

Devi Bhagavatam

THE SEVENTH BOOK

Chapter I

On the Solar and Lunar Kings

1-5. Sûta said :— Glad to hear the excellent divine stories of the Solar and Lunar races, the virtuous King Janamejaya, the son of Parîksit, again asked :— “O Lord! I am now very eager to hear the increase of the two lines of Kings. O Sinless One! You know everything. So kindly describe, in detail, the pure histories, capable to destroy sins, of the kings and their characters. The kings of the Lunar and the Solar races were great Bhaktas of the Highest S'akti, S'rî Bhagavatî Devî; this I have heard. O Muni! Who wants not to hear further on the glorious anecdotes of the Bhaktas of the S'rî Devî?” When the Râjarsi asked thus, the Muni Krisna Dvaipâyan, the son of Satyavatî began to narrate gladly the several deeds of the Kings.

6-13. O King! I am now narrating to you in detail the origin, etc., of the Lunar and the Solar dynasties as well as of other kings in their connection. Hear attentively. The four-faced Brahmâ sprang from the navel of Visnu; engaged in practising Tapasyâ, he began to worship the Mahâ Devî Durgâ, extremely hard to conceive. Mahâ Devî, pleased at his worship, granted boon to Brahmâ; Brahmâ, the Grandsire of all the Lokas on thus getting the boon, became ready to create the world; but he could not create all on a sudden the human beings. Though the creation was eternally fashioned by the Pramâtmâ Bhagavatî, the four-faced Brahmâ thinking over in his mind variously, could not quickly spread it out and accomplish it as a veritable fact. Therefore He, the Prajâpati, first created mentally the seven mind-born sons. These were known by the names of Marîchi, Atri, Angirâ, Pulastya, Pulaha, Kratu and Vais'istha. Next sprang Rudra from the anger of Prajâpati, Nârada from his lap; Daksa from his right thumb. Thus Sanaka and the other Risis were also his mind-born sons. O King! The wife of Daksa was born from the left thumb of Prajâpati; this all-beautiful daughter is well known in all the Purânas by the name of Vîrinî and Asiknî. Nârada, the chief of the Devarsis, was born, on some other occasion in her womb.

14-17. Janamejaya said :— “O Brâhmân! A great doubt arises in me to hear that the great ascetic Nârada was born of Daksa in the womb of Vîrinî. The Muni Nârada indeed, was the son of Brahmâ; moreover he was the foremost of the ascetics and especially endowed with the knowledge of Dharma; how, then, can he be born of the womb of the Daksha's wife Vîrinî. Well, if that be so, then describe, in detail, that wonderful story of the birth of Nârada in the womb of Vîrinî.

18-31. O Muni! Under whose curse, the high-souled Nârada though very wise, had to leave his first body and be born again.” Vyâsa said :— O King, Brahmâ, the Self-born, with a view to create offspring, ordered first Daksa :— “Go and multiply innumerable children for the increase of the world.” Thus ordered by his father the Prajâpati Daksa produced five thousand powerful and heroic sons in the womb of Vîrinî. Seeing all the sons of Daksa, desirous to multiply, the Devarsi Nârada urged on, as it were, by Fate, began to laugh at them. How do you desire to multiply when you know not the dimensions and capacity of earth; so you will, no doubt, be put to ridicule and laughter. Rather, if you proceed on work, knowing beforehand the earth's capacity, your efforts will be fruitful. Otherwise, your attempt will no doubt, end in failures. Alas! You are awfully illiterate! Not knowing the dimensions of the world, you are ready to multiply your progeny; how, then, can you meet with success! Vyâsa said :— O King! Hearing, all on a sudden, these words, Haryas'va and other sons began to speak with each other,

“What this Muni has told, is very true. Let us then ascertain the earth's dimensions; we can easily multiply afterwards.” Thus saying, they all went out to reconnoitre the earth. Thus excited at Nârada's words, some went eastward, some southwards, some towards the north and some went to west all simultaneously and, as they liked, to make a survey of the earth. When the sons went away, Daksa became exceedingly sorry on their absence. Bent again on multiplying, he begat other sons; those sons again wanted to procreate. Seeing them, Nârada again laughed and said :—Alas! What fools are you! Not knowing the dimensions of the earth, why are you ready to procreate? They were deluded by Nârada's words, took them as true, and went out as their elder brothers did. Not being able to see those sons, Prajâpati Daksa became very sorrowful for them and cursed Nârada in rage.

32-38. Daksa said :— “O Evil-minded One! You have destroyed my sons; so be yourself destroyed; you will have to be born in the womb for your sin in causing the death of my sons; you have caused my sons to go abroad; so you must be born as my son.” Thus cursed by Daksa, Nârada had to take his birth in the womb of Vîrinî. I heard also that the Prajâpati Daksa begat afterwards sixty daughters in her womb. O King! Daksa, the great knower of Dharma, then gave up the sorrows for his sons and married his thirteen daughters to the high-souled Kas'yapa, ten daughters to Dharma, twenty-seven daughters to the Moon, two to Bhrigu, four to Aristanemi, two to Kris'âs'va and the remaining two to Angirâ. Their sons and grandsons, the Devas and Dânavas, became powerful but antagonistic towards each other. All of them were heroes and very Mâyâvis; so, deluded by their greed and jealousy, they quarrelled amongst each other.

Here ends the First Chapter in the Seventh Book on the beginning of the narrative of the Solar and the Lunar lines of kings in the Mahâ Purânam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter II

On the piercing of the eyes of Chyavana Muni

1. Janamejaya said :— “O Highly Fortunate One! Kindly narrate in detail the spread of the families of those kings in the Solar line who were born and who were especially endowed with the knowledge of Dharma.”

2-8. Vyâsa said :— O Bharata! I now speak to you exactly what I heard of yore, from Nârada, the best of the Risis, how the Solar race spread. Once, on an occasion, the Muni S'rîmân Nârada, on his tour, came at his will to my holy hermitage on the beautiful banks of the Sarasvatî river. On seeing him I bowed down at his feet and then remained standing before him. I then gave him a seat and worshipped him with great esteem. I then said to him :— “O Best of Munis! You are worshipped by the whole universe; my retreat is sanctified by your coming. O All-knowing One! Kindly narrate the histories of the Kings that were famous in the family of the seventh Manu; they were unequalled as far as their origin was concerned and their diameters as well were wonderful. Therefore I am very eager to know, in detail, the history of the Solar race. O Muni! Describe shortly or in detail as the circumstances may require.” O King! When I made this question, Nârada, the knower of the Highest Reality, gladly smiled, and, addressing me, began to describe the history of the Solar race.

9-26. Nârada said :— O son of Satyavatî! The history of the royal families is very holy and pleasant to hear; the more so when they are heard, one acquires Dharma and wisdom; therefore do you hear. In ancient times, Brahmâ sprang from the navel-lotus of Visnu and created the world. This is well known in every Purâna. That self born, all-powerful, all-knowing, the Doer of all, the Universal Soul practised Tapas in ancient times for Ajuta (ten

thousand) years. By virtue of that Tapas, He got special powers to create the world. He meditated on the Auspicious Mother, and getting from Her the excellent powers, He created first the mind-born sons, all endowed with auspicious signs. Of them, Marîchi became well known in this act of creation. His son Kas'yapa was respected by all and he was of great celebrity. He had thirteen wives, all daughters of Daksa Prajâpati. The Devas, Daityas, Yaksas, Pannagas, beasts and birds all sprang from him. Therefore this creation is called the Kâs'yapî creation. Amongst the Devas, the Sun is specially famous; his other name is Vivasvân. His son was named Vaivasvat Manu; he was a famous king. Besides, Manu had nine more sons. Iksvâku was the eldest. Their names are: (1) Nâbhâga, (2) Dhrista, (3) S'aryâti, (4) Narisyanta, (5) Prâns'u, (6) Nriga, (7) Dista, (8) Karûsa, and (9) Risadhra. Iksvâku, the son of Manu was born first. He had one hundred sons, and Vikuksi was the wise and the eldest of these. I am now narrating how the nine sons, born afterwards of Manu, spread their families. Ambarisa was the son of Nâbhâga; he was very truthful, powerful, and religious. He always governed his subjects justly. Dhârstaka was the son of Dhrista; though he was a Ksatriya, he attained to Brâhmanhood. He was naturally weak in fighting; always he was engaged in the works relating to the Brâhmanas. Ânarta was the well known son and Sukanyâ was the beautiful daughter of S'aryâti. The King S'aryâti gave his beautiful daughter in marriage to the blind Chyavana Risi; but the Risi, though blind, got his beautiful eyes again by the good character of the daughter. We heard that the As'vins, the Twins, the sons of the Sun, gave him back his eyesight.

27-29. Janamejaya said :— “O Brahmâns! How is it that the King S'aryâti married his lovely-eyed daughter Sukanyâ to the blind Chyavana Muni? I have got a great doubt on this point. The King gives his daughter in marriage to a blind person, if she be deformed, ill-qualified or void of female signs. But the daughter, in this case, was beautiful. How then S'aryâti, the Chief of Kings, gave over his daughter, knowing that the Risi was blind? O Brâhmana! I am always an object of favour to you; so explain to me the cause of it.”

