke thus to the king of Kási.

CANTO XLIV.

*Jada's exposition in his conversation with his father
(concluded).*

*Subáhu explains to the king of Kási that it was to
reclaim his brother Alarka to a proper frame of mind,
that he had induced the king to conquer Alarka -
Subáhu, expounds to the king the conditions of attaining
final emancipation from existence, and both depart -
Alarka resigns his kingdom to his son, and betaking
himself to the forest attains final bliss.*

Here ends Jada's exposition to his father.

*The Birds then conclude by saying that Jada and his
father attained final bliss.*

Subáhu spoke:

1 "In that I have resorted to thee for refuge, O tiger-king, I have secured every object. I will depart. Rest thou happy!"

The king of Kási spoke:

2 "What object hast thou secured, Sir? And what aim hast thou attained? Declare that to me, O Subáhu, for I

3 feel a keen curiosity. Thou didst stir me up, saying 'Conquer and give me the great kingdom, that belonged to my great-grandfather

4 and is dominated by Alarka.' Thereupon I attacked the kingdom of this thy younger brother, and brought this army for thee. Therefore enjoy it as befits thy race."

Subáhu spoke:

5 "O king of Kási, hearken, why I made this endeavour, and

6 stirred thee up, Sir, to an unwonted endeavour. This my brother, who understands truth is addicted to unrefined

7 pleasures. My two elder brothers are wise and unbeguiled, because our mother dropped admonition into the ears of both of them and into mine, just as she dropped milk in their

8 mouths and mine during our infancy, O king. Our mother taught those subjects, that men consider should be known, to both of them and to me, but not to him, Alarka,

9 who wished to be illustrious, O king. As merchants, who are travelling for gain, feel a common grief, if one of them

10 perishes, so is it with us, O king. Since he, Alarka, has caught the infatuation of domestic life, and is perishing, O king; since he is related to this my body, and hears the idea

11 of a brother; hence I, concluding that he would obtain the perception of passionlessness through suffering, resorted to thee,

12 Sir, to carry out the undertaking. Therefore he has been brought through distress to passionlessness through instruction, O king; the work has been accomplished; mayest thou

13 fare well. I depart. 'Having dwelt in Madálasá's womb, and having drank of her breast, may he not follow the path that

14 is travelled by the sons of other women, O king!' So I deliberated and I did it all by resorting to thee; and it has been accomplished. I will again depart to seek final beatitude.

15 "I do not approve of those, O king! who neglect their own family, a kinsman, or a friend, when these are in difficulties; for, though possessed of organs, they are maimed indeed.

16 He who falls into difficulties when he has an able friend, or member of his own family, or kinsman, they should be denied righteousness, wealth, love and final emancipation, but he

17 should not be denied them. Through association with thee, O king, I have accomplished this great undertaking. Well mayest thou fare! I will depart. Mayest thou participate in knowledge, most noble king!"

The king of Kásí spoke:

18 "Thou hast done a great benefit to good Alarka; how is it

19 thou dost not turn thy mind to benefit me? Since association of good men with good men yields fruit and is not barren, therefore I have attained the prosperity that is bound

up with thy patronage."

Subáhu spoke:

20 "The four-fold aims of men are known as righteousness, wealth, pleasure, and final emancipation from existence. There thou hast righteousness, wealth and pleasure, all of

21 them, - the last is wanting. I will succinctly expound it to thee; listen now with singleness of mind thereto; and having heard and rightly deliberated strive after bliss, O king!

22 Thou must have no dealings, O king, with the notion "Mine," nor the notion "I"; for when one considers rightly, righteousness has no correlation in the absence of righteousness.

23 When thou hast thought in thy soul, 'I must comprehend of what I am'; when thou hast thought in after nights 'I must

24 consider the external and the internal'; thou must discern him whose beginning, attributes and ending are imperceptible, who is changeless, devoid of intelligence, both perceptible and imperceptible; and thou shalt discern 'Who am I?'

25 When this indeed is discerned thou hast discerned everything. To discern the soul in what is not soul, and one's own property

26 in what is not one's own - this is folly. I as such have passed everywhere, O king, according to the intercourse of the world. I have declared all this that thou hast asked: now I depart."

27 Having spoken thus to the king of Kási, the wise Subáhu departed. And the king of Kási having done obeisance to Alarka departed to his own city.

28 Alarka, also, enthroned his eldest son as king, and abandoning every tie resorted to the forest, for his own perfection.

29 After a long time becoming purged of the contrary qualities and free from all worldly possessions, he attained an unparalleled pitch of religious devotion and gained supreme and final

30 bliss. Perceiving all this universe with its gods, demons and human beings perpetually bound and being bound in the

31 meshes woven of the qualities; being drawn by the causes brought into existence by sons and other children, by nephews and other relations, and by one's own and other people's

property,

32 and so forth; oppressed with woe, wearing diverse appearances, wholly enclosed within the mud of ignorance, possessing no deliverer; and perceiving himself wholly passed

33 beyond, the large-minded king sang this song - "Alas, woe is it that I occupied the kingdom formerly! So have I since learnt. There is no happiness superior to religious devotion."

Jada spoke:

34 Dear father, do thou practise this sublime religious devotion to attain final emancipation from existence; whereby thou shalt attain to that Supreme Soul, in reaching which

35 thou shalt not grieve. Then I also will go. What need have I of sacrifices? what need of prayers? Action in one who has attained success works towards re-absorption into the

36 Supreme Soul. Obtaining permission from thee, I also, free from the contrary qualities, free from worldly possessions, will so strive after final emancipation that I may attain to supreme bliss.

The birds spoke:

37 Having thus addressed his father, and having obtained permission from him, the wise Jada, abandoning all worldly

38 possessions, departed, O bráhmaṇ. His father also, who was most large-minded, in like course after becoming a vánaprastha

39 entered on the fourth stage of life. There having met with his son, and having forsaken the bonds formed of the qualities &c., he attained supreme perfection, being wise and having acquired self-knowledge at the same time.

40 All this has been declared to thee, O bráhmaṇ, which thou, Sir, did ask of us - at full length and with truth. What else dost thou desire to hear?

CANTO XLV.

The Birth of Brahma.

Jaimini thanks the Birds for all the information they have given him, and asks about creation, the world,

mankind &c., - In reply they relate what Márkandeya had taught Kraushtuki regarding all those matters, as follows.

Márkandeya extols this Purána as having emanated from Brahmá and having been handed down by eminent rishis - Adoration is paid to Brahmá.

The identity of Pradhána and Prakriti is asserted - Brahmá alone existed at first - From him emanated Pradhána, which is called the Imperceptible - Out of it issued Mahat (the Intellectual principle) - And out of Mahat issued Ahankára (the principle of Individuality) with its three characters, the Evolving, the Modifying, and the Energizing - The Evolving Ahankára created sound, touch, form, taste and smell, and their corresponding elements, ether, air, light, water and earth - The Modifying Ahankára produced the eleven human organs - The characters of the elements are expounded.

Mahat and the other principles produced an egg, the composition of which is described - It was animated by Brahmá as the Soul, and it contained the universe, the gods, demons and mankind.

Jaimini spoke:

- 1 Ye have well related this to me, O noble bráhmans, both activity and inactivity, the two-fold deeds enjoined by the
- 2 Veda. Ah, through your father's favour, ye have such knowledge as this, by which ye have overcome folly although
- 3 ye have descended to this animal state. Happy are ye in that your mind, steadfast in your pristine state towards the attainment of final emancipation, is not swayed by the bewilderments
- 4 that spring from objects of sense. O joy that the wise lord Márkandeya made you known to me as the dissipators
- 5 of every doubt! For men who wander in this closely-thronged mundane existence there is available association
- 6 with such as your honours; not for ascetics. If I after gaining association with you who have perspicacity in knowledge should not succeed in my object, then assuredly there can
- 7 be no success for me elsewhere. Both in activity and in inactivity, in knowledge and deed, no one else has, I think, a mind so unsullied as your honours have.

8 If then your mind, O noble bráhmans, is favourable towards
 9 me, then deign to expound this completely; - How did this
 universe, both moveable and immoveable, come into
 existence? And how will it fall into dissolution at the proper
 time,
 10 most excellent bráhmans? And how came the families that
 sprang from the gods, the rishis, the pitris, created things &c.?
 And how did the Manvantaras occur?
 11 And what was the history of the families of old; and
 whatever creations and whatever dissolutions of the universe
 have occurred; and how the ages have been divided; and what the
 12 duration of the Manvantaras has been; and how the earth
 remains stable; and what is the size of the world; and what are
 the oceans, mountains and rivers and forests according to
 13 their situation; what is the number of the worlds, the bhúr-
 loka, svar-loka &c., including the lower regions; and what is
 the course of the sun, moon, and other planets, of the stars and
 14 heavenly bodies also. I wish to hear of all this which is
 destined to subversion; and what will be the end when this
 universe is dissolved.

The Birds spoke:

15 Unparalleled is this load of questions which thou hast
 asked, O bráhman: we will declare it to thee; listen to it
 16 here, O Jaimini, as Márkandeya expounded it formerly to
 the calm and wise Kraushtuki, a young bráhman, who had
 completed
 17 his term of studentship. Kraushtuki asked the high-souled
 Márkandeya, whom the bráhmans were waiting upon,
 18 what you have asked, my lord; and we will tell thee what
 19 the Muni, Bhṛigu's son, told him with affection; listen, O
 bráhman, after having paid adoration to the Forefather
 Brahmá, the lord of the universe, the origin of the universe,
 who presided over creation, who in the form of Vishnu
 presides over its maintenance, and who in the form of the
 terrible Siva destroys it at the dissolution.

Márkandeya spoke:

20 Formerly as soon as Brahmá, whose origin is inscrutable, came into being, this Purána and the Vedas issued from his

21 mouths; and many paramarshis composed the collections of the Puránas; and the Vedas were divided by them in a

22 thousand ways. Righteousness and knowledge, passionlessness, and sovereignty - these four indeed were not perfected

23 without instruction from him, the high-souled. His seven mind-born rishis took the Vedas from him, and his mind-born

24 ancient munis took the Purána. C'yavana took it from Bhrigu, and he declared it to the bráhmans; and this Purána

25 was repeated by the high-souled rishis to Daksha; and then Daksha repeated it to me. I will now tell it to thee: it destroys

26 strife and sin. Hear all this from me with composure, illustrious Muni, as I formerly heard it when Daksha related it.

27 Having paid adoration to the origin of the universe, unborn, changeless, the asylum, the upholder of the moveable

28 and immoveable universe, the supreme object, Brahmá, the first male, - the cause which, itself unbegotten, works in production, maintenance and dissolution, wherein everything is

29 established - having paid adoration to him, Hiranya-garbha, the framework of the world, the wise, I will duly tell of the

30 multitude of created things, matchless, great, primeval, formed for special ends, various in shape, possessing characteristics, ascertainable by the five standards of measure, possessing the

31 five streams of life, governed by the' soul, existent as if perpetual and temporary - listen thereto with sublime composure, illustrious Sir!

32 Pradhána is the cause, which is designated the Imperceptible, and which the great rishis call the subtle, permanent Prakriti,

33 composed of good and evil. Brahmá at first existed certain, imperishable, undecaying, immeasurable, self-dependent, destitute

34 of odour, form, and taste, devoid of sound and touch, without beginning or end, the origin of the universe, unchanged by the power of the three qualities, not modern,

35 unknowable. Subsequent to the dissolution, all this universe was pervaded by him completely.

Then from him, in whom the three qualities existed in

equipoise, and in whom the Soul became prevalent, O Muni;

36 and next from the coming into existence of the qualities which were being created, at the time of creation the first

37 principle Pradhána came into existence. It enveloped Mahat; as the seed is enveloped by its rind, even so Mahat was enveloped by the Imperceptible. It is three-fold, that characterized by goodness, that by passion, and that by

38 ignorance. Then from it was evolved Ahankára, which is three-fold, the Modifying, the Energizing, and the Evolving

39 which is characterized by darkness. And it was enveloped by Mahat, just as Mahat was by the Imperceptible.

Now the Evolving Ahankára, modifying itself, created the

40 subtle element of sound next. From the subtle element of sound came the Ether, which has the property of sound; now ether is the sound-element, and the evolving Ahankára

41 enveloped it then. The subtle element of touch is indeed born next without doubt; the mighty Air is born, its property of

42 touch is well known. And the air, modifying itself, created the subtle element of form; Light was produced from

43 the air; it is said to have the property of form; the air which is the element of touch enveloped the element of form. And light, modifying itself created the subtle element of taste;

44 therefrom indeed water also was produced; it has the property of taste; now the element of form enveloped the water

45 which is the element of taste. And the water, modifying itself, created the subtle element of smell; therefrom Solid

46 Matter is produced; smell is well known to be its property. Now in each element resides its peculiar subtle element; thereby its possession of that subtle element is a well-established fact. And hence those elements are uniform, inasmuch as no

47 difference can be predicated. They are all neither calm, nor terrible, nor crass. This is the creation of the elements and the subtle elements from Ahankára when it is characterized by darkness.

48 From Ahankára in its Modifying character, which is distinguished by goodness and possesses goodness in excess, the modificatory creation began at once.

49 The five organs of the intellect, and the five organs of action, men call these the energetic organs; they are the ten

50 Vaikárika deities. The mind is the eleventh organ among

them. Such are the Vaikárika deities known to be. The

51 ear, the skin, the pair of eyes, the tongue, and fifthly the nose; men say these are the organs connected with the intellect for the purpose of perceiving sound and the other impressions. The pair of feet, the anus, the organ of generation, the pair of hands, and the voice may rank as fifth with

52 them; walking, evacuation, sexual delight, manual work and speech - that is the work for each of these organs respectively.

Ether has the element of sound only. When the element

53 of touch accrued, Air comes into existence with two properties; touch is known to be its peculiar property. Moreover, when to form accrued both the properties, sound and touch,

54 then Fire also came into existence with its three properties; it has sound and touch and form. Sound, and touch and

55 form, - when the element of taste accrued to them, then Water with its four properties came into existence; it is to be known as being characterized by taste. Sound and touch and form

56 and taste, when smell accrued, they consolidated with the element of smell enclosed this Earth; hence earth has five properties; it is seen to be the gross one among created things.

57 Calm and terrible and crass are their distinguishing marks; thereby they are known: they contain one another

58 through their mutual interpenetration. Within the earth is contained all this visible and invisible world firmly enclosed. And those distinguishing marks are perceptible by

59 the organs of sense, and are recollected by reason of their permanency. They take each successive one the property of its preceding one. These seven principles when uncombined

60 are distinct and have various energies: they could not have created mankind, unless they had united. And meeting in

61 mutual combination, they become mutually dependent; and when they all unite into one, they have the marks of a single complex body.

By reason of their being governed by the Soul and also

62 through the favour of the Imperceptible, Mahat and the other principles, which have different limits, cause an egg to come into existence. There like a bubble on water, the egg

63 gradually increased by means of the things that existed, O Sage most intelligent! In its enlarged state it lay on the water.

The Soul, having increased inside the egg sprung from Prakriti,

64 took the name Brahmá; it indeed was the first corporeal being, it indeed is called Purusha. And Brahmá

65 existed first, the original maker of created beings. That egg enclosed all these three worlds with all that they contain moveable and immoveable. Meru was born from it, and as

66 the after-birth were born the mountains; the oceans were the fluid contained within that egg which held the great Soul. Within that egg was all this world, with the gods and demons

67 and mankind, and the continents and other lands, the mountains and oceans, and the throng of luminous worlds.

Then the egg was enveloped by water, air, fire and ether

68 and by the evolving Ahankára externally, ten times over by each of them. It was then surrounded by Mahat which I

69 have mentioned, which had the same magnitude. Mahat together with them all was enveloped by the Imperceptible. With these seven coverings formed from Prakriti was the

70 egg enveloped. Enveloping one another the eight Prakritis existed. This very Prakriti is permanent; and that Purusha is limited by it.

71 Hear thou, moreover, briefly of him who is spoken of by the name Brahmá. Just as one sunk in water, on emerging from it, seems to be born from water and flings the water

72 away, so Brahmá is both Prakriti and the Soul. The Imperceptible is declared to be his sphere of action; hence

73 Brahmá is called Kshetra-jna, the Soul. A man should know all these characteristics of the Soul and its sphere of action.

Such was this creation from Prakriti; and it is governed by the Soul; the first stage of creation was preceded by non-intelligence, it became manifest like the lightning.

CANTO XLVI.

The computation of Brahma's life.

Márkandeya moralizes on Brahmá and Prakriti - and describes Vishnu and S'iva as special forms of Brahmá - He explains how human and divine years are reckoned, the duration of the four ages, the Krita, the Tretá, the Dvápara and the Kálí, and of a Manvantara, and the length of Brahma's day and life.

Kraushtuki spoke:

1 Adorable Sir! thou hast related to me correctly the genesis of the egg, and thou hast told me of the birth of the mighty

2 Soul Brahmá within the egg of Brahmá. I wish to hear this from thee, O scion of Bhrigu's race, when things are not created, and nothing exists, everything having been destroyed by Time at the end of the dissolution of the Universe.

Márkandeya spoke:

3 When all this universe becomes dissolved in Nature, this

4 dissolution is designated 'natural' by the wise. When the Imperceptible subsists within itself, and when all modification is suspended, Nature and the Soul subsist with sameness

5 of character. Then both darkness and goodness subsist in equipoise, neither being in excess or in deficiency, and

6 permeated by each other. Just as oil exists in sesamum seeds, or as ghee in milk, so passion also exists permeant within darkness and goodness.

7 The day of the Supreme Lord lasts from the birth of Brahmá, as long as the two half paras which compose his life; and his night during the dissolution is of the same

8 duration. Now at the dawn of day he awakes, he who is the origin of the universe, who is without beginning, who is the cause of all things, whose soul transcends thought; every one else works in an inferior way.

9 The Supreme God, quickly enters into Nature and the Soul, as the lord of the universe, and agitates them with his intense

10 supernatural power. Just as love, or a breeze of Spring, entering into young women tends to produce agitation, so does he, who is the embodiment of supernatural power.

11 When Pradhána is agitated, the god Brahmá is born and is contained within the cavity of the egg, as I have already

12 told thee. At first he is the agitator; as the husband of Nature, he is the thing to be agitated; and he exists with

13 contraction and expansion even in the state of Pradhána. He is born, though he is the birth-place of the universe; though devoid of qualities, he possesses the quality of passion; when he assumes the character of Brahmá, he engages in creation.

14 In the character of Brahmá he creates mankind; then

possessing an excess of goodness, he becomes Vishnu and

15 protects them righteously; then, with darkness preponderating in him, he as Rudra dissolves the whole universe with its three worlds, and sleeps. He possesses the three qualities,

16 and yet he is destitute of qualities. Just as he is at first the pervading Soul, then the preserver, and lastly the destroyer, so he takes appellations which designate him as Brahmá,

17 Vishnu or S'iva. As Brahmá he creates the world; and as Rudra he destroys them; and as Vishnu he holds a neutral position. These are the three conditions of the Self-existent.

18 Passion and Brahmá; darkness and Rudra; goodness and, Vishnu the lord of the world: these indeed are the three

19 deities; these indeed are the three qualities. These verily are mutually paired, and are mutually dependant: they are not separated for a moment; they do not forsake one another.

20 Thus Brahmá, the four-faced god of gods, is anterior to the universe: assuming the quality of passion, he engages in creation.

21 Brahmá who is adored as Hiranya-garbha, the first of the gods, and without beginning, who sits in the middle of the

22 lotus-like earth, was born in the beginning. One hundred years is the full length of life for him, the high-souled, according to the true Bráhmya computation. Hear from me how it is reckoned.

23 A káshthá is said to be composed of fifteen winks of the eyelids; and thirty káshthás make a kalá; and thirty such

24 kalás make a muhúrta. A day and night among men contain, it has been settled, thirty muhúrtas; and with thirty days

25 are reckoned the two lunar fortnights and the month; of six months consists the sun's half-yearly course; the two half-yearly courses on the south and north of the equator compose the year. Such a year is a day and night of the gods; the day thereof is the sun's northern half-yearly course.

26 Now of twelve thousand divine years consist the four ages named the Krita, the Tretá, &c. Hear from me how they are divided.

27 Now the Krita age is said to have contained four thousand years; its commencing twilight was four hundred years, and

28 the closing twilight was of the same duration. The Tretá age was three thousand divine years; and three hundred years was its commencing twilight, which was indeed of that duration, and its closing twilight was of the same duration.

29 The Dvápara age was two thousand years; and its commencing twilight is declared to have been two hundred years, and

30 its closing twilight was two hundred years. The Kali age is a thousand divine years, O brahman; two hundreds of years are called its commencing and closing twilights;

31 This period of twelve thousand divine years is called a yuga; it has been laid down by the poets; a thousand times this period are called one of Brahmá's days.

32 In one of Brahmá's days, O brahman, there may be fourteen Manus. They live according to their portions; that

33 thousand is divided among them. The gods, the seven rishis, and Indra, Manu, and the kings his sons, are created with Manu and pass to dissolution with him in regular order.

34 Seventy-one repetitions of the four ages, with a fraction in excess, constitute a manvantara; hear from me its computation in

35 human years. Thirty full crores reckoned duly, O brahman,

36 and sixty-seven lakhs more by reckoning, and twenty thousands - this is the period of seventy-one times the four ages without the excess fraction; this is called a manvantara.

37 Hear it from me in divine years; eight hundred thousands of years by divine reckoning, and fifty-two thousands of

38 years more in addition. A day of Brahmá is declared to be this period multiplied fourteen times. At its termination the dissolution is declared by the wise to be the necessary result, O brahman.

39 The Bhúr-loka, the Bhuvar-loka and the Svar-loka are perishable and pass to dissolution; and the Mahar-loka

40 stands, yet the dwellers therein by reason of the heat go to the Jana-loka. And Brahmá sleeps indeed during the night in the three worlds which have been dissolved into one ocean.

41 That night is of exactly the same duration. At its termination creation begins again. And so passes one of Brahmá's

42 years, and a hundred years is the whole. For a hundred of his years is denominated a Para; and a Parárdha or half a

43 Para is well-known to be composed of fifty years. So then a Parárdha of his life has elapsed, O brahman; at the close of which occurred the Mahá-kalpa, which is famed as the Pádma.

44 Of the second Parárdha which is now passing, O brahman, the first kalpa (or cycle) ordained is this one called the Váráha.

CANTO XLVII.

The Creation from Prakriti and the Vikáras

*Márkandeya continues - After the Pádma Mahá-kalpa
Brahmá awoke, and as Náráyana raised the earth out of
the sea of dissolution and fashioned it in its present
shape - Then he created, first, the vegetable world -
secondly, the animal world - thirdly, the gods - fourthly,
mankind - fifthly, Anugraha - and sixthly, the Bhútas -
Márkandeya summarizes the nine creations, viz., these
six, and the three described in Canto XLV.*

Kraushtuki spoke:

1 Tell me fully how Brahmá, the adorable, the creator, the lord
of all creatures, the master, the divine, created all creatures.

Márkandeya spoke:

2 Here I tell thee, O brahman, how the adorable eternal framer
of the worlds created all the universe moveable and
immoveable.

3 At the dissolution which followed the Pádma Mahá-kalpa,
the lord Brahmá awoke after having slept through the night.

Then with goodness predominating in him he gazed on the

4 empty world. And here men utter this verse to Náráyana,
who has Brahmá's own form, god of the universe, changeless

5 in might. "Nára means water and bodies" - we have thus
heard it is a name for water; and in it he lies, hence he is called
Náráyana.

6 On awaking he knew that the earth had disappeared within
that water, and then became desirous through reflection to

7 deliver the earth therefrom. He assumed as of old in the
kalpas and other times, other bodies such as those of a fish, a
tortoise and other animals, and likewise he took the body of

8 a boar. The lord who is composed of the Vedas and sacrifices
assumed a heavenly form composed of the Vedas and
sacrifices, and entered the water; he reached everywhere and

9 existed everywhere. And the lord of the world raised the
earth out of the lower regions, and set it free in the water,

while the Siddhas who abode in Jana-loka bent their thoughts
 10 on him. The earth floated like an immense boat on that
 ocean, but does not sink by reason of the amplitude of its size.
 11 Then he made the earth level and created the mountains on
 the earth. Formerly when creation was burnt up by the
 12 then world-destroying fire, those mountains on the earth
 were totally consumed by that fire. The rocks were engulfed
 in that one ocean, and the water was driven together by the
 13 wind; wherever they adhered and remained, there the
 mountains grew into being. Then he divided the earth, adorned
 14 with seven dvīpas; and he fashioned the four worlds, the
 Bhur-loka and the others, as before.

While he pondered on creation, as of old in the kalpas and
 15 other times, he next became manifested as devoid of
 intelligence, as enveloped in darkness. Darkness, folly,
 infatuation,
 16 gloominess, and blind consciousness-ignorance, composed
 of these five, became manifested out of the Supreme Soul.
 Creation irrational became established in five ways while he
 17 was meditating. Externally and internally it was destitute of
 light, its soul was concealed, it consisted of vegetation; and
 since vegetation is declared to be "primary", hence this is
 indeed the Mukhya creation.

18 He considered that creation incapable of causation, and
 thought of creating another yet. While he was meditating on
 its creation, the animal world, in which the stream of life
 19 is horizontal, came next into existence. Since its activities
 are displayed horizontally, hence it is known as the "tiryak-
 srotas." Cattle and other quadrupeds are well-known as being
 of that kind; they are indeed characterized chiefly by
 ignorance

20 and are unintelligent; and they stray in wrong courses, and
 in their ignorance are subservient to knowledge; they are self-
 swayed, and devoted to self; they comprise twenty-eight

21 classes. They all possess light internally, but they are
 mutually circumscribed.

He thought even that creation was incapable of causation,
 22 and while he meditated, another came into existence; now
 this, the third, was the group of beings in which the stream of
 life passed upwards; it was characterized chiefly by goodness.
 Those beings abound in pleasure and affection; they
 23 are uncircumscribed outwardly and inwardly; and possess

light externally and internally; they originated from an upward stream of life. Now that third creation of the Supreme Being who was satisfied in soul thereat is known as the creation

24 of the gods. When that creation came into being, Brahmá was pleased.

Then he meditated further on another creation which should

25 be capable of causation and be the highest. While he meditated so, and meditated on truth, the group of beings in which the stream of life passes downwards, and which is capable of causation, next became manifest out of the Imperceptible.

26 Since the streams of life in them moved downwards, hence they are "arvák-srotas;" and they possess light copiously; they are characterized chiefly by ignorance and passion.

27 Hence they have abundance of suffering, and are continuously engaged in action; and they possess light externally and internally. They are mankind and are capable of causation.

28 Anugraha was the fifth creation; it is disposed in four ways, by contrariety, and by perfection, by tranquillity,

29 and by satisfaction likewise. The objects of this creation moreover have knowledge of the past and of the present.

30 The creation of the origins of the gross elements and the gross elements is called the sixth; they all possess comprehensiveness, and are prone to mutual division; and the origins of the gross elements are to be known as both impulsive and devoid of propensities.

31 Now the creation of "mahat" is to be known as the first by Brahmá; and the second of the "tan-mátras" is called

32 the creation of the "bhútas;" and the third creation is that of the "vikáras," and it is perceptible by the senses. So was produced the creation from Prakriti wherein Intelligence preceded.

33 The "mukhya" creation was the fourth, the mukhya things are known as immoveable. The fifth was that called

34 "tiryak-srotas" and "tairyag-yonya." Next was the sixth creation, that of the "úrdhva-srotas"; it is known as the creation of the gods. Then the creation of the "arvák-srotas "

35 is the seventh; it is that of mankind. The eighth creation is "anugraha"; it is characterized by goodness and ignorance. These last five creations are known as those which were evolved from the Vikáras, and the first three as those

36 evolved from Prakriti. The ninth creation was Prákrita and

also Vaikrita; it is known as "Kaumára." Thus these nine creations of the Prajapati have been declared.

CANTO XLVIII.

The Course of Creation.

Márkandeya relates how Brahmá created the Asuras, the gods, the pitris and mankind, and the night and day and the two twilights - He mentions the times when those beings are powerful - He relates the creation of the Rákshasas, Yakshas, Serpents, Pisác'as, and Gandharvas - Next of all beasts, birds and other animals - Then of various sacred hymns and metres - Then of the lightning, thunder, and other phenomena - And lastly Brahmá assigned all things their shapes, pursuits and names.

Kraushtuki spoke:

1 O adorable Sir, right well hast thou related the creation briefly to me; tell me, O bráhmaṇ, fully of the origin of the gods.

Márkandeya spoke:

2 Creation is impregnated with the good and bad actions of previous existence, O bráhmaṇ; and because of this well-known law, created beings, though they are destroyed in the dissolution, are not delivered, from the consequences of their actions.

3 The gods and other divine beings, and stationary things, and the four classes of mankind, O bráhmaṇ, were produced in his mind when Brahmá was engaged in creation.

4 Then being desirous of creating the four classes of beings, namely, the gods, the Asuras and the pitris, and mankind, he

5 infused himself in the waters. The particle of darkness grew up in excess as the Prajapati was rapt in meditation. First then out of his buttocks, as he was desirous

6 of creating, were produced the Asuras. And then he cast aside that body which was composed of the particle of darkness; that body cast aside by him forthwith became Night.

7 Being desirous of creating, he assumed another body and

experienced delight; then were produced from his mouth the
8 Gods in whom goodness predominates. And the mighty lord
of created beings abandoned that body also, and when cast
aside it became Day wherein goodness predominates.

9 Then he took another body which was indeed characterized
by the particle of goodness; the Pitris were produced from
10 him while he deemed himself to be a pitri. The lord, after
creating the pitris, abandoned that body also, and when
abandoned it became the Twilight that intervenes between
11 day and night. Next the lord assumed another body
characterized by the particle of passion, and then were
produced
12 Mankind who spring from the particle of passion. After
creating mankind, the lord abandoned that body, and it became
the Twilight that ends the night and begins the day.

13 Thus these bodies of the wise God of gods have become
famed as the night and day, and the evening twilight and
14 the morning twilight, O bráhmaṇ. Three are characterized
by the particle of goodness, namely, the morning twilight, the
evening twilight and the day; the night is characterized by
15 the particle of darkness, hence it is called Tri-yámiká.
Hence the gods are powerful by day, but the Asuras by night,
and mankind at the coming of the morning twilight, and the
pitris

16 at the evening twilight. At these times these classes of
beings are undoubtedly powerful and unassailable by their
foes; and when they light upon the adverse times they lose
their power.

17 The morning twilight, the night, the day, and the evening
twilight, these four are indeed the bodies of the lord Brahmá,
and they are invested with the three qualities.

18 Now after creating these four, the Prajá-pati, feeling hunger
and thirst, took another body composed of passion and
darkness

19 during the night; during its darkness the adorable unborn
god created bearded monsters wasted with hunger;

20 and they endeavoured to eat up that body. Some of those
monsters, who said "let us preserve it from them," were called
Rákshasas in consequence; and those who said "let us devour
it" were called Yakshas, from yakshana, 'eating,' O bráhmaṇ.

21 When the creator Brahmá saw them, the hair of his head
through his displeasure grew withered and lost its erectibility.

22 Through its downward gliding it became the Serpents, and from its loss of credibility they are known as the Ahis or Snakes. Thereupon in anger at having seen the

23 Serpents, he fashioned beings possessed with anger; they were born as the flesh-eating demons, tawny-hued and fierce.

Next while he meditated on the earth, the Gandharvas

24 were born as his offspring. They were born from him as he drank speech in, hence they are known as the Gandharvas.

When these eight classes of divine beings were created, the

25 lord next created other things, birds and cattle. He created goats from his mouth; and he created sheep from his

26 breast; and Brahmá fashioned kine from his belly and from his loins; and from his feet swift horses and asses, and hares

27 and deer, camels and mules and other animals of various kinds; plants and fruit-trees were produced from the hair of

28 his body. When he had thus created the cattle and plants, the lord performed a sacrifice.

From him at the beginning of the kalpa, at the commencement

29 of the Tretá Age issued the cow, the goat, mankind, the sheep, the horse, the mule, and the ass (these animals men call domestic cattle), and others (which they call wild animals,

30 hearken to me), namely the beast of prey, the cloven-hoofed beast, the elephant, monkeys, fifthly birds, sixthly aquatic beasts, and seventhly creeping animals.

31 And for the sacrifices he fashioned from his front mouth the gáyatrí, and the tric'a strophe, the tri-vrit hymn of praise,

32 the rathantara sámans, and the agni-shtoma verses. And he created from his right mouth the yajur hymns, the tri-shtubh metre, sacred hymns, and the fifteen hymns of praise, and

33 the brihat-sáman and the uktha verses. He fashioned from his hindmost mouth the sámán hymns, the metre jagatí, and the fifteen hymns of praise, the vairúpa sámán, and the atirátra

34 verse. He created from his left month the twenty - first Atharva hymn, and the aptor-yáman sacrificial verse, the anu-shtubh metre and the viráj metre.

35 The mighty adorable god created at the beginning of the kalpa the lightning, the thunderbolts and the clouds, and

36 the ruddy rainbows, and the periods of life. And created things great and small were produced from his limbs.

Having created the first four classes of beings, the gods,

37 the Asuras, the pitris and mankind, he next created the things that exist both immoveable and moveable, the Yakshas, the Pisác'as, the Gandharvas and the bebies of Apsarases,

38 men and Kinnaras and Rákshasas, birds, cattle, wild animals and snakes, and whatever is changeless and changeful, stationary and moveable.

39 Whatever actions they were severally endowed with originally at their creation, those very actions they are endowed

40 with when they are created again and again. Noxiousness and harmlessness, gentleness and cruelty, righteousness and unrighteousness, truth and falsehood, - animated thereby they have their being; therefore they severally take delight in

41 those characteristics. The lord, the creator, himself ordained diversity and specialization among created things in their

42 organs and pursuits and bodies. And he assigned the names and shapes of created things, and propounded the duties of the gods and other beings, even by the words of the Veda at the

43 beginning. He gives names to the Rishis, and to the several created classes among the gods, and to the other things that

44 were brought forth at the close of the night. As the signs of the seasons appear at their appropriate season, and various forms appear amid alteration, so those very signs and forms appear as actual facts in the ages and other periods.

45 Such then were the creations of Brahmá whose origin is undiscernible; they occur from kalpa to kalpa as he awakes at the close of his night.

CANTO XLIX.

The Course of Creation.

Márkandeya describes the creation of the primeval human race, and their simple condition and happy life -

When they ultimately died out, modern men fell from the sky, and lived in kalpa trees - Passionate affection sprung up among them - and covetousness next, which destroyed the trees, and drove them to form

communities - Their measures of length are explained - and fortresses, towns, villages and houses described -

The Tretá Age began - with the existing rivers and vegetation - and the people lived on the vegetation - They then took private possession of property according to might, and the vegetation perished - Then they supplicated Brahmá, and he created all existing cereals

and plants - The seventeen cereals and the fourteen sacrificial plants are specified - Brahmá ordained their means of livelihood, which could be gained only through labour, and their laws, castes, &c. - The spheres assigned to various classes after death are mentioned.

Kraushtuki spoke:

1 Thou hast told me, Sir, of the group of beings in which the stream of life passes downwards; tell me fully, O

2 bráhmaṇ, how Brahmá created the human creation, and how he created the classes of men, and how their qualities, O wise Sir; and tell me what business has been assigned to the bráhmaṇs and those other classes severally.

Márkandeya spoke:

3 While Brahmá was first creating and was meditating on truth, he created a thousand pairs of human beings from his

4 mouth, O Muni; when born, they come into being, characterized chiefly by goodness, and self-glorious. He created

5 another thousand pairs from his breast; they were all characterized chiefly by passion, and were fiery and impatient. And he created again another thousand miserable

6 pairs from his thighs; they were known as characterized chiefly by passion and ignorance, and as enviously disposed.

7 And he created another thousand pairs from his feet; they were all characterized chiefly by ignorance, and were unfortunate and little of understanding.

Then those living beings, produced in pairs, were rejoicing

8 together; urged by their mutual distress they hastened to sexual intercourse. Thenceforward pairing originated in

9 this kalpa. Women did not have their courses month by month; hence they did not then bring forth offspring, although

10 they engaged in sexual intercourse. They bring forth just pairs of children once at the close of life. Thenceforward

11 pairing originated in this kalpa. By meditation and thought those human beings give birth to offspring once. Sound and the other objects of sense were pure severally in their five marks.

12 This was this creation of the human race which the Prajá-pati formerly produced. Sprung of his lineage they worshipped this

13 world, and they pay homage to rivers, lakes, and seas and the mountains also. During that age those human

14 beings lived indeed feeling little cold or heat. They received delight according to their natural dispositions from the objects of sense, O wise Sir; no opposition, nor enmity, nor envy

15 existed among them. They paid homage to the mountains and the seas; they lived wholly without habitations; their actions were unswayed by love; their minds were always

16 joyful. Neither Pisác'as, nor Nágas, nor Rákshasas, nor envious men, nor cattle, nor birds, nor crocodiles, nor fish, nor

17 creeping insects, nor egg-born animals hindered them, (for those animals are the offspring of iniquity,) nor roots, nor

18 fruits, nor flowers, nor the seasons, nor the years. Time was always happy; there was neither heat nor cold in excess; as

19 time passed by, they attained wonderful perfection. Moreover they enjoyed satisfaction in the fore-noon and at noon; and again satisfaction came without exertion to those who

20 wished for it, and exertion also sprang up in the mind of those who wished for it. The water was exquisite. Perfection

21 was merry with many a delight for them; and another was produced that conferred every wish. And with bodies

22 uncared for, those human beings had lasting youth. Without resolve they produce offspring in pairs; alike is their birth

23 and form, and together also they die. Devoid of desire and hatred they lived to each other. All were equal in form and

24 length of life, without inferiority or superiority. They live their measure of life, four thousand human years; nor have

25 they misfortunes through affliction. Everywhere moreover the earth was entirely blessed with good fortune.

26 As the people died in the course of time, so their prosperity gradually perished everywhere; and when it had altogether

27 perished, men fell down from the sky. Those kalpa trees were commonly produced which are called houses; and they

28 brought forth every kind of enjoyment to those people. At the beginning of the Tretá age the people got their subsistence from those trees. Afterwards in the course of time passionate

29 affection sprung up suddenly among them. By reason of the occurrence of passionate affection menstruation occurred month by month, and conception frequently took place.

30 Then those trees were called houses by them. But branches certainly fall from other trees, O bráhmaṇ; and they yield

31 clothing and ornaments out of their fruits. In the separate cavities of the same fruit of those trees was produced very strong honey, which excelled in smell, colour and taste, and

32 which no bee had made; on that they subsisted at the beginning of the Tretá age.

Afterwards in course of time those people grew covetous

33 besides; their minds being filled with selfishness they fenced the trees round; and those trees perished by reason of that

34 wrong conduct on their part. Strife sprang up in consequence; their faces felt cold and heat and hunger. Then for the sake of combination and resistance they made towns

35 at first; and they resort to fortresses in inaccessible deserts and wastes, in mountains and caves; also they industriously

36 constructed with their own fingers an artificial fort on trees, on mountains and in water, and they first made measures intended for measurement.

37 A minute atom, a para súkshma, the mote in a sunbeam, the dust of the earth, and the point of a hair, and a young louse, and a louse, and the body of a barley-corn; men

38 say each of those things is eight times the size of the preceding thing. Eight barley-corns equal an angula or finger-breadth;

39 six finger-breadths are a pada, and twice that is known as a span and two spans make a cubit measured with the fingers closed in at the root of the thumb; four cubits make a bow, a pole, and equal two nádikás; two

40 thousand bows make a gavyúti and four times that are declared by the wise to be a yojana; this is the utmost measure for purposes of calculation.

41 Now of the four kinds of fortresses three occur naturally; the fourth kind of fortress is artificial. Now those men

42 constructed it laboriously; and they also constructed, O bráhmaṇ, the pura, and the khetaka, the droní-mukha likewise, and sákhá-nagarakas and the three kinds of

43 karvatakas, and the grámas together with the arrangement of the ghoshas, and the separate habitations therein; and they

44 built lofty ramparts surrounded on all sides with fosses. They made the pura, or town, extend for a quarter of a yojana in every direction, and slope down to water on the east; they made it auspicious and peopled it with colonies from noble families. And with a half of it they laid out the kheta, and with a quarter of it the karvata and then the inferior portion which is made with the remaining quarter is called the

(Note: here the verse 44 is followed by verse 46 also in the original book)

46 droní-mukha. A town destitute of ramparts and fosses is called a varma-vat; and a sákhá-nagaraka is another kind of

47 town which possesses ministers and feudatory princes. Moreover, a dwelling place which abounds with súdras and water, where the cultivators are independently prosperous, and which is situated on land that can be used for fields, is called

48 a gráma. The dwelling-place, which men make, different from cities and other abodes, for the sake of their business,

49 is to be known as a vasati by modern men. If the gráma which springs up on the land of another gráma, and thrives, which has no fields of its own, which is for the most part vicious, and which is the resort of a king's favourites, is

50 called an ákrimí. And a collection of cattle and herdsmen, who have brought their utensils there on carts, where there is no barter, is called a ghosha; its situation on the land may be wherever they please.

51 Those people thus made towns and other abodes for themselves to dwell in; they made houses for the several couples

52 to dwell in. As trees were their first kind of houses, so, with a remembrance of all that, those people built their houses.

53 As some branches of a tree go in one direction, and others go in another direction, and some rise upwards and some bend downwards, even so they fashioned the branches in their

54 houses. Those branches, which were the branches of the kalpa trees at first, O bráhmaṇ, became rooms in the houses in consequence among those people.

55 Those people ruined the trees by their strife, and afterwards pondered on their means of livelihood. When the kalpa

56 trees had utterly perished along with the honey, those people were distressed by their afflictions, and suffered from thirst and hunger. Then became manifest their perfection at the

57 beginning of the Tretá age. For their other business was spontaneously accomplished; they had rain according to their desire. The waters of their rain are the rivers which

58 flow here. By the obstruction of the rain the rivers, which existed on the earth scanty of water before that, became deep flowing channels.

59 And then by their union with the earth plants came into existence, of fourteen kinds, both those which grow on uncultivated soil, and those which grow unsown, both cultivated

60 and wild. And trees and shrubs bearing flowers and fruit in their seasons were produced. This manifestation of

61 vegetation appeared first in the Tretá age. On that vegetation the people subsist in the Tretá age, O Muni. And then

62 lapsing into novel passion and covetousness those people next took possession of rivers and fields, mountains, and trees, shrubs and plants in their own right even according to might.

63 Through that their sin those plants perished before their very eyes, and the earth then devoured those plants at once, O

64 most wise bráhmaṇ. Moreover when that vegetation had perished, those people fell into still further confusion.

Suffering from hunger, they resorted to Brahmá, the most

65 high, as their preserver. And he, the mighty lord, knowing full well then that the earth had swallowed it up, milked

66 her treating mount Meru as her calf. This earth-cow was then milked by him, the cereals came into existence on the

67 face of the earth, the seeds, the cultivated and wild plants besides, which are annuals, known as comprising seventeen classes according to tradition. The various kinds of both

68 rice and barley, wheat, anu grain, sesamum, priyangu, udára, koradúsha, and c'inaka, másha, green gram,

69 and masúra, the finest pulse, and kulatthaka, ádhaka pulse, and chick-pea and hemp are known as the seven teen classes. These are the olden kinds of cultivated plants.

70 And there are fourteen kinds of plants for use in sacrifices, both cultivated and wild, viz., the various kinds of both rice

71 and barley, wheat, anu grain, sesamum, and seventh among them priyangu, and eighth kulatthaka, and syámáka grain,

72 wild rice, wild sesamum, and gavedhuka grass, kuruvinda grass, markataka, and venu-gradha; and these indeed are traditionally known as the fourteen cultivated and wild plants

73 for use in sacrifices. When these plants are abandoned, they do not spring forth again.

Thereupon the adorable self-existent Brahmá devised

74 means of livelihood for the advancement of those people, and the perfection of the hands which results from work. Thenceforward plants were produced, which must ripen after ploughing.

75 But when their livelihood was thoroughly ordained, the lord himself next established bounds for them according to

76 justice and according to their qualities; also the laws of the castes and of the four periods of a bráhma's life, and of the worlds with all their castes which duly maintain righteousness and wealth, O most righteous Muni.

77 Prájápatya is traditionally declared to be the sphere assigned after death to bráhmans who perform the ceremonies. Aindra is the sphere of kshatriyas who flee not in battle.

78 Máruta is the sphere of vaisyas who observe their own proper laws. Gándharva is the sphere of the various classes

79 of súdras who perform menial service. The sphere of those eighty-eight thousand rishis who live in perpetual chastity has been traditionally declared to be that of the inhabitants

80 of Jupiter. The sphere of the Seven Rishis has been traditionally declared to be that of hermits. Prájápatya is the sphere of householders; the abode, of Brahmá is for those men who have abandoned all worldly concerns; the world of immortality is for yogis - such is the ordinance of the various spheres assigned after death.

CANTO L.

The mandate to the Yaksha Duhsaha.

Brahmá next created the nine Sages, Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Marí'í, Daksha, Atri and Vasishtha - and also Rudra, Sankalpa and Dharma - All these were all-wise and devoid of passions - Brahmá in anger created a being half male, half female, who at his order divided himself into many male and female beings.

Brahmá then created the Manu Sváyambhuva and his wife Sata-rúpá - They had two sons Priya-vrata and Uttána-páda, and also two daughters. Ruc'í married one daughter Riddhi and begat Yajna and Dakshiná.

Daksha married the other daughter Prasúti and begot 24 daughters, whose names are mentioned, and who became Dharma's wives, and also 11 other daughters whose names are mentioned, and who became the

wives of the other sages and of Agni and the Pitris - The children of these daughters are mentioned.

A-dharma and his offspring are mentioned, Naraka, Bhaya, Mrityu &c. - The actions of Mrityu's sons are explained - Chief among them is Duhsaha - to him Brahmá assigned a dwelling and raiment, a long catalogue of bad deeds as nourishment, and certain places and times for his success, but excluded a list of other persons and places from his influence.

Márkandeya spoke:

1 Then while he was meditating, mankind were begotten in his mind, together with their occupations, and implements

2 which were produced from his body. Spirits in bodily form were produced from the limbs of him, the wise god. All those whom I have already mentioned came into existence.

3 All created beings from the gods down to those whose condition is stationary are known to be subject to the three qualities such was the constitution of created things, immovable and moveable.

4 When all that offspring of him, the wise one, did not increase, he created other mind-born sons like unto himself, viz.,

5 Bhrigu, Pulastya, Pulaha, Kratu, and Angiras, Marí'ci, Daksha, and Atri, and the mind-born Vasishtha - these were the

6 nine sons of Brahmá, they are positively mentioned in the Puránas.

Next Brahmá further created Rudra, whose birth was from

7 his soul when it was angry, and Sankalpa, and Dharma who was begotten before all the preceding sons.

And those who with their sons and other relatives were first

8 created by the Self-existent, felt no attachment for the worlds, but showed disregard and were composed in mind. They all knew the future, they were free from passion, free from envy.

9 When they thus showed disregard at the creation of the worlds, the high-souled Brahmá grew very wrathful; then

10 was produced there a male like to the sun, possessed of an immense body, the body being half man's and half woman's.

11 "Divide thyself" said the god, and then disappeared. And he being thus accosted separated the female and male natures; and he divided the male nature into eleven parts.

12 Then the divine lord divided the male and female natures into many parts with men, gentle and cruel, calm, black and white.

13 Next the lord Brahmá became the guardian of his offspring by creating the first Manu Sváyambhuva, begotten

14 from and like unto himself, O bráhman, and the woman Sata-rúpá, who was cleansed from blemishes through austerities. The divine and mighty Manu Sváyambhuva took her

15 for his wife. And through him her husband Sata-rúpá brought forth two sons, Priya-vrata and Uttána-páda, famed

16 through their own actions, and two daughters also, Riddhi and Prasúti. Then their father gave Prasúti in marriage to

17 Daksha and Riddhi to Ruc'i of yore. The Prajá-pati Rúc'i took his wife, and from them both a son Yajna was born and a daughter Dakshiná, O illustrious Sir; these two then

18 became husband and wife, and Yajna begat of Dakshiná twelve sons; the glorious sons of Yajna and Dakshiná were

19 the gods well known as the Yámas in the epoch of Manu Sváyambhuva.

And Daksha moreover begat twenty and four daughters of

20 Prasúti; hear also from me their names in order - Sraddhá (Faith), Lakshmí (Good Fortune), Dhriti (Constancy), Tushti (Satisfaction), Pushti (Nourishment), Medhá (Mental Vigour),

21 and Kriyá (Action), Buddhi (Intelligence), Lajjá (Modesty), Vapus (Bodily Beauty), Sánti (Tranquillity), Siddhi (Perfection), and Kírti (Fame) the thirteenth. The lord Dharma took these daughters of Daksha for his wives.

22 Besides them and younger were the eleven lovely-eyed daughters - Khyáti (Celebrity), and Satí (Truth), Sambhúti (Fitness), Smriti (Memory), Príti (Affection), and Kshamá

23 (Patience), and Sannati (Humility), and Anasúyá (Sincerity), Urjá (Strength), Sváhá (the oblation to the gods), and Svadhá (the oblation to the pitris). The Rishis Bhrigu,

24 Bhava and Maríc'i, and the Muni Angiras also, Pulastya and Pulaha, and Kratu, Vasishtha, and Atri, Vahni and the

25 Pitris in order - these Munis, the most illustrious among Munis, took these daughters, Khyáti and the others, in marriage.

Sraddhá gave birth to Káma (Love); and Srí to Darpa

26 (Pride); Dhriti to Niyama (Restraint) her son; and Tushti also to Santosha (Contentment); Pushti to Lobha (Covetousness); Medhá to Sruta (Revelation); Kriyá to Danda (Punishment), Naya (Prudence), and Vinaya (Decorum);

27 Buddhi gave birth to Bodha (Wisdom); and Lajjá to Vinaya (Decorum); Vapus to Vyavasáya (Industry) her son; and

28 S'ánti gave birth to Kshema (Ease); Siddhi to Sukha (Happiness); Kírti to Yasas (Renown). These were the offspring of Dharma.

She bare by Káma a grandson to Dharma, namely, Harsha (Joy) who brims over with joyousness.

29 Now Himsá (Injury) was the wife of A-dharma (Unrighteousness); and Anrita (Falsehood) was born of her, and a daughter Nirriti (Destruction) was born of her, and two sons

30 Naraka (Hell) and Bhaya (Fear), and Máya (Illusion) and Vedaná (Pain). And with these two females the two sons formed two married pairs; and of those two, Máya gave birth to Mrityu (Death) who carries created beings away, and

31 Vedaná gave birth by Raurava to her son Duhkha (Misery). And Vyádhi (Sickness), Jará (Old Age), Soka (Grief), Trishná (Thirst) and Krodha (Anger) were begotten by

32 Mrityu; or all these, who have the characteristics of A-dharma, are traditionally declared to have sprung from Duhkha. No wife have they, nor son; they all live in perpetual chastity.

33 Nirriti also was the wife of Mrityu, and Mrityu had another wife called A-lakshmí (Ill Fortune); and by the latter Mrityu

34 had fourteen sons. These are his sons by A-lakshmí; they carry out Mrityu's commands; they visit men at the

35 times of dissolution; hear about them. They dwell in the ten organs of sense and in the mind; for they influence man or

36 woman each towards his own object of sense; and assailing the organs of sense they influence men by means of passion, anger and other feelings, so that men suffer injury through unrighteousness and other evil ways, O bráhmaṇ.

37 And one of them takes possession of self-consciousness, and another resides in the intellect; hence bewildered by folly, men strive to destroy women.

38 And another famed by his name Duhsaha resides in men's houses; he is wasted with hunger, his face is downwards bent; he is naked, clothed in rags, and his voice is as hoarse

39 as a crow's. He was created by Brahmá to eat all beings. Him, exceedingly terrific by reason of his long teeth, open-mouthed, very terrible, and ravenous in mind, him thus

40 addressed Brahmá, the store-house of austerities, the forefather of the worlds, he who is entirely consubstantial with Brahma, the pure, the cause of the universe, the changeless.

Brahmá spoke:

41 "Thou must not devour this universe; quit thy anger, keep thee calm; cast off the atom of passion and forsake this career of ignorance."

Duhsaha spoke:

42 "I am wasted with hunger, O ruler of the world, I am thirsty also and my strength is gone. How may I be satisfied, O master? How may I grow strong? And tell me, who will be my refuge where I may abide tranquil?"

Brahmá spoke:

43 "Thy refuge shall be men's houses, and unrighteous men shall be thy strength. Thou shalt be satisfied, my child, with

44 their neglect, to perform the constant sacrifices. And spontaneous boils shall be thy raiment; and for food I give to thee whatever is injured, and what is infested with vermin,

45 and what has been gazed into by dogs, likewise what is contained in broken pots, what has been made still by the breath from a man's mouth, the fragments that remain from a meal, what is unripe, that on which perspiration has fallen, what

46 has been licked, what has not been cooked properly, what has been eaten of by people sitting on broken seats, and food that has fallen on the seat, and what turns away from the sky at the two twilights, what is distinguished by the

47 sound of dancing and musical instruments, what a woman in her courses has polluted, what such a woman has eaten of and has gazed at, and whatever food or drink has been

48 damaged at all - these shall be for thy nourishment, and whatever else I give to thee; whatever persons, who have not

performed their ablutions, have sacrificed or given in

49 alms, without faith or in contempt; what has been cast away without the previous use of water, and what has been rendered valueless, and what has been exhibited in order to be discarded, and what has been given away through utter amazement;

50 what is corrupt, and what has been given away by a person in anger or in pain, that O goblin, thou shalt obtain as thy reward; and whatever the son of a re-married widow

51 does as an undertaking for the next world, and whatever the daughter of a re-married widow so does; that, O goblin, shall be for thy satisfaction. The wealth-procuring ceremonies in which a maiden engages along with her lover for

52 the sake of the obligation of dower, and the ceremonies also which are performed according to wicked books, shall be for thy nourishment, O goblin; and whatever has been studied

53 for the sake of enjoying wealth and whatever has not been read truly - all that I give thee, and these periods also for thy perfection. Thou shalt ever have conquering power, O

54 Duhsaha, among men, if they approach a pregnant woman carnally, or if they transgress the evening rites and the constant ceremonies, and among men who have been corrupted by wicked books, deeds or conversation.

55 "Thy business lies in creating social dissensions, in rendering cookery useless, and in interrupting cookery; and thy

56 dwelling shall perpetually be in household wrangling. And men shall dread thee in what pines away, and in bullock-carts and other conveyances which are shut up, in rooms which

57 are not sprinkled at twilight, and at death. On the occasions of eclipses of the stars and planets, and at the appearance of the three kinds of portents, thou shalt, O goblin, overcome

58 men who disregard propitiatory ceremonies. Men who fast vainly, who always delight in gambling and women, who confer benefits according to thy word, and who are religious hypocrites, shall be thy prey.

59 "Study by one who is not a brahma-c'árí, and sacrifice performed by an unlearned man; austerities practised in a forest by men who indulge in worldly pleasures and by

60 men of unsubdued soul; the action which is done according to their respective occupations by bráhmans, kshatriyas, Vaisyas and súdras, who have fallen from their castes, and who

61 desire to gain the objects of the next world, and whatever the results of that action - all that shall be thine, O goblin. And more yet I give thee for thy nourishment; hearken

62 thereto. Men shall give thee a plenteous bali offering at the close of the Vaisvadeva ceremony, first uttering thy name and then saying "this is for thee."

63 "Abandon the house of him, who eats only properly cooked food according to rule, who is pure within and without, who

64 is free from covetousness, who governs his wife. Abandon that house, O goblin, where the gods and the pitris are worshipped with their respective oblations, and where the female

65 relatives and guests are honoured. And abandon that house also, where concord dwells at home among the children, the aged, the women and men, and among the various classes of

66 kinsmen. Abandon that house, O goblin, where the womenfolk are delighted, are not eager to go outside, and are always

67 modest. Abandon that house, O goblin, at my command, where the bedding and viands are suited to the ages and relations

68 of the inmates. Abandon that house, O goblin, where the inmates are always kind, and busied in good deeds, and

69 possess the common household utensils. And thou must also ever abandon that house, O goblin, where the inmates do not keep their seats while the religious preceptors, the aged, and

70 dvijas are standing and where they do not stand. That will not be an excellent abode for thee, where the house-door is not penetrated by trees, shrubs or other vegetation, nor by a

71 man who pierces one's vitals. Abandon the house of the man who supports the gods, the pitris, mankind and guests

72 with the remnants of his food. Abandon, O goblin, such men as these, the true in word, the forbearing in disposition, the harmless, and those free from remorse, and also the un-envious.

73 Abandon the woman, who is devoted to her husband's service, who keeps aloof from associating with bad women, and who feeds on the food which has been left by her family and

74 husband. Abandon the bráhmaṇ dvija always, whose mind is engrossed with sacrifice, study, discipline and alms-giving, and who has made his livelihood by means of the performance

of

75 sacrifices, teaching, and receiving alms. And abandon, O Duhsaha, the kshatriya who is always energetic in alms-giving, study, and sacrifice, and who earns his livelihood from good

76 taxes and by the occupation of arms. Abandon the stainless vaisya, who is endowed with the three previous virtues, and who gains his livelihood from the keeping of cattle and trade

77 and cultivation. Abandon also the súdra, who is diligent in alms-giving, sacrifice and the service of dvijas, and who supports himself by menial service under bráhmans and other dvijas, O goblin.

78 "In whatever house the master of the house earns his livelihood without contravening sruti and smriti, and where

79 his wife is obedient to him from her very soul, and where the son shows reverence to his spiritual preceptor and the gods and his father, and where the wife shows reverence to her husband - whence should there be fear of misfortune in that

80 house? When a house is smeared over in the evenings, and thoroughly sprinkled with water, and the bali of flowers is

81 made in it, thou canst not gaze thereat, O goblin. The houses where the sun sees not the beds, and where fire and water are constantly kept, and where the lamps behold the

82 sun, are places patronized by Lakshmi. That house is not a resort for thee, where are kept a bull, sandal-wood perfume, a lute, a mirror, honey and ghee, and where copper vessels are used both for poisons and for the clarified butter of holy oblations.

83 "That house is thy temple, O goblin, where thorny trees grow, and where leguminous plants creep about, and where the

84 wife is a re-married widow, and ant-hills are found. That house is thy dwelling, wherein live five men, and three women, and as many cows, and where the fire from the fuel

85 is mere darkness. Thou shalt quickly, O goblin, parch up the house, which contains one goat, two asses, three cattle,

86 five buffaloes, six horses, and seven elephants. Wherever a spade, a dá, a basket, and also a caldron and other utensils are

87 scattered about, they may give thee shelter. Sitting by women on the wooden pestle and mortar, and also upon udumbara wood, and the utterance of sacred verses at the

88 privy, this shall be advantageous for thee, O goblin. Roam, O Duhsaha, to thy heart's content, in that house where all kinds of corn whether cooked or uncooked, and where the

89 scriptures also are disdained. Endless misfortunes take up
 their abode in that house, where fire lies upon the lid of the
 90 caldron or is offered with the point of a spoon. Thou, O
 goblin, and other Rákshasas also shall have a dwelling in the
 house, where human bones lie and where a corpse remains a
 91 whole day and night. Resort at once to those men who feed
 on a kinsman's pinda and water, without giving any to the
 sapindas and sahodakas.

92 "Abandon the house where the lotus and the white lotus are
 found, where a maiden dwells who feeds on sweetmeats,
 93 and where a bull and a fine elephant are kept. Abandon the
 habitation where the unarmed, the deities, and those who bear
 arms without engaging in battle, are esteemed worthy
 94 of honour by men. Roam not in that house, where are
 celebrated as of yore the great urban and rural festivals which
 95 were famous of old. Visit those unlucky men who fan
 themselves with winnowing fans, and who bathe with the
 water poured from jars or with the drops of water from cloths,
 96 and with water splashed up by the tips of their nails. Join
 not thyself with the man who establishes the country customs,
 the conventional ordinances, the laws regarding kinsmen, who
 performs the victorious homa oblation and the auspicious
 sacrifice to the gods, who maintains perfect personal
 purification according to the precepts, and who fashions the
 public talk."

Márkandeya spoke:

97 Having spoken thus to Duhsaha, Brahmá disappeared from
 sight there, and the other followed the command of the lotus-
 born god.

CANTO LI.

The Offspring of Duhsaha.

*Duhsaha had eight sons and eight daughters - their
 names are mentioned - The evil functions of the several
 sons and daughters are described, and the remedies
 against them - Their offspring are mentioned, and their
 evil actions described.*

*These beings are almost all personifications of physical
 injuries, moral vices and social offences.*

Márkandeya spoke:

- 1 Duhsaha had a wife named Nirmáshti; now she was begotten in Kali's wife when she saw a c'andála at the time of
- 2 her menstruation. They had sixteen children, who pervade the world, eight sons and eight daughters, all very terrible.
- 3 Dantákrishti and Ukti, and Parivarta the next, Anga-dhrish
- 4 and Sakuni and Ganda-pránta-rati, Garbha-han and the last Sasya-han were their male children. And they had eight
- 5 daughters besides; hear their names from me. The first was Niyojiká, and the second Virodhiní, and Svayam-hára-karí,
- 6 Bhrámaní, Ritu-báriká, and two other very terrible daughters Smriti-hará and Vija-hará; and the eighth daughter was named Vidveshaní who causes terror to mankind.
- 7 I will describe what the several functions of the eight sons are, and what are the remedies against the evils which they work; hearken to me, O bráhmaṇ.
- 8 Dantákrishti taking his station in the teeth of newly born children produces intense wind, with the desire of effecting
- 9 an attack from Duhsaha. The remedy against him is to be applied by men by means of white mustard cast upon the bed
- 10 and upon the teeth of the sleeping child; and by bathing it with medicinal herbs of great splendour, by reciting good scriptures, and by supporting it on a camel, a thorn, a sword, a bone, or a linen cloth.
- 11 Now the second son assigns good and bad fortune to men, while he says repeatedly, "let it be so!"; hence he is called
- 12 Ukti, and that is his precise function. Hence wise men must always say, "May fate be auspicious!" And when anything
- 13 bad is heard or spoken, let praise be offered to S'iva, and to Brahmá, the spiritual preceptor of all that exists both moveable and immoveable, and to each person's own particular family-deity.
- 14 The son who finds delight in always interchanging the foetus between one womb and another, and in interchanging the words in the mouth of a speaker, is called Parivartaka;
- 15 a wise man should preserve himself against him by means of white mustard and the prayers and spells that destroy Rákshasas.
- 16 And another son like the wind announces good and bad

fortune as indicated by throbbings in men's bodies; and the remedy against him is to strike the side of the body with kúsa grass.

17 Another son Sakuni stationed on a crow or some other bird, announces weal or woe by means of food or birds. With regard thereto, however, the Prajá-pati has said, "In

18 an evil matter delay and the abandonment of the undertaking are best; in a good matter one should act very speedily."

Another son stationed in the borders of the cheeks for

19 half a muhúrta, O bráhmaṇ, consumes every undertaking, and eulogium, and sincerity. By addresses to bráhmaṇs, by

20 praise to the gods, and by extracting roots, O bráhmaṇ, by ablutions with cows' urine and mustard seed, so also by worship paid to the constellations and planets, and also by the observance of righteousness and the Upanishads, by

21 repeatedly looking at weapons, and by contempt for birth Ganda-pránta-rati succumbs.

Another most terrible son, moreover, destroys the fruit

22 of pregnant women. Women should always secure protection against him by constant personal purification, by writing out famous spells, by wearing auspicious garlands and other

23 decorations, by dwelling in well-cleaned houses, and by abstaining from over-exertion, O bráhmaṇ.

The other son Sasya-han moreover is he who destroys the

24 growth of the crops. Against him indeed one should secure protection by wearing worn-out shoes, and by walking on the

25 left side, and by causing a c'andála to enter the field, and by offering the bali outside, and by eulogizing the soma juice.

And Niyojiká is the daughter who incites some men to

26 seize and otherwise molest other men's wives and other men's goods. Immunity from her comes by reciting purifying prayers, by refraining from anger, covetousness and other

27 passions, and by resistance with the thought 'She is inciting me to these acts.' When one is railed against or beaten by

28 another, one should wisely think 'she is inciting him,' and should not fall into subjection to her. In this mundane existence, where there are other men's wives and other alluring

29 objects, the wise man should consider, 'She is inciting my mind and my soul here.'

And the next daughter who causes opposition between a
 30 loving married couple, among relatives and friends,
 between parents and children, and among fellow-caste-people
 - she is Virodhiní. One should secure protection from her
 31 by offering the bali, by enduring outrageous language, and
 by observing the sástras and Virtuous Custom.

Another daughter destroys grain from granaries and houses,
 32 the milk from cows, and ghee, and the produce from
 prolific things. She is called Svayam-háriká; she is ever
 addicted

33 to concealment. She consumes the half-cooked food out of
 the kitchen, and whatever is kept in the store-house; and she
 always consumes whatever food is being served up, along

34 with the person who eats it. She takes the remains of food
 from men and also their food. She is hard to be restrained. She
 takes the success which men have accomplished from

35 their business offices and from their abodes, O bráhmaṇ.
 She is constantly taking the fluid and the milk out of cows'
 udders and women's breasts, the ghee out of curdled milk, the
 oil out of sesamum seed, and the spirituous liquor out of the

36 liquor-stores, the colour out of saffron and other coloured
 objects, and the thread out of cotton clothes. She is rightly
 named Svayam-háriká, for she is perpetually taking things

37 away, O bráhmaṇ. For the sake of protection against her
 one should make a pair of peacocks and an artificial woman;
 and prophylactic marks should be drawn on the house, and
 allowing the house to be littered with fragments of food

38 should be avoided, and vessels in which milk and other
 things have been kept should certainly be cleaned with the
 ashes of the incense offered to the gods in the sacrificial fire.
 All that is well-known to be a preservative.

39 Now the other daughter, who produces perturbation in a
 40 man who dwells in one place, is called Bhrámaní. Now a
 man should secure protection against her by scattering white
 mustard seed on his seat, on his bed, and on the ground

41 where he sits; and a man should reflect, 'This wicked, evil-
 minded creature causes me to go astray'; he should mutter the
 'Bhuvás' hymn repeatedly, with composed mind.

42 Another daughter robs women of their monthly courses,
 when they have begun and before they have begun; she is

43 known as Ritu-háriká, the daughter of Duhsaha. One
 should cause one's women-folk to bathe at places of

pilgrimage, at temples, beside sacred public objects, on mountain tops, at the confluence of rivers, and in excavated places in order

44 to subdue her. And one who knows the spells and knows the principles of action should cause them to bathe at the four changes of the moon and at dawn, O bráhmaṇ; and a physician who is skilled in medicine should cause them to bathe with choice herbs combined together.

45 And Smṛiti-háriká is another daughter who deprives women of their memory. And she may be overcome by observing places distinguished separately.

46 And Vijápaháriní is another daughter very terrible, who robs man and woman of their seed. And she may be overcome by eating clean food and by bathing.

47 And the eighth daughter named Dveshani, who causes terror among mankind, is she who renders a man, or even

48 a woman, newly hated. Now in order to vanquish her, one should offer an oblation of sesamum seed moistened with honey, milk and ghee; and one should also perform a sacrifice which will procure friends in order to vanquish her.

49 Now these sons and daughters have thirty-eight children, O bráhmaṇ; hear from me their names.

50 Vijalpá (Chatterer) was Dantákrishti's daughter, and Kalahá (Quarreller) also. Vijalpá indulges in contemptuous,

51 false and corrupt talk. In order to vanquish her, let the wise house-holder ponder on her and preserve his self-control.

52 Kalahá is always creating disturbances in men's houses; she is the cause why families perish. Hearken how she may be subdued. One should throw blades of durbá grass smeared

53 with honey, ghee, and milk in the bali ceremony, and offer a sacrifice to fire, and extol one's friends, for the performance of a propitiatory rite to avert evil from all living beings, and boys along with their mothers, and the sciences, and penances,

54 religious vows and the great moral duties. In the cultivation of land and in the profits of trade let men always

55 pacify me. And let the Kushmándas and the Yátu-dhánas and whatever other beings are named according to their classes, let these, when duly adored, always become pacified.

56 By the favour of Mahá Deva, and by the counsel of Mahesvara let all these soon become satisfied with regard to men.

57 When pleased let them cast aside every evil deed and evil work, and every result, that springs from the great sins, and

58 whatever else causes obstacles. By their favour indeed let obstacles wholly perish. And in all marriages and in ceremonies

59 performed for increase of prosperity, in meritorious undertakings and in religious devotion, and in the worship of spiritual teachers and the gods, in the rites of prayer and

60 sacrifice, and in the fourteen pilgrimages, in the pleasures enjoyable in bodily health, and in happiness, liberality and wealth, and among the aged, children and the sick, let them always pacify me.

61 Ukti had sons Soma-pá, Ambu-pá, and Ambho-dhi, and Savitri, Anila and Anala; and he had also a son Kálajihva

62 who resides in the palms. He torments those bad men in whose mothers he abides.

Now Parivarta had two sons, Virúpa and Vikriti, O

63 bráhmaṇ; and they both inhabit the tops of trees, ditches, ramparts and the sea. They both interchange the foetus

64 from one pregnant woman to another, if she walks about among trees and the other places which they frequent, O Kraushtuki. In truth, a pregnant woman should not approach

65 a tree, nor a mountain, nor a rampart, nor the sea, nor a ditch.