30. Sûta said :— Glad to hear these words of Janamejaya, the Muni Dvaipâyana smilingly said :—

31-50. S'aryâti, the son of Vaivasvata, had four thousand married wives. All of them were endowed with auspicious signs and beautiful all of them were daughters of kings. They all were very obliging and dear to their husbands. But, out of all of these, the King had only one daughter exceptionally lovely and beautiful. The father and all the mothers loved exceedingly that sweet-smiling daughter. Not very far off the city, there was a beautiful lake of clear waters, like the Mânasarovara lake. A Ghât way (steps) made of stones descended into the lake. Swans Kârândavas, Chakravâkas, Dadyu'has, Sârasas and other birds used to play on its waters. Five varieties of lotuses were there in full bloom, bees were humming there all around. Various trees, S'âl, Tamâla, Sarala, Punnâgas, As'okas, Banyans, Peepuls, Kadambas, rows of banana trees, Jambîrs, Dates, Panasas, Betelnut trees, cocoanut trees, Ketakas, Kânchanas, and other various beautiful trees encircled round the lake. Within these, the white Yûthikâs, Mallikâs, and other creepers and shrubs were seen beautifying the scenery. Especially there were, amongst them, Jack trees, Mango trees, tamarind trees, Karanjas, Kutakas, Palâs'as, Neem trees, Khadiras, Bel trees, and Âmalaki trees; and peacocks were sounding their notes, cuckoos were cooing their beautiful voices. Close to that place, there was, in a sacred grove covered over by trees, staying Chyavana Muni, the Bhrgu's son, of a tranquil mind, and the chief of the ascetics. Thinking the place lovely and free from any obstacles, the Muni took his firm seat there and, collecting all his thoughts within himself, took the vow of non-speaking and controlling his breath became engaged in

practising tapasyâ. Restraining his senses and foregoing eating and drinking, that Muni constantly meditated on Bhagavatî of the nature of Sat, Chit and Ânanda, O King! While he was thus meditating, the anthill grew up round and covered his body and nice creepers covered that also all round. O King! Long intervals passed away and it was covered over with ants; so much so that that intelligent Muni was covered entirely and looked like a heap of earth. O King! Once the King S'aryâti wanted to play in an artificial wilderness and came there to the lake with his wives. S'aryâti became at once deeply engaged in playing on the clear waters of the lake, surrounded by the beautiful females. On the other hand, the quick beautiful daughter Sukanyâ, picking up flowers here and there with her companions also began to play. Dressed in ornaments, Sukanyâ, walked to and fro; her anklets making a beautiful tinkling sound, till she came to the ant-hill of Chyavana Risi. She sportingly sat close to that anthill and instantly saw a shining substance inside through that, like fireflies. "What is this?" She thought and wishing to take it, took a thorn and became very eager to prick it up.

51-59. Slowly she went close to it and no sooner she got ready to prick it, than the Muni saw the beautiful, good-haired daughter as if to one's liking. The ascetic Bhârgava, seeing that auspicious nice lady with nice teeth, spoke out in a feeble voice :- "What are you doing? O thin-bellied One! I am an ascetic; better go away from here. You have got such big-eyes, yet you do not see me. I therefore forbid you in your this attempt; do not pierce the anthill with thorn." Though prevented, the daughter could not hear his words and asking "What was that?" pierced his two-eyes with thorns. Thus impelled by Fate, the princess sportingly pierced his eyes; but she suspected and thought "What have I done?" Thus becoming afraid she returned from that spot. His two eyes being pricked, the great Muni exceedingly pained, became very wrathful he incessantly gave vent to sorrows and remorse, being restless with pain. At that instant it happened that the king, ministers, soldiers, elephants, horses, camels, so much so that all the beings that were there, had all their evacuations (passing their urines and faeces) stopped. Seeing thus happened all on a sudden, the King S'aryâti was very much pained and became very anxious. All the soldiers came to the King and informed him of the stoppage of their evacuations. The King thought over the cause why this had happened.

60-65. Cogitating thus, the King returned home. Becoming very much troubled with cares and anxieties, He asked his soldiers and kinsmen "Who amongst you has done such an heinous act? On the west side of the lake the Maharsi Chyavana is practising the great tapasyâ in the midst of the forest; I think someone has done mischief to that king of ascetics, blazing like a fire; and therefore we are overcome with this disease. The highsouled aged son of Bhrigu has become specially proficient in his asceticism and has become supreme; I think someone must have injured him. Though I do not know who is that mischievous person that has shown him contempt or like that, this our state at present clearly shews that this is the fit punishment of that." Hearing this, the soldiers said :- None of us has committed any mischief by word, mind or body; we know this very well.

Here ends the Second Chapter of the Seventh Book on the piercing of the eyes of Chyavana Muni in S'rî Mad Devî Bhâgavatam the Mahâ Purânam, of 18,000 verses, Maharsi Veda Vyâsa.

On the bestowing of the daughter of the King S'aryâti to Chyavana Muni

1-11. Vyâsa said :- O King! Thus the King, troubled with cares asked his soldiers, in an angry mood. Next he asked his friends in sweet words. The princess, seeing his father and his soldiers sorrowful, thought of her piercing the two eyes of the Muni with a thorn and thus spoke to the King :- O Father! While sporting in that forest, I came to see a very hard anthill covered with creepers and shrubs wherein I found two holes, O King! Through those small

openings, I saw the two shining things as if they were fireflies and thinking them so I pierced them with thorns. At this time a faint voice I heard coming from that anthill. "Oh! I am killed!" I then took out my thorns and found them wet with water. "What is this!" I asked myself and was thunderstruck with fear; but I could not know what I pierced in that anthill. Hearing these gentle words of her daughter, the King S'aryâti thought that that act had no doubt insulted the Muni and went at once to the anthill. He broke the anthill that covered the Muni and saw the suffering Chyavana aged in practising Tapasyâ, very much in pain. The King prostrated flat before the Muni and then with folded hands, praised him with hymns and humbly said to him :- "O Intelligent One! My daughter has done this wrong act while sporting; Therefore O high-souled One! What she had done unknowingly, do you forgive out of your own high-heartedness and liberality. I have heard that the ascetics are always void of anger; therefore now you have to forgive this daughter of the offence and thus shew your kindness."

12-16. Vyâsa said :- The Maharsi Chyavana, hearing thus the King's words and specially seeing his humble and distressed nature, said :- O King! I never was angry a bit; your daughter had pained me; yet I am not angry and have not cast on her any curse; you better see, that I am innocent; much pain is felt by me due to my eyes being pricked. O King! It seems that you are sorry and troubled for that sin. Who can acquire happiness in this world who has committed a great offence to a Bhakta of the Devî, in spite he gets even S'iva as his Protector. O King! On the one hand, I am now worn out by old age, and then, on the other hand, I am deprived of my eyes; what shall be now my means? Please say, who will take care of the blind man?

17. The King said :- O Muni! The anger of the ascetics is transient; you are in practice of your tapasyâ; so your anger is a thing of impossibility. So kindly forgive the offence of the daughter. I have got many persons who will incessantly take care of you.

18-22. Chyavana said :- "O King! There is none of my relations with me; then I am now made blind; how shall I go on with my tapasyâ? I do not think that your servants will take care of me. O King! If you think it your duty to please me, then do my word, give me your lotus-eyed daughter to serve me and take care of me. O King! I will be very glad if I acquire your daughter; she will serve me when I will be engaged in my tapasyâ. O King! This, if observed, will satisfy me and all the troubles that are now with you and your army will no doubt disappear. O King! Think and grant me your daughter; I am an ascetic observing vows and if you give over your daughter to me, you will not incur any sin nor any fault."

23-31. Vyâsa said :- O Bharata! Hearing thus the Muni's words, the King S'aryâti was immersed in cares and could not say anything whether he would or would not give over his daughter to him. The King thought, "My daughter is very fair like a Devakanyâ and this Muni is aged, ugly and specially he is blind; how then can I be happy if I give over my daughter to him. Who is there so stupid and vicious that knowing his good and bad, he for his own selfish happiness wants to deprive his beautiful daughter of the enjoyments of her married life. How will that fair eyebrowed daughter of mine pass her days happily in the company of this aged Muni when she will be overpowered by passion. The more so when the young beautiful ladies are not able to conquer their passions though possessed of husbands of their own standard and liking, how then can my daughter conquer her passion on getting this old blind husband! The exquisitely beautiful Ahalyâ married Gautama; but, seeing the youthful beauty of that lovely lady, Indra deceived her and took away her chastity. Till at last, her husband Gautama finding that action contrary to Dharma, cursed him. Now through the severe curse of that Brâhmana many troubles may arise; so I cannot in any case give my daughter Sukanyâ over to him." Thus thinking and absent-minded the King went back to his home and, being very

distressed, called his ministers to form a council. O Ministers! What am I to do now? Is it advisable to give over my daughter to the Muni? Or is it better to suffer these pains? Judge and say what is the best course for me.

32. The Ministers said :- “O King! What shall we say in this critical juncture? How can you bestow your exceedingly beautiful daughter to that ugly unfortunate ascetic?”

33-45. Dvaipâyana said :- At this moment, seeing her father and ministers troubled very much with cares, Sukanyâ understood at once everything by signs and hints; she then smilingly said to her dear father :- “O Father! Why are you looking so sad with cares? Perhaps you are very much troubled and sad for me. O Father! I have pained that Muni; so I will go and console him; what more than this that I will give up myself at his feet and please him.” Hearing these words of Sukanyâ, the King spoke to her very gladly before all the ministers. O Daughter! The Chyavana Muni is blind, aged and of a worn figure, especially of a very irritable temper; and you are a mere girl; how will you be able to serve him in that dreadful forest? You are like Rati in beauty and loveliness; how can I bestow my daughter to that aged worn out, blind Muni for my own pleasure! The father marries the daughter to him who has got relations, who is of a proper age, strong, who has got unequalled grains and wealth, gems and jewels; never to a man void of wealth. O broad-eyed One! You are exquisitely handsome; and that ascetic is very old; see what an amount of difference lies between you two. The Muni, moreover, has past his marriageable age; so how can I give over my daughter. O Lotus-eyed! You always dwell in beautiful places; how can I now make you dwell for ever in thatched huts? O Cuckoo avoiced one! Rather will I and my soldiers die than to bestow you to that blind husband. Let whatever come it may, I will never lose patience; therefore, O One of good hips! Be quiet. I will never give you to that blind man. O my Daughter! I don't care a straw whether my kingdom and my body live or die, but I will never be able to give you over to the ascetic. Hearing thus the father's words, Sukanyâ began to speak with a glad face the following sweet and gentle words :-

46-48. O Father! Do not trouble yourself for nothing with cares on my account. Give me over now to that best of Munis; then all the persons will be happy, no doubt. I will derive my intense pleasure there in that dense forest by serving with intense devotion my old husband, who is very holy. I have got not the least inclination towards these worldly enjoyments which are the sources of all troubles for nothing, My heart is now quiet. Therefore, O Father! I will become a chaste wife to him and act according to his liking.