66 Anga-dhrish begat a son, by name Pis'una. If he enters the marrow inside men's bones, he consumes the energy of even invincible men.

S'akuni begat five sons, Syena (Hawk), Káka (Crow), and

67 Kapota (Pigeon) Gridhra (Vulture) and Ulúka (Owl). The gods and the demons took them. And Mrityu (Death) took

68 Syena; Kála (Destiny) took Káka; and Nirriti (Destruction) took Ulúka who causes great terror; Vyádhi (Sickness) took Gridhra and was his lord; and Yama himself took Kapota.

69 And the evil beings which sprang from them are indeed said to produce sin. Hence he, on whose head a hawk and the

70 other birds should alight, should take effectual pacificatory measures for his safety, O bráhmaṇ. If they are born inside

71 a house or if likewise water should settle in a house, a man should abandon that house and also a house on the top of which pigeons alight. When a hawk, a pigeon, and a vulture, a crow, and an owl have entered a house, O bráhmaṇ,

72 one should prophesy the end of the residents in that dwelling. A wise man should abandon such a house and should employ

73 pacificatory measures. Even in sleep indeed it is unlucky to see a pigeon.

And the offspring of Ganda-pránta-rati are said to be six

74 in number. They dwell in women's menses. Hear from me also their peculiar periods. Of his offspring one takes possession of the first four days after menstruation and the thirteenth

75 day; and another is powerful on the eleventh day; another at dawn; and two others on occasions of sráddhas and almsgiving;

76 and another at festivals; hence these days should be shunned by the wise in sexual intercourse.

Garbha-hantri had a son Nighna and a daughter Mohaní.

77 The former enters within and eats the foetus; and after he has eaten it, the latter beguiles it. Through her beguiling,

78 the offspring are born as snakes, frogs, tortoises, and reptiles also, or yet again as ordure. The son may enter into the six-months pregnant woman who in waywardness eats flesh; or

79 into the woman, who seeks the shade of a tree by night or at a place where three or four roads meet, who stands in a burning-ground or any place pervaded by strong smells, who

80 leaves off her upper garment, or who weeps at midnight.

And Sasya-hantri had one son named Kshudraka (Puny).

81 He is constantly injuring the growth of the crops, when he has gained a weak place. Listen thereto. And he, who sows

82 highly pleased at the beginning of an inauspicious day, provides an entrance behind him for this sprite into the fields which touch other fields along their boundaries. Hence it is the proper practice that a man should worship the moon,

83 and then carry out his undertaking and sow his seed in gladness and contentment, with a companion.

84 Niyojiká, who was Duhsaha's daughter as I have said, gave birth to four daughters who bear the names Prac'odiká (Instigator), Mattá (Intoxicated), Unmattá (Frantic) and Pramattá

85 (Wanton). Now they are always entering into young women in order to destroy them, and incite them here vehemently towards unrighteousness with the appearance of righteousness, and to love which bears no appearance of love,

86 and to that which is not wealth with the appearance of wealth, and to a final emancipation from existence which

hears no appearance of final emancipation. Evilily disposed without purity they lead young women to gaze at strange men;

87 those angry sprites cause strange men to wander near women for the sake of philandering. Those female sprites enter into a house and into clothing when they are reddened by sunset,

88 and wherever the bali is not offered to Dhátri and Vidhátri at the proper time. They make a sudden attack upon men

89 and women among those people who eat or drink with drops of water clinging to them.

Virodhini had three sons, C'odaka (Instigator) and Gráhaka

90 (Seizer) and the other Tamah-pracc'hádaka (Gloom-enveloper). Hear their characters from me. Where the pestle and mortar, and where a woman's shoes and her upper

91 and lower garments are befouled contact with burning oil, and are disdained; and where people use a seat, after first drawing it to them with a winnowing basket or a hatchet or

92 other implement or with their foot; and where pastime is held in a house without respecting the place which has been smeared and cleaned; where fire is taken up and carried elsewhere in

93 the bowl of a spoon - there Virodhini's sons are impelled and display their activity. One dwells in men's and women's

94 tongues and utters falsehood as truth; he is called C'odaka; he works calumny in the house. And another who acts with

95 care dwells in the ears and is exceedingly evil-minded; he takes hold of people's words; so he is called Gráhaka. The third is he who, with evil mind, attacks men's minds and

96 enveloping them with darkness arouses anger; so he is called Tamah-pracc'hádaka.

Now Svayam-hári gave birth to three sons by C'aurya

97 (Theft), Sarva-hári, Arddha-hári, and also Vírya-hári. In the houses of those who do not rinse their mouths out after meals, and in the houses of those who observe bad customs,

98 and among those who enter the kitchen with unwashed feet, and in granaries and cattle-pens and houses where perfidy

99 prevails - in such places all these sprites fittingly sport and have their pleasure.

Now Bhrámaní had one son; he is known as Káka-jangha

100 (Crow-leg). No one possessed by him can get pleasure in the town. He enters into the man, who while eating sings to a

friend, and who sings and laughs at the same time, and

101 who indulges in sexual intercourse during the twilight, O bráhmaṇ.

The daughter Ritu-háriní gave birth to three daughters;

102 the first daughter was Kuc'a-hará, the next Vyanjana-háriká,

103 and the third daughter was called Játa-háriní. The first robs of both breasts the maiden, all whose marriage rites are not performed duly, or are performed after the prescribed

104 time. And the second robs of her signs of puberty the married maiden, who has been married without duly offering the sráddha, and without paying due reverence to her mother.

105 When the lying-in chamber is destitute of fire and water, and is devoid of incense, when it has no lamp or weapon or pestle,

106 when it is destitute of ashes and mustard-seed, the third daughter enters in, and bringing about immediate delivery snatches away the new-born child, and casts the child away

107 in that very place, O bráhmaṇ; she is called Játa-háriní; very terrible is she, she feeds on flesh. Hence one should strenuously guard against her in the lying-in chamber.

108 And she, who destroys the memory of men destitute of self-control through inhabiting empty abodes, had a son, by name

109 Pra-c'anda (Impetuous). From his son's sons were born the Líkas in hundreds and thousands and eight tribes of C'andálas,

110 very terrible with staves and nooses. Then the Líkas and those tribes of C'andálas were possessed by hunger, and ran at

111 one another, desirous of eating one another. But Pra-c'anda restrained the several tribes of C'andálas, and established them with such and such ordinances: hear what those are.

112 Hereafter from to-day whoever shall give a dwelling to the Líkas, I will assuredly cause an unparalleled punishment to

113 fall on him. The female Líka who shall give birth to offspring in the dwelling of a C'andála, her child shall die first and she also shall perish at once.

114 Now Vija-háriní, who robs man and woman of their seed, gives birth to two daughters, Váta-rúpá and A-rúpá. I

115 will tell thee of her method of attack. The man or the wife, to whom Váta-rúpá casts a son at the end of the impregnation, suffers from the seminal secretion becoming dried up through

116 disorder of the wind within the body. Similarly both the man who eats without first bathing, and the man who eats flesh, are deprived of their seed at once by A-rúpá. A man or a woman, if he or she neglects personal cleanliness, lapses into sterility.

117 Now the daughter called Vi-dveshaní has a countenance rugged with frowns. She had two sons, Apa-kára and Prakás'aka.

118 These two sons come to a man, who delights in calumny, who is inconstant, and who uses impure water,

119 and who hates mankind, and stay with him permanently. Hated by mother, by brother, by beloved friends, by kinsmen,

120 by strangers, a man perishes from righteousness or wealth. Now one son, working sin, divulges men's peculiar qualities

121 in the world; and the second plucks away one's good qualities and the friendship that exists among people.

All these are the offspring of Duhsaha, in the pedigree of that goblin; they are notorious as observers of wicked customs; it is they who have overspread the whole world.

CANTO LII.

The Creation and Appellations of the Rudras.

Márkandeya narrates the creation of Rudra in his eight personalities - and mentions their names, stations, wives and sons - He mentions briefly the wives and offspring of the rishis, Bhrigu (from whom he himself was descended), Maríc'í, Angiras, Atri, Pulastya, Pulaha, Vasishtha, and Agni, and also of the Pitris.

Márkandeya spoke:

1 Such was the creation, which Brahmá of inscrutable origin made, characterized by darkness. I will tell thee of the creation of the Rudras. Hearken to me while I narrate it.

2 Now they were eight sons indeed of Brahmá, and they had wives and children.

At the beginning of the kalpa, while the Lord was meditating

3 about a son who should be his equal, there appeared in his lap a youth blue and red in colour; and running about

4 he cried with a sweet voice, O bráhma. "Why criest thou?"

answered Brahmá to him as he cried. "Give me a
 5 name," then replied he to the lord of the world. "Thou art
 named 'Rudra,' O divine one; cry not, assume some fortitude,"
 6 thus was he addressed. Then he cried seven times more, and
 the Lord gave him seven other names, and stations for
 7 these eight personalities, and wives and sons, O bráhmaṇ.
 The Lord, the forefather, called him Bhava, Sarva, and Isána,
 8 and Pasu-pati, Bhíma, Ugra, and Mahá-deva. He gave these
 names, and assigned stations for these - the sun, water, the
 9 earth, fire, the wind, and the ether, an initiated bráhmaṇ, and
 the moon. These were the wives in order, - Su-varc'aná, and
 Umá, and Vi-kesí, and the next Svadhá, Sváhá, the
 10 Disa's and Díkshá, and Rohiní in due order - of the sun and
 the other stations, O bráhmaṇ, together with Rudra and the
 11 other names. And there were born to him gradually C'ara,
 and S'ukra, Lohitánga, Mano-java, Skanda, and Sarga, San-
 tána and Budha successively.
 12 Such was Rudra himself. He found Satí for his wife; and
 through Daksha's curse Satí quitted her body. She
 13 was the daughter of Himavat by Mená, O bráhmaṇ; her
 brother was Maináka, the chiefest friend of Ambho-dhi (the
 14 Ocean.) And the lord Bhava married her again as his only
 wife.
 Khyáti the wife of Bhrigu gave birth to the two gods
 15 Dhátri and Vidhátri, and to S'ri who was the wife of the
 supreme god Náráyana. Ayati and Niyati were the two
 16 daughters of high-souled Meru; they became the wives of
 Dhátri and Vidhátri. A son was born from each of them, both
 Prána and Mrikanda.
 17 The latter was my illustrious father. I am his son by
 Manasviní; Veda-síras is my son, he was born of Dhúmravatí.
 18 Hear also from me of the offspring of Prána. Dyutimán was
 the son begotten by Prána, and A-jaras was his son also; from
 them both issued many sons and grandsons.
 19 Sambhúti was the wife of Maríc'i; she brought forth
 Purna-mása; he high-souled man had two sons Vi-rajas and
 20 Parvata; but I will defer mentioning their sons till I detail
 the genealogies, O bráhmaṇ. And Smriti was the wife of
 Angiras, and daughters were
 21 born of her, S'iníbalí, and Kuhu, Ráká and Bhánumatí.
 Moreover, An-asúyá gave birth by Atri to sons without

22 blemish, Soma, and Durvásas and the yogí Dattátreya. Dattoli was born the son of Pulastya by his wife Príti:

23 he was known as Agastya in a previous life during the Sváyambhuva Manvantara.

Now Kshamá, the wife of the Prajá-pati Pulaha brought

24 forth three sons, who were Kardama, and Arva-víra and Sahishnu.

Now Sannati was the wife of Kratu; she gave birth to

25 the Bálikhilyas, the sixty thousands, which they are, of rishis who live in perpetual chastity.

26 Now seven sons were born of Urjá by Vasishtha, Rajas, Gátra and Urdhva-báhu, and Sa-bala, and An-agma, Su-tapas, Sukta; all these are well-known as seven Rishis.

27 Agni, who is arrogant, was the eldest son of Brahmá; by him Sváhá begat three sons of exalted vigour, O bráhmaṇ, Pávaka, and Pavamána, and S'uc'i who pervades water;

(note: here in the original book the verse 27 is also followed by verse 29)

29 but in descent from them were forty and five others. These and the father and his three sons are often spoken of as the invincible and illustrious forty and nine.

30 Brahmá created the Pitris whom I have mentioned to thee, who are the Agni-shvátas, the Barhi-shads, those who

31 did not maintain the sacred fire on earth and those who did maintain the fire. By them Svadhá gave birth to two daughters, Mená and Dháriní; they both were teachers of the Veda, and they both were female yogis.

CANTO LIII.

The Story of the Sváyambhuva Manvantara.

Márkandeya states the duration of the Manvantaras, and mentions the names of the Manus past, present and future - He mentions the descendants of Manu Sváyambhuva and his son Priya-vrata, and explains how the whole world with its seven continents was peopled by them and divided among them - Jambu-dvipa was assigned to Priya-vrata's son Agnidhra, and was portioned out among Agnidhra's sons - His eldest son Nábhi begot Rishabha, and Rishabha begot Bharata, to whom India was assigned.

Kraushtuki spoke:

1 Adorable Sir! I wish to hear fully of this Sváyambhuva Manvantara also which thou hast mentioned. Tell me of it,

2 and also of the duration of this Manvantara, and its gods and rishis, and the kings who ruled during it, and also who was the lord of the gods during it, adorable Sir!

Márkandeya spoke:

3 The duration of the Manvantaras has been declared to be the four yugas multiplied by seventy-one and a fraction. Hear the duration of a Manvantara from me in human

4 reckoning. Thirty times ten millions are announced, and twenty thousands, and sixty-seven lakhs more by computation

5 - this is the length of the Manvantara in human years, omitting the fraction: it is known to be eight hundreds of

6 thousands and fifty two thousands more besides of years by the divine reckoning.

At first was the Manu Sváyambhuva, then the Manu

7 Svároc'isha, Auttama, and Támasa, Raivata, and C'ákshusha; these six Manus have passed, and Vaivasvata is the Manu now.

8 These are to come, the five Sávarnas and Rauc'ya, and Bhautya. Of these I will tell thee fully afterwards in connexion

9 with their respective Manvantaras, and of their gods and rishis, and the lords of the Yakshas and the Pitris who lived during each, of their commencement and end, O bráhmaṇ.

10 Hear who were his offspring, and who were the wives of those their high-souled sons.

11 Now Manu Sváyambhuva had ten sons equal to himself, by whom all this tributary earth with its seven continents, with its mountains, and with its oceans was peopled according

12 to its countries. It was first peopled in the Sváyambhuva period in the Krita and Tretá ages by the sons of Priya-vrata and the grandsons of Sváyambhuva.

13 A daughter was begotten of Prajá-vatí by the hero Priya-vrata. Now that illustrious daughter gave birth through the

14 Prajá-pati Kardama to two daughters and ten sons; those two daughters were Samráj and Kukshi; their ten brothers

15 were warriors equal to the Prajá-pati their father. Agnidhra,

and Medhá-tithi, and Vapush-mat the next, Jyotish-mat, Dyuti-mat. Bhavya, Savana, they were seven of them indeed.

16 Priya-vrata anointed those seven as kings over the seven continents. According to that his statute, hear their continents also from me.

17 Their father made Agnidhra thus king over Jambu-dvipa;

18 and he made Medhá-tithi lord over Plaksha-dvípa; and he made Vapush-mat lord of S'álmali, Jyotish-mat lord over Kusa-dvípa, Dyuti-mat lord over Kraunc'a-dvípa, Bhavya

19 lord over S'aka-dvípa, and his son Savana ruler over Pushkara-dvípa.

Mahá-víta and Dhátaki were the two sons of Savana, the

20 ruler over Pushkara-dvípa; he divided the Pushkara land into two parts, and assigned to them one part each.

Bhavya had seven sons, hear them by name from me;

21 both Jala-da, and Kumára, Su-kumára, Manívaka, and Kusot-

22 tara, Medhávin, and Mahá-druma the seventh. He portioned out for them countries in S'aka-dvípa, which were named after them.

Moreover Dyuti-mat had seven sons; hear them also from

23 me; Kusala, and Manu-ga, Ushna, and Prákara, Arthakáraka, and Muni, and Dundubhi who was famed as the seventh.

24 And they had countries in Kraunc'a-dvípa, which were named after them.

In Kusa-dvípa itself also there were seven countries called

25 by the names of the sons of Jyotish-mat; hear their names from me - Ud-bhida, and Vainava, Su-ratha, and Lambana,

26 Dhritimat, and Prákara, and Kápila the seventh.

And Vapush-mat the lord of S'álmali had seven sons, both

27 Sveta, and Harita, Jímúta, and Rohita, Vaidyuta, and Mánasa,

28 and Ketu-mat the seventh. And they had seven countries in S'álmali, which bore the same names.

29 Medhá-tithi, the lord of Plaksha-dvípa had seven sons, and Plaksha-dvípa was divided into seven parts by the countries which were named after them, first the S'áka-bhava country, then

30 Sisira, Sukhodaya, and Ananda, and Siva, and Kshemaka,

and Dhruva.

In the five continents, which begin with Plaksha-dvīpa and

31 end with Sāka-dvīpa, righteousness also must be known as arising from the divisions of the castes and the several stages of a brāhman's life. The righteousness which is settled, and springs from one's natural disposition, and is exempt from

32 the rules of harmlessness is well-known to be universal in these five continents. His father Priya-vrata gave Jambu-dvīpa to Agnidhra at

33 the first, O brāhman. He had nine sons indeed, who were equal to the Prajā-pati Priya-vrata. The eldest was named

34 Nábhi; his younger brother was Kim-purusha; the third son was Havir-varsha; the fourth was Ilāvrita; and the fifth

35 son was Vasya; the sixth was called Hiranya; the seventh of them was Kuru; the eighth was known as Bhadrāsva; and the ninth was Ketu-māla. Designated by their names was the arrangement of their countries.

36 Perfection exists naturally in Kim-purusha, and the other continents, with the exception of that named from the mountain Hima; and the perfection is almost complete happiness

37 which comes without exertion. There is no adversity there, nor old age, death or fear; neither righteousness nor unrighteousness existed there, nor had the people differences of

38 position, such as high, low or middling; nor have the four ages existed there, nor periodic times, nor the seasons of the year. Now Agnidhra's son Nábhi had a son Rishabha, O brāhman.

39 Rishabha begot Bharata, a hero, the best among his hundred sons. Rishabha having anointed his son in his stead betook himself to the strictest life of a wandering religious mendicant, and

40 devoted himself to austerities, an illustrious hermit, dwelling in Pulaha's hermitage. His father gave Bharata the southern country named after the mountain Hima;

41 hence the country is called Bhārata after the name of that high-souled king. Bharata also had a righteous son called

42 Su-mati; and Bharata transferred the kingdom to him and departed to the forest. Now during the Sváyambhuva period Priya-vrata's sons,

43 and their sons and grandsons enjoyed the earth with its seven continents. This was the Sváyambhuva creation; I

44 have narrated it to thee, O bráhmaṇ. What else shall I fully tell thee of in the first Manvantara?

CANTO LIV.

The description of Jambu-dvīpa.

Márkandeya tells Kraushtuki further the size of the earth, and the order and dimensions of the seven continents and their oceans - He describes Jambu-dvīpa, the countries in it, and Meru and the other mountains; and mentions various local facts.

Kraustuki spoke:

1 How many are the continents, and how many the oceans, and how many are the mountains, O bráhmaṇ? And how many are the countries, and what are their rivers, O Muni?

2 And the size of the great objects of nature, and the Loká-loka mountain-range; the circumference, and the size and

3 the course of the moon and the sun also - tell me all this at length, O great Muni.

Márkandeya spoke:

4 The earth is fifty times ten million yojanas broad in every direction, O bráhmaṇ. I tell thee of its entire constitution,

5 hearken thereto. The dvīpas which I have mentioned to thee, began with Jambu-dvīpa and ended with Pushkara-dvīpa, O illustrious bráhmaṇ; listen further to their dimensions.

6 Now each dvīpa is twice the size of the dvīpa which precedes it in this order, Jambu, and Plaksha, S'álmala, Kusa,

7 Kraunc'a and S'áka, and the Pushkara-dvīpa, They are completely surrounded by oceans of salt water, sugar-cane juice, wine, ghee, curdled milk, and milk, which increase double and double, compared with each preceding one.

8 I will tell thee of the constitution of Jambu-dvīpa; hearken to me. It is a hundred thousand yojanas in breadth and length, it

9 being of a circular shape. Himavat, and Hema-kúta, Nishadha, and Meru, Níla, Sveta and S'ringin are the seven

10 great mountain-systems in it. Two of these great mountain-

ranges are a hundred thousand yojanas in extent, and are situated in the middle of Jambu-dvīpa; there are two more mountain-ranges which are south of those two, and two more

11 which are north. They are severally less by ten and ten thousand yojanas in length; they are all two thousand yojanas

12 in height, and they have the same breadth. And six of the mountain-ranges in it extend into the sea. The earth is low on the south and north, it is highly elevated in the middle.

13 On the southern half of the elevated ground are three countries, and on the north are three. Ilāvrita is situated between those halves, and is shaped like the half-moon.

14 East of it is Bhadrāsva, and west is Ketu-māla.

Now in the middle of Ilāvrita is Meru, the mountain of

15 gold. The height of that immense mountain is eighty-four thousand yojanas; it penetrates downwards sixteen thousand

16 yojanas, and it is just sixteen thousand yojanas broad; and since it is fashioned like a cup, it is thirty-two thousand yojanas broad at the summit. It is white, yellow, black and

17 red on the east and other sides consecutively; and a brāhman, a vaisya, a sūdra, and a kshatriya are stationed there according to the castes. Moreover, upon it on the east and the seven

18 other directions of the sky consecutively are the Courts of Indra and the other Loka-pālas; and in the centre is Brahmā's Court, which is fourteen thousand yojanas high.

19 Moreover below it are the subjacent hills with a height of ten thousand yojanas. On the east and other sides consecutively

20 are the mountains Mandara, Grandha-mādana, and Vipula, and Su-pārsva; they are decorated with trees as standards. The kadam tree is the standard on Mandara,

21 the jambu tree on Grandha-mādana, and the asvattha tree on Vipula, and the great banyan on Su-pārsva. These mountains

22 are eleven hundred yojanas in extent. Jathara and Deva-kúta are two mountains on the east side; they stretch up to Níla and Nishadha without any space intervening between

23 them. Nishadha and Páripátra are on the west side of Meru; these two mountains, like the two former, extend to Níla

24 and Nishadha. Kailása and Himavat are two great mountains on the south; they stretch east and west; they extend into

25 the ocean. Sringávat and Járudhi, moreover, are two
 mountains on the north; they, like the two on the south, extend
 26 into the ocean. These eight are called the boundary
 mountains, O bráhmaṇ. Hima-vat, Hema-kúta and the other
 27 mountains comprise, one with another, nine thousand
 yojanas, eastward, westward, southward and northward.
 Similarly Meru stretches to the four quarters in the middle in
 Ilávrita.

28 The fruits which the jambu tree produces on the mountain
 Grandha-mádana, are as large as an elephant's body; they
 29 fall on the top of the mountain. From their juice springs the
 famous Jambú river, in which is found the gold called
 30 Jám-bú-nada. That river passes around Meru and then enters
 Jambú-múla, O bráhmaṇ; and those people drink of it.

31 In Bhadrásva Vishnu is figured with a horse's head; in
 Bhárata he has the shape of a tortoise; and he is like a hoar in
 Ketu-mála; and he has a fish's form in the north.

32 In all those four countries, worldly affairs are governed by
 the arrangement of the constellations, O bráhmaṇ; the people
 there study the influence of the planets.

CANTO LV.

The Geography of Jambu-dvīpa.

*Márkandeya mentions the forests and lakes and
 mountains around Meru - All the heavenly beings dwell
 in that region where there is the most charming scenery
 - Bharata alone is the land of action, which entails merit
 and sin.*

Márkandeya spoke:

1 Hear from me of the four forests and lakes which exist on
 2 Mandara and the three other mountains, O bráhmaṇ. On the
 east is the forest named C'aitra-ratha, on the southern
 mountain the forest Nandana, on the western mountain the
 forest Vaibhrája, and on the northern mountain the forest
 3 Sávitra. On the east is the lake Arunoda, and on the south
 Mánasa, on the west of Meru is S'ítoda, and Mahá-bhadra on
 the north.

4 On the east of Mandara are the mountains Sítártta, and

C'akra-munja, and Kulíra, Su-kanka-vat, and Mani-saila,

5 Vrisha-vat, Mahá-níla, Bhavác'ala, Sa-bindu, Mandara, Venu, Támasa, and Nishadha, and Deva-saila.

6 The mountain S'ikhara with its three peaks, and Kalinga, Patangaka, Ruc'aka, and the mountain Sánu-mat, and Tám-

7 raka, Visákha-vat, Svetodara, and Sa-múla, and Vasu-dhára, Ratna-vat, Eka-sringa, Mahá-saila, Rája-saila, Pipáthaka, and

8 Panc'a-saila, Kailása, and Hima-vat the loftiest of mountains; these mountains are said to lie on the south side of Meru.

9 Su-raksha, and S'isiraksha, Vaidurya, and Kapila, and

10 Pinjara, Mahá-bhadra, Su-rasa, Kapila, Madhu, Anjana, Kukkuta, Krishna, and Pándura the loftiest of mountains, and the mountain Sahasra-sikhara, Páripáttra, and S'ringa-vat;

11 these mountains are well-known as lying on the west of Meru beyond the subjacent hills which are on the west side.

12 Hear yet the other mountains on the north. Sankha-kúta, Vrishabha, and the mountain Hamsa-nábha, and the mountain

13 Kapilendra, Sánu-mat, and Níla, Svarna-sringin, S'áta-sringin, Pushpaka, Megha-parvata, Virajáksha, Varáhádri,

14 Mayúra, and Járudhi; these are said to be the mountains on the north of Meru, O bráhmaṇ.

The valleys among these mountains are exceedingly charming;

15 they are decorated with forests and lakes of the clearest water. In them men are born who practise meritorious deeds,

16 O bráhmaṇ. These are terrestrial Svargas, O bráhmaṇ; they surpass Svarga with their excellences. In them no fresh

17 merit or sin accrues. Even the gods are said to enjoy merit in them. And on these mountains, S'itánta and the rest, O

18 bráhmaṇ, are the great and resplendent abodes of the Vidyá-dharas, the Yakshas, the Kin-naras, the Nágas, and the

19 Rákshasas, and the gods, and the Gandharvas, which possess great merit and are studded with charming groves which the gods frequent. And the lakes are charming; the breeze is

20 pleasant at every season. Nor anywhere on these mountains do men have any kind of mental agitation.

21 Thus have I told thee of that four-leaved lotus-flower which is the earth; its leaves are Bhadrásva, Bhárata and the other countries on the four sides. The country named

22 Bhárata, which I have told thee of on the south, is the land of action; nowhere else is merit and sin acquired; this must be known to be the chief country, wherein everything is

23 fixedly established. And from it a man gains Svarga and final emancipation from existence, or the human world and hell, or yet again the brute-condition, O bráhmaṇ.

CANTO LVI.

The Descent of the Ganges.

Márkandeya describes the course of the River Ganges from the moon on to mount Meru, then in four streams flowing east, south, west and north, of which the southern stream was allowed by S'iva to flow through India at the entreaties of King Bhagíratha.

He describes briefly the happy condition of all the other countries (except India) in Jambu-dvīpa.

Márkandeya spoke:

1 The foot of Náráyana, moreover, who is the origin of the universe, supports the earth. The divine river Ganges

2 which issued thence flows in three courses. She enters the moon, which is the womb of the nectar and the receptacle of the waters, and thence, having purified with her contact the rays of the sun which is indissolubly connected with the moon,

3 she fell on the summit of Meru, and then divided into four streams. As she fell from the summit and the sides and the outer bounds of Meru, she turned around, and finding no

4 support fell scattering her waters widely. Dividing her waters equally at the foot of Mandara and the three other

5 mountains, she fell, piling high the rocks broken off from their bases by her waters.

The eastern stream, which is celebrated by its name Sítá,

6 flowed to the forest C'aitra-ratha, and overflowing it, passed on to the lake Varunoda, and thence to the mountain S'ítánta, and thence to the other mountains on the east in

7 order. Descending to the earth in her course, she flowed from Bhadrásva into the ocean.

Moreover the second, stream called Alaka-nandá flowed

8 south towards Grandha-mádana into the forest Nandana that

delights the gods and that lies at the foot of Meru, and overflowed

9 the lake Mánasa with great force, and reached the delightful kingly mountain S'ikhara, and thence overflowed all

10 the mountains which I have mentioned in order on the south, and reached the lofty mountain Hima-vat, There the bull-bannered

11 Siva held her and would not let her go. The lord was propitiated by king Bhagíratha with fastings and hymns, and S'iva released her there. She entered the southern

12 ocean in seven streams, and in three streams on the east; inundating as a great river the south with the overflow from her stream, behind Bhagíratha's chariot.

13 Moreover the great river famed as Sva-rakshu fell on Mount Vipula on the west side, and went towards the forest

14 Vaibhrája; and thence the great river overflowing the lake S'ítoda reached the mountain Sva-rakshu, and thence she

15 went to the mountain Tri-sikha; and thence falling on the summits of the other mountains on the west in order, she reached Ketumála and entered the salt ocean.

16 Now she flowed on to mount Su-pársva also, which is at the foot of Meru; there she is famed as Somá. She flowed

17 to the wood of Savitri. Overflowing it, she reached lake Mahá-bhadra; and thence she passed as a great river to

18 mount S'ankha-kúta; and thence reaching in succession Vrishabha and the other mountains on the north, and overflowing the Northern Kurus she entered the great ocean.

19 Thus I have appropriately described to thee, O bráhman, this river, the Ganges, and the countries according to their

20 arrangement in Jambu-dvípa. In Kim-purusha and all the other countries dwell people, who have almost unalloyed happiness, who are free from sickness, and who are exempt

21 from low and high diversities of condition. In each of the nine countries in it are seven mountain ranges. And then in each country there are rivers flowing down from the

22 mountains. In Kim-purusha and the seven other countries, O bráhman, waters bubble up from the ground; here in Bhárata

23 we have rain. And in these eight countries men enjoy a perfection which comes from the trees, from their own natural dispositions, from the localities, from the water, from

24 their mental condition and from their actions. The tree-bestowed perfection is obtained from the trees that grant them

every wish; the natural is well-known as that which springs from the natural disposition; and the local delight

25 is that which is connected with the land itself; and the water-given perfection comes from the delicacy of the water; and the mental is derived from meditation; and the perfection which comes from reverential service and the performance of other duties is denominated righteousness-produced.

26 And in these countries the ages do not exist, nor bodily nor mental sicknesses; nor is there any undertaking involving merit or demerit there, O brahman.

CANTO LVII.

Márkandeya mentions the nine divisions of Bhárata, one of which is India - He mentions the seven mountain ranges in India (exclusive of the Himálaya Mountains) and names twenty-two separate hills - He mentions the chief rivers in India, grouping them according to the mountain ranges out of which they rise - He mentions the chief peoples in India and on its borders, arranging them according to the main natural divisions of the country - and he concludes with general descriptive remarks and an encomium on India as the sole land of action.

Kraushtuki spoke:

1 Adorable Sir! thou hast fully described this Jambu-dvípa. Just as thou hast declared it, merit-producing action exists

2 nowhere else, nor action that tends to sin, except in Bhárata, O illustrious Sir! And from this land both Svarga is attained, and final emancipation from existence, and the medium

3 end also. Verily nowhere else on earth is action ordained for mortals. Therefore tell me, O bráhmaṇ, about

4 this Bhárata in detail, and what are its divisions, and how many they are, and what is its constitution accurately; it is the country, and what are the provinces and the mountains in it, O bráhmaṇ?

Márkandeya spoke:

5 Hear from me the nine divisions of this country Bhárata;

6 they must be known as extending to the ocean, but as being mutually inaccessible. They are Indra-dvípa, Kaserúmat,

7 Támra-varna, Gabhasti-mat, and Nága-dvípa, Saumya, Gándharva, and Váruna, and this is the ninth dvípa among them, and it is surrounded by the sea. This dvípa

8 is a thousand yojanas from south to north. At its east end are the Kirátas, and at the west the Yavanas. Within it dwell bráhmans, kshatriyas, vaisyas and súdras, O bráhman.

9 They accomplish their purification with the occupations of sacrifice, meditation, trade, &c.; and they seek their

10 mutual business through these occupations, and they gain Svarga or final emancipation from existence, merit and sin then.

The seven mountain ranges in it are Mahendra,

11 Malaya, Sahya, S'ukti-mat, the Riksha mountains, and Vindhya, and Páripátra. And there are other hills besides them, in thousands, which are situated

12 near them. Their summits are broad and lofty, and are delightful and spacious; - Koláhala, and Vaibhrája,

13 Mandara, the hill Durdura, Váta-svana, and Vaidyuta, Maináka, and Svarasa, Tunga-prastha, Nága-giri, Roc'ana, the

14 hill Pándara, the hill Pushpa, Dur-jayanta, Raivata, and Arbuda, Rishyamúka, and Gomanta,

15 Kúta-saila, Krita-smara, and Sri-parvata, and Kora, and other mountains in hundreds. By them the people, both Mlec'c'has and Aryas, are mingled together according to their divisions.

16 The chief rivers of which those people drink, hear them from me duly. Gangá, Saras-vatí, Sindhu

17 and C'andra-bhágá also, and Yamuná, and Sata-dru, Vitastá, Irávatí, Kuhu, Go-matí, and Dhúta-pápá, Báhudá,

18 and Drisad-vatí, Vi-pásá, Deviká, Rankshu, Niscírá, and Gandakí, and Kausiká are the rivers which flow from the slopes of Hima-vat, O bráhman.

19 The Veda-smriti, and Veda-vatí, Vritra-ghní, and Sindhu, Venvá, and Ánandiní also, Sadá-nírá, and Mahí,

20 Pára, C'arman-vatí, Núpí, Vidisá, and Vetra-vatí, S'iprá, and Avarní also are known as those connected with the Páripátra mountains.

21 The Sona, and Mahá-nada, Narmadá, Su-rathá, Adri-já, Mandákiní, and Dasárná, and C'itra-kútá also,

22 C'itrotpalá, and Tamasá, Karamodá, Písác'iká, and Pippali-sroní also, Vi-pásá,

23 the river Vanjulá, Sumerujá, S'ukti-matí, S'akulí, Tridivá in regular order, Vega-váhiní also flow from the slopes of the Vindhya Mountains.

24 The S'iprá, Payoshní, Nir-bindhyá, Tápi, and Nishadhá-vati, Venyá, and Vaitaraní, Siníbálí, Kumud-vatí,

25 Karatoyá, Mahá-gaurí, and Durgá, and Antah-sirá; those rivers flow from the slopes of the Riksha Mountains, have holy waters and are bright.

26 The Godávarí, Bhíma-rathá, Krishná, and another Venyá, Tunga-bhadrá, Suprayogá, Váhyá, and the

27 river Káverí; these noble rivers issue from the slopes of the Sahya Mountains.

The Krita-málá, Támra-parní, Pushpa-já,

28 Sútpalá-vatí; these are rivers which rise in the Malaya Mountains, and have cool water.

And the Pitri-somá, and Rishi-kulyá, Ikshuká, and

29 Tridivá, Lángúliní, and Vamsa-kará are known to spring from the Mahendra Mountains.

The Rishi-kulyá, and Kumári, Manda-gá, Manda-váhiní,

30 Kripá, and Palásiní are known to spring in the S'ukti-mat Mountains.

All the rivers possess holy merit; all are rivers flowing

31 into the ocean; all are mothers of the world; they are well-known to cleanse from all sin.

And others, small streams, are mentioned in thousands,

32 O bráhmaṇ, those which flow only during the rainy season, and those which flow at all seasons.

The Matsyas, and Asvakútas, and Kulyas,

33 the Kuntalas, the people of Kási, and the Kosalas, and the Atharvas, and Arka-lingas, and the Malakas, and Vrikas; these are well known generally as the peoples who inhabit the Central Region.

34 Now along the northern half of the Sahya mountains that region, in which the river Godávarí flows, is a delightful

35 one compared even with the whole earth; Go-varadhana is the charming city of the high-souled Bhárgava race.

The North-western peoples are these - The Váhlíkas and the Vátadhánas, and the Ábhíras, the Kála-toyakas,

36 and the Aparántas, and the Súdras, the Pallavas, C'arma-khandikas, and Gándbáras, and Gabalas,

37 the Sindhus, Sauvíras, and Madrakas, and the people who dwell along the Satadru, the Kalingas, the Páradas, the Hára-bhúshikas, the Mátharas, and the Bahu-bhadras, the Kaikeyas, the Dasa-máli-kás,

38 and the settlements of Kshattriyas, and the families of Vaisyas and S'údras.

The Kámbojas, and the Daradas, and the

39 Varvaras, the Harshavardhanas and the C'ínas, the Tukháras are the populous races of men outside.

And the Atreyas, the Bharadvájas, and Pushkalas, the

40 Kuserukas, the Lampákas, the S'úlakáras, the C'ulikas, and the Jágudas, and the Aupadhas (note: may possibly also be "Anpadhas" - the original text here is not readable), and the Animadras, and the races of Kirátas, the

41 Támasas, and the Hamsa-márgas, the Kásmíras, and the Tunganas, the S'úlikas, and the

42 Kuhakas, the Urnas, and Darvas; these are the peoples of the Northern countries.

Hear from me the peoples who inhabit the Eastern countries. The Adhrárakas, the Mudakaras, the Antar-giryas,

43 the Vahir-giras, and the Pravangas also, Rangeyas, the Mánadas, the Mána-vartikas, the Brahmottaras, the Pravijayas, the Bhárgavas,

44 the Jneya-mallakas, and the Prág-jyotishas, and the Madras, and the Videhas, and the Támra-liptakas, the Mallas, the Magadhas, the Gomantas, are known as the peoples in the East.

45 Now the other peoples who dwell in the Southern Region are the Pundras, and Kevalas, and Go-lángulas also,

46 the Sailúshas, and Múshikas, the Kusumas, the Náma-vásakas, the Mahá-ráshttras, Máhishakas and Kalingas

47 on all sides, Ábhíras, and Vaisikyás, A'dhakyas, and the S'avaras, the Pulindas, the Vindhya-mauleyas, the people of Vidarbha and

48 the Danda-kas, the Paurikas, and the Maulikas, the Asmakas, Bhoga-varadhanas, Naishikas, Kuntalas, Andhas,

49 Udbhidas, Vana-dáarakas; these are the peoples of the countries of the Southern region.

Hear from me the names of the Western peoples. The

Súryarakas, the Kálíbalas, and the Durgas, and the

50 Aníkatas, and the Pulindas, and the Sumínas, the Rúpapas, and the Svápadas, and the Kurumins, and

51 all the Katháksharas, and the others who are called Násikyávas, and the others who live on the north bank of the Narmadá, the Bhíru-kac'c'has, and the Máheyas,

52 and the Sárasvatas also, and the Kásmíras, and the Suráshtras, and the Avantyas, and the Arbudas also. These are the Western peoples.

53 Hear the inhabitants of the Vindhya Mountains. The Sarajas, and Karúshas, and the Keralas, and Utkalas, the Uttamarnas, and the Dasárnas, the Bhojyas, and

54 the Kiskindhakas, the Tosalas, and the Kosalas, the Traipuras, and the Vaidisas, the Tumburas, and the Tumbulas (note: here letter "h" is not very well recognizable from letter "b"), the Patus, and the Naishadhas,

55 Annajas, and the Tushti-káras, the Vírahotras, and the Avantis. All these peoples dwell on the slopes of the Vindhya Mountains.

56 Next I will tell thee also the names of the countries which rest against the Mountains. The Níháras, and the Hamsamárgas, the Kurus, the Gurganas,

57 the Khasas, and the Kunta-právaranas, the Urnas, the Dárvas, the Sakritrakas, the Trigartas, and the Gálavas, the Kirátas, and the Támasas.

58 And in this Bhárata is established the law of the four ages, the Krita, Tretá and the two others. Such is this country

59 Bhárata, constituted with a four-fold conformation. On its south and west and east is the great ocean; the Himavat range stretches along on its north, like the string of a bow.

60 Then this country Bhárata is filled with every kind of seed, O bráhmaṇ. It has the supremacy of Brahmá, the lordship of the Ruler of the Immortals, the divinity of the gods, and

61 the mortal nature of men. It has various kinds of wild animals, cattle and aquatic animals; and all creeping things likewise. And from it are produced all immovable things,

62 together with things good or bad. No other land of action exists among the worlds, O bráhmaṇ. Even among the gods,

63 O saintly bráhmaṇ, this is ever in truth the wish - "Oh, that we shall become men on the earth, when we fall from our divine condition! A man indeed does actions that the

64 gods and demons cannot do!" Those who are involved in

the fetters of such action, who are eager to proclaim their own actions, and who are possessed of a small portion of happiness perform no action at all.

CANTO LVIII.

Márkandeya continuing represents India as resting upon Vishnu in the form of a tortoise looking eastward, and distributes the various countries and peoples accordingly over the several parts of his body, together with the corresponding lunar constellations. He gives an astrological application to this arrangement and enjoins the performance of religious rites to avoid calamity. He also distributes the constellations of the Zodiac over the Tortoise's, body.

Kraushtuki spoke

- 1 Adorable Sir! Thou hast duly declared Bhárata to me, its
- 2 rivers, mountains, countries, and the people who inhabit it. But thou didst previously make mention of the Tortoise, who is the adorable Vishnu, in Bhárata; I desire to hear fully about his position.
- 3 What position does he, the god Janárdana, occupy in his form of the Tortoise? And how are weal and woe indicated thereby to mankind according to the position of his face and of his feet? Expound all that about him.

Márkandeya spoke

- 4 With his face looking eastwards the adorable Tortoise-formed god takes his position, when he approaches this nine-portioned
- 5 country Bhárata, O bráhmaṇ. The constellations are arranged all about him in nine divisions, and the countries also, O bráhmaṇ. Hear duly from me which they are.
- 6 The Veda-mantras, the Vimándavyas, the S'álvas, and the Nípas, and the S'akas and the Ujjiháṇas my child, the Ghosha-sankhyas, and the
- 7 Khasas, the Sárasvatas, the Matsyas, the S'úrasenas, and the people of Mathurá, the Dharmáranyas, the Jyotishikas, the Gaura-grivas, the Gudas and

8 the Asmakas, the Vaidehakas, and the Pan-c'álas, the Sanketas, the Kankas and Márutas, the Kála-kotisas, and Páshandas, and the inhabitants of

9 the Páripátra mountains, the Kápingalas, Kururváhyas, and the Udumbara people, and the Gajshvayas - these are in the middle of the Tortoise as he lies within the water.

10 To these people, who dwell in his middle, the three constellations, Krittiká, Rohiní and Saumyá, reveal weal and woe, O bráhmaṇ.

11 The hills Vrisha-dhvaja, and Anjana, Jambvákhyas, and Máuavác'ala, Súrpa-karna, Vyághra-mukha,

12 Kharmaka, and Karvatásana; these hills, the people of Mithilá, the Subhras, and the Vadana-danturas, and the C'andresvaras also, and the Khasas,

13 and the Magadhas, the Prág-jyotishas, and the Lauhityas, the cannibals who dwell on the sea-coast; the hills Púrnotkata, Bhadra-gaura, and Udaya-giri;

14 and the Kasáyas, the Mekhalámushtas, the Táma-liptas, the Eka-pádapas, the Vardhamánas, and the Kosalas are situated in the Tortoise's face.

15 The three constellations Raudra, Punar-vasu, and Pushya are situated in its face.

Now these are the countries which are situated in

16 the Tortoise's right fore foot: listen while I mention them, O Kraushtuki. The Kalingas, the Bangas, and the Jatharas, the Kosalas, and the Mrishikas, and the C'edis, and the Urdhva-karnas, the Matsyas and others who

17 dwell on the Vindhya mountains, the Vidarbhas, and the Nárikelas, the Dharma-dvípas, and the Elikas, the Vyághra-grívas, the Mahá-grívas, the bearded

18 Traipuras, the Kaiskindhyas, and the Haima-kútas, the Nishadhas, the Kataka-sthalas, the Dasárnas, the naked Háríkas, the Nishádas, the Kákulá-lakas,

19 and the Parna-s'avaras, - these all are in the right fore foot.

The three constellations A-sleshá, and Páitrya

20 and the First Phálgunís have their station in the right fore foot.

Lanká, and the Kálájinas, the Sailikas, and the

21 Nikatas, and those who inhabit the Mahendra and Malaya Mountains and the hill Durdura, and those who dwell in the Karkotaka forest, the Bhṛigu-kac'c'has,

22 and the Konkanas, and the Sarvas, and the Abhíras who dwell on the banks of the river Vení, the Avantís, the Dásapuras, and the Akanin people,

23 the Mahá-ráshtras and Karnátas, the Gonarddhas C'itrakútakas, the C'olas, and the Kolagiras, the people who wear matted hair in Kraunc'a-dvípa,

24 the people who dwell by the Káverí and on mount Rishyamúka, and those who are called Násikyas, and those who wander by the borders of the S'ankha and Sukti and other hills and of the Vaidúrya mountains,

25 and the Váric'aras, the Kolas, those who inhabit C'armapatta, the Gana-váhyas, the Paras, those who

26 have their dwellings in Krishná-dvípa, and the peoples who live by the Súrya hill and the Kumuda hill, the Aukhávanas, and the Pisikas, and those who are called

27 Karma-náyakas, and those who are called the Southern Kaurushas, the Rishikas, the Tápasásramas, the Rishabhas, and the Simhalas, and those who inhabit

28 Kánc'í, the Tilangas, and the peoples who dwell in Kunjaradarí and Kac'c'ha, and Támra-parní, - such is the Tortoise's right flank.

29 And the constellations, the Last Phálgunís, Hastá and C'itrá are in the Tortoise's light flank.

30 And next is the outer foot. The Kámbojas, and Pahlavas, and the Badavá-mukhas, and the Sindhus and Sauvíras,

31 the Anartas, the Vanitá-mukhas, the Drávanas, the Sárígigas, the S'údras, the Karna-prádheyas and Varvaras, the Kirátas, the Páradas, the

32 Pándyas and the Párasavas, the Kalas, the Dhúrtakas, the Haimagirikas, the Sindhu-kálaka-vairatas, the Sauráshtras, and the Daradas, and the

33 Drávidas, the Mahárnavas - these peoples are situated in the right hind foot.

And the Svátís, Visákhá and Maitra are the three corresponding constellations.

34 The hills Mani-megha, and Kshurádri, and Khanjana, and Asta-giri; the Aparántika people, and Haihayas,

35 the S'ántikas, Viprasastakas, the Kokankanas, Pañc'a-dakas, the Vamanas, and the Avaras, the Táarakshuras, the Angatakas, the S'arkaras, the S'álma-vesmakas,

36 the Guru-svaras, the Phalgunakas, and the people who dwell by the river Venu-matí, and the Phalgu-lukas, the

Ghoras, and the Guruhas, and the Kalas, the Ekekshanas, the Váji-kesas, the Dírgha-

37 grívas, and the C'ulikas, and the Asva-kesas, these peoples are situated in the Tortoise's tail.

38 And so situated also are the three constellations Aindra, Múla, and Púrvá Ashádhá.

The Mándavyas, and C'andakháras, and Asvakálanatas,

39 and the Kunyatáladahas, the Strí-váhyas, and the Bá-likas, and the Nri-simhas who dwell on the Venu-matí,

40 and the other people who dwell in Valáva, and the Dharma-baddhas, the Alúkas, the people who occupy Uru-karma - these peoples are in the Tortoise's left hind foot.

41 Where also Ashádhá and S'ravaná and Dhanishthá are situated.

The mountains Kailása, and Hima-vat, Dhanush-mat, and

42 Vasu-mat, the Kraunc'as, and the Kurus and Vakas, and the people who are called Kshudra-vínas, the Rasálayas, and the Kaikeyas, the Bhoga-prasthas, and the Yámunas,

43 the Antar-dvípas, and the Trigartas, the Agníjyas, the Sárdana peoples, the Asva-mukhas also, the Práptas,

44 the long-haired C'ívidas, the Dáserakas, the Vátadhánas, and the Sava-dhánas, the Pushkalas, and Adhama Kairátas, and those who are settled

45 in Taksha-silá, the Ambálas, the Málavas, the Madras, the Venukas, and the Vadantikas, the

46 Pingalas, the Mána-kalahas, the Húnas, and the Kohalakas, the Mándavyas, the Bhúti-yuvakas, the Sátakas, the Hema-tárakas, the Yaso-matyas, and the

47 Gándháras, the Khara-ságara-rásis, the Yaudheyas, and the Dásameyas, the Rájanyas, and the S'yámakas, and the Kshema-dhúrtas have taken up their position in the Tortoise's left flank.

48 And there is the constellation Váruna, there the two constellations of Praushtha-padá.

And the kingdom of the Yenas and Kinnaras, the country Prasupála, and the country Kic'aka,

49 and the country of Kásmíra, and the people of Abhi-sára, the Davadas, and the Tvanganas, the Kulatas,

50 the Vana-ráshtrakas, the Sairishthas, the Brahma-purakas, and the Vana-vábyakas, the Kirátas and Kausikas and Anandas, the Pahlava and Lolana peoples,

51 the Dárvádas, and the Marakas, and the Kurutas, the Anna-dárakas, the Eka-pádas, the Khasas, the Ghoshas, the Svarga-bhaumánavadyakas,

52 and the Hingas, and the Yavanas, and those who are called C'ira-právaranas, the Tri-netras, and the Pauravas,

53 and the Gandharvas, O bráhmaṇ. These people are situated in the Tortoise's north-east foot.

And the three constellations, the Revatís, Asvi-daivatya

54 and Yámya, are declared to be situated in that foot and tend to the complete development of actions, O best of munis.

And these very constellations are situated in these places,

55 O bráhmaṇ. These places, which have been mentioned in order, undergo calamity when these their constellations are occulted, and gain ascendancy, O bráhmaṇ, along with

56 the planets which are favourably situated. Of whichever constellation whichever planet is lord, both the constellation and the corresponding country are dominated by it; at its ascendancy good fortune accrues to that country, O best of munis.

57 Singly all countries are alike; fear or prosperity comes to people according as either arises out of the particular

58 constellation and planet, O bráhmaṇ. The thought, that mankind are in a common predicament with their own particular constellations when these are unfavourable, inspires fear. Along with the particular planets there arises from their occultations an unfavourable influence which discourages exertion.

59 Likewise the development of the conditions may be favourable; and so when the planets are badly situated it tends to produce slight benefit to men and to themselves with the

60 wise who are learned in geography. When the particular planet is badly situated, men even of sacred merit have fear for their goods or cattle-pen, their dependants, friends or

61 children or wife. Now men of little merit feel fear in their souls, very sinful men feel it everywhere indeed, but the

62 sinless never in a single place. Man experiences good or evil, which may arise from community of region, place and people, or which may arise from having a common king, or which may arise peculiarly from himself, or which may arise

63 from community of constellation and planet. And mutual preservation is produced by the non-malignity of the planets and loss of good is produced by the evil results which spring from these very planets, O lordly bráhmaṇ.

64 I have described to thee what is the position of the Tortoise among the constellations. But this community of countries

65 is inauspicious and also auspicious. Therefore a wise man, knowing the constellation of his particular country and the occultation of the planets, should perform a propitiatory rite for himself and observe the popular rumours, O best of men.

66 Bad impulses both of the gods and of the Daityas and other demons descend from the sky upon the earth; they have been called by sacred writings "popular rumours" in the world.

67 So a wise man should perform that propitiatory rite; he should not discard the popular rumours. By reason of them

68 the decay of corrupt traditional doctrine befits men. Those rumours may effect the rise of good and the casting off of sins,, also the forsaking of wisdom O bráhmaṇ; they cause the

69 loss of goods and other property. Therefore a wise man, being devoted to propitiatory rites and taking an interest in the popular rumours, should have the popular rumours proclaimed

70 and the propitiatory rites performed at the occultations of planets; and he should practise fastings devoid of malice, the praise-worthy laudation of funeral monuments and other objects of veneration, prayer, the homa oblation, and liberality

71 and ablution; he should eschew anger and other passions. And a learned man should be devoid of malice and shew benevolence towards all created things; he should discard evil

72 speech and also outrageous words. And a man should perform the worship of the planets at all occultations. Thus all terrible things which result from the planets and constellations

73 are without exception pacified with regard to self-subdued men.

This Tortoise described by. me in India is in truth the

74 adorable lord Náráyana, whose soul is inconceivable, and in whom everything is established. In it all the gods have their

75 station, each resorting to his own constellation. Thus, in its middle are Agni, the Earth, and the Moon, O bráhmaṇ. In its middle are Aries and the next two constellations; in its

76 mouth are Gemini and the next constellation; and in the south-east foot Cancer and Leo are situated; and in its side are placed the three signs of the zodiac, Leo, Virgo

77 and Libra: and both Libra and Scorpio are in its southwest foot; and at its hinder part is stationed Sagittarius

78 along with Scorpio; and in its north-west foot are the three signs Sagittarius and the next two; and Aquarius and

79 Pisces have resorted to its northern side; Pisces and Aries are placed in its north-east foot, O bráhmaṇ.

The countries are placed in the Tortoise, and the constellations
80 in these countries, O bráhmaṇ, and the signs of the zodiac in the constellations, the planets in the signs of the zodiac. Therefore one should indicate calamity to a country when

81 its particular planets and constellations are occulted. In that event one should bathe and give alms and perform the homa oblation and the rest of the ritual.

This very foot of Vishnu, which is in the midst of the planets, is Brahmá.

CANTO LIX.

Description of the Earth continued.

Márkandeya tells of the continents Bhadrásva and Ketumála, and the country of the Northern Kurus, and describes their mountains, rivers and people.

Márkandeya spoke

1 Thus then have I declared this continent Bhárata accurately, O muni, and the Krita, Tretá, and Dvápara, and Kali ages

2 which are the four ages. And how indeed there is a fourfold classification in these ages, O bráhmaṇ. Four, three and

3 two hundreds and one hundred of autumns men live here in the Krita, Tretá and two other ages respectively, O bráhmaṇ.

Hear from me of the continent Bhadrásva, which is situated

4 east of the magnificent eastern mountain Deva-kúta.

Both Sveta-parṇa, and Níla, and the lofty mountain S'aivála,

5 Kauranja, Parna-sálágra - these indeed are the five mountain ranges. There are many small mountains besides, which are

6 offshoots of those ranges; the countries there are distinguished by them, they are of various shapes and occur in thousands. Moreover they are like white water-lilies and are auspicious

7 with their pure summits. Such-like and diverse also are other hills by hundreds and thousands. The Sítá, the

8 S'ankhávati, the Bhadrá, and the C'akrávartá and many other rivers spread abroad there, bearing down volumes of cold

water. In this country mankind are lustrous as shells and
 9 like pure gold; they associate with the celestials; they are
 holy; their lives last a thousand years; neither inferior nor
 10 superior exists among them; they are all of equal
 appearance; they are endowed naturally with patience and the
 seven other good qualities.

And there the god Janárdana has a horse's head and four
 11 arms; with head, chest, penis, feet and forearms resembling
 a horse's, and he has three eyes. And thus the objects of sense
 are perceptible by him, the lord of the world.

12 Now hear from me about the continent Ketumála which is
 on the west.

13 Visála, Kambala, Krishna, Jayanta, Hari-parvata, Visoka,
 and Vardhamána - these seven are the mountain ranges. There
 are other hills by thousands, among which a multitude

14 of people dwell. Those people dwell there in hundreds, the
 Maulis huge in stature, the S'ákas, Potas and Karambhakas,

15 and those who are distinguished by their thumbs, who drink
 of the great rivers, the Vankshu, the S'yámá, the Svakambalá,
 the Amoghá, the Káminí, the S'yámá, and of others in

16 thousands. And here life is equal to the above-mentioned
 lives in Bhadrásva. And here the adorable Hari wears a boar's
 shape and resembles a boar in feet, face, chest, back and

17 flanks. And the lunar constellations are beautiful in that
 country which enjoys three constellations only. Such is this
 continent of Ketumála, which I have described to thee, O best
 of munis.

18 Next I will tell thee of the Northern Kurus; hearken to me
 now.

There the trees yield sweet fruit, they bear blossoms and

19 fruit in constant succession; and they produce garments and
 ornaments inside their fruits; verily they bestow all one's

20 desire; they yield fruit according to all one's desire. The
 ground abounds with precious stones; the air is fragrant and
 always delightful. Mankind are born there, when they quit

21 the world of the gods. They are born in pairs; the pairs
 abide an equal time, and are as fond of each other as
 c'akravákas.

22 Their stay there is fourteen and a half thousands of years
 indeed. And C'andra-kánta is the chief of the mountains,

23 and Súra-kánta is the next; they are the two mountain

ranges in that continent. And in the midst thereof the great river Bhadra-somá flows through the earth with a volume of

24 sacred and pure water. And there are other rivers by thousands in that northern continent; and some flow with milk

25 and others flow with ghee. And there are lakes of curdled milk there, and others lie among the various hills. And fruits

26 of various kinds, which taste rather like amrita, are produced by hundreds and thousands in the woods in those continents. And there the adorable Vishnu has his head turned to the

27 east and wears a fish's shape. And the lunar constellations are divided into nine parts, three and three, and the regions of the sky are divided into nine parts, O best of munis.

28 And in the ocean are the islands C'andra-dvīpa, and next Bhadra-dvīpa; and there also within the ocean is the famous island Punya, O great muni.

29 Thus I have described this northern continent of Kuru, O bráhmaṇ. Hearken while I tell thee of Kim-purusha and the other continents.

CANTO LX.

The description of the Earth concluded.

Márkandeya briefly describes the continents, Kim-purusha Hari-varsha, Ilávrta, Ramyaka and Hiran-maya, and their inhabitants.

Márkandeya spoke:

1 I will tell thee, O bráhmaṇ, what the continent Kim-purusha is; where men with real bodies live ten thousand

2 years; where men and women are indeed free from sickness and free from sorrow, and there the fig-tree is called shanda;

3 it grows very high, it is like a grove. Those men are always drinking the juice of its fruit; and the women are born with lasting youthfulness and are fragrant as the lotus.

4 Next to Kim-purusha is mentioned Hari-varsha. There

5 mankind are born of the appearance of gold; they all descend there from the world of the gods, and are shaped like the gods in all respects. In Hari-varsha all the men quaff

6 fine sugar-cane juice; neither old age afflicts them there, nor

do they suffer from decay at all; and they live in truth for the whole of their time free from sickness.

7 I have mentioned Ilávrita, which is in the middle, the continent of Meru. The sun does not burn there, nor do men

8 suffer from decay; and they do not grasp at selfish gains.

The rays of the moon and the sun, of the constellations and

9 planets there are the sublime lustre of Meru. Mankind are born there bright as the lotus flower, fragrant as the lotus flower; they feed on the juice of the jambu fruit; and

10 their eyes are as wide as the lotus leaf. And their life there lasts for thirteen thousand years. There is a saucer-shaped

11 expanse in the middle of Meru in Ilávrita; therein is the great mountain Meru; thus is made known Ilávrita.

Next I will tell of the continent Ramyaka; hearken thereto.

12 And there the green-leaved Indian fig-tree is the lofty tree. And the people there pass their time drinking the juice of its

13 fruit. There the men who eat its fruit live for ten thousand years; they are pre-eminent for sexual pleasures and are pure; they are free from old age and ill odours.

14 And north of that is the continent famed by name as Hiran-maya; where the river Hiran-vatí gleams with abundant

15 lotuses. Mankind there are born with great strength, full of vigour, with large bodies, eminently good, wealthy and benign of look.

CANTO LXI.

The Story of the Bráhmaṇ in the Svároca'isha Manvantara.

Márkandeya begins the relation of the Svároca'isha Manvantara - A young bráhmaṇ, by virtue of a magic ointment applied to his feet, visits the Himálaya mountains in half a day - The scenery there described - He wishes to return home, but the magic ointment has been dissolved by the snow, and he loses his way - The Apsaras Varúthiní meets him, and falling in love with him begs him for his love - He refuses all her entreaties, and at length appeals to the gárhapatya fire to help him homeward.

Kraushtuki spoke:

1 Thou hast duly related what thou wast asked, O great muni,
namely, the constitution of the earth, ocean, &c., their
dimensions,

2 also the planets and their dimensions, and the constitution of
the constellations, and the bhúr-loka and the other

3 worlds, and all the Lower Regions. And thou hast declared
the Sváyambhuva Manvantara to me, O muni. Next I wish to
hear about the Manvantaras which succeeded that, the deities
who ruled over the Manvantaras, the rishis, and the kings who
were their sons.

Márkandeya spoke:

4 I have made known to thee the Manvantara which is called
Sváyambhuva. Now next to that hear about another which is
named after Svárocisa.

5 There lived a certain bráhmaṇ eminent among the dvijas in
the town Arunáspada on the bank of the Varnná; and he

6 surpassed the Asvins in beauty of form. He was gentle in
disposition, upright in conduct, he had studied all the Vedas
and Vedáṅgas; always gracious to guests, he was

7 the refuge of all persons who arrived at night. Now he had
this intention, "I will see the earth which has most charming
forests and gardens, and is embellished with many a town."

8 Now a certain guest once arrived at his abode, who was
acquainted with the powers of various medicinal herbs, and

9 skilled in the magic art. Now being requested by the former,
whose mind was purified by faith, he described to him both

10 countries and charming towns, forests, rivers, and
mountains, and holy sanctuaries. Then the former filled with

11 astonishment said to that best of bráhmans, "In that thou
hast seen many countries thou art not worn with excessive toil,
thou art not very old in life, nor hast thou long passed thy
youth; how dost thou roam the earth in a short time, O
bráhmaṇ?"

The bráhmaṇ spoke:

12 By the power of spells and medicinal herbs my course is
rendered free, O bráhmaṇ; verily I travel a thousand yojanas in
half a day.

Márkandeya spoke:

13 Then the bráhmaṇ made him this answer in return with due
 14 respect, believing the word of that wise bráhmaṇ,
 "Adorable Sir, give me the favour that comes from the power
 15 of spells; I have an intense desire to see this earth." And
 that bráhmaṇ of exalted intellect gave him an ointment for the
 feet; and offered careful counsel regarding the region which
 the other mentioned.

16 Now the bráhmaṇ, with his feet anointed by the other, went
 to see the Hima-vat range, where many a cascade

17 pours down, O best of dvijas, for he thought, "Since I can
 indeed travel a thousand yojanas in half a day, I will certainly

18 return in the other half of it." He reached the top of Hima-
 vat, not much fatigued in body, O bráhmaṇ. Then he roamed
 about there over the surface of the snowy mountain.

19 Now the ointment on his feet, which was extracted from
 the choicest medicinal herbs, became washed off by the

20 melting snow which accumulated on his feet. Thereupon he
 grew slack in his walk, as he wandered about hither and
 thither. He saw the peaks of the snowy range which most

21 fascinate the mind. Gazing at those peaks which are loved
 of the Siddhas and Gandharvas, and where the Kin-naras
 disport themselves, which are delightful here and there for

22 play and pastime among the gods and other heavenly
 beings, and which were thronged with hundreds of bebies of
 heavenly Apsarases, the bráhmaṇ, whose hair stood erect with
 delight,

23 was not satiated, O muni. Pilled with rapture he gazed at
 the mighty mountain range Hima-vat, which in one place
 captivated him with the fall of the broken water from a torrent,
 and which in another place was made resonant with

24 the cries of peacocks as they danced, and which was
 thronged here and there with pied-crested cuckoos, lapwings
 and other pretty birds, and with cock-kails and humming bees,

25 which captivated the ear, and which was fanned by breezes
 perfumed with scents from trees that were in full blossom.

26 And after viewing the mighty mountain Hima-vat as it thus
 was, the young bráhmaṇ resolved to go homewards,

27 intending to see it again the next day. Now he had lost the

ointment from his feet, his step was slow by reason of his
 28 long walking, he pondered "What is this? I have acted
 unwisely, if the ointment is destroyed, having dissolved off me
 by the melted snow; and this mountain is very difficult
 29 of access, and it is a long distance that I have come here. I
 shall suffer loss in my rites. How shall I kindle a fire and do
 my dutiful homage and all else that is needful? I have fallen
 30 into a terrible strait. 'This is charming! that is charming!' -
 with my sight so engrossed on this fine mountain, I shall not
 31 be satiated even in hundreds of years. The melodious talk
 of the Kin-naras ravishes my ears all around, and my nose
 eagerly
 32 seeks the scents from the trees that are in full blossom, and
 the breeze is delightful to the touch, and the fruits are full of
 juice, and the charming lakes forcibly captivate the mind.
 33 In these circumstances then if I may chance to see some
 ascetic, he may point out the road for me to go homeward."

Márkandeya spoke:

34 The bráhmaṇ, reflecting so, wandered yet on the snowy
 mountain; having lost the efficacy of the medicinal herbs
 35 from his feet, he sank into intense fatigue. And Varúthíní
 saw him, that goodly muni, as he was wandering; she a choice
 Apsaras, of high station, the daughter of Múli,
 36 beauteous in shape. As soon as she saw him Varúthíní felt
 her heart drawn towards that noble bráhmaṇ by love,
 37 in truth she was immediately filled with affection. She
 thought, 'Who then is this, of most fascinating appearance?'
 38 My birth may reach its reward if he do not despise me.
 How handsome his shape! How graceful his gait! How deep
 his
 39 gaze! Where is there his equal on the earth? I have seen the
 gods and the Daityas, the Siddhas, the Gandharvas and the
 Nágas; how is it there is not even one who rivals this
 40 high-souled man in figure? If he should fall in love with me
 as I have fallen in love with him, the store of merit
 41 which he has acquired may be attainable by me here. If he
 should cast a really loving glance on me to-day, then there
 would be no other woman in the three worlds, who has gained
 more merit than I."

Márkandeya spoke:

42 So reflecting the heavenly maiden, who was sick for love,
 43 showed herself in very lovely form. Now on seeing her,
 gracefully-formed Varúthiní, the young bráhmaṇ approached
 44 with deference and spoke this word - "Who art thou, O
 maiden bright as the lotus-cup? Or on whom dost thou attend?
 I am a bráhmaṇ, I have come here from the city
 45 Arunáspada. The ointment on my feet, by the power of
 which I came here, has perished being dissolved by the
 melting snow here, O maiden of fascinating glance!"

Varúthiní spoke:

46 I am the daughter of Múli, of high station; I am well-
 known by name as Varúthiní. I roam here at all times
 47 indeed on this charming mountain. Being such I am
 compelled by the sight of thee, O bráhmaṇ, to declare my
 love. Do thou enjoin me what I must do, I am now submissive
 to thee."

The bráhmaṇ spoke:

48 O benign sweet-smiler, tell me the means whereby I may
 go to my own home. Loss is befalling us in all our actions,
 49 and grievous loss befalls a bráhmaṇ in the perpetual and
 occasional ceremonies. Therefore, O lady, do thou deliver me
 50 from the Himálaya mountains. Absence from home is never
 commended in bráhmaṇs. I have not sinned, O timid one;
 51 it was my curiosity to see other countries. All actions and
 the perpetual and occasional ceremonies are accomplished by
 a bráhmaṇ when he stays at home; so they are lost if he
 52 dwells away from home. Such as thou art, why should I say
 much. Do then, O illustrious lady, so that I may see my own
 abode ere the sun sets.

Varúthiní spoke:

53 Speak not so, illustrious Sir; let not that day come for me,
in which abandoning me thou shalt resort to thy own abode!

54 Ah! since heaven is not more charming, O young bráhmaṇ,

55 then abandoning the gods' abode we will stay here.
Sporting with me on this beloved snowy mountain, thou
thyself,

56 O my beloved, wilt not remember thy mortal kinsmen.
Seized and rendered submissive by love, I too will give thee
here garlands, garments, ornaments, loving joys, and dainty
food

57 and unguents. Charming is the song of the Kin-naras,
accompanied with the strains of the lute and flute; the

58 breeze brings gladness to the body; there is warm food, the
water is pure. Longed for by the mind is the bed, fragrant is
the ointment. While thou remainest here, illustrious Sir,

59 what more wilt thou have in thine own house? While thou
remainest here, never will old age light on thee. This is the

60 land of the thirty gods; it gives fullness to youth!" Having
spoken thus, the lotus-eyed maiden, full of affection,
exclaiming sweetly "Be thou gracious!" suddenly embraced
him in the eagerness of her mind.

The bráhmaṇ spoke:

61 Touch me not; go to some other man who is like thyself, O
worthless one! I have been wooed in one way, thou indeed

62 approachest me in a very different way. The oblation to the
gods, offered evening and morning, sustains the eternal
worlds; the whole of these three worlds is established on the
oblation to the gods, O foolish one!

Varúthini spoke:

63 Am I not dear to thee, O bráhmaṇ? Is not the mountain
charming? Leaving aside the Gandharvas, the Kinnaras

64 and the others, whom dost thou desire? Surely, Sir, thou
shalt go away from here to thy own abode without doubt;
enjoy with me for a very little while the delights that are hard
to be won.

The bráhmaṇ spoke:

65 I continually desire the gárhapatya and the two other fires; the fire-place is charming to me; my dear wife is the goddess who diffuses herself about me.

Varúthiní spoke:

66 Compassion, O bráhmaṇ, is the foremost of the eight good qualities of the soul; why dost thou not display it towards

67 me, O cherisher of truth and righteousness? Forsaken by thee, I do not live; and I am full of affection for thee; I say not this falsely; be gracious, O gladdener of thy family!

The bráhmaṇ spoke:

68 If thou art in truth full of affection, and dost not speak to me out of mere politeness, then tell me the moans by which I may go to my own home.

Varúthiní spoke:

69 Surely, Sir, thou shalt go away from here to thy own abode without doubt; enjoy with me for a very little while the delights that are hard to be won!

The bráhmaṇ spoke:

70 Striving after delights is not at all commended in bráhmans, O Varúthiní; such striving in bráhmans tends to weariness in this world, and yields no fruit after death.

Varúthiní spoke:

71 If thou savest me who am at the point of death, thou wilt have the fruit of merit itself in the next world, and delights

72 in another life; and thus the two things will procure thee prosperity in this world; if thou dost refuse, I shall die and

thou wilt incur sin.

The bráhmaṇ spoke:

73 My spiritual preceptors have told me that one should not covet another's wife; therefore I long not for thee; bewail thy love or be thou withered!

Márkaṇḍeya spoke:

74 Having spoken thus, the illustrious bráhmaṇ, self-controlled and pure, touched water and prostrating himself addressed

75 the gárhapatya fire with this muttered prayer, - "O adorable Gárhapatya fire! thou art the source of all rites; from thee and thee alone come the áhavaníya fire and the dakshina

76 fire! By the nourishment given by thee the gods subsist who cause the rain, the crops and other benefits; by the crops,

77 and them alone, the whole world subsists. Thus this world subsists through thee - by this truth I adjure thee that I may

78 see my home to-day, ere sets the sun! By this truth I adjure thee that I may behold the sun to-day while I sit in my house, so that I may not neglect the Vedic rites at the proper

79 time! And that, as the thought of and the longing for another's goods and another's wife have never occurred to me, so this virtue may be perfected in me!"

CANTO LXII.

About the Svároca'isha Manvantara.

The young bráhmaṇ is succoured by Agni and returns home - A Gandharva Kali sees Varúthiní disconsolate and in the guise of the bráhmaṇ gains her love.

Márkaṇḍeya spoke:

1 Now as the young bráhmaṇ thus spoke, the Gárhapatya

2 Fire in sooth appeared at hand upon his body; and with it surmounting him, he stood amid a circle of light, and illumined

3 that place as if he were Agni in bodily form. Now vehement love seized upon the heavenly maiden as she beheld

4 the bráhmaṇ, who stood there in so glorious a form. Then the young bráhmaṇ, surmounted by that Fire, immediately

5 started to go as before; and he departed in haste while the slender-shaped heavenly maiden gazed after him as far as

6 her eye could reach, her throat quivering with sighs. Then in one moment from that time the bráhmaṇ reached his own abode and performed all the rites as he had mentioned.

7 Now she, the beautiful in every limb, remained with soul and mind clinging fast to him, and passed the remainder of the

8 day and also the night in almost ceaseless sighing. And the faultlessly-shaped maiden sighing and crying "Ah! Ah!" continually, reproached herself, "O luckless one that I am!"

9 though her eyes were fascinating. Neither in sport, nor in food, nor yet on delightful forest, nor on the charming

10 glens did she then fix her joy. She turned her desire towards a pair of billing c'akravákas. Forsaken by him the finely-shaped maiden reproached her own youthful womanhood,

11 "How happened it that I came to this mountain, forcibly attracted by evil fate? And how happened it that

12 he, such a man as that, crossed the range of my eye? If that grand man shall not come to me to-day, verily the intolerable

13 fire of my love for him will consume me away. The song of the cock-koi which was so delightful, this self same song when disunited from him is burning enough, as it were, to me to-day."

Márkaṇḍeya spoke:

14 Thus she poured forth her words, O bráhmaṇ, absorbed in love, and her passion for him grew every moment then.

15 Now a Gandharva named Kali was enamoured of her, and

16 had been rejected by her before. He beheld her in that condition. Then he pondered, "Why now is this Varúthini, who moves as gracefully as an elephant, faded by the hot

17 blast of sighing on this mountain? Has she been wounded by some muni's curse, or has any one treated her with dishonour, since she keeps on bedewing her face copiously with

18 tears?" Then Kali through curiosity meditated on that

matter fall long, and perceived the truth by the power of

19 concentrated thought. Comprehending that matter of the muni, Kali pondered again, "I have well accomplished this,

20 by reason of fortunate actions done before. Though often entreated by me who love her, she, this very maiden, rejected

21 me; to-day I shall gain her. She is in love with a human being; by virtue of that fact she shall all-unsuspectingly bestow her love on me while I assume his shape. Why then do I delay?"

Márkandeya spoke:

22 Thereupon he assumed that brahman's shape by his inherent power, and moved to where sits Varúthiní disconsolate.

23 Seeing him, a little wide grew the eyes of the finely-shaped maiden. In her slender form she approached him and exclaimed

24 "Be kind!" again and again; "Bereft of thee I shall assuredly abandon my life; thereby thou wilt incur very sore unrighteousness, and thy sacred ceremonies will

25 come to ruin. Joining with me in this charming glen among the great glens, thou wilt certainly acquire righteousness

26 by saving me. Life verily has some remnant for me, O wise bráhmaṇ! Surely thou hast returned for that reason, and bringest gladness to my heart."

Kali spoke:

27 What am I doing? My ceremonies suffer harm while I linger here. Dost thou tell me such a tale as this, O slender-

28 waisted maiden? Therefore I am fallen into a strait. Thou must do what I say, and not otherwise, if there is to be union between me and thee, lady, to-day.

Varúthiní spoke:

29 Be kind! What thou sayest, that I will do for thee without falsehood - I say this without fear - whatever I must do now for thy sake.

Kali spoke:

30 Thou must not gaze on me while we meet in union in the wood to-day; thou must close thine eyes, O lady with beautiful brows, the while thou dost unite with me.

Varúthiní spoke:

31 So be it as 't is good to thee! As thou wishest, so let it be! Truly I must remain submissive to thee now in every way.

CANTO LXIII.

About the Svároc'isha Manvantara.

The Apsaras Varúthiní had by the Gandharva Kali a son who was named Sva-roc'is - He delivered a maiden Mano-ramá and her father the Vidyá-dhara Indívara from a curse - and married her.

Márkandeya spoke:

1 Then with her he sported on mountain tops, which charmed the heart with their blossoming forests, and midst

2 charming lakes, and in pleasant glens, and on sand-banks in the rivers, and in other delightful places, with merry

3 heart, O bráhmaṇ. With eyes closed fast during their embraces, she thought by reason of his ardour that his form was

4 that of the young bráhmaṇ surmounted with fire. Then after a time she conceived a child, O best of munis; it took its form from the Gandharva's energy and her dwelling in thought on

5 the bráhmaṇ. Then he having soothed Varúthiní in her pregnant condition departed, still assuming the bráhmaṇ's shape; she gave him a loving, dismissal.

6 The child was born a boy, with a splendour like the blazing orb of light, illuminating all the regions of the sky with his

7 own lustre like the sun. Because he shines with his own lustre, like the sun, the boy became therefore famed by the

8 appropriate name Svarocis. And the noble boy grew day by

day in age and with a multitude of good qualities, just

9 as the new moon increases with its daily increments; he acquired skill in archery, and learnt the Vedas in due order and the sciences; then the noble boy entered on the period of early manhood.

10 Once upon a time, while he who was fascinating in his ways was roaming on Mount Mandara, he saw a lonely

11 maiden helpless with fear on the mountain's slope. Seeing him, at once she uttered the words "Save me!" "Fear not!" he exclaimed to her whose eyes were flooded with fear;

12 "Why is this?" said the high-souled youth in heroic speech. Thereupon she gave him this account, in words broken by her palpitating breath.

The maiden spoke:

13 I am indeed the daughter of the Vidyá-dhara Indívara, Mano-ramá by name; I was born of Maru-dhanvan's daughter.

14 Vibhá-varí daughter of the Vidyá-dhara Mandára was my friend, and Kalá-vatí, the muni Pára's daughter, was my other

15 friend. With them I went to Kailása's lofty slope. There I saw a certain muni; exceedingly thin was his face through

16 his austerities, wasted was his neck through hunger, vigourless was he, deep sunk were the pupils of his eyes. I laughed

17 at him, and then he grew enraged and cursed me, in a very infirm voice and with his shoot-like lower lip somewhat quivering - "Since thou hast laughed at me, O ignoble and

18 bad ascetic maiden, a Rákshasa shall therefore overcome thee

in long time indeed." But when the curse was pronounced,

19 my two friends upbraided the muni - "Fie! through thy want of forbearance, done is thy bráhma-hood, done all thine austerities! Thou art violated through thy wrathfulness, thou art not greatly worn out through austerities.

20 The dwelling-place of forbearance is verily bráhma-hood; the controlling of wrath is the performance of austerities. "Hearing this the sage of measureless glory

21 cursed both of them also, - "Leprosy in the limbs shall light on one of you, and consumption on the other." Exactly as he said, it befell them both immediately.

22 So on my track also a mightily Rákshasa is approaching.

Dost thou not hear his loud roar, as he thunders forth, even
 23 close at hand? To-day is the third day that he quits not my
 back. Now out of all the multitude of weapons I give thee
 24 the weapon which strikes to the heart; save me from this
 Rákshasa, O high-minded youth! Rudra, who wields the bow
 Pináka, himself gave it to Sváyambhuva originally;
 25 Sváyambhuva gave it to Vasishtha the chief of the Siddhas;
 he moreover gave it to C'itráyudha, my mother's father;
 26 he again, as father-in-law, himself gave it to my father as a
 wedding gift. I, though a maiden, learnt, O hero! from my
 27 father how to use this Heart of all weapons, which destroys
 every foe. This is it, take it quickly, the essence of all
 28 weapons, then slay this vile-souled Rákshasa who has
 come into conflict with sacred spell.

Márkandeya spoke:

29 "Yea!" then quoth he, and she sprinkling water on it gave
 him the Heart of weapons together with the spell for stopping
 its secret virtue.
 30 In this interval appeared that Rákshasa. Then with
 appalling aspect, and roaring with a loud roar, he came hastily
 on.
 31 He looked at that demon who was exclaiming -
 "Overpowered by me, to what dost thou resort for
 deliverance? Come speedily to me! What good is it to delay
 thy being devoured?"
 32 Seeing him at hand, Svarocis thought, "Let him seize her,
 so will the great muni's word become true with regard to her."
 33 The Rákshasa approaching with haste seized the maiden of
 beauteous waist, as she was piteously bewailing, "Save me,
 34 Save me!" Then Svarocis enraged looked at the active and
 most terrible weapon, and plunging it into that Rákshasa
 35 looked on it with unwinking eyes. Vanquished thereby the
 night-stalking demon then quitted her and said - "Be gracious!
 36 let the weapon be kept in peace, and hearken! I have been
 delivered by thee, O most glorious hero! from a very grievous
 curse, which was inflicted by wise and exceedingly fierce
 37 Brahma-mitra. It is a benefit (none other greater can I
 receive from thee, O illustrious hero!), whereby I have been
 delivered from a great and most sore curse."

Svarocis spoke:

38 Why wert thou cursed formerly by the high-souled muni
Brahma-mitra, and what kind of curse was imprecated on
thee?

The Rákshasa spoke:

39 The bráhmaṇ Brahma-mitra had mastered the thirteen
sections of the Atharva Veda, and had just studied the Ayur-
veda

40 which is divided into eight parts. And I was well known by
the name Indívara; I was the father of this maiden. I was the
son of the swordsman Nala-nábha king of the

41 Vidyá-dharas. And at first I besought the muni Brahma-
mitra, "Deign, adorable Sir! to communicate to me the

42 whole of the Ayur-veda." But though entreated often by me
who remained bent with respect, he did not bestow on me the

43 science of the Ayur-veda, O hero: then indeed I gained the
science of the Ayur-veda, as he was communicating it to his
disciples, by rendering myself invisible, O sinless man.

44 Now when the science was gained after a space of eight

months, I gave way to excessive and repeated fits of laughter

45 out of my great delight. Recognizing me by the laughter,
the muni, enraged and with quivering neck spoke thus to

46 me in harsh words - "Since thou in invisible form, like a
Rákshasa, hast snatched the science from me, O evil-minded

47 one, and despising me hast indulged in laughter; therefore
thou shalt be assuredly cast out as a terrible Rákshasa by

48 my curse, O wicked one, after seven nights." On his
uttering this, I propitiated him by prostrating myself before
him and by other acts of deference; the bráhmaṇ with his mind

49 immediately softened, said to me again - "What I have
uttered will assuredly come to pass, O Gandharva; it can not
happen otherwise; but after becoming a Rákshasa, thou

50 shalt regain thy own form, when with memory dead and in
anger thou shalt wish to devour thy own child. Thou shalt be
turned into a night-stalking demon; when smarting with

51 the fire of thy child's weapon, thou shalt again obtain thy

own consciousness, and recover thy own body, and likewise thy

52 own station in the Gandharva world." Since such I am and since I have been delivered by thee, O illustrious hero, from this most fearful demon-condition, therefore perform my

53 request. This maiden give I thee as wife, accept her; and take, O high-minded man, the whole of the Ayur-veda with its eight parts, which I acquired from beside that muni.

Márkandeya spoke:

54 Having so spoken he, gleaming in heavenly raiment, bedecked with garlands and ornaments, and bearing his

55 pristine heavenly body, bestowed the science. After bestowing the science, he next proceeded to give his daughter. Then the maiden spoke to her father who had regained his own form,

56 "Although love has sprung up exceedingly with me, even at first sight, for this high-souled man, who is especially my

57 benefactor, O father; yet this maiden is my friend and that one also, they are afflicted with pain for my sake; hence I do not desire

58 to gratify myself in delights with this man. Such baseness cannot be displayed even by men; how shall a woman like me

59 behave so with things pleasing to her disposition. Since such I am and since those two maidens are afflicted with pain for my sake, O father, I will likewise remain in their pain, burnt with the fire of their grief."

Sva-rocis spoke:

60 By the favour of the Ayur-veda I will make thy two friends fresh again, removing thy great grief, O maiden with beautiful waist.

Márkandeya spoke:

61 Then Sva-rocis married that beauteous-eyed maiden, whom her father himself gave, according to the rites on that

62 mountain. And having comforted the proud maiden then

given away, the Gandharva departed then to his own city by a heavenly course.

63 And then Sva-rocis also, accompanied by the slender maiden, went to that garden, where the pair of maidens dwelt

64 speechless and diseased through that curse. Then unconquered Sva-rocis, knowing their condition accurately, brought them both back to a healthy body by means of medicines and potions

65 which cure disease. Then the two maidens, most resplendent, freed from disease, beautiful, rendered that mountain more luminous than the regions of the sky by their own beauty.

CANTO LXIV.

About the Svároc'isha Manvantara.

*Vibhá-varí and Kalá-vatí then tell Sva-roc'is their story, -
and he marries them both.*

Márkandeya spoke:

1 Now the maiden, being thus freed from her disease and filled with joy, spoke thus to Sva-rocis - "Hear my word,

2 O lord. I am the daughter of the Vidyá-dhara Mandára, famed by name as Vibhá-varí. O my benefactor, I offer thee

3 my very self, do thou accept me. And I will give thee knowledge, by which the utterances of all created things shall become manifest to thee. Be thou favourably inclined!"

Márkandeya spoke:

4 "So be it!" said Sva-rocis, wise in righteousness. And then the second maiden spoke these words -

5 "A youthful brahma-c'árin was my father, by name Pára, a brahmarshi, exceedingly illustrious, thoroughly learned in

6 the Vedas and Vedángas. Formerly in a spring-time, which was charming by reason of the songs of the male koils, an Apsaras known as Punjiká-staná approached near him.

7 Then the noble muni was moved so that he could not but speak of love. By their union I was born of her on this great

8 mountain. My mother abandoned me, a girl, all alone, in this
 desolate forest on the earth's surface, which swarms with
 9 snakes and wild beasts, and went away. Since then being
 nourished daily by the moon's increasing phases, which cause
 10 wane to wax again, I have grown up, O best of men. Hence
 Kalá-vatí is the name which my high-souled father gave me
 11 when he took me. My high-souled father, when solicited by
 a Gandharva, did not give me who am beautiful of face in
 marriage to him then, hence he was cursed by Ali the foe of
 12 the gods and perished. I was about to destroy myself then
 from excessive despair. S'ambhu's wife Satí who is true to
 13 her promises prevented me, by saying, 'Grieve not,
 beauteous-browed maiden; thou shalt have an illustrious
 husband by
 14 name Sva-rocis, and thy son by him shall be a Manu. And
 all the Nidhis shall submissively obey thy command, and shall
 give thee wealth according to thy desire, O beauteous
 15 one! Take, my child, the knowledge by the power of which
 thou shalt succeed; this knowledge is called Padminí, it is
 16 greatly worshipped by Mahá-padma.' So spake to me
 Daksha's daughter Satí, who is devoted to truth. Thou art
 17 Sva-rocis in sooth - the goddess will not speak amiss. I now
 offer that knowledge and myself in my true form to thee who
 hast given me life; do thou receive them with favour beaming
 from thy face on me."

Márkandeya spoke:

18 "So be it!" said he to the maiden Kalá-vatí. The loving
 glances of Vibhá-varí and Kalá-vatí urged him on to joy;
 19 and he, lustrous as the immortals, then took the hands of
 both in marriage, while heavenly musical instruments sounded
 out and the Apsarases danced.

CANTO LXV.

About the Svároc'isha Manvantara.

*Sva-roc'is lived in pleasure with his wives till aroused by
 a conversation between two birds, and by a deer's
 remarks.*

Márkandeya spoke:

1 Then he, lustrous as the immortals, accompanied by his
 wives, lived in pleasure on that high mountain where were
 2 charming woods and cascades. The Nidhis, being subject
 through the knowledge Padminí, brought gems for every kind
 3 of enjoyment, sweets and melodies, garlands, raiment,
 ornaments, richly scented unguent, most brilliant golden
 4 seats According to his desire, golden things (illustrious Sir!),
 pots and vessels, and also beds of divers kinds arrayed with
 5 heavenly coverings. Thus accompanied by them, he lived in
 pleasure at his own liking on that fine mountain, perfumed
 with heavenly odours and other fragrance, and illuminated
 6 with his lustre. And they enjoyed supreme delight, for that
 they were with him, sporting on that high mountain even as in
 Svarga.

7 A grey lag-goose said to a hen-cakra-váka who was in some
 water, being moved to desire at the dalliance and union
 8 between him and those two wives - "Happy is this man,
 exceeding merit has he, who in the heyday of youth enjoys
 9 eagerly-desired delights with these darling wives. Young
 men are worthy of praise, their wives are not of exceeding
 beauty; few are the wives and husbands of exceeding beauty
 10 in the world! A man dearly longs for the women he loves; a
 woman desires to obtain a lover; most rare is it to find a
 11 wedded pair rich in mutual affection. Happy is this man
 whom his darlings long for; these women are indeed very dear
 to him; verily, it is among the happy that mutual
 12 affection exists! "Hearing this speech uttered by the grey
 lag-goose, the hen-cakra-váka scarcely surprised in mind
 13 spoke to her - "This man is not happy, because modesty
 springs not from proximity with other women; he is enjoying
 one or other of the women, his mind does not dwell on
 14 all of them. Since the heart's affection has only one basis,
 my friend, how then will this man be affectionate to several
 15 wives? These women are not beloved by their husband, nor
 is this husband beloved by them; these women are only just
 16 an amusement as any other attendant might be. And if he is
 desired by these women, why then does he not quit his life?
 He embraces some loved woman, the while he is in the
 17 thoughts of some other loving woman. He is bartered at the

price of the bestowal of knowledge, as if he were a servant.
Because of the excitements, affection verily exists not

18 equally towards many women. O grey lag-goose! my
husband is happy, and I indeed am happy; he, for his mind is
fixed steadfastly on me alone, and I, for mine is on him
alone."

Márkandeya spoke:

19 Sva-rocis the unconquered, understanding the speech of all
living creatures, on hearing this was ashamed and pondered,
"it is indeed true, without any falsehood."

20 After a hundred years had passed from that time, while
sporting on the great mountain, while sporting with his wives

21 around him, he saw a buck in front of him, with very glossy
and plump limbs, playing among a herd of does, and
surrounded with does shaped like he was, which were in the
rutting time.

22 The buck then said to the does who were sniffing with
outstretched nostrils, "O ye charming does, one should behave
without

23 bashfulness; but I am not Sva-rocis, nor am I like him in
disposition, O pretty-eyed does! Many have no modesty; do

24 ye, who are such, go to him. Now as one female who
follows after many males is a laughing-stock among mankind,
just so is one male, who is gazed on by many females with
lustful

25 glances. He suffers loss from day to day in his deeds of
righteousness; and he is always attached to some other wife,

26 and addicted to other loves. Do ye love some other, who is
like that, who has that disposition, who turns away from the
future world; it will be well for you; I am not a rival of Sva-
rocis."

CANTO LXVI.

About the Svároc'isha Manvantara.

*Sva-roc'is had three sons whom he settled in separate
kingdoms, Vijaya in a city Vijaya in Káma-rúpa, Meru-
nanda in Nanda-vatí in the North, and Prabháva in Tála
in the South. - One day he met the goddess of a forest,
and had by her a son Dyuti-mat Svároc'isha, who*

*became a Manu. - Sva-roc'is, being again admonished
by a conversation between two ducks, gives himself up
to a religious life and dies.*

Márkandeya spoke:

1 Thus were those does discarded by the buck. Sva-rocis,
2 bearing it, thought how he must have fallen; and he set his
mind on quitting those his wives, O best of munis, spoken of
as he had been by the hen-cakra-váka and the buck, and
3 despised as he was for his animal behaviour. Yet on again
meeting with them, his love increased. Casting aside those
4 disparaging speeches he sported for six hundred years. But
while performing the works of righteousness without
hindrance to righteousness, wise Sva-rocis continues to enjoy
the pleasures of sense with those wives.
5 And then three sons were born to Sva-rocis, Vijaya, and
6 Meru-nanda, and mighty Prabháva; and Indívara's daughter
Mano-ramá gave birth to Vijaya, Vibhá-varí to Meru-nanda,
7 and Kalá-vatí to Prabháva. And by the power of the
knowledge named Padminí, which accomplishes all pleasures,
8 he their father built three cities for them. Now he gave a
noble city named Vijaya on a hill in Káma-rúpa in the
9 Eastern region to his son Vijaya at first; and he made Meru-
nanda's city the famous one in the north, called Nanda-vatí,
10 which is begirt with lofty ramparts and walls; and he made
Kalá-vatí's son Prabháva to dwell in the famous city Tála
which is situated in the Southern region. Having
11 thus settled his sons in their cities, he, the manly hero,
sported with those his wives in charming highlands.
12 Now once upon a time he went to the forest for sport with
bow in hand. Seeing a boar a long distance off, he drew
13 his bow; and then a certain doe approached him and said,
"At me let the arrow be shot; show me this favour," again
14 and again; "What need hast thou to slay him now? lay me
low quickly; an arrow discharged by thee will free me from
suffering."

Sva-rocis spoke:

15 I do not perceive thy body to be diseased. What then is the reason that thou wouldst quit thy life?

The doe spoke:

16 Without him on whom, though his heart is devoted to other females, my mind has fixed her seat, I must die; what other remedy is there in this life?

Sva-rocis spoke:

17 Who would not love thee, timid one? Or with whom art thou in love, that failing to gain him thou resolvest to quit thy life?

The doe spoke:

18 It is thee I desire; be welfare thine! Thou hast captivated my heart. Hence I choose death, let the arrow be discharged at me.

Sva-rocis spoke:

19 Thou art a doe with eyes always in motion; I bear a human form; how shall there be union between such as me and thee?

The doe spoke:

20 If thy mind has any regard for me, do thou embrace me; or if thou dost think good, I will do as thou desirest. I shall be supremely honoured by thee, Sir, such as thou art.

Márkandeya spoke:

21 Sva-rocis then embraced the doe; and as soon as he

22 embraced her, she assumed a heavenly body. Then filled with astonishment said he, "Who art thou?" And she told him this story in words rendered slow by love and modesty. -

23 "I have been besought by the gods, I the goddess of this forest, with the demand that 'Verily a Manu must be begotten

24 of me by thee.' O magnanimous man! Beget that son, who shall guard the terrestrial world, of me who am full of love. I speak to thee according to the gods' behest!"

Márkandeya spoke:

25 Forthwith he begat in her a son marked with every
 26 auspicious mark, full of energy like unto himself. And as soon as he was born, heavenly instruments of music sounded forth, the Gandharva princes sang, and bands of Apsarases danced;
 27 the celestial elephants bedewed him with drops of water, and the rishis rich in austerities and the gods scattered also
 28 a shower of flowers around. Beholding his splendour his father himself bestowed on him the name Dyuti-mat, since the
 29 regions of the sky were illuminated by his splendour. The boy named Dyuti-mat possessed great strength and valour; since he was son of Sva-roci, he became known as Svároci'sha.
 30 Sva-roci also once, while roaming by a charming
 31 mountain cascade, saw a duck attended by his mate. He said then to his mate, who was full of continuous longings, -
 "Restrain
 32 thyself, I have played with thee full long. What dost thou need with pleasures at all times? Old age has fallen on us, the time to relinquish them has come to me and thee also, O water-roamer!"

The female duck replied:

33 What time is unfit for pleasures? The world is all composed of pleasures. Bráhmans with souls subdued perform sacrifices
 34 in order to get pleasures. Moreover people of discrimination, being eager for pleasures experienced and not yet experienced, both give alms and perform the full round of
 35 righteous acts. Why then dost thou not wish for pleasures? Pleasure is the reward of effort among men who have discrimination and among brute animals, how much more among those who have subdued their souls?

The duck spoke:

36 The mind of those who are not attached to pleasures is with
the Supreme Soul. And when will it be so among those who
37 have contracted attachments towards relatives? Creatures
perish when attached to son, friend and wife, just as
38 aged wild elephants when sunk in lake or mire or sea. Or
dost thou not see, lady, how Sva-rocis, in whom attachments
have grown up and who has been devoted to his lusts from his
boyhood, has sunk in the watery mire of affection?
39 Sva-rocis' mind was exceedingly sunk in his wives in his
youth, now in his sons and grandsons; whence will it obtain
40 deliverance? I am not the equal of Sva-rocis, nor am I one
to be distressed by females, O water-roamer! I possess also
discrimination in pleasures, and I have desisted therefrom
now.

Márkandeya spoke:

41 Sva-rocis hearing this speech from a bird felt disturbed in
mind; taking his wives he departed to another grove to practise
42 austerities. After performing severe austerities there with
his wives, he, lofty in mind, reached the pure worlds with
every stain removed.

CANTO LXVII.

The Story of Svároc'isha concluded.

*Márkandeya mentions the gods, rishis and kings in the
Svároc'isha Manvantara.*

Márkandeya spoke:

1 Then the adorable god made the Prajapati named Sváro-
cisha Dyuti-mat a Manu. Listen to his Manvantara; who were
2 the gods during that period, who were the munis and their
sons, who were the princes, listen while I tell of them, O
Kraushtuki.
3 The gods in that period were the Párávatas and also the
Tushitas. O bráhmaṇ; and in Svárocisha's period the

4 Indra was famed as Vipas-cit. Urja, Tamba and Prána,
 Dattoli and Rishabha, Niscara and Cárva-vírat were the seven
 5 rishis in that period. And seven sons had that high souled
 Manu, C'aitra, Kim-purusha, &c., very valiant, guardians of
 6 the earth. So long as his Manvantara lasted, all this earth was
 enjoyed among the outspreadings of his family. That was the
 second Manvantara.
 7 Now the man who hears of Sva-rocis' deeds and Svárocisha's
 birth, and believes them, is delivered from his sins.

CANTO LXVIII.

A description of the Nidhis.

*Márkandeya tells of the knowledge called Padminí, of
 the eight Nidhis connected with it, and of the influences
 which they exercise over men.*

Kraushtuki spoke:

1 Adorable Sir! thou hast related it all fully to me, both Sva-
 rocis' deeds and Svárocisha's birth. Now tell me at
 2 length about the knowledge named Padminí which
 compasses all pleasures, and about the Nidhis who are allied
 3 thereto, and about the nature of the eight Nidhis who exist,
 and the composition of their wealth. I desire to hear it
 expounded by thee thoroughly, O guru!

Márkandeya spoke:

4 The knowledge which is named Padminí has Lakshmí for its
 deity, and the Nidhis for its supporters. Listen while I tell thee
 5 of it. The Nidhis therein are Padma and Mahá-padma, and
 Makara, and Kac'c'hapa, Mukunda and Nandaka, Níla, and
 S'ankha is the eighth Nidhi. These live in real
 6 good-fortune; verily perfection springs from them. These
 eight Nidhis indeed have been proclaimed to thee, O
 Kraushtuki.
 7 By means of the gods' favour and by attendance on good
 men a man's wealth is always watched over by them,
 8 O muni. Listen while I tell thee what their nature is like.

First, the Nidhi named Padma belongs, O bráhmaṇ, to

9 Maya, to his son, and to the sons and grandsons of his son perpetually. And a man dominated thereby may become the

10 perfection of politeness, since this Nidhi is supported by goodness, yields great enjoyment and is sincere. And he amasses

11 immense quantities of gold, silver, copper and other metals, and buys and sells them; he also makes sacrifices, and bestows

12 the sacred fee; and he causes a palace to be built and temples for the gods, applying his mind thereto.

13 And another Nidhi who is supported by goodness is known as Mahá-padma. He has goodness for his chief quality. And a man dominated thereby amasses rubies and other gems,

14 pearls and coral, and buys and sells them; and he gives to those whose disposition is towards religious devotion, and has

15 dwellings constructed for them; and he himself develops into that disposition. And from him are born others of similar

16 disposition in the descent of sons and grandsons. This Nidhi comes only from prior good-fortune, and does not depart for seven generations.

The Nidhi who is composed of darkness is named

17 Makara. And a man on whom he looks is indeed born characterized chiefly by ignorance, though good in disposition.

18 He gathers together arrows, swords, spears and bows, and shields and rope, and attains to friendship with kings; and he gives to kings who occupy themselves with heroic

19 deeds, and to those whom they esteem; and he finds pleasure in buying and selling weapons and in nothing else. This Nidhi belongs to a man singly, and does not descend to

20 his progeny. Such a man may meet death for the sake of wealth at the hands of robbers and also in battle.

And the man on whom the Nidhi, who is called Kac'c'hapa,

21 casts his eye is dominated by ignorance, because that Nidhi is characterized by darkness; and he performs all the rules

22 of life along with men who have acquired merit, and makes all those rules consist in mere acts; he confides in no one.

23 Just as a tortoise draws all its limbs in, so drawing in all his thoughts while unharmed he remains with diffuse mind. He gives not nor does he enjoy, being afraid of destruction

24 thereby; he makes his resting-place on the earth. That Nidhi

also is limited to men singly.

And another Nidhi, who is named Mukunda, is composed of

25 the quality of passion. The man on whom he looks becomes
of the same quality, O bráhmaṇ. He gathers together lutes,
flutes and drums, and any musical instrument of percussion;

26 he bestows wealth on singers and dancers, and on
minstrels, bards, sycophants and those who are skilled in

27 drama; he bestows, pleasures on them day and night,, and
enjoys life along with those companions, O bráhmaṇ; and he
finds no delight in women of loose character, nor with other

28 folk of that kind. He forms a single union, the man to
whom this Nidhi resorts.

And composed of passion and darkness is another great

29 Nidhi called Nanda. The man on whom he looks attains to
eminent firmness. He gathers together all kinds of minerals

30 and precious stones and trade-wares, grain and other
articles, and also buys and sells the same; he is the support of

31 his own family and of each visitor and guest; he does not
brook disrespectful language although it be very slight, O
great muni! and when praised he entertains strong affection

32 and proffers it; and whatever object of desire he wants, he
has recourse to tenderness to obtain it. He has many

33 wives, who are prolific and very beautiful to his delight..
And the Nidhi Nanda passes down to seven generations, and
when strongly developed passes on to the next descendant
with an

34 eighth portion, O best of men! and he bestows length of life
on all men. Nanda verily provides support to kinsmen indeed,

35 and to those guests who have arrived from afar; and he is
not held in honour in the next world; affection does not belong
to him, but is born among those who dwell together;

36 he causes laxity among those who were former friends, and
affection with others.

Moreover the great Nidhi who contains goodness and

37 passion is termed Lila. A man united with him may become
of that disposition. He leads a man to collect clothing, cotton

38 cloth, grain and other fruit and flowers, also pearls, coral,
and. shells, and small shells and other similar things, timber
and other materials and whatever else is produced in water,

39 O muni; he leads him to buy and sell other things. In
nothing else does his mind delight; and he constructs ponds

40 and tanks and places, for pleasure; and such a man makes embankments across rivers and plants trees; and after enjoying unguents, flowers and other objects of delight he is

41 born again. And this Nidhi named Níla persists for three generations.

And composed of passion and darkness is another Nidhi who

42 is named S'ankha. And the man who is lord of this Nidhi is led by him to possess the same qualities, O bráhmaṇ. He exists in a man singly, and does not pass on to another

43 generation. Listen, O Kraushtuki, to the character of a man who possesses the Nidhi Sankha. It is when quite alone that he enjoys food and clothing such as he himself has made;

44 his family eat wretched food and wear no bright clothing; he makes no gift to friend, wife, brother, son, daughter-in-law

45 and other relatives. Always intent on his own nourishment is the man who possesses S'ankha.

Thus these Nidhis have been described, the deities of wealth

46 among men. When their looks are blended, the blended Nidhis produce results according to their natures, just as each nature described above springs indeed from the aspect of a particular Nidhi. And in sovereignty over them all sits Lakshmi, who is this knowledge called Padmini of the dvijas.

CANTO LXIX.

About the Auttána Manvantara.

King Uttama banished his queen to a forest because of her persistent unloving behaviour. - A bráhmaṇ whose wife had been carried off invokes the king's help to recover her. - The king in searching for her reaches a muni's hermitage, and is censured by the muni for his conduct to the queen.

Kraushtuki spoke:

1 O bráhmaṇ, thou hast described to me the Svárocisa

2 manvantara at length and also the eight Nidhis, whom I asked about. Thou didst tell me of the Sváyambhuva manvantara before that. Tell me of the third manvantara which is named after Uttama.

Márkandeya spoke:

- 3 There was a son of Uttána-páda named Uttama, son of
- 4 Su-ruci, famous, great in strength and valour, and righteous of soul, and magnanimous, a monarch rich in valour. Excelling
- 5 all created beings he shone in valour like the sun. He was the same both to foe and friend, to his city and to his son, being one who understood righteousness; and he was like Yama to the wicked, and like Soma to the good, O great muni!
- 6 A knower of righteousness, Uttána-páda's son Uttama married a maiden of Babhru's race named Bahulá, as supreme
- 7 Indra married famous Sací. His mind was always exceedingly affectionate to her, O noble bráhmaṇ, just as is the moon's
- 8 mind which has fixed its abode in Rohiní. Verily his mind felt no attachment to any other object; in sleep also that king's mind rested on her. And the king at the very sight
- 9 of her, who was most beautiful in every limb, was continually touching her body, and at the touch of her body he
- 10 became one with her. The king's words, although kindly, caused annoyance to her ears, and she deemed his special respect as
- 11 humiliation from him. She contemned a garland when given by him, and his beautiful ornaments; and she arose as if pained in body when he drank the choice nectar of her lips;
- 12 and only a moment did the king hold her by the hand when he enjoyed her. She ate very little food, O bráhmaṇ, and
- 13 that with no great delight. Thus she was not favourable to the magnanimous king who was favourable to her; yet more abundant and excessive love did the king show.
- 14 Now once the king, when engaged in drinking, respectfully caused that wilful queen to hold a drinking cup which
- 15 had been cleansed with wine, he being then surrounded with' accomplished attendants who were melodious in their singing, and who were assiduously singing and chanting while kings
- 16 looked on; but she does not wish to take that cup, turning her face away from it, in the sight of the kings. Thereat the
- 17 king was enraged. Breathing hard like a serpent, when set at naught by his dear queen, as if a husband not dear
- 18 to her, he called the door-keeper and said, - "O door-

keeper! Take this lady of evil heart to a desolate forest and abandon her forthwith! Deliberate thou not on this my command!"

Márkandeya spoke:

19 Thereupon the door-keeper, deeming the king's word was not to be questioned, mounted the beautiful-browed lady in a
20 chariot and left her in a forest. And she, when abandoned thus by the king in the forest and being away from his sight,
21 held he had done her the greatest favour. And king Auttána-pádi, with soul and mind burning with the anguish of love
22 for her, took no other wife. He remembered her who was beauteous in every limb, day and night bereft of ease, and ruled his kingdom, governing his people righteously.
23 While he ruled his people, as a father his own children, a certain bráhmaṇ suffering in mind arrived and spoke thus -

The bráhmaṇ spoke:

24 O Mahá-rája! in grievous suffering am I; hearken while I speak. Men's deliverance from pain comes from no where
25 but the king! Some one carried off my wife by night while I slept, without unlocking the house door. Deign to bring her back to me.

The king spoke:

26 Knowest thou not, O bráhmaṇ, who carried her off or where has she been taken? With whom shall I strive in fight? or whence shall I bring her back?

The bráhmaṇ spoke:

27 While I slept just as I was, with the door fastened, O king, why and by whom my wife was carried off-this thou, Sir,
28 knowest. Thou art our guardian, O king, whose due is the levy of a sixth part of our wealth. Therefore men sleep at night, freed from anxiety about justice.

The king spoke:

29 I have not seen thy Wife. Tell me what is she like in body,
and what is her age; and of what disposition is the bráhma-
n lady?

The bráhma-
n spoke:

30 Sharp-eyed is she, very tall, short-armed, thin-faced,
Ungainly in form, O king. I defame her not by this description;
31 very harsh in speech, and ungentle is she in disposition, O
king-thus I have described my wife; she is a do-nothing,
32 unpleasant in look, and she has slightly passed early
womanhood, O king. Such is my wife in form; true is this I
have spoken.

The king spoke:

33 Enough hast thou had of her, O bráhma-
n. I will give thee another wife. An excellent wife tends to one's happiness,
34 such a one as that is verily a source of pain. Bodily beauty
consists in healthfulness, O bráhma-
n, its cause is a noble disposition. She who has neither beauty nor good disposition
should be abandoned for that very reason.

The bráhma-
n spoke:

35 "A wife must be guarded," O king - such is our highest
divine teaching. When a wife is guarded, the offspring is
36 guarded. For the Soul is born in her, hence she must be
guarded, O king. When the offspring is guarded, the Soul is
guarded.
37 When she is not guarded, there will arise confusion among
the castes; that will hurl one's forefathers down from
38 Svarga, O king. And I may have loss of righteousness from
day to-day, while I remain wifeless; and that, through the
destruction of the perpetual ceremonies, will tend to my
39 downfall. And in her will be my offspring, O king. She will

give thee the sixth part; she will be a cause of righteousness.

40 For that reason I have declared this to thee. Bring back my wife who has been carried off, my lord, since your honour is placed supreme for our protection.

Márkandeya spoke:

41 The king, on hearing him so speak, took thought, and mounted his great chariot which was furnished with every

42 useful requisite. Hither and thither he wandered over the earth with that bráhmaṇ, and saw a fine hermitage of ascetics

43 in a large forest; and alighting there he entered and saw a muni, seated on a silken cushion, and blazing as it were with

44 splendour. Seeing the king arrived, he rose in haste, and welcoming him with full respect commanded his disciple to

45 bring the arghya offering. His disciple said to him quietly - "Why should the arghya be given to him, O muni? Think well of it and command me, for I carry out thy command."

46 Then the bráhmaṇ being acquainted with the king's history, with self-possession did him respect in conversation and by giving him a seat.

The rishi spoke:

47 Why hast thou come here, Sir; and what dost thou wish to do? I know thee, O king, to be Uttána-páda's son Uttama.

The king spoke:

48 A bráhmaṇ's wife was carried off from his house by some one whose person is unknown, O muni: to seek her I have

49 come here. Deign, adorable Sir, in compassion to tell me, who have reached thy house and am prostrate before thee, what I ask thee!

The rishi spoke:

50 Ask me, O king, without fear what thou must ask. I will tell thee truthfully if I ought to tell it thee.

The king spoke:

51 Why is the arghya offering kept back, which thou wast prepared to give me on first seeing me on my arrival at thy house, O muni?

The rishi spoke:

52 When through agitation at the sight of thee, O king, I commanded this disciple to give it, then I was cautioned by him.

53 Through my favour he knows the future in this world, as

54 I know both the past and the present thoroughly. When he said, "Consider and give thy order," then I also knew it; hence I did not give thee the arghya according to precept.

55 Truly O king, thou art worthy of the arghya and thou belongest to the race of Sváyambhuva; nevertheless we deem thee Uttama not fit for the arghya.

The king spoke:

56 What then have I done, O bráhmaṇ, whether wittingly or unwittingly, that arriving after a long time I am not worthy of the arghya from thee?

The rishi spoke:

57 Hast thou forgotten, both that thou didst abandon thy wife in the forest, and that along with her thou didst abandon

58 all thy righteousness, O king. Through neglect of religious acts a man becomes unfit to be touched by his adherents, like one on whom ordure and urine have been showered; thou

59 hast neglected an act of permanent observance. Just as a complaisant wife must bear with her husband though he be of

60 bad disposition, so a wife although of bad disposition must be cherished by her husband, O king. Ungracious indeed was that bráhmaṇ's wife who was carried off; nevertheless he, being a lover of righteousness, very much excels

61 thee, O king. Thou establishest other men in their proper ways of righteousness when they swerve therefrom, O king. What other person will establish thee when thou swervest from thy righteousness?

Márkandeya spoke:

62 A gazing-stock was the king when thus addressed by the wise rishi; and saying "So be it!" he enquired about the

63 brahman's wife who had been carried off - "Adorable Sir, who has taken away the bráhmaṇ's wife, or where is she? Thou Sir knowest unerringly the past and the future in this world."

The rishi spoke:

64 A Rákshasa named Valáka, son of Adri, has captured her, and thou shalt see her now in Utpalávataka forest, O king.

65 Go, unite the bráhmaṇ with his wife quickly. Let him not become a seat of sin as thou art day after day.

CANTO LXX.

About the Auttána Manvantara.

King Uttama finds the brahman's wife in the forest and is courteously received by the Rákshasa, who says he carried her off in order to impair the bráhmaṇ's religious merit. - At the king's request the Rákshasa consumes her evil disposition and restores her to her husband.

Márkandeya spoke:

1 Then the king prostrated himself before the great muni, and mounted his chariot, and went to the forest Utpalávata

2 mentioned by him. And the king saw the bráhmaṇ's wife, in appearance such as her husband described her, eating the

3 fruit of the bel tree; and asked - "How didst thou come to this forest, lady? tell me plainly; art thou the wife of Su-s'arman Vaisáli?"

The bráhmaṇ woman spoke:

4 I am daughter of the bráhmaṇ Ati-rátra, who dwells in the forest, and wife of Visála's son whose name thou hast uttered.

5 Being such, I was carried off by the evil-minded Rákshasa Valáka, while asleep at the extremity of my house, and parted

6 from my brothers and mother. May that Rákshasa become ashes, by whom I have been parted thus from my mother, brothers and other relatives! Here I remain in great affliction.

7 Bringing me to this very dense forest he has cast me off. I know not what is the reason he neither has intercourse with me nor devours me.

The king spoke:

8 Perchance thou knowest, where has the Rákshasa gone after leaving thee? I have been sent here by thy husband indeed, O bráhmaṇ lady.

The bráhmaṇ woman spoke:

9 The night-stalking demon stands at the edge of this very forest. Enter and see him, Sir, if thou dost not fear him.

Márkandeya spoke:

10 Then he entered by the path that she showed, and saw the

11 Rákshasa attended by his retinue. Then the Rákshasa hurrying, the moment he saw him, touching the earth with his head from afar indeed, approached his feet.

The Rákshasa spoke:

12 Thou hast done me great favour in that thou hast come to my abode here. Give me thy command. What shall I do,

13 such as I am here? I dwell within thy country. Accept thou this arghya offering, and let this seat be placed for thee. We are servants, thou, Sir, art master; command me firmly.

The king spoke:

14 Thou hast done everything, even every rite due to a guest.
Why hast thou brought the bráhmaṇ's wife here, O night-

15 stalker? She is not comely; there are others comely, if thou
didst carry her off for a wife: if to devour her, why hast thou
not eaten her? Tell me this.

The Rákshasa spoke:

16 We do not feed on men; such are other Rákshasas. But we
eat the fruit that springs from a good deed, O king; and we

17 consume the natural disposition of men and women, being
treated with disrespect, and yet honoured; we are not eaters

18 of living creatures. When we have eaten the patience of
men, they become enraged; and when we have eaten their

19 evil nature, they also become virtuous. We have Rákshasís
who are fascinating, rivalling the Apsarases in beauty, O king;
while they are with us, how should we delight in the females
of mankind?

The king spoke:

20 If she is not for sensual enjoyment nor for food, O night-
roamer, why then didst thou enter the bráhmaṇ's house and
carry her off?

The Rákshasa spoke:

21 That excellent bráhmaṇ, learned in spells, keeps on
expelling me, when I go to sacrifice after sacrifice, by uttering
spells that

22 destroy Rákshasas, O king. By reason of his spells and
expulsive rites we were a-hungred; where shall we go? that

23 bráhmaṇ is the priest at every sacrifice. Therefore we
inflicted this damage on him; without a wife a man becomes
unfit to perform sacrifices.

Márkandeya spoke:

24 At his announcement of the high-minded bráhmaṇ's impaired condition the king became exceedingly dejected then,

25 thinking "While he speaks of the bráhmaṇ's impaired condition, it is me indeed he censures. That best of munis also

26 said I was unworthy of the argha offering. As the Rákshasa also has spoken to me of that bráhmaṇ's impaired condition, I being in like plight am placed in a great strait, because I am wifeless."

Márkandeya spoke:

27 While he thus thought, O muni, the Rákshasa spoke again to the king, bowing in obeisance and placing his hands

28 together respectfully - "O king, favour with thy command me, thy servant, prostrate before thee, a dweller within thy realm."

The king spoke:

29 Since thou hast said, O night-roamer - "We feed on a person's disposition," hear then from me what deed we solicit.

30 Do thou consume this bráhmaṇ woman's evil disposition this day; since she will have her evil disposition eaten by thee,

31 she may then become good in behaviour. Take her to his house whose wife she is, O night-roamer. When this is done, thou hast done all for me who am come as a guest to thy house.

Márkandeya spoke:

32 Thereupon the Rákshasa, entering within her though his own faculty of illusion, devoured her evil disposition by his

33 own power at the king's command. Being rid entirely of that very violent evil disposition that bráhmaṇ's wife said

34 to the king - "By the maturing of the fruit of my own actions I was separated from that magnanimous man, my husband; this night-roaming demon was the cause thereof.

35 He is not in fault, nor that magnanimous man, my husband;
mine in truth was the fault, no one else's. A good deed is
36 verily enjoyed. In some former life I separated myself from
some husband; that same separation has been encountered
again even by me. What fault is there in this magnanimous
man?"

The Rákshasa spoke:

37 I will cause her to reach her husband's house at thy
command, my lord. Enjoin me whatever else should be done
for thee, O king!

The king spoke:

38 When this is done, thou hast done all for me, O night-
roamer. And thou must come, O hero, at the time of action
when I recall thee to mind.

Márkandeya spoke:

39 "So be it!" then quoth the Rákshasa, and taking the
bráhmaṇ woman conveyed her, purified then by the removal
of her evil disposition, to her husband's house.

CANTO LXXI.

About the Auttama Manvantara.

*King Uttama visits the rishi, learns his queen has been
taken to Pátála by a Nága king, who then curses his
daughter for hiding the queen from him - and he is also
told his unhappy married life was caused by adverse
planetary influence.*

Márkandeya spoke:

1 Now the king, after despatching the woman to her husband's
house, sighed and thought, "What good deed may there be
2 in this? The high-minded muni declared I was wretched
because of my unfitness for the arghya offering; and this

night-roaming demon spoke of 'impaired condition' with

3 reference to the bráhmaṇ. Being such, what shall I do, for I
abandoned her, my wife? Or shall I enquire of that best of
munis who has the eye of knowledge?"

4 Thus pondered the king, and mounting the chariot went
where dwelt the great muni, righteous in soul, who knew the

5 three periods of time. And descending from the chariot he
approached and prostrated himself before that muni, and
related how happened his meeting with the Rákshasa, and

6 his interview with the bráhmaṇ woman, and the removal of
her evil disposition, and her despatch to her husband's house,
and what was his business in coming back.

The rishi spoke:

7 I knew this before, which thou hast done, O king, and

8 the whole of thy business in coming back to me. Ask me
here "what must I do?" with anxious mind; and since

9 thou art come, O king, hear what thou must do. A wife is a
potent cause of righteousness, wealth and love among men;
and in particular one who forsakes her has in sooth

10 abandoned righteousness. A wifeless man, O king, is not fit
for his own works, be he bráhmaṇ or kshatriya, vaisya or

11 even súdra, O king. No brilliant deed didst thou do, Sir,
when thou didst abandon thy wife; for as women must not
forsake a husband, so men must not forsake a wife.

The king spoke:

12 Adorable Sir, what shall I do, such as I am? It was the
maturing of my actions, that I abandoned her because she was
not favourably disposed to me while I was favourable

13 to her. Whatever one does, that one endures with one's
mind burning, even that with one's inmost soul terrified at the

14 pain of separation thereby, adorable Sir. But now I know
not where she when abandoned in the forest has gone, or
whether she has been devoured by lions, tigers and night-
roaming beasts in the forest.

The rishi spoke:

15 She has not been devoured by lions or tigers or night-roaming beasts, O king, but she is now in Rasátala with unblemished character.

The king spoke:

16 Who conveyed her to Pátála? How dwells she there uncorrupted? Most wonderful is this, O bráhmaṇ; deign to tell me of it as it happened.

The rishi spoke:

17 In Pátála is a Nága king and he is famed as Kapotaka. He saw her when abandoned by thee she was wandering

18 in the great forest. Enamoured of her then he declared his object and carried the beautiful young queen to Pátála, O

19 king. Now that wise Nága king has a beautiful-browed

20 daughter named Nandá, O king, and a charming wife. That daughter saw thy beautiful queen, and thinking, "this bright lady will become a rival wife to my mother," brought her to her own house and concealed her in the women's apartments.

21 But Nandá, when entreated, continually refuses to answer the king; then the father cursed her his daughter that she should

22 become dumb. Thus did he curse his daughter; and she, thy wife, remains there, O king, carried off by that Nága king, detained by his daughter, and still chaste.

Márkandeya spoke:

23 Rejoicing greatly thereat, the king asked the eminent bráhmaṇ what was the reason of his ill-fortune with regard to his darling wife.

The king spoke:

24 Adorable Sir! I meet with the utmost affection from all the world, what then is the reason, why my own wife is not very

25 tender? On the one hand I dearly long for her even beyond my own life, O great muni, and on the other she is ill-disposed towards me. Say, what is the reason, O bráhmaṇ.

The rishi spoke:

26 When thou didst take her hand in marriage, the Sun and Mars and Saturn looked on thee, and Venus and Jupiter

27 looked on thy wife. At that moment the moon was favourable to thee, and Mercury to her. Those two groups of planets are mutually hostile; hence they have been

28 exceedingly adverse to thee, O king. Go then; attended by thy wife, rule the earth in thy righteousness, and perform every rite that pertains to righteousness!

Márkaṇḍeya spoke:

29 At this exhortation king Uttama prostrated himself before the muni, and then mounting his chariot went to his own city.

CANTO LXXII.

About the Auttama Manvantara.

The bráhmaṇ performs a sacrifice which turns the queen's heart to the king, and the Rákshasa brings her back from Pátála - The bráhmaṇ frees the Nága princess from the curse, and she coming to thank the king promises him a son who shall be a Manu - Accordingly a son is born who was the Manu Auttama.

Márkaṇḍeya spoke:

1 Then arriving at his city, the king saw the joyful bráhmaṇ accompanied by his wife also who was sweet-dispositioned.

The bráhmaṇ spoke:

2 O noble king, successful am I inasmuch as righteousness has been preserved by thee, who art wise in righteousness here and who bringest back my wife.

The king spoke:

3 Successful art thou, O bráhmaṇ, because thou observest thy own laws of righteousness. I am in a strait, who have no wife at home, O bráhmaṇ.

The bráhmaṇ spoke:

4 O king, if she, thy queen, has indeed been devoured by wild beasts in the forest, away with her! Why dost thou not take another's hand in marriage? Falling under the dominion of anger thou didst not preserve righteousness.

The king spoke:

5 My darling wife is not devoured by wild beasts; indeed she is alive, with character unblemished. How shall I act in this matter?

The bráhmaṇ spoke:

6 If thy wife lives and has not gone astray, why then dost thou commit a sin which will render thee wifeless in another birth?

The king spoke:

7 In sooth, although she were brought back, she is ever opposed to me, O bráhmaṇ, she would tend to unhappiness, not to happiness; enough! her friendship is not at all towards me. Do thou so strive for me that she may become submissive unto me.

The bráhmaṇ spoke:

8 The Vara sacrifice is beneficial for mutual affection between thee and her. I will perform the

9 Mitra-vindá sacrifice which those perform who wish for

friends; for it produces affection between two persons who love not each other; it creates the warmest affection between wife and husband, O king. I will perform that sacrifice for thee.

10 Fetch thy beautiful-browed wife from wherever she is now, O king; she shall feel the warmest love for thee!

Márkandeya spoke:

11 Thus admonished, the king then collected all the materials
 12 requisite, and the bráhmaṇ performed that sacrifice. Seven
 times then the bráhmaṇ performed the sacrifice in repetition
 13 in order to procure for the king his wife. When the great
 muni deemed that he had aroused friendliness within her
 towards her husband, then he, the bráhmaṇ, addressed the
 14 king - "Fetch her, O king, who is dear to thee, close to thy
 soul; enjoy all enjoyments with her, and offer sacrifices, being
 duly respected."

Márkandeya spoke:

15 Thus exhorted by the bráhmaṇ the king a-wondering then
 recalled to mind the very valiant, truthful, night-roaming
 16 Rákshasa. And he, the Rákshasa, being remembered by
 him, approached the king at once then, and prostrating himself
 before the great muni exclaimed, "What shall I do?"
 17 Thereupon, after the king had declared the matter fully, he
 18 went to Pátála and brought the queen back. And she, when
 brought back, gazed on her husband then with exceeding love
 and said "Be gracious!" again and again, while filled with
 19 joy. Thereat the king embraced the stately lady impetuously
 and said - "Darling, I am indeed well pleased! why dost thou
 keep on repeating that?"

The queen spoke:

20 If thy mind is inclined with favour to me, O king, then I
 make thee this request; do thou do it as an honour to me.

The king spoke:

21 Speak out fearlessly whatever thou desirest from me, lady. Thou shalt certainly obtain it, timid one! I am all docile towards thee and not otherwise.

The queen spoke:

22 On my account the Nága cursed his daughter who is my friend; he said "Thou shalt become dumb," and she became

23 dumb. If thou, Sir, canst for love of me devise a remedy for her to cure her deprivation of speech, then what wilt thou not have done for me?

Márkandeya spoke:

24 Then said the king to the bráhmaṇ - "What kind of ceremony is there for this, in order to dispel her dumbness?" And he replied to the king: -

The bráhmaṇ spoke:

25 O king, I will perform a sacrifice to Saras-vatī at thy word. Let this thy wife discharge her debt of gratitude by stimulating the power of speech in that friend.

Márkandeya spoke:

26 The bráhmaṇ performed the sacrifice to Saras-vatī on her behalf, and uttered the hymns addressed to Saras-vatī, with composed mind.

27 Thereupon Garga spoke to the maiden, who had recovered her speech, in Rasátala - "This most difficult benefit has been effected by thy friend's husband."

28 Having gained this information Nandá sped in haste to the city, Then the Nága's daughter, embracing her friend the

29 queen and praising the king with auspicious words again and again, spoke sweetly, she, the Nága maiden placing herself upon a seat, -

30 "By this benefit, that thou, O noble hero, hast done me now
my heart is drawn out. Listen to what I tell thee.

31 Thou shalt have a son great in Valour, O king; he shall

32 wield the discus unresisted on this earth. He shall be skilled
in the principles of all the useful sciences, devoted, to the
practice of righteousness, in truth a Manu, the wise lord of a
manvantara."

Márkandeya spoke:

33 Having thus bestowed a boon on him, the Nága king's
daughter then closely embraced her friend and departed to
Pátála, O muni.

34 While the king lived in pleasure there, along with her and

35 ruled his subjects, a very long time passed by. Then the son
was born of her to the high-souled king, like the lovely full-

36 orb moon at the period, of full-moon. At the birth of that
high-souled child all the people rejoiced, heavenly drums
sounded forth, and a shower of flowers fell.

37 Seeing that his body would be lovely and his disposition
also, and reflecting that he was the son of Uttama, the

38 assembled munis gave him a name saying, "He is born in
an excellent family and at an excellent time in it; he has
excellent limbs; hence he shall be Auttama."

Márkandeya spoke:

39 So he was Uttama's son and was famed as Auttama by
name. He was a Manu, possessing the majesty of such;
hearken to me, O Bháguri.

40 He who listens constantly to the entire story of Uttama and
also the birth of Uttama, never experiences enmity;

41 nor shall the man who listens to it or reads it ever incur

42 separation from his loved wife or sons or kinsmen. Hearken
while I tell thee, O bráhmaṇ, about his manvantara, and hear
who was the Indra in it and who were the gods and rishis.

CANTO LXXIII.

End of the Auttama Manvantara.

Márkandeya names the gods of the Uttama Manvantara and their lord, and mentions the kings and rishis.

Márkandeya spoke:

1 Listen while I speak of the gods, the Indra, the rishis, the kings in this third manvantara of the Prajapati Uttama.

2 Thus the first group of gods was the Sva-dharmans, who acted according to their name; and another also, the second

3 group of the thirty gods, was the Satyákyas. Now the gods in the third group were the Śivákyas, O best of munis: now they were auspicious by nature; they are declared

4 to have destroyed sin. And the fourth group of the gods therein was the Pratardanákyas, O best of munis,

5 in the period of Uttama Manu. And the gods in the fifth group therein were the Vasa-vartins, O bráhmaṇ; now all of them indeed had natures corresponding to their

6 names, O great muni. And these five groups of gods are reported to have fed of the sacrifices. All the groups were twelve in the manvantara which appertained to that best

7 of Manus. Their lord was illustrious; may he become the spiritual preceptor in the three worlds! Having offered a

8 hundred sacrifices, he was verily named Su-sánti. Now a song, which is embellished with the words composing his name in order to avert portents emanating from him, is

9 sung by men on the earth even to this day, - "Sweetly serene is the kindly ruler of the gods, he bestows sweet serenity." He is attended by the Sivas and Satyas and other groups of

10 gods and also by the Vasa-vartins. Without birth was he, absolutely pure, supernatural.

Very powerful and valiant were that Manu's sons, renowned,

11 like unto the thirty gods. The descendants of his sons ruled over the earth as kings during the manvantara of that

12 Manu of supreme splendour. Of his four ages were reckoned in truth seventy-one and a half, of the ages called Krita, Tretá and so on, which I have declared in the account of

13 the Age. By the innate splendour of the austerities of that most excellent high-souled Manu his seven sons became the seven rishis in that period.

14 This third manvantara I have declared to thee. Now the

15 fourth is called the period of Manu Tāmāsa, who born of an animal's womb illuminated the world with his fame; hearken

16 to the birth of that Manu, as I tell thee, O brāhman. And the exploits of all those Manus transcend the cognizance of the senses; and the birth of the high-souled Manu is to be known as such, and their majesty also.

CANTO LXXIV.

About the Tāmāsa Manvantara.

*King Sva-rāshtra being driven from his kingdom by
enemies became an ascetic, and met his deceased
queen in the shape of a doe during a great flood. - He
begot a son by her who became the Manu Tāmāsa. -
The gods, rishis and kings of that manvantara are
named.*

Mārkandeya spoke:

1 There lived on the earth a famous king, by name Sva-rāshtra, valiant, an offerer of many sacrifices, wise, invincible

2 in battles. The sun being invoked by his ministers gave him a very long life; and he had a hundred happy wives,

3 O brāhman. The wives of that long-lived king were not very long-lived, O muni; and in time his servants, ministers

4 and people came to their end. And he, being bereft of his wives and his servants who were his equals in age, was dejected in mind and dwindled in vigour day and night.

5 A neighbouring king named Vi-marda ousted him then from his kingdom, failing as he was in vigour, deprived of his

6 devoted adherents, greatly afflicted. And being ousted from his kingdom, he went to a forest, despairing in mind, and taking up his abode on a sandbank in the Vitastā,

7 illustrious as he was, he practised austerities. Undergoing the five fires in the hot season, exposing himself naked to the showers in the rainy season, and lying in water in "the cold season, he lived abstaining from food, strict in his devout rites.

8 Afterwards there occurred, while he practised his austerities, a great flood day after day in the rainy season, with the

9 clouds pouring down rain incessantly. The east could not be distinguished, nor the south, nor the west, nor the north;

10 everything looked as if besmeared with darkness. The king, forced then in the excessive flood to seek the river bank, could not reach it although seeking it, being carried away

11 by the exceedingly furious current. Now the king, after being carried a long way by the swollen water, chanced upon

12 a Rauha doe in the water and seized her by her tail. Borne along by that flood he passed over the surface of the land hither and thither in the darkness; at length he reached a

13 bank. Crossing an expanse of mud, which was extremely hard to be crossed, the king being drawn along by her still,

14 gained another charming forest. The Rauha doe dragged the illustrious king along in the darkness there, while he clung to her tail, enfeebled throughout his nervous system.

15 And he experienced an intense pleasure which arose from touching her, as he wandered continually in the darkness,

16 with his mind drawn out in love to her, Perceiving that the king was enamoured of her, and was engrossed in touching her back, the doe verily spoke to him within that forest: -

17 "Why dost thou touch my back with trembling hand?

18 Quite otherwise has this affair turned out, O king. To no unsuitable object has thy mind gone forth; not unapproachable am I to thee, O king; but this Lola creates an obstacle to my union with thee."

Márkandeya spoke:

19 And the king, on hearing the doe say thus, was aroused to curiosity and spoke thus to the Rauha doe.

20 "Tell me, who art thou? How dost thou, a doe, speak language like human beings? And who is this Lola who creates an obstacle to my union with thee?"

The doe spoke:

21 I was formerly thy darling Utpalávatí, O king, thy wife, thy queen above a hundred others, Dridha-dhanvan's daughter.

The king spoke:

22 What deed then didst thou do, that thou hast reached this

animal condition? And true to thy husband, devoted to righteousness, such as thou wert, how hast thou thus become like this?

The doe spoke:

23 While a girl in my father's home I went with my
 companions to a wood to play, and saw a deer united with a
 24 doe. Then approaching close I struck the doe. Frightened
 by me she fled away, and then the deer enraged said to me,
 25 "Silly girl! why art thou so insane? Fie on this thy evil
 disposition, by which thou hast rendered this period of
 26 impregnation fruitless for me!" Frightened then at hearing
 him speaking language as of a human being, I said to him -
 "Who art thou who hast reached this animal condition?"
 27 Thereupon he replied - "I am son of the rishi Nirvriti-
 cakshus, by name Su-tapas, but being enamoured of this doe I
 became
 28 a deer, and followed her in love, and she longed for me in
 this wood. Thou hast parted us, O naughty girl, therefore
 29 I inflict a curse on thee." And I said - "Knowing thee not, I
 have sinned, O muni; be gracious! deign not Sir to cast a
 30 curse on me." And so addressed the muni gave me this
 reply, O king, - "I do not inflict a curse on thee, if I may
 31 give myself to thee." And I said - "I am not a doe, nor of
 deer-like form; in this wood thou wilt find another doe;
 32 meanwhile let thy feeling towards me be repressed." When
 thus addressed he exclaimed, his eyes red with anger, and his
 lower lip quivering - "'No doe am I' saidst thou!
 33 thou shalt become a doe, O silly girl." Then exceedingly
 agitated I fell prostrate before the highly-enraged muni, who
 had resumed his own form, and exclaimed "Be
 34 gracious!" again and again; "a girl is unskilled in words,
 hence I spoke as I did; assuredly women who have no
 35 father choose a husband themselves; and since I have a
 father, how can I choose, O best of munis, or do wrong?
 36 at thy feet I bow, be gracious, my lord! "While thus I lay
 prostrate, exclaiming repeatedly, "Be gracious! be gracious,"
 O high-minded king, that lordly muni spoke - "My uttered
 37 word never goes amiss. After thy death thou shalt become a
 doe in this very wood in thy next birth; and in the doe-

38 condition thou shalt conceive within thee the muni Siddha-
 vírya's mighty-armed son named Lola, O proud lady; and
 39 when the embryo is conceived within thee, thou shalt
 remember thy former life; regaining thy memory, thou
 40 shalt also utter human language. After his birth thou shalt
 be freed from the doe-condition and be honoured by thy
 husband; thou shalt attain to the worlds which are
 41 unattainable by those who commit sin. And he, Lola,
 mighty in valour, shall indeed strike down his father's foes,
 and conquer the whole earth and then become a Manu."
 42 Incurring this curse I died and reached this brute condition,
 and through thy touch that embryo has come into
 43 being in my womb. Hence I say - To no unsuitable object
 has thy mind gone forth in coming to me, nor am I
 unapproachable; but this Lola who is conceived within me
 creates an obstacle.

Márkandeya spoke:

44 Being thus addressed the king also experienced intense joy
 then, thinking, "My son will conquer my enemies and become
 a Manu on the earth."
 45 Afterwards the doe brought forth that son marked with the
 auspicious marks; and at his birth all created things
 46 rejoiced, and especially the king. At the birth of that mighty
 son the doe was freed from the curse and attained
 47 to the sublime worlds. Then all the rishis assembled, O best
 of munis, and perceiving the future prosperity of that
 48 high-souled child gave him a name - "He was born of his
 mother while she existed as an ignorant animal, and the world
 was enveloped in darkness, hence he shall be Támara."
 49 Then Támara was brought up by the father in the forest.
 When he reached the age of intelligence he spoke thus to his
 50 father, O best of munis, - "Who art thou, dear father? and
 how am I thy son? and who was my mother? and why hast
 thou come here? Tell me this truly."

Márkandeya spoke:

51 Thereupon his father, the large-armed king, narrated to his

son how he was ousted from his kingdom and all other
 52 events. And on hearing all that, he invoked the sun and
 obtained celestial weapons together with the spells that
 53 controlled them in their completeness. Having mastered the
 use of the weapons he vanquished those enemies, and bringing
 them near his father released them, when they were permitted
 by the father to depart, observing thus his own
 54 righteousness. And his father, after seeing his son's face
 happy, quitted his body and attained to the worlds, which he
 had won for his own by austerities and sacrifices.
 55 He having conquered the whole earth as king by the name
 Tāmāsa, became a Manu by name Tāmāsa. Hear about his
 56 manvantara: who were the gods, who was the ruler and
 who was the lord of the gods, and who were the rishis, and
 who were that Manu's sons, the guardians of the world.
 57 The Satyas and next the Su-dhīs, the Su-rūpas, and the
 Haris, these were the classes of gods therein, seven and
 58 twenty in number, O muni. And Sikhi Indra, mighty, great
 in valour, distinguished by a hundred sacrifices, became the
 59 lord of those gods. Jyotir-dhāman, Prithu, Kāvya, C'aitra,
 Agni, and Valaka, and also Pívara, these seven, were the
 60 seven rishis, O bráhmaṇ. And Nara, Kshānti, and Sánta,
 Dánta, Jánu, Jangha and others were Tāmāsa's sons, very
 mighty kings.

CANTO LXXV.

Raivata's Manvantara

*The rishi Rita-vác' had a son who was bad because born
 under the constellation Revatí, and the rishi made the
 constellation fall with his curse. - A daughter was born
 therefrom whom the rishi Pramuca adopted and named
 Revatí. - King Durgama visited Pramuca and married
 Revatí, and the constellation was restored to its place at
 the marriage. - They had a son, the Manu Raivata. - The
 gods, rishis and kings in his period are named.*

Márkandeya spoke:

1 Moreover the fifth Manu was the famous one named
 Raivata. Listen! I tell thee fully about his birth.

2 There was an illustrious and famous rishi named Rita-vác.
 To that high-souled rishi who had no son a son was born at
 3 the termination of the constellation Revati. He performed the
 birth ceremony and all other rites for that son according to the
 ordinances, and also the investiture with the sacred
 4 thread and other ceremonies. And he was of bad disposition,
 O muni. And even from his son's very birth the rishi, that
 lordly muni, became afflicted with a lingering disease; his
 5 mother suffered extreme pain, being attacked with leprosy
 and other diseases. And his father in his affliction pondered -
 6 "Why is this?" And that his son also, being exceedingly
 wicked in mind, took another muni's son's wife whom he met.
 7 Then dejected in mind Rita-vác spoke thus - "Better is it
 8 for men to have no son than a bad son! A bad son is always
 causing trouble to his father's and mother's heart; and casts
 9 downwards his ancestors who dwell in Svarga. He benefits
 not his friends, he satisfies not his ancestors, he causes
 suffering to his parents - fie on the birth of that son who
 10 commits evil deeds! Happy are they whose sons are
 commended by all the world, who benefit others, who are
 11 peaceful, who are devoted to good work! Uneasy and dull,
 averse to the next world, tending towards hell and not towards
 beatitude
 12 is our life which depends on our son, A bad son brings
 misery on his friends and joy to his adversaries, and he
 assuredly brings untimely old age on his parents."

Márkandeya spoke:

13 With his thoughts thus burning through the conduct of his
 exceedingly perverse son, the muni questioned Garga as to
 what had happened.