49-54. Vyâsa said :- O King! The Ministers were greatly amazed on hearing these words and the King also became greatly pleased and took her to the presence of the Muni. Going before him, he bowed down to the Muni and said :- “O Lord! Please accept duly this daughter for your Sevâ.” Thus saying, the King betrothed his daughter to him according to rules. Chyavana Muni also became very glad to receive her. The Muni took the daughter willingly for his Sevâ but refused other dowries that the King presented. Thus the Muni became pleased; immediately the soldiers began to evacuate and were very glad. Seeing this, the King's heart became filled with joy. When the King, thus finishing the betrothal ceremony of his daughter wanted to return home, the thin bodied princess then told her father :-

55-64. Sukanyâ said :- “O Father! Take away all my ornaments and clothings and give me for my use an excellent deer skin and one bark. O Father! I will dress myself like the wives of Munis and serve my husband in such a way as will bring to you the unparalleled undying fame in Heaven, Earth and the Nether regions; also I will serve my husband's feet so that I can derive the highest happiness in the next world. I am now full of youth, especially beautiful; do not think a bit that as I am wedded to an aged ascetic, that my character will be spoilt. As

Vas'istha's wife Arundhati has attained celebrity in this world, so I will also attain success; there is no doubt in this. As the chaste wife Anasûyâ of Maharsi Artri has become widely known in this world so will I be known also and establish your fame.” The exceedingly religious King hearing all these words of Sukanyâ gave her deer skin and all other articles wanted. The King could not help weeping, when he saw that his daughter had dressed herself like the daughter of a Muni. He stood fixed, very sad, on that very spot. All the queens were exceedingly filled with sorrow to see the daughter dressed in bark and deer-skin. Their hearts quivered and they began to weep. O King! Then the King S'aryâti bade good bye to the Muni, leaving there his daughter. He went with a grievous heart and returned to his own city, accompanied by the ministers.

Here ends the Third Chapter of the Seventh Book on the bestowing of the daughter of the King S'aryâti to the Chyavana Muni in S'rî Mad Devî Bhâgavatam, the Mahâ Purânam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter IV

On the conversation between the two As'vins and the Princess Sukanyâ

1-38. Vyâsa said :- O King! When the King S'aryati departed, that virtuous lady devoted her time in serving her husband, and the Fire. She gave to the Muni for his food various delicious roots and fruits. She made him bathe with warm water; then making him put on the deer skin, she made him sit on the Kus'âsan. (Seat made of the Kus'a grass.) Next she used to place in his front Kus'a, Til and Kamandalu and speak to him “O best of Munis! You are now to perform your daily rites (Nitya Karma).” When the Nitya Karma was finished, the lady used to catch him by his hand and make him sit on another seat. Next the princess brought fresh ripe fruits and cooked rice, grown without cultivation and gave to the Muni for his food. When the husband finished his meals, she gave him devotedly water for cleansing his mouth; then washing his hands and feet gave him the betelnuts and pân leaves. Next she made him sit on an excellent seat, and with his permission, performed her own bodily purifications. She then, used to eat the remnants, fruits and roots of the dishes of her husband; and coming next to her husband addressed him affectionately “O Lord! Order me what can I do now for you? If you like, I may shampoo your legs and feet.” Thus every day that princess devotedly spent her time in serving her husband. At evening when the Homa ceremony was finished, she collecting delicious and soft fruits presented to him to eat. With his permission she, then, ate that were left of the fruits; next she prepared bedding soft to the touch and gladly made him sleep on it. When his dear husband thus laid himself on the bed, she shampooed his feet and legs and in the interval, asked him about the religious duties of the chaste wives of the family. When the Muni fell asleep in the night, she devotedly laid herself close to his feet and slept. During the summer season when her husband was perspiring, the lady used to fan him with cool breeze. She took off his troubles and thus served her husband. In the cold season, she collected firewood and lit them before him and used to ask him frequently “O Muni! Are you feeling pleasure in this?” That lady, dear to her husband, used to get up from her bed in the Brâhma Muhûrta before Sunrise, next made her husband get up and took him some short way off and there made him sit for calling on nature. She kept ready water and earth and stood in readiness at a suitable distance apart. Knowing that he had finished his calls for nature, she took him back to the Âs'ram, and washed his hands and feet with water duly making him sit on a convenient Âsana. She then gave to him the pot for Âchamana and then began to collect fuel. She used to bring pure clear water and made it hot; then she asked her husband fondly “O Husband! Have you finished cleaning your teeth? Warm water is ready; may I bring it to you? You better bathe with that, uttering your Mantrams. The time is now for

performing the morning Sandhyâ and for performing Homa. Do the Homa regularly and worship the Devas.” The princess, whose nature was pure and clean as anything, kept herself engaged daily in serving her husband, Chyavana Muni, with perfect gladness, austerity, and observing all the rules duly. Thus that beautiful-faced princess worshipped gladly Chyavana Muni, serving Fire and the guests daily. Then, once, on an occasion, the As'vin twins, the sons of Sûrya came sporting and at their pleasure, close to the hermitage of the Chyavana Muni. At that time the princess, beautiful in all respects, was returning home after her bath in a pure clear stream and came to the sight of the two As'vins. Being enchanted by her extraordinary lovely beauty, they thought she might be a Deva Kavyâ, quickly went to her and fondly questioned her :– “O slow moving One like an elephant! Look! We are the sons of Devas; we have come to you to ask some questions. O Excellent One! Wait for a moment; we request thus to you. O Sweet-smiling One! Please answer our questions truly and properly. O Lovely-eyed! Whose daughter are you? Who is your husband Why have you come here alone to bathe in this tank? O Lotus-eyed! You seem to be a second Laksmî; O Beautiful One! We want to know something; please reply exactly. O Beloved! Your feet are exceedingly gentle; why have you not put on any shoes; why are you walking barefooted? Our hearts are being troubled to see you walking thus barefooted? O Thin bodied One! Your body is very soft that you ought to have gone in a car; why are you thus walking on foot and in such an ordinary dress in this forest? Why have not hundreds of maid-servants accompanied you? O lovely faced One! Speak truly whether you are a princess or Apsarâ. O Sinless One! Blessed is your mother from whom you are born, blessed is your father. Specially the person with whom you are married, we are unable to describe his fortune. O Lovely eyed! This earth is being sanctified by the movements of your feet; consequently this garden is now purer today than the Devaloka. Boundless is the fortune of these deer and birds who can see you whenever they like; what more can we say than this that this forest is rendered very pure. O Fair One with fair eyes! It is needless to praise your beauty; speak truly who is your father and who is your husband; we like very much to see them.”

39-56. Vyâsa said :– O King! On hearing their words, the exquisitely beautiful princess bespoke to the twin Devas with much bashfulness :– I am the daughter of S'aryati; father has given me over, under the directions of the Daiva, to the Maharsi Chyavana. I am his chaste dear wife; the Maharsi is staying in this very place. O Twin Devas! My husband is a blind ascetic and he is very aged. I gladly serve him day and night according to the rules of chastity amongst women. Who are you? And why have you come here? My husband is staying in the Âs'rama; kindly come and sanctify the As'rama. O King! The two As'vins heard her and said :– “O Auspicious One! Why has your father betrothed you, such a gem, to an old ascetic? It is very strange. Indeed! In this solitary forest you are shining like a steady lightning; what more can we say than this that we hardly find a beautiful lady like you, even in the Devaloka! Alas! The Deva dress and a full set of ornaments and blue dyes look well on you; this deer-skin and barks of trees in no way fit you. O Beautiful One! Your eyes are very large; yet the Creator has given you a blind husband; specially a very aged one; and you are wearing away by constantly dwelling with your blind husband in this forest. What more can be wrong for the Creator than this? O deer-eyed One! In vain you have selected him for your husband. At this period of your youth and beauty it does not look at all well to see you with your blind husband. You are versed in dancing and music; but your husband is blind and aged; when in dancing you will shoot your darts of love, on whom then, will those arrows fall? O large-eyed One! Oh! The Creator is certainly of a very little understanding! Else why would he have made you, so full of youthful vitality, the wife of a blind man? O lovely-eyed One! You are never fit for him; select another husband. O Lotus-eyed One! Your husband is not only blind but an ascetic; so

your life is quite useless; we do not consider it fit that you reside in this forest and put on this bark and deer-skin. O dark-eyed One! Your body and every limb thereof is very beautiful; judge well and make one amongst us your husband. O Proud One! Why are you being so very beautiful, spending your youth in vain in serving this Muni? No good signs are visible in this Muni; he cannot maintain nor protect you even ; why are you, then, serving him in vain? O spotless One! Leave at once this Muni, quite incapable in giving any sort of pleasure, and marry one of us. O Beloved! Then you will enjoy in the Nandana Kânana or in the forest of Chaitratarha. O Proud One! How will you spend your time with the aged husband, being brought to so much humiliation and without any dignity and self-respect. You are endowed with all auspicious signs; moreover you are a princess; you are not ignorant of all enjoyments in this world; why then you like to live such an unfortunate life in vain in this forest? O Princess! Your face is exceedingly beautiful; your eyes are wide and your waist is thin. Your voice is sweet like a cuckoo. Who is more beautiful than you? Quit now your aged ascetic husband and marry one of us for your happiness; then you will be able to enjoy excellent celestial things in the heavens. O good-haired one! What pleasure can you derive by your staying in this forest with your blind husband! O deer-eyed One. It is very painful for you to serve at this young age of yours, to remain in this forest and serve this aged man. O Princess! Is it that you like troubles and nothing else. O One with a face lovely like the Moon! We see that you are of a very soft body; so to collect water and fruits is never a duty fit for you.