Rita-vác spoke:

14 Keeping my religious vows strictly I learned the Vedas
 formerly according to precept; after acquiring the Vedas
 15 I married a wife according to precept. Along with my wife,
 the rites to be performed, those enjoined by revealed religion,
 those enjoined by tradition, the oblations made in fire with the

exclamation vashat, I have never failed to perform to the full

16 unto this day, O great muni. Following the ordinances prescribed concerning conception, without gratifying my lust and in order to have a son, I begot this son, I who fear the

17 hell named Put, O muni. Is it through his own fault or through my fault, that this son has been born, bringing suffering on us and causing grief to his kinsmen by his bad disposition, O muni?

Garga spoke:

18 O best of munis, this thy son was born at the termination of the constellation Revati; therefore he causes thee suffering

19 since he was born at an evil time. This is no transgression by thee nor yet by his mother, nor by thy family; but the termination of Revati befell, as the cause of his bad disposition.

Rita-vác spoke:

20 Because this my only son's bad disposition sprang from the termination of Revati, let that Revati therefore fall quickly!

Márkandeya spoke:

21 When he uttered this curse, the constellation Revatí verily fell, while all the world beheld with minds pervaded with

22 astonishment. And the constellation Revati, falling on and around the mountain Kumuda, suddenly illuminated its

23 woods, ravines and cascades. And the mountain Kumuda, by reason of her down-fall, became famous as Raivataka a mountain exceedingly charming through the whole earth.

24 But the beauty of that constellation became the lake Pankajiní; therefrom a maiden was born then exceedingly

25 brilliant in form. The muni Pramuca saw her who was born from Revatí's beauty, and so gave her a name, the name

26 Revatí, O Bháguri. And illustrious Pramuca nourished her, who had been born near his hermitage, in that same land,

27 Now seeing the maiden grown to the bloom of youth, and beautifully formed, the muni bethought - "Who may be her

28 husband?" While he thus pondered a long time passed by,
O muni; nor did the great muni light upon a bridegroom

29 equal to her. At length the muni Pramuca entered his room
where the sacred fire burned, to ask Agni about a bridegroom

30 for her. Agni replied to the questioner, - "Great in strength,
great in valour, kind of speech, fond of righteousness, the king
named Durgama shall assuredly be her husband."

Márkandeya spoke:

31 And immediately there reached his hermitage, O muni, in

32 the course of hunting that wise king Durgama, who was
sprung from Priya-vrata's lineage, great in strength and
prowess, Vikrama-síla's son, born of Kálindí's womb. The king

33 entered the hermitage and, not seeing the rishi, hailed the
slender maiden with the word "Dear!" and asked: -

The king spoke:

34 Whither has he gone from this hermitage, the adorable
lordly muni? I wish to pay him my affection here. Tell him so,
O bright maiden!

Márkandeya spoke:

35 The bráhmaṇ, who was in the room where the sacred fire
burned, heard that his speech and the hailing her as "Dear!"

36 and came out in haste. The muni saw high-souled king
Durgama, bearing the royal insignia, bowing respectfully
before him.

37 Now on seeing him he spoke at once to his disciple
Gautama - "Gautama! bring quickly the argha offering for this
king.

38 At length he has come alone after a long time, this king and
in particular my son-in-law; I deem him worthy of the argha."

Márkandeya spoke:

39 Thereat the king pondered on the reason for his using the

term son-in-law and understood it not; therefore keeping
 40 silence the king accepted the argha. When the king had
 taken a seat and accepted the argha, the bráhmaṇ, the great
 41 muni, addressed him a welcome - "I trust thou rarest well
 in thy home, in thy treasury, and army, in thy friends, in thy
 servants and ministers, and in thy own self whereon
 42 rests every thing, O king of mighty arm! And thy wife fares
 well; since she is indeed at hand, I ask not therefore about her,
 but I hope thy other wives fare well!"

The king spoke:

43 Through thy favour I have no ill-fortune any where, O strict
 observer of vows; and my curiosity is aroused, what wife have
 I here, O muni?

The rishi spoke:

44 Most noble Revatí, beautiful even through the three worlds,
 is thy wife of exquisite figure; dost thou not know her, O
 king?

The king spoke:

45 My lord! Su-bhadrá, S'ánta's daughter, Káverí's daughter,
 and Su-játá born in Su-ráshtra, and Varútha's daughter
 46 Kadambá, Vipáthá, and Nandiní - these I know as my
 wives, O bráhmaṇ; they remain at my home. I know not
 Revati, adorable Sir; who then is she?

The rishi spoke:

47 She is this maiden of beautiful complexion, whom thou
 didst address just now as "Dear!" Hast thou forgotten, O king?
 Worthy of praise is this lady of thy house!

The king spoke:

48 In truth I said so, but no improper feeling had I, O muni.
Deign not to be angry with me for this, I beseech thee, Sir!

The rishi spoke:

49 Thou speakest truly, O king; no improper feeling hadst thou.
Thou didst utter this word, being impelled by Agni,

50 O king. I asked Agni, "Who shall be her husband?" O king;
and he replied that thou thyself, Sir, shouldst verily

51 be her bridegroom this day. Take her then; I give thee the
maiden, O king, and thou didst hail her as "Dear!" How dost
thou decide?

Márkandeya spoke:

52 At his address the king then kept silence; and the rishi

53 prepared to perform her wedding ceremony. The maiden
spoke a little thing to her father who was prepared for the
marriage, her countenance bent downward with respect -

54 "If thou lovest me, dear father, deign to give me a favour;
perform then my marriage in the constellation Revati, since I
have won thy favour."

The rishi spoke:

55 Fair maiden! the constellation Revatí is not declared to be
one that unites with the moon. The constellations appropriate
to thy marriage are others, O beautiful-browed!

The maiden spoke:

56 Dear father! without that constellation the time appears to
me unprofitable. How may the marriage of such as me take
place at an unprofitable time?

The rishi spoke:

57 The famous ascetic named Rita-vác was enraged against

Revati; in his anger he caused the constellation to fall down.

58 And I have promised thee as wife to this king, O maiden with intoxicating eyes; and if thou desirest not the marriage, we have fallen into a strait!

The maiden spoke:

59 Dear father! Why did that muni Rita-vác perform austerities in that fashion? Have I nought to do with thee as father? Am I the daughter of an unworthy bráhmaṇ?

The rishi spoke:

60 Thou art not the daughter of an unworthy bráhmaṇ, nor of an ascetic, O maiden. Thou art daughter to me who am striving to make other gods.

The maiden spoke:

61 If my father is a practiser of austerities, why then does he not raise this constellation to the sky and perform my wedding under the constellation?

The rishi spoke:

62 Be it so! prosperity be thine, fair maiden; be thou affectionate! I raise the constellation Revati to the moon's pathway for thy sake.

Márkandeya spoke:

63 Then by the power of his austerities the great muni placed the constellation Revati as before in conjunction with the

64 moon, O bráhmaṇ. And full of affection he celebrated his daughter's marriage accompanied with sacred texts according

65 to rule, and said to his son-in-law again, "Tell me, O king, what shall I give thee as a wedding gift? I will give even that which is hard to be obtained, for irresistible are my austerities."

The king spoke:

66 Of Manu Sváyambhuva's lineage I am sprung, O muni. I choose as gift a son who shall reign over a manvantara through thy favour.

The rishi spoke:

67 This thy wish shall be fulfilled. As a Manu thy son shall enjoy the whole earth, and shall be wise in righteousness, O king.

Márkandeya spoke:

68 Then taking her the king went to his own city. From him
69 was born of Revatí a son, the Manu Raivata, possessed of all righteousness, unconquered by mankind, who understood the meaning of every sacred book, who knew the Vedas, the sciences and the books of practical arts.

70 Hear most composedly, O bráhmaṇ, about the gods, the munis, the lord of the gods and the kings in his manvantara, as

71 I mention them. The gods therein were the Su-medhases. And the kings were Vaikuntha and Amitábha, fourteen and

72 fourteen, O bráhmaṇ. And now the lord of those very four clashes of gods was named Vibhu, who was the regarder of a

73 hundred sacrifices, O king. Hiranya-loman, Veda-srí, and also Urddhva-bábu, Veda-báhu, and Su-dháman and the great

74 muni Parjanya, and illustrious Vasishtha who was thoroughly versed in the Vedas and Vedánta - these were the

75 seven rishis also in Manu Raivata's period. Bala-handhu mighty in valour, and also Su-yashtavya, and Satyaka and others were Manu Raivata's sons.

76 Now these are the Manus down to Raivata, whom I have told thee about; they were indeed connected with Sváyambhuva, except Manu Svároc'isha.

CANTO LXXVI.

The Sixth Manvantara.

C'ákshusha when an infant was taken by a hag from his parents and changed for the son of king Vi-kránta, and was brought up as a prince. - On reaching boyhood he revealed the fraud, and abandoning his princely state became an ascetic. - Brahmá made him the sixth Manu. - The deities, rishis and kings of his period are mentioned.

Márkandeya spoke:

1 Thus I have narrated these five manvantaras to thee. Hear about this sixth period, that of the Manu C'ákshusha.

2 In another birth he was born from the eye of the supreme deity, hence in this birth also he retained the condition of

3 C'ákshusha, O bráhmaṇ. His mother repeatedly makes him prattle as he lies in her lap after his birth, and embraces

4 him lovingly and then again makes him prattle. Being indeed born with a recollection of his previous existences, he

5 laughed as he lay on his mother's lap. His mother said to him angrily then - "I am frightened; what is this, my child, that there is laughter in thy mouth? Thou art born with premature intelligence. Perhaps thou seest something bright!"

The son spoke:

6 Dost thou not see, a cat in front wishes to devour me? And another, the hag who seizes newly-born children, has

7 vanished. And since thou, lady, looking on me lovingly in thy affection for thy son, dost keep on making me prattle and

8 dost embrace me much, while thy hair rises up and thine eyes are suffused with tears springing from love, therefore

9 I chanced to laugh. Hear also the reason of it. The cat intent on its own object looks on me who am attached to thee; and the other also, the hag who seizes newly-born

10 children, has vanished. Just as these two, with hearts solicitous for their own self-interest, were busy over me, even so thou appearest to me to be engaged in thy own self-interest.

11 But the cat and the hag who seizes newly-born children aimed at enjoying me; thou on the other hand desirest to obtain good results from me which shall be enjoyed

12 gradually. Thou dost not know me who I am, nor the benefit that I have conferred. Our meeting is for no very long time,

13 a period of five and seven days. Nevertheless thou lovest and embracest me excessively with tears in thine eyes; sincerely thou callest me "dear child" and "lovely darling."

The mother spoke:

14 "It is not for the sake of a benefit that I embrace thee lovingly, my darling, nor shall I be deprived of thee, if this

15 shall be for thy pleasure. I have now relinquished any self-interest which shall accrue to me from thee."

16 So saying she left him and went out of the lying-in house. The hag Játa-háriní then seized him when left, his body and external organs of sense being apathetic, his heart and soul

17 pure. Having seized the boy she placed him then as a newborn child on the bed of king Vi-kránta's wife, and took his

18 new-born son and carried him to another house, and taking a son from that house she, Játa-háriní, in regular course

19 devoured this third child. Now carrying children off in succession she devours the third child, totally devoid of pity; but she makes a substitution thus with the other two day after day.

20 And then king Vi-kránta performed the purificatory rites,

21 which appertain to a prince, for that very son; and as father king Vi-kránta gave him the name Ananda according to rule,

22 being himself filled with intense joy. Now when as a youth he had donned the sacred thread, his spiritual guide ordered him - "Approach before thy mother respectfully and salute

23 her!" Hearing that his guru's speech, he smiled and spoke

thus - "Which of my mothers shall I praise, her who gave me birth or her who has nourished me?"

The guru spoke:

24 Not the latter, indeed! Thy mother who bore thee, noble youth, is Rutha's daughter, Vi-kránta's chief queen, Haiminí by name.

Ananda spoke:

25 She is the mother of C'aitra, who dwells in the village Visála, as son of the leading bráhmaṇ Bodha, and who was born of her. I come from elsewhere.

The guru spoke:

26 Whence art thou? tell me, O Ananda. What C'aitra again dost thou mention? It appears to be a great difficulty. Where wast thou born? What dost thou say of this?

Ananda spoke:

27 I was born in a kshatriya king's house of his wife Giribhadrá, O bráhmaṇ. The hag that steals new-born children

28 took me; she left me here, and taking Haimini's son also carried him further to the house of the leading bráhmaṇ

29 Bodha, and devoured the bráhmaṇ Bodha's son. Haimini's son has been consecrated with the sanctifying rites of a bráhmaṇ

30 there. I have been consecrated here by thee as guru, illustrious Sir. I must obey thy command: which mother shall I approach, O guru?

The guru spoke:

31 Extremely intricate, my child, is this great difficulty that has befallen. I understand it not at all, for my wits are wandering as it were through enchantment.

Ananda spoke:

32 What case of enchantment is there here, while the world is thus constituted? Who is whose son, O bráhmaṇ rishi?

33 Or who is not whose kinsman? Beginning from his birth, whatever man enters into connexions, the others who are connected with him are made to pass away by death, O

34 bráhmaṇ. Moreover when he is born here, whatever connexion he has with kinsmen, that also ceases with the ending

35 of his body. This is the entire process. Hence I say, "Who is not a kinsman to one who dwells in this worldly existence? Or who is a kinsman for ever?" Is thy mind

36 bewildered? I have had two fathers indeed in this very birth, and two mothers; is it wonderful that it should be

37 otherwise in the recurring birth of the body? Being such, I will practise austerities. Do thou bring here C'aitra, who is indeed the son of this king, from the village Visála.

Márkandeya spoke:

38 Thereupon the king was astonished with his wives and kinsmen; withdrawing his feeling of ownership from that

39 boy, he permitted him to depart to the forest. Fetching his son C'aitra he made him worthy of the kingdom, after honouring the bráhmaṇ who brought him up in the belief that he was his son.

40 And he, Ananda, a mere boy, practised austerities in the great forest, in order to consume away his actions which

41 were adversaries in the path to final emancipation. And to him then as he practised austerities spoke the divine Prajá-pati - "Why art thou performing severe austerities my child? tell me that."

Ananda spoke:

42 Desirous of purity of soul I perform austerities, adorable lord! setting my face towards consuming the actions which tend to fetter me.

Brahmá spoke:

43 He who is lord over consumed actions is fit for final emancipation, not he who engages in action. Hence Sir! thou shalt obtain final emancipation, when thou hast the lordship of

44 goodness. Thou must be the sixth Manu; go; do accordingly! Enough of austerities for thee! When thou hast

done that, thou shalt obtain final emancipation.

Márkandeya spoke:

45 Being thus exhorted by Brahma, he then the high-minded replied, "So be it!" and went directing himself to that

46 pursuit. He ceased indeed from austerities. Turning him away from austerities Brahmá addressed him as C'ákshusha; formerly he was known by that name; he became famous as Manu C'ákshusha.

47 He married Vidarbhá, daughter of king Ugra, and begot by her sons celebrated for valour.

48 Hear, O bráhman, who were the gods of the period, while he reigned over the manvantara; and who were the rishis,

49 and who was the Indra, and who were his sons. The gods therein were named Aryas; they formed one group of eight persons; it was composed of those who had done famous deeds, who partook of the oblations at the sacrifice, O bráhman,

50 of those who were famous for strength and valour, who were hardly to be gazed at because of their halo of splendour. And the second class of gods was called Prasútas,

51 consisting of eight persons. There was another class of gods also called Bhavyas, consisting of just eight persons; and a fourth class therein was called Yútba-gas, which also

52 consisted of eight persons. There were, moreover, other gods called Lekha in a fifth class also in that manvantara,

53 O bráhman; those so named fed indeed on amrita. And the Indra was Mano-java, who offered a hundred sacrifices and became their lord; he was reckoned the eater of a portion of

54 the sacrifices. And Su-medhas, and Vi-rajás, Havish-mat, Un-nata, Madhu, Ati-náman, and Sahishnu were the

55 seven rishis. Manu C'ákshusha's sons, chief of whom were Urú, Puru, and S'ata-dyumna, very great in strength, were the kings of the earth.

56 Thus I have narrated to thee the sixth manvantara, O bráhman, both the birth and the exploits of high-souled

57 C'ákshusha. He who subsists at the present time is named Manu Vaivasvata; hear from me about the gods and other chief personages in his, the seventh, period.

CANTO LXXVII.

The Vaivasvata Manvantara.

The Sun married Tvashtri's daughter Sanjná, and their children were Manu Vaivasvata and Yama - Márkandeya narrates, how the Sun's splendour was pared down by Tvashtri because she could not endure it.

Márkandeya spoke:

1 The Sun Mártanda's wife was Visva-karman's illustrious
 2 daughter, by name Sanjná. The Sun begot of her a son, a
 Manu, of celebrated fame, learned in many sciences; since he
 was Vivasvat's son, he was called Vaivasvata in sooth.
 3 And Sanjná used to shut her eyes when the Sun gazed on
 her, and the Sun in anger thereat spoke sharply to Sanjná -
 4 "Because thou dost always imprison thine eyes when thou
 seest me, O silly one, thou shalt therefore give birth to Yama,
 the prisoner of mankind."

Márkandeya spoke:

5 Thereupon the goddess, unnerved by fear, became wild-
 eyed, and the Sun seeing her agitated glances addressed her
 6 again - "Since thine eye-sight has become agitated, now that
 thou hast seen me, thou shalt therefore give birth to a
 daughter, the river Vi-lolá."

Márkandeya spoke:

7 Hence through that her husband's curse Yama verily was
 born of her, and also Yamuná this famous and very great
 8 river. And it was with pain that Sanjná, the noble lady,
 endured the Sun's splendour; and then unable to bear the
 9 splendour she fell into thought - "What am I to do?" Where
 am I to go? Where shall I go that I may find ease? And
 10 how shall the Sun, my husband, control his wrath?" So
 pondering in many ways, the Prajá-pati's illustrious daughter
 then thought much of actually taking refuge with her father.
 11 Thereupon the famous lady having resolved to go to her

father's house fashioned her body, that the Sun loved, in
 12 shadow-form, and addressed her shadow-self - "Remain
 thou here in the Sun's house even as I; and behave thou
 13 becomingly to the children even as to the Sun. And though
 questioned say nothing of this my going away; say always
 this, 'I am she indeed, Sanjná by name.' "

The Shadow-Sanjná spoke:

14 "O lady, I will obey thy order and will so declare, as far as
 suffering my hair to be seized and as far as undergoing curses;
 it is performed indeed as far as drawing curses down upon
 myself."

15 The goddess, receiving this assurance, then went to her
 father's abode. She saw Tvashtri there cleansed from stain

16 by means of austerities. And being honoured by him,
 Visva-karman, with much respect, she remained in her father's

17 house some time, unapproached. Then her father spoke to
 the beautiful lady, his daughter, when she had dwelt there not
 very long, after praising her and prefacing his speech with
 love and much respect -

18 "Now while I have been seeing thee my child, the days
 though very many may be reckoned as equal to half a moment;

19 nevertheless righteousness suffers loss. Dwelling a long
 time among kinsmen brings no good repute to women;
 kinsmen hold a woman's proper residence is in her husband's

20 house. Such art thou, and thou art mated to a husband, the
 Sun, the lord of the three worlds; deign not my daughter

21 to dwell a long time in thy father's house. Being such, go
 thou to thy husband's home. I am pleased; thou hast been
 honoured by me. Thou must come again to see me, my
 beautiful one."

Márkandeya spoke:

22 Thus was she admonished by her father then, and she
 agreeing saluted her father respectfully and went to the

23 Northern Kurus, O muni, disliking the Sun's heat, afraid of
 his splendour; and there she practised austerities, changed into
 a mare's shape.

24 The lord of day thinking the shadow-form, was Sanjñá, begot

25 of that other two sons and a charming daughter. Now the Shadow-Sanjñá was very affectionate to the other children just as to her own; Sanjñá did not use to show special attention

26 to her daughter and two sons daily by caresses and other marks of pleasure. Manu accepted that affection from

27 her; Yama did not bear it patiently from her, and indeed he lifted his foot in anger to kick her, but, again moved with forbearance towards her, did not strike it against her body.

28 Thereupon, O bráhmaṇ, the Shadow-Sanjñá in anger cursed Yama, her upper lip quivering slightly, and her delicate

29 hand shaking - "Because thou spurnest me, thy father's wife, disrespectfully with thy foot, this thy foot shall therefore fall this very day to the earth."

Márkandeya spoke:

30 Yama, terrified on hearing the curse that his mother had pronounced on him, went to his father and falling prostrate before him spoke: -

Yama spoke:

31 O father, this great marvel was never, seen by any one, that a mother casting love away imprecates a curse on her

32 son. She is not mother to me in the same way as Manu calls her his mother; no mother would abandon her good qualities even towards sons devoid of good qualities.

Márkandeya spoke:

33 Hearing this speech from Yama, the adorable Dispeller of darkness called the Shadow-Sanjñá and asked her - "Where

34 has she gone?" And she answered - "I am Tvashtri's daughter Sanjñá, O god of fire, thy wife; through thee these children

35 were begotten of me." Now when, as Vivasvat was thus questioning her repeatedly, she did not speak further, the Sun

36 enraged thereat prepared to curse her. Thereupon she told

the Sun what had happened, and the god knowing the truth went to Tvashtri's abode.

37 He then paid honour to the Sun, the god honoured by the three worlds, who had visited his house, with sublime faith.

38 Visva-krit on being asked about Sanjñá, then told him - "She came indeed here to my house, saying she had been

39 verily sent by thee." And the Sun, collecting his mind in meditation, perceived her in mare's shape practising austerities

40 among the Northern Kurus, and the Sun understood the purpose of her austerities, namely, 'May my husband become

41 mild in body, beautiful in form.' "Pare down my splendour now" quoth the Sun also to Sanjñá's father Visva-karman,

42 O bráhmaṇ. And Visva-karman thereupon pared down the splendour of the year-revolving Sun, and obtains the praises of the gods.

CANTO LXXVIII.

The Birth of Vaivasvata in the Sávarnika Manvantara.

Márkandeya relates how the gods praised the Sun, what became of the splendour pared off from the Sun, and how the Sun regained his wife - He mentions the positions assigned to the Sun's children.

Márkandeya spoke:

Then the gods and the devarshis assembling praised in words the Sun, who is worthy of being praised by the entire three worlds.

The gods spoke:

2 "Adoration to thee who hast the nature of the Ric! adoration to thee who hast the nature of the Sáman! adoration to thee whose form has the nature of the Yajus! to thee who

3 hast the glory of the Sáman! Adoration to thee who hast become the sole domain of knowledge, to the cleanser of darkness! to thee who hast the nature of pure light! to the

4 purified, to the stainless Soul! Adoration to the most excellent, to the desirable one! to the utmost one, to the

supreme Soul! Adoration to thee whose nature pervades the entire

5 universe, to the embodiment of Soul!" (This fine delightful eulogy must be heard by men with faith. Having become a disciple and having given also the guru his fee one may hear

6 it rapt in meditation. It must not be heard by those who have become empty-handed. Now may this become fruitful!) "Adoration to the being who is the universal cause, to

7 the goal of men of wise intellect! Adoration to thee who hast the nature of the sun, who hast the nature of the brilliant Soul! Adoration to thee, the illuminator, and

8 adoration to the maker of day! And adoration to the causer of night, to the maker of twilight and moon-light! Thou art this universe, thou art the adorable! With thee, as thou

9 revolvest above the world, the entire egg of Brahmá, devoid of intelligence with everything moveable and immoveable, turns round! This universe when touched by thy rays

10 comes to life, pure! Water and other objects are cleansed by contact with thy rays! Oblations, alms-giving and the other deeds which compose righteousness tend to no benefit

11 so long as this world has no contact with thy rays! All these Ric's verily are thine; these Yajushes on the other hand

12 are thine also; and all the Sámans drop from thy body! Since thou art composed of the Ric', O lord of the world, and thou

13 indeed art composed of the Yajus, and composed also of the Sáman, therefore, O lord, thou art composed of the three! Thou verily art Brahmá's form; thou art the

14 highest and the lowest also! Moreover thou art material and non-material; thou art minute and yet thou dost exist in massive shape! Thou hast the form of Time, composed of moments, káshthas and other divisions of time, yet subject to decay! Be gracious! Of thine own will mitigate the innate splendour of thy form!"

Márkandeya spoke:

15 Being extolled thus by the gods and devarshis, the imperishable globe of splendour shed his splendour then.

16 That portion of the Sun's splendour which was composed of the Ric' became the earth, and of that portion composed of

17 the Yajus was made the sky, and that portion composed of the Sáman became heaven. Of the fifteen shreds of his splendour which were pared off by Tvashtri, the high-souled

18 Tvashtri verily made Sarva's trident, the discus of Vishnu and the Vasus, the very terrible weapon of Sankara, and

19 Agni's spear and Kuvera's palki; and all the fierce weapons of the others who are the gods' foes, and of the Yakshas and

20 Vidyádhara - those Visva-krit made. And therefore the adorable lord bears only a sixteenth part. His splendour was pared off by Visva-karman into fifteen parts.

21 Then assuming a horse's form the Sun went to the Northern

22 Kurus, and saw Sanjná there disguised in mare's shape. And she, seeing him approaching and afraid of a strange male, went towards him face to face, intent on guarding her rear.'

23 And thereupon as the two met there and joined their noses, two sons issued from the mare's mouth, Násatya and Dasra;

24 and at the termination of the flow of semen Revanta was born, bearing sword, shield and armour, mounted on horse-

25 back, furnished with arrows and quiver. Then the Sun displayed his own peerless form, and she gazing upon his true

26 form felt a keen joy; and the Sun, the robber of the waters, brought home this his loving wife Sanjná restored to her own shape.

27 Her eldest son then became Vaivasvata Manu; and her second son Yama became the righteous-eyed judge because

28 of the curse. His father himself made an end of the curse by saying - "Insects taking flesh from his foot shall fall to

29 the earth." And because he is righteous of eye, impartial to friend and foe, therefore the Dispeller of darkness appointed

30 him over the southern region. And Yamuná became the river which flows from the recesses of mount Kalinda. The Asvins were made the gods' physicians by

31 their high-souled father. And Revanta also was appointed king of the Guhyakas. Hear also from me the places assigned

32 to the Shadow-Sanjná's sons. The eldest son of the Shadow-Sanjná was equal to Manu the eldest-born; hence

33 this son of the Sun obtained the title Sávarnika. He also shall be a Manu when Bali shall become Indra. He was appointed by his father as the planet Saturn among the

34 planets. The third of them, the daughter named Tapatí, had a son Kuru, king of men, by king Sambarana.

35 Thus I describe the seventh period, that of Manu Vaivasvata, his sons, the kings, the rishis, the gods and the king of the gods.

CANTO LXXIX.

The praise of Vaivasvata in the Sávarnika Manvantara.

Márkandeya names the deities, munis and kings of the Vaivasvata Manvantara.

Márkandeya spoke:

1 The Adityas, the Vasus, the Rudras, the Sádhyas, the Visve-devas, the Maruts, the Bhrigus, and the Angirases are the eight whereof the classes of gods are traditionally held

2 to be composed. The Adityas, the Vasus, the Rudras are to be known as Kasyapa's sons; and the Sádhyas, the Vasus, the

3 Visve-devas are the three groups of Dharma's sons. Now the Bhrigu class of gods are the sons of Bhrigu, and the Angirases are the sons of Angiras. And it is the present creation. Máric'a is to be known as the lord at present.

4 And the Indra is named Urjjasvin, high-souled, the consumer of a share of the sacrifices. Now all those lords of

5 the thirty gods, who have passed away, and who have not yet come, and who reign now, are to be known as having equal characteristics-all indeed are thousand-eyed, wielders

6 of the thunder-bolt, smiters asunder of cities; all are bestowers of gifts, pre-eminent, bearers of crests, walking like elephants; they are all receivers of a hundred sacrifices,

7 dominating created things with their splendour, possessing the good qualities of sovereignty with righteousness and other pure actions, masters of the past, the future and the present.

8 Hear also about this triple world, O bráhman. Bhúr-loka is traditionally held to be this earth; antariksha is held to be the sky, and svarga is called heaven - such is spoken of as the triple-world.

9 And Atri and Vasishtha and the great rishi Kásyapa, and

10 Gautama, Bharadvája and Visvá-mitra Kausika, and also the adorable son of the high-souled Ric'ika, namely Jamadagni - these seven are thus the munis in the present period.

11 Ikshváku, and Nábhaga, and Dhrishta-sarmáti, and

12 famous Narishyanta, Nábhaga and Dishta, and Kurúsha, and Prushadhru, world renowned Vasu-mat - these are the nine celebrated sons of Manu Vaivasvata.

13 I have declared this Vaivasvata period to thee, O bráhmaṇ. When he hears and reads this, a man forthwith is freed from all sins and gains great merit, O best of munis.

CANTO LXXX.

The Sávarṇaka Manvantara.

Márkaṇḍeya names the rishis, gods and kings of that period.

Kraushtuki spoke:

1 Thou hast told me about these seven Manus, Sváyambhuva and the rest, the gods, the kings and munis which ruled in

2 their periods. Tell me, O great muni, of the seven other Manus which shall follow in this kalpa, and the gods and other rulers, whoever they may be, who shall characterize their periods.

Márkaṇḍeya spoke:

3 I have told thee about Sávarṇi also who was the son of the Shadow-Sanjná; equal to his eldest brother Manu, he shall

4 be the eighth Manu. Ráma, Vyása and Gálava, Dípti-mat, and Kripa, Rishyasringa, and Droni were the seven rishis of that period.

5 And the Suta-pas and Amitábhas and Mukhyas shall be the gods in three divisions; and each group of these three is said to be composed of twenty, and to have the three

6 good qualities. Tapa and Tapas, and Sakra, Dyuti, Jyotis, Prabhá-kara, Prabhása, Dayita, Gharma, Tejas, Rasmi,

7 Vakratu, and so forth are the Suta-pas, the twenty-fold group of gods. Prabhu, Vibhu, Vibhása and others are like-

8 wise another group of twenty. Hear also from me the third group of Amita gods; Dama, Dánta, Rita, Soma, and Vinta

9 and the rest are the group of twenty. And these shall be celebrated as Mukhya gods, rulers of the manvantara - they are verily the sons of Máríc'a and of the Prajá-pati

10 Káśyapa, and they shall be in the future during Sávarna Manu's period. Now the lord of them, O muni, shall be Bali

11 Vairoc'ani, the Daitya who dwells in Pátála at present, bound by a compact.

And Virajas, and Arvavíra, Nirmoha, Satya-vác', Kriti, Vishnu and others, the sons of Sávarna Manu, shall be kings.

CANTO LXXXI.

Commencement of the Deví-Máhátmya.

*The slaughter of Madhu and Kaitabha in the account of the
Sávarnika Manvantara.*

*King Su-ratha being defeated and driven from his
kingdom took refuge in the forest with a muni - He met
a vaisya who had been driven from his home by his
relatives, and both asked the muni about the selfish
feelings which still possessed them. - He ascribes those
feelings to the goddess Mahá-máyá or Great Illusion,
and relates how Brahmá lauded the goddess at the end
of a former kalpa in order to seek deliverance from the
demons Madhu and Kaitabha, and how Vishnu awaking
slew the demons.*

Om! Reverence to C'andiká.

Márkandeya spoke:

Súrya's son Sávarni is he who is called the eighth Manu.

2 Hear about his birth, as I tell it at full length, how by reason of the authority of the Great Illusion that illustrious son of the Sun, Sávarni, became the king of the eighth manvantara.

3 In times ago in the Svároç'isha period, a king named Suratha, sprung of the race of C'aitra, reigned over the whole

4 earth. And while he guarded his subjects duly as if they were his own children, there arose hostile kings, who did

5 not destroy the Kolas. He the bearer of a very powerful sceptre had war with them, and was defeated in war by them, inferior though they were, those non-destroyers of the

6 Kolas. Then coming to his own city he reigned as king over his own country. That illustrious king was attacked then by

7 those powerful enemies. His powerful and corrupt ministers,

who were evil-disposed to a weak person, thereupon robbed
 8 him of treasury and army even there in his own city. Hence
 the king deprived of his sovereignty departed alone on horse-
 9 back to a dense forest under the pretence of hunting. There
 he saw the hermitage of the noble dvija Medhas, inhabited by
 wild animals which were peaceful, graced by the muni's
 10 disciples; and he dwelt there some time, honoured by the
 muni. And roaming hither and thither in that fine hermitage of
 11 the muni, he fell into thought there then, his mind being
 distraught by selfishness, egotistical - "Lost indeed is the city
 which I guarded formerly. Whether it is guarded righteously or
 not by those my servants of wicked conduct,
 12 I know not. My chief war-elephant, always ardent, has
 passed into the power of my foes; what pleasures will he
 obtain?
 13 They who were my constant followers now assuredly pay
 14 court to other kings with favour, riches and food. The
 treasure which I amassed with great difficulty will go to waste
 through those men, addicted to unbecoming expenditure, who
 15 are squandering it continually." These and other matters the
 king thought of continually.
 Near the bráhmaṇ's hermitage there he saw a solitary
 16 vaiśya, and asked him, "Ho! who art thou? and what is the
 reason of thy coming here? Why appearest thou as if full
 17 of Sorrow, as if afflicted in mind?" Hearing this speech of
 the king, which was uttered in friendly mood, the vaiśya,
 18 bowing respectfully, replied to the king, "I am a vaiśya,
 Samádhi by name, born in a family of wealthy folk, and have
 been cast out by my sons and wife, who are wicked through
 19 greed for wealth. And bereft of riches, wife and sons,
 taking my wealth I have come to the forest, unhappy and cast
 out
 20 by my trusted kinsmen. In this state I know not what is the
 behaviour of my sons as regards prosperity or adversity,
 21 nor of my family nor of my wife. Here I dwell. Is welfare
 theirs at home now or ill-luck? How are they? Are my sons
 living good or evil lives?"

The king spoke:

22 Why dost thou, Sir, fix thy mental affection on those covetous folk, thy sons, wife and others, who have cast thee out from thy wealth?

The vaisya spoke:

23 This very thought has occurred to me, just as thou hast uttered it, Sir. What can I do? My mind does not entertain

24 implacability; and my mind, which bears affection as of a master to his family, is affectionate to those very persons, who have abandoned affection for a father and driven me

25 out in their greed for riches. I do not comprehend, although I know it, O high-minded Sir, how it is that the mind is prone

26 to love even towards worthless kinsmen. On their account my sighs flow and distress of mind arises. What can I do since my mind is not relentless to those unloving relatives?

Márkandeya spoke:

27 Thereupon they both, the vaisya named Samádhí and the

28 noble king approached the muni, O bráhmaṇ, and having both observed the etiquette worthy of him, as was proper, they sat down and held various discourse, the vaisya and the king.

The king spoke:

29 Adorable Sir! I desire to ask thee one thing; tell me that; since it tends to afflict my mind without producing

30 submissiveness of my intellect. I have a selfish feeling for my kingdom, even with regard to all the requisites of regal administration, although I know what it is, yet like one who

31 is ignorant; how is this, O best of munis? And this man has been set at nought and cast off by his children, wife and servants; and when forsaken by his family he is nevertheless

32 exceedingly full of affection towards them. Thus he and I also are both excessively unhappy; our minds are drawn by selfish thoughts to this matter, even though we perceive the

33 faults in it. How happens this then, illustrious Sir, that we are deluded although aware of it, and that this state of delusion besets me and him, who are each blind in respect of

discrimination?

The rishi spoke:

34 Every animal has this knowledge in objects cognizable by the senses and an object of sense reaches it thus in divers ways,

35 illustrious Sir! Some living beings are blind by day, and others are blind at night; some living beings can see equally

36 well by day and at night. Mankind know what, is true, but not they alone indeed, because cattle, birds, wild animals.

37 and other creatures all certainly know it; and men have 131 the same knowledge which those wild animals and birds have, and equally both wild animals and birds have the other

38 knowledge which those men have. Though they have such knowledge, look at these birds, which, though distressed by hunger themselves, are yet because of that same delusion assiduous in

39 dropping grains into the beaks of their young ones. Human beings are full of longings towards their children, O hero; do they not pass from greed for self unto mutual benefaction;

40 dost thou not perceive this? Nevertheless they are hurled into the whirlpool of selfishness which is the pit of delusion; through the power of the Great Illusion they make worldly

41 existence permanent. Marvel not then at this. This is the contemplation-sleep of the lord of the world, and the Great Illusion that comes from Hari; by it the world is completely

42 deluded. Verily she, the adorable goddess, Great Illusion, forcibly drawing the minds even of those who know, presents

43 them to delusion. By her is created this whole universe both moveable and immoveable; she it is who when propitious bestows boons on men with a view to their final emancipation,

44 She is Knowledge supreme; she is the eternal cause of final emancipation, and the cause of the bondage of worldly existence; she indeed is the queen over all lords.

The king spoke:

45 Adorable Sir! Who then is that goddess whom thou stylest Mahá-máyá? How was she born, and what is her sphere of

46 action, O bráhmaṇ? And what is her disposition, and what is her nature, and whence did she originate, the goddess - all that I wish to hear from thee, O thou most learned in sacred knowledge!

The rishi spoke:

47 She exists eternally, embodied as the world. By her this universe was stretched forth. Nevertheless her origin is in

48 many ways; hear it from me. When she reveals herself in order to accomplish the purposes of the gods, it is then. said in the world that she is born; she is also named the

49 Eternal One. While the adorable lord Vishnu, stretching Sesha out, wooed the sleep of contemplation at the end of the kalpa, when the universe was converted into absolute

50 ocean, then two terrible Asuras named Madhu and Kaitabha, springing from the root of Vishnu's ear, sought to slay

51 Brahmá. Brahmá the Prajá-pati stood on the lotus that grew from Vishnu's navel; and seeing those two fierce Asuras

52 and sleeping Janárdana, and standing with heart solely thereon intent, in order to awaken Hari, extolled that Sleep of

53 contemplation which had made its dwelling in Hari's eyes - the lord of splendour extolled Vishnu's Sleep, which is Queen of the universe, the supporter of the world, the cause of permanence and dissolution, full of reverence, incomparable.

Brahmá spoke:

54 Thou art Sváhá, thou art Svadhá; thou indeed art Vashat-kára, thou hast sound for thy soul; thou art the nectar of the gods, the two eternal letters, thou existest having

55 the three-fold mátrás for thy soul; thou existest half a mátrá in duration yet eternal; thou indeed canst not be uttered specifically; thou art the Sávitrí, thou art the

56 divine mother sublime. By thee indeed everything is maintained, by thee this world is created, by thee it is protected. O goddess! and thou dost always consume it at the

57 end. At its emanation thou didst take the form of creation, and in protecting it thou hast the form of permanence, and at the end of this world thou wilt have the form of contraction,

58 O thou who containest the world! Thou art the Great Knowledge, the Great Illusion, the Great Vigour, the Great Memory, and the Great Delusion, the Lady, the Great

59 Goddess, the Great Demon. And thou art the original source of the universe, the exciting cause of the three qualities; thou art the Night of the world's destruction, the

60 Great Night, and the Night of delusion, terrible! Thou art Good Fortune, thou art Queen, thou art Modesty; thou art Intelligence characterized by perception; thou art Shame, Nourishment, and Contentment, Tranquillity and Patience

61 also. Thou art terrible, armed with sword, with spear, with club, and with discus, with conch, with bow, and having as

62 weapons arrows, slings and an iron mace. Thou art gentle, yea more than gentle, exceedingly beautiful to those who are wholly gentle; thou art indeed beyond the highest and the

63 lowest, Queen supreme! And whatever or wherever a thing is, whether good or bad, thou art the energy which all that possesses, O thou who art the soul of everything. Can I

64 extol thee more than this? By thee, who art such, he indeed, who created the world, who protects the world, who consumes the world, is brought under the dominion of sleep.

65 Who is able here to extol thee? Since Vishnu, I and S'iva have been made by thee to assume bodies, who then may be

66 powerful enough to extol thee? Being such, do thou, O goddess, lauded thus, bewitch these two unassailable Asuras,

67 Madhu and Kaitabha, with thy exalted powers, and let the imperishable master of the world be lightly brought back to consciousness, and let him rouse up his intelligence to slay these two great Asuras!

The rishi spoke:

68 Then the goddess of darkness, extolled thus by the Creator there in order to awaken Vishnu to slay Madhu and Kaitabha,

69 issued forth from his eyes, mouth, nose, arms and heart and breast, and stood in the sight of Brahmá whose birth is

70 inscrutable; and Janárdana, master of the world, being quitted by her, rose up from his couch in the universal ocean;

71 and he saw those two then, Madhu and Kaitabha, evil of soul, excelling in heroism and prowess, red-eyed through anger,

72 fully prepared to devour Brahmá. Thereupon the adorable lord Hari rose up and fought with those two, striking them

73 with his arms, for five thousands of years. And they, exceedingly frenzied with their power, deluded by the Great Illusion, exclaimed to Kesava, "Choose a boon from us!"

The god spoke:

74 Be ye both now content with me; ye must both be slain by me! What need is there of any other boon here? Thus much indeed is my choice.

The rishi spoke:

75 Gazing then at the entire world which was nothing but water, those two, who had been thus tricked, spoke to the adorable lotus-eyed god, - "Slay us where the earth is not overwhelmed with water."

The rishi spoke:

76 "Be it so" said the adorable wielder of the conch, discus and club, and cutting them with his discus clove them both asunder, heads and buttocks.

77 Thus was she born when praised by Brahmá himself. Now listen again, I tell thee of this goddess' majesty.

CANTO LXXXII.

The Deví-máhátmya.

Slaughter of the army of the Asura Mahisha.

The gods were defeated in a great battle formerly by the Asuras and driven from heaven, and the Asura Mahisha became supreme. - All the gods gave forth their special energies, which combined and formed the goddess C'andiká. - They gave her their weapons, and she fought with and destroyed the Asuras.

The rishi spoke:

Of yore there was a fight for a full hundred years between the gods and Asuras, when Mahisha was lord of the Asuras

2 and Indra lord of the gods; in it the army of the gods was vanquished by the Asuras who excelled in valour, and the Asura Mahisha after conquering all the gods became the

3 Indra. Then the vanquished gods, placing the Prajá-pati Brahmá at their head, went where abode Siva and Vishnu.

4 The thirty gods described to them accurately what had happened, the full story of the gods' discomfiture which

5 had been wrought by the Asura Mahisha, - "He, Mahisha, in his own person domineers over the jurisdictions of the Sun, Indra, Agni, Váyu and the Moon, of Yama and Varuna

6 and of the other gods. Cast out by that evil-souled Mahisha from Svarga all the hosts of the gods wander on the earth

7 like mortals. It has now been related to you both, all that has been wrought by the foe of the Immortals, and we have sought you both as a refuge; let his destruction be devised!"

8 Having thus heard the words of the gods, Vishnu was wroth and Siva also; both their faces became furrowed with

9 frowns. Then issued forth great energy from the mouth of Vishnu who was full of intense anger, and from the

10 mouths of Brahmá and Siva; and from the bodies of Indra and the other gods went forth a very great energy; and it

11 all amalgamated. The gods beheld the mass of intense energy there like a burning mountain, pervading the other

12 regions of the sky with its blaze; and that unparalleled energy born of the bodies of all the gods, which pervaded the three worlds with its light, gathering into one became

13 a female. By what was Siva's energy her face was developed, and by Yama's energy grew her hair, and her arms

14 by Vishnu's energy, by the Moon's her twin breasts; and her waist came into being by Indra's energy, and by Varuna's

15 her legs and thighs, by the Earth's energy her hips, by Brahmá's energy her feet, her toes by the Sun's energy, and by the Vasus' energy her hands and fingers, and by Kuvera's

16 her nose; and her teeth grew by the Prajá-pati's energy,

17 and three eyes were developed by Agni's energy; and her eyebrows were the energy of the two twilights, and her ears Váyu's energy; and the coming into being of the energies of the other gods became the auspicious goddess.

18 Then gazing at her, who had sprung from the combined

energies of all the gods, the Immortals who were afflicted by

19 Mahisha felt a keen joy. The bearer of the bow Pináka drawing a trident forth from his own trident gave it to her; and Krishna gave a discus pulling it out of his own discus;

20 and Varuna gave her a conch, Agni a spear, Máruta gave a

21 bow and a quiver filled with arrows, Indra lord of the Immortals gave a thunder-bolt pulling it out of his own thunder-bolt; the Thousand-eyed gave her a bell from his

22 elephant Airávata. Yama gave a rod from his own rod of Fate, and the lord of the waters a noose; and the Prajá-pati gave her a necklace of beads, Brahmá an earthen water-pot;

23 the Sun bestowed his own rays on all the pores of her skin, and Destiny gave her a sword and a spotless shield;

24 and the Ocean of milk a spotless necklace of pearls and also a pair of undecaying garments. And a celestial crest-jewel, a

25 pair of ear-rings, and bracelets, and a brilliant half-moon ornament, and armlets over all her arms, and also a pair of

26 bright anklets, a necklet of the finest make, and rings and gems on all her fingers - these Visva-karman gave to her, and

27 also a brightly polished axe, weapons of many shapes and also armour that could not be pierced. And Ocean gave her a

28 garland of fadeless lotus-flowers for her head and another for her breast, and a very brilliant lotus-flower besides. Himavat

29 gave her a lion to ride on and gems of various kinds. Kuvera gave a drinking cup full of wine. And S'esha, the lord of all

30 the serpents, who supports this earth, gave her a serpent-necklace adorned with large gems. Honoured by other gods

31 also with gifts of ornaments and weapons, the goddess uttered a loud roar blended with a horse-laugh again and again. The whole welkin was filled with her terrible roar.

32 By that penetrating and exceedingly great roar a great echo

33 arose, all the worlds shook and the seas trembled, the earth quaked and all the mountains moved. And "Conquer thou!" exclaimed the gods with joy to her who rode on the lion

34 and the munis extolled her as they bowed their bodies in faith.

Seeing all the three worlds greatly agitated, the foes of the

35 Immortals uniting all their armies rose up together, with

uplifted weapons. "Ha! what is this?" exclaimed the Asura

36 Mahisha in wrath, and rushed surrounded by all the Asuras towards that roar. Then he saw the goddess, pervading the

37 three worlds with her light, causing the earth to bow at the touch of her feet, grazing the firmament with her crest, shaking the whole of Pátála with the twang of her bow-string,

38 standing pervading the sky all around with her thousand arms. Then began a battle between the goddess and the

39 enemies of the gods, in which every region of the sky was illumined with the weapons and arms hurled in abundance. And the Asura Mahisha's general, the great Asura named

40 C'ikshura, fought with her; and the Asura C'ámara attended by his cavalry fought along with others. The great Asura

41 named Udagra with six myriads of chariots fought; and Mahá-hanu with a thousand myriads gave battle; and the

42 great Asura Asi-loman with fifty millions; with six hundred myriads Váskala fought in the battle; Ugra-darsana with

43 many troops of thousands of elephants and horses, and surrounded with ten million chariots fought in that battle; and

44 the Asura named Vidála fought in the battle there, surrounded with fifty myriads of myriads of chariots. And other

45 great Asuras in myriads, surrounded with chariots, elephants and horses, fought with the goddess in that battle there. Now

46 the Asura Mahisha was surrounded with thousands of ten million times ten millions of chariots and elephants and horses in the battle there. With iron maces and javelins, with spears

47 and clubs, with swords, with axes and halberds they fought in the battle against the goddess. And some hurled spears,

48 and others nooses, but they assailed the goddess with blows from their swords in order to slay her.

And then the goddess C'andiká clove, as it were in merest

49 play, those weapons and arms by raining forth her own weapons and arms. The goddess betrayed no exertion in her

50 countenance, while the gods and rishis were praising her. The queenly goddess hurled her weapons and arms at the Asuras' bodies. The lion also that bore the goddess, enraged and

51 with ruffled mane, stalked among the armies of Asuras, like fire through the forests. And the deep breaths, which

52 Ambiká fighting in the battle breathed forth, came into real being at once as troops by hundreds and thousands. These fought with axes, with javelins, and swords and halberds,

53 destroying the Asura bands, being invigorated by the goddess' energy. And of these bands some raised a din with

54 large drams, and others with conchs, and others besides with drums, in that great battle-festival. Then the goddess with

55 her trident, her club, with showers of spears, and with her sword and other weapons slaughtered the great Asuras in

56 hundreds, and laid others low who were bewitched with the ringing of her bell; and binding other Asuras with her noose dragged them on the ground. And others again, cloven in

57 twain by sharp slashes of her sword and crushed by blows with her mace, lie on the ground; and some grievously

58 battered by her club vomited forth blood. Some were felled to the ground, pierced in the breast by her trident. Some being closely massed together were cut in pieces by the

59 torrent of her arrows in the battle-field. Following the manner of an army, the afflicters of the thirty gods gave up the ghost; some with their arms cut off, and others with severed

60 necks; their heads fell from others, others were torn asunder in the middle; and other great Asuras fell to the earth with

61 legs clean cut off; some were cloven by the goddess into two parts, with a single arm and eye and foot to each part; and others fell and rose again, although with head cut off.

62 Headless corpses, still grasping the finest weapons, fought with the goddess; and others danced there in the battle, keeping time to the strains of the musical instruments.

63 Corpses, with heads severed, still held swords and spears and lances in their hands; and other great Asuras were shouting

64 to the goddess, "Stand! stand!" With the prostrate chariots, elephants and horses and Asuras the earth became impassable

65 where that great battle took place. And large rivers formed of torrents of blood straightway flowed along there amidst the armies of Asuras, and among the elephants, Asuras and horses.

66 Thus Ambiká brought that great army of the Asuras to utter destruction in a moment, even as fire utterly consumes

67 a huge pile of grass and timber. And the lion, with quivering mane, stalked on roaring aloud. While he prowled as it were for lives out of the bodies of the foes of the

Immortals,

68 the battle was fought there between those troops of the goddess and the Asuras, so that the gods in heaven sending down showers of flowers gratified her.

CANTO LXXXIII.

The Deví-máhátmya.

The slaying of the Asura Mahisha.

The description of the battle is continued - The goddess slew the Asura chiefs in single combat and finally the Asura Mahisha.

The rishi spoke:

1 Now the great Asura, the general C'ikshura, seeing that army being slaughtered, advanced in wrath to fight with

2 Ambiká. The Asura rained a shower of arrows on the goddess in the battle, as a cloud deluges mount Meru's summit

3 with a shower of rain. The goddess, cutting asunder the masses of his arrows then as it were in play, smote his horses

4 with her arrows and their charioteer; and split his bow forthwith and his banner raised high aloft; and with swift missiles pierced his limbs as he stood with shattered bow.

5 His bow shattered, his chariot useless, his horses killed, his charioteer slain, the Asura armed with sword and shield

6 rushed at the goddess. With the utmost celerity he smote the lion on the head with his sharp-edged sword, and struck

7 the goddess also on her left arm. His sword shivered to pieces as it touched her arm (O prince). Thereon red-eyed

8 with anger, he grasped his pike, and he, the great Asura, flung it at Bhadra-káli, as it were the Sun's orb blazing

9 brightly with its splendour from out the sky. Seeing that pike falling on her, the goddess hurled her pike, and it shattered that pike into a hundred fragments and the great Asura also.

10 When he, Mahisha's very valiant general, was slain, C'ámara, the afflicter of the thirty gods, advanced mounted

11 on an elephant; and he also hurled his spear at the goddess. Down to the ground Ambiká quickly struck it, assailed with

12 a contemptuous hoot and rendered lustre-less. Seeing his

spear broken and fallen, C'ámara filled with rage flung a pike;
 13 and that she split with her arrows. Then the lion leaping up
 fastened on to the hollow of the elephant's forehead, and
 fought in close combat aloft with that foe of the thirty gods;
 14 but both then fell, as they were fighting, from the elephant
 to the ground. They fought closely locked together with
 15 most terrible blows. Then quickly springing up to the sky,
 and descending, the lion severed C'ámara's head with a blow
 from his paw.
 16 And Udagra was slain in battle by the goddess with stones,
 trees and other things, and Karála also was stricken down
 17 by her teeth and fists and feet. And the goddess enraged
 ground Ud-dhata to powder with blows from her club; and
 killed Váskala with a dart, Támra and Andhaka with arrows.
 18 And the supreme three-eyed goddess slew Ugrásya and
 19 Ugravírya and Mahá-hanu also with her trident. With her
 sword she struck Vidála's head clean down from his body. She
 despatched both Dur-dhara and Dar-mukha to Yama's abode
 with her arrows.
 20 Now, as his army was being thus destroyed utterly, the
 Asura Mahisha in his own buffalo-shape terrified her troops.
 21 Some he laid low by a blow from his muzzle, and others by
 stamping with his hooves, and others because they were
 lashed
 22 with his tail and gashed with his horns, and others again by
 his impetuous rush, his bellowing and his wheeling career, and
 others by the blast of his breath - thus he laid them low
 23 on the face of the earth. Having laid low the van of her
 army, the Asura rushed to attack the great goddess' lion.
 24 Thereat Ambiká displayed her wrath. And he, great in
 valour, pounding the surface of the earth with his hooves in his
 rage, tossed the mountains aloft with his horns and
 25 bellowed. Crushed by his impetuous wheelings the earth
 crumbled to pieces; and the sea lashed by his tail overflowed
 26 in every direction; and the clouds pierced by his swaying
 horns were rent to fragments; mountains fell in hundreds from
 the sky, being cast down by the blast of his breath.
 27 C'andiká looked on the great Asura, as swollen with rage he
 rushed on, and gave a way to her wrath then in order to slay
 28 him. She flung her noose full over him, and bound the great
 Asura fast. And he quitted his buffalo shape when held"

29 bound in the great battle, and then became a lion suddenly.
 While Ambiká is cutting off his head he took the appearance
 30 of a man with scymitar in hand. Straightway the goddess
 with her arrows swiftly pierced the man together with his
 scymitar and shield. Then he became a huge elephant, and
 31 tugged at her great lion with his trunk and roared, but the
 goddess cut off his trunk with her sword as he made his tugs.
 32 Next the great Asura assumed his buffalo shape again, and
 so shook the three worlds with all that is moveable and
 33 immoveable therein. Enraged thereat C'andiká, the mother
 of the world, quaffed a sublime beverage again and again, and
 34 laughed as her eyes gleamed ruddy. And the Asura roared
 out, puffed up with his strength and valour and frenzy, and
 35 hurled mountains against C'andiká with his horns. And she,
 shivering to atoms with showers of arrows those mountains
 that he hurled, spoke to him in confused words, while her
 mouth was rendered ruddier by the mead that she had drunk.

The goddess spoke:

36 Roar, roar on thy brief moment, O fool, the while I quaff
 this me! The gods shall soon roar, when I shall slay thee even
 here.
 37 Exclaiming thus she leaped upwards and sat herself on that
 great Asura, and kicked him on the neck with her foot and
 38 struck him with her spear. And thereupon he, being assailed
 by her foot, half issued forth from his own mouth in sooth,
 39 being completely encompassed by the goddess' valour. That
 great Asura being thus attacked half issued forth indeed. The
 goddess struck off his head with her great sword and laid him
 low.
 40 Then perished all that Daitya army with great lamentation.
 And all the hosts of the gods rose to the highest exultation.
 41 The gods and the great heavenly rishis poured forth praises
 to the goddess, the Gandharva chiefs burst into song and the
 bebies of Apsarases into dances.

CANTO LXXXIV.

The Deví-máhátmya.

The Slaying of the Asura Mahisha concluded.

The gods poured forth their praises to C'andiká on her victory - And she gave them the boon that she would always befriend them, if they recalled her to mind in calamities.

The rishi spoke:

1 When that most valiant evil-souled army of the gods' foes was vanquished by the goddess, Sakra and the hosts of other gods poured forth their praises to her with their voices, reverently bending down their necks and shoulders, while their bodies looked handsome because their hair stood erect with exultation.

2 The goddess, who stretched out this world by her power, Whose body comprises the entire powers of all the hosts of gods,

Her, Ambiká, worthy of worship by all gods and great rishis,

We bow before in faith; may she ordain blessings for us!

3 May she, whose peerless majesty and power Ananta Adorable, Brahmá and Hara cannot in sooth declare, May she, C'andiká, to protect the entire world And to destroy the fear of evil turn her mind!

4 Her, who is Good-Fortune herself in the dwellings of men of good deeds, Ill-Fortune

In those of men of sinful souls; who is Intelligence in the hearts of the prudent,

Who is Faith in those of the good, and Modesty in that of the high-born man;

Her, even thee, we bow before; protect the universe, O goddess!

5 Can we describe this thy thought-transcending form? Or thy abundant surpassing valour that destroyed the Asuras?

Or thy surpassing feats which were displayed in battles Among all the hosts of Asuras, gods and others, O goddess?

6 Thou art the cause of all the worlds! Though characterized

by the three qualities, by faults

Thou art not known! Even by Hari, Hara and the other
gods thou art incomprehensible!

Thou art the resort of all; thou art this entire world which
is composed of parts! Thou verily art sublime original Nature
untransformed!

7 Thou, whose complete divinity by means of utterance
Finds satisfaction in all sacrifices, O goddess,
Art verily Sváhá, and givest satisfaction to the Pitri-hosts!
Hence thou art in truth declared by men to be Svadhá also.

8 Thou art she, who effects final emancipation, and performs
great thought-transcending penances!

Thou studieth with thy organs, which are the essence of
strength, well-restrained!

With munis, who seek final emancipation and who have
shed all their faults,

Thou art The Knowledge, adorable, sublime in sooth, O
goddess!

9 Sound is thy soul! thou art the repository of the most
spotless ric' and yajus hymns,
And of the sámans, which have the charming-worded texts
of the Ud-gítha!

Thou as goddess art the triple Veda, the adorable, and for
the existence and production

Of all the worlds art active; thou art the supreme destroyer of
their pains!

10 Thou art Mental Vigour O goddess! thou hast
comprehended the essence of all the Scriptures!

Thou art Durgá; the boat to cross the difficult ocean of
existence; devoid of attachments!

Thou art Srí, who has planted her dominion alone in the
heart of Kaitabha's foe!

Thou indeed art Gaurí, who has fixed her dwelling in the
moon-crested god!

11 Slightly-smiling, spotless, resembling the full moon's
Orb, beautiful as the choicest gold, and lovely was thy

face!

Yet 't was very marvellous that, being swayed by anger,
The Asura Mahisha suddenly smote thy face when he saw it.
12 But after seeing thy wrathful face, O goddess, terrible with
its frowns,

And sheeny in hue like the rising moon, that Mahisha
Did not forthwith yield up his life, 't was passing wonderful!
For who can live after beholding the King of Death enraged?
13 Be gracious, O goddess, as supreme lady, to life!
When enraged thou dost forthwith destroy whole families!
Known at this very moment is this, that here is brought to its
end

The Asura Mahisha's most extensive might!
14 Esteemed are they among the nations, theirs are riches,
Theirs are glories, and their sum of righteousness
perishes not,
Happy are they indeed, and they possess devoted children,
servants and wives,
On whom thou, well-pleased, dost always bestow prosperity,
O lady!

15 All righteous actions ever indeed, O goddess,
With utmost respect the man of good deeds daily performs,
And gains heaven thereafter by thy favour, O lady.
Dost thou not by him bestow rewards even on the three
worlds, O goddess?

16 Thou, O Durgá, when called to mind, dost remove terror
from every creature!
Thou, when called to mind by those in health, dost bestow
a mind extremely bright!
What goddess but thou, O dispeller of poverty, pain and fear,
Has ever benevolent thoughts in order to work benefits to all?
17 By these slain foes the world attains to happiness; thus
let these

Forsooth practise sin so as to descend to hell for long!
'Meeting death in battle let them proceed to heaven' –

Thinking thus, thou dost assuredly destroy the enemies, O goddess!

18 Having indeed seen them, why dost thou not, O lady,
reduce to ashes

All the Asuras, since thou directest thy weapons against the foes?

'Let even enemies, purified by dying in arms, attain in
sooth to the bright worlds' –

Such is thy most kindly intention towards even them.

19 And though, neither by the sharp flashes of abundant
light from thy scymitar,

Nor by the copious lustre of thy spear-point, the eyes of the
Asuras

Were destroyed; yet, as they gazed upon thy countenance

Which bore a portion of the radiant moon, this very thing
happened.

20 Thy disposition, O goddess, subdues the conduct of men
of evil conduct;

And this thy form surpasses thought and rivalry by others;

And thy valour vanquishes those who have robbed the gods
of their prowess;

Thou hast as it were manifested pity thus even on enemies!

21 To what my this thy prowess be compared?

And whereto thy form most charming, which strikes fear
among foes?

Compassion in mind and relentlessness in battle are seen

In thee, O goddess, who bestowest boons even on the three
worlds!

22 Through the destruction of the foes, these three worlds
entire

Have been saved by thee. Having slain them in the battle-front

Thou hast led even those hosts of foes to heaven, and
dispelled the fear

Which beset us from the frenzied foes of the gods.

Reverence to thee!

23 With thy spear protect us, O goddess!

Protect us with thy sword also, O Ambiká!

By the clanging of thy bell protect us,

And by the twanging of the thong of thy bow!

24 In the east guard us, and in the west;

O C'andiká, guard us in the south

By the brandishing of thy spear,

And also in the north, O goddess!

25 Whatever gentle forms of thee wander about in the three
worlds,

And whatever exceedingly terrible forms wander, by means of
them guard us and the earth!

26 Thy sword and spear and club, and whatever other
weapons,

O Ambiká,

Rest in thy pliant hand, with them guard us on every side!

The rishi spoke:

27 Thus was she, the Upholder of the worlds, hymned by the
gods, and they paid honour to her with celestial flowers that
blossomed in Nandana, and with perfumes and unguents.

28 Moreover all the thirty gods in faith censed her with
heavenly incenses. Benignly sweet in countenance she spoke
to all the prostrate gods.

The goddess spoke:

29 Choose, ye thirty all! whatever ye desire of me, for I grant
it with pleasure, being highly honoured by these hymns.

The gods spoke:

30 Thou, O adorable lady, hast accomplished all, nought
remains undone, in that this Asura Mahisha, our foe has

31 been slain. Yet if thou must grant us a boon, O goddess
great! whenever we call thee, call thee to mind, do thou

32 away with our direst calamities! And whatever mortal shall

praise thee with these hymns, O lady of spotless countenance,
to prosper him in wealth and wife and other blessings by
means of riches, success and power do thou incline always, O
Ambiká, who art propitious to us!

The rishi spoke:

33 Being thus propitiated by the gods for the good of the
world and on their own behalf, "Be it so!" said she, Bhadra-
kálí; and vanished from their sight, O king.

34 Thus I have narrated this, O king, how the goddess came
into being of yore from out of the gods' bodies, she who
desires the

35 good of all the three worlds. And again she came into
existence having the body of Gaurí, just as she did before, in
order

36 to slay the wicked Daityas and S'umbha and Nisumbha,
and to preserve the worlds, as benefactress of the gods.
Hearken then to what I have declared to thee. I have truly told
it thee.

CANTO LXXXV.

The Deví-máhátmya.

The goddess' conversation with the Asura's messenger.

*The Asuras S'umbha and Nisumbha conquered the gods
and drove them from heaven. - The gods invoked
C'andiká at Himavat in a hymn, appealing to her by all
her attributes to help them. - Párvatí came there and
C'andiká sprang forth from her body. - The servants of
S'umbha and Nisumbha saw her and extolled her perfect
beauty to S'umbha. - He sent a messenger to invite her
to marry him. - She explained that by a vow she could
marry no one who did not conquer her in fight.*

The rishi spoke:

Of yore the Asuras S'umbha and Nisumbha, trusting in their
pride and strength, robbed S'ac'i's lord of the three

2 worlds and of his portions of the sacrifices; they both
usurped likewise the sun's dignity and the moon's dominion,

3 and Kuvera's and Yama's and Varuna's; and they both exercised Váyu's authority and Agni's sphere of action. Thereby the gods were scattered, deprived of their

4 sovereignties and put to rout. The thirty gods, bereft of their dominion and set at nought by those two great Asuras, all

5 recall to mind that never-vanquished goddess, - "Thou didst grant us the boon, 'As ye when in calamities shall call me to mind, that very moment will I put an end to all your direst

6 calamities.' " Making this resolve the gods went to Himavat, lord among mountains, and there raised their hymn to the goddess, who is Vishnu's illusive power.

The gods spoke:

7 Reverence to the goddess, to the great goddess!

To her who is auspicious reverence perpetually!

Reverence to Prakriti the good!

Submissive we fall prostrate before her!

8 Reverence to her who is terrible, to her who is constant!

To Gaurí, to Dhátri reverence, yea reverence!

And to the Moon-light, to her who has the moon's form,

To her who is happy, reverence continually!

9 Falling prostrate, to her who is propitious, to Prosperity,

To Perfection let us pay reverence, yea reverence!

To Nirriti, to the goddess of Good-Fortune of kings,

To thee, Sarvání, reverence, yea reverence!

10 To Durgá, to her who is a further shore difficult to be reached,

To her who is essential, to her who works all things,

And to Fame also, to her who is blue-black,

To her who is smoke-dark reverence continually!

11 Before her who is at once most gentle and most harsh

We fall prostrate; to her reverence, yea reverence!

Reverence to her who is the foundation of the world!

To the goddess who is Action reverence, yea reverence!

12 To the goddess who among all created things

Is called Vishnu's illusive power,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 13 To the goddess who among all created beings
 Bears the name Consciousness,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 14 To the goddess who among all created beings
 Stands firm with the form of Intellect,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 15 To the goddess who among all created beings
 Stands firm with the form of Sleep,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 16 To the goddess who among all created beings
 Stands firm with the form of Hanger,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence,
 17 To the goddess who among all created beings
 Stands firm with the form of Shadow,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 18 To the goddess who among all created beings
 Stands firm with the form of Energy,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 19 To the goddess who among all created beings
 Stands firm with the form of Thirst,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 20 To the goddess who among all created beings
 Stands firm with the form of Patience,
 Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

21 To the goddess who among all created beings

Stands firm with the form of Speciality,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

22 To the goddess who among all created beings

Stands firm with the form of Modesty,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

23 To the goddess who among all created beings

Stands firm with the form of Peaceableness,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

24 To the goddess who among all created beings

Stands firm with the form of Faith,

Reverence to her, yea, reverence to her!

Reverence to her, reverence, yea reverence!

25 To the goddess who among all created beings

Stands firm with the form of Loveliness,

Reverence to her, yea reverence to her! Reverence to her,
reverence, yea reverence!

26 To the goddess who among all created beings

Stands firm with the form of Good-Fortune,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

27 To the goddess who among all created beings

Stands firm with the form of Activity,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

28 To the goddess who among all created beings

Stands firm with the form of Memory,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

29 To the goddess who among all created beings

Stands firm with the form of Mercy,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 30 To the goddess who among all created beings
 Stands firm with the form of Contentment,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 31 To the goddess who among all created beings
 Stands firm with the form of Mother,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 32 To the goddess who among all created beings
 Stands firm with the form of Error,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 33 To her who both governs the organs of sense
 Of created beings, and rules among all
 Created beings perpetually, - to her
 The goddess of Pervasiveness reverence, yea reverence!
 34 To her who exists pervading this entire
 World with the form of Thinking Mind,
 Reverence to her, yea reverence to her!
 Reverence to her, reverence, yea reverence!
 35 Praised by the gods afore-time because of eagerly-desired
 protection,
 And waited upon by the lord of the gods many days,
 May she, the goddess, the origin of brightness, accomplish for
 us
 Bright things, yea good things, and ward off calamities!
 36 And she, who is both revered as queen by us gods,
 Who are tormented now by the arrogant Daityas,
 And whom we called to mind as we bow our bodies in faith,
 She this very moment destroys all our calamities!

The rishi spoke:

37 While the gods were thus engaged in offering hymns and other reverential acts, Párvatí came there to bathe in the water

38 of the Ganges, O prince. She, the beautiful-browed, said to those gods, - "Whom do ye, lords, hymn here?" And springing forth from the treasure-house of her body the auspicious

39 goddess spoke - "For me this hymn is uttered by the assembled gods, who have been set at nought by the Daitya

40 S'umbha and routed in battle by Nisumbha." Because Ambiká issued forth from the treasure-house of Párvatí's body, she is therefore named in song as Kaushikí

41 among all the worlds. Now after she had issued forth, the other also, even Párvatí,

became Krishná; she is celebrated as Káliká; she fixed her abode on Mount Hima-vat.

42 Thereafter C'anda, and Munda, the two servants of S'umbha and Nisumbha, saw Ambiká displaying her sublime and most

43 captivating form; and both spake out unto S'umbha -

"What woman then, most surpassingly captivating, dwells

44 here, illuminating Mount Hima-vat, O great king? Such sublime beauty was never in sooth seen by anyone anywhere; let it be ascertained if she is any goddess, and let her be taken

45 possession of, O lord of the Asuras. A gem among women, surpassingly beautiful in body, illuminating the regions of the sky with her lustre, there she is then, O lord of the

46 Daityas; deign, Sir, to look at her. Moreover, whatever gems, precious stones, elephants, horses and other valuable things indeed exist in the three worlds, O lord, all those display their splendour at this present time in thy house.

47 Airávata, gem among elephants, has been captured from Purandara; and this Párijáta tree and also the horse Uccaihsravas.

48 Here stands the heavenly chariot yoked with swans in thy court-yard; it has been brought here, the wonderful chariot composed of gems, which belonged to Brahmá.