Here ends the Fourth Chapter in the Seventh Book on the conversation between the two As'vins and the Princess Sukanyâ in S'rî Mad Devî Bhâgavatam, the Mahâ Purânam, of 18,000 verses, by Maharsi Veda Vyâsa.

THE SEVENTH BOOK

Chapter V

On the getting of youth by Chyavana Muni

1-6. Vyâsa said :- O King! Hearing their words, the princess began to tremble; but holding on patience she spoke to them in reserved terms thus :- You are the sons of Sûrya and you are the acknowledged deities amongst the gods; specially you know everything, I am a chaste virtuous woman. You ought not to speak to me in the above manner. O Twin Devas! Father has betrothed me to the Muni practising the Yoga Dharma; besides I am chaste; how can I behave like a prostitute! This Sun is the Witness of the actions good or bad of all people; He is therefore looking on our actions also. Besides you both are born in the family of the high-souled Kas'yapa. Thus it is utterly wrong for you to utter such (irreligious and infamous) words. You know well the course of Dharma, what is religious and what is irreligious in this world which has got nothing substantial; how can a family woman leave her husband and serve another? Go wherever you like, O Sinless Devas! I am the daughter Sukanyâ of the King S'aryâti, devoted to my husband. Otherwise I will curse you.

7-11. Vyâsa said :- O Bharata! Hearing these words, the As'vins were greatly surprised, and, afraid of the Muni, spoke again :- "O Princess! We are very much pleased to see your chastity; therefore, O Beautiful Woman! Ask boon from us; we will grant it for your welfare. O honoured Woman! We, the physicians of the gods, will certainly make your husband exceedingly beautiful and young, O Smart and Intelligent One! When we three will be exactly the same in figure, age and lustre! you better can make one of us your husband." Hearing their words Sukanyâ became greatly amazed and went to her own husband and spoke everything what they, the God's physicians, said.

12-17. Sukanyâ said :- “O Husband! The As'vins, the Sûrya's sons, have come close to our Âs'rama. I have seen the two Devas and their bright bodies. Seeing me beautiful they were overpowered with passion and told me, “We will, be sure, make your blind husband, young, bright and give him his two eyes again; but you will have to make one condition. Hear it :- Your husband will be exactly like us and you will have to select your husband amongst three of us.” O Holy One! Hearing this as strange, I now come to inform you. Now judge and say what I am to do now. The Deva's Maya is very difficult to comprehend; the more so, when I do not know their intentions! O Omniscient One! I will act as you desire.”

18-19. Chyavana said :- “O Beloved! Go just now, at my word, to the As'vins and bring them, O auspicious One! before me. What more shall I say than this :- Go and observe, what they say, as early as possible. There is no need to think over this matter.”

20-25. Vyâsa said :- O King! Thus getting the permission from her husband, Sukanyâ went immediately to them and said :- “O As'vins! You are the chief gods; now do as you say. I agree to observe what you desire.” Hearing her words, the two Devas then went to the Muni's Âs'rama and told the princess :- “Let your husband enter in the midst of the water.” The aged Chyavana Muni went down quickly in the midst of waters to attain a good form. Next the two As'vins entered into the water of that tank. A few minutes after, the three persons came out of the tank. All were equally bright, equally beautiful, equally young and their limbs were decorated equally with earrings and various other ornaments. They all spoke simultaneously :-“O Auspicious One! There is no other woman beautiful like you, especially your face is very clean and fair; therefore select any one of us three as your husband. O Fair One! Whomever you love most, choose him.”

26-30. Vyâsa said :- O King! Sukanyâ then saw their bodies are equally bright and beautiful; not the least difference is to be found in beauty, age, voice and dress. She became doubtful on seeing their equal appearances. The princess, not being able to distinguish her husband, became very anxious and thought :- “What am I to do now? Whom to choose? They are exactly the same. I cannot distinguish who is my real husband? This may be the magic set up by the two As'vins. However, I am put to a great crisis. I won't ever select another who is not my husband. Therefore my death is well nigh; what to do now? The third form seen now may be also a Deva's son.” Thus cogitating, she resolved to meditate on the Highest Prakriti, the Lady of the Universe, the most Auspicious One. Then the thin-bellied princess began to sing the hymns of the Bhagavatî.

31-38. Sukanyâ said :- “O World-Mother! Under most painful circumstances I take refuge unto Thee; preserve my chastity; I bow down to Thy feet. O Devî! Salutations to Thee, born of lotus. O Thou, the dear consort of S'ankara! Salutations to Thee. O Thou favourite to Visnu, O Mother of the Vedas! O Sarasvatî! Salutations to Thee, Thou hast created the world, moving and unmoving; Thou art preserving it without being least excited; again Thou art swallowing it for the peace and well-being of all. What more, Thou art the Most Worshipful Mother of Brahmâ, Visnu, and Mahes'a. Thou always illuminest the understanding of the illiterate and Thou always grantest liberation to the Jñânins. Thou art the Prime Prakriti in fullness and the Beloved of the Prime Purusa. Thou grantest Bhukti (enjoyment) and Mukti (freedom) to the souls that are cleansed and pure; Thou givest pain to those that are entirely void of knowledge and Thou grantest happiness to those that are endowed with Sattva Guna. O Mother! Thou bestowest Siddhi (the success, the eight supernatural powers), fame, and victory to the Yogis! Being merged in an ocean of bewilderment, I come now to take refuge unto Thee. O Mother! The two Devas are playing hypocrisy with me; thus puzzled I can't fix my mind whom to select; therefore I am merged in an ocean of sorrow. Save me by showing

my real husband. O Omniscient One! Knowing my vow of chastity dost Thou enlighten me so that I can know my husband.”

39-58. Vyâsa said :- O King! Thus pleased by the Sukanyâ's prayers, the Devî Tripurâ Sundarî then imparted to her the pleasant Sattva Jñân (knowledge pertaining to Sattva Guna). She then looked again at the three personages, and though they were similar in appearance and beauty, instantly she recognised mentally her husband and chose him. When Sukanyâ selected the Muni Chyavana, the two Devas became greatly pleased to see that. The two Devas were pleased by the grace of Bhâgavatî; they were further pleased to see the Dharma of chastity and granted her the boon. They then bade good-bye to Chyavana and were ready to start to their own place when Chyavana being very much pleased to get through their grace, his beauty, youth and wife, interrupted them, saying “O high-minded Devas! You have done much good to me. I used to feel pain every day, in spite of my having this wife having good hairs! But owing to your mercy, I cannot describe how happy I am now in this world of woes and troubles. I was very aged and blind and was without any enjoyment but it is you that coming to this forest have brought to me eyes, youth and exquisite beauty. Therefore, O twin Devas! I desire to do something good to you in return. Fie on him, who does not return anything for the good that he has received from a beneficent friend. That man remains indebted for ever in this world; therefore I am desirous to give you two now whatever you want. O twin Devas! Even if the Devas or the Asuras find it difficult to attain, I will give that to you to free myself of the debt I owe to you. I am greatly pleased at your good deed; therefore be kind enough to speak out whatever you desire.” They began to consult with each other, and spoke to the Muni Chyavana who was seated with Sukanya beside him :- “O Maharsi! We have got all our desires by the grace of Father! Still it is difficult for us to drink some libation along with the other Devas and we thirst after that very strongly. At the great sacrifice of Brahmâ in the Golden Mountain (Kanakâchala), Indra, the King of the Devas, ordered us not to drink Soma, as we were physicians. Therefore, O Knower of Dharma! O Ascetic! You will certainly do us a great favour if you can make us drink the Soma juice; we would be very glad and have our desires satisfied.” Thus hearing the words of the As'vins, Maharsi Chyavana gladly spoke to them the following gentle words, O Twin Devas! I was blind and aged; but now I am become a young and beautiful man, and it is by your grace that I have got back my wife. Therefore I speak this truly before you that at the great sacrifice of the lustrous King S'aryâti, I will gladly make you drink the Soma in the presence of Indra, the King of the Devas. Hearing these words of the Muni, the twin As'vins were greatly pleased and went back to the world of the Devas. And the Muni Chyavana, too, returned to his own As'rama with his wife Sukanyâ.

Here ends the Fifth Chapter of the Seventh Book on the getting of youth by Chyavana Muni in S'rî Mad Devî Bhâgavatam the Mahâ Purânam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter VI

On granting the As'vins the right to drink the Soma juice

1-3. Janamejaya said :- “O Muni! How did Maharsi Chyavana make these twin Devas drink Soma and how his words came out to be true. Human strength is insignificant compared to Indra's strength. Indra forbade the physicians, the As'vins, to drink the Soma juice. How then could the Muni give the right thereof. This is very wonderful. Therefore, O Thou, devoted to Dharma! O Lord! Describe in detail the doings of this Maharsi Chyavana. I am very anxious to hear it.”

4-10. Vyâsa said :– O King! In that famous sacrifice of the King S'aryâti, Chyavana Risi did wonderful feats. O Bharata! I am now narrating to you his entirely wonderful character. Hear it attentively. Maharsi Chyavana, illustrious like the Devas, began to enjoy with a cheerful mind and gladdened heart, with his beautiful wife Sukanyâ who was like a Deva Kanyâ. Now, once on an occasion, the wife of S'aryati became very anxious and trembling said to her husband weeping :– “O King! You have betrothed your daughter to the blind Muni Chyavana; now it is your duty to go and enquire whether the daughter is living or is dead. O Lord! What is my beautiful daughter doing with that husband. Please go just now to the Muni's Âs'rama and see about it. O Râjarsi! I always burn in pain and agony when I think of her. She must have become very lean and thin due to the troubles of Tapasyâ; please bring her quickly here to my presence. She is suffering an everlasting pain from having an aged blind husband; and it is quite likely she has become very lean and thin, I am anxious, therefore, to see my daughter lean and thin who is wearing barks of trees as her dress.”

11. S'aryâti said :– “O broad-eyed One! I am going gladly just now to see my dear daughter and that Muni of severe vows.”

12-25. Vyâsa said :– O King! Thus saying to his wife, distressed with sorrow, the King S'aryâti mounted on his chariot and quickly went towards the Âs'rama of the Chyavana Muni. On reaching there, he saw the Maharsi Chyavana like a Deva's son. Seeing his body like that of Deva, the King became bewildered and began to think thus :– “What! Has my daughter done such an ugly act, blameable in the society! That Muni was very calm and quiet, penniless and very old; my daughter, perhaps, being overpowered with passion, killed him and has taken, no doubt, another husband. It is indeed difficult to control the God of Love, armed with his flowery bow: the period of youth is moreover very hard to conquer. So this daughter impelled by lust has thrown a dreadful stigma on the clear name of the family of the great Manu. Fie on him whose daughter in this world is of a vicious character! It seems that daughters are born for the expiation of all the sins committed by their fathers. But what an unjust act have I committed for my own selfish ends? It is highly incumbent on every father to betroth his daughter with every care possible to a bridegroom suitable in every respect; but I did not do it and now have got the fruits equivalent to my doing. If I kill my daughter, vicious and unchaste, I will incur sin due to killing a woman and moreover my daughter. I am the cause of this stain on Muni's line of descent. On the one hand, the scandal on one is very powerful; and the affection for a daughter is strong on the other. What am I to do now?” The King became merged in deep thoughts. At this time Sukanyâ accidentally saw her father thus drowned in anxious thoughts. Seeing him, Sukanyâ instantly came to her father's side and asked the King in sweet affectionate words. O King! How is it that your face has become so pale with anxious thoughts, seeing the Muni sitting in front of you, a young man with lotus-eyes. O Father! What are you thinking? You belong to the famous Manu's family; besides, you are a high-minded man; you ought not to be sad so suddenly; come quickly and bow your head down before my husband.

26. Vyâsa said :– O King! Hearing thus the daughter's words, the King became impatient with anger and began to speak to her :–

27-36. O Daughter! Where is that aged blind ascetic Muni Chyavana and who is this youth intoxicated with lust? A great doubt has arisen in my mind. O Vicious Soul! Have you slain that Chyavana Muni and engaged yourself in such a sinful act? O You, a Disgrace to your family! Have you accepted another husband out of your desire of lust? My mind has become very much troubled on not seeing that Muni in this Âs'rama. O vicious One! Now I don't see the Muni; but instead of him, I see this bright person. And thus it is on account of your sinful

behaviour that my mind is drowned in the ocean of cares. Then hearing her father's words, Sukanyâ smiled and gladly took him at once to her husband and said :– “O Father! He is your son-in-law; He is the same Chyavana Muni; there is no doubt here. The twin As'vins have given him this beautiful lustre and lotus-like eyes. The two As'vini Kumâras came accidentally to my Âsrama and out of mercy no doubt they have made Chyavana such a nice young man. O King! I am not your that daughter that will do a vicious act as you think, beguiled by this beautiful form of the Muni. Father! Bow down before the Chyavana Muni. Ask him and he will tell you everything.” Hearing thus the daughter's words, the King went instantly to the Muni and bowed down before him and asked him affectionately thus :–

37-38. The King said :– “O Son of Bhrigu! How have you got your eyes back? Where has your old age gone? Kindly narrate all your details as early as possible. O Brâhmana! Seeing your exquisitely beautiful form, a great doubt has arisen in me; so tell me everything in detail; I will be very glad, no doubt.”

39-45. Chyavana said :– “O King! The two As'vins, the physicians of the Gods, came here on their own account and have done me this good out of their mercy. Owing to the benefit thus received, I have granted them the boon that I will make them drink the Soma juice in the Agnistoma Yajña of the King S'aryâti. Thus I have got these beautiful eyes and the new youth; therefore, O King! Collect yourself and sit in the holy sacrificial seat.” When the Brâhmin Chyavana Muni spoke thus, the King S'aryâti and his dear wife sat with greatest pleasure and began to talk on auspicious topics with the high-souled Muni. Then the Bhârgava consoled the King and said I will perform your sacrifice; please collect all the necessary materials. I have promised to the As'vins that certainly I will make them drink the Soma juice. Therefore, O King! I will have to carry that out in your sacrifice. O King! If Indra be angry, I will stop him by my Tapas force and in the Agnistoma Yajña I will make the As'vins drink Soma.

46-58. Vyâsa said :– O King! S'aryâti, the lord of the earth, then gladly approved the proposals of Chyavana Muni. The King then shewed respects to the Muni and, with a pleasant attitude of mind, returned to his city with his wife, all the while talking of the Muni on the way. On a good auspicious day he, possessed of enormous wealth and prosperity prepared an excellent place for the performance of the sacrifice. The Muni Chyavana then invited Vas'istha and other respectable Munis and initiated the King S'aryâti for the performance of the sacrifice. At the commencement of the sacrifice, Indra and the other Devas and the two As'vins all came to the sacrifice to drink Soma. Seeing the As'vins, Indra became afraid and asked the other Devas, “Why have the As'vins come here?” They are the physicians and, therefore, never fit to drink Soma. Who has brought them hither at this great Agnistoma Sacrifice? The Devas remained all silent. Chyavana Muni then became ready to offer Soma to the As'vins and Indra immediately stopped him saying :– They are already prohibited to drink Soma as a sacrificial share; so do not accept the vessel of Soma for them. Chyavana then said :– “O Lord of S'achî! These are the Sûrya's sons; tell, then, truly why these are rendered unfit to drink Soma. They are not of mixed blood; they are born of the legal wife of Sûrya Deva. O Lord of the Devas! What is the fault then, of the As'vins, the physicians, that they be prohibited to drink Soma juice. Please reply. O Indra! This point must be settled by all the Devas here. I have promised to make them drink the Soma juice in this sacrifice. To keep my word I have initiated the King in this sacrifice. I will have my word fulfilled; there is no doubt in this. O Indra! They have given me my youth and bestowed my eyes and have done me great good. I will also do good to them to my best.”

59. Indra said :- “The Devas have appointed these Devas their Physicians; therefore they are looked down upon in the society; so they are unfit to drink Soma. You need not make them drink Soma.”

60-61. Chyavana spoke :- “O Indra! You have adulterated yourself with Ahalyâ; why are you, then, giving vent to your anger thus in vain. You have treacherously murdered Vritrâsura; it is quite inappropriate for a vicious person like you to say that the As'vins cannot have the right to drink Soma. This is quite impossible.” O King! On the springing of this dispute, no body spoke to Indra. The illustrious Bhârgava, then, made them accept the Soma juice.

Here ends the Sixth Chapter of the Seventh Book on granting the As'vins the right to drink the Soma juice in S'rî Mad Devî Bhâgavatam, the Mahâ Purânâ, of 18,000 verses by Maharsi Veda Vyâsa.

Chapter VII

On the twin As'vins drinking the Soma Cup

1-2. Vyâsa said :- O King! When the vessel filled with the Soma juice was given to the two As'vins, Indra became very angry and showing his strength, spoke thus to the Muni Chyavana. O Brâhmana! Never will you be able to endow him with such a high honour. When you have shewn towards me your enmity, I will kill you, no doubt, exactly like Vis'varûpa.

3-4. Chyavana said :- “O Indra! Do not insult the two highsouled As'vins. They have given me beauty, youth and lustre and made me look like a second Deva. O Lord of the Devas! Just as the other Devas can take the vessel of Soma excluding you, so the two powerful As'vins can do the same towards you.”

5. Indra said :- “They are the physicians; so they cannot in any way have the right to accept the Soma cup. I will just now sever your head.”

6-29. Vyâsa said :- O Ornament to the race of Bharata! At these words of Indra, the Muni made the As'vins accept the Soma cup, thus highly insulting, as it were, Indra and not taking any notice of his words. When the two As'vins accepted the cup with a desire to drink the Soma thereof, the powerful Indra saw it and said :- “If you make them drink Soma out of your own necessity, I will hurl thunderbolt on your head exactly in the same way as I did towards Vis'varûpa.”