49 Here is the Nidhi Mahá-padma, captured from the Lord of wealth. And the Ocean gave a garland made of filaments

50 and of undying lotus flowers. In thy house stands Varuna's umbrella, which streams with gold. And here is the choice

51 chariot that belonged to Prajapati formerly. Thou, O lord,

hast carried off Death's power which is named Utkránti-dá.
The noose of the Ocean-king is in thy brother's possession.

52 And Nisumbha has every kind of gem which is produced in
the sea. Agni also gave thee two garments which are

53 purified by fire. Thus, O lord of the Daityas, all gems have
been captured by thee; why dost thou not seize this auspicious
lady, this gem of womankind?"

The rishi spoke:

54 S'umbha, on hearing this speech then from C'anda and
Munda, sent the great Asura Su-gríva as messenger to the

55 goddess, saying - "Go and address her thus and thus
according to my words, and lightly conduct the matter so that
she may come to me of her own good pleasure." He went to

56 where the goddess sat on a very bright spot in the mountain
and spoke gently with mellifluous voice.

The messenger spoke:

57 O goddess! S'umbha; lord of the Daityas, is supreme lord,
over the three worlds. A messenger am I, sent by him; to

58 thy presence here I have come. Hearken to what he has
said, whose command is never resisted among all beings of
divine origin, and who has vanquished every foe of the

59 Daityas - "Mine are all the three worlds; obedient to my
authority are the gods, I eat every portion of the sacrifices

60 separately. The choicest gems in the three worlds are
altogether under my power; and so are the finest elephants and
the chariot of the lord of the gods, since I have captured

61 them. That gem among horses, named Uccaiḥ-sravasa,
which came forth at the churning of the sea of milk, was
presented to me by the immortals who prostrated themselves
before me.

62 And whatever other created things in the shape of gems
existed among the gods, Gandharvas and Nágas, they were
presented even to me, O brilliant lady. I esteem thee

63 O goddess, to be the gem of womankind in the world; do
thou, who art such, approach unto me, since I am an enjoyer

64 of gems. Either to me, or to my younger brother Nisumbha

of wide-reaching prowess, approach thou, O lady of quick

65 side-glances, since thou art in truth a gem. Supreme
dominion beyond compare thou shalt gain by wedding me.
Understand and consider this, and come unto wedlock with
me!"

The rishi spoke:

66 Thus accosted the goddess, smiling deeply within herself,
she, Durgá the adorable and good, who supports this world,
sang this reply then.

The goddess spoke:

67 Truly hast thou spoken; nought hast thou uttered falsely
herein. Sovereign of the three worlds is S'umbha, and like

68 unto him is Nisumbha also! But how can that which has
been promised concerning this myself he fulfilled falsely?
Hearken, what vow I made formerly by reason of my small

69 understanding at that time, - 'He who vanquishes me in
fight, who forces my pride from me, and who is my match in

70 strength in the world, he shall be my husband.' Let S'umbha
come here then, or Nisumbha the great Asura; let him
vanquish me - what need of delay here? and let him lightly
take my hand in marriage!

The messenger spoke:

71 Proud art thou! Talk not so before me, O goddess! What
male in the three worlds may stand front to front with

72 S'umbha and Nisumbha? All the gods verily stand not face
to face with even the other Daityas in battle, O goddess; how
much less canst thou so stand, a woman single-handed!

73 With S'umbha and those other Daityas, against whom Indra
and all the other gods stood not in battle, how shalt thou,

74 a woman, venture face to face? Do thou, being such, to
whom I have in sooth delivered my message, go near unto
S'umbha and Nisumbha; let it not be that thou shalt go with
thy dignity shattered in that thou wilt be dragged thither by thy
hair!

The goddess spoke:

75 So strong as this is S'umbha! and so exceedingly heroic is
Nisumbha! What can I do, since there stands my ill-considered
76 promise of long ago? Go thou thyself; make known
respectfully to the lord of the Asuras all this that I have said to
thee, and let him do whatever is fitting.

CANTO LXXXVI.

The Devī-māhātmya:

*The slaying of S'umbha and Nisumbha general Dhúmra-
loc'ana. S'umbha despatched his general Dhúmra-
loc'ana and an army to capture the goddess and she
destroyed them. - He then despatched C'anda and
Munda with another army.*

The rishi spoke:

1 The messenger, on hearing this speech from the goddess,
was filled with indignation, and approaching related it fully
2 to the Daitya king. The Asura monarch then, after hearing
that report from his messenger, was wroth and commanded
Dhúmra-loc'ana, a chieftain of the Daityas; -
3 "Ho! Dhúmra-loc'ana, haste thee together with thy army;
fetch by force that shrew, who will be unnerved when dragged
4 along by her hair. Or if any man besides stands up to offer
her deliverance, let him be slain, be he an Immortal, a Yaksha
or a Gandharva forsooth."

The rishi spoke:

5 Thereupon at his command the Daitya Dhúmra-loc'ana went
6 forthwith quickly, accompanied by sixty thousand Asuras.
On seeing the goddess stationed on the snowy mountain, he
cried aloud to her there - "Come forward to the presence of
S'umbha
7 and Nisumbha; if thou wilt not, lady, approach my lord with
affection now, I will here take thee by force, who wilt be

unnerved since thou shalt be dragged along by thy hair!"

The goddess spoke:

8 Sent by the king of the Daityas, mighty thyself, and
accompanied by an army, thou dost thus take me by force -
then what can I do unto thee?

The rishi spoke:

9 At this reply the Asura Dhúmra-loc'ana rushed towards her.

10 Then Ambiká with a mere roar reduced him to ashes. And

11 the great army of Asuras enraged poured on Ambiká a
shower both of sharp arrows and of javelins and axes. The lion
that carried the goddess, shaking his mane in anger and
uttering a

12 most terrific roar, fell on the army of Asuras; he
slaughtered some Asuras with a blow from his fore-paw, and
others with his mouth, and others, very great Asuras, by
striking

13 them with his hind foot. The lion with his claws tore out
the entrails of some, and struck their heads off with a cuff-like

14 blow. And he severed arms and heads from others, and
shaking his mane drank the blood that flowed from the entrails

15 of others. In a moment all that army was brought to
destruction by the high-spirited lion, who bore the goddess
and who was enraged exceedingly.

16 When he heard that that Asura Dhúmra-loc'ana was slain
by the goddess, and all his army besides was destroyed by the

17 goddess' lion, S'umbha, the lord of the Daityas, fell into a
rage and his lip quivered greatly, and he commanded the two

18 mighty Asuras C'anda and Munda, - "Ho, C'anda! Ho,
Munda! take with you a multitude of troops and go there; and
going

19 there bring her here speedily, dragging her by her hair or
binding her; if ye have a doubt of that, then let her be slain
outright in fight by all the Asuras brandishing all their

20 weapons. When that shrew is slain and her lion stricken
down, seize her, Ambiká, bind her and bring her quickly!"

CANTO LXXXVII.

The Devī-māhātmya.

The slaying of C'anda and Munda.

*The goddess Kálí destroyed the second Asura army and
also the generals C'anda and Munda - C'andiká gave Kálí
as a reward the name Cámundá.*

The rishi spoke:

- 1 Then at his command the Daityas, led by C'anda and Munda,
and arrayed in the four-fold order of an army, marched
- 2 with weapons uplifted. Soon they saw the goddess, slightly
smiling, seated upon the lion, on a huge golden peak of the
- 3 majestic mountain. On seeing her some of them made a
strenuous effort to capture her, and others approached her
holding their bows bent and their swords drawn.
- 4 Thereat Ambiká uttered her wrath aloud against those foes,
- 5 and her countenance then grew dark as ink in her wrath. Out
from the surface of her forehead, which was rugged with
frowns, issued suddenly Kálí of the terrible countenance,
- 6 armed with a sword and noose, bearing a many-coloured
skull-topped staff, decorated with a garland of skulls, clad in a
tiger's skin, very appalling because of her emaciated flesh,
- 7 exceedingly wide of mouth, lolling out her tongue terribly,
having deep-sunk reddish eyes, and filling the regions of the
- 8 sky with her roars. She fell upon the great Asuras
impetuously, dealing slaughter among the host, and devoured
that army
- 9 of the gods' foes there. Taking up the elephants with one
hand she flung them into her mouth, together with their rear-
- 10 men and drivers and their warrior-riders and bells. Flinging
likewise warrior with his horses, and chariot with its driver
into her mouth, she ground them most frightfully with her
- 11 teeth. She seized one by the hair, and another by the neck;
and she kicked another with her foot, and crushed another
- 12 against her breast. And she seized with her mouth the
weapons and the great arms which those Asuras abandoned,
- 13 and crunched them up with her teeth in her fury. She
crushed all that host of mighty and high-spirited Asuras;
- 14 and devoured some and battered others; some were slain

with her sword, some were struck with her skull-topped staff, and other Asuras met their death being wounded with the edge of her teeth.

15 Seeing all that host of Asuras laid low in a moment, C'anda rushed against her, Kálí, who was exceedingly appalling.

16 Munda the great Asura covered her, the terrible-eyed goddess, with very terrible showers of arrows and with

17 discuses hurled in thousands. Those discuses seemed to be penetrating her countenance in multitudes, like as very many solar orbs might penetrate the body of a thunder-cloud.

18 Thereat Kálí, who was roaring frightfully, laughed terribly with excessive fury, showing the gleam of her unsightly teeth

19 within her dreadful mouth. And the goddess, mounting upon her great lion, rushed at C'anda, and seizing him by his hair

20 struck off his head with her sword. And Munda also rushed at her when he saw C'anda laid low; him also she felled to the

21 ground, stricken with her scymitar in her fury. Then the army, so much as escaped unslain, seeing C'anda laid low and most valiant Munda also, seized with panic fled in all directions.

22 And Kálí, holding C'anda's head and Munda also, approached C'andiká and said, her voice mingled with passionate loud

23 laughter - "Here I have brought thee C'anda and Munda, two great beasts; thou thyself shalt slay S'umbha and Nisumbha in the battle-sacrifice."

The rishi spoke:

24 Thereon, seeing those two great Asuras C'anda and Munda brought to her, auspicious C'andiká spoke to Kálí this witty

25 speech, "Because thou hast seized both C'anda and Munda and brought them, thou, O goddess, shalt therefore be famed in the world by the name C'ámundá!"

CANTO LXXXVIII.

The Deví-máhátmya.

The slaying of Rakta-víja.

S'umbha sent forth all his armies against C'andiká - To

help her the Energies (S'aktis) of the gods took bodily shape - C'andiká despatched Siva to offer terms of peace to S'umbha, but the Asura hosts attacked her and the battle began - C'andiká's fight with the great Asura Rakta-víja is described - He was killed.

The rishi spoke:

- 1 After both the Daitya C'anda was slain and Munda was laid low, and many soldiers were destroyed, the lord of the Asuras,
- 2 majestic S'umbha, with mind overcome by wrath, gave
- 3 command then to array all the Daitya hosts, - "Now let the eighty-six Daityas, upraising their weapons, march forth with all their forces; let the eighty-four Kambús march forth
- 4 surrounded by their own forces; let the fifty Asura families who excel in valour go forth; let the hundred families of
- 5 Dhaumras go forth at my command. Let the Kálakas, the Daurhritas, the Mauryas, and the Kálakeyas, - let these Asuras, hastening at my command, march forth ready for battle."
- 6 After issuing these commands S'umbha, the lord of the Asuras, who ruled with fear, went forth, attended by many
- 7 thousands of great soldiers. C'andiká, seeing that most terrible army at hand, filled the space between the earth and
- 8 the firmament with the twanging of her bow-string. Thereon her lion roared exceedingly loud, O king; and Ambiká
- 9 augmented those roars with the clanging of her bell. Kálí, filling the regions of the sky with the noise from her bowstring, from her lion and from her bell, and expanding her mouth wide with her terrific roars, had the predominance.
- 10 On hearing that roar which filled the four regions of the sky, the Daitya armies enraged surrounded the goddess' lion and Kálí.
- 11 At this moment, O king, in order to destroy the gods' foes, and for the well-being of the lion-like Immortals, there issued
- 12 forth endowed with excessive vigour and strength the Energies from the bodies of Brahmá, S'iva, Guha and Vishnu and of Indra also, and went in the forms of those gods to
- 13 C'andiká. Whatever was the form of each god, and whatever his ornaments and vehicle, in that very appearance his

14 Energy advanced to fight with the Asuras. In the front of a heavenly car drawn by swans advanced Brahmá's Energy, bearing a rosary of seeds and an earthen water-pot; she is called

15 Brahmání. Mahesvara's Energy, seated on a bull, grasping a fine trident, and wearing a girdle of large snakes, arrived,

16 adorned with a digit of the moon. And Kumára's Energy, Ambiká, with spear in hand and riding on a choice peacock,

17 advanced in Guha's shape to attack the Daityas. Likewise Vishnu's Energy, seated upon Garuda, advanced with conch,

18 discus, club, bow and scymitar in hand. The Energy of Hari, who assumes the peerless form of a sacrificial boar, she also

19 advanced assuming a hog-like form. Nri-simha's Energy assuming a body like Nri-simha's arrived there, adorned with a cluster of constellations hurled down by the tossing of his

20 mane. Likewise Indra's Energy, with thunder-bolt in hand, seated upon the lord of elephants and having a thousand eyes,

21 arrived; as is Sakra, such indeed was she. Then those Energies of the gods surrounded S'iva. He said to Candiká, "Let the Asuras be slain forthwith through my good-will."

22 Thereupon from the goddess' body there came forth Candiká's Energy, most terrific, exceedingly fierce, howling

23 like a hundred jackals. And she the unconquered said to S'iva, who was smoke-coloured and had matted locks, "Be thou, my lord, a messenger to the presence of S'umbha and

24 Nisumbha. Say unto the two overweening Dánavas, S'umbha and Nisumbha, and to whatever other Dánavas are assembled

25 there to do battle - 'Let Indra obtain the three worlds, let the gods be the enjoyers of the oblations; go ye to Pátála

26 if ye wish to live. Yet if through pride in your strength ye are longing for battle, come ye on then! let my jackals be

27 glutted with your flesh.' " Because the goddess appointed S'iva himself to be ambassador, she has hence attained fame as S'iva-dúti in this world.

28 Those great Asuras however, on hearing the goddess' speech fully announced, were filled with indignation and went where

29 Kátyáyani stood. Then, at the very first, the arrogant and indignant foes of the Immortals in front poured on the goddess

30 showers of arrows, javelins and spears. And gracefully she

clove those arrows, darts, discuses and axes, which were hurled, with large arrows shot from her resounding bow.

31 And in front of her stalked Kálí then, tearing the foes asunder with the onset of her darts and crushing them with her

32 skull-topped staff. And Brahmání caused the foes to lose their courage by casting water on them from her earthen pot, and

33 weakened their vigour, by whatever way she ran. Mahesvara's Energy slew Daityas with her trident, and Vishnu's Energy with her discus, and Kumára's Energy, very wrathful,

34 slew them with her javelin. Torn to pieces by the down-rush of the thunder-bolt hurled by Indra's Energy, Daityas and Dánavas fell on the earth in hundreds, pouring out streams

35 of blood. Shattered by the hog-embodied Energy with blows from her snout, wounded in their breasts by the points of her

36 tushes, and torn by her discus, demons fell down. And Nrisimha's Energy roamed about in the battle, devouring other great Asuras who were torn by her claws, as she filled the

37 intermediate region of the sky with her roaring. Asuras, demoralized by Siva-dútí with her violent loud laughs, fell down on the earth; she then devoured those fallen ones.

38 Seeing the enraged band of Mothers crushing the great Asuras thus by various means, the troops of the gods' foes perished.

39 Rakta-víja, a great Asura, seeing the Daityas, who were hard-pressed by the band of Mothers, intent on fleeing, strode

40 forward to fight in wrath. When from his body there falls to the ground a drop of blood, at that moment starts up from

41 the earth an Asura of his stature. He, a great Asura, with club in hand fought with Indra's Energy, and Indra's Energy

42 then struck Rakta-víja with her thunder-bolt; blood flowed quickly from him when wounded by the thunder-bolt. Thereupon stood up together fresh combatants, like him in body,

43 like him in valour; for as many blood-drops fell from his body, so many men came into being, like him in courage,

44 strength and valour. And those men also who sprang from his blood fought there with the Mothers in a combat, dreadful

45 because of the sweep of their very sharp weapons. And again when his head was wounded by the fall of her thunder-

bolt, his blood poured forth; therefrom were born men by
 46 thousands. And Vishnu's Energy struck at this foe with her
 discus in the battle. Indra's Energy beat that lord of the Asuras
 47 with her club. The world was filled by the thousands of
 great Asuras, who were his equals, and who sprang from the
 blood that flowed from him when cloven by the discus of
 48 Vishnu's Energy. Kumára's Energy struck the great Asura
 Rakta-víja with her spear, and Varáha's Energy also struck him
 with her sword, and Mahesvara's Energy with her trident.
 49 And the Daitya Rakta-víja, that great Asura, filled full of
 wrath, struck every one of the Mothers in turn with his club.
 50 By the stream of blood, which fell on the earth from him
 when he received many wounds from the spears, darts and
 other weapons, Asuras came verily into being in hundreds.
 51 And those Asuras who sprang from that Asura's blood
 pervaded the whole world; thereat the gods fell into the utmost
 terror.
 52 Seeing the gods dejected, C'andiká spoke with haste; she
 said
 53 to Kálí, "O C'ámundá! stretch out thy mouth wide; with this
 mouth do thou quickly take in the great Asuras, which are the
 drops of blood, that have come into being out of Rakta-víja
 54 at the descent of my weapon on him. Roam about in the
 battle, devouring the great Asuras who sprang from him; so
 shall this Daitya with his blood ebbing away meet destruction.
 55 These fierce demons are being devoured by thee and at the
 same time no others will be produced."
 Having enjoined her thus, the goddess next smote him with
 56 her dart. Kálí swallowed Rakta-víja's blood with her
 mouth.
 57 Then he struck C'andiká with his club there; and the blow
 of his club caused her no pain, even the slightest, but from his
 58 stricken body blood flowed copiously, and from whatever
 direction it came, C'ámundá takes it then with her mouth. The
 great Asuras, who sprang up from the flow of blood in her
 59 mouth, C'ámundá both devoured them and quaffed his
 blood. The goddess smote Rakta-víja with her dart, her
 thunder-bolt,
 60 arrows, swords and spears, when C'ámundá drank up his
 blood. Stricken with that multitude of weapons, he fell on the
 earth's

61 surface, and the great Asura Rakta-víja became blood-less,
O king. Thereat the thirty gods gained joy unparalleled, O
king. The band of Mothers which sprang from them broke into
a dance, being intoxicated with blood.

CANTO LXXXIX.

The Deví-máhátmya.

The slaying of Nisumbha.

*Nisumbha attacked the goddess C'andiká and was
worsted in single combat. - S'umbha came to his help,
but the goddess foiled him, and slew Nisumbha -
Numbers of the Asuras were destroyed.*

The king spoke:

1 Wonderful is this that thou, Sir, hast related to me, the
majesty of the goddess' exploits in connexion with

2 the slaying of Rakta-víja; and I wish to hear further what
deed did S'umbha do after Rakta-víja was killed, and what the
very irascible Nisumbha did.

The rishi spoke:

3 After Rakta-víja was slain and other demons were killed in
the fight, the Asura S'umbha gave way to unbounded wrath,

4 and Nisumbha also. Pouring out his indignation at beholding
hit, great army being slaughtered, Nisumbha then rushed

5 forward with the flower of the Asura army. In front of him
and behind and oh both sides great Asuras, biting their lips

6 and enraged, advanced to slay the goddess. S'umbha also
went forward, mighty in valour, surrounded with his own
troops, to slay C'andiká in his rage, after engaging in battle
with

7 the Mothers. Then occurred a desperate combat between the
goddess and S'umbha and Nisumbha, who both, like two
thunder-clouds, rained a most tempestuous shower of arrows

8 on her. C'andiká with multitudes of arrows quickly split the
arrows shot by them, and smote the two Asura lords on their
limbs with her numerous weapons.

9 Nisumbha grasping a sharp scymitar and glittering shield
 struck the lion, the noble beast that bore the goddess, on the
 10 head. When her animal was struck, the goddess quickly
 clove Nisumbha's superb sword with a horse-shoe-shaped
 arrow, and also his shield on which eight moons were
 11 portrayed. When his shield was cloven and his sword too,
 the Asura hurled his spear; and that his missile also, as it came
 12 towards her, she split in two with her discus. Then
 Nisumbha, the Dánava, puffed up with wrath, seized a dart,
 and that also, when it came, the goddess shattered with a blow
 of
 13 her fist. And then aiming his club he flung it against
 C'andiká, yet that was shivered by the goddess' trident and
 14 became ashes. As that lordly Daitya then advanced with
 battle-axe in hand, the goddess struck him with a multitude of
 arrows and laid him low on the ground.
 15 When his brother Nisumbha, who was terrible in prowess,
 fell to the ground, S'umbha in utmost fury strode forward to
 16 slay Ambiká. And he, standing in his chariot, appeared to
 fill the entire sky with his eight arms, which were lifted far on
 high grasping his superb weapons.
 17 Beholding him approaching, the goddess sounded her
 conch, and made her bow also give forth from its string a
 18 note which was exceedingly hard to endure. And she filled
 all regions with the clanging of her bell, which caused
 19 the vigour of all the Daitya hosts to die away. Then her lion
 filled the heaven, the earth and the ten regions of the sky with
 loud roars, which checked the copious flow of
 20 the exudation from the demons' rutting elephants. Kálí
 springing upward then struck the heaven and the earth with
 21 both her hands; the boom thereof drowned those previous
 sounds. Siva-dútí uttered a loud inauspicious laugh. At those
 sounds the Asuras trembled; S'umbha gave way
 22 to utmost rage. When Ambiká cried out "Stand, O evil-
 souled! stand!" the gods who had taken their stations in the air
 then called to her, "Be thou victorious!"
 23 The spear flaming most terribly, which S'umbha
 approaching hurled, that, gleaming like a mass of fire as it
 came along, was
 24 driven aside by a great fire-brand. The vault between the
 three worlds reverberated with S'umbha's lion-like roaring, but
 the dreadful sound of the slaughter among his soldiers

25 surpassed that, O king. The goddess split the arrows shot by S'umbha, and S'umbha the arrows that she discharged, each with her and his sharp arrows in hundreds and thousands.

26 C'andiká enraged thereat smote him with a dart. Wounded therewith he fell in a faint to the ground.

27 Thereupon Nisumbha, regaining consciousness, seized his bow again and struck the goddess, and Kálí and the lion with

28 arrows. And the Dánava lord, that son of Diti, putting forth a myriad arms, again covered C'andiká with a myriad discuses.

29 The goddess then enraged, she, Durgá who destroys the afflictions of adversity, split those discuses and those arrows with

30 her own arrows. Then Nisumbha seizing his club rushed impetuously at C'andiká to slay her outright, with the Daitya

31 host surrounding him. As he was just falling upon her, C'andiká swiftly clove his club with her sharp-edged scymitar.

32 And he took hold of a dart. C'andiká with a dart hurled swiftly pierced Nisumbha, the afflicter of the Immortals, in the heart, as he approached with dart in hand.

33 When he was pierced by the dart, out of his heart issued another man of great strength and great valour, exclaiming

34 "Stand!" When he stepped forth, the goddess laughing aloud then struck off his head with her scymitar; thereupon he fell to the ground.

35 The lion then devoured those Asuras whose necks he had crushed with his savage teeth, and Kálí and Siva-dútí

36 devoured the others. Some great Asuras perished, being pierced through by the spear held by Kumára's Energy; others were driven back by the water purified by the spell

37 uttered by Brahmá's Energy; and others fell, pierced by the trident wielded by Siva's Energy; some were pounded to dust on the ground by blows from the snout of Varáha's

38 Energy; some Dánavas were out to pieces by the discus hurled by Vishnu's Energy; and others again by the

39 thunderbolt discharged from the fingers of Indra's Energy. Some Asuras perished outright, some perished by reason of the great battle, and others were devoured by Kálí, Siva-dútí and the lion.

CANTO XC.

The Deví-máhátmya.

The slaying of S'umbha.

Ambiká absorbed all the other goddesses, and fighting with S'umbha in single combat, killed him. - The universe was then filled with joy.

The rishi spoke:

1 Seeing his brother Nisumbha slain, who was dear to him as his life, and his army being slaughtered, S'umbha in

2 wrath spoke thus - "O Durgá, who art tainted with the arrogance of strength, bring not thy pride here, thou who, trusting in the strength of the other goddesses, dost fight in exceeding haughtiness!"

The goddess spoke:

3 Alone verily am I in the world here; what other goddess is there besides me? See, vile one! that these goddesses, who have their divine power from me, are entering into me indeed.

4 Then all those goddesses, Brahmání and the others, became absorbed into the goddess' breasts; Ambiká then remained alone indeed.

The goddess spoke:

5 Whereas I existed with my divine power in many forms here - that has been drawn in by me, truly alone I stand now. Be thou steadfast in combat!

The rishi spoke:

6 Thereupon commenced a battle between them both, the goddess and S'umbha, while all the gods and the Asuras

7 looked on - a battle without quarter. With showers of arrows, with sharp weapons and also with pitiless missiles both engaged anew in a combat which set all the world in fear.

8 And the lord of the Daityas broke the heavenly missiles, which Ambiká discharged in hundreds, with weapons that

9 parried them. And the supreme goddess in merest play broke

the heavenly missiles that he discharged, with fierce

10 shouts, ejaculations and other sounds. Then the Asura covered the goddess with hundreds of arrows, and the goddess enraged thereat split his bow also with her arrows.

11 And when his bow was split the lord of the Daityas took up his spear. The goddess split it, as he held it in his

12 hand, with a discus. Next the supreme monarch of the Daityas, seizing his scymitar and sun-like shield, on which a hundred moons were portrayed, rushed at the goddess

13 at that moment. Just as he was falling upon her, C'andiká hastily split his scymitar with sharp arrows shot from her bow, and his shield also which was spotless as the sun's rays.

14 With his steeds wounded, with his bow split, without a charioteer, the Daitya then grasped his terrible mace, being

15 ready to slay Ambiká. As he was falling upon her, she clove his mace with sharp arrows; nevertheless raising his fist

16 he rushed swiftly at her. The lordly Daitya brought his fist down on the goddess' heart, and the goddess also smote

17 him on his breast with her palm. Wounded by the blow of her palm the Daitya king fell suddenly on the earth; and

18 again indeed he rose up, and springing upward he seized the goddess and mounted on high into the sky. There also

19 C'andiká, being without any support, fought with him. The Daitya and C'andiká then fought at first with each other in the sky in a close combat, which wrought dismay among the

20 Siddhas and munis; after carrying on the close combat for a very long time with him, Ambiká lifted him up then and

21 whirled him around and flung him on the earth: When flung thus he touched the earth, he raised his fist hastily and rushed, evil of soul as he was, with the wish to kill C'andiká.

22 Seeing him, the lord of all the Daitya folk, approaching, the goddess then pierced him in the breast with a dart and

23 felled him down on the earth. Shattered by the point of the goddess' dart he fell lifeless on the ground, shaking the whole earth and its seas, islands and mountains.

24 When that evil-souled demon was slain, the universe became placid, the earth regained perfect well-being, and the

25 sky grew pure. Portent-clouds, which were full of flame before, became tranquil, and the rivers kept within their

26 channels, when he was stricken down there. All the bands of gods then grew exceedingly joyful in mind, when he was

27 slain; the Gandharvas sang out sweetly, and others of them sounded their instruments, and the bebies of Apsarases danced; and favourable breezes blew, very brilliant grew the sun, and the tranquil sacred fires blazed freely, and tranquil became the strange sounds that had occurred in the regions of the sky.

CANTO XCI.

The Devī-māhātmya.

The Eulogy of the Goddess.

The gods offered a hymn of praise to the goddess. - She granted them the boon that she will always become incarnate and deliver the world whenever it is oppressed by demons.

The rishi spoke:

1 When the great lord of the Asuras was slain there by the goddess, Indra and the other gods led by Agni offered praise to her, Kátyáyānī, because they had gained their desire; and their faces shone forth, and their hopes became manifest.

2 "O goddess, who removest the sufferings of thy suppliants,
be gracious!

Be gracious, O mother of the whole world!

Be gracious, O queen of the universe! safeguard the
universe!

Thou, O goddess, art queen of all that is moveable and
immoveable!

3 Thou alone hast become the support of the world,

Because thou dost subsist in the form of the earth!

By thee, who existest in the form of water, all

This universe is filled. O thou inviolable in thy valour!

4 Thou art Vishnu's energy, boundless in thy valour;

Thou art the germ of the universe, thou art Illusion sublime!

All this world has been bewitched, O goddess;

Thou indeed when attained art the cause of final emancipation
from existence on the earth!

5 All sciences are portions of thee, O goddess;
 So are all females without exception in the worlds!
 By thee alone, as mother, this world has been filled!
 What praise can there be for thee? Thou art beyond praise,
 the sublimest expression!
 6 When as being the goddess, who constitutes every created
 thing,
 And who bestows Svarga and final emancipation from
 existence,
 Thou are praised - for thy praise again
 What sublime words can be sufficient?
 7 O thou, who abidest under the form of Intelligence
 In the heart of every living creature;
 O goddess, who bestowest Svarga and final emancipation
 from existence,
 O Náráyání, reverence be to thee!
 8 Thou in the form of minutes, moments and other portions
 of time,
 Dost bring results to pass;
 O thou who art mighty in the death of the universe,
 O Náráyání, reverence be to thee!
 9 O thou who art beneficent with every happiness,
 O lady auspicious, who accomplishest every petition,
 O giver of refuge, O Tryambaká, O brilliant one,
 O Náráyání, reverence be to thee!
 10 O eternal goddess, who constitutest the energy
 Of creation, permanence and destruction,
 O thou abode of good qualities, who consistest of good
 qualities,
 O Náráyání, reverence be to thee!
 11 O thou who ridest in a heavenly car yoked with swans,
 Who assumest the form of Brahmání
 O goddess who sprinklest kusa-grass-steeped water,
 O Náráyání, reverence be to thee!

- 12 O thou who holdest a trident, the moon and a serpent,
 Who art borne on a huge bull,
 With the natural character of Máhesvarí,
 O Náráyání, reverence be to thee!
- 13 O thou who art attended by the peacock and cock,
 Who bearest a great spear, O sinless one;
 O thou who takest thy station in Kaumárí's form,
 O Náráyání, reverence be to thee!
- 14 O thou who holdest as thy finest weapons
 A conch, discus, club, and the bow S'árnga,
 Be gracious, O thou who hast Vaishnaví's form;
 O Náráyání, reverence be to thee!
- 15 O thou who graspest a huge formidable discus,
 Who hast uplifted the earth with thy tushes,
 O auspicious one, who hast a hog-like form,
 O Náráyání, reverence be to thee!
- 16 O thou who in the fierce man-lion form
 Didst put forth thy efforts to slay the Daityas,
 O thou who art connected with the deliverance of the
 three worlds,
 O Náráyání, reverence be to thee!
- 17 O thou who hast a diadem and a great thunderbolt,
 Who art dazzling with a thousand eyes,
 And who tookest away Vritra's life-breath, O Aindrí,
 O Náráyání, reverence be to thee!
- 18 O thou who with the nature of Siva-dútí
 Slewst the mighty hosts of the Daityas,
 O thou of terrible form, of loud shrieks,
 O Náráyání, reverence be to thee!
- 19 O thou who hast a face formidable with tushes,
 Who art decorated with a garland of heads,
 O C'ámundá, who grindest shaven heads,
 O Náráyání, reverence be to thee!
- 20 O Lakshmí, Modesty, Wide-Knowledge!

O Faith, Nourishment, Svadhá, Immoveable!

O Great-Night, Great-Illusion!

O Náráyání, reverence be to thee!

21 O Mental-Vigour, Sarasvatí, Choice One!

O Welfare, Wife of Babhru, Dark One!

O Self-controlled Queen, be thou gracious!

O Náráyání, reverence be to thee!

22 O thou who hast the nature of all, Queen of all!

O thou who possessest the might of all!

From terrors save us, O goddess!

O goddess Durgá, reverence be to thee!

23 Kindly is this thy countenance,

Which is adorned with three eyes;

May it guard us from all created things!

O Kátyáyání, reverence be to thee!

24 Formidable with flames, exceedingly sharp,

Destroying the Asuras without quarter,

May thy trident guard us from fear!

O Bhadra-kálí, reverence be to thee!

25 Thy bell, that fills the world with its ringing

And destroys the glories of the Daityas,

May thy bell guard us, O goddess,

Even us like children from sins!

26 Besmirched with the blood and fat of the Asuras

As with mire, gleaming with rays,

May thy scymitar be for our welfare!

O C'andiká, to thee we bow!

27 Thou destroyest all sicknesses, when gratified;

But when wrathful destroyest all longed-for desires.

No calamity befalls men who have sought unto thee!

They who have sought unto thee become verily a refuge
themselves!

28 This slaughter that thou hast now wrought

On the great Asuras who hate righteousness, O goddess,

By multiplying thy body in many forms, -
 O Ambiká, what other goddess achieves that?
 29 In the sciences, in the scriptures, which need the lamp of
 discrimination,
 And in the ancient sayings, who but thou
 Within the pit of selfishness, wherein is exceeding great
 darkness,
 Causes this universe to whirl about most grievously?
 30 Wherever dwell Rákshasas and virulently-poisonous
 Nágas,
 Wherever foes exist, wherever the powers of the Dasyus,
 And where flaming fire appears amid the ocean,
 There abiding thou dost safeguard the universe!
 31 O queen of the universe, thou safeguardest the universe!
 Thou hast the nature of the universe, for thou upholdest
 the universe.
 Thou art the lady worthy to be praised by the lord of the
 universe. They are
 The refuge of the universe, who bow in faith before thee!
 32 O goddess, be gracious! Protect us wholly from fear of
 our foes
 Perpetually, as thou hast at this very time saved us promptly
 by the slaughter of the Asuras!
 And bring thou quickly to rest the sins of all the worlds
 And the great calamities which have sprung from the
 maturing of portents!
 33 To us who are prostrate be thou gracious,
 O goddess, who takest away affliction from the universe!
 O thou worthy of praise from the dwellers in the three worlds,
 Bestow thou boons on the worlds!"

The goddess spoke:

34 I am ready to bestow a boon. O ye hosts of gods, choose
 whatever boon ye desire in your mind; I grant it as a thing that

benefits the worlds.

The gods spoke:

35 O queen of all, complete thou thus indeed the pacification of every trouble of the three worlds, and the destruction of our enemies.

The goddess spoke:

36 When the twenty-eighth age has arrived, in the Vaivasvata Manvantara, two other great Asuras shall be born, S'umbha

37 and Nisumbha. Then born as the offspring of Yasodá's womb in the cowherd Nanda's house, and dwelling on the Vindhya

38 mountains, I will destroy them both. And again becoming incarnate in a very terrible form on the face of the earth, I

39 will slay the Vaiprac'itta Dánavas; and when I devour those fierce and great Vaiprac'itta Asuras, my teeth shall become

40 red like the flowers of the pomegranate. Hence the gods in Svarga and men in the world of mortals praising me shall always talk of me as "Red-toothed."

41 And again after a period of a hundred years during which rain and water shall fail, praised by the munis I shall be

42 born, but not womb-begotten, on the earth. Then because I shall behold the munis with a hundred eyes, mankind shall therefore celebrate me as "Hundred-eyed."

43 Next, O ye gods, I shall support the whole world with the life-sustaining vegetables, which shall grow out of my own

44 body, during a period of heavy rain. I shall gain fame on the earth then as Sákambharí; and in that very period I shall slay the great Asura named Durgama.

45 And again when taking a terrible form on mount Himavat I shall destroy Rákshasas for the sake of delivering the munis,

46 all the munis bowing their bodies reverently shall laud me then; hence my name "The terrible goddess" shall become celebrated.

47 When Arunáksha shall work great trouble in the three worlds, I shall take a bee-like form, the form of innumerable

48 bees, and shall slay the great Asura for the welfare of the

three worlds, and folk shall then extol me everyone as Bhrámarí.

49 Thus whenever trouble shall arise caused by the Dánavas, at each such time I shall become incarnate and accomplish the foes' destruction.

CANTO XCII.

The Deví-máhátmya.

The slaying of S'umbha and Nisumbha concluded.

*The goddess descants on the merits of this poem and the beneficent results of reading and listening to it. -
The gods regained their rights and the Daityas departed to Pátála. - Her attributes and beneficence are extolled.*

The goddess spoke:

1 And whoever with mind composed shall praise me constantly with these hymns, I will quiet down every trouble for him

2 assuredly. And those who shall celebrate the destruction of Madhu and Kaitabha, the slaughter of the Asura Mahisha,

3 and the slaying of S'umbha and Nisumbha likewise; and those also who shall listen in faith to this poem of my sublime majesty on the eighth day of the lunar fortnight, on

4 the fourteenth and on the ninth, with intent mind, to them shall happen no wrong-doing whatever, nor calamities that arise from wrong-doing, nor poverty, nor indeed deprivation of

5 their desires. Never shall he experience fear from enemies, from robbers, nor from kings, nor from weapon or fire or

6 water-flood. Hence this poem of my majesty must be read by men of composed minds and listened to by them always

7 with faith, for it is the supreme course of blessings. Now' may this poem of my majesty quell all kinds of calamities, which arise from grievous pestilence, and the three-fold

8 portent. Where this poem is duly read constantly at my sanctuary, I will never forsake that place, and there my

9 presence is fixed. At the offering of the bali, and during worship, in the ceremonies with fire, and at a great festival, all this story of my exploits must verily be proclaimed and

10 listened to. I will accept with kindness both the bali
 worship that is paid, and the oblation by fire that is offered, by
 11 him who understands or him who understands not. And at
 the great annual worship that is performed in autumn time, the
 man, who listens filled with faith to this poem of my
 12 majesty, shall assuredly through my favour be delivered
 from every trouble, and be blessed with riches, grain and
 children.
 13 From listening to this poem of my majesty moreover come
 splendid issues and prowess in battles, and a man becomes
 14 fearless. When men listen to this poem of my majesty,
 enemies pass to destruction, and prosperity accrues and their
 15 family rejoices. Let a man listen to this poem of my
 majesty everywhere, at a ceremony for securing tranquillity,
 and after seeing an ill-dream and when planets are greatly
 eclipsed.
 16 Thereby portents turn into calm, and also dreadful eclipses
 of the planets, and also an ill-dream which men have seen; and
 17 a sweet dream appears. It produces peacefulness in children
 who have been possessed by the demon that seizes children,
 and it is the best promoter of friendship among men when
 union
 18 is dissolved; it is the most potent diminisher of the power
 of all men of ill livelihood; verily through reading it, comes
 19 the destruction of Rákshasas, goblins and Pisác'as. All this
 poem of my majesty brings a man near unto me. And by
 means of cattle, flowers, arghya offerings and incenses, and
 20 by the finest perfumes and lamps, by feasts given to
 bráhmans, by oblations, by sprinkled water day and night, and
 by various other objects of enjoyment, by gifts yearly - the
 21 favour which comes by such means, such favour is won
 from me when this story of my noble exploits is once heard.
 When
 22 heard it takes away sins and confers perfect health. This
 celebration of me preserves created beings from future births,
 even this story of my exploits in battles, the annihilation of
 23 the wicked Daityas. When it is heard, no fear, that is caused
 by enmity, springs up among men. And the hymns which ye
 have composed, and those composed by bráhman
 24 rishis, and those composed by Brahmá bestow a splendid
 mind. He who is surrounded by a raging fire in a forest
 25 or on a lonesome road, or who is encompassed by robbers

in a desolate spot, or who is captured by enemies, or who is prowled after by a lion or tiger or by wild elephants in a

26 forest, or who is under the command of an enraged King, or who is sentenced to death, or who has fallen into bonds, or who is whirled around by the wind, or who stands in a

27 ship in the wide sea, or, who is in the most dreadful battle with, weapons falling upon him, or who is afflicted with pain

28 amidst all kinds of terrible troubles - such a man on calling to mind this story of my exploits is delivered from his strait. Through my power lions and other dangerous beasts, robbers and enemies, from a distance indeed, flee from him who calls to mind this story of my exploits.

The rishi spoke:

29 Having, spoken thus the adorable C'andiká, who is fierce in prowess, vanished there, while the gods were gazing indeed

30 on her. The gods also relieved from fear, their foes being slain, all resumed their own dominions as before, participating in their shares of sacrifices.

31 And the Daityas - when S'umbha, that most fierce foe of the gods, who brought ruin on the world and who was peerless

32 in prowess, had been slain by the goddess in fight, and Nisumbha also great in valour was slain - all came to Pátála.

Thus that adorable goddess, although everlasting, yet

33 taking birth again and again, accomplishes the safeguarding of the world, O king. By her this universe is bewitched; she

34 verily gives birth to the universe. And when besought, she bestows knowledge; when gratified, she bestows prosperity.

35 All this egg of Brahmá, O king, is pervaded by her, who is Mahákáli at Máhákála, and who has the nature of the Great Destroying Goddess. She indeed is Mahá-máří at the fated

36 time; she indeed is creation, the Unborn; she indeed the Eternal gives stability to created beings at their fated time. She indeed is Lakshmí, bestowing prosperity on the houses of men while

37 she abides with them; and she indeed when she is absent becomes the goddess of Ill Fortune unto their destruction. When hymned and worshipped with flowers, and with incense, perfumes and other offerings, she bestows wealth and sons, and a mind brilliant in righteousness.

CANTO XCIII.

The Deví-máhátmya (concluded).

*After hearing this poem, king Su-ratha and the vaisya
practised austerities and worshipped the goddess. -
C'andiká appeared to them and gave the king the boon
that he should be Manu Sávarni in a future life, and
bestowed knowledge on the vaisya.*

The rishi spoke:

1 I have now related to thee, O king, this sublime poem the
Deví-máhátmya. Such majestic power has the goddess, by

2 whom this world is upheld. Moreover knowledge is
conferred by her who is the adorable "Vishnu's Illusive power.
By her thou and this vaisya and other men of discrimination,
and

3 celebrated men are bewitched; and others shall become
bewitched. Go unto her, the supreme queen, as to a place of
refuge, O great king. She indeed, when propitiated by men,
bestows enjoyment, Svarga and final emancipation from
existence.

Márkandeya spoke:

4 Having heard this his speech, king Su-ratha fell prostrate
before the illustrious rishi who performed severe penances,

5 and being down-cast by his excessive regard for self and by
the deprivation of his kingdom, went forthwith to perform

6 austerities; and the vaisya, O great muni, in order to get a
vision of Ambá, took up his station on a sand-bank

7 in a river; and the vaisya practised austerities, muttering the
sublime hymn to the goddess. They both made an earthen
image of the goddess on that sand-bank, and paid worship

8 to it with flowers, incense, fire and libations of water.
Abstaining from food, restricting their food, concentrating
their minds on her, keeping their thoughts composed, they
both

9 offered the bali offering also sprinkled with blood drawn
from their own limbs. When they continued with subdued

souls to propitiate her thus for three years, C'andiká, who upholds the world, well-pleased spoke in visible shape.

The goddess spoke:

10 What thou dost solicit, O king, and thou O rejoicer of thy family, receive ye all that from me; well-pleased I bestow it.

Márkandeya spoke:

11 Then the king chose a kingdom that should not perish in another life, and in this life his own kingdom wherein the

12 power of his enemies should be destroyed by force. Then the vaisya also, whose mind was down-cast, chose knowledge, - to be wise, knowing 'what is mine,' and 'what I am,' - knowledge that causes the downfall of worldly attachments.

The goddess spoke:

13 O king, thou shalt obtain thine own kingdom in a very few days, after slaying thine enemies; it shall be steadfast for

14 thee there; and when dead thou shalt gain another life from the god "Vivasvat, and shalt be a Manu on earth, by name

15 Sávarnika. And O excellent vaisya, I bestow on thee the boon which thou hast besought of me; knowledge shall be thine unto full perfection.

Márkandeya spoke:

16 Having thus given them both the boon that each desired, the goddess vanished forthwith, while extolled by them both in faith.

17 Having thus gained the boon from the goddess, Su-ratha the noble kshatriya shall obtain a new birth through the Sun, and shall be the Manu Sávarni.

CANTO XCIV.

The Rauc'ya and future Manvantaras.

Márkandeya mentions briefly the succeeding Manus, the ninth to the thirteenth, and declares what shall be the names of the gods, rishis and kings in their several periods.

Márkandeya spoke:

1 I have duly declared unto thee this account of the Sávarnika Manvantara, and also the Deví-máhátmya which tells of the

2 slaughter of the Asura Mahisha. And the origins of the Mothers also which were from the goddess in the great battle,

3 and the origin as well as the life of the goddess C'ámundá, and the majesty of S'iva-dútí, the slaying of S'umbha and Nisumbha, and the killing of Rakta-víja - all this has been narrated to thee.

4 Now hear O noble muni, of the next Manu Sávarnika. And Daksha's son shall be Sávarna, who will be the ninth Manu.

5 I tell thee about that Manu, and who shall be the gods, the munis and the kings in his period. The Páras and the Marici's

6 and the Bhargas and the Su-dharmans shall be the gods; these shall be in threes; they shall be twelve groups in all; now

7 their lord shall be Sahasráksha, great in power. He, who is at present Agni's six-faced son Kárttikeya, shall be the Indra,

8 by name Adbhuta, in that Manu's period. Medhátithi, Vasu, Satya, Jyotish-mat and Dyuti-mat, Sabala another, and Havya-

9 váhana another - these shall be the seven rishis. Dhrishta-ketu, Varha-ketu, Panc'a-hasta, Nir-ámaya, Prithu-s'ravas, and

10 Arc'ish-mat, Bhúri-dyumna, Vrihad-bhaya - these shall be the royal sons of that son of Daksha, yea the kings.

Now hear, O bráhmaṇ, about the next Manvantara, that of the

11 tenth Manu. And in the tenth Manvantara of the wise son of Brahmá, the Sukhásínas and the Niruddhas shall be the gods,

12 with three classes each, according to tradition; they indeed shall be the gods, a hundred in number, in the period of that future Manu. As there shall be a hundred sons of his,

13 so shall there be a hundred gods then. And Sánti shall be the Indra, endowed with all Indra's good qualities. Hear thou

14 who shall indeed be the seven rishis then; Apo-múrtti and Havish-mat, Su-kritin and Satya, Nábhága and A-pratima,

15 and Vásishtha the seventh. And Su-kshetra and Uttamaújas

and valiant Bhúmi-sena, and S'atánika, Vrishabha and An-

16 amitra, Jayad-ratha, Bhúri-dyumna, and Su-parvan - these shall be that Manu's sons.

17 Hear about the period of Dharma's son Sávarna. The Vihan-gamas, and the Káma-gas and the Nirmána-ratis shall be the gods of three kinds; each shall be a group of thirty.

18 Now the Nirmána-ratis shall be those who preside over the months, seasons and days; and the Vihan-gamas shall be those who preside over the nights; the groups of Káma-gas

19 shall be those who preside over the moments. Their Indra shall be named Vrisha, celebrated for valour. And Havish-

20 mat, and Varishtha, and another rishi Aruni, and Nis'-c'ara and An-agma, and another great muni Vishti, and Agni-deva the seventh, - these shall be the seven rishis in that period.

21 Sarvatra-ga and Su-s'arman, Devánika, Purúdvaha, Hema-dhanvan, and Dridháyu shall be the sons of that Manu, yea the kings.

22 When the twelfth Manvantara of Rudra's son, the Manu named Sávarna, shall have arrived, who shall be the gods

23 and munis, - hear about them. The Su-dharmans, the Sumanases, the Haritas and the Rohitas and the Su-varnas shall be the gods therein; these five shall be ten-fold groups.

24 Now their Indra shall be known as Rita-dháman, great in power, endowed with all Indra's good qualities. Hear from

25 me the seven rishis also - Dyuti, Tapas-vin, Su-tapas, Tapo-múrtti, Tapo-nidhi, and Tapo-rati another, and Tapo-dhriti

26 the seventh. Deva-vat, and Upa-deva, Deva-s'reshtha, Vidúratha, Mitra-vat, and Mitra-vinda, shall be the sons of that Manu, yea the kings.

27 Listen while I tell thee of the Manu's sons and of the seven rishis and of the kings in the turn of the thirteenth

28 Manu named Rauc'ya. The gods therein shall be the Su-dharmans, the Su-karmans, and the Su-s'armans the others;

29 all these verily shall be the gods, O best of munis. Their Indra shall be Divas-pati, great in power, great in valour.

30 Now hear while I tell thee of the seven rishis who shall be then - Dhriti-mat, and A-vyaya, Tattva-dars'in, Nir-utsuka, Nir-moha, and Su-tapas another, and Nish-prakampa the

31 seventh. C'itra-sena and Vi-c'itra, Nayati, Nir-bhaya, Dridha, Su-netra, and Kshatra-buddhi, and Su-vrata shall be the sons of that Manu.

CANTO XCV.

The Story of Ruc'i.

A Prajá-pati named Ruc'i formerly lived in solitary discomfort - His forefathers appeared to him and urged him to marry - He demurred and they insisted on the importance of marriage.

Márkandeya spoke:

1 A Prajá-pati Ruc'i, who was devoid of self, free from pride, fearless and moderate in sleeping, formerly roamed this earth.

2 Seeing that he was destitute of fire, had no habitation, that he ate but once a day, had no hermitage, and was cut off from all attachments, his ancestors spoke to him, the muni.

The Pitris spoke:

3 Dear son, wherefore hast thou not done the sacred deed of taking a wife, since that is the cause of gaining Svarga and final emancipation from existence? without that there is

4 bondage perpetually. A house-holder by paying worship to all the gods and the Pitris likewise, to rishis and guests, gains

5 the heavenly worlds. He apportions the gods their share by uttering 'sváhá' aloud, the Pitris by uttering 'svadhá' aloud,

6 created beings and other guests by the giving of food. Being such a negligent one, thou dost incur bondage by reason of the debt due to the gods, bondage by reason of the debt due to us also, bondage unto men and created beings day by day,

7 by not begetting sons, by not satisfying the gods and Pitris. And how, by not fulfilling these duties through folly, dost thou

8 hope to go the good way? We think affliction, one affliction after another, may be for thee in this world, O son; hell likewise when thou art dead, and affliction in sooth in another birth.

Ruc'i spoke:

9 Wedlock tends to excessive suffering, and is a downward

10 course toward sin; hence I took no wife hitherto. Control which is gained over one's self, this is effected by firm suppression; it is the cause of final emancipation from existence; that emancipation

11 verily comes not from wedlock. That the soul, though besmirched with the mire of selfishness, be washed clean day by day by those who have no family ties with the waters of

12 thought - better verily is this! The soul, which is marked with the mire of actions that have developed during many existences, must be washed clean with the waters of good perceptions by wise men who keep their bodily organs under control.

The Pitris spoke:

13 Fitting it is that those who have their organs under control should cleanse their soul; but does this path, wherein thou wendest, O son, tend to final emancipation from existence?

14 Moreover evil is driven away by means of disinterested gifts, and by results and enjoyments which are good or ill according

15 to former actions. Thus no bondage befalls him who acts with a tender heart, and such action being disinterested tends

16 not to bondage. Thus a former action done, which consists of merit and demerit, is diminished day and night by enjoyments which consist of pleasure and pain, O son, among mankind.

17 Thus wise men cleanse their soul and guard it from bonds; thus, on the other hand, indiscrimination, which is the mire of sin, does not lay hold of it.

Ruc'i spoke:

18 It is declared in the Veda, ignorance is the path of action, O my forefathers. How then do ye, sirs, despatch me on the path of action?

The Pitris spoke:

19 Ignorance in very truth is this action thou mentioned - this maxim is not erroneous; nevertheless action is the cause

20 undoubtedly of full acquisition of knowledge. On that view the restraint, which bad men observe because they do not perform what is enjoined, should tend ultimately to final emancipation from existence; on the contrary it produces a downward

21 course. But thou thinkest, O son, 'I will cleanse my soul'; yet thou art burnt up by sins which arise from not performing what

22 is enjoined. Even Ignorance exists for the benefit of men, just as poison does; although it is different, it does not in truth tend to bondage by reason of the means which are put into

23 practice. Therefore, O son, do thou take a wife according to precept; let not thy birth be unprofitable by thy not observing the business of ordinary life fully.

Ruc'i spoke:

24 I am now aged; who will bestow a wife on me, O my forefathers? Moreover it is hard for a poor man to take a wife.

The Pitris spoke:

25 Our downfall will assuredly come to pass, O son, and so also will thy downward course; thou dost not welcome our speech.

Márkandeya spoke:

26 Having spoken thus, the Pitris suddenly vanished from sight while he beheld them, O best of munis, just as lights when blown by the wind.

CANTO XCVI.

The story of Ruc'i (continued).

Perturbed by his forefathers' admonition Ruc'i offered worship Brahmá, and Brahmá promised he should gain his desire with the Pitris' help - Ruc'i poured forth therefore a long hymn and prayer to the Pitris.

Márkandeya spoke:

1 The bráhmaṇ rishi Ruc'i, being greatly agitated in mind at that his forefathers' counsel, wandered about the earth,
 2 desirous to find a maiden. Failing to obtain a maiden he, illuminated by the fire of his forefathers' counsel, fell into deep
 3 thought, while his mind was exceedingly agitated - "What can I do? Where am I going? How am I to take a wife? May that come to pass quickly, which will effect my fore-
 4 fathers' advancement!" While the high-souled muni pondered thus, a thought occurred to him - "I will propitiate
 5 lotus-born Brahmá with austerities." Thereupon he performed austerities to Brahmá for a hundred celestial years, and for the purpose of propitiating him engaged then in the
 6 utmost self-mortification. Brahmá the forefather of the worlds thereupon showed himself and said to him - "I am
 7 well-pleased, declare thy earnest wish." He fell prostrate then before Brahmá, who is the origin of the world, and declared what he wished earnestly to do according to the counsel of his forefathers. And Brahmá hearing his earnest - wish spoke to the bráhmaṇ Ruc'i.

Brahmá spoke:

8 Thou shalt be a Prajá-pati; thou shalt create human folk. After creating human folk, O bráhmaṇ, and begetting sons
 9 and performing ceremonies, thou shalt then, after thy dominion shall be taken away, attain perfect felicity. Being such,
 10 do thou take a wife as enjoined by thy forefathers; and after reflecting on this desire, perform worship to the Pitris those Pitris indeed being gratified shall bestow on thee the wife and sons desired. When satisfied what may thy ancestors not bestow?

Márkandeya spoke:

11 The rishi on hearing this speech from Brahmá, whoso birth is inscrutable, performed worship to the Pitris on

12 a distant sand-bank in a river, and also gratified the Pitris, O bráhmaṇ, with these praises, respectfully, with single mind, subduing his body, and bending his neck in faith.

Ruci spoke:

13 I pay reverence unto the Pitris who dwell as presiding deities in the sráddha; and whom even the gods verily delight with invocations concluding with the word svadhá at the

14 sráddha. I pay reverence unto the Pitris, whom maharshis, who desire to obtain enjoyment and final emancipation from existence, delight with mental sráddhas and with faith in

15 Svarga. I pay reverence Unto the Pitris, Whom the Siddhas delight with all kinds of incomparable heavenly offerings at the

16 sráddhas in Svarga. I pay reverence unto the Pitris, whom the Guhyakas also, who earnestly desire boundless sublime prosperity because they are absorbed therein, honour with faith.

17 I pay reverence unto the Pitris, who are always honoured by mortals on the earth, and who grant unto men to attain unto

18 the desired worlds by means of faith at the sráddhas. I pay reverence unto the Pitris, who are always honoured by brahmans on the earth, and who grant generative power for

19 the obtaining of what they earnestly desire and long for. I pay reverence unto the Pitris, whom indeed forest-dwelling ascetics, who are restrained in their diet and whose stains have been washed away by austerities, delight with sráddhas performed

20 in the forests. I pay reverence unto the Pitris, whom bráhmans, who practise the vow of perpetual celibate studentship and who have subdued their souls, delight with intense

21 meditation continually. I pay reverence unto the Pitris, whom as being bestowers of benefits in the three worlds princes delight with sráddhas and all kinds of food-oblations

22 according to precept. I pay reverence unto the Pitris, whom vaisyas, who take pleasure in their own occupations, honour with flowers, incense, food and water continually on the earth.

23 I pay reverence unto the Pitris, whom as famed by the name Su-kálin súdras also in faith always delight with sráddhas in

24 this world. I pay reverence unto the Pitris, whom as feeding on the svadhá great Asuras, who have forsaken deceit and

25 arrogance, always delight with sráddhas in Pátála. I pay reverence unto the Pitris, whom Nágas, who wish to obtain their desires, honour with sráddhas and all kinds of

26 enjoyments according to precept in Rasátala. I pay reverence unto the Pitris, whom the Serpents, who possess spells, enjoyments and good fortune, always delight there indeed

27 with sráddhas according to precept. I pay reverence unto the Pitris, who dwell visibly both in the world of the gods and in the atmosphere, and who are worthy of worship by gods and other beings on the face of the earth. May they

28 receive my offering. I pay reverence unto the Pitris, who have become united with the Supreme Soul, who yet in bodily form dwell verily in a heavenly car, and to whom as effecting deliverance from affliction the noblest yogins offer sacrifice

29 with minds cleansed from defilement. I pay reverence unto the Pitris, who also in bodily form in heaven feed on the svadhá for the purpose of bestowing desirable benefits, and who are powerful to bestow all desired objects and who grant

30 deliverance to those who have no engrossing interests. May all the Pitris be delighted herein, who signify desires to those who wish for them, namely, godhead, Indra's status, or what is more than this, and also sons, cattle, might and houses of

31 their very own! May the Pitris, who always dwell in the moon's rays, in the sun's orb and in a white heavenly car, be delighted herein with food and water, with perfumes and

32 other odours; may they obtain nourishment herefrom! And may the Pitris, who have satisfaction from the clarified butter in the oblation to Agni, who dwelling in the bodies of bráhmans feed on the same, and who reach intense delight by the offering of the pinda, be satisfied herein with food and water!

33 May they, who have been greatly pleased by the chief máharshis with rhinoceros-flesh and with dark sesamum seeds, which attract the minds of celestial beings and are much desired by the gods, and with the herb Ocimum sanctum,

34 reach intense delight herein! And may all poems which are exceedingly coveted be for them, who are honoured by the Immortals! May they then be present here at the flowers,

35 perfumes, food and enjoyments which I have procured! May they, my forefathers, who receive honour day by day, who should be worshipped on earth at the end of the month

and on the eighth day, and who should be worshipped at the end of the year and at its beginning, obtain satisfaction

36 herein! May they, who as being luminous as the full moon are worthy of worship from bráhmans, and who as having the hue of the rising sun are worthy of worship from kshatriyas, and who as bestowers of gold are worthy of worship from vaisyas, and who as resembling the indigo plant

37 are worthy of worship from súdra folk, may they all reach delight with my offering of flowers, perfumes, incense, food, water and other gifts and with the fire-oblation also! Before

38 them, the Pitris, I am ever prostrate. May they, who eat of the food-oblations, those splendid sacrifices, which have been previously offered to the gods for the sake of exceeding delight, and who when delighted become creators of welfare for us, be delighted herein! I am prostrate before them.

39 May they, who expel Rákshasas, goblins and fierce Asuras, yea, what is unpropitious to people, and who are the most ancient of gods, and who are worthy of worship by the lord of the Immortals, be delighted herein! I am prostrate before

40 them. May the Agni-shvátta Pitris, the Barhi-shad Pitris, the Ajya-pa Pitris and the Soma-pá Pitris attain delight

41 in this sráddha! I have delighted the Pitris. May the bands of Agni-shvátta Pitris protect the eastern region for me! And may the Pitris who are known as Barhi-shads protect

42 the southern region! May the Ajya-pa Pitris likewise protect the western region, and the Soma-pá Pitris the northern region from Rákshasas, goblins and Pisác'as, and indeed from

43 harm inflicted by Asuras! And may their ruler Yama safeguard me everywhere! The Vis'va, Vis'va-bhuj, A'rádhyā,

44 Dharma, Dhanya, S'ubhánana, Bhúti-da, Bhúti-krit and Bhúti are nine classes which exist among the Pitris. The Kalyána,

45 Kalyatá-kartri, Kalya, Kalyataráraya, Kalyatá-hetu and An-agma - these six, they are known as classes of Pitris also.

46 The Vara, Varena, Vara-da, Pushti-da and Tushti-da, Vis'va-pátri and Dhátri - these seven indeed are also classes. The

47 Mahat, Mahátman, Mahita, Mahimá-vat and Mahá-bala - these five moreover are classes of Pitris, being destroyers of sin. Sukha-da, and Dhana-da also, Dharma-da and Bhúti-da

48 besides-such also is likewise called a four-fold class of Pitris. There are thus thirty-one classes of Pitris, who pervade the entire world. Delighted with me, may they be satisfied and

ever grant me what is beneficial.

CANTO XCVII.

*The bestowal of a boon by the Pitris in the Rauc'ya
Manvantara.*

*A body of light appeared in the sky, and Ruc'i offered a
hymn to all the deities and Pitris - The Pitris appeared,
and to enable him to be a Prajá-pati granted him the
boon of a wife - They commend the hymn offered to
them and declare its manifold efficacy.*

Márkandeya spoke:

1 Now while he offered praises thus, a lofty pile of light
2 appeared suddenly, suffusing the sky. When he saw that very
great light, which remained stationary encompassing the
world, Ruc'i sank to the earth on his knees and sang this hymn.

Ruc'i spoke:

3 I pay reverence ever to those Pitris, who are honoured,
incorporeal, luminously splendid, who are rapt in meditation,

4 and who possess supernatural sight. And I pay reverence to
those granters of men's desires, who are the leaders of Indra
and the other gods, and of Daksha and Máric'a, of the seven

5 rishis and of other sages. I pay reverence to all the Pitris of
Manu and the other chief munis, and of the sun and moon,

6 among the waters and in the sea. With conjoint hands I pay
reverence likewise to the constellations and planets, to

7 wind and fire and the sky, and to heaven and earth. And with
conjoint hands I pay reverence to the devarshis' progenitors'
unto whom reverence is paid by all the worlds, who are
always

8 givers of what is imperishable. With conjoint hands I pay
reverence always to the Prajá-pati Kas'yapa, to Soma and to

9 Varuna, and to the princes of religious devotion. Reverence
to the seven classes of Pitris moreover in the seven worlds I
pay reverence to self-existent Brahmá who is contemplation-

10 eyed. I pay reverence to the Somádhára and Yoga-múrtti-
dhara classes of Pitris, and to Soma the father of the worlds.

11 I pay reverence moreover to the other Pitris who have the
form of fire, because this universe is entirely composed of

12 Agni and Soma. Now these who dwell in this light, and who have the bodies of the moon, sun and fire, and whose true nature is the world, and whose true nature is Brahmá - to all

13 those Pitris, practisers of religious devotion, I pay reverence with subdued mind, reverence, yea reverence. May they, the consumers of the svadhá, be gracious unto me!

Márkandeya spoke:

14 Being thus praised by him, O best of munis, those Pitris issued forth with their splendour, illuminating the ten regions

15 of the sky; and he beheld them standing in front then, adorned with the flowers, perfumes and unguents which he

16 had presented unto them. Falling prostrate again in faith, again indeed joining his hands, full of respect he exclaimed, separately to each of them, "Reverence to thee!" "Reverence

17 to thee!" Well-pleased the Pitris thereupon said to him, the best of munis, "Choose thou, a boon." To them he spoke, bending his neck respectfully.

Ruc'i spoke:

18 Brahmá has commanded me now to be the maker of a new creation. In such capacity I desire to obtain a wife, who shall be happy, of heavenly kind, prolific.

The Pitris spoke:

19 Here verily for thee let a wife be produced forthwith who shall be most fascinating, and by her thou shalt have a son,

20 a Manu supreme, the ruler of a Manvantara, wise, characterized by thy very own name, being called Raucya from

21 thee, O Ruc'i; he shall attain fame in the three worlds. He shall also have many sons, great in strength and prowess,

22 great of soul, guardians of the earth. And thou, becoming a Prajá-pati, shalt create people of the four classes; and when thy dominion shall come to an end and thou shalt be wise in righteousness, thou shalt thereafter attain perfect felicity.

23 And whatever man shall gratify us with this hymn; in faith,

we being gratified will give him enjoyments and

24 sublime spiritual knowledge, perfect bodily health, and wealth, and sons, grandsons and other descendants: because verily those who desire blessings must constantly praise us with this

25 hymn. And he who shall recite this hymn, which causes us pleasure, with faith at a *sráddha*, standing the while in front

26 of the *bráhmans* as they feast, that *sráddha*, shall undoubtedly become ours imperishably, because of our pleasure in hearing the hymn when a man makes close approach unto us.

27 Although a *sráddha* be performed without a *bráhma*n learned in the *Veda*, although it may be vitiated by means of wealth

28 which has been gained unjustly, or although it be performed in any other defective manner, or although moreover it be performed with blemished offerings unfit for a *sráddha*, or be performed also at a wrong time or in a wrong place, or

29 yet be unaccompanied by the proper ordinances, or if it is performed by men without faith or in reliance on deceit - nevertheless such a *sráddha* shall be to our delight because

30 this, hymn is uttered thereat. Wherever this hymn which brings us happiness is recited at a *sráddha*, there delight

31 accrues unto us, lasting for twelve years. This hymn recited in the winter yields delight for twelve years; and this beautiful hymn recited in the dewy season yields delight for twice

32 that number of years; when recited at a *sráddha* ceremony in the spring it tends to delight, us for sixteen years; and this hymn recited in the hot season causes delight for sixteen years

33 indeed. When a *sráddha* although performed imperfectly is

34 consummated with this hymn in the rainy season, imperishable delight accrues unto us, O *Ruc'i*. When recited at the time of a *sráddha* even in the autumn season, it yields us

35 delight with men which lasts for fifteen years. And in whosoever house this hymn remains constantly in written form, there shall we be present when a *sráddha* is performed.

36 Therefore standing at a *sráddha* in front of the feasting *bráhmans*, O illustrious Sir! thou must hear this hymn which supplies nourishment unto us.

CANTO XCVIII.

*The marriage of Máliní and the conclusion of the Rauc'ya
Manvantara.*

*Ruc'i married an Apsaras named Máliní, and had by her
a son, the Manu Rauc'ya, who will be the ruler of a
manvantara.*

Márkandeya spoke:

1 Thereupon from the midst of that river uprose an exquisite
Apsaras, charming, slender-shaped, named Pramloc'á.

2 And she spoke to high-souled Ruc'i in very sweet accents,
bowing courteously towards him, she, beautiful-browed
Pramloc'á, verily a choice Apsaras.

3 "A maiden of exceeding bodily beauty is my daughter, O
best of ascetics; she was begotten by Varuna's high-souled son

4 Pushkara. Take her when I give her, a maiden of exquisite
complexion, to be thy wife; a Manu of great intellect shall be
born of her as son to thee!"

Márkandeya spoke:

5 When he replied, "So be it," to her, she fetched up from

6 out that water then a shapely maiden named Máliní; and on
that sand-bank in the river Ruc'i, best of munis, after
summoning the great munis together, took her hand in
marriage

7 according to the ordinances. Of her was born to him a son,
great in valour, great in intellect; he was named Rauc'ya

8 after his father's name; he was famous on this earth. And in
his manvantara who will be the gods and the seven rishis and
his sons and the kings, they have been duly told to thee.

9 Increase of righteousness, and perfect health, and the growth
of riches, grain and children - this without doubt is for men in
this manvantara, which thou hast heard about.

10 After hearing of both the praise of the Pitris and the classes
of the Pitris also, a man obtains all his desires through their
favour, O great muni.

CANTO XCIX.

Eulogy of Agni and fire.

*There was formerly a very irascible muni named Bhúti,
to whom, everything was subservient - He left his
hermitage once and put his disciple Sánti in charge -
The sacred fire went out, and Sánti in consternation
offered up a long prayer and eulogy to Agni.*

Márkandeya spoke:

1 Hear next thereafter about the birth of Bhautya, and about the gods, the rishis, his sons and the kings of the earth in his period.

2 There was a disciple of Angiras, by name Bhúti, very irascible, a muni who used to invoke bitter curses for a small matter, and who spoke harshly on the occasion of a

3 transgression. At his hermitage Mátaris'van blew not very fiercely, the sun caused no excessive heat, nor Parjanya

4 excessive mud, nor did the moon even when full cause excessive cold with its rays, through fear verily of that

5 irascible and very glorious muni. And the seasons, abandoning their course, produced flowers and fruit at all times on the trees that grew in his hermitage according to his

6 command. And the waters that flowed near his hermitage glided on according to his pleasure, and when taken into

7 his water-pot were frightened at that high-souled muni. He was impatient of excessive trouble and was exceedingly irascible, O bráhmaṇ.

And that illustrious muni having no son set his mind on

8 austerities. Desiring a son, restricting his food, exposing himself to cold, wind and fire, he fixed his mind on austerities indeed with the resolve, "I will practice austerities."

9 The moon did not tend to make him very cold, nor the sun to make him very hot, nor did Mátaris'van blow on him

10 severely, O great muni. And Bhúti, best of munis, being greatly pained by the couples of opposite causes did not obtain that desire and so ceased from his austerities.

11 His brother was Su-varc'as. Being invited by him to a sacrifice and being desirous of going, Bhúti said to his high-

12 minded disciple named Sánti, who was calm, who had the measure of religious knowledge who was well-behaved, always zealous in the guru's business, observant of good customs, noble, an excellent muni.