The Muni became violently angry at this and made the As'vins drink the Soma according to due rites and ceremonies. Indra, too, angrily hurled thunderbolt on him in the presence of all the Devas. The weapon shed lustre like million Suns. Seeing the thunderbolt hurled on him, the powerful Muni made the Indra's thunderbolt stand stock still by virtue of his Tapas. The powerful Muni then adopted black magic to kill Indra and offered oblations of clarified butter and grains, purified by Mantrams, in the Fire. By the Tapas of Chyavana, of unbounded lustre, there sprang from the sacrificial hearth Kriyâ (A female deity to whom sacrifices are offered for destructive and magical purposes). And out of Kriyâ originated a very strong person, very cruel and of huge body, a great Demon. The horrible Demon, named Mada, was terrifying to all the beings. His body was huge like a mountain, teeth very sharp and terrible. Four teeth were hundred Yojanas long each, and his other teeth were ten Yojanas long. His arms were like mountains, very long and fierce; tongue, horrible, rough and so very long that it reached up to the heavens. His throat was like a mountain peak hard and of a furious appearance; nails resembled tiger's, hairs horrible. His body was jet black like lamp black; face very terrible, eyes bright like the conflagration fire and awful. One of his jaws touched the ground and the other touched the heaven. Thus was born the Demon, named Mada, of huge

form. Looking at him, the Devas became suddenly frightened; Indra, too, got very much terrified at the sight of him and did not want to have any more fight. The Demon swallowed Indra's thunderbolt, looked at the sky, and stood up as if to swallow at once the whole Universe. He became infuriated with rage and pursued Indra to devour him. Seeing this, the Devas cried aloud :- "Alas! We are slain." Indra had his arms disabled by Mantrams and so he could not hurl his thunderbolt though he wanted to do so. The Lord of the Devas, then, with thunderbolt in his hand, looked on the Demon as Death personified and remembered his Guru, skilled in the knowledge which is the proper time to perform a certain thing. The liberal-minded Brihaspati knowing the time of imminent danger, and that he is remembered by Indra, at once came to the spot. He then judged what to do in the present crisis and told Indra :- "O Indra! This cannot be averted even by Mantrams; what to speak of thunderbolt! This powerful Asura Mada has arisen from the sacrificial hearth by virtue of the Tapas of the Chyavana Muni. The Muni's power is especially felt here. O Lord of the Devas! Nobody, You, I, nor any other Deva will be able to resist him. Know this. Even Brahmâ cannot thwart the anger of one who is devoted to the S'akti, the Highest Force; Chyavana is the Bhakta of the Highest S'akti. So no other body is able to defeat him. He is the man himself to take back the Kriyâ that he has originated. There is no doubt in this. So it is better for you now to take the shelter of the Muni."

30-52. Vyâsa said :- O King! Hearing thus from his Guru, Indra went to the Muni and bowed down shuddering, before him. "O Muni! Forgive me and stop the Asura from his intention to slay the Devas. O All knowing One! Be pleased, I will keep your words. O Bhârgava! The two As'vins will, from this day, have the right to drink the Soma juice. This I speak out to you in truth. O Brâhmana! Be graciously pleased unto me. O Ascetic! Your intention will never be baffled. Especially I know you to be a knower of Dharma; so, you will never be able to make your word swerve from truth. The two As'vins will, by your grace, be able to drink always the Soma cup; and the King S'aryâti's fame will also know no bounds. O Muni! Know that what I have done is simply to test your prowess in Tapas. O Brâhmana! Now do this favour to me and take back your, this Demon Mada, sprung from your sacrificial hearth and thus do good to all the Devas. There is no doubt in this." Thus spoken piteously by Indra, Chyavana, who knew the Highest Reality, drew back within himself the anger arising from the enmity with Indra. Then the Maharsi Chyavana consoled the Devas that were very much perplexed and anxious out of terror of the Demon named Mada and divided the Asura into four parts (1) female sex, (2) drinking, (3) gambling and (4) hunting animals. When Mada was thus divided into four parts, the terror stricken Devas felt themselves relieved and saved and got consoled. Chyavana then placed the Devas in their respective stations and completed the sacrifice. As last, the religious Bhârgava made first Indra and then the two As'vins drink the Soma Cups. O King! Thus Chyavana had the As'vins their Soma Cups by virtue of his power of Tapas. Thence the tank with the sacrificial post Yûpa became famous and the Muni's Âs'rama also was renowned and honoured in all respects. The King S'aryâti, too, became very glad at this sacrifice and completing the sacrifice returned with his ministers to his city. The Manu's son, the powerful religious King S'aryâti governed his kingdom, free from any obstacles or other enemies. He had one son named Ânarta; and Ânarta had a son named Revata born to him.

Revata built the city of Kus'asthalî in the midst of the ocean and began to live there. He enjoyed all the things in the countries named Ânarta and others. Revata had one hundred sons of whom Kakudmi was the eldest and of pure character. He had one daughter very beautiful named Revatî, endowed with all auspicious qualities. When the daughter reached a marriageable age, the King began to think where he

could get a prince of a good noble family. That powerful King began to govern his people Ānartas, with his headquarters at the Raivata hill. "Whom to betroth this daughter," the King thought and settled that he would go to Brahmâ and ask him, the venerable omniscient Prajâpati, worshipped by the Devas. Thus the King went with his daughter Revatî to the Brahmâloka. There the Devas, Yajñas, Vedas, mountains, oceans and rivers all were shining with luminous bodies. There the eternal Risis, Siddhas, Gandharbas, Pannagas and Châranas were singing hymns to Brahmâ, standing with folded hands.

Here ends the Seventh Chapter of the Seventh Book on the twin As'vins drinking the Soma Cup in S'rî Mad Devî Bhâgavatam, the Mahâ Purânam of 18,000 verses, by Maharsi Veda Vyâsa.

1-5. Janamejaya said :- "O Brâhmanâ! The King was a Ksatriya; how could he go himself with his daughter Revatî to the Brahmâloka (the abode of Brahmâ)? I entertain a great doubt on this point. I heard of yore while conversing about matters connected with the Brâhmins, that the Brâhmin only who was self-restrained and the knower of Brahmân could alone go to the Brahmâloka. The Satyaloka is very hard for the worldly people to go; so I doubt how the king could have gone with Revatî from the Bhûrloka to the Satyaloka. Man, when he discards his body, can go to the Heavens. So is recited in all the S'âstras. How then, people, while, in their human bodies can go to the Brahmâloka. So cut asunder my doubts how the King Revata could go to the Brahmâloka to ask the Prajâpati on certain matters."

6-16. Vyâsa said :- "O King! On the top of the mountain Sumeru, are located the Indra's heavens called Amarâvati (the abode of the Immortals) the Samyamanî city of Yama, the Satyaloka, the Vahniloka, the Kailâsa, Vaikuntha the abode of Visnu, and others. The great archer Arjuna, the son of Prithâ, went to the Indraloka and spent five years there. In ancient times, the Kings Kakutstha and others went to Indraloka, in their human bodies. Even the powerful Daityas used to conquer the Indraloka and resided there at their will and pleasure. In ancient times, when the sovereign of the earth, the King Mahâbhisa went to the Brahmâloka, the most beautiful Gangâ also was coming to the Brahmâloka. On the way the King saw Her. O King! Accidentally at that time her clothings were cast aside by the wind; the King saw her partly in her naked state, and, overpowered with lust, smiled; Gangâ also smiled. Seeing the states of them, Brahmâ instantly cursed them; and they had to come in this world and take their births. All the Devas, when oppressed by the Dânavas, went to Vaikuntha and sang hymns to Hari, the Lord of Kamalâ. O King! Men can go to all the Lokas; in fact those high-souled men that perform Yajñas or severe asceticism and thus have acquired great merits, those performers of Sacrifices and ascetics surely go to the Heavens. O King! It is only the abundance of good merits that is the only cause of going to Heavens. So you ought not to entertain any doubts on this."

17-18. Janamejaya said :- "O Muni! The King Revata went with his daughter Revatî to the Brahmâloka; but what did he do when he went there? What did Brahmâ order him? And to whom did the King betroth his daughter, when ordered by Brahmâ? O Brâhmana! Speak out all these in details to me now."

19-21. Vyâsa said :- "O King! Hear. When the King went to Brahmâloka to ask about the proper bridegroom of his daughter, there was going on singing and music; so he waited a while to find an opportunity when the assembly would have a leisure; but he was so very pleased with music that he could not desist from hearing it till the end. When the music was finished, the King bowed down to Brahmâ and shewed him his daughter and informed Him of his intention."

22-26. The King said :- “O Deva! This good daughter is mine; now kindly say who will be her bridegroom. O Brahmâ! To whom shall I betroth this daughter? I have come to you to ask on this point I have searched for many princes and seen also a good many of them and none of them is to my liking and so my mind is not at rest. O Lord of the Devas! Therefore I have come to you. Kindly select one bridegroom for her. He is to be a Kulîn (of good family), powerful, religious, liberal, and a prince endowed with all auspicious qualities. This is my prayer.” Vyâsa said :- O King! Brahmâ, the lotus-born, the Creator of the world, hearing these words, laughed, thinking that a very long interval had passed away. He then said :-