Bhúti spoke:

13 I shall go to the sacrifice of my brother Su-varc'as, O Sánti, being summoned by him, and do thou listen to what

14 thou must do here. Thou must keep watch over the fire in my hermitage thus and thus diligently, so that the fire may not become extinguished.

Márkandeya spoke:

15 Having given this command and receiving the answer "Yea" from his disciple Sánti, the guru went to that his brother's sacrifice, being summoned thereto by his younger brother.

16 And while Sánti is fetching fuel, flowers, fruit and other things from the forest for that high-souled guru's maintenance, and is

17 performing other business, being faithfully obedient to his guru, the fire which was the root of his welfare died out

18 during that interval. Seeing the fire had died out, Sánti, sorely distressed and afraid of Bhúti, fell, though of great intellect, into manifold anxiety, thinking -

19 "What am I to do? or how will the guru's return be? I must accomplish something now; what, when done, would

20 be a good thing done? If my guru sees this extinguished fire occupying the hearth, he will assuredly devote me at

21 once because of it to some grievous calamity. If I kindle another fire here in the fire-place, then he who sees everything

22 visibly will of a surety turn me into ashes. As such I am sinful on account of the wrath and curse of that guru. I do not grieve so much for myself as for the sin committed against

23 the guru. The guru on seeing the fire extinguished will certainly curse me, or Agni will be angry. That brahman is

24 truly of such immense power! With what fitness will not he, under whose command the gods live in terror of his majestic power, assail me who have committed sin!"

Márkandeya spoke:

25 After pondering thus in many ways, being always afraid of that guru he, best of intelligent munis, sought refuge with

26 Agni. Controlling his mind then he offered a hymn to the seven fires; and with thoughts intent on them he joined his hands and knelt down on the ground.

Sánti spoke:

27 Om! Reverence to the high-souled perfecter of all created things, to him who has one, two and five side-altars at the

28 rája-súya sacrifice, to the six-souled god! Reverence to the very brilliant one, who gives their functions to all the gods, to him who has S'ukra's form! Thou bestowest permanence

29 on all the worlds. Thou art the mouth of all the gods! The oblation that is taken by thee, O adorable one cheers all the

30 gods! All the gods have their life-breath in thee! The oblation sacrificed in thee turns into a fiery cloud; and afterwards the modification which it undergoes in the form of

31 water, by that comes the growth of all herbs, O wind-

32 charioteered god. Upon all the herbs animals live in happiness. Men perform sacrifices among the herbs also which thou hast created. With sacrifices also gods and Daityas and Rákshasas like-wise

33 are fattened, O Purifier; those sacrifices have thee for their support, O Fire. Hence thou art the origin of everything; and

34 thou, O Fire, art composed of everything. The gods, Dánavas, Yakshas, Daityas, Gandharvas and Rákshasas, men, cattle,

35 trees, deer, birds and reptiles are all fattened and nourished up by thee, O Fire. From thee indeed they take their birth, and in thee likewise they meet their dissolution at the end.

36 Thou, O god, createst the waters, thou again indeed consumest them, and by thee they are rendered wholesome to be

37 the source of nourishment for breathing beings. Thou abidest among the gods under the form of glowing light among the Siddhas with loveliness, among Nágas under the form of poison, among birds under the form of wind:

38 Among mankind thou art anger; among birds, deer and other animals thou art silliness thou art stability among trees; thou art hardness with reference to the earth;

39 thou art fluidity in water, O adorable god; and thou hast the form of swiftness in the wind; thou moreover, O Fire, with thy faculty of permeation abidest as soul in the

40 sky. Thou, O Fire, who art the end of all created beings, movest about safe-guarding them. Wise men style thee one;

41 again they style thee three-fold. Having fashioned thee in eight ways, they fashioned the original sacrifice. Supreme

42 rishis say this universe was created by thee. Without thee verily the whole world would perish at once, O Fire. A twice-born man proceeds on the course which is ordained by his own

43 actions, when he has paid worship to thee with oblations to the gods, oblations to deceased ancestors and other offerings after uttering the words svadhá and sváhá. Living beings have in truth the innate power of modification, O thou who art

44 honoured by the Immortals. Flames issuing from thee, moreover, burn up all created things. O most brilliant Játa-vedas thine verily is this creation of the universe!

45 Thine are the Vedic ceremonial and the world which consists of all created things. Reverence to thee, O yellow-eyed

46 Fire! Reverence be to thee, O consumer of oblations! O Purifier, reverence be to thee now; reverence to thee, O bearer of oblations to the gods. Thou verily art the maturer of the universe by reason of thy maturing things that are

47 eaten and drunk. Thou art the maturer of the crops; and thou art the nourisher of the world. Thou verily art cloud,

48 thou art wind, thou art seed that produces the crops. Thou indeed hast been, and shalt be, and art for the nourishing of all created things. Thou art light among all created things;

49 thou art the illuminating Sun. Thou art day, thou also art night; and thou art both the twilights. Thou hast golden semen, O Fire; thou art the cause of the production of

50 gold; and thou hast gold within thy bosom; thou hast lustre like unto gold! Thou art a muhúrta, and thou a

51 kshana; thou art a truti and thou a lava; thou existest in the form of kalás, kásthás, nimeshas and other periods of time, O lord of the world. Thou art all this universe. Thou art Destiny, which consists in continuous change.

52 Thy tongue which is called Kálí brings about the conclusion at the fated time, O lord; by it preserve us from fear, from

53 sins and from the great terror of this world! Thy tongue, which is named Karálí is the cause of the great dissolution of

the world; by it preserve us from sins and from the great

54 terror of this world! And thy tongue which is called Mano-
javá is characterized by the quality of lightness; by it preserve

55 us from sins and from the great terror of this world! Thy
tongue which is called Su-lohitá accomplishes their desire for
created beings, by it preserve us from sins and from the

56 great terror of this world! Thy tongue which is called Sa-
dhúmra-varná causes sickness among breathing beings, by it
preserve us from sins and from the great terror

57 of this world! And thy tongue which is called Sphulin-giní,
because it is altogether shapely, by it preserve us

58 from sins and from the great terror of this world! And thy
tongue which is called Vis'vása-dá bestows blessings on
breathing beings; by it preserve us from sins aid from

59 the great terror of this world! O yellow-eyed, red-necked,
black-pathed consumer of oblations, save me from all faults;

60 deliver me here from worldly existence! Be gracious, O
seven-flamed Fire, O Kris'ánu, O bearer of the oblations to the
gods! Thou art proclaimed by the eight names of Agni,

61 Pávaka, S'ukra and the rest. O Agni, O thou who didst
spring up before all created beings, O Vibhá-vasu, he gracious,
O thou who art called the Carrier of the oblations to the gods,
O changeless one whom I extol!

62 Thou art Fire imperishable, thou hast inconceivable beauty,
thou prosperest greatly, thou art hard to be endured,
exceedingly ardent: or thy surpassing valour, which is
changeless and terrible, vanquishes him who injures all the
worlds.

63 Thou art the sublime principle of being, that dwells in the
lotus-heart of every being, unending, worthy of praise. By thee
was stretched, out this universe which comprises what is
moveable and immoveable. O consumer of oblations, thou

64 art one in many forms here! Thou are undecaying; thou art
the earth with its mountains and forests; thou art the sky that
holds the moon and the sun; thou art everything that exists
daily; and thou art the submarine fire that is held within the
bosom of the great ocean; thou standest with

65 superhuman power in thy hand. Thou art always,
worshipped as the 'Consumer of oblations' at the great
sacrifice by great rishis who are devoted to self-restraint; and
when extolled thou drinkest the soma at the sacrifice, and
eatest the oblations also, that are offered in fire with the

66 exclamation vashat, for thy well-being. Thou art longed for

continually by bráhmans here for the sake of recompense; and thou art sung of in all the Vedángas. For thy sake bráhmans, who are zealously devoted to sacrificing, study the

67 Vedángas at all times. Thou art Brahmá who is devoted to sacrificing, and also Vishnu, goblin-ruling Siva, Indra lord of the gods, Aryaman, and water-dwelling Varuna. Both the sun and moon and all the gods and Asuras gratifying thee

68 with oblations obtain from thee much-prized rewards. Everything, though corrupted with grave malady to the utmost degree, becomes pure when touched by thy flames. Of ablutions the most excellent by far is that which is performed with ashes; therefore munis wait upon thee pre-eminently at evening.

69 Be gracious, O Fire, who art named the Pure! Be gracious, O Air, who art unsullied and exceedingly brilliant! Be gracious unto me now, O purifying Fire who comest from lightning! Be gracious, O Consumer of oblations! Protect

70 thou me! With the auspicious form that is thine, O Fire, and with the seven flames that are thine - when praised by us protect us therewith, O god, even as a father protects the son whom he has begotten!

CANTO C.

The Fourteen Manvantaras concluded.

Agni pleased with the hymn granted Sánti two boons; namely, the fire was re-kindled; and Bhúti obtained a son who will be the Manu Bhautya, and became gentle to all. - Agni also blessed the hymn. - The gods, rishis and kings in the Bhautya manvantara are named. - The merits obtained by hearing about the manvantaras are proclaimed.

Márkandeya spoke:

1 Being thus hymned by him the adorable Fire thereupon appeared before him there, encircled with a halo of flame,

2 O muni. And the god who abounds in light, pleased indeed with that hymn, O bráhman, spoke with a voice as deep as a thunder-cloud's to Sánti who fell prostrate before him.

Agni spoke:

3 Well pleased am I with thee, O bráhmaṇ, for the praise which thou hast offered in faith. I grant thee a boon; choose what thou desirest.

Sánti spoke:

4 O adorable god, I have accomplished my object inasmuch as I see thee in bodily shape; nevertheless deign to hear me

5 who bow to thee in faith. My guru has gone from the hermitage to his brother's sacrifice, O god, and when he shall return to the hermitage may he see the sacrificial altar

6 with thee for its master. The sacrificial altar that has been forsaken by thee through my transgression, O Fire, may the

7 bráhmaṇ see that now presided over by thee as before! And if thou shewest me grace in any other way, O god, then let

8 my guru who is sonless obtain a distinguished son. And as my guru will display friendliness to his son, so may his mind

9 become gentle towards to all beings. And whoever shall praise thee with this hymn, whereby thou art pleased with me, O changeless god, mayest thou whom I have propitiated bestow a boon on him!

Márkandeya spoke:

10 On hearing this his speech, Agni, being highly conciliated with the hymn and with his devotion to his guru, spoke to that best of bráhmans.

Agni spoke:

11 Inasmuch as thou hast asked, O bráhmaṇ, for two boons on thy guru's behalf and not for thyself, therefore I am

12 exceedingly pleased with thee, O great muni. All this shall happen to thy guru which thou hast prayed for - he shall be

13 friendly to all beings and shall have a son. The son shall be the lord of a manvantara, by name Bhautya, great in strength, great in valour, great in knowledge, O thou - who praisest thy guru.

14 And whoever with composed mind shall praise me with

this hymn, all his desire shall come to pass and he shall

15 have merit. At sacrifices, on festival days, at places of pilgrimage, at sacrifices, at oblations to the gods, and at ceremonies let a man read this sublime hymn, which yields

16 nourishment to me, to attain unto righteousness. This sublime hymn, which yields pleasure to me, when heard once, O bráhmaṇ, shall without doubt destroy sin committed by

17 day and night. This hymn when heard shall at once quell the faults and other defects that attend improper oblations and times, and the faults which are committed by unworthy

18 men also who have made such mistakes. This hymn of praise to me, when heard by mortals at full-moon, at new-moon and on other sacred festivals, shall destroy sin.

Márkaṇḍeya spoke:

19 Having spoken thus, adorable Agni became invisible forthwith, while he indeed looked on, O muni, just as the flame

20 upon a lamp expires. And when Agni had departed, Sáṁti, with mind fully satisfied and with the hair of his body standing erect with gladness, entered the guru's hermitage.

21 There he saw the fire blazing brightly on the guru's sacrificial altar as before; thereat he felt an intense joy.

22 At this moment the guru also of that high-souled disciple returned from his younger brother's sacrifice to his own

23 hermitage; and before him the disciple paid respectful salutation to his feet. And the guru, after accepting the seat

24 and worship offered, said to him then - "My son, I feel exceeding loving-kindness to thee and to other creatures also. I know not what this is; if thou knowest, my son, tell this

25 quickly unto me." Thereupon the bráhmaṇ Sáṁti declares all that, namely, the extinction of the fire and the other

26 incidents, to his teacher truly, O great muni. On hearing it the guru with eyes moist through affection embraced him, and gave the disciple the Vedas and Angas and Upáṅgas, O great muni.

27 A son was born to Bhúti, the Manu named Bhautya. Hear from me of the gods, rishis and kings in his manvantara,

28 namely, those who shall belong to that future Manu, while declare them at length; and who shall be the lord of the

29 gods in the time of that Manu famous for his deeds. Both the C'ákshushas and the Kanishthas, the Pavitras and the Bhrájiras, and the Dhárávrkas - these shall be the five

30 classes of gods according to tradition. S'uc'i shall be the Indra of those gods then, great in strength, great in valour,

31 endowed with all an Indra's qualities. And Agnidhra, and Agni-báhu, S'uc'i and Mukta, Mádhava, S'ukra and Ajita - these seven shall be the rishis then according to tradition.

32 Guru, Gabhíra, and Bradhna, Bharata and Anugraha, and

33 Strímánin and Pratíra, Vishnu and Sanktandana Tejas-vin and Subala - these shall be the Manu Bhautya's sons. I have declared this fourteenth manvantara to thee.

34 After hearing of the manvantaras thus in order, O best of munis, a man obtains merit, and a diminished succession.

35 By listening to the first manvantara a man obtains righteousness. By listening to S'vároc'isha's period he

36 gains all his desires. He obtains wealth from listening to Auttami's story, and acquires knowledge in hearing the story of Támasa; and when Raivata is heard about, he finds

37 intelligence and a handsome wife. Perfect health accrues to men when C'ákshusha is heard of, and strength when Vaivasvata is heard of, and virtuous sons and grandsons

38 when the Sun's son Sávarnika is heard of. A man obtains greatness of soul when Brahma-Sávarna is heard of, a bright intellect when Dharma-Sávarnika is heard of, victory when

39 Rudra-Sávarnika is heard of. A man becomes the chief of his kindred and is endowed with good qualities, when Daksha-Sávarnika is heard of; he makes his enemies' power small

40 after hearing of Raucya, O best of men. He acquires the favour of the gods when the Bhautya manvantara is heard of, and also obtains the sacred fire and sons endowed with

41 good qualities. And whoever listens to all the manvantaras in regular order, O best of munis, hearken to his supreme

42 reward also. After hearing of the gods, rishis, Indras, Manus, their sons the kings, and their genealogies therein, he is

43 delivered from all his sins. And the other gods, rishis, Indras and kings who rule over those manvantaras are pleased with him, and when pleased they bestow a bright

44 intellect. Having obtained then a bright intellect and having performed a splendid deed, he attains a splendid course as long

45 as the fourteen Indras continue. May all the seasons be salubrious; may all the planets be benign! Assuredly they are so, when he has listened to the ordinance of the manvantaras in their order.

CANTO CI.

The Announcement of the Genealogies.

Márkandeya alludes to the famous races of kings and begins an account of the creation. - Brahmá created Daksha, and Daksha's daughter Aditi bore to Kas'yapa a son Mártanda, who was the Sun incarnate. - Márkandeya tells of the Mundane Egg and Brahma's birth from it, - and expounds the word "Om."

Kraushtuki spoke:

1 Adorable Sir, thou hast duly expounded the ordinance of the manvantaras, and I have ascertained it from thee

2 gradually and at length. As I wish to hear of the complete genealogy of the kings of the earth, beginning from Brahmá and the other progenitors, O best of dvijas, do thou declare it to me duly, adorable Sir.

Márkandeya spoke:

3 Listen, my son, to the origin of all the kings and their exploits, taking for the commencement the Prajá-pati who is

4 the source of this present world, for this his progeny is adorned with kings, who celebrated many sacrifices, who were victorious in battle, who were wise in righteousness,

5 who were numbered by hundreds. And by hearing of the exploits of these high-souled kings and their manifestations

6 a man is delivered from all sins. The race, in which arose Manu and Ikshváku, An-aranya, Bhagírátha and other kings in hundreds, who all protected their territories well,

7 were wise in righteousness, performed sacrifices, were heroic and understood thoroughly the sublimest matters - when one hears about that race, a man is delivered from a multitude

8 of sins. Hear then about this race wherefrom thousands of

subordinate lines of kings were separated off like subsidiary stems from a banyan tree.

9 The Prajá-pati Brahmá, being desirous of yore of creating various peoples, created Daksha from his right thumb, O

10 best of dvijas; and the adorable lord Brahmá who causes the birth of the worlds, and who is the supreme maker of the worlds, created a wife for him from his left thumb.

11 Resplendent Aditi was born as a daughter to that Daksha,

12 and of her Kasyapa begot divine Mártanda, who has the nature of Brahmá, who bestows boons on all the worlds, and who constitutes the beginning, the middle and the end in the operations of the creation, continuance and termination

13 of the world; from whom proceeded this universe and in whom everything subsists, O dvija; and whose nature this world

14 with its gods, Asuras and men possesses; who constitutes everything, who is the soul of all, the Supreme Soul, eternal. - The Sun took birth in Aditi, after she had first propitiated him.

Kraushtuki spoke:

15 Adorable Sir, I desire to hear what is the Sun's nature and what is the cause why he, the earliest god, became Kasyapa's

16 son; and how he was propitiated by divine Aditi and Kasyapa; and what he, the divine Sun, said when propitiated by her;

17 and what truly was his majestic power when he became incarnate, O best of munis. I wish to hear it in its fullness duly related, Sir, by thee.

Márkandeya spoke:

18 Clear sublime Knowledge, Light, Luminosity eternal and free, Perfect Isolation, Understanding, Visible Manifestation,

19 Freedom of will, and Comprehension, and Intelligence, and Perception, Memory and Discernment - these are

20 the forms of that luminous Form here. Hearken also, illustrious sir, while I tell thee at length what thou hast asked, how the Sun became manifest.

21 In this world, destitute of light, obscure, which was enveloped with darkness all around, a single huge egg came

22 into existence, an imperishable most potent cause. It split open; within it stood the adorable fore-father, lotus-born

Brahmá himself, who is the creator of the worlds, the lord.

23 Out of his mouth issued the great word "Om," O great muni; and then the Bhúr, after that the Bhuvás, and

24 immediately thereafter the Svar. These three mystic words therefore express the essential property of the Sun. Now from this essential property indicated by "Om" comes the

25 subtle sublime form of the Sun. Next there issued the gross Mahar-loka, then the grosser Jana-loka, then the Tapo-loka, then the Satya-loka; - these are the seven-fold substantial

26 forms. His permanent forms exist and do not exist, inasmuch as they assuredly come into existence in innate disposition, and in feeling,

27 The word "Om" which I have uttered, O bráhma, which has a beginning and an end, which is sublime, subtle, formless, most sublime, permanent - that is the Supreme Spirit, yea his body.

CANTO CII.

The Majesty of the Sun.

Márkandeya says that from Brahmá's mouths issued the four Vedas and explains their peculiar qualities and transcendent merits - The gods and the Vedas are but manifestations of the Sun.

Márkandeya spoke:

1 Now when that egg split open, out of the anterior mouth of Brahmá whose origin is inscrutable, O muni, came forth

2 first the Ric' hymns, at once resplendent as the flowers of the China rose, glorious in form, but disconnected, and divided into separate portions, and therefore bearing the

3 form of passion. Out of his right month issued the Yajus hymns, unimpeded, coloured like the colour of gold, and

4 disconnected. Out of the posterior mouth of the lord Brahmá, who is the highest of all, were revealed the Sáman

5 hymns, and the C'handas hymns. And the entire Atharvan then, resplendent as a mass of black pigment or a cluster of bees, - that which has a nature as terrible as possible, which contains the magical rites and the rites for removing

6 calamities, - became manifest out of the Creator's left mouth;

it is composed chiefly of pleasure, goodness and darkness, and has the essential properties of gentleness and harshness.

7 The Ric' hymns have the quality of passion; and goodness is the quality of the Yajus hymns, O muni; the Sáman hymns have the quality of darkness; darkness and goodness

8 exist in the Atharvan hymns. These emanations, blazing indeed with unrivalled glory, obtained each a separate station almost at first.

9 That then was the original glory which is declared by uttering the word "Om." The glory which comes from the essential nature thereof - that, having encompassed it

10 completely, remains fixed. As is the glory which consists of the Yajus, such is that of the Sámans, O great muni; they have

11 grown into one in resorting to a supreme glory. Rites for the removal of calamities, and rites for promoting growth and magical rites also - these three things gained union with the three Vedas, the Ric' and the two others, O bráhmaṇ.

12 This universe became most stainless then through the sudden destruction of darkness, and was to be developed horizontally,

13 upwards and downwards, O bráhmaṇ rishi. That excellent glory of the C'handas became then an orb, and grew into

14 oneness with the supreme glory, O bráhmaṇ. Since it obtained the name of A'ditya at the very beginning, it became also the essentially unchanging cause of this universe, O illustrious Sir.

15 The triple Veda, which is named the Rid, Yajus and Sáman, gives warmth in the morning and at mid-day and in the

16 afternoon also. The Ric hymns give warmth in the forenoon, and the Yajus hymns truly at mid-day, and the Sáman hymns give warmth truly in the afternoon, O best of munis.

17 Rites for the removal of calamities are deposited in the Ric' hymns in the forenoon, rites for promoting internal growth in the Yajus hymns at mid-day, and magical rites

18 lastly in the Sáman at evening. Magical rites moreover should be performed at mid-day and in the afternoon equally, but the particular ceremonies for the Pitris should be performed with the Sáman in the afternoon.

19 In the creation of the world is manifested Brahmá, who is composed of the Ric hymns; in its permanence Vishnu who is composed of the Yajus hymns; and Siva, who is composed of the Sáman, at the dissolution; therefore its

20 sound is impure. Thus the adorable Sun, whose self is the Veda, who abides in the Veda and whose self is Vedic

21 knowledge, is called the Supreme Soul. And he, the eternal, who is the cause of creation, permanence and dissolution, on taking recourse to passion, goodness and the other qualities, acquires the names of Brahmá, Vishnu and the other gods.

22 Now ever to be praised by the gods is he whose body is the Veda,

Yet who has no body, who was in the beginning, who is embodied in all mortals;

Who is the Light that is the refuge of the universe, who has righteousness that passes knowledge,

Who is to be attained unto in the Vedánta, supreme beyond things that are sublime!

CANTO CIII.

Hymn to the Sun.

Brahmá, finding the Sun's glory too great for creation, offered a hymn to the Sun. - The Sun contracted his glory, and Brahmá accomplished the creation.

Márkandeya spoke:

1 Now when the egg was being heated by his glory above and beneath, the lotus-born Forefather, being desirous of

2 creating, pondered - "My creation although accomplished will assuredly pass to destruction through the intense glory of the Sun, who is the cause of creation, dissolution and permanence,

3 great of soul. Breathing beings will all be bereft of breath, the waters will dry up through his glory, and

4 without water there will be no creation of this universe." Pondering thus the adorable Brahmá, Forefather of the world, becoming intent thereon, composed a hymn to the adorable Sun.

Brahmá spoke:

5 I pay reverence to thee of whom everything consists
 Here, and who consistest of everything;
 Whose body is the universe, who art the sublime Light
 Whereon religious devotees meditate;
 6 Who art composed of the Ric' hymns, who art the repository
 of the Yajus hymns,
 And who art the origin of the Sáman hymns; whose power
 passes thought;
 Who consistest of the three Vedas; who art half a short
 syllable as touching grossness
 Whose nature is sublime, who art worthy of the fullness of
 good qualities.
 7 To thee, the cause of all, who art to be known as
 supremely worthy of praise,
 The supreme Light that was at the beginning,
 not in the form of fire
 And who art gross by reason that thy spirit is in the gods
 - to thee I pay reverence,
 The shining one, who wast in the beginning, the sublimest
 beyond the sublime!
 8 Thine is the primeval power, in that urged on thereby
 I achieve this creation, which is in the forms of water,
 earth, wind and fire,
 Which has those elements, the gods and other beings for
 its objects, and which is complete with the word "Om"
 and other sounds -
 Not at my own wish; and that I effect its continuance and
 dissolution in the self-same manner.
 9 Thou verily art fire. By reason of thy drying up of the water
 thou achievest
 The creation of the earth and the primeval completion
 of the worlds.
 Thou indeed, O lord, pervadest the very form of the sky.
 Thou, in five ways protectest all this world.

10 They who know the Supreme Soul sacrifice with sacrifices
to thee,

Who hast the nature of Vishnu, who consistest of all
sacrifices, O Sun!

And self-subdued ascetics, who curb their souls and
thoughts, meditate

On thee, the lord of all, the supremest, while they desire
final emancipation from existence for themselves.

11 Reverence to thee, whose form is divine;

To thee, whose form is sacrifice, be reverence;

Yea to thee who in thy very nature art the Supreme Spirit,
Who art meditated upon by religious devotees!

12 Contract thy glory, since the abundance of thy glory

Tends to obstruct creation, O lord, and I am ready to begin
creation!

Márkandeya spoke:

13 Being praised thus by the Creator Brahmá, the Sun
contracted his supreme glory and retained but very little.

14 And the lotus-born god accomplished the creation of the
world. Thus in those intervals of the former kalpas

15 illustrious Brahmá created indeed, as before, the gods,
Asuras and other beings, and mortals, cattle and other animals,
trees and shrubs and the hells, O great muni.

CANTO CIV.

Praise of the Sun.

*Brahmá finished the creation - He had a son Maríc'i, who
had a son Kas'yapa - Kas'yapa married Daksha's thirteen
daughters, and begot by them the gods, demons,
mankind, animals, birds, &c. - The gods were subdued
by the demons, and Aditi offered a hymn to the Sun,
imploring his help.*

Márkandeya spoke:

1 Having created this world, Brahmá then separated off the castes, the bráhmaṇ's four periods of life, the seas, the

2 mountains, and the islands even as before. The adorable lotus-born god fixed the forms and abodes of the gods, Daityas, Nágas and other beings, as before, according to the Vedas indeed.

3 Brahmá had a son, who was famed as Maric'i; his son was

4 Kasyapa, namely Kásyapa by name. Daksha's thirteen daughters were his wives, O bráhmaṇ; and they had many children who were the gods, Daityas, Nágas and the rest.

5 Aditi gave birth to the gods who rule over the three worlds, Diti to the Daityas, and Danu to the fierce Dánavas whose

6 prowess is wide-reaching. And Vinatá bore Garuda and Aruna; Khasá the Yakshas and Rákshasas indeed; and

7 Kadru bore the Nágas; Muni bore the Gandharvas; from Krodhá were born the Kulyas; and from Rishtá the bevies of Apsarases; and Irá bore Airávata and other elephants, O

8 dvija; and Támrá bore daughters of whom S'yení was the chief, O dvija, from all of whom were born the hawks,

9 vultures, parrots and other birds; from Ilá were born the trees; from Pradhá the various kinds of aquatic animals.

This is the progeny which was begotten of Aditi by Kasyapa.

10 And by her sons and daughters' sons, by her sons' sons and daughters' grandsons and other descendants this world was overspread, yea by the, offspring of those males and those females, O muni.

11 The chief of those sons of Kasyapa are the hosts of gods. Now these hosts are characterized by goodness, by passion

12 and by ignorance, O muni. Brahmá, the chief of those learned in sacred lore, the highest of all, the Prajá-pati, made the gods participators in the sacrifices, and rulers over the

13 three worlds. The hostile Daityas and Dánavas and Rákshasas combining harassed them, and a very terrible war occurred

14 between them. Now the deities were vanquished for a thousand divine years, and the powerful Daityas and Dánavas

15 were victorious, O bráhmaṇ. Then Aditi, seeing her sons cast out and robbed of the three worlds by the Daityas and

16 Dánavas, O best of munis, and deprived of their shares of sacrifices, was exceedingly afflicted with grief, and made the

17 utmost efforts to propitiate the Sun. Concentrating her mind thereon, restricting her food, observing the utmost self-repression, she hymned the Sun, the ball of light that dwells in the sky.

Aditi spoke:

18 Reverence to thee who hast a sublime subtle golden body, O splendour of those who have splendour, O lord, O repository

19 of splendours, O eternal one! And the ardent form which thou hast who drawest up the waters for the benefit of the worlds, O lord of the heavenly cattle, to that I bow

20 reverently! The most ardent form which thou hast, who bearest the nectar that composes the moon to take it back during the space of eight months, to that I bow reverently!

21 The well-fattened form which thou hast, who verily dischargest all that same nectar to produce rain, to that thy

22 cloud-form be reverence, O Sun! And that light-giving form of thine, which tends to mature the whole kingdom of plants that are produced through the pouring forth of

23 water, to that I bow reverently! And that form of thine which, when there is excessive cold by reason of the pouring forth of snow and other causes, tends to nourish the crops of that winter season - to the passing over of that thy form

24 be reverence! And that form of thine, which is not very ardent and which is not very cold, and is mild in the season of spring, to that be reverence, O divine Sun, yea reverence!

25 And thy other form, which fattens both all the gods and the pitris, to that which causes the ripening of the crops be

26 reverence! That one form of thine which, being composed of nectar for the vivification of plants, is quaffed by the gods and pitris, to that, which is the soul of the moon, be

27 reverence! That form of thine which, consisting of the universe, is combined with Agni and Soma these two forms of the Sun to that, the soul of which is the good qualities, be

28 reverence! That form of thine which, named the three-fold Veda by reason of the unity of the Ric', Yajus and Sáma Vedas, gives heat to this universe, to that be reverence,

29 O luminous one! That thy form moreover, which transcends that former one, which is enunciated by uttering the word "Om," and which is subtle, endless and stainless,

reverence be to that, the soul of which is Truth!

Márkandeya spoke:

30 In this manner the goddess, self-restrained, abstaining from food, offered praise day and night, desirous of propitiating the Sun, O muni.

31 A long time thereafter the adorable Sun rendered himself visible to her, Daksha's daughter, in the sky, O best of

32 dvijas. She beheld a huge mass of glory, dwelling in the sky and stationed on the earth, full of light, most difficult

33 to be gazed at because of its halo of flame. Seeing him then, the goddess became bold to the utmost and spoke -

"Be gracious to me! I can not gaze on thee, O lord of the

34 heavenly cattle. Since I while fasting have beheld thee, at first standing in the sky and most difficult to be gazed upon,

35 and afterwards as brilliant and burning, even so I behold thee here on earth a globe of glory. Be gracious; may I see thy form, O maker of day! O thou lord, who hast compassion on thy believers, I believe; protect my sons!

36 Thou, the Creator, createst this universe;

Exerting thyself thou protectest it to make it permanent;

In thee everything passes to its dissolution at the end.

Thou art it.

Besides thee verily there is no other way of existence in all the world!

37 Thou art Brahmá and Hari! thou bearest the name Aja!

Then art Indra,

The lord of wealth Kuvera, the lord of the pitris Yama, the lord of the waters Varuna, the wind Vayu!

Thou art the Moon, Agni, the lord of the sky, the supporter of the earth, the Ocean!

What praise must be given to thee who art the splendour of all souls and forms?

38 O lord of sacrifice, bráhmans devoted to their own ceremonies, day by day,

Praising thee with manifold words, offer sacrifice to thee.

Meditating on thee with firmly restrained minds
And absorbed in religious devotion mortals attain unto
the sublimest condition.

39 Thou warmest, thou maturest the universe; thou protectest
it, thou turnest it to ashes.

Thou makest it manifest, thou makest it sound forth with
thy rays which are pregnant with water.

Thou createst it again also in unerring manifestations.

Thou art revered by mortal beings that move, but art
unapproachable by workers of iniquity.

CANTO CV.

The Birth of Márttanda.

*The Sun revealed himself to Aditi and became her son
as Márttanda - This name is explained - Márttanda
destroyed the demons and restored the gods to their
sovereign positions.*

Márkandeya spoke:

1 Thereupon from out of that his own glory the Sun revealed
himself; the lord, the Sun, appeared then, like unto

2 glowing copper. And the luminous one spoke, O muni, unto
the goddess, who fell prostrate when she beheld him -

3 "Choose from me the coveted boon that thou desirest." And
she, lying prostrate with her head on the ground and pressing
the earth with her knees, answered the Sun who present in his
very person offered her a boon: -

4 "O god! be gracious; the three worlds have been snatched
from my sons, and the shares in sacrifices also, by both the

5 Daityas and the Dánavas who excel them in strength. Do
thou, O lord of the heavenly cattle, bestow on me favour for
that purpose; with a portion of thyself enter thou into
brotherhood

6 with them and destroy their enemies. In order that my sons
may again partake of the shares of the sacrifices, O lord,

7 and may become rulers of the three worlds, O Sun, do thou
then most graciously show compassion on my sons, O Sun,

who removest the afflictions of suppliants; thou art called the Author of permanence."

Márkandeya spoke:

8 Thereupon the adorable lord, the Sun, the robber of the waters, spoke unto prostrate Aditi, O bráhmaṇ, while his

9 countenance was benign with favour - "Taking birth in thy womb with all my thousand portions, I will speedily destroy the foes of thy sons, O Aditi, in security."

10 Having spoken thus the adorable Sun vanished from her sight; and she ceased from her austerities, having gained all

11 her desire. Thereupon the Sun's ray called Sausumna from out of his thousand rays became incarnate in the womb of

12 the mother of the gods, O bráhmaṇ. And she, with her mind composed, performed the arduous c'ándráyana penance and other austerities. Being pure she conceived him, knowing

13 that the embryo was a heavenly one, O bráhmaṇ. Then spoke Kasyapa to her with words somewhat confused through

14 anger, - "Why dost thou destroy the egg in thy womb by continual fasting?" And she said to him, - "Seest thou this egg within my womb, O wrathful man? It has not been destroyed; it shall be for the death of our adversaries."

Márkandeya spoke:

15 Having spoken so she, who is the path of the gods, in anger at her husband's words, gave birth to the child then

16 which blazed brilliantly with glory. Kasyapa, on seeing the child which shone like the rising sun, fell prostrate and

17 praised it respectfully with ancient Ric' hymns. Being so praised, he revealed himself from out the foetal egg, having a lustre like unto the petal of a lotus-flower, pervading the

18 regions of the sky with his glory. Moreover a voice deep as a thunder-cloud's, addressing Kasyapa, best of munis, from the air, spoke, issuing from no corporeal being -

19 "Whereas thou, O muni, hast spoken of this egg as destroyed! to thee, therefore, O muni, this thy son shall be

20 called Márttanda. And he as lord shall exercise the Sun's sway on the earth; and he shall slay the Asuras, the foes who

have carried off the shares of the sacrifices."

21 The gods hearing this speech from heaven assembled together, and experienced unparalleled joy; and the Dánavas

22 were bereft of their vigour. Thereupon Indra challenged the Daityas to battle; and the Dánavas filled with joy

23 encountered the gods. Terrible was the battle of the gods with the Asuras, wherein all the regions between the worlds were rendered brilliant with the light from the arms and

24 weapons. In that battle the adorable Márttanda looked at those great Asuras, and being burnt up by his splendour they

25 were reduced to ashes. Thereupon all the dwellers in heaven experienced unparalleled joy, and praised Márttanda

26 the source of splendour and also Aditi; moreover they regained their own spheres of dominion and their shares of the sacrifices as before; and the adorable Márttanda also exercised

27 his own dominion. Like unto a rounded ball of fire with rays shooting out both downward and upward like a globular flower-head of the kadamba, the Sun assumed a body that did not flash over-poweringly.

CANTO CVI.

The paring down of the Sun's body.

The Sun married Visva-karman's daughter Sanjná and had three children by her, Manu Vaivasvata, Yama and Yamuná - Sanjná could not endure the Sun's glory and leaving her shadow C'háyá departed - C'háyá-Sanjná took her place and had three children by the Sun - She cursed Yama for unfilial conduct, but the Sun minimised the curse and perceived the deception. - The Sun visited Visva-karman and the latter placing the Sun on his wheel pared down his glory - The world was thrown into chaos as the Sun was whirled around - The gods and celestial beings hymned the Sun.

Márkandeya spoke:

1 Now the Prajá-pati Visva-karman, after falling prostrate and propitiating him, gave his daughter named Sanjná to

2 the Sun, Vivasvat. Manu Vaivasvata was begotten by Vivasvat of her then, and his nature has been already indeed

3 declared particularly. He, Vivasvat, lord of the heavenly cattle, begot three children of her, two most illustrious sons
 4 and a daughter Yamuná, O muni. Manu Vaivasvata was the eldest, the god who presides over sráddhas, the Prajá-pati;
 5 then were born Yama and Yamí as twins. With the exceeding splendour that Márttanda Vivasvat possessed, he scorched the three worlds and the moveable and immoveable things
 6 therein very grievously. But Sanjná saw Vivasvat's globe-like form and, being impatient of his great splendour, gazed at her own shadow C'háyá and spoke: -

Sanjná spoke:

7 Fare thee well! I will go to my father's very own abode. Yet thou must stay here without change at my command, O
 8 fair one; and thou must show honour to these two boys for me and to this daughter who is of noble rank; and thou must not declare this at all to the god.

C'háyá the Shadow spoke:

9 "Unto enduring the seizing of my hair, unto undergoing curses, O goddess, I will never declare thy intention; go where thou wishest."

10 Being addressed thus by C'háyá, Sanjná went to her father's dwelling; and there she, the beautiful of eyes,

11 abode some time in her father's house. Her father told her again and again to go to her husband. Then turning herself into a mare she departed to the Northern Kurus, O bráhmaṇ.

12 There, like a chaste wife, she practised austerities, fasting, O great muni.

When Sanjná had gone to her father, C'háyá, assiduous to

13 Sanjná's command, and assuming her form, waited on the Sun; and the adorable Sun begat of her, he thinking it was

14 of Sanjná, two sons in addition and a daughter. The firstborn of the two sons was equal to the eldest son Manu,

15 hence he was called Sávarni, O best of dvijas. And the other, who was the second son, became the planet Saturn.

16 And the daughter who was Tapatí, her king Samvarana chose in marriage.

Now as queen Sanjná used to behave to those her own sons,
 17 C'háyá did not behave to those eldest born sons with such affection. Manu suffered that conduct in her, and Yama did
 18 not suffer it in her. Now being sorely distressed when his father's wife used to beseech him frequently, he Yama, by reason of both anger and childishness and indeed by the
 19 force of predestination, threatened C'háyá-Sanjná with his foot, O muni, and thereupon the Shadow-Sanjná, full of resentment, cursed Yama severely.

C'háyá spoke:

20 "Since thou threatenest thy father's wife, a venerable lady, with thy foot, thy very foot shall therefore assuredly drop down."
 21 Now Yama was deeply afflicted in mind at that curse, and he, righteous of soul, along with Manu made it all known to his father.

Yama spoke:

22 O lord, our mother behaves not with equal affection towards us all; leaving us aside who are the elder, she wishes to foster
 23 the two younger. I lifted my foot against her, but did not let it fall on her body; whether it was through childishness or
 24 through foolishness, do thou, Sir, deign to pardon it. I have been cursed, dear father, by my mother in her anger. Since I am, her son, verily therefore I revere her, my mother, (O best
 25 of ascetics). Even towards unworthy sons a mother is not wanting in good feelings, O father; how shall a worker say
 26 this out - "May thy foot drop down, O son!" Think, O adorable lord of the heavenly cattle, of some way so that through thy favour this my foot may not drop down now by reason of my mother's curse.

The Sun spoke:

27 Without doubt, my son, this curse must take effect here, since anger entered into thee, who art wise in righteousness

28 and who speakest truth. For all curses indeed a remedy assuredly exists; yet nowhere is there that which can turn a
 29 curse away from those who are cursed by a mother. This thy mother's word then cannot be made false; I will however devise something as a favour for thee, because of my love for
 30 thee my son. Insects taking some flesh from thy foot shall go forth to the earth; her word is thus made true, and thou shalt be saved.

Márkandeya spoke:

31 Now the Sun said to C'háyá, - "Why among thy sons, who are quite equal, dost thou show more affection to one?
 32 Assuredly thou art not Sanjné the mother of these; thou art some one else come in her stead; for how could a mother curse one son even among worthless children?"

Márkandeya spoke:

33 And she avoiding that question gave no answer to the Sun. And he concentrating his soul fell into abstract thoughts and
 34 perceived the truth. C'háyá-Sanjné saw the lord of heaven was ready to curse her, and trembling with fear declared to
 35 him what had happened, O bráhma. Now the Sun, enraged at hearing that, went then to his father-in-law. And he paid honour fittingly to the Maker of day, and being strictly religious he pacified him who wished to burn him up in his wrath.

Visva-karman spoke:

36 Permeated with surpassing glory is this thy form which is so hardly endurable; hence Sanjné, unable to endure it,
 37 practises austerities in the forest in sooth. Thou shalt now see her, Sir, thy own wife, beautiful in her behaviour, practising most arduous austerities in the forest on account of
 38 thy too glorious form. I remember Brahmá's word: if it please thee, my lord, I will restrain thy beloved form, O lord of heaven.

Márkandeya spoke:

39 Inasmuch as the Sun's form was formerly spherical, so the
 40 adorable Sun said to Tvashtri, "Be it so!" And Visva-
 karman, being permitted by the Sun in Sáka-dvípa, mounted
 the Sun on his wheel and set to work to pare down his glory.
 41 While, the Sun, which was the centre of all the worlds, was
 whirling round, the earth with its oceans, mountains and
 42 forests mounted up to the sky, and the whole heavens with
 the moon, planets and stars went downward, and were tossed
 43 together and confused, O illustrious bráhmaṇ. And all
 creatures' also were scattered about with the waters out of the
 ocean; lofty hills were shattered to pieces, their summits
 44 and roots were torn asunder. The supports of the pole, all
 the asterisms O best of munis, with their bands and
 45 foundations splitting, went downwards in thousands.
 Hurlled away by the wind caused by the swift whirling, great
 clouds wandering about with terrible thunder crumbled to
 46 pieces all around. The earth, the air and the nether regions,
 rolled about by the Sun's whirling, uttered their voices;
 47 there was exceeding chaos then, O best of munis. While all
 the worlds were whirling round, O bráhmaṇ, the divine rishis
 and the gods with Brahmá sang praises to the Sun: -
 48 "Thou art the most ancient god among the gods; this is
 known from thy nature. At the periods of creation, continuance
 and dissolution thou existest with a triple division.
 49 Hail to thee, O lord of the world, thou producer of warmth,
 rain and snow! Have pleasure in the peace of the worlds, O
 god of gods, O Maker of the day!"
 50 And Indra approaching the god, as he was being pared
 down, praised him, - "Be victorious, O god who pervadest
 51 the world! Be victorious, O lord of all the worlds!" And the
 seven rishis next, with Vasishtha and Atri at their head, praised
 the Sun with various hymns, exclaiming "Hail!"
 52 hail!" And the Bálikhilyas then, filled with joy, praised the
 Sun with the noblest and most ancient Ric hymns enunciated
 53 in the Veda, as he was being pared down - "Thou, O master,
 art final emancipation from existence to those who strive after
 emancipation; thou art worthy to be contemplated as the
 supreme one by those who engage in contemplation! Thou art
 the way for all created beings, even for those who

54 are occupied with ritual. May there be a blessing for the people, O lord of the gods! May there be a blessing for us, O lord of the worlds! May there ever be a blessing for us in what is two-footed! And may there be a blessing for us in what is four-footed!"

55 Then the bands of Vidyádhara and the Yakshas, Rákshasas and Nágas joining their hands reverently all fell prostrate

56 with their heads before the Sun, and uttered words such as these, giving joy to his mind and ears, - "May thy glory become enduring to created beings, O thou who causest created

57 beings to exist!" Next Háhá and Huhu, Nárada and Tumburu, who were skilful in music, and who were accomplished in the

58 three musical scales based on the shadja, madhyama and gándhára notes, began to sing in joy-giving accents to the Sun both with modulations and various divisions of time,

59 with combinations. And Vis'vác'í and Grhritác'í, Urvas'í and Tilottamá, Menaká and Saha-janyá and Rambhá, the choicest

60 among the Apsarases, danced whilst the Sun, the lord of the worlds, was being pared down, the while they displayed many dramatic actions replete with amorous and coquettish

61 gestures and dalliance. Then were caused to give forth their music there flutes and lutes, and other musical pipes, drums

62 and kettle-drums, tabours, large drums and double drums, the drums of the gods and conchs in hundreds and thousands. And every place was rendered loudly resonant by the

63 Gandharvas who were singing, and the bevy of Apsarases who were dancing, and with the sounds of trumpets, and musical instruments.

Then all the gods, joining their hands reverently, and

64 bowing their bodies in faith, prostrated themselves before the Thousand-rayed god as he was being pared down. In that resounding noise, where all the gods were gathered together, Visva-karman then gradually diminished his glory.

65 After hearing thus of the paring down of the body of the Sun, who is the cause of the cold, rainy and hot seasons, and who is praised by Vishnu on the lotus seat of Siva, one goes to the Sun's world at the close of life.

CANTO CVII.

Hymn to the Sun.

*Visva-karman praises the Sun, while he is reducing the
Sun's splendour.*

Márkandeya spoke:

1 While the Sun was being pared down, the Prajá-pati Visva-karman then uttered this hymn, wherewith his hair stood erect with joy, to the Sun.

2 "To the Sun, who is compassionate for the welfare of those who fall prostrate before him, who is great of soul, who has seven equally swift horses, who has great glory, who awakens the beds of lotuses, who splits asunder the covering of the

3 veil of darkness, be reverence! To him who works merit through the superabundance of fire, who gives many objects of desire, who reclines amid beams of radiant fire, who brings

4 welfare to all the world, be reverence! To the Sun, who is without birth, the cause of the three worlds, the soul of created beings, the lord of the heavenly cattle, the bull, highest among those who are greatly compassionate, the home

5 whence the eye originated, be reverence! To the Sun, who is maintained by knowledge, who is the inmost soul, the foundation of the world, desirer of the world's welfare, the self-existent, the eye of all the worlds, highest among the

6 gods, boundless in glory, be reverence! Thou, for a moment the crest jewel of the day-spring mountain, the honoured messenger of the hosts of gods to the world, thou, whose body consists of a thousand wide-spreading rays of light,

7 shinest on the world, driving away the darknesses. By reason of thy intoxication from drinking up like spirituous liquor the darkness of the world, thy body has acquired a deep red hue, O Sun, so that thou shinest exceedingly with

8 masses of light that calls the three worlds into life. Mounting thy equally proportioned chariot that sways about gracefully and is widely pleasing, with horses that are ever unwearied, O adorable god, thou coursest the broad world

9 for our good. O Sun, thou purifier of the three worlds, protect me, who am devoted to thy parrot-hued steeds, and who am most pure through the dust of thy feet, and who am prostrate before thee, O thou who art kind to folk that bow

10 to thee! Thus to the Sun, who exists as the procreator of all the worlds, who is the sole cause of the glory that calls the three worlds into life, who exists as the lamp of all the worlds - to thee, O choicest of the thirty gods, I ever prostrate

myself!"

CANTO CVIII.

The Majesty of the Sun.

*From, the glory pared off from the Sun, Visva-karman
made the gods' weapons. - The Sun found his wife
among the Northern Kurus and begat of her the Asvins
and Revanta. - The stations allotted to the Sun's
offspring are declared.*

Márkandeya spoke:

1 While he was thus hymning the Sun Visva-karman kept
intact in spherical shape the sixteenth part of the glory of
2 the lord of heaven; and when fifteen parts of his glory had
been pared away, the Sun's body was exceedingly beautiful
3 and charming then. And with the splendour that was pared
away from him was fashioned Vishnu's discus; and
4 S'iva's trident, and Kuvera's palki, the rod of the lord of the
dead, and the spear of the gods' general. And Visva-karman
5 made the brilliant weapons of the other gods with the Sun's
splendour for the quelling of their foes. He whose splendour
had been thus pared down shone with no
6 excessive splendour. Márttanda retained a body resplendent
in every limb. Concentrating his thought's he beheld his wife
in the form
7 of a mare, unassailable by all created beings by reason of her
austerities and self-repression. And going to the Northern
8 Kurus, the Sun became a horse and approached her. And she,
beholding him approaching, because of her fear of a strange
male, went face to face with him, being intent on
9 guarding her rear. And thereupon they joined their noses,
when they both met there, and his glory passed from the
10 Sun's two nostrils into the mare. Two gods were begotten
there, the two Asvins, who are the two best physicians, namely
Násatya and Dasra, the sons who issued forth from
11 the mare's mouth; these two are indeed the sons of
Márttanda while he bore a horse's form. And at the termination
of the flow of his semen was born Revanta, holding a sword
12 and bow, clad in armour, riding on horseback, and carrying

arrows and a quiver.

Then the Sun revealed his own unsullied form. She

13 perceiving his form was mild felt a joy; and the Sun, the
robber of the waters, led to his own home this his wife

14 Sanjñá, changed again into her own form and full of love.

After that he who was her first-born son became Manu
Vaivasvata.

15 And the second was "Yama" because of the curse, and he
was "The Righteous-eyed" because of his father's favour. Now
he was called Yama as having been greatly afflicted in

16 mind by that curse; and since righteousness delights him,
he is known therefore as the "King of righteousness."

17 'Worms taking flesh from thy foot shall fall to the earth' - so
saying his father himself put an end to this curse. And because
he is righteous-eyed, he is impartial to the good and

18 the evil. Therefore the Dispeller of darkness appointed him
to the southern region; his adorable father gave to him the

19 duty of protecting the world, O bráhmaṇ, and the lordship
over the pitris.

And the Sun, being well-satisfied, made Yamuná the river
which flows from the recesses of mount Kalinda.

20 The two Asvins were made the gods' physicians by their
high-souled father.

And Revanta was appointed to the lordship over the

21 Guhyakas; and even thus spoke the adorable god then who
is acknowledged by the world, - "Thou shalt indeed be

22 worthy of worship by the entire world, my child; and
mortals, who shall call thee to mind amid the terrors of forests
and other lonely places, of great conflagrations, of enemies
and robbers, shall be delivered out of great calamity.

23 Comfort, intelligence, happiness, kingship, perfect health,
fame, exalted position - these, when worshipped and well-
satisfied, thou shalt bestow on men."

24 And C'háyá-Sanjñá's son Sávarṇa was of very great fame;
he will be the eighth Manu, by name Sávarṇaka, in a future

25 time. At present, indeed, this lord performs terrible
austerities on Meru's summit. His brother became the planet
Saturn

26 according to the Sun's command. Now the Sun's daughter,
who was younger than they, O bráhmaṇ, became that best of
rivers, the Yamuná, which cleanses the world.

27 Now I will speak fully of Manu Vaivasvata, who was the illustrious eldest son, and to whom belongs this present

28 creation. He, who may either hear or read of this, the origin of the gods who are the offspring of Vivasvat, and

29 of the Sun's majesty, may obtain deliverance when he falls into calamity and may gain great fame. This story of the majesty of the primeval god, the high-souled Márttanda, when listened to, quells the sin that has been committed by day or night.

CANTO CIX.

Praise of the Sun.

*Márkandeya tells the story of king Rájya-var dhana. -
After the king had reigned many years, his queen
sorrowed over finding a grey hair in his head - He
comforted her and resolved to depart to the forest - His
vassals and subjects tried to dissuade him and in vain -
They performed many austerities in order to propitiate
the Sun and went to Káma-rúpa and continued their
worship - At length the Sun appeared to them in bodily
shape.*

Kraushtuki spoke:

1 Adorable Sir! thou hast well declared the birth of the Sun's offspring, the majesty of the primeval god and his nature

2 at very full length. Nevertheless I desire, O best of munis, to hear more about the Sun's majesty comprehensively; deign therefore with favour to tell me of it.

Márkandeya spoke:

3 Be it heard then! I tell thee of the majesty of the primeval god, Vivasvat, what he did formerly when worshipped by mankind.

4 There was a famous king, Dama's son, named Rájya-var dhana; he, lord of the earth, kept the earth well protected.

5 Now the realm, being protected by that high-souled monarch in righteousness, increased day by day in people and wealth, O

6 bráhmaṇ. And joyous and thriving exceedingly were all the

subordinate kings on the earth without exception, while he was king; and so also were his people, both town and country

7 folk. No portent visited them, nor sickness, nor the fear that comes from serpents, nor was there fear of drought there,

8 while Dama's son was king. And he offered up great sacrifices, and gave gifts to those who asked; he enjoyed even the pleasures of sense without hindrance to true righteousness.

9 While he ruled the kingdom thus and protected his people duly, seven thousand years passed away as if a single day.

10 Now the daughter of Vidúratha, king of the South, was his

11 queen, Mániní by name and high-spirited indeed. One day she, the fine-browed noble lady, shed tears when his head had not been dressed with ointment, in the sight of the king's

12 folk. When her tear-drops fell on the king's body, he saw Mániní was of tearful countenance then and questioned her.

13 In sooth beholding her weeping and shedding tears silently,

14 Rájya-var dhana asked Mániní, "Why is this?" But she, being prudent, when questioned by her husband, replied then,

15 "It is nothing." The king questioned her again. And after the king had questioned her often, she, the slender-waisted lady, showed him a grey hair growing among his abundant

16 locks. "Look at this, O king; is this a cause of vexation to me, most luckless that I am?" And the king laughed thereat.

17 With a smile quoth he to his wife - while listened all the kings and citizens, and the kings who were assembled there -

18 "Away with grief, O wide-eyed lady! thou must not weep, pretty one! Birth, growth, decline of life and other changes

19 befall all living beings. I have studied all the Vedas; I have offered sacrifices by thousands; I have given alms to bráhmans; and I have begotten sons, O lady of finest countenance;

20 I have enjoyed along with thee pleasures which are very hardly attainable by mortals; and I have protected the earth

21 well; I have borne myself ably in battles; I have laughed with my beloved friends; and I have sported in the heart of the woods. What else is there which I have not done,

22 that thou art frightened at grey hairs, O lady? Let my hair become grey; let wrinkles come to me, O beauteous one; let my body pass into weakness; for I have been successful, O

23 Mániní! Because thou hast shown me a grey hair on my head, O lady, here then I take medical treatment therefore

24 through resorting to the forest. First in childhood there is childhood's action; similarly there is action which is natural in youth; and also such as is fitting in early manhood; in old

25 age there is resort to the forest. Since those who lived before me did so, lady, and also those who lived before them, I see no reason whatever then for thee to shed tears. Away

26 with thy vexation! Does not the sight of this grey hair cause me elevation? Weep not; it is futile."

Márkandeya spoke:

27 Then the kings and citizens who were in his presence did him reverence, and the kings addressed Rájya-var dhana with conciliatory words, O great rishi: -

28 "It is not for thee to weep with this thy wife, O king; it is

29 we who must weep here, or rather all living beings. Since thou, O master, speakest the word indicating that thou wilt dwell in the forest, life falls therefore from us who have been

30 tenderly cherished by thee, O king. We will all go, O king, if thou goest to the forest. All the inhabitants of the earth

31 will thereby suffer loss in all their ceremonies without doubt, when thou, O master, shalt take up thy abode in the forest; and if that loss tends to injure righteousness, let that course

32 he discarded. Seven thousand years this earth has been guarded by thee; have regard, O king, to the great merit that

33 has accrued therefrom! The austerities, which thou, O great king, wilt perform while dwelling in the forest, are not worth the sixteenth part of this thy guardianship over the earth!"

The king spoke:

34 "Seven thousand years I have protected this earth; now

35 this my time has come to dwell in the forest. I have begotten children. Now that I have seen my children and their descendants, Death truly will not allow me a very few days.

36 Understand, O citizens, that this grey hair on my head has become a messenger from ignoble Death, who is very sharp

37 in his actions. Being such, I will place my son in my kingdom, and abandon Worldly pleasures, and will, as a

dweller in the forest, perform austerities until Yama's troops arrive for me."

Márkandeya spoke:

38 Being desirous of departing to the forest the king then enquired of the astrologers about the best days and moments for

39 anointing his son in the kingdom. And on hearing the king's speech they became confused in mind; they who were skilled in the scriptures knew not the day nor moment nor the hours.

40 And the astrologers spoke to the king with voices inarticulate with tears; - "Our various knowledge has perished after that we have heard this thy speech, O king."

41 Then people came in a multitude both from other cities and also from dependent countries, and next from that city.

42 Springing up, O muni, the most eminent bráhmans, their heads' quivering with emotion, addressed the king who desired to

43 depart to the forest; - "Be gracious! Protect us, O king, as we have been protected a long time past. The whole world will sink down, when thou, O king, hast betaken thyself to

44 the forest. Do thou then so act, O king, that the world sink not. And while we, such as we cure, live our very short time, O hero, we desire not to see the regal throne deprived of thee, O lord."

Márkandeya spoke:

45 Thus both they and other dvijas heading the citizens, and kings, dependants and ministers appealed to him, and appealed

46 again and again; but when he does not withdraw his determination to take up his abode in the forest, and returns them

47 the answer, "Death will not suffer it," both his ministers and dependants, and the citizens, and the aged men and the dvijas, assembled together and took counsel, "What must be done

48 here?" While they took counsel, O bráhman, this resolution developed there among those who were devotedly attached

49 to that most righteous king - 'Giving ourselves over

absolutely to deep meditation, we will with compose minds propitiate the Sun with austerities and beseech him for this king's life.'

50 Being all resolved alike there on that object, some of them, paid adoration to the Sun with their own bodies, by presenting to him the argha offering and presents and other oblations in due

51 course; others gratified the Sun by maintaining silence; and 52 others by repeating the Ric', Yajus and Sáman hymns; and other dvijas abstaining from food and lying down on river sandbanks, wearied with austerities, made propitiation of the Sun;

53 and others, applying themselves to the oblation to Fire, day and night repeated hymns composed to the Sun; others

54 casting their eyes on the Sun remained standing there. Even thus, applying themselves to those several rites, did they work in manifold ways with exceeding determination in order to propitiate the Sun.

55 Now while they were striving thus to propitiate the Sun, a 56 Gandharva named Su-dáman came near and spoke thus - "If ye desire, O dvijas, to propitiate the Sun, let this then be done,

57 whereby the Sun will become well-pleased. Therefore - there is a forest named Guru-visála frequented by the Siddhas, in very mountainous Káma-rúpa-go there verily in haste.

58 There perform your propitiation of the Sun with minds completely composed; the Siddhas' friendly region is there; there ye shall obtain all your desires."

Márkandeya spoke:

59 On hearing this his speech, those dvijas went to that forest and beheld the sacred and beautiful shrine of the Sun there.

60 Those bráhmans and men of other castes, diminishing their food, and being indefatigable, O bráhman, offered worship there

61 enriched with incense, flowers and oblations; and with composed minds, celebrating his worship with flowers, unguents and other gifts, with incense, perfumes and other fragrance also, with prayers, sacrificial oblations, food, lamps and other offerings, those dvijas gratified the Sun, O bráhman.

The bráhmans spoke:

62 Let us approach the Sun as our refuge, the god who in splendour surpasses gods, Dánavas and Yakshas, the planets, and

63 the heavenly bodies; the lord of gods, who dwelling also in the sky makes everything around brilliant, and penetrates

64 the earth and the atmosphere with his rays; even him who has the names A'ditya, Bháskara, Bhánu, Savitri, Divákara, Púshan

65 and Aryaman, Svar-bbánu; him who has flaming rays, who is the fire which shall destroy the universe at the end of the four ages, difficult to be gazed at, who persists to the end of the final dissolution; the lord of yogins, and the never-ending one;

66 who is red, yellow, white and black; him who dwells in the oblation made to Fire by rishis, and among the gods if sacrifice; imperishable, sublime, secret, who is the supreme gate to

67 final emancipation from existence; and who traverses the sky with hymns in the form of horses which are yoked together at his rising and setting; who is always intent on circumambulating

68 Meru reverently. And we have sought unto the light-giver, who is not true and yet true, who is a sacred multiform place of pilgrimage, who is the permanence of the universe, and is

69 beyond thought; him who is Brahmá who is S'iva, who is Vishnu, who is Prajá-pati; who is the wind, the atmosphere and water,

70 the earth and its mountains and oceans; who is the planets, the constellations, the moon and other heavenly bodies, trees bearing blossom and fruit, other trees and herbs; who sets in motion righteousness and unrighteousness, among created beings, those which are manifest and those which are

71 not manifest. Brahmá's body, and Siva's, and Vishnu's is the body, of thee, the Sun, whose special nature is three-fold

72 indeed. May the Sun be gracious! May the Sun, of whom, as lord without beginning, all this world composes the body, and Who is the life of the worlds - may he be gracious to us!

73 May the Sun, whose first form is luminous and can hardly be gazed upon because of its circle of splendour, and whose second

74 form is the gentle lunar orb - may he be gracious to us! And

may the Sun, from those two forms of whom this universe has been fashioned consisting of Agni and Soma - may he, the god, be gracious to us!

Márkandeya spoke:

75 While they are thus entirely worshipping him with praise and faith, the adorable Sun became pleased after three months,

76 O bráhmaṇ. Thereupon issuing from his orb, with the same splendour as his disk possesses, the Sun, who is hardly to be

77 gazed at, descended and displayed himself to them. Those bráhmaṇ folk bowing in faith then prostrated themselves before the Sun, who is without beginning, as he manifested himself in bodily shape, while they quivered with thrills of

78 awe; exclaiming "Reverence, reverence be to thee, the thousand-rayed one! Thou art the cause of everything - brilliant every whit. Thou art to be invoked against harmful assault, being the site of all sacrifices; and to be meditated upon by those skilled in religious devotion. Be thou gracious!"

CANTO CX.

Majesty of the Sun, concluded.

King Rájya-varḍhana's subjects besought of the Sun that the king might reign ten thousand years more, and the Sun granted it - But the king, distressed that the boon did not include all his family and subjects, went and propitiated the Sun, and at length gained his desire - This story is commented on and its merits are extolled.

Márkandeya spoke:

1 Well-pleased then, the adorable Sun said to all the populace - "Choose, O ye dvijas and other people, what ye have wished to obtain from me!"

2 Thereupon those bráhmaṇs and other people gazing in fear on the fiery-rayed Sun, as he stood before them, prostrated themselves and said, O bráhmaṇ: -

The people spoke:

3 Prostrating themselves they said then to the lord of the world
 who proffered them a boon - "O adorable Dispeller of
 4 darkness, if thou art pleased with our faith, then let our king
 live ten thousand years, free from sickness, victorious over his
 enemies, rich in his treasury, and with firmly-enduring youth!
 May Rájya-var dhana live ten thousand years!"

Márkandeya spoke:

5 "So be it!" said the Sun to the populace, and became too
 dazzling for sight, O great muni. And they, having gained
 6 the boon and joyous thereat, assembled about the king. And
 having gained the boon completely from the thousand-rayed
 god, O bráhma n, they made known to the king how it had
 happened.
 7 On hearing that, his queen Mániní rejoiced, O bráhma n; and
 the king pondered a long while and said nothing to the people.
 8 Thereupon she Mániní, whose mind was filled with joy,
 exclaimed to the king her husband - "How fortunate! Prosper,
 9 O king, with long life!" Thus did Mániní courteously salute
 her husband in her delight, but the king said nothing, his mind
 10 being numbed with thought, O bráhma n. She addressed her
 husband again, as he was rapt in thought with countenance
 bent downwards, - "Why dost thou not give way to joy in
 11 this supreme moment of exaltation, O king? Thou shalt live
 free from sickness, with firmly-enduring youth, ten thousand
 years from to-day. Why nevertheless dost thou not rejoice?
 12 But declare thou the reason, why thou hast thy mind drawn
 away by thought, even when a supreme moment of exaltation
 has been reached, O king?"

The king spoke:

13 How has a moment of exaltation come, O lady, and why
 dost thou courteously salute me? When thousands of
 afflictions
 14 are incurred, is courteous salutation wished for? I shall live
 alone ten thousand years, but not thou; when calamity
 15 befalls thee, shall I not have affliction? When I see sons,
 grandsons, and great-grandsons and other beloved relatives

16 dead, will my affliction indeed be small? And when my most faithful servants are dead, and when my circle of friends is dead, there will then be boundless affliction for me continually,

17 O lady. They who with emaciated bodies, constantly attached to righteousness, have performed austerities for my sake, they shall die, and I who enjoy the benefit shall live - this

18 is censurable! This, such as it is, is a calamity that has befallen me, O lady of beautiful hips; it is not a moment of exaltation. How again is it thou dost not think in that thou dost courteously salute me now?

Mániní spoke:

19 O great king, as thou hast said, so indeed it is; herein there is no doubt. I and the citizens in our affection for thee did

20 not perceive this mistake. Since it has gone so, consider what should be done in this matter, O lord of men. What the adorable Sun has said in his graciousness shall not be otherwise.

The king spoke:

21 It is a benefit that my citizens and servants have done to me out of affection; how shall I taste enjoyments, without

22 discharging my obligation to them? I then in this position will go with subdued mind to the mountain from to-day and will practise austerities, abstaining from food, resolved to

23 propitiate the Sun. Since I shall live in firmly-enduring youth free from sickness ten thousand years through that god's favour

24 therefore, if the adorable Sun grants us this favour, that all my people, my servants, and thou and my children, sons,

25 grandsons and great-grandsons, and my friends shall also live, O lovely-faced one - then I shall continue in the kingdom and

26 shall taste enjoyments with delight. If the Sun does not do this, then, O Mániní, I will practise austerities on the mountain there, abstaining from food until my life perish.

Márkandeya spoke:

27 Being thus addressed by him, she said to the king then, "Be it so!" And she also went with him to that mountain. The

28 king going with his queen to the sanctuary there engaged in worshipping the Sun, being assiduous in his service, O bráhmaṇ,

29 and becoming emaciated through want of food; and she, just as that king did, practised severe austerities likewise,

30 enduring cold, wind and the sun's heat. While he was worshipping the Sun and practising great austerities, when a year and part of the next year had passed, the Maker of the day was

31 pleased then and granted him, O dvija, a boon according to his desire for the sake of all his dependants, citizens and other subjects, and his sons, O excellent bráhmaṇ.

32 On gaining the boon, the king going to his city ruled his

33 kingdom in joyousness, protecting his people righteously; and he offered many sacrifices, gave away gifts day and night, and in company with Mániní indulged in enjoyments, being wise in

34 righteousness. He rejoiced with his sons, grandsons and other descendants, with his dependants and citizens for ten thousand years; he remained continuously youthful.

35 A Bhárgava named Pramati, after seeing that his exploit, sang this song while his heart was drawn out with astonishment, -

36 "Lo, the power of faith in the Sun, in that king Rájya-vardhana has been born for the increase of life of his own people as well as of himself!"

37 Thus I have related to thee, O bráhmaṇ, what thou didst ask me, namely, the majesty of the lord A'ditya Vivasvat, the

38 god who was in the beginning. The man who, after hearing the whole of that story of the Sun's sublime majesty with the bráhmans, reads it also during the space of seven

39 nights, is delivered from his sins. And the intelligent man, who may hold this fast, becomes free from sickness, possessed of riches and opulent; and is born again a man of

40 great understanding in a great family of wise men. And miserable are they who are smitten herein by the Sun, O best of munis. The repetition of each of these verses during three

41 twilights destroys sin. And in whatever sanctuary of the

Sun all this poem of his majesty is recited, there the adorable Sun

42 withdraws not his presence. Therefore thou, O bráhmaṇ, who desirest to gain great merit, must retain this poem of the Sun's

43 sublime majesty in thy mind and must mutter it over. Verily he who makes a gift of a milch cow with gilded horns and most handsome body, and the man who self-possessed listens to this poem for three days - equal are the merit and reward of them both, O bráhmaṇ!

CANTO CXI.

The guide to the genealogies.

*Manu had seven sons, whose names are mentioned -
and also a child, who was born as a daughter named
Ilá, and afterwards became a man by name Su-dyumna
- This child as Ilá had a son Purúravas, who reigned at
Pratishthána, and as Su-dyumna had three sons.*

Márkandeya spoke:

1 Such power has the adorable Sun, who is without beginning and without end, concerning whose majesty thou, O Kraushtuki,

2 dost ask me in faith. He is the Supreme Soul among religious devotees who meditate deeply on the dissolution of their intellects; he is the Conscious Soul among those who apply the Sánkhyā doctrine to the knowledge of spirit; and he is the Lord of sacrifice among those who are sacrificers:

3 while Vishnu, S'iva and Brahmá each supports the Sun's supremacy.

Manu was his son, a solver of doubts in all matters, the ruler

4 of a manvantara, whose is the seventh period, O bráhmaṇ.

Ikshváku, Nábhaga and Rishta - who were great in strength

5 and prowess - and Narishyanta, Nábhága, Púshadhra and Dhrishta; these were that Manu's sons, each the guardian of

6 a separate kingdom. All were celebrated in fame, all had the utmost skill in arms and weapons.

Seeking yet again for a son who should be more distinguished,

7 Manu, best of the skilful ones, offered a sacrifice to Mitra

and Varuna; in which sacrifice moreover when the offering was perversely made through the improper conduct of the priest,

8 O great muni, a daughter was born to Manu named Ilá, slender of waist. On seeing that daughter born there, Manu

9 offered praise to Mitra and Varuna then and spoke this word, - "When I made the sacrifice with the prayer, 'Through

10 your favour may I obtain a distinguished son,' a daughter was born to me who am wise. If ye being gracious grant me a

11 boon, then let this my daughter, through the favour of you both, become a son endowed with surpassing virtues!" And when these two gods in sooth said, "Be it so!" that same

12 daughter Ilá became forthwith a son famed by the name Su-dyumna.