27-43. O King! The princes that you thought would become the bridegroom of your daughter, all died; their sons and grandsons and their friends even have all passed away. The twenty-seventh Manvantara of the Dvâpara Yuga is now going on; so none of the princes of your family are now existing. The Daityas sacked your city. Now Ugrasena, the King of Mathurâ, is reigning in that place. He belongs to the illustrious lunar family of Yayâti. His son, the powerful Kansa, born of a Dânavâ, began to do injuries always to the Devas; he threw his own father to the prison. Becoming very haughty, he began to govern himself the countries of other kings and began to tyrannise over the subjects. O King. The Earth became so much troubled by the armies of the wicked Demon Kings, that She became quite unable to bear further loads. So She went to seek refuge to Brahmâ. Brahmâ and the other Devas then began to say :- “O Earth! To remove your burden the lotus-eyed Nârâyanâ will incarnate Himself as part incarnation in the form of S'ri Krisna. He who is Nârâyanâ practised in ancient times, as the son of Dharma, a very severe asceticism, in company with his brother Nara in the sacred hermitage of Badari. Now this very Deva is born in the great family of Yadu in the womb of Devakî by Vasudeva and is now celebrated by the name of Vâsudeva. O King! He has slain that vicious wicked Kansa and has installed Ugrasena in his place. The very powerful Jarâsandha, the vicious King of Magadha, is the father-in-law of Kansa. On hearing the death of his son-in-law, he became infuriated with rage, came to Mathurâ, and raged a terrible war. Vâsudeva defeated in a battle that Jarâsandha, proud of his mighty valour. Though defeated, Jarâsandha sent Kâlayavana with his host of army to fight again with Krisna. Bhâgavan Vâsudeva, when he heard that the King of Yavanas arrived, sent away all the members of his family and the Yâdavas to Dvârkâ and began to wait with his brother Balarâma for the Yavana King. Then he went alone to the camp of Yavana and led him away to a mountain cave where was sleeping the King Muchu Kunda and had then the Yavana King slain by Muchukunda. Krisna then went to Dvârkâ. The city of Dvârkâ was then a dilapidated condition. Krisna brought together the artists and got built exquisitely the beautiful palaces, forts, and markets and stalls, etc., and so added to the beauty of the place. That Vâsudeva, of mighty prowess, thus improving the city, made Ugrasena the King of that place; and Krisna is now waiting there with his friends. His elder brother Baladeva, the carrier of the plough, is celebrated. Thus he with Musala in his hands is a great warrior and the part incarnation of Ananta Deva. He is the fit bridegroom of your daughter. So give your daughter in marriage, without any delay, according to the rules of the marriage ceremony to Sankarsana Balabhadra. After giving your daughter marriage, go to the hermitage of Badari and practise tapasyâ. That sacred retreat is the (park) recreation ground of the Devas, holy and yielding to human beings the objects of their desires.

44-46. Vyâsa said :- “O King! Thus ordered by the lotus-born Brahmâ, the King went to Dvârkâ with his daughter. Reaching there he gave over his all auspicious daughter in marriage to Bala Deva duly according to the rules and regulations. At last, according to Brahmâ's injunction, he became engaged in severe austerities in the Badarikâs'ram and,

when the time of death arrived, left off his mortal coil on the banks of the river and went to the world of Gods.”

47-48. Janamejaya said :– “O Bhagavân! You have uttered one wonderful thing. One hundred and eight Yugas passed away when the King of Revata with his daughter was deeply absorbed in hearing music in the Brahmâloka yet neither the good King nor the daughter did get sufficiently old. How could this be! How could they have lived so long! Were their longevities ordained to be such a long period!”

49-56. Vyâsa said :– “O King! The Brahmâloka is not touched by any vice nor sin; old age, hunger, thirst or fear of death nothing exists there; nor is there any other cause by which weariness comes. So what doubt there can be that the people there will be long-lived, free from old age and death! When the King S'aryâti went up to the Heavens, his sons were all destroyed by the Râksasas; those that remained, they, terrified left Kus'asthalî and fled on all sides. Vaivasvata Manu sneezed; owing to that, came out of his nose one powerful son; his name was Iksâku. He spread the Solar dynasty and became celebrated. Getting excellent initiation from the Maharsi Nârada, he began to meditate the Devî constantly and practised severe tapasyâ for the spread of his race. O King! Iksâku had one hundred sons; Vikuksi was the eldest; he was powerful and endowed with great strength. Iksâku became king and lived in Ayodhyâ. He sent his fifty sons, the powerful S'akuni and others to Uttarâpatha (Eastern) provinces for governing those countries. That high-souled monarch sent also other eight sons to govern the countries in the South. (Western). O King! He kept the remaining two sons by his side for his own service.”

Here ends the Eighth Chapter of the Seventh Book on the story of the King Revata and the spread of the Solar dynasty in the Mahâpuranam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter IX

On the story of Kâkutstha and the origin of Mândhâtâ

1-11. Vyâsa said :– O King! Once on a time, the time for Astaka S'râddha (the funeral ceremony in honour of the departed) arrived. Seeing this, the King Iksâku ordered his son Vikuksi :– “O Child! Go immediately to the forest and bring carefully pure sanctified meat for the S'râddha purposes; see, that there be no neglect of duty.” Thus ordered, Vikuksi instantly went to the forest equipped with arms. He hunted in the forest lots of boars, pigs, deer, and hare. But he was so very tired with his journey in the forest and got so hungry that he forgot everything about the Astaka S'râddha and ate one hare there in the forest. The remaining excellent meat he brought and handed over to his father. When that meat was brought to be sprinkled for purification, the family priest Vas'istha, on seeing it, at once came to know that some portion had already been eaten and it was the remaining part. The leavings of food are not fit for the sprinkling purposes; this is the S'âstric rule. Vas'istha informed the King of this defect in the food. In accordance with the Guru's advice, the King coming to know thus the violation of the rule by his son, became very angry and banished his son from his kingdom. The prince became known from that time as Sa'sâda; he did not become the least sorry for his father's anger; he went to the forest and gladly remained there. He gladly passed his time absorbed in religion and sustained his life on forest fruits and roots. After sometime when his father died, he inherited his kingdom. On becoming the King of Ayodhyâ, S'as'âda had only one son; he became famous in the three lokas by the name of Kakutstha. He was known also by other names Indravâha and Puranjaya.

12. Janamejaya said :- “O Holy One! How and why was the prince named Kakutstha. Why was he known by the two other names? Speak all this to me.”

13-14. Vyâsa said :- O King! When S'as'âda went to the Heavens Kakutstha became king. That religious king then began to govern the country of his father and grandfather with an authority supported by a powerful arm. At this time the Devas suffered a defeat from the Dânavas and took refuge to Visnu, the Infallible and the Lord of the three worlds. The eternal great Visnu full of intelligence and bliss then addressed the Devas.

15-16. Visnu said :- “O Devas! Go and pray to the King S'as'âda. He will be your ally and kill all the Demons. That King is religious; especially he is a worshipper of the Highest S'akti. He is a good archer and will come to help you. His strength is immense.”

17-18. Vyâsa said :- O King! Indra and the other Devas hearing the nectar like words of Hari went to Ayodhyâ, to Kakutstha, the son of S'as'âda. Seeing the Devas at his palace, the king worshipped them duly and with great care and he asked them why they had come there.

19-20. The King said :- “O Devas! When you have favoured me by your presence here, I am blessed and sanctified; my life is crowned with success. Say what I can do for you; I will carry it out even if it be very hard for me to perform.”

21-22. The Devas said :- “O Prince! Please help and back us and defeat the Daityas, invincible by the Devas and form an alliance with Indra. O King! By the grace of the Highest S'akti, you have nothing unattained anywhere; so we have come to you by the order of Visnu.”

23-41. The King said :- “O Devas! I can back you and become your ally if Indra carries me on his back in the time of war. I will fight now with the Daityas for the Devas; but I will go to the battle-field on Indra's back; this I speak to you truly.” Vyâsa said :- O King! The Devas then spoke to Indra :- “O Lord of S'achi! It is now your bounden duty to do this; so quitting shame, be a carrier to this King.” Indra got ashamed very much, but being requested frequently by Hari, at last assumed the appearance of a bull like the great Bull of S'iva. The King mounted on that bull to go to the war; he fought while taking his seat on the hump on the shoulders of the bull (Kakud); therefore he was named Kakutstha. The King was carried by Indra on his back hence he was named Indravâha; he conquered the Dânavas in battle; hence he was called Puranjaya. The powerful King defeated the Dânavas and gave away all their wealth to the Devas. He bade farewell to the Devas and returned to his own kingdom. Thus the alliance was formed with Indra. O King! Kakutstha became very celebrated on this earth; his descendants became kings and were known as Kakutsthas and were all very famous here on this Earth. Kakutstha had one powerful son, named Kâkutstha by his legal wife; Kâkutstha had the son Prithu, of mighty prowess. Prithu was the part incarnation personified of Visnu, and worshipper of the feet of the Supreme S'akti. His son was Visvarandhi; he became king and governed the kingdom. His son was Chandra; he came to be king, governed his subjects and multiplied very much his issues. Yuvanâs'va was one of his sons; he was very powerful and spirited. S'avanta was the son of Yuvanâs'va; he was very religious. He built a nice city named S'âvantî like the Paradise of Indra. Brihadas'va was the son of the high-souled S'âvanta; he had a son Kuvalayâs'va. He became the Lord of the earth by the power of his arms. He killed Dhundu Dânava; so he was very much celebrated by the name of Dhundumâra. His son was Dridhâs'va; he governed the earth; His son was S'rimân Haryas'va. His son was Nikumbha; he became the King. Nikumbha had his son Varhanâs'va. Kris'âs'va was his son. His son was the powerful Parasenajit; his son's prowess knew no bounds. Parasenajit had the fortunate son Yauvanâs'va. O fortunate One! The son of

Yauvanas'va was S'rîmân Mândhâtâ; he became the Lord of the Earth and for the satisfaction of the Devî Bhagavatî had one thousand and eight palaces built in Benares and in the other chief places of pilgrimages. Mândhâtâ was not born of his mother's womb but was born in the belly of his father. Then the ministers tore asunder the belly of his father and got him out.

42-43. Janamejaya said :– O fortunate One! What you said was never seen nor heard ever before since. This sort of birth is highly improbable. How was that beautiful son born in the belly of his father? Describe this in detail and satisfy my curiosity.