And afterwards that wise son of Manu, while roving the

13 forest hunting, was turned into a woman through the wrath of the god; in which condition Soma's son Budha begat of

14 her a son named Pururavas who was a mighty universal monarch. When that son was born, Su-dyumna again

15 performed a great horse-sacrifice and regained a man's nature and became a king.

Su-dyumna during his manhood had three sons, Utkala,

16 Vinaya and Gaya, who were most valiant, given to sacrificing, great in bodily strength. Now those three sons, who

17 were born to him during his manhood, enjoyed this earth while governing their minds in righteousness.

But Purúravas, who was born of that monarch Su-dyumna

18 during his womanhood, got no share of the earth, because he was Budha's son. Thereupon at Vasishtha's word Pratishtána, an excellent city, was given to him; he became king in that exceedingly charming city.

CANTO CXII.

The Story of Púshadhra.

Manu's son Púshadhra while hunting accidentally killed a bráhma's cow - The bráhma's son fell into a rage and cursed him - The bráhma reproved his son or his passionate conduct, but the curse could not be altered and Púshadhra became a súdra.

Márkandeya spoke:

1 Manu's son who was named Púshadhra went a-hunting to a forest. While walking about in that dense lonely forest he

2 lighted upon no deer at all, he was scorched by the sun's rays, and his body was seized with hunger, thirst and heat as he

3 walked hither and thither. Then he saw there a beautiful cow which yielded milk for sacrifice, belonging to a bráhmaṇ who maintained the sacrificial fire, half the body of which was

4 hidden among creepers. Thinking she was a gayál, he shot her with an arrow, and she fell to the earth, pierced to the heart

5 with the arrow. Thereupon the sacrificial priest's son Taporati, who was a religious student, on seeing his father's

6 sacrificial cow stricken down cursed him; and sent forward his son named Vábhravya who tended the cow, Then, O muni, his

7 mental feelings were overcome by wrath and resentment, and he fell into a rage, while his eyes rolled and were blurred with drops of perspiration that trickled down. The king Púshadhra seeing

8 that muni's son enraged said, - "Be gracious, wherefore dost thou give way to anger like a súdra. No kshatriya, no vaisya in truth indulges so in wrath as thou dost like a súdra, thou who art born in the noble family of a bráhmaṇ."

Márkandeya spoke:

9 When that son of a pre-eminent bráhmaṇ was upbraided thus by the king, he cursed the evil-souled king, saying: "Thou

10 shalt become a súdra indeed! Whatever sacred lore thou hast learnt from thy guru's mouth shall waste away, because thou hast hurt this my guru's sacrificial cow."

11 When cursed thus the king became angry, yet he was tormented greatly by that curse. He took water up in his hand,

12 intent on cursing the other in retaliation, O bráhmaṇ. That bráhmaṇ also gave way to wrath in order to destroy the king. His father approached him hastily and forbade him in sooth, saying -

13 "My son, enough, more than enough, of wrath which does

not counteract hostility! Verily calmness is beneficial to the twice-born in things of this world and of the next

14 world. Anger destroys austerities; and the angry man falls away from long life; the angry man's knowledge melts away,

15 and the angry man fails of his object also. There is no righteousness in the man of angry disposition; and the passionate man obtains not his object; nor among those whose minds are possessed by wrath is the obtaining of their wishes enough for

16 happiness. If the king has killed this cow with his full knowledge, it is right for one, who perceives what is for his own

17 benefit, to extend pardon here. Or if he has slain this my cow in ignorance, how then is he worthy of a curse, since his

18 mind was not evil? Whatever man, while seeking his own good, harasses another - merciful men should shew pardon to

19 that man in the knowledge that he is benighted. If wise men inflict punishment for what is done by a man in ignorance, I esteem him more than the wise men; better are the men

20 who are ignorant. Invoke thou no curse now on this king, my son; by her own action indeed this cow has fallen in a painful death."

Márkandeya spoke:

21 Púshadhra also, prostrating himself with bowed neck before the muni's son, exclaimed aloud, "Be gracious!" and "She

22 was slain by me in ignorance, for I thought she was a gayál; a cow must not be killed; through ignorance, O muni, I slew thy sacrificial cow. Be thou also gracious to me, O muni!"

The rishi's son spoke:

23 Since my birth, O king, I have uttered nothing in vain, and my anger this day can never be altered, illustrious sir.

24 Therefore I cannot make this curse otherwise, O king; but the second curse which was prepared for thee is averted.

25 The father then took the son who had spoken thus and went to his own hermitage. And Púshadhra in sooth became a súdra.

CANTO CXIII.

Nábhága's exploits.

Karusha's descendants were the Kárushas - Dishta's son was Nábhága; Nábhága wanted to marry a vaisya maiden - Her father referred the matter to the king Dishta, and the king consulted the rishis - They declared the prince might marry her, provided he first married a kshatriya maiden - He spurned that and took her - The king tried to vanquish him by force, but was caused by a bráhmaṇ to desist, on the ground that the prince had degenerated into a vaisya.

Márkandeya spoke:

1 Karusha's sons were the Kárushas, who were kshatriyas and warriors. Now they were seven hundred valiant men; and from them descended others in thousands.

2 Now Dishta's son was Nábhága; he continued in the bloom of youthfulness. He saw a most surpassingly charming

3 vaisya maiden. As soon as he beheld her, the prince was stricken in mind with love; he became absorbed in sighs and

4 reproaches. He went to her father and asked for the vaisya maiden in marriage; and then to the prince, whose mental

5 feelings were under the dominion of the god of love, spoke her father - to the king's son spoke he, joining his hands respectfully, being afraid of the prince's father, this speech as he

6 bowed with deference, O bráhmaṇ - "Nobles of thy class are the enjoyers of the earth; dependants are we, paying tax to you. Why dost thou earnestly desire connexion with us who are not thy equals?"

The prince spoke:

7 Equality of the human body is wrought by love, folly and other feelings. So indeed the human body is endowed with

8 those very feelings at the appropriate time, and thus in truth those feelings also come into existence for its benefit. And different feelings, different persons exist when folk exist of

9 separate castes. Moreover, other feelings also that are inappropriate become proper according to season, and likewise appropriate feelings become inappropriate; for propriety depends

10 upon season. As the body is fattened by food and other things that are longed for, so that same body when used with

11 due regard to season is well regulated. Do thou accordingly bestow this thy highly esteemed daughter on me; otherwise calamity will be beheld in my body.

The vaisya spoke:

12 We are under another's authority, and thou art under another's authority, namely the king's. When he thy father permits thee, take thou her; I will give her.

The prince spoke:

13 Those who treat gurus with respect should consult their gurus in all things that must be done; but not in such things as this, things which are not to be done, do the words of

14 gurus have scope. What has Love's conversation to do with listening to gurus? This is incompatible. In other things men should consult their gurus.

The vaisya spoke:

15 Such, even this, is Love's talk! I, I here, will ask the guru, thine, the suitor's. My talk is not based on the speech of love.

Márkandeya spoke:

16 When addressed thus the prince became silent. And he, the vaisya, related to that prince's father all that the prince

17 thought. Thereupon his father summoned, before him the chief dvijas, Ric'ika and the other bráhmans, and the prince; and he made known the matter as it had been announced to

18 him; and after making it known he, being so situated in the matter, said to the munis, - "The best of dvijas deign to declare what ought to be done."

The rishis spoke:

19 O prince, if thou hast love for this vaisya's child, then let this ordinance of righteousness verily be observed, but let it

20 be observed in the order enjoined bylaw. Marriage was enjoined for princes in the first place with the daughter of one who had been royally anointed. Be it so now first in thy case; and immediately afterwards this maiden also shall become thy wife.

21 In this way no wickedness will attach to thee when thou enjoyest her thus; otherwise it does accrue: thy high rank comes from marriage with exalted maidens.

Márkandeya spoke:

22 When admonished thus, he flung aside altogether that speech of those high-souled munis; and going outside he

23 seized her, and raising his sword aloft exclaimed, - "I have carried off the vaisya's daughter by the Rákshasa form of marriage; let him who has power here rescue her!"

24 Then the vaisya seeing his daughter seized, O bráhmaṇ, hastened to that prince's father for help, exclaiming "Save

25 her!" His father enraged thereat gave command to his great army - "Let him be slain; let wicked Nábhága who violates

26 righteousness be slain!" Thereon that army fought indeed with the king's son; it was laid low then in great numbers by

27 him, who was skilled in weapons, with his weapon. The king, on hearing that the army was slain by the prince, went forth

28 himself indeed to fight, surrounded by his army. In the battle then which took place between the king and his son, the father excelled the prince in weapons and arms.

29 Thereupon a wandering Muni suddenly approached from out the air and spoke back to the king; -

30 "Cease from combat. O illustrious sir, thy high-souled son is in the right here; moreover fighting between thee and a

31 vaisya is not according to righteousness, O king. A bráhmaṇ who marries wives among all the castes, provided that he marries first a bráhmaṇ woman, incurs no injury in his

32 bráhmaṇ-hood. Likewise a kshatriya who marries first a
 kshatriya's daughter, incurs no harm if he marries wives from
 lower castes; and therefore, O king, these other wives fall not
 33 from their own righteousness. Thus a vaisya, who marries
 first a vaisya woman and afterwards a girl born from a súdra
 family, is not excluded from the vaisya family. The law is
 34 thus declared in order. Bráhmans, kshatriyas, vaisyas, who
 do not first marry women of the same caste, fall by marrying
 35 women of other castes, O king. Whatever excluded woman
 a man marries after neglecting union in his own caste, of that
 36 woman's caste let him indeed become a participator. This
 thy son, who is such, has fallen to vaisya-hood; he is of
 wretched understanding. He has no right to combat with
 37 thee a kshatriya. We do not acknowledge this to be a reason
 for combat, O royal scion; and since this shall be so, desist
 thou from the business of battle!"

CANTO CXIV.

Nábhága's exploits.

*Nábhága married the vaisya maiden and became a
 vaisya - He had a son Bhanandana, who with the help of
 the rishi Nípa conquered the earth and offered the
 sovereignty to his father Nábhága - Nábhága declined it
 as he was a vaisya, and his wife Su-prabhá then
 explained to him, that she was not really of vaisya
 descent, but the daughter of king Su-deva who became
 a vaisya under the rishi Pramati's curse, because he
 would not rescue Pramati's wife from his own friend
 Nala.*

Márkandeya spoke:

1 The king thereupon desisted from battle with his son; and
 2 he indeed, that king's son, married that vaisya maiden. He
 became a vaisya thereby. Starting up he spoke to the king, - "O
 king, let it be declared to me what I must do."

The king spoke:

3 Let Bábhavya and the other ascetics, who are engaged in

the superintendence of righteousness, declare what is the occupation for this man for the end of righteousness - do thou act accordingly.

Márkandeya spoke:

4 Then those munis seated in the council announced that for him the tending of cattle and cultivation and trade should be

5 the highest righteousness. And the king's son complied with what was declared by those expounders of righteousness to be righteousness for him who had fallen from his own sphere of righteousness.

6 A son was born to him afterwards, who was famed by the name Bhanandana. Being sent by his mother who said, "Be

7 a keeper of cattle, my son," he went forth; and when enjoined thus by his mother, he prostrated himself before his mother and went to the royal rishi Nípa who had resorted to mount

8 Himavat; and approaching him Bhanandana held his feet according to rule, and prostrating himself before this royal rishi spoke:

9 "Adorable sir, verily I have been commanded by my mother thus, 'Be thou a keeper of cattle'; and yet I must protect

10 the earth; how can there be assent to her? Verily I must protect the earth, when it may be appropriated by men.

11 This my earth is assailed by powerful heirs. Shew me how I may gain the earth through thy favour, O lord; I will carry out thy command; I am prostrate before thee."

Márkandeya spoke:

12 The royal rishi Nípa then gave to high-souled Bhananda

13 a complete set of weapons, O bráhmaṇ. After acquiring skill in the weapons he went to his paternal uncle's sons, Vasuráta and the other sons, O dvija; he was so commanded by that

14 high-souled rishi. He demanded half of the kingdom as befitted his father and paternal grandfather; and they said, - "A

15 vaisya's son thou art; how shalt thou enjoy the earth?" A battle then occurred between Bhananda who was skilled in weapons and those his kinsmen Vasuráta and the rest, who

were

16 angry and showered weapons on him; but vanquishing them all when their troops had been shattered with his weapons, he, wise in righteousness, took the earth away from them by

17 righteous combat. After vanquishing his foes, he next presented all the earth and the sovereignty to his father; and his father did not accept it, and in front of his wife made answer to the son then.

Nábhága spoke:

18 O Bhananda, this kingdom is thine; let it which was ruled by thy ancestors be ruled by thee.

The king spoke:

19 I did not rule the kingdom; I was not devoid of the capacity for it formerly; but preferring a vaisya's condition I obeyed

20 my father's command to that effect. Because I showed want of affection for my father in that I wedded a vaisya maiden, I did not become a king, who enjoys the sacred worlds until the

21 subversion of the world has arrived. If disregarding his command again I rule over the earth, there is verily no final emancipation from existence for me thereafter even during

22 hundreds of kalpas. Nor indeed is it fit that I, who have my own pride, should enjoy the kingdom which thou hast won by thy arm, when I have no desire for it, like any weakling.

23 Rule thou the kingdom thyself the while, or relinquish it to thy heirs. For me it is good to keep my father's command and not to rule the earth.

Márkandeya spoke:

24 Laughing thereat his wife, the lady Su-prabhá by name, made answer to her husband, "O king, take the mighty kingdom.

25 Thou art no vaisya, nor indeed was I born of a vaisya family, O king; thou art a kshatriya and I also was born of a

26 family of kshatriyas. Formerly there was a famous king Su-

deva by name, and his friend was king Dhúmrás'va's son

27 Nala. Accompanied by his friend he went to the wood
A'mra-vana, he to sport with his wives in the month of spring,
O

28 king. Accompanied by those wives and attended by that
friend

29 he enjoyed many kinds of drinks and food then. Afterwards
he saw the extremely fascinating and royally born wife of

30 Cyavana's son Pramati on the bank of a tank. His friend
Nala, who was intoxicated and not in his right mind, laid hold
of her, the while she cried out "Save me, Save me!" even as

31 the king looked on. Her husband Pramati, on hearing her

32 cry, at once came up hastily exclaiming "What is it?" Then
he saw king Su-deva standing there, and his wife in the

33 grasp of Nala, who was very much out of his senses.
Pramati spoke to the king then, -

"Make this man quiet! And thou art the ruler; thou, Sir, art the
king; and this Nala is a bad man, O king."

Márkandeya spoke:

34 On hearing that distressed rishi's appeal, Su-deva deterred
by reason of Nala's high position replied, - "I am a vaisya;

35 seek someone else, a kshatriya, in order to rescue her."
Then Pramati enraged, burning forth as it were with splendour,
made answer to the king who said "I am vaisya."

Pramati spoke:

36 Be it so! thou, Sir, art a vaisya. A kshatriya is so named
because he guards one from injury, Kshatriyas hold the
weapon in order that there may be no cry of distress. Thou
being such art no kshatriya; verily thou shalt be a vaisya of
base family.

CANTO CXV.

*Su-prabhá continues her story to Nábhága - That
Pramati reduced Nala to ashes, and, on Su-deva's
imploring pardon, mitigated the curse on Su-deva, with*

*the promise that he should regain his kshatriya-hood -
Also that she had been the daughter of the royal rishi
Su-ratha, and had been cursed by Agastya to be born a
vaisya woman temporarily.*

Márkandeya spoke:

1 After imprecating the curse on him then, Pramati, the descendant of Bhrigu, enraged and burning up, as it were, the three worlds by reason of his wrath, spoke to Nala, O dvija; -

2 "Inasmuch as thou, Sir, intoxicated with lust, forcibly seizest my wife here in my hermitage, become thou therefore ashes

3 forthwith." And then immediately as he uttered that speech, Nala, consumed by the fire that sprang from the rishi's body, became forthwith a heap of ashes.

4 On seeing that rishi's power then Su-deva sobered thereat, bending himself in reverence, said thus - "Grant pardon!

5 grant pardon! Let that which I have spoken adorable sir, a thing disordered by reason of intoxication through drinking spirituous liquor, be pardoned; be thou gracious; let this

6 curse be turned aside!" Being thus propitiated by him, Pramati, the descendant of Bhrigu, whose anger had passed off when Nala was burnt up, replied with mind devoid of strong

7 feeling; - "The word which I have uttered shall not be otherwise; nevertheless being gracious I will do thee a supreme favour.

8 Thou, sir, shalt be a vaisya by race - of this there can be no doubt; thou, a kshatriya, shalt be a vaisya soon in the very

9 next birth. When a kshatriya's son shall seize thy daughter by force, thou being seized by one of thy own race shalt then

10 become a kshatriya again, O vaisya." Thus that Su-deva as a vaisya became my father, O king.

11 Hear also, illustrious sir, all the story who I am. There was of yore a royal rishi named Su-ratha on mount Gandhamádana, who practised austerities, restricted his food, abandoned

12 worldly associations, and abode in the forest. On his seeing then a mainá fallen from a hawk's beak to the ground, compassion sprang up within that high-souled rishi,

13 and he swooned therewith; then when the swoon passed off, I was produced from his body, and seeing me he took me

with

14 a loving mind. "Because she has been born from me, while I was overcome with compassion, she shall therefore be known by

15 the name Kripá-vatí" - so said he, my lord. Thereafter growing up in his hermitage, I used to wander day and night through the woods also with my girl-companions of the same

16 age. Then the muni Agastya's brother, who was known as Agastya, while seeking for forest-products in the forest,

17 was angered by my girl-companions and cursed me; and I said - "No offence have I committed against thee, O best of dvijas; why because of an offence by other girls hast thou cursed me?"

The rishi spoke:

18 "By reason of contact with the bad even that which is not bad becomes bad, just as a jar containing the five substances obtained from cows becomes spoilt if a drop of spirituous

19 liquor falls into it. Since thou hast fallen prostrate and propitiated me by declaring 'I am not bad,' hear therefore what

20 favour I will do to thee, O maiden. When, being born in a vaisya family, thou shalt admonish thy husband to undertake kingly rule, thou shalt then fully recover the remembrance

21 of this existence; and thou shalt resume thy kshatriya caste along with thy husband and shalt obtain heavenly pleasures. Go now, let fear depart from thee!"

22 Thus was I cursed formerly by that great rishi, O king of kings; and my father was thus cursed by Pramati formerly.

23 So thou art not a vaisya, O king; nor was my father a vaisya; nor indeed am I; how dost thou, who art not degraded, become degraded in marrying me who am not degraded?

CANTO CXVI.

The Exploits of Bhananda and Vatsa-prí.

Nábhága declined the kingdom and Bhanandana became king - He had a son Vatsa-prí - A Daitya king Kujrimbha, who had a magic club called Sunanda, opened a great hole near king Vidúratha's city and carried the princess Mudávatí down to Pátála - Her brothers failed to rescue her and were made captive -

Vatsa-prí killed the Daitya, after she destroyed the club's magic power, and rescued her and her brothers - She was named Sunanda after the club, and Vatsa-prí married her.

Márkandeya spoke:

1 On hearing this her speech and his son's, the king, wise in
 2 righteousness, addressed his wife and son again, -
 "Inasmuch as I relinquished the kingdom at my father's
 command, I will not take it again; why dost thou, O wife, draw
 out my soul
 3 with vain words? Standing fast in my duties as vaisya I will
 pay thee taxes, my son. Enjoy thou the whole kingdom, or
 relinquish it if thou wishest."
 4 Being addressed thus by his father, prince Bhanandana then
 governed the kingdom in righteousness and in like wise
 5 married a wife. Unrepulsed was his discus in the earth, O
 bráhmaṇ, and his mind was not set upon unrighteousness. All
 6 kings were in subjection to him. He performed a sacrifice
 according to precept; he rules the earth well. He in sooth was
 the only lord; his commands pervaded the earth.
 7 A son was born to him, namely Vatsa-prí by name, who, a
 high-souled king, surpassed his father with the multitude of
 8 his good qualities. And his wife was Saunandá, daughter of
 Vidúratha, who was devoted to her husband, an illustrious
 woman. He gained her by his valour in slaying the Daitya king
 Kujrimbha the enemy of Indra.

Kraushtuki spoke:

9 Adorable sir, how did he gain her through the destruction of
 Kujrimbha? Tell me this story with benignant mind.

Márkandeya spoke:

10 There was a king named Vidúratha whose fame was
 celebrated in the earth. Two sons were born to him, Su-níti and
 11 Su-mati. Now Vidúratha went to the forest once upon a
 time to hunt. He beheld a very great pit, as it were the earth's

12 mouth thrust up. On seeing it he pondered, "What is this dreadful thing? I trow it is a hole down to Pátála: it has

13 not belonged to the earth a long while." While thinking thus, he saw in a lonely wood there an ascetic brahman named Su-

14 vrata approaching, and the king being astonished asked him, - "What is this? It is very deep and displays the earth's belly which is situated within."

The rishi spoke:

15 "Knowest thou it not, O king? for thou art deemed by me to have spies as thine eyes, A king ought to know everything

16 that passes on the face of the earth. A very valiant fierce Dánava dwells in Rasátala; because he makes the earth to

17 yawn, he is therefore called Ku-jrimbha. Whatever has been produced, whether produced on the earth or in heaven, is wrought by him, O king; how is it then that thou dost not

18 know him, Sir? That wicked-souled demon carried off the club named Su-nanda, which Tvashtri fashioned of yore;

19 therewith he slays his enemies in battle. Hidden within Pátála that Asura cleaves this earth with it, and makes doors of exit for

20 all the Asuras; with that weapon, the club Su-nanda, the earth has been pierced in this spot. How shalt thou, Sir, enjoy

21 this earth unless thou conquerest him? That fierce, mighty adversary of the gods, armed with the club, destroys sacrifices

22 and fattens up the Daityas. If thou slayest this foe, whose sphere is in Pátála, thou shalt thereby become lord of all the

23 earth, the supreme monarch. That mighty demon's club is called Saunanda by men-folk; and the wise moreover speak of

24 it as partly strong and partly weak; yet when touched by a woman it loses its power on that day O king; on the following

25 day it issues forth with its power regained. That demon of evil ways does not know then the majestic power of the club, nor the defect which comes at the touch of a woman's fingers, that is, the collapse of its power.

26 "Thus I have declared to thee, O king, the might of that evil-souled Dánava and of his club. As I have spoken, so do

27 thou comport thyself. This hole which he has made in the earth is near thy city, O king; why art thou foolishly

unconcerned about it, Sir?"

28 Now when that rishi, had spoken thus and departed, the king went to his city and took counsel with his ministers who

29 were skilled in counsel within his city. He made known to the ministers all that story as he had heard it, both the majestic

30 power of the club and also the waning of its power. Now his daughter Mudá-vatí, who was by his side, heard that counsel which the king was taking with his ministers.

31 But some days afterwards, the Daitya Kujrimbha carried off that maiden, who was possessed of energy, from a grove, while

32 she was accompanied by her maiden-friends. On hearing that, the king's eyes were distraught with anger, and he said to his two sons, "Hasten quickly ye two who are well acquainted

33 with the forests: there is a hole on the bank of the Nir-vindhá; go ye down thereby to Rasátala and slay him who with most evil mind has carried Mudá-vatí off."

Márkandeya spoke:

34 Thereupon those two sons of his, following on the steps of that demon, reached that hole and in excessive wrath fought with

35 Kujrimbha with the aid of their own army. Then occurred a very terrible combat between them with maces, swords, spears,

36 javelins, and axes and arrows without intermission. After it that Daitya, who possessed the might of illusive power, bound those two princes in battle after slaying all their soldiers.

37 On hearing of that, the king spoke thus to all his soldiers, "I have fallen into utter misery, now that my sons are in

38 bonds, (O best of munis); whoever shall slay that Daitya and shall set my daughter there free, I will bestow even her,

39 the large-eyed maiden, on him." Even thus the desperate king made a proclamation in his city then in order to obtain the deliverance of his sons and daughter from bondage, O muni.

40 Bhanandana's son Vatsa-prí then heard of that promise in sooth, which was proclaimed abroad - he, possessed of strength,

41 skilled in weapons, endowed with heroism. And arriving

there he saluted this noblest of kings, and bowing with
deference

42 spoke to him who was his own father's peerless friend; -
"Command me in sooth speedily; I will deliver thy two sons
and also thy daughter, after slaying that Daitya through thy
very glory."

Márkandeya spoke:

43 Embracing him joyfully, who was his dear friend's son, the
king said:

44 "Go thou to full success, my dear son. My dear son shall
stand in my place, if he performs the precept thus. Do this
quickly, my dear son, if thy mind is resolute."

Márkandeya spoke:

45 Then armed with scymitar and how, having a leathern bow-
guard and finger-protector bound on him, the heroic prince

46 went in haste to Pátála by that hole. The prince made his
bow-string twang with an exceedingly vehement sound then,
wherewith the whole of Pátála was filled throughout.

47 Hearing the sound of the bow-string, the Dánava king,
Kujrimbha came forward then in excessive wrath, attended by
his

48 army. Then occurred a battle between him and the king's
son, one with his army against the other with his army, mighty

49 against mighty. When the Dánava had fought with him for
three days, he was filled with rage in his soul and rushed

50 to get his club. Worshipped with perfumes, garlands and
incense, it stands in the private apartments, O illustrious sir;
for

51 it had been fashioned by the Prajá-pati. Mudá-vatí, who
knew well the secret of the club's majestic power, bowing her

52 neck very low, touched the noble club then. Until the great
demon grasps the club again, till then the beautiful maiden
touched it many times under pretence of paying reverence

53 to it. Going back then the king of the demons fought with
the club. Vainly fell the blows of the club on those

54 enemies. But inasmuch as the supreme weapon, the club

Saunanda, had lost its power, O muni, the Daitya fought with his weapons and arms against his foe in the battle.

55 With his arms and weapons the demon was not the prince's equal, and that, his might with the club, had been

56 dissipated by the maiden. Conquering then the Dánava's weapons and arms, the king's son forthwith forced him from his chariot; and then the demon grasping his shield and scymitar

57 rushed at him again. The prince felled that enemy of the lord of the thirty gods, as he rushed forwards violently incited and displaying his rage, - felled him to the earth with his weapon of fire which gleamed like the Fire that burns up the

58 world finally. That foe of the thirty gods was wounded grievously in the heart by the fiery weapon and quitted his body. And forthwith there was high festival among the huge snakes within the confines of Rasátala.

59 Then fell a shower of flowers upon the king's son; the Gandharva lords sang forth, the gods' instruments of music

60 sounded out. And the prince, after slaying that demon, set free the king's two sons and the slender-shaped maiden Mudávatí.

61 And the king of the serpents, Ananta who is named S'esha,

62 took that club, when that Kujrimbha was slain; and he, S'esha lord of all the serpents, was satisfied with her; he rich in austerities had meditated with glee upon the course of Mudávatí's

63 mind. Because the most beautiful maiden had repeatedly touched the club Saunanda, knowing the power of the

64 touch of a woman's palm on it, therefore the serpent king in his joy gave Mudávatí then the name Su-nandá, derived from the quality of the club Saunanda, O dvija.

65 And the prince brought her in company with her two brothers to their father's presence quickly, and bowing down

66 spoke to him thus - "Here are brought thy two sons, dear father, and here is brought Mudávatí according to thy command; what else I must do, declare thou that."

Márkandeya spoke:

67 Thereat the king's heart was filled with gladness, and he exclaimed aloud, "Well done! well done!" and "Splendid!

68 my dear son, my dear son! I am honoured by the thirty gods, my dear son, for three reasons - in that I have both gained thee

69 for my son-in-law, and that the foe has been stricken down, and that my children have come unharmed to me here again;

70 therefore take her hand now on this auspicious day - I have said it; make my word true - that thou, O prince, be joined in joy with my daughter Mudá-vatí, a maiden of lovely form."

The prince spoke:

71 I must obey thy command, dear father; what thou sayest I will do. Thou verily knowest, dear father, that in this matter we are in truth unchanged.

Márkandeya spoke:

72 Then the great king performed the series of marriage rites for them both, for his daughter Mudá-vatí and Bhanandana's

73 son. Thereafter Vatsa-prí in his early manhood sported with her in charming regions and in palaces and on hill-tops.

74 As time passed on, his father Bhanandana grew old and

75 departed to the forest; Vatsa-prí himself became king. He offered up sacrifices continually, while protecting his people with righteousness. Now the people, being protected by that high-souled monarch as if they were his children, prospered;

76 and in his realm there was no confusion among the castes; and no one felt any fear of robbers, rogues or villains, nor any fear of calamities, while he ruled as king.

CANTO CXVII.

Khanitra's exploits.

Vatsa-prí was succeeded by his son Prámsu, and Prámsu by his son Prajāti. - Prajāti had five sons, of whom Khanitra succeeded him - Khanitra's special prayer is given - He made his four brothers subordinate kings - The minister of one of them subdued the other brothers and tried to gain the supreme power for his master through magic performed by the family priests of all four brothers - The magic produced a female deity which

destroyed the four priests and the minister.

Márkandeya spoke:

- 1 To him, Vatsa-prí, were born of Su-nandá twelve sons,
- 2 Prámsu, Prac'íra and S'úra, Su-c'akra, Vikrama, Krama, Balin, Baláka, and C'anda and Prac'anda, Su-vikrama and Sva-rúpa - all princes of great parts, most victorious in battle.
- 3 The eldest of them, Prámsu, who was great in valour, was king; these others were subordinate to his authority like
- 4 dependants. At his sacrifice the earth justified her name by reason of the many multitudes of things, which she gave away to the twice-born and which she parted with to the inferior
- 5 castes. While he duly protected his people as if his own begotten children, the sacrifices then, which he performed with
- 6 the accumulation of wealth that lay in his treasury, were hundreds of thousands; their number is not reckoned by ten thousand or such a figure, nor by ten millions, nor by a thousand billion or such a figure, O muni.
- 7 Pra-játi was his son; at whose sacrifice Indra, gaining unparalled gratification along with the gods who partake of
- 8 shares of sacrifices, the chiefest of the mighty, smote nine nineties of valiant Dánavas and Bala and Jambha noblest of
- 9 Asuras, and smote other very valiant foes of the gods.
- Prajáti had five sons, of whom Khanitra was chief, O muni.
- 10 Of them Khanitra became king; he was celebrated for his personal feats of prowess. He was a pacific, truth-speaking
- 11 hero; he delighted in doing good to all living creatures; he took delight in his own sphere of righteousness constantly; he waited upon the aged, he was well versed in the Vedas, he was eloquent, endowed with modesty, yet skilled in weapons
- 12 and no boaster. He was the beloved of all people continually; he uttered this prayer day and night; -
- 'Let all created things rejoice, let them be affectionate
- 13 even in solitary places! May there be welfare for all created things, and may they be free from affliction! May created things experience no bodily sickness nor any mental diseases!
- 14 May all created things cherish friendliness to every living being! May there be bliss for all the twice-born; may they

have

15 mutual lovingkindness! May all castes have full prosperity, and may all deeds attain perfect accomplishment! May the worlds be propitious to all created things! May your mind

16 always be propitious! Desire ye at all times what is good for your son even as for yourselves! Similarly be ye benevolent in mind

17 to all created things! This is unbounded good for you. Moreover who sins against whom, that he causes any harm to any

18 one besotted in mind? To him assuredly comes that result, that which accrues to the doer thereof. So thinking, ho! let the

19 people be informed of their duties to all, lest ye wise people shall undergo secular sin. May there ever be bliss on the

20 earth for him, who loves me now; and may even he, who hates me, see good things in this world!"

21 Such was that king's son Khanitra in disposition; he was endowed with every good quality; he possessed good fortune, his eyes were like a lotus-leaf. He appointed those his four

22 brothers to separate kingdoms out of affection, and he himself enjoyed this earth bounded by the seas; thus he placed S'auri over

23 the east region, Mudávasu over the south, Sunaya over the western region, and Mahá-ratha over the northern. They and

24 that king had separate families of brahmans as purohitas, and also munis, who descended in a regular lineage of ministers, S'auri's purohita was a bráhmaṇ Su-hotra by name who sprang

25 from the family of Atri; Udávasu's was Kusávarṭta, who was born of the lineage of Gautama; a Kásyapa by name Pra-mati

26 was Sunaya's purohita; Vásishtha was purohita to king Mahá-ratha. Those four kings indeed enjoyed their own kingdoms,

27 and Khanitra was their over-lord, being over-lord of all the earth. King Khanitra was always kindly to those his four

28 brothers and to all his people as to his own sons.

One day S'auri was addressed by his minister Vis'va-vedin -

29 "O king, we have somewhat to say unto thee in private. He, who possesses all this earth, to whom all kings are in

30 subjection, is the king, and so will be his son and his

grandsons and thereafter his descendants. These others, his brothers, are

31 kings of very small territories; and his son is smaller than he; and his grandsons will be of smaller make. Degenerating in

32 time from individual to individual, his descendants will become dependant on agriculture for their living, O king. Thy brother, bestowing affection and power on his brothers, yet makes

33 no division of the patrimony. What affection will he have, O king, for the two more distant, his brothers' sons? His mind will be more distant with regard to their two sons, O

34 king. By what thing that is to be done will his son be endowed with affection? Or if a king is satisfied by anything whatsoever,

35 yet to what end then do kings entertain ministers? The whole kingdom is enjoyed by me while I remain thy minister.

36 Dost thou retain that to no purpose, if it gives satisfaction? Sovereignty accomplishes what should be done; an instrument

37 is desired by one who operates. And the acquirement of sovereignty is what thou must accomplish; thou, art the worker, we are the instrument. Do thou, being such, rule the kingdom that belonged to thy father and grandfather by means of us, the instruments. We shall not bestow benefits on thee in another world.

The king spoke:

38 Inasmuch as the eldest brother is king (O monarch), and we are his younger brothers, he therefore enjoys the earth

39 and we enjoy small portions of the earth. Now we are five brothers, and there is but one earth, O high-minded sir, hence how can there be entire sovereignty over it separately for us?

Vis'va-vedin spoke:

40 Be this so here! If there is but one earth, O king, do thou thyself take possession of it; do thou Sir, as eldest brother,

41 rule the earth. Be thou the absolute ruler, exercising entire sovereignty, unto all. And the ministers whom, they have entertained strive for them as I strive for thee.

The king spoke:

42 Since the eldest, the king, esteems us affectionately like sons, how shall I display against him a selfishness that relates to the world?

Vis'va-vedin spoke:

43 When seated in the kingdom, thou mayest do worship as the eldest with new kingly honours. What is this position of youngest and eldest? Sovereignty is for men who want it.

Márkandeya spoke:

44 And on the king's assenting, "So be it," O best of men, Vis'va-vedin the minister brought his brothers into subjection

45 to him then, and brought their purohitas into subjection to himself in ceremonies performed for the removal of obstacles and other rites. Next he employed them in spells directed against

46 Khanitra, and severed his faithful adherents by conciliation, gifts and other means; and he exerted the utmost efforts in

47 repelling punishment from his own folk. And while the four purohitas were performing an exceedingly arduous magical incantation day by day, there was produced a four-fold female

48 deity which was very formidable, had a large mouth, was exceedingly terrible to behold, held a large pike raised aloft, was

49 lofty and was exceedingly pitiless. It came to the place then where king Khanitra was, and it was cast out by that

50 unblemished king's store of merit. The four-fold female deity fell on those evil-souled purohitas of his brother kings, and on

51 Vis'va-vedin indeed. Then were burnt up by that female deity, who assailed them, those purohitas and Vis'va-vedin the minister who gave evil counsel to S'auri.

CANTO CXVIII.

Khanitra's exploits concluded.

Khanitra, on hearing of the destruction of the family priests, lamented and took the blame on himself - He resigned the kingdom to his son Kshupa, departed to the forest, and died there in sanctity.

1 Thereupon there was great dismay in all the world, inasmuch as those purohitas dwelling in separate cities perished

2 at the same time. Khanitra heard then that his brothers' purohitas had reached their death, and that his brother's minister

3 Vis'va-vedin also had been burnt up. Khanitra the great king was extremely surprised, wondering "What is this?" O best

4 of munis; and knew not the cause. Then the king asked Vasishtha who had come to his palace, what the reason was why those, the minister and purohitas of his brothers, had

5 perished. When questioned by him the great muni related then how it had happened, what S'auri's minister had said

6 and what S'auri had replied to him, and what he, that evil minister, had performed as a means of producing dissension

7 among the brothers and what the purohitas had done; for what reason they, the purohitas who were absolutely compassionate even to an enemy, had perished, while injuring that sinless

8 king. On hearing that, the king reproached himself exceedingly then, exclaiming, "Alas! I am sore stricken!" in Vasishtha's presence, O dvija.

The king spoke:

9 "Fie on me, who am of unholy composition, of scanty good-fortune, destitute of splendour! Sin which is utterly contemned by all the worlds has been committed by me through the

10 fault of fate. That is the reason why those four bráhmans have perished: what other man besides me will there be more

11 sinful on the earth? If I were not a man here on the earth, they, my brothers' purohitas, would not have perished then.

12 Fie on the kingdom! fie too on my birth in the family of great kings - I who have become the cause of the destruction of the

13 bráhmans! They, my brothers' sacrificing priests, met their

end while working at their masters' object; no wicked men were they; I am wicked in causing their destruction.

14 What am I to do? Where am I to go? No one verily is a sinner on the earth but I who have become the cause of the bráhmans' destruction."

15 Thus grieving in heart, king Khanitra being desirous of

16 departing to the forest anointed his son to the throne. After anointing his son who was named Kshupa to the kingdom, the king departed to the forest, along with his three wives, to

17 perform austerities. Going there he, best of kings, being well-versed in the ordinances concerning vána-prasthas, performed

18 austerities three hundred and fifty years. Now, when his body had become emaciated through austerities, the noble king, having restrained all the organs of sense, quitted his life

19 while dwelling in the forest, O chief of bráhmans. He went then to the sacred worlds which yield every desire and are undecaying, which are to be gained by kings by means of

20 horse-sacrifices and other sacrifices. And those his three wives quitted their life at the very same time with him, and gained the same world along with him indeed, their most high-souled lord.

21 This is the story of Khanitra's exploits; when heard, it destroys stains; and it destroys the stains of those who read it, illustrious sir. Hear next about Kshupa.

CANTO CXIX.

Vivimsa's exploits.

Kshupa emulated a more ancient king of the same name and enriched the bráhmans - He was succeeded by his son Vira; and Vira by his son Vivimsa whose was a prosperous reign.

Márkandeya spoke:

1 Now Khanitra's son Kshupa on receiving the kingdom protected his people, while delighting them in righteousness, even

2 as his father had done. That king was by disposition liberal of gifts, and a sacrificer of sacrifices; he was just alike both to foe and friend in the path of the administration of justice and

so forth.

3 One day the king, while at his own residence, O muni, was addressed by his bards, - "As was king Kshupa of yore, so art

4 thou, sir." Of yore there was a king Kshupa, Brahmá's son; as had been the exploits of this king, such that one indeed endeavoured to achieve.

The king spoke:

5 I wish to hear of the exploits of the most high-souled Kshupa. If such can be accomplished by me, I will perform them.

The bards spoke:

6 That king made cattle-keeping bráhmans multitudes of yore, O king; and with the tribute of the sixth portion that high-souled king performed a sacrifice on the earth.

The king spoke:

7 Who like me will follow those high-souled kings? Nevertheless, may he be strenuous after the exploits of those kings

8 of exalted exploits! Hear then the promise which I now

9 make - I will imitate the great king Kshupa's exploits. I will perform sacrifices three and three on the present and future gathering of the harvests on the earth which has four

10 streams - this promise I have made. And the tribute which cattle-keeping bráhmans gave to that king of yore, the very same I will restore to the bráhmans and the cattle.

Márkandeya spoke:

11 Having thus pledged his word, Kshupa performed it accordingly. He, best of sacrificers, offered three sacrifices on the

12 appearance of the crops. And the very tribute which a cattle-keeping bráhman gave to kings before, of that same

quantity gave he other wealth to the cattle-keeping bráhmaṇ.

13 He had a son, Víra of his wife Pramathá, a blameless prince, by whose majesty and valour kings were brought into

14 subjection. And his dear wife was a Vidarbha princess named Nandiní; he, the lord, begat a son Vivimsa of her.

15 While Vivimsa was ruling the earth, as a king of great

16 vigour, the earth became densely populated with men. Parjanya rained in due season, and the earth abounded with

17 harvests, and the harvests were most fruitful, and the fruits were full of juice, and the juices gave nourishment, yet the nourishment caused no outrageous behaviour; nor did the stores of riches become causes of debauchery among men.

18 His enemies were cowed by his energy, O great muni. The people, who were all a band of friends, desire good health; the

19 citizens desire mirth. After performing very many sacrifices, after protecting the earth well, he met his death in battle and departed hence to the world of Indra.

CANTO CXX.

Khanínetra's exploits.

Vivimsa was succeeded by his son Khanínetra, who was a great sacrificer - Being son-less he went hunting to kill a deer for a sacrifice, and two deer came, one having no offspring and the other many - Each pressed his claim to be killed, but the king refused to kill either.

Márkandeya spoke:

1 His son was Khanínetra, great in strength and prowess, at whose sacrifices sang the Gandharvas, filled with astonishment,

2 thus - "Like unto Khanínetra there will be no other sacrificer on earth." After completing ten thousand sacrifices, he gave

3 the earth with its seas away. And he it was who, after giving away all the earth to high-souled bráhmans, acquired wealth through austerities fully performed, and lavished that also;

4 and after obtaining unparalleled increase of riches from that most noble giver, bráhmans accepted no donation from any

5 other king, O bráhmaṇ: - he it was who sacrificed sixty-seven thousand and sixty-seven hundred and sixty-seven

sacrifices with abundance of largesse.

6 That monarch being son-less engaged in a hunt with the desire of obtaining flesh for a sacrifice to the pitris in order to

7 obtain a son, O great muni. He rode on his horse, away from his troops, absolutely alone in a great forest, having his leathern bow-guard and finger-protector bound on him, and

8 carrying arrows, sword and bow. A deer issuing out of a dense forest from another side said to the horse that carried him - "Accomplish thy object by killing me."

The king spoke:

9 Other deer on seeing me flee in great terror; how is it that thou wishest to yield thyself as a gift to death?

The deer spoke:

10 I have no son, O great king; vain is the purpose of my existence; while wandering about I do not perceive the use of maintaining my life here.

Márkandeya spoke:

11 Now another deer approached the king and said in the presence of that first deer - "Enough of this, O king; slay me,

12 perform thy rite with my flesh. As thou mayest thus succeed in thy object, so will that also be beneficial to me.

13 Thou, O great king, desirest to sacrifice to thy pitris in order to obtain a son; how wilt thou gain thy earnest wish by

14 means of the flesh of this other son-less deer? As is the rite that is to be performed, such is the thing one should offer. Knowledge of the odours of sweetly-odorous things is not ascertained by means of ill-odorous things.

The king spoke:

15 This other deer has declared to me that the reason of his indifference to worldly desires is his son-lessness: tell thou me what is the reason of thy indifference to worldly desires in thy

abandonment of life.

The deer spoke:

16 Many are my sons, O king; many are my daughters also; in the miseries of my anxieties for whom I dwell as amid the

17 flames of a raging conflagration. O king, this most weakly deer-tribe is to be mastered by every one, and I have excessive self-interest in those my children - therefore I am distressed.

18 I am in fear of men, lions, tigers, wolves, and other ravenous beasts, but not of a feeble animal, nor of all good creatures, nor

19 even of a dog or jackal, my lord. Being such, I desire most earnestly for the sake of my kindred, that all this earth may be free for once from the fear of men, lions, and other beasts.

20 Some animals, cows, goats, sheep, horses and such like, feed on grass; for their thriving I wish those beasts sent to

21 destruction. After those beasts then have departed and my offspring remain separate, anxious thoughts occur by hundreds

22 to me whose mind is enveloped by self-interest, such as - 'Has a son of mine while browsing in the forest encountered a crafty trap, or a thunderbolt, or a noose? or has he fallen into the power of a man, or lion or other dangerous creature?

23 What condition has this one reached? what condition have those sons of mine reached, who while actually grazing

24 have now gone to the very great forest?' On seeing that those my sons have reached my presence, O king, I, panting somewhat, wish for night however as security

25 At dawn I desire day earnestly as security, and when the sun has set I desire again the night earnestly - when

26 will there be safety at every time? This I have declared to thee, O king, is the cause of my anxiety. Be gracious to me therefore - let this thy arrow be discharged at me!

27 That is the cause why pierced by hundreds of sufferings I thus forsake even my life; hearken thou as I speak, O king!

28 Named 'The Sun-less' are the worlds, to which those who kill themselves go; but cattle that are suitable for sacrifice attain

29 thus to exalted stations, O lord. Agni was a domestic animal formerly; the lord of the waters was a domestic animal; and so was the Sun, who gained exalted stations and reached

his

30 culmination in sacrifice. Shew me this pity then, and conduct me to an exalted position; and thou shalt obtain the earnestly desired wish of thy soul by gaining a son.

The first deer spoke:

31 O supreme king, this deer must not be killed; he is happy as a kind doer, who has many sons; I must be killed who have no progeny.

The second deer spoke:

32 Happy in troth art thou, sir deer, being such a one for whom suffering exists in a single body! He who has many bodies has

33 manifold sufferings. But formerly when I was single, the suffering that arises from the body consisted then in my regard for myself; that become doubled when there was a wife.

34 When children were born, then as many as they were, so many

35 sites in my body did my sufferings find in sooth. Hast not thou, sir, been successful, for whom existence has not tended to excessive suffering? My offspring are for suffering in this

36 world, and will be of opposite qualities in the next world. Since I do that for the preservation and nourishment of my children, and am anxious about that, my birth will therefore certainly be in hell.

The king spoke:

37 I know not, O deer, whether he who has offspring is happy in this world, or he who has no son; and this undertaking of

38 mine in order to obtain a son makes my mind vacillate. Offspring verily tend then to cause suffering both in this world and in the other world; nevertheless, debts come upon those

39 who have no son - so have I heard. I being such will strive to obtain a son, without the slaughter of breathing beings, O deer, even with very arduous austerities, as did a king of yore.

CANTO CXXI.

Karandhama's exploits.

Khanínetra propitiated Indra and obtained the gift of a son, Balásva - King Balásva was besieged by his rebellious vassal kings and was delivered by an army which issued from his hands that shook with distress - Hence he was named Karandhama.

Márkandeya spoke:

1 Thereupon the king went to the sin-destroying river Go-matí,
and, practising self-restraint, gratified the god Purandara
2 there. And assiduously practising severe austerities,
subduing his voice, body and mind, and controlling himself,
3 the king gratified Indra in order to obtain a son. The
adorable Indra, lord of the gods, was gratified with his praise,
4 austerities and faith, and said to him, O great muni, - "By
reason of these austerities, faith and praise uttered by thee, I
am well satisfied with thee, O king; choose a boon, sir!"

The king spoke:

5 May I who am son-less obtain a son, who shall be chief
among all who bear arms, and always unrepulsed in his
sovereignty, a doer of righteousness, a knower of
righteousness, and skilful.

Márkandeya spoke:

6 And when Indra said to him, "Be it so!" the king gained his
desire. The king returned to his own city to protect his
7 people. As he was performing sacrifice there, as he was duly
protecting his people, a son was born to him then through
8 Indra's favour, O bráhmaṇ. The king, his father, gave him the
name Balásva, and caused the son to acquire skill in every
9 kind of weapon. When his father died, O bráhmaṇ, he stood
as king in the supreme sovereignty. Balásva brought all
10 kings on the earth into subjection; and the king after first
taking away their choicest property, made all the kings pay

him tribute; and he protected his people.

11 Now all those kings as claimants were furious against him; and at all times they neither rose up before him nor paid him tribute.

12 They stood up then in their own countries; disregarding contentment as the chief good, those kings seized that king's territory.

13 That king held fast his own kingdom by force, O muni, and made his stand in his own city. Many kings besieged him.

14 Kings, very great in valour, possessing military apparatus and riches, assembled then and besieged that king in that city.

15 Now the king was enraged at that siege of his city, but, having very little treasure and a small army, fell into the utmost

16 distress. Beholding no succour though possessing an army, O best of dvijas, he put his hands before his face and sighed

17 in mental suffering. Then compacted together by the breath from his mouth, which issued through the interstice between his hands, there went forth in hundreds warriors

18 accompanied by chariots, elephants and horses. Thereby in a moment all that city of that king was pervaded by a host of forces, choice by reason of their extreme strength, O muni.

19 Surrounded then by that exceeding great host of forces, the king sallied forth from that city and conquered those foes.

20 And after vanquishing them the king, having great good fortune, brought them into subjection and made them pay

21 tribute again as before, illustrious sir. Because from his agitated hands was produced an army which burnt up his

22 foes, Balásva is thence called Karandhama. He was righteous of soul and great of soul; he was benevolent to all living creatures. King Karandhama was celebrated in the three

23 worlds. And Power, which is denounced by Righteousness itself approaching the king, who had undergone intense suffering, granted him the destruction of his enemies.

CANTO CXXII.

Avikshita's exploits.

Karandhama had a son Avikshita, who was so called because benign planets looked upon his birth - Avikshita was a great prince; he was chosen by many princesses

and he also carried off others at their svayam-varas - He carried off Vaisáliní princess of Vidisá, and other kings arrayed themselves against him.

Márkandeya spoke:

1 Virya-c'andra's beautiful-browed daughter was named Vírá; she was noble in her vows. She chose the great king

2 Karandhama for her husband at her svayam-vara. That valiant king of kings begat of her a son named Avíkshita, who attained

3 fame on the face of the earth. When that son was born, the king asked the astrologers who could read fate - "I trust my son is born under an excellent constellation, at an excellent

4 conjuncture? And I trust that benignant planets have looked upon my son's birth; I trust it did not pass into the path of view of evil planets?"

5 When addressed thus by him, the astrologers spake then to the king - "When the moment, the constellation and the

6 conjuncture have been excellent, thy son has been born to be great in valour, great in his parts, great in strength. O great king, thy

7 son shall be a great king. The planet Jupiter, preceptor of the gods, has looked on him, and Venus which is the seventh; and the Moon the fourth planet has looked upon this thy son;

8 and Soma's son Mercury also, which is stationed at the edge, 9 has guarded him. The Sun has not looked on him; nor has Mars or Saturn looked on thy son, O great king. Happy is this thy son! he will be endowed with all good fortune and prosperity."

Márkandeya spoke:

10 On hearing this the astrologers' speech, the king was filled with gladness in his mind, and going then to his own abode he said -

11 "The preceptor of the gods has looked on him, and so has Soma's son Mercury. The Sun has not looked on him, nor

12 has the Sun's son nor Mars. This word 'Has looked upon' that ye, sirs, have uttered often, - celebrated by reason of it his name shall be Avíkshita."

Márkandeya spoke:

13 His son Avíkshita learnt the whole of the Vedas and Vedángas. He acquired too from Kanva's son perfect skill in every

14 weapon. The prince surpassed both the Physicians of the gods in figure, Vác'as-pati in intellect, the Moon in loveliness,

15 the Sun in splendour, the Ocean in steadfastness, and the Earth in endurance, full of valour as he was. In heroism no one was the equal of that high-souled prince.

16 At her svayam-vara Hema-dharma's daughter Vará chose him for her husband; so also did Sudeva's daughter Gaurí, Balin's

17 daughter Su-bhadrá, Víra's daughter Lílávatí, Víra-bhadra's daughter Anibhá, Bhíma's daughter Mánaya-vatí, Dambha's

18 daughter Kumud-vatí. And those maidens who, awaiting the precise moment at their svayam-varas, did not approve him

19 even them the hero prince took by force. Driving off all the kings and the fathers and families of those princesses and trusting in his own valour, the mighty prince was indeed proud of his strength.

20 Now one day he seized Vaisáliní of the beautiful teeth, daughter of the Vaidisa king Visála, as she was waiting for

21 the proper moment at her svayam-vara; after vanquishing all the kings he seized her by force, because in her own free fancy she chose him not, O bráhmaṇ-rishi, just as, proud of

22 his strength, he had seized other princesses. Then all those kings, being repeatedly driven off by that haughty prince and being sorely dejected, spoke to one another, all thronging

23 together, -

"Fie on the birth of you kings, who being endowed with strength submit to this defrauding deed at the hands of

24 a single man, and who are many, of the same caste! A kshatriya is he who delivers from injury a man, who is being killed by ferocious men; that is the name of such a one; for

25 in vain verily do others bear that name! Of you, sirs, who, though born of kshatriya lineage, cannot save even your own selves from injury at the hands of this scoundrel, what is

26 your resolution like? Let the praise, which is poured forth

to you by bards and minstrels and heralds, be true - let it not
bee in vain - O heroes, by reason of the destruction of your

27 foes! Let not this story vainly spread itself about by
messengers belonging to other regions, O kings! Ye all rely on
your manhood, ye are sprung from exalted families. Who fears

28 not death? Who is immortal without battling? With these
thoughts ye whose profession is arms must not abandon your
manhood."

29 On hearing this the kings were filled with openly displayed
wrath; all spoke at once - to one another and rose up with

30 their weapons. Some mounted chariots, some elephants and
others horses; others overpowered with wrath advanced on
foot against him.

CANTO CXXIII.

Avikshita's exploits.

*The kings had a great battle with Avikshita and
conquered and captured him. - The svayam-vara was re-
opened, but the princess would not choose any
husband, and the wedding was postponed.*

Márkandeya spoke:

1 Thus were prepared for battle those kings and princes, who
had been beaten off repeatedly and yet were not destroyed at

2 that time. Then began a terrible battle between him and
them, between the prince single-handed and many kings and
noble

3 princes, O muni. In great ferocity they fought, assailing him
with their swords, spears, clubs, arrows, and hands; and he

4 fought with them all. The prince mighty and skilled in
weapons pierced them with hundreds of fierce arrows; and
they

5 pierced him with sharp arrows. He cut off the arm of one,
and the neck of another; and pierced another in the heart,

6 and smote another in the breast. He cut off the trunk of an
elephant and the head of a horse, and wounded the horses of
the chariot of these foes and the driver of the chariot of

7 another. And he split in two with his own arrows his
enemies' arrows which were falling on him, and in his agility

cracked

8 the scymitar of another and the bow of another. One prince perished when his armour was torn away by the prince, and another who was on foot being wounded by Avikshita quitted the battle.

9 When that entire band of kings was thus thrown into confusion, seven hundred warriors stood forth resolute unto death,

10 who were nobly born, in the flower of their age, heroic, valiant, and modest, after all the army was defeated and was in a panic of

11 flight. Now the king's son coming to close quarters with those kings fought in righteously-conducted determined combat.

12 Deeply angered by this and that foe, he, great in his strength, set himself to cleave asunder their harness and armour also;

13 and enraged thereat, O great muni, those princes forsaking the code of Right all together fought with him, who continued to fight according to the code of Right, while their faces were

14 wet with drops of perspiration. One pierced him with multitudes of arrows, another split his how, another splitting his

15 banner with arrows, laid it low on the ground. Moreover, others smote his horses, and others broke his chariot, and others besides smote his back with blows of their clubs and with

16 arrows. When his bow was split, the king's son enraged then grasped his sword and shield, but that also another struck down.

17 When his sword and shield were broken, he best of club-wielders grasped his club; and another, like a dexterous man, split

18 it with a sharp curved-headed arrow. The kings, turning their faces away from righteously conducted combat, surrounded him and pierced him, some with a thousand arrows, some

19 with a hundred. He fell exhausted on the earth, one tormented by many; and those illustrious princes then hound him.

20 Having captured that king's son by unrighteousness they

21 all in company with king Visála entered the Vaidisa city, glad and merry, taking the king's son bound. And the maiden,

who was holding her svayam-vara, was placed by that king in
 22 front of them; and was asked by her father again and again,
 and likewise by the family priest, - "Take by the hand as thy
 23 bridegroom him who among these kings pleases thee."
 When the high-spirited maiden chose not any of them as her
 bridegroom, O muni, the king enquired of the astrologer then
 concerning
 24 her marriage, - "Tell me the most distinguished day for the
 wedding; such a battle as this which has occurred to-day
 imposes an obstacle."

Márkandeya spoke:

25 When asked thus by the king, the astrologer reflected
 thereon and perceiving the real truth spoke with troubled mind
 26 to the king, - "There will be, O king, other days here,
 characterized by excellent conjunctures, auspicious, and after
 no long
 27 delay. Thou shalt perform the wedding when they have
 arrived, O bestower of honour. Enough of this day, wherein a
 great obstacle has presented itself, O noble Sir!"

CANTO CXXIV.

Avíkshita's exploits.

*Avíkshita's mother Virá roused up his father and allied
 kings to rescue Avíkshita, and they defeated Visála and
 his confederates - Avíkshita was set free, but refused to
 marry the princess as she had seen him overpowered,
 although she praised him and his father entreated him -
 She vowed to marry no one else, and departed to the
 forest and wore herself away with austerities - The gods
 in compassion sent a messenger to her and promised
 that she should have a son who should be a universal
 monarch - She then regained her health.*

Márkandeya spoke:

1 Karandhama heard then that his son had been captured; and
 2 his wife Virá and other kings also heard it. On hearing that
 his son had been captured unrighteously, the king pondered a

long time in company with the neighbouring kings, O

3 great muni. Some of the kings said, - "All those kings should be slain, who banding themselves all together captured him

4 single-handed unrighteously in fight." "Let the army be made ready; why sit the others still? Let wicked Visála be

5 slain!" said others who were assembled there. And others said, - "Righteousness was first discarded in this affair by Avíkshit, who acting unjustly forcibly seized the princess who

6 did not desire him. In all svayam-varas then he has reduced all the princes to ruin at once; when they combined, he was subdued."

7 On hearing this their speech Vírā, mother of a hero, daughter of a

8 race of heroes, and wife of a hero, rejoiced and spoke in view of her husband and of the other kings, - "A noble

9 deed, O kings, has my son who feasts on noble deeds done, in that vanquishing all the kings he seized the maiden by force. While fighting for that object single-handed he was captured

10 unrighteously. Even that I reckon entails no deterioration on my son in battle. For this in truth is manliness, that a

11 man under the influence of passion recks not so of good policy, just as a lion when attacking recks not. Many maidens

12 presented for their svayam-vara have been seized by my son in full sight of exceedingly proud kings. What comparison is there between birth in a kshatriya family and entreaty

13 which is used by the feeble? By force verily a kshatriya takes things to himself in the presence of the mighty. On the other hand do not weaklings, being bound with iron chains, pass

14 into subjection? Do kings imbued with righteousness, who do daring deeds, pass thereinto? Away then with weak-mindedness!

15 Praiseworthy in sooth is his captivity! Let there be the down-rush of your weapons among bodies and heads! After ye have actually taken from the kings their territory,

16 sons and other wealth, then the objects aimed at by your valour, even their wives, have become matters of importance. Hasten then quickly to battle; mount ye the chariots;

17 make ready the elephants and horses without delay, and also the charioteers. What think ye of battling with many kings?

18 Deeds have occurred, indeed, enough to satisfy a warrior in a small battle. Who finds not strength when amongst petty

19 kings and other petty men that inspire no fear? For in sooth, O muni, the man who, after prevailing so as to slay my son's foes which have all pervaded the world, is self-controlled, he shines forth a hero, just as the sun after prevailing over the darkneses."

Márkandeya spoke:

20 Thus was king Karandhama aroused to boldness by this his wife. He set his army in array to slay his son's foes, O muni.

21 Then occurred a conflict between him whose son had been
22 captured and all those kings and Visála, O great muni. Three days lasted the battle then between king Karandhama and

23 the kings who followed Visála's lead. When all that confederacy of kings was almost defeated, Visála with arghya offering in

24 hand approached Karandhama then. And that king highly honoured Karandhama with kindly feeling. On his son being

25 set free, he abode there that night in happiness. And when Visála taking the maiden came near, Avíkshit spoke before his father touching the marriage, O bráhmaṇ rishi: -

26 "O king, I will not take this maiden, nor any other woman, in whose very sight I have been vanquished by adversaries in

27 fight. Bestow her on some one else, and let her choose some one else, who is unscathed in fame and valour and has not been

28 subjected to indignity by adversaries. Since I have been vanquished by adversaries just as this weak girl might be, what manhood have I here? there is no difference between her and

29 me. Sell-reliance is the quality of men; a girl is always dependant on others. Of what kind is the manhood of that

30 man who is even dependant on others? How shall I, who am such, show her again the face which she has often seen, I who have been worsted to the ground in her presence by adverse kings?"

31 When he had thus spoken, the king spoke to the maiden, - "Thou hast heard, dear child, the speech of this high-souled

32 prince as he has been speaking. Choose another as thy husband in whom thy mind delights, O beauteous one. We bestow perfume on whomsoever thou dost honour. Adopt one of these two very courses, O sweet-faced one!"

The maiden spoke:

33 Vanquished he has been by many together, yet they dealt not absolutely honourably in the fight which brought less to his

34 fame land valour, O king. Since he set himself single-handed to battle with many, like a lion with elephants, he has manifested

35 thereby the highest heroism. It is not only that he stood fast in the battle, but also that they were all defeated.

36 He displayed prowess also abundantly by his efforts. All the kings have by unrighteousness conquered him, who is endued with heroism and prowess and who observed righteous combat;

37 what fame is there herein? And it is certainly not for mere beauty that I have become desirous of him, O father! His

38 heroism, prowess and fortitude captivate my mind. What need then of much speaking? Do thou make entreaty to this most excellent, king on my behalf; no other shall be my husband.

Visála spoke:

39 O prince! my daughter has pronounced this splendid declaration, and there lives not on the earth a royal youth, who is thus

40 indeed thy peer. Thy heroism cannot be gainsaid, and thy prowess is surpassing; purify my family, O warrior, by marrying my daughter!

The prince spoke:

41 I will not take her nor any other woman, O king, for in my inmost self my intellect is womanish, O lord of men.

Márkandeya spoke:

42 Then spoke Karandhama, - "O son, take thou this
beauteous-browed daughter of Visála; she is deeply
enamoured of thee."

The prince spoke:

43 No infringement of thy command have I ever committed
before, O lord; command me in such wise, dear father, as I
may obey thy command.

Márkandeya spoke:

44 Since the prince was so exceedingly determined in his
sentiments, Visála also troubled in mind spoke to his daughter,
45 - "Turn back thy mind, my daughter, even from this abject;
choose some other as thy husband; there are many princes
here."

The maiden spoke:

46 A boon I choose, dear father! If this prince wants me not,
no other than a course of religious austerities shall be my
husband in this life!

Márkandeya spoke:

47 Then king Karandhama stayed there three days joyously
48 with Visála and returned to his own city. Avíkshita also,
after being soothed by his own father and the other kings and
by precepts of ancient times, returned to his city.
49 That maiden also went to the forest, being set free by her
relatives, and practised austerities, abstaining from food and
50 adhering to utter passionlessness. Now when abstaining
from food she had dwelt there three months, she reached the
deepest distress, being emaciated, in the lowest condition and
prostrated.
51 The maiden was weakened in energy, extremely thin in

body, even ready to die. The princess then made up her mind
 52 to quit the body. Thereupon the gods, perceiving that she
 had made up her mind to abandon herself, assembled and
 despatched

53 the gods' messenger to her. Approaching the maiden he
 said: -

"I am a messenger, O princess, sent to thee by the thirty

54 gods; hearken to what must be done! Thou, O lady, must
 not forsake thy body which is exceedingly difficult to be
 obtained. Thou, O fortunate one, shalt become the mother of a
 universal

55 monarch; and along with thy son, who shall have slain his
 foes and whose command shall be unresisted, thou, O
 illustrious

56 lady, shalt long enjoy the earth and its seven continents. He
 must kill the enemy Taru-jit in the presence of the gods, and
 Aya and cruel S'anku, and then establish the people in
 righteousness.

57 All the four castes must be fully safeguarded according to
 their respective rules of righteousness; he must slay the
 robbers, the mlech'has and others who work wickedness.

58 He must sacrifice with manifold sacrifices replete with gifts
 and largesse, and with horse-sacrifices and other sacrifices six
 thousand in number, O noble lady.'

Márkandeya spoke:

59 Seeing that messenger of the gods, stationed in the air,
 adorned with heavenly garlands and unguents, the weakened

60 princess then said this, - "Truly thou hast come from
 Svarga, a messenger of the gods without doubt; nevertheless
 how

61 shall I have such a son without a husband? 'No one but
 Avíkshita shall be my husband in this life,' - this I vowed

62 in my father's presence. And me he wants not, though he
 was admonished by my father and his sire Karandhama, and
 though he was entreated by me also in seemly wise."

The gods' messenger spoke:

63 What need of this further speaking, O illustrious lady! A son shall be born to thee. Abandon not thyself unrighteously!

64 Remain in this very forest and nourish up thy emaciated body. Through the power of austerities all this shall be well for thee.

Márkandeya spoke:

65 After speaking thus, the messenger of the gods went away as he had come. And the beautiful-browed lady nourished up her body day by day.

CANTO CXXV.

Avíkshita's exploits.

Avíkshita's mother induced him to engage in the 'What-want-ye?' penance, in which he declared he would bestow on any one who asked whatever he wanted - His father Karandhama, being entreated by his ministers, pressed Avíkshita to forgo his religious continence and beget a son - Avíkshita though very loth was obliged to promise compliance.

Márkandeya spoke:

1 Now Avíkshita's mother Vírā, mother of a hero, called her son Avíkshita on a sacred day and said: -

2 "My son, permitted by thy high-souled father, I will engage in a fast; it is this difficult penance, the 'What-want-ye?'

3 And it depends on thy father, and must be achieved by thee and by me also. When thou hast consented, my son.

4 I will then give my endeavours thereto. I will give thee half the riches from thy father's great treasury; thy riches

5 depend on thy father, and I have his permission. To be achieved through affliction is the part of the penance that depends upon me; it will indeed be a noble thing. If, on the other hand, any part of it may be achievable by thee

6 through strength and prowess, that will indeed be unachievable by thee otherwise, or will be achievable with difficulty. If then thou givest me a promise, my son, I also will pledge thee here the very same thing. Tell me what thou

thinkest."

Avíkshita spoke:

7 Riches depend on my father; I indeed have no ownership therein. I will perform what can be accomplished by my

8 body, as thou hast said, even the 'What-want-ye?' penance, O mother - cease then from anxiety and distress - if it has been approved for me by the king, my father, the master of the riches.

Márkandeya spoke:

9 Then the queen applied herself wholly to that penance. She performed the worship of the king of kings as directed,

10 with self subdued, and the worship of all the Nidhis and of the band of Nidhi-guardians and of Lakshmí, with profound faith, with voice, body and mind restrained.

11 Now this king Karandhama dwelt in his house in a sequestered part. As he sat there, his ministers, learned in the books of Good Policy, addressed him.

The ministers spoke:

12 O king, this thy time of life has reached its decline, while thou art ruling the earth. Thy only son Avíkshit has forsworn

13 possession of his wives; and he has no son. When he shall reach thy condition, O king, thy territory will

14 assuredly pass to thy enemies then. There will be ruin to thy family, and ruin to the cakes and water offered to the pitris; thou wilt have this great dread of enemies with

15 loss of sacrifices. Contrive therefore, O king, so that thy son shall again steadfastly apply his mind so as to benefit the pitris!

Márkandeya spoke:

16 At this moment the king heard the sound of Vírā's family priest speaking to some petitioner; -

17 " 'Who wishes for what, that is hard to be achieved? Who must achieve what?' - this 'What-want-ye?' penance Karandhama's queen is intent upon!"

18 Now prince Avíkshit also heard the priest's speech and replied to all the petitioners who were assembled at the

19 king's gate; - "Let him speak out, for whom I must accomplish anything with my body; my illustrious mother

20 is intent upon the 'What-want-ye?' penance. Let all petitioners hear me. I have promised then; what want ye? here I give it, while the 'What-want-ye?' penance is being' performed!"

Márkandeya spoke:

21 Thereupon the king, on hearing this speech that fell from his son's mouth, springing up said to his son, - "I have a petition; grant it me!"

Avíkshit spoke:

22 Tell me, dear father, what I must give to your highness; I must do it for thee, whether it be difficult, or readily accomplishable, or truly hard to be accomplished!

The king spoke:

23 If thou art true to thy word, and thou grantest the 'What-want-ye?' boon, show me then the face of a grandson lying upon my lap!

Avíkshit spoke:

24 I am thy only son, and religious continence is my lot, O king; no son have I, how can I show thee a grandson's face?

The king spoke:

25 Thy religious continence tends to sin, if thou holdest to this. Therefore deliver thou thy own self and show me a

grandson!

Avíkshit spoke:

26 Any other thing that may be arduous, O great king,
command me that. Intercourse with women has been
eschewed by me, with passionlessness - let it be so still!

The king spoke:

27 Thou in sooth hast seen victory over enemies who were
fighting against thee with numbers; yet, there if thou hast

28 recourse to passionlessness, then thou art unwise. Yet what
need have we of more talking? Abandon thy religious
continence. At thy mother's desire show thou me a grandson's
face!

Márkandeya spoke:

29 When the king, though accosted by the son in many words,

30 makes no other request, the son then spoke again; - "By
granting thee the 'What-want-ye?' boon, I am in a strait, dear
father. I will therefore without shame wed a wife

31 again. He, who in a woman's sight has been vanquished
and has fallen to the face of the earth, shall further be that
woman's husband - this is exceedingly hard, dear father.

32 Nevertheless what am I to do here, who have passed under
the power of Truth's fetters? I will do as thou hast said; do
thou enjoy thy prevailing in this matter!"

CANTO CXXVI.

Avíkshita's exploits.

*Avíkshit while hunting found a Daitya had seized a
maiden who called herself his (Avíkshit's) wife - He killed
the Daitya - The gods appeared and offered him a boon
- He asked for a son, and they said he should have a
son, who would be a universal monarch, by her - She
then explained to him she was king Visála's daughter, -
and told him her history.*

Márkandeya spoke:

- 1 The prince went hunting in the forest one day, piercing deer and wild boars and tigers and other beasts and elephants.
- 2 Suddenly he heard the cry, "Save me! Save me!" from a woman who was screaming aloud very often in a voice
- 3 inarticulate through terror. The prince exclaiming, "Fear not! fear not!" urged his horse in haste thither whence the sound
- 4 proceeded. And the maiden then cried out, for seized by Danu's son Dridha-kes'a in the lonely forest was she, a high-spirited lady: -
- 5 "I belong to Karandhama's son and I am Avikshit's wife; a villain is carrying off into a thicket me, the wife of the
- 6 wise king. I, wife of him, before whom all the kings with the Gandharvas and Guhyakas could not stand, am carried
- 7 off! I here, wife of him, Karandhama's son, whose wrath is like that of Death, whose prowess is like Indra's, am carried off!"

Márkandeya spoke:

- 8 On hearing this, the king's son, bearer of the bow, reflected, -
- 9 "What is this? Have I a wife here in the forest? She is surely an illusion produced by the wicked Rákshasas who inhabit the forest. However I have certainly come; I will ascertain the whole cause."

Márkandeya spoke:

- 10 Hastening on then he beheld a surpassingly fascinating maiden alone in the forest, adorned with every kind of ornament,
- 11 seized by Danu's son Dridha-kes'a who bore a staff, and screaming out pitifully "Save me! save me!" again and
- 12 again. "Fear not!" said he to her, and exclaiming "Thou art slain!" to him, he said -
- "What wicked man exercises rule over this earth while
- 13 Karandhama is king here, before whose majesty all kings

bow down to the earth?"

Seeing him at hand then, grasping his choice bow, the

14 slender-limbed maiden exclaimed more than once - "Save me!" and -

"Here I am carried off! I am king Karandhama's daughter-in-law and Avíkshit's wife. I am carried off by this wicked demon in the forest, - I who belong to a master - as if I belong to no master."

Márkandeya spoke

15 Thereupon Avíkshit considered the speech so uttered, -
"How m truth is she my wife? or how is she my dear father's

16 daughter-in-law? However I will set her free, the slender maiden; I will find that out afterwards. Kshatriyas bear arms for the sake of delivering the afflicted."

17 Then the angry hero addressed that most evil-minded Dánava, - "Release her and depart while alive; otherwise

18 thou shalt not live!" Quitting her then the Dánava raised his staff aloft and rushed at him; and he also, the prince,

19 poured a shower of arrows on him. The Dánava, filled with exceeding frenzy, warded them off with a multitude of arrows, and hurled his staff that was studded with a

20 hundred spikes at the prince. The prince split it then, as it was rushing onwards, with arrows. And he, the Dánava, grasping aloft a tree that was near, stood firmly in the battle and

21 then hurled that tree at the prince who was discharging clouds of arrows. And he shattered it into mall fragments with

22 crescent-headed arrows shot from his bow. And the Dánava next flung a piece of rock at the prince, and it fell vainly on the ground, for he avoided it by agility.

23 Whatever the enraged Dánava flung at the prince, each thing the king's son playfully split with multitudes of arrows.

24 Then, his staff being shattered and all his weapons shattered, he raised his fist in anger and rushed upon the prince.

25 Karandhama's son struck off his head with a two-edged sword as he was in the act of falling upon him, and felled him to the very ground.

26 When that Dánava, the evil doer, was slain, all the gods

exclaimed to Karandhama's son, "Well done, well done!"

27 The gods said to the prince then, "Choose thee a boon!" and he replied by reason of his desire to benefit his father, "I choose a son, great in valour."

The gods spoke:

28 Verily thou shalt have a son, who shall be a universal monarch great in valour, by this very maiden in sooth whom thou, O sinless one, hast delivered!

The prince spoke:

29 Being bound to my father by a bond of truthfulness I wish for a son, but having been vanquished by the kings in fight

30 I have discarded wedlock. And I have abandoned king Visála's daughter, who wanted me, and she has for my

31 sake abandoned union with any man but me. How then after discarding her, Visála's daughter, shall I with cruel son marry another woman now?

The gods spoke:

32 This very maiden is indeed thy wife, whom thou dost always extol, even Visála's beautiful-browed daughter, who has

33 devoted herself to austerities for thy sake. Of her shall he born to thee a son who shall be a hero, an embellisher of the seven continents, a sacrificer of a thousand sacrifices, a universal monarch.

Márkandeya spoke

34 After announcing this to Karandhama's son the gods departed, O bráhmaṇ; and he then addressed her who was

35 his wife - "Say, timid one, what now is this?" And she told him this story: -

"When thou, sir, didst forsake me, I forsook my kinsfolk

36 and came away to the forest in despair. There I wished to

quit this body which became almost wasted away with
austerities, O hero, but a messenger of the gods came to me
37 and prevented me, saying - 'Thou shalt also have a son, a
universal monarch great in valour, who shall please the
38 gods and slay the demons.' By this command from the gods
that messenger of the gods prevented me. I did not abandon
39 my body, having my thoughts fixed on union with thee.
And the day before yesterday, O illustrious one, I went to
Gangá-hrada to bathe, and as I went down into the water, I
was dragged
40 away by a certain old Nága. He took me then to Rasátala,
and there in front of me stood Nágas and Nága wives
41 and youths in thousands; they approached and offered me
praise, and some others paid me worship; and the Nága
42 women besought me respectfully, - 'Do thou shew favour to
us all; thou must turn aside thy son, who will seek to
43 slay us who shall have incurred offence. The Nágas will
commit offence against thy son; for that reason thou must turn
44 him aside; let this favour be done!' And when I said, 'Be it
so,' they decorated me with divine ornaments from Pátála and
with choicest flowers odorous and fragrant.
45 And that Nága brought me back to this world, as lovely
46 as I was before, as beautiful in form as before. Seeing me
so beautiful and adorned with every kind of ornament, this
most evil-minded Dridha-kes'a seized me in the desire to
47 carry me off. By the strength of thy arm, O prince, I have
been rescued; therefore be gracious, O mighty-armed one;
receive me! Equal to thee lives no other prince in the world; I
speak the truth."

CANTO CXXVII.

Avíkshita's exploits.

*Avíkshit agreed to marry the rescued maiden - The
Gandharvas appeared then, and one of them explained
she was his daughter and had been born as king Visála's
daughter Bháviní because of Agastya's curse - They
were married and lived in the Gandharvas' world - She
gave birth to a son there - All the celestial beings came
to the boy's birth ceremony, and because of the
blessings invoked for him from the Maruts he was called
Marutta.*

Márkandeya spoke:

- 1 On hearing this her speech, he remembered his father's fine speech which the king had uttered upon the promise regarding
- 2 the "What-want-ye" penance, and prince Avikshit replied to the maiden, he with mind full of love to the maiden who had also abandoned all enjoyments for his sake, -
- 3 "When I forsook thee, O slender one, I was vanquished by my enemies. I have now met thee here after conquering the foes; what shall I do?"

The maiden spoke:

- 4 Take thou my hand in wedlock in this charming forest. May the union of a loving maiden and a lover be fraught with merit!

The prince spoke:

- 5 Be it so; may welfare be thine! Destiny itself is the cause here. Otherwise how have thou and I met together here?

Márkandeya spoke:

- 6 At this moment, O muni, the Gandharva Tunaya arrived, accompanied by the fairest Apsarases and surrounded by other Gandharvas.

The Gandharva spoke:

- 7 O prince, this high-spirited maiden is my daughter, by name Bháminí. By reason of Agastya's curse she became
- 8 Visála's daughter. It was Agastya who was angered with her as she was playing in a child's manner, so he cursed
- 9 her then, saying, "Thou shalt become a woman!" And we appeased him by saying, "She is a child and cannot reflect; do thou show favour for the offence against thee,

10 O bráhmaṇ rishi." Being appeased by us the great muni said this - "I passed a lenient curse on her, because I considered she is but a child; it cannot indeed be altered."

11 By reason of that curse by Agastya my daughter was born in Visála's house as this beautiful fine-browed maiden, called

12 by the name Bháviní. Therefore I have come on this account; take this princess who is my daughter in marriage; of her thou shalt have a son, a universal monarch.

Márkandeya spoke:

13 Uttering the words "Be it so!" the prince then took her hand according to the ordinance, and Tumburu offered

14 up the sacrifice there. The gods and Gandharvas sang forth, and bebies of Apsarases danced, the clouds dropped down

15 flowers, and the heavenly instruments sounded forth as the prince united in marriage with her, who became the instrument for the agent of the deliverance of the whole world.

16 Then they went everyone with that high-souled muni to the Gandharvas' world, and she and the prince went also, O muni.

17 Prince Avikshit took his joy in company with Bháviní, and she obtained the riches of enjoyment together with him there.

18 Sometimes he sports with that slender one in a charming grove

19 near the city; sometimes on a low hill; sometimes on a sandbank brightened by geese and sárasa cranes in a river; sometimes near the mansion and in the very resplendent palace.

20 In other charming pleasure-grounds be sported in company with the slender bride, and she with that high-souled princes.

21 Munis, Gandharvas and Kinnaras offered them both food and unguents, clothing, and the choicest garlands, beverages and other gifts there.

22 And when the hero sported with Bháviní in the hardly accessible world of the Gandharvas, the bright bride gave

23 birth to a son. When he was born, who would be great in valour, a tiger among men, the Gandharvas perceiving what

24 he would accomplish held a great festival; and some of them sang, and others beat drums and kettle-drums and double drums, and others played on flutes, lutes and other musical

25 instruments; and many bebies of Apsarases also danced

there; the clouds showered down flowers while they rumbled
 26 with gentle sound. Now while that medley of sounds so continued, the muni Tumburu, who was remembered by Tunaya,
 27 approached and performed the birth-ceremonies. All the gods assembled, and the pure divine rishis; and from Pátála
 28 came the Nága lords, S'esha, Vásuki, and Takshaka; and there came also the chiefs of the gods and Asuras, of the Yakshas and Guhyakas, O bráhmaṇ, and all the Winds
 29 also. Then the Gandharvas' great city was thronged with those who had come, all the rishis, gods, Dánavas and Nágas
 30 and the munis. Tumburu then performed the birth-ceremony and other rites, and performed the rite, which is preceded by praises, to secure good fortune on behalf of that boy, saying -
 31 "As a universal monarch, great in valour, mighty of arm, great in strength, exercise thou sovereignty over the entire
 32 earth a long time. May Indra and all these other world-guardians and the rishis bestow bliss and foe-destroying
 33 valour on thee, O hero! May the wind tend to what is auspicious for thee, even the east wind that blows no dust! May the south wind which is clean and unflagging tend to
 34 gentleness for thee! May the west wind bestow heroism on thee, the noblest heroism on thee! And may the north wind likewise confer on thee excellent strength also!"
 35 At the end of this rite to secure good fortune a voice spake, issuing from no earthly body, -
 "Because the preceptor uttered this phrase 'Marut-tava'
 36 repeatedly, hence this boy shall be famed on earth as 'Marutta;' and because kings shall pass into subjection to
 37 his commands on the earth, this boy as a hero shall stand on the head of all kings As a universal monarch, great in valour,
 38 he shall assail kings and shall unobstructed enjoy the earth which contains seven continents. He shall be chief among kings who offer sacrifices. His shall be the supremacy among kings by reason of valour and heroism."

Márkandeya spoke:

39 On hearing this speech uttered by some one from among

the dwellers in heaven, all were gratified, the bráhmans and Gandharvas also and his mother and father.

CANTO CXXVIII.

Marutta's exploits.

Avíkshit returned and presented his son to his father Karandhama, and there was great rejoicing - The boy grew up, learned in sacred lore and skilful with all weapons - Karandhama resigned the kingdom, but Avíkshit refused it because of the shame of his former captivity - Marutta was made king, and Karandhama retired to the forest.

Márkandeya spoke:

- 1 Then the prince, taking that beloved son and followed by his wife and the bráhmans and Gandharvas, went to his
- 2 city. Reaching his father's palace he extolled his father's feet with respect; and so did his slender-limbed wife, the bashful
- 3 princess. And the prince holding his infant son addressed king Karandhama, who was seated on the throne of justice in
- 4 the midst of kings, - "Behold this face of thy grandson who rests in my lap, as I promised formerly to thee for my mother's
- 5 sake at the 'What-want-ye?' vow." So saying he laid that son then on his father's lap, and related to him everything as
- 6 it had occurred. The king embracing his grandson, while his eyes were beclouded with tears of joy, felicitated himself again
- 7 and again in saying "Fortunate am I!" Then he duly paid honour to the assembled Gandharvas with the arghya offering and other presents forgetting other needs by reason of his joy.
- 8 In the city then there was great rejoicing in the houses of the citizens, who exclaimed - "A son has been born to our master!"
- 9 O great muni. In that glad and opulent city sportive courtesans of the prettiest forms danced an exquisite dance to the
- 10 accompaniment of songs and musical instruments. And the king with glad mind bestowed on the chief bráhmans both gems and riches, cattle, clothing and ornaments.

11 The boy grew thenceforward, as the moon waxes in its bright fortnight. He was the source of pleasure to his parents, and

12 the desire of the people. He acquired the Vedas first from the religious teachers, O muni, then skill in all kinds of weapons,

13 then complete knowledge of archery. When he had completed his efforts in the use of the sword and bow, he next overcame toil like a hero in learning the use of other weapons also.

14 Then he obtained weapons from Bhárgava, descendant of Bhrigu, - bowing modestly and intent on pleasing his guru, O

15 bráhmaṇ. Accomplished in the use of weapons, skilled in the Veda, thoroughly master of the knowledge of archery, deeply versed in all sciences - none such had there been before him.

16 Visála also, on hearing all this story of his daughter and of the ability of his daughter's son, rejoiced exceedingly in mind.

17 Now the king Karandhama had attained his wishes, in that he had seen his son's son and had offered many sacrifices, and had

18 bestowed gifts on those who asked. He had performed all ceremonies; he was united with his fellow-kings; having safeguarded the earth righteously, he had conquered his enemies;

19 he was endowed with strength and intelligence. Being desirous of departing to the forest he addressed his son Avíkshit - "My son, I am old, I am going to the forest, take over the

20 kingdom from me. I have done what ought to be done; nothing remains but to anoint thee. Do thou who art highly accomplished in thy opinions take the kingdom which I have

21 transferred to thee." Being addressed thus, Avíkshit the prince, respectfully bowing down, said to his father who was desirous of going to the forest to perform austerities, -

22 "I will not, dear father, do the safeguarding of the earth; shame departs not from my mind; do thou appoint some one

23 else to the kingdom. Since I when captured was delivered by my dear father and not by my own valour, how much manliness

24 then have I? The earth is protected by real men. I who was not sufficient to protect even myself, how shall I, being such,

25 protect the earth? Cast the kingdom on some one else. On

the same level as a woman is the man who is downright injured by another. And my soul has been delivered from delusion by thee, sir, who hast delivered me from bondage. How shall I, being such, who am on the same level as a woman, become king?"

The father spoke:

26 Not distinct in sooth is the father from the son, nor the son from the father. Not delivered by any one else then wast thou, who wast delivered by thy father.

The son spoke:

27 I cannot direct my heart in any other wise, O king. There is exceeding shame in my heart - I, who was delivered by thee.

28 He who has been rescued by his father consumes the glory acquired by his father; and let not the man, who is known by

29 reason of his father, exist in the family. Let mine be that course, which is the course of those who have themselves amassed riches, who have themselves attained to fame, who have themselves come forth safe out of difficulties!

Márkandeya spoke:

30 When he, although exhorted often by his father, spoke thus, O muni, the king then appointed his son Marutta to

31 the kingdom. Receiving from his grandfather the sovereignty as authorized by his father, he ruled well, inspiring gladness among his friends.

32 And king Karandhama, taking Vírā also, departed to the forest to practise austerities with voice, body and mind

33 restrained. After practising very arduous austerities there a thousand years, the king quitted his body and gained the

34 world of Indra. His wife Vírā then practised austerities a hundred years longer, with her hair matted and her body

35 covered with dirt and mud, desirous of gaining the same world as her high-souled lord who had reached Svarga, making fruits and roots her food, dwelling in Bhárgava's hermitage, encircled by wives of twice-born men, and

sustained by the devoted attendance of the twice-born.

CANTO CXXIX.

Marutta's exploits.

Marutta reigned as a universal monarch - Samvarta was his priest - Marutta was a great sacrificer, and a liberal benefactor to bráhmans - Some verses in his honour are quoted - But the Nágas troubled the rishis grievously, and his grandmother Vírá sent him a message to administer justice and secure peace.

Kraushtuki spoke:

1 Adorable sir, thou hast fully narrated all this to me, namely,
Karandhama's exploits and what were Avíkshit's exploits. I
2 wish to hear of the exploits of the high-souled king Marutta
Avíkshit's son; he is heard of because of his surpassing
3 feats as a universal monarch, of great parts, a warrior, a
beloved king, high-minded, wise in righteousness and a doer
of righteousness, a real protector of the earth.

Márkandeya spoke:

4 Receiving from his grandfather the kingdom with his father's
consent, he protected it righteously, as a father protects
5 his own begotten sons. He sacrificed very many sacrifices
appropriately, whereat most suitable fees were given away, as
a king whose mind took pleasure in the commands of his
sacrificing
6 priest and family priest. His discus was unresisted in the
seven continents; and his course uninterrupted in the sky, in
7 the lower regions, in the waters and elsewhere. He gained
riches thereby, being duly intent on his own rites, O bráhman,
and sacrificed with great sacrifices to Indra and the
8 other gods; just as these other castes also, unwearied each in
its own business and possessing riches amassed thereby,
9 performed pious obligations and other rites. The earth while
under high-souled Marutta's protection entered into rivalry

with the dwellers in the dwellings of the thirty gods, O best

10 of twice-born men. Not only were all kings of the earth surpassed by him, but even the king of the gods was surpassed by him as a sacrificer with declarations of a hundred sacrifices.

11 Now his sacrificing priest was Angiras' son Samvarta, who was Vrihaspati's brother, high-souled, a treasure-house of

12 austerities. The golden mountain Yunjavat is frequented by the gods; he struck down its summit and carried it off for

13 that king. The whole of that king's territory, allotment and other property and palaces were made brilliant, all golden, by that priest at a sacrifice by means of austerities, O bráhmán.

14 And in this connexion, those who are interested in Marutta's exploits sing songs, while all rishis are carrying on their study without intermission, thus -

15 "Equal to Marutta never lived a sacrificer on the face of the earth - at whose sacrifice his dwelling-house was cast and

16 also golden palaces as largesse, Indra was made intoxicated with soma and twice-born bráhmans with gifts, and Indra and other chiefs of the thirty gods became waiters to the bráhmans.

17 At what kings' sacrifice was everything of gold abandoned; as at Marutta's sacrifice, by the twice-born bráhmans,

18 whose houses were stocked with gems? And at his sacrifice what gold in the shape of palaces and other things was cast as largesse, that indeed the three other castes received; therefrom some of them gave similar gifts."

19 While thus he ruled the kingdom and protected his subjects well, a certain ascetic came, O best of munis, and said to him

20 - "Thy father's mother, seeing the community of ascetics overwhelmed with poison by the Nágas who are raging with frenzy, saith this to thee, O king: -

21 "Thy grandfather, after protecting the earth well, has departed to heaven, and I am able to practise austerities here,

22 dwelling in Aurva's hermitage. I, being such, perceive disorganization while thou rulest the kingdom, such as was not while thy grandfather and thy ancestors reigned, O

23 king. Assuredly thou art heedless or addicted to sensual enjoyments, or thy senses are uncontrolled, in that thou dost not know the wicked and the good because they, thine organs, are

24 blind because thou hast no spies. Now the Nágas, who have come up from Pátála possessed with frenzy, have bitten seven

sons of

25 munis, and have defiled the tanks, and have defiled the clarified butter offered in sacrifice with sweat, urine and ordure. Tribute has long been given to the Nágas, thus fully indicating

26 an offence. These munis are able to reduce the Nágas to ashes, but have no authority herein; thou indeed hast the

27 authority herein. Kings' sons have the happiness that comes of sensual enjoyments so long, O king, as the water of regal

28 inauguration is not poured on their head. But when kings they must think - 'What friends are there?' 'Who is an enemy?' 'How great is my enemy's strength?' 'Who am I?' 'Who are in my minister's party?' Or, 'Who are my vassal kings?'

29 Either such a one is ill-disposed, or he has been alienated by others; what is he like with regard to my adversaries also?' 'Who is wholly a liege-man to me herein in the city or in the

30 country?' He who puts his trust solely in deeds of righteousness is besotted. A king must take practical notice - 'Who behaves quite properly?' 'Who must be punished?' 'Who must be protected?' Or, 'What men must be regarded by

31 me, who have to consider the person to be subdued, the place and the time, with regard to my condition of alliance or disunion?' Further, a king should ward off unknown

32 spies by other spies. A king should set spies upon all his ministers and other servants. In this and in other ways a king, whose mind is intent upon business, should constantly

33 spend day and night, but not be engrossed with sensual enjoyments. The possession by kings of bodies is not for the sake

34 of sensual enjoyment, O king; it excites them to undertake trouble in the work of protecting the earth and their own righteousness. For a king who protects the earth and his own

35 righteousness well, there is great trouble in this world and supreme undecaying happiness in heaven. Recognizing this

36 therefore, O king, discard sensual enjoyments and deign to undertake trouble in this world for the protection of the earth. The calamity, which originating from the Nágas has thus befallen

37 the rishis, while thou art reigning, O king, thou being blind because thou hast no spies dost not even know it. What need of saying more in this matter? Let punishment be inflicted

38 on him who is wicked; protect thou the well-behaved, O king; thou shalt gain the sixth part allowed thee as tribute by

righteous law. By withholding protection thou shalt without doubt

39 fully acquire all the sin that is committed by wicked men through unruliness. Do what thou wishest!

"I have told thee all this that thy grandmother saith to thee. Act, when things are so, as pleases thee, O king."

CANTO CXXX.

Marutta's exploits.

*Marutta visited his grandmother's hermitage and set the
Nágas' world on fire - They implored his mother
Bhāvinī's protection according to her old promise - She
and Avikshit accepted their entreaties and went to
Marutta.*

Márkandeya spoke:

1 On hearing this speech from the ascetic, the king became covered with shame. Exclaiming, "Fie on me, who am blind

2 because I have no spies," he sighed and took his bow. He went hastily then towards Aurva's hermitage and made obeisance to his father's mother Vírā with his head, and to the ascetics

3 as was proper; and they lauded him with blessings. And seeing the seven sons the ascetics, bitten by the Nágas on

4 the ground, the king reproached himself repeatedly in front of them, and said thus, -

5 "What I do now unto the wicked Nágas, who despise my valour and who hate the bráhmans, let all the world with the gods, demons and mankind see that!"

Márkandeya spoke:

6 So saying the king took his weapon Samvartaka in anger, in order to destroy all the Nágas that roamed in Pátála

7 and on the earth. The Nágas' world burst into flame then suddenly all around; while it was being burnt by the glowing

8 power of the great weapon, he hemmed it in. 'Ah! Ah! dear father' - 'Ah! mother!' - 'Ah! Ah! dear child' - such cries arose

then among the Nágas in that confusion caused by

9 the weapon. Some with the ends of their tails burning, other Nágas with their hoods burning, both seized their children and wives, and abandoned their ornaments and clothing.

10 Quitting Pátála they went for protection to Marutta's mother Bháviní, who had formerly given them a promise of safety

11 then. Approaching her all the Nágas, sick with terror, prostrated themselves and spoke thus in broken accents, -

"Let that be remembered which was formerly declared by thee

12 to us. What we entreated formerly after prostrating ourselves in Rasátala, the time for that has here arrived; save us, O

13 mother of the hero! Let thy son be turned aside, O queen; let us retain our lives. All the world of the Nágas is being

14 burnt by the fire from his weapon. For us, who are being thus utterly burnt up by thy son, there is no other refuge but thou have mercy on us, O renowned lady!"

Márkandeya spoke:

15 Hearing this their speech and remembering what she had said at first, the good lady spoke this speech to her husband with agitation, -

16 "I related to thee before indeed, what the Nágas in Pátála after making petition said to me with reference to my son.

17 They are these who have come in terror; they are being burnt by his splendour; these sought refuge with me before and I

18 gave them a promise of safety. Those who have come to me for refuge have approached thee for refuge, for I do not observe a righteousness separate from thine. I have come to thee for

19 refuge. Therefore do thou turn aside our son Marutta by thy word; when besought by me also, he will assuredly proceed to quietness."

The king spoke:

20 Marutta has given way to wrath which has become fixed in

a great crime. It will be hard, I think, to turn away the wrath of him, thy son.

The Nágas spoke:

21 We have sought thy protection; shew, us favour, O king; weapons are borne in order to save from pain him who is wounded.

Márkandeya spoke:

22 On hearing that speech of the Nágas who had become suppliants for protection, and being entreated by his wife, most famous Avíkshi spoke, -

23 "I go, lady, and will with haste speak to that thy son in order to deliver the Nágas: those who have come for protection must

24 not be forsaken. If he, the king, does not draw back his weapon at my word, then I will parry the weapon of that thy son with my own weapons."

Márkandeya spoke:

25 Thereupon Avíkshi, noblest of kshatriyas, took up his bow and accompanied by his wife went in haste to Bhárgava's hermitage.

CANTO CXXXI.

Marutta s exploits (concluded).

Avíkshit called on Marutta to spare the Nágas, but Marutta insisting on his duty refused - Avíkshit proposed to fight with him, and Marutta, though deprecating such combat, agreed - The rishis - intervened, the Nágas restored the dead rishis to life, and all parted affectionately - Marutta's wives and successor are named.

Márkandeya spoke:

1 Now he, Avíkshit, on seeing his son there grasping his choice bow, and seeing his son's bow and keen weapon filling all the

2 regions of the sky with its fiery light, belching forth a great flame, illuminating all the surface of the earth, penetrating down into Pátála, unendurable, dreadful and terrifying, and actually

3 ready for use - he, seeing the king whose countenance was wrinkled with frowns, said, - "Be not thou wrathful, O

4 Marutta; let thy weapon be drawn back." More than once so said he, lofty-minded Avíkshit, to him, the varying course of whose colour speedily vanished in pallor. Listening to his father's speech and looking at him again and again, he,

5 still grasping his bow, prostrated himself before his parents with veneration and replied: -

"Most grievously have the Nágas offended me, O father.

6 While I rule this earth, they despising my might advanced to

7 the hermitage and bit seven youthful munis; and the fire-offerings of these rishis who dwell in the hermitage have been defiled by the evil-behaved Nágas, while I am reigning, O

8 king. Moreover every one of the tanks has in truth been defiled by them. This then is the reason; thou must say nothing in their favour, O father. I am not to be turned aside as regards the bráhmaṇ-killing Nágas."

Avíkshi spoke:

9 If these Nágas have slain bráhmans, they will go to hell when dead. Let this my word be complied with; desist from using thy weapon.

Marutta spoke:

10 I will not pardon these wicked offenders. I in truth shall go to hell if I strive not to curb these sinners. Turn me not back, O father!

Avíkshi spoke:

11 These Nágas have come to me for refuge. Because of the

reneration due to me draw back thy weapon. Enough of thy wrath, O king!

Marutta spoke:

12 I will not pardon these wicked offenders. How shall I, transgressing my own righteousness, comply with thy word?

13 By inflicting punishment on him who ought to be punished and by protecting the well-behaved, a king gains the sacred worlds and disregards the hells.

Márkandeya spoke:

14 When the son thus repeatedly forbidden by his father draws not back the weapon, he, the father, then spoke again, -

15 "Thou injurest these terrified Nágas who have come to me for refuge, although thou art forbidden; I will therefore

16 employ a means to counteract thee. I also acquired skill in weapons; not thou alone art skilled in weapons on the earth; and how great will be thy manhood in my presence, O most ill-behaved one?"

17 Avíkshi, the lordly muni, with eyes dusky-red through anger,

18 strung his bow and grasped the weapon of fate. Next he fitted in his bow the noblest weapon of fate, which was surrounded with fiery light, which could slaughter hosts of

19 foes, which had great vigour. Then made hot by the weapon of conflagration, quaked the whole heaven and earth with the seas and mountains, O bráhmaan, when the weapon of fate was raised aloft.

Márkandeya spoke:

20 Marutta also, seeing that weapon of fate made ready by his father, spoke aloud, -

"This my weapon is raised aloft for the punishment of the

21 wicked - not to kill thee. Why dost thou, sir, discharge the weapon of fate at me, thy son, who observe true righteousness

22 and who have ever indeed obeyed thy command? I must protect my subjects fully, illustrious sir; why dost thou thus

prepare the weapon to kill me?"

Avíkshi spoke:

23 We are determined to accomplish the rescue of him who has come for refuge; thou art his assailant, thou shalt not be

24 let go alive by me. Either slay thou me by the might of thy weapon and then slay the wicked Nágas here; or I will

25 slay thee with my weapon and save the great Nágas. Fie on the life of that man that shews no favour to one in pain, who has come seeking for protection even though certainly

26 belonging to an enemy's party! A kshatriya am I; these terrified Nágas have come to me for protection; thou indeed art their injurer; why shouldst thou not be killed by me?

Marutta spoke:

27 Whoever tends to be an obstacle to the protection of the subjects, whether he be a friend or even a kinsman or a father

28 or a spiritual preceptor, he must be killed by a king. I, being such a king, will fight with thee; be not thou angry, O father. I must preserve my own righteousness, I have no anger against thee.

Márkandeya spoke:

29 Seeing those two determined to kill each other, Bhárgava and the other munis sprang up then and stood between them,

30 and said, - "Thou must not discharge thy weapon against this thy father; nor must thou slay this thy son who is renowned for his deeds."

Marutta spoke:

31 I must as king slay the wicked and guard the good; and these are wicked Nágas. What is my fault in this matter, O ye twice-born?

Avíkshi spoke:

32 I must rescue those who have come to me for refuge, and this my son is an offender, who kills those that have come for refuge, O bráhmans.

The rishis spoke:

33 These Nágas whose eyes are rolling about in terror say, 'We will bring to life again those bráhmans who were bitten

34 by wicked Nágas.' Enough then of combat! Be ye both appeased, O noble kings! Ye both indeed, who are faithful to your promises, are well acquainted with righteousness.

Márkandeya spoke:

35 Now Virá approaching her son said this, - "At my word

36 this thy son has tried to kill the Nágas. That is finished. When the bráhmans live unmolested and the dead munis also come to life again, the Nágas may be set free, since they have sought thee for protection."

Bháviní spoke:

37 I was formerly entreated by these denizens of Pátála; for that

38 reason I commissioned this my husband in this matter. Therefore has occurred this noble outcome, splendid, in both of them, both in my husband and my son, in thy grandson and thy son.

Márkandeya spoke:

39 Those Nágas then restored those bráhmans to life both by means of various divine herbs and by drawing out the poison.

40 The king then bowed at his parents' feet; and he, Avíkshit,

41 embracing Marutta affectionately spoke thus - "Be thou a destroyer of thy enemies' pride; long do thou protect the earth; be thou also merry with thy sons and grandsons; and may they not be haters of thee!"

42 Permitted then by the bráhmans and by Vírā to depart, the two kings mounted the chariot together; and Bháviní went to her own city.

43 Vírā also, best of those who maintain righteousness, after performing very great austerities, gained the same world as her husband, she an illustrious wife, devoted to her lord.

44 Marutta also protected the earth fully in righteousness, and having vanquished the six classes of enemies enjoyed

45 enjoyments as king. And his wife was Prabhá-vatí, the illustrious daughter of the king of Vidarbha; and Suvíra's daughter

46 Sauvírí was also his wife; Su-kes'í, daughter of the Mágadha king Ketu-vírya was his wife. Kekayí also, daughter of

47 Sindhu-vírya king of Madra, and Kekaya's daughter Sairandhrí, and Vapush-matí, daughter of the lord of Sindhu, were also his wives; and Su-s'obhaná, daughter of the king of C'edi,

48 was his wife. And his sons by those queens became eighteen kings, O bráhman. Chief among them and the eldest son was Narishyanta.

49 Such in valour was Marutta, a great king, great in strength. His discus was unopposed in the seven continents; equal to

50 whom no other king ever lived or shall live. After hearing of these exploits of that royal rishi, high-souled Marutta, who was

51 endowed with goodness and prowess, and who was of boundless vigour, and of his pre-eminent birth, O bráhman, a man is freed from all offences.

CANTO CXXXII.

Narishyanta's exploits.

*Marutta gave the kingdom to his son Narishyanta -
Narishyanta resolved to do some great deed and
performed a great sacrifice at which he enriched the
brahmans for life - Consequently he could not induce
any brahmans to attend a second sacrifice except after
great difficulty - All brahmans then were themselves
offering sacrifices.*

Kraushtuki spoke:

1 Adorable sir, thou hast narrated all Marutta's exploits; the wish to hear completely about his descendants prevails in me.

2 I wish to hear of those among his descendants, as thou describest them, who were lords of the earth, worthy of sovereignty, and endowed with valour, O great muni.

Márkandeya spoke:

3 Marutta's son was famed as Narishyanta; he was the
4 eldest and indeed the best of the eighteen sons. And for eighty-five thousands of years the lordly kshatriya Marutta

5 enjoyed the entire earth. After ruling the kingdom according to his own righteousness, after offering peerless sacrifices, he anointed his eldest son Narishyanta as king and departed to

6 the forest. With his mind concentrated on one idea the king practised great austerities there. He ascended to the sky, covering the heaven and earth with his glory, O bráhmaṇ.

7 His son Narishyanta, being wise, pondered thus, considering how his father had acted and other kings also, -

8 "In my family my ancestors have been high-souled kings. Offerers of sacrifices, they protected the earth righteously, being

9 powerful; and they were givers of riches; they turned not back in battle. But who is able to imitate the exploits of

10 those high-souled kings? Yet the righteous deed which they did with sacrifices and other offerings, that I wish to do; and

11 that is not feasible; what can I do? The earth is protected according to righteousness; what virtue has the king in this? If he does not duly protect, a king is sinful and goes to hell.

12 If he has riches, a king must certainly offer great sacrifices, and must bestow gifts; what is there wonderful herein? A

13 king is the refuge of those who are perishing. High birth and shame and anger, dependance on hostile folk and one's own rules of righteousness ensure that there is no fleeing from

14 battle. As all this has been well achieved by my ancestors and

15 by my father Marutta, who now can do it so well? What then shall I do, that has not been done by those ancestors, who

16 were sacrificers, choice men, gentle, and who turned not back from battle, whose manliness did not fail in great battles and conflicts? With whose deed shall I coming strive

unappalledly?

17 Moreover those kings, my ancestors, themselves performed sacrifices unweariedly, but did not have them performed by others; I will do that."

Márkandeya spoke:

18 After deliberating thus the king performed a single sacrifice, the like of which, made splendid by the lavishing of riches, no

19 one else had performed. Now after giving very great wealth to the twice-born bráhmans, enough for life, the king further

20 gave them a hundred times as much food at the sacrifice, and cattle, clothing, ornaments and granaries and other gifts. Thus he intoxicated each one of them who dwelt in the earth.

21 Consequently when the king began a sacrifice again; he got no twice-born bráhmans then to conduct it after the sacrifice had

22 been begun. Whatever bráhmans the king selects for the business of sacrificial priesthood, they said everyone to him, -

"We have consecrated ourselves for a sacrifice elsewhere.

23 Choose thou some one else; the riches which thou didst lavish among us, there is no end thereof. Yet thou mayest give wealth to others at thy sacrifices."

Márkandeya spoke:

24 And the lord of the whole earth obtained no bráhmans then as sacrificial priests. He began then to give a gift on the

25 space outside the sacrificial altar. Nevertheless they did not accept it at all, having their houses full of wealth. In order to give again to a twice-born brahman he spoke thus, being dejected, -

26 "Alas! it is very splendid that there is no poor bráhman anywhere in the earth: and it is not splendid that this

27 treasury is useless to one who does not sacrifice. No one undertakes sacrificial priesthood; all folk among the twice-born are sacrificing, and do not assent when we are giving a gift."

Márkandeya spoke:

28 Prostrating himself then before some twice-born bráhmans again and again in faith, he appointed them sacrificial priests at his own sacrifice. They performed the great sacrifice.

29 And this was very surprising, - when that sacrifice offered by the king took place, all folk of the twice-born on the earth

30 were offering sacrifices at that time; no one was present as a spectator thereat. Some of the twice-born were having sacrifices offered, and some of them were themselves offering sacrifices.

31 Whenever king Narishyanta sacrificed, people might make a sacrifice on the earth entirely with the riches given by

32 that giver. Now in the eastern region there were more than one hundred and eighty million sacrifices; in the west seventy

33 millions in sooth; in the south fourteen tens of millions; and in the north there were then fifty tens of millions of sacrifices at one time, O bráhman muni, when Narishyanta was sacrificing.

34 Such, O bráhman, was Marutta's son king Narishyanta of yore, righteous in soul, famed for his strength and manliness.

CANTO CXXXIII.

Dama's exploits.

Narishyanta was succeeded by his son Dama, an accomplished king - Sumaná daughter of the king of Dasárna chose him as her husband at her svayam-vara - Three other princes tried to take her by force, and Dama, after appealing to the assembled kings against their conduct, was left in accordance with marriage rules to assert his right by arms - He defeated those kings and married Sumaná.

Márkandeya spoke:

1 Narishyanta's son was Dama, the tamer of the wicked and of enemies; like Indra's was his strength; compassion such

2 as a muni's was his disposition. That very famous son was born to that king of Indra-sená, a princess descended from Babhru, after abiding nine years in his mother's womb.

3 Because while abiding in her womb he caused his mother to
acquire self-restraint, and because it was supposed, 'this prince
4 also will be self-restrained in disposition,' therefore indeed
his family priest, who knew the three times gave Narishyanta's
son the name 'Dama.'

5 Now prince Dama learnt the knowledge of the bow entirely
6 from Vrisha-parvan, king of men; and he learnt the use of all
kinds of weapons thoroughly from the noble Daitya

7 Dun-dubhi who dwelt in Tapo-vana; and he learnt the Vedas
and all the Vedāngas from S'akti; and controlling himself he
learnt the practice of religious devotion from the royal rishi
Arshti-shena.

8 Him, who was naturally high-souled, who was accomplished
in arms and was great in strength, did Sumaná, when placed

9 at the svayam-vara by her father, choose as her husband, she,
daughter of mighty C'áru-karman king of Dasárna, while all
the kings looked on, who had assembled there for her sake.

10 Now the Madra king's son Mahá-náda, who was great in
11 strength and prowess, was also deeply enamoured of her,
and so also were the son of Sankrandana king of Vidarbha, and
prince Vapush-mat, who bore a great bow and was of lofty

12 intellect. Now seeing that Dama, tamer of the wicked and
of enemies, was chosen by her, they took counsel thus with
one another there, being infatuated by love, -

13 "We will seize this beautifully-formed maiden from him by
force and go home. She shall be his among us, whom she,

14 the maiden of beautiful hips, shall take with the intention
that he shall be her husband according to the ordinance of the
svayam-vara - his wife she shall be, delivered over according

15 to righteousness by our wish. Yet if that maiden of
intoxicating eyes does not desire any of us, then she shall be
his who shall slay Dama."

Márkandeya spoke:

16 Having formed this resolve, those three princes seized that
most beautifully-formed maiden, as she attended by Dama's

17 side. Thereupon some kings among them who were of his
party cried out, and other kings shouted out on the other side;

18 some took a neutral position. Then Dama, looking at those
kings all around, made this appeal with full presence of mind,

O great muni.

Dama spoke:

19 "Ho, ye kings! Since men say a svayam-vara is among the duties of righteousness, is it unrighteousness or righteousness

20 that these have seized her by force? If it is unrighteousness, it is no duty of mine that there shall be another wife for me; or if it is righteousness, then enough of the life which is retained in an outrage by an enemy!"

21 Then king C'áru-dharman, king of Dasárna, making that

22 assemblage keep silence, spoke, O great muni, - "If this which Dama has spoken depends on righteousness or unrighteousness, O kings, declare it then, so that mine and his righteousness be not violated."

Márkandeya spoke:

23 Then certain kings addressed that king, - "With mutual affection the Gándharva ceremony of marriage is ordained for

24 kshatriyas, but it is not for vaisyas, súdras or twice-born bráhmans. And it has been effected by this thy daughter in

25 that she has preferred Dama. Thus according to righteousness this thy daughter belongs to Dama, O king. He who behaves otherwise, proceeds through infatuation as one licentious in soul."

26 And others, high-souled kings, who belonged to the party of the hostile kings, spoke this speech to the king of Dasárna, O bráhmaṇ, -

27 "Why say they through infatuation that this Gándharva form is the rule of righteousness for him who is kshatriya-born? But this is certainly not approved. There is another

28 form also, the Rákshasa, for those who live by bearing arms. Now whoever carries off this maiden by force after slaying those who beset his path, his in truth she is by the

29 Rákshasa marriage, O kings. Of the two forms of marriage this Rákshasa form is esteemed the more excellent here among kshatriyas; hence Mahánanda and the other princes have acted righteously."

Márkandeya spoke:

30 Then the kings, who had first addressed the assembled kings, spoke again this speech dealing with the righteousness of their caste as concerned with mutual affection; -

31 "It is true the Rákshasa form also is commended as an excellent ordinance for kshatriyas, but the maiden has approved him, Dama, as her husband under her father's authority.

32 Now she who is carried off by force by a man, who has killed her father or kinsman - that is declared to be the Rákshasa

33 ordinance - provided she is living in the possession of no one else as husband. In this completion of the Gándharva form here - since this maiden chose Dama in the sight of all the

34 kings - what Rákshasa marriage has there been here? A maiden when married certainly retains not her maidenhood,

35 and marriage creates a bond on a maiden, O kings. These particular princes, who are prepared to take her by force from Dama, let them do so then, if they are strong enough; but that is not good."

Márkandeya spoke:

36 Hearing that, Dama with eyes reddened with wrath strung

37 his bow and spoke this speech, - "If my own wife is carried off by strong men before my eyes - what then is the value of the existence of an impotent man as regards his family or his

38 two arms? Fie on my weapons! fie on my valour! fie on my arrows! fie on my bow! fie on my useless birth in the family

39 of high-souled Marutta! If these powerful princes in their infatuation take my wife and depart while I live, shame on my useless possession of a bow!"

40 So exclaiming, mighty Dama, the tamer of great enemies, then addressed all those other kings with Mahánanda at their

41 head, - "Here stands the surpassingly bright maiden, pretty in form, and with intoxicating eyes; what has he to do with life,

42 to whom this high-born maiden becomes not wife? Thinking thus, O kings, so strive ye in combat that ye may by vanquishing me proudly make her your wife."

43 Having challenged them thus, he then discharged a shower
 of arrows there, covering the kings therewith as a storm of rain
 44 covers trees with darkness. Those heroic kings also
 discharged arrows, pikes, spears and maces, and Dama
 playfully clove the
 45 missiles used by them. They also clove the arrows shot by
 him, and Narishyanta's son clove the multitudes of arrows
 46 discharged by those kings, O muni. As the fight went on
 then between Dama and the princes, Mahánanda penetrated
 with
 47 sword in hand where Dama was. Dama, seeing him
 advancing with sword in hand in the great fight, discharged
 showers of
 48 arrows as Indra pours out the rains. Mahánanda
 immediately then clove those his missiles, which composed
 meshes of arrows,
 49 with his sword and avoided others. Mahánanda, great in
 valour, next mounted on Dama's chariot in fury then and
 fought
 50 with Dama. As Mahánanda was fighting agilely in many
 ways, Dama shot an arrow gleaming like the fire of fate into
 51 his heart. Mahánanda, with himself pierced as he was,
 pulled out the arrow that had stuck in his heart, and then
 hurled
 52 his glittering sword against Dama. And Dama dashed aside
 this torch-like sword, which was falling on him, with a pike,
 and cut Mahánanda's head off with a double-edged sword.
 53 When Mahánanda was killed, the kings in a mass turned
 backwards, but Vapush-mat, king of Kundina, stood his
 54 ground; and full of strength, pride, and frenzy he fought
 with Dama. He was son of a king of the Southern country
 55 and was a habitual fighter. As that prince was fighting
 fiercely, he, Dama, with a scymitar lightly clove both his
 56 charioteer's head and his banner in the battle. His sword
 being broken, that prince then seized his mace studded with
 many spikes, and he, Dama, hastily split that also while it
 57 was in his very hand. Whilst Vapush-mat is taking up
 another choice weapon, during that interval Dama pierced
 58 him with an arrow and laid him low on the ground. That
 prince was laid low on the ground then, powerless in his limbs
 59 and quivering, and ceased in his mind from fighting. After
 gazing on him as he lay so with no more thought of fighting,

Dama restraining himself abandoned him, and taking Sumaná went forth with happy mind.

60 Then the king of Dasárna filled with pleasure performed the marriage of those two, of Dama and Sumaná, according to

61 the ordinances. Dama wedded to his wife remained a short time there in the city of the king of Dasárna, and departed with

62 his wife to his own abode. And the king of Dasárna gave him elephants, horses and chariots, cattle, horses, asses and

63 camels, and many slaves both female and male, clothing, ornaments, bows and other apparel, the choicest household utensils of his own; and sent him away, replete also with those other vessels.

CANTO CXXXIV.

Dama's exploits.

Dama returned home triumphant - Narishyanta transferred the kingdom to him and retired with his queen Indra-sená to the forest - The defeated prince Vapush-mat met him there, and in revenge killed him - Indra-sená sent tidings to Dama that he should punish the murderer.

Márkandeya spoke:

1 Thus the prince gained her, Sumaná, as his wife, O most great muni, and prostrated himself at his father's and

2 mother's feet; and she, beautiful-browed Sumaná, bowed then before her parents-in-law. And they were both welcomed then

3 with blessings by them both. And a great festival was held in Narishyanta's city itself, since Dama had both married a

4 wife and arrived from the city of the king of Dasárna. On hearing that he was thus connected by marriage with the lord of Dasárna and that the kings were defeated, king Narishyanta

5 rejoiced with his son. And Dama, son of the great king, sported with Sumaná amidst choice gardens and woodland spots, in palaces and on the summits of hills.

6 Now after a long time Sumaná, daughter of the king of

7 Dasárna, while sporting with Dama conceived a child. And king Narishyanta, who had enjoyed enjoyments as lord of the

earth, reached his declining years, and anointing Dama to the
8 kingdom departed to the forest; and his wife Indra-sená also
went as a female ascetic. He dwelt there according to the
ordinance of vána-prasthas.

9 Sankrandana's son Vapush-mat, king of the Southern region,
most evil in conduct, went to the forest to kill deer, with a
small

10 body of followers. He saw Narishyanta as an ascetic dirty
and mud-covered, and his wife Indra-sená most extremely

11 weakened by austerities, and asked, - "Who art thou, a
bráhmaṇ, or a forest-wandering kshatriya, or a vaisya who has

12 reached the vána-prastha stage? Tell me!" The king, being
under a rule of silence, gave him no answer at all then: and
Indra-sená told him all that truly.

Márkandeya spoke:

13 And on knowing that that Narishyanta was his enemy's
father, Vapush-mat exclaiming "I have got him!" both

14 seized him angrily by his matted locks and, while Indra-
sená bewailed "Alas! Alas!" with sobbing voice, drew forth his
sword angrily and spoke this word, -

15 "I will seize the father of that Dama, who defeated me in
battle and who carried Sumaná off from me; let Dama protect

16 him! I will kill the father of that evil-minded man, who cast
off all the princes that had assembled for the maiden's sake.

17 Let that Dama, who evil-souled naturally domineers in
battles, prevent it; such as I am here, I kill that foe's father."

Márkandeya spoke:

18 So saying that king Vapush-mat, evil in conduct, cut off

19 his head also, while Indra-sená cried out. The muni folk
and other forest-dwellers then said to him, "Shame! Shame!"
And after looking at him he, Vapush-mat, went from the forest
to his own city.

20 When that Vapush-mat had gone, she, Indra-sená, sighing
deeply despatched a súdra ascetic to her son's presence,
saying, -

21 "Go thou quickly and tell my son Dama my word. Thou

verily knowest what tidings of my husband are told here;

22 nevertheless thou must tell my son, what I say in my very sore affliction after having seen such an outrage as this fallen on

23 the king; - 'Thou art king, appointed by my lord - a protector of the four stages of life. Is it fit that thou dost not safeguard

24 the ascetics? My lord Narishyanta was engaged in the austerities of an ascetic; and there is no such lord for me who

25 bewail, while thou art such a lord. Vapush-mat dragged him by the hair with violence and then killed him for no fault;

26 thus thy king has attained to glory. In these circumstances do thou that whereby righteousness may not be violated - so

27 do thou! I must not say more than this, for I am an ascetic. And thy father was an aged ascetic unvitiated by any offence. Do thou determine what should be done to that man who killed him.

28 Thou hast heroic ministers who can expound the meaning of all the scriptures. Consider with them and do what ought to be

29 done in these circumstances. We ascetics have no authority in this matter, O king. "Do thou this" - "do thou so" -

30 such is a king's speech. As Vidúratha's father was slain by the Yavana, so has this king, the father of thee, my son,

31 been slain; thereby thy family has been destroyed. The father of the Asura king Jambha was bitten by Nágas, and that king also destroyed the Nágas who inhabited the whole of

32 Pátála. Parásara, when he heard that his father S'akti had been smitten by a Rákshasa, cast the whole race of

33 Rákshasas into the fire. Moreover a kshatriya cannot verily endure the outrage which any other person makes against his lineage; how much less will he endure the murder of his

34 father? It is not this thy father who is slain, it is not on him that the weapon has been made to fall; it is thou who hast been slain here I deem, it is on thee that the weapon has been made

35 to fall. Who indeed fears this foe, that has laid his weapon on simple forest-dwellers; let him not fear thee, my son, as king,

36 or let him fear thee. Since this outrage has been directed against thee, do thou take thorough measures therefore against this Vapush-mat with his dependants, kinsmen and friends.' "

Márkandeya spoke:

37 Dismissing him, Indra-dása, to whom this message had been communicated, the noble-spirited lady embracing her lord's body entered the funeral pyre.

CANTO CXXXV.

Dama's exploits.

Dama bewails his father's death and vows vengeance against the murderer.

Márkandeya spoke:

1 At the tidings of his father's death declared by that ascetic Dama blazed out with exceeding wrath, as fire is intensified

2 with clarified butter. Now that steadfast king burning with the fire of wrath, O great muni, crushed his hands together and spoke out this speech; -

3 "Like a master-less wretch my dear father has been slaughtered, while I his son actually live, by a very cruel man who has

4 overwhelmed my family. Let not people utter the calumny that I, such as I am, condone this by reason of impotence. I am in authority to quell the unruly and to protect the well-behaved.

5 My father has been slain even by him - seeing that, my enemies live. What is the good then of this much lamentation?

6 And why again the cry, 'Alas! dear father!'"? What should be done by lamentation here, that I, such as I am, will do here. When I give no gratification to my sire with the blood that spurts from that Vapush-mat's body, then I will enter the

7 fire! If no water-oblation be made to my dear slain father with the blood of that king in fight and if no feast be given duly to twice-born bráhmans with flesh, then I will enter the fire!

8 If those who are named Asuras, gods, Yakshas, Gandharvas, Vidyádharas, and Siddhas give him assistance, even them also I, such as I am, possessed with fury will reduce to ashes with

9 multitudes of weapons. I will kill in battle that king of the Southern country, who is cruel, very unrighteous and

unworthy of praise, and I will then enjoy the whole earth also;

10 or failing to kill him I will enter the fire. I will forthwith slay him, most evil-minded, who slaughtered an old man among the ascetics, who dwells in the forest, is greatly agitated at peaceful words, accompanied as he is by all his kinsmen, friends, and army of foot-soldiers, elephants and

11 cavalry. Let all the assembled bands of my gods see the destruction that I, such as I am, will verily make, taking my bow, armed with a sword, and mounted in my chariot,

12 meeting my enemy's might. Whoever shall be his comrade to-day when he comes to battle with me again, I am prepared, with my two arms as my soldiers, speedily to destroy his family

13 utterly. If in this battle the king of the gods with thunderbolt in hand, and the lord of the pitris too raising his terrible sceptre wrathfully, and the lord of wealth, Varuna and the Sun strive to safeguard him, I will nevertheless slaughter

14 him with multitudes of choice sharp arrows. May the vultures be satisfied this day with the flesh and blood of that man, by whom was killed, while I the son am powerful, my dear father, whose mind was subdued, who was without fault, who dwelt in a small spot in the forest who ate only fruits that had fallen, who was friendly to all beings!"

CANTO CXXXVI.

Dama's exploits - The slaying of Vapush-mat.

*Dama consulted his ministers and resolved to kill
Vapush-mat - He and Vapush-mat met with their armies,
and he killed Vapush-mat in fight - He celebrated his
father's obsequies with Vapush-mat's flesh and blood.*

Márkandeya spoke:

1 When Narishyanta's son Dama uttered this vow, his eyes rolled with anger and passion, while he covered his beard with

2 his hand. Exclaiming "Alas! I am stricken!" he kept his father in mind and reproached Fate; and he addressed all those ministers; he brought the family priest there.

Dama spoke:

3 Tell me what should be done in this matter, now that my dear father has reached the gods' abode. Ye, sirs, have heard

4 what that súdra ascetic has said. That king was aged, an ascetic, engaged in the vána-prastha's vow, observing the rule of silence, unarmed and dwelling with my mother Indra-sená.

5 She who was associated with him told the exact account to Vapush-mat. Thereupon the evil-souled foe, drawing his scymitar and seizing my father's matted locks with his left hand,

6 killed the world's master as if he were a masterless churl. And my mother, having actually commissioned me, was uttering

7 the word "Shame!" and, calling me feeble in lot and void of good fortune, has entered the fire. Embracing him, Narishyanta,

8 she has departed to the abode of the thirty gods. I being such will now do what my mother has said. And let my army composed of elephants, horses, chariots, and infantry

9 be arranged. If I drive not away the enmity against my father, if I kill not my father's murderer and comply not with my mother's word, how can I endure to live here?

Márkandeya spoke:

10 The ministers hearing his speech exclaimed "Alas! Alas!" and did accordingly therefore, while distraught in mind.

11 Accompanied by his dependants, army, and chariots, and by his retinue, they, placing king Dama at their head and taking the blessings of the brahman family priest who knew the

12 three divisions of time, went forth. Breathing hard like the Serpent king, Dama advanced against Vapush-mat, while slaying the wardens on his boundaries and other neighbouring princes, and hastening towards the southern region.

13 Seeing him approaching, Vapush-mat was filled with patience and Sankrandana's son Vapush-mat recognized Dama, who had arrived attended by his retinue, by his ministers, and

14 by his dependants. With unwavering mind he directed his armies; and issuing from his city he despatched a messenger to

15 announce, - "Come thou on more quickly! Narishyanta with his wife awaits thee! O thou of kshatriya caste, approach near

16 me! These sharp arrows discharged by my arm, which are

thirsting, shall pierce thy body in battle and drink thy blood."

17 But Dama, on hearing all that speech from the messenger, went on hastily, remembering his previously uttered vow,

18 breathing hard like a serpent. And the man who boasted of his army was summoned to battle. And then there was an exceedingly fierce combat between Dama and Vapush-mat.

19 And the armies fought, both chariot-rider against chariot-rider, elephant-rider against elephant-rider, horseman against horseman, O bráhmaṇ rishi. That battle was tumultuous,

20 while all the gods, Siddhas, Gandharvas, and Rákshasas looked on. The earth quaked, O bráhmaṇ, as Dama fought in that

21 battle. There was no elephant, no chariot-rider, no horse which could endure his arrows. Next Vapush-mat's general

22 fought with Dama, and Dama pierced him deeply in the heart with an arrow at close-quarters. When he fell, his army verily was seized with a panic to flee.

23 Then spoke Dama, tamer of his foes, to their master thus, - "Where goest thou, wicked one, after having slaughtered my

24 father, who was an ascetic and weapon-less and practising austerities? Thou art a kshatriya; stay thou!" Then staying back he, Vapush-mat, attended by his younger brother

25 fought with Dama. Mounted in his chariot he fought in company with his sons, relations, and kinsmen. With the arrows discharged from his bow the regions of the sky were then

26 pervaded, and he filled Dama and his chariot with multitudes of arrows quickly. And thereupon Dama in wrath excited by

27 his father's murder split the arrows discharged by them and pierced them also with other arrows. In that way he brought

28 down to Yama's abode the seven sons, the relations and kinsmen and friends, each with a single arrow, O dvija.

29 And Vapush-mat after his sons and kinsmen had been killed, mounted in a chariot fought wrathfully with him in battle with serpent-like arrows. And Dama split those his arrows,

30 O great muni. And those two fought together, being exasperated, wishing to conquer each other, each one's bow being quickly split by the impetus of the other's arrows. They both,

31 great in strength, grasping their swords, made play. Dama,

reflecting for a moment on the king his father who had been
 32 killed in the forest, seized Vapush-mat by the hair and
 attacked him and felled him to the earth; and with his foot on
 his neck,
 33 raising his arm he exclaimed, - "Let all the gods, men,
 Serpents and birds see the heart also of Vapush-mat, who is of
 34 kshatriya caste, split open!" And so saying Dama tore open
 his heart also, and desirous of drinking was forbidden by the
 gods from tasting the blood.
 35 Then he offered the water-oblation to his dear father with
 the very blood. Having discharged his debt to his father he
 36 returned to his own house. And with Vapush-mat's flesh he
 offered the cakes to his father, he feasted the bráhmans who
 were sprung from families of Rákshasas.
 37 Such verily were the kings born of the Solar Race. Others
 also were of fine intellect, heroic, sacrificers, learned in
 38 righteousness, deeply versed in the Vedánta. And I am not
 able to mention them fully. By listening to their exploits a man
 is delivered from sins.

CANTO CXXXVII.

Conclusion.

*The Birds close here the long discourse delivered by
 Márkandeya, and Jaimini thanks them, and departs.*

The Birds spoke:

1 Having spoken thus, O Jaimineya, the great muni
 Márkandeya let the muni Kraushtuki depart, and performed
 the
 2 mid-day ceremony. From him we also have heard what we
 have declared to thee, O great muni. For this was perfected by
 Him who is without beginning. Spoken formerly by the
 3 Self-existent One to the muni Márkandeya was this which
 we have uttered to thee. It is sacred, pure, and grants length of
 life; it bestows righteousness, love, wealth and final
 emancipation
 4 from existence; it delivers immediately from all sin those
 who read it, those who hear it.
 5 And the very four questions indeed, which thou didst put to

us at the very first - the conversation between the father and son, and the creation by the Self-existent One, and the

6 administrations of the Manus, and the exploits of the kings, O muni, this we have declared to thee. What now dost thou wish to hear? After hearing or reading all these matters in

7 assemblies, a man discarding all sins may reach absorption into Brahman at the end.

There are eighteen Puránas which the Forefather spoke.

8 Now the seventh of them is to be known as the very famous Márkandeya Purána. They are the Bráhma, the Pádma, and

9 the Vaishnava, the Saiva and the Bhágavata, and also the Nára-díya besides, and the Márkandeya as seventh, the A'gneya which was declared the eighth, and the Bhavishya ninth, the Brahma-vaivarta

10 tenth, the Lainga known as the eleventh, Váraha declared

11 the twelfth, the Skánda next as thirteenth, and the Vámana fourteenth, and the Kaurma fifteenth, and the Mátsya, and the Gáruda and next the Brahmánda.

12 He who may read the titles of the eighteen Puránas, who repeats them at the three periods of the day continually, may obtain the result of a horse-sacrifice.

13 Both creation and secondary creation, genealogy and the manvantaras and the exploits in the genealogies constitute a Purána with the five characteristics.

14 This Purána which contains the four questions is indeed of the highest quality. Now when it is heard, sin committed in

15 hundreds of ten millions of ages perishes. Brahmanicide and other sins, and other deeds that are vile, all those perish thereby,

16 like grass smitten by the blast. The merit that is gained by making gifts at Pushkara accrues from hearing this Purána; and a man attains to a benefit superior to all the Vedas

17 by completely acquiring this. A man should worship him who may cause it to be heard, as he worships the divine Forefather, with perfumes and flowers and with gifts of clothing

18 and with gratifications to bráhmans. And kings should give according to their ability villages and other lands and carriages. After hearing all this Purána, which is augmented with the objects of the Veda and which is the sole abode of the Dharma-sástras, a man may obtain every object. After

19 hearing the entire Purána, let a wise man do full reverence

to Vyása for the sake of the benefits of righteousness, wealth, love and final emancipation from existence as therein declared. Let

20 him give his spiritual preceptor a cow, accompanied with gold, clothing and ornaments. In order to gain the benefits that come from hearing it let him gratify his spiritual preceptor with gifts.

21 He who, without paying reverence to the man who reads the Purána out, hears a single verse, acquires no merit; verily

22 he is known as a Scripture-thief. Not him do the gods gladden, nor the Pitris, with sons; and they desire not the sraddha given by him nor the benefit gained by bathing at

23 sacred places of pilgrimage. He incurs the censure of a Scripture-thief in an assembly of good men. Wise men must not

24 listen to this scripture with contempt; but when this noble scripture is contemned as it is being read by sages, the offender becomes dumb; he is born as a fool in seven births.

25 Now he, who after hearing this seventh Purána may further do reverence to it, being delivered from all sin verily

26 purifies his own family. The purified man goes without doubt to Vishnu's eternal world; never shall he falling therefrom

27 become a man again. By the very hearing of this Purána a man may obtain supreme union with the universal soul.

28 No gift should be made to an atheist, to one fallen from his caste, to a contemner of the Vedas, to one who contemns religious preceptors and twice-born men, or moreover to one who has broken his vows, to one who contemns his parents, to

29 one who contemns the Vedas, Sástras and other scriptures, or to one who infringes the rules of good breeding, or indeed to one who is passionate towards his caste-folk. To these men certainly no gift must be made, even when one's life is at its last gasp.

30 If entirely through covetousness or infatuation or fear one should read this Purána or cause it to be read, he may assuredly go to hell.

Márkandeya spoke:

31 All this story is characterized by righteousness, and bestows heaven and final emancipation from existence. Who

hears it

32 or may read it, his earnest endeavour is achieved; he is never affected by the pain of mental or bodily sickness; he is delivered from brahmanicide and other sins, there is no doubt

33 of this. Good men become his kindly friends, affectionate in mind. No enemies nor robbers will ever arise against him,

34 Aspiring to what is good, and eating savoury food, he perishes not with famines; nor with sins touching others' wives or others' property, or with injury to others or with

35 such like crimes; and he is continually freed from many pains, O best of dvijas. Success, affluence, memory, peace, good fortune, nourishment, and contentment - may each of these

36 be his continually, who hears this story, O bráhmaṇ! The man who hears the whole of this Márkandeya Purána is not to be lamented; nor is he indeed to be lamented who recites this poetical work properly, O dvija. Endowed with perfection that is purified by knowledge of religious devotion, and surrounded even in Svarga and the other worlds by Indra and other gods and other heavenly beings, he is always revered

37 in Svarga. And after hearing this Purána, which is replete with knowledge and intelligence, being mounted in a choice heavenly car he is magnified in Svarga.

38 And the number of the syllables in the Purána has been declared by him who is intelligent in exactitude. There are

39 of verses six thousands and eight hundreds also, thereto are added eighty-nine verses and eleven - pronounced of yore by the wise muni Márkandeya.

Jaimini spoke:

40 In India there was not that which burst asunder my doubts, O ye twice-born; ye, sirs, have accomplished that which no

41 one else now will do. Ye have attained long life, are good and are clever in knowledge and intelligence. And thus let there be unerring intelligence in the application of the

42 Sánkhyā doctrine to the knowledge of spirit! Let evil-mindedness that springs from pain wrought by a father's curse depart from you!" After speaking this much the muni went to his own hermitage, pondering over the speech uttered by the Birds, which was sublimely noble.

End of the Márkandeya Purána.

[Page 688 in the original book]

DIFFERENT ENDING

according to the Calcutta Edition.

CANTO CXXXVI.*Conclusion.**The story of Dama breaks off - A high encomium is passed upon this Purána.*

Márkandeya spoke:

1 When king Dama had spoken thus, his father's enemy fled. "My father was an ascetic; and let any other man practise great austerities fearlessly." Dama said nothing to them when he saw them intent on flight.

Márkandeya spoke:

2 All this story is characterized by righteousness, and bestows heaven and final emancipation from existence. Who hears it &c.

(Note: Here follows "Note to the Index" in the original book - a very large volume of text that is omitted in this scanned version of Márkandeya Purána).

ADDITIONS AND CORRECTIONS.

(Note: This was placed at the end here; in original version, ADDITIONS AND CORRECTIONS are at the beginning of the book)

P. 2,1. 23, after sacred add customs.

P. 20,1. 19, for Sáma read Sáman.

1. 26, for nára read nárá.

P. 25, 1. 6, dele -phul.

P. 26,1. 21, for Ásoka read Asoka.

P. 27,1. 25, for Peninsular read Peninsula.

P. 29,1. 18, add unless it is the same as the bird 'putra-priya' which was so named because its note resembled 'putra, putra.' Rámáy., Ayodh.-k. (Ed. Gorr.) ev. 11, (Ed. Bom.) xcvi. 12.

P. 29, 1. 24, for btween read between.

P. 29,1. 33, add See Raghu-V., vi. 36.

P. 31,1. 8, for famalies read families.

Cantos VII, VIII & IX for Haris-candra read Hariscandra.

P. 42, 1. 15, for back read bark.

P. 44, 1. 11, for compassionate read passionate.

P. 55. 1. 13, for Bráhman read Brahman.

1. 17, for Bráhman read the Prajápati.

P. 65, 1. 29, for the read thee.

P. 89, 1. 33, for not therefore long read therefore; dele not.

P. 93,1.15, for etcetera read et cetera.

P. 99,1. 6, for Dattatreya read Dattátreya.

P. 100,1. 12, for yogi read yogí.

P. 102,1. 35, for Bála-khilyas read Válahkilyas.

PP. 100-107, passim for Lakshmi read Lakshmi.

P. 108, heading, for XX read XIX.

P. 109, 1. 1-3 read instead And the doctrine of religious devotion was indeed declared by Dattátreya to that highsouled royal rishi Alarka who was faithful to his father.

P. 113, 1. 2, for excedingly read exceedingly.

P. 118,1. 5, for him, the large-thighed* hero, the chief of his race, read Tumburu*, the spiritual preceptor of her family.

1. 7, for accepted her read arrived.

note*, cancel the note and substitute See canto cxxvii, verses 13 and 26.

P. 122,1. 15, dele funeral.

P. 124, last line, for son and daughter read son's wife.

P. 125,1. 33, after anxiety add "

P. 133, 1. 30, after inspirer add "

P. 136, 1. 12, for atru-jit's read S'atru-jit's.

P. 143, 1. 14, for religion read righteousness.

P. 159, 1. 34, for begun read begin.

P. 173, bottom, for Kámatás read Kámatas.

- P. 174, 1. 14, for carry read use.
1. 15, for are carrying read have used.
- P. 177, 1. 20, read instead the wise man should bathe, keeping his clothes on; and so also after resorting to a place where bodies are burnt.
- P. 179, 1. 34, for guru read gurus.
- P. 181, 1. 2, for holidoys read holidays.
- P. 182, 1. 3, for screened by many read concealed within many things.
- P. 197, 1. 34, for practice read practise.
- P. 201, 1. 7, for Gandarvas read Gandharvas.
- P. 236, 1. 3, for aptor read áptor.
- P. 239, 1. 8, for is read are.
- P. 241, 1. 21, add The Bombay edition reads instead "the kharvataka and the dramí."
- P. 242, 1. 1, to varma-vat add note The Bombay edition reads "kharvata" instead.
- 1.21, add The Bombay edition reads "jana" instead of "jala."
1. 38, add The Bombay edition reads "dramí" instead.
- P. 245, 1. 27, for mentioneed read mentioned.
- P. 269, 1. 21, for Dhúmravatí read Dhúmravatí.
- P. 288, 1. 23, dele the words from, In a list to Nága-rát.
- P. 293, 1. 3, for Vritra-ghní read Vritra-ghní.
- P. 300, 1. 40 for S'ilávatí read S'ilavatí.
- P. 332, 1. 4, add May this name be identified with the town Kodungalúr (the modern Cranganore) north of Cochin? It is a place of sanctity, and was formerly an important town and harbour.
- P. 366, 1. 6, add See p. 445.
- P. 368, 1. 13, for Badavá read Badavá.
- P. 403, 1. 12, for mightly read mighty.
- P. 445, 1. 35, add and p. 365.
- P. 469, 1. 9, for universel read universal.

P. 486, l. 25, for my read may.

P. 581, l. 27, for ungnents read unguents.

P. 636, last l. 25, for om read from.

ADDENDA AND CORRIGENDA.

Page 2, line 24, insert customs before and.

In cantos VII, VIII and IX for Haris-c'andra read Hari-sc'andra.

May He protect you, who is skilled to save
 In every kind of sin impure; whose form
 Within the bosom of the sea of milk
 Upon the hooded snake reclines; and at
 Whose touch the sea grows mountainous, its spray
 Up-tossing from its waters by his breath
 Disturbed, and into seeming dancing breaks!