44-49. Vyâsa said :– O King! The King Yauvanâs'va had one hundred queens; yet he had no issues. The King always thought much about his son. Once the King, sorry and desirous of a son, went to the holy retreats of the Risis. On arriving there, he began frequently to respire heavily before the ascetics. The Risis became filled with pity on seeing his sorrowful condition. O King! The Brâhmins that said to him :– O King! Why are you thus sorrowful and distressed? What is your sorrow that is troubling your heart? Speak truly. We will surely redress your grievance.

50-54. Yauvanâs'va said :– “O Munis! I have got the kingdom wealth, excellent horses, one hundred illustrious chaste wives. I have no enemies in the three worlds; no one is stronger than me. All the Kings and ministers are obedient to my call. But O Ascetics! I have no son; this my sonless state is the only cause of my pain and sorrow. It has marred all my happiness. See! The persons that have no son cannot in any way go to Heavens. Therefore I am always being pained for this. You all are ascetics; you have taken great pains to learn the essence of the Veda S'âstras. So kindly order me what sacrifice is fit for me to have a son. O Ascetics! If you feel any pity for me, kindly perform this good work for me.”

55-65. Vyâsa said :– O King! Hearing the words of the King they were all filled with pity; and, with fulness of mind, made him to perform the sacrifice whose presiding deity was Indra. For the sake of the King, that he may get a son born to him, they had a jar filled with water by the Brâhmins and purified and charged that jar with the Vedic Mantrams. The King got thirsty in the night and entered in the sacrificial ground; seeing the Brâhmins asleep, the King himself drank that water, surcharged with the Mantram. The Brâhmins consecrated and kept that water apart, according to due rules, surcharging with Mantrams, for the wife of the King; but the King, getting thirsty, himself drank that water unconsciously. Next morning the Brâhmins seeing the jar of water empty, were startled very much with fear; the Brâhmins then asked the King :– Who drank the water? When they came to know that the King himself drank the water, the Munis thought this to be an act of Daiva (Fate) and completing the sacrifice returned to their abodes. Then the King became pregnant by the power of the sacrificial Mantrams. After some time, the son became fully developed. Then the King's ministers, cutting his right bowel, got the son out. Out of the God's favour, the King did not die. When the ministers were troubled with the thought whose milk the child will suck, then Indra spoke out the child would drink (Mân-Dhâtâ) my forefinger and gave his finger into the child's mouth. For that reason his name was Mândhâtâ. Thus I have described in detail the origin of Mândhâtâ.

Here ends the Ninth Chapter of the Seventh Book on the story of Kakutstha and the origin of Mândhâtâ in S'rî Mad Devî Bhâgavatam the Mahâ Purânâ, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter X

On the story of Satyavrata

1-11. Vyasa said :- O King! That King Mândhâtâ, true to his promise, conquered one after another the whole world and became the paramount sovereign of all the other emperors and got the title "Sârvabhauma" (Sovereign of all the earth). O King! What more to speak of Mândhâtâ's influence at that time than this that all the robbers, struck with his terror, all fled to the mountain caves. For this reason, Indra gave him the title "Trasadasyu." He married Bindumatî, the daughter of S'as'avindu. Her limbs were proportioned and perfect and so she was very beautiful. Mândhâtâ had by that wife two sons :- (1) the famous Purukutstha and (2) Muchukunda. Purukutstha had his son Anaranya; this prince was celebrated by the name of Brihadas'va. He was very religious and deeply devoted to his father. His son was Haryas'va; he was religious and knew the Highest Reality. His son was Tridhanvâ; his son was Aruna. Aruna's son was Satyavrata; he was very avaricious, lustful, wicked and wilful. Once on an occasion that vicious prince, overpowered by lust, stole away the wife of one Brâhmin and so created an hindrance in his marriage. O King! The Brâhmins, united in a body, came to the King Aruna, bewailing and lamenting and uttered repeatedly :- Alas! We are ruined! The King addressed to the grieved subjects, the Brâhmins :- "O Brâhmins! What harm has been done to you by my son."

Hearing thus the good words of the King, the Dvijas, versed in the Vedas, repeatedly blessed him and said :- O King! You are the foremost of the powerful. So your son is like you. Today he has forcibly stolen away during the marriage ceremony a Brâhmin daughter already given over in marriage.

12-36. Vyasa said :- O King! The highly religious King hearing the words of the Brâhmins, took them to be true and said to his son :- "O One of evil understanding! You have rendered to-day your name useless by perpetrating this evil act. O Vicious One! Get away from my house! O Sinner! You will never be able to live in my territory!" Seeing his father angry, Satyavrata repeatedly said :- Father! Where shall I go? He said :- "Live with the Chandalas. You have stolen a Brâhmin's wife and so has acted like a Chândala. Go and live with them happily. O Disgrace to your family! I don't like to get issues through you: you have obliterated this family's name. So, O Sinner! go wherever you like." Hearing the the words from his angry father, Satyavrata instantly quitted the house and went to the Chândâlas. The prince, wearing his coat of armour and holding bows and arrows, began to spend away his time with the Chândâlas; but he could not get out of his breast his feeling of sympathy and mercy. When he was banished by his liberal minded angry father the Guru Vas'istha instigated the King to the above purpose. Satyavrata was therefore angry with Vas'istha, inasmuch as he, versed the Dharma S'âstras, did not dissuade the father from banishing his son. His father, then, owing to some inexplicable cause, quitted the city and, for the sake of his son, went to the forest to practise austerities. O King! Owing to that sinful act, Indra did not rain at all in his kingdom for twelve years. O King! Just then Vis'vâmitra, too, keeping his wife and children in that kingdom, began to practise severe austerities on the banks of the river Kaus'ikî. The beautiful wife of Kus'ika then fell into great trouble how she could maintain the family. All the children, pained with hunger, began to cry, begging for Nibâr rice food. The chaste wife of Kaus'ika became very much troubled seeing all this. She thought, seeing the children hungry, "Where am I to go now and from whom to beg, and what to do, inasmuch as the King was not then staying in the Kingdom. The husband is not also near; so who would protect my children? The boys are incessantly crying. Fie therefore to my life!" She thought also thus :- "My husband left me in this penniless state; we are suffering for want of money. He does not know these, though he is quite able. Save my husband, who else will support my sons? They will all die now of starvation. I might sell one of my sons, whatever I get out of that, I can support the others; this is now my highest duty. I ought not to do otherwise and kill all my children; so I will

now sell one of my sons to support the others.” Thus hardening her mind, she went out, tying the child by a rope round his neck. The Muni's wife, for the sake of the other children, fastened the middle son by a cord and got out of her house. The prince Satyavrata saw her distressed with pain and sorrow and asked :– “O Beautiful One! What are you now going to do? Who are you? This boy is crying; Why have you tied him by a rope round his neck? O Fair One! Speak out truly to me the cause of all this.”

37-38. The wife said :– “O Prince! I am the wife of Vis'vâmitra. These are my sons. I am now going, for want of food, to sell one of these out of my own accord. O King! My husband has gone away to practise tapasyâ; I do not know where he has gone. There is no food in the house; so I will sell one to support the other sons.”

39-56. Satyavrata said :– “O Chaste One! Save your children. I will bring to you your articles of food from the forest till your husband does not come here. Daily I will fasten some food on a tree close by your Âs'rama. This I speak truly.” The wife of Vis'vâmitra, hearing these words of the prince, freed the child of the fastening and took him to her Âs'rama. The child was named afterwards as Gâlaba, due to his being fastened by the neck. He became a great Risi afterwards. The Vis'vâmitra's wife then felt great pleasure in her home, surrounded by her children. Filled with regard, and mercy, Satyavrata duly performed his task and provided daily the family of Vis'vâmitra with their food. He used to hunt wild boars, deer, buffaloes, etc., and used to take their flesh to the place where used to dwell the wife of Vis'vâmitra and the children and tie that up to an adjoining tree. The Risi's wife used to give those to her children. Thus getting excellent food, she felt very happy. Now when the King Aruna went for tapasyâ to the forest, the Muni Vas'istha carefully guarded the Ayodhyâ city, and the palace and the household. Satyavrata, too, used to sustain his livelihood daily by hunting, accordig to his father's order; and abiding by Dharma, lived in the forest outside the city. Satyavrata cherished always in his heart, for some cause, a feeling of anger towards Vas'istha. When his father banished his religious son, Vas'istha did not prevent his father. This is the cause of Satyavrata's anger. Marriage does not become valid until seven footsteps are trodden (a ceremony); so the stealing away of a girl within that period is not equivalent to stealing away a Brâhmin's wife. The virtuous Vas'istha knew that; yet he did not prevent the King. One day the prince did not find anything for hunting; he saw in the forest the cow of Vas'istha giving milk. Very much distressed by hunger, the King killed the cow like a dacoit, partly out of anger and partly out of delusion. He fastened part of the flesh to that tree for the wife of Vis'vâmitra and the remainder he ate himself. O One of good vows! The Vis'vâmitra's wife did not know that to be beef and thought it to be deer's and so fed her sons with that. Now when Vas'istha came to know that his cow had been killed, he was inflamed with anger and spoke to Satyavrata “O Vicious One! What a heinous crime have you committed, like a Pis'âcha, by killing the cow? For the killing of the cow, the stealing of a Brâhmin's wife and the fiery anger of your father, for these three crimes, let there come out on your head three S'ankus or three marks of leprosy as the signs for your crimes. From this day you will be widely known by the name of Tris'anku and you will show your Pis'âcha form to all the beings.”

57. Vyâsa said : – O King! The prince Satyavrata thus cursed by Vais'istha remained in that retreat and practised severe tapasyâ.

58. But he got from a Muni's son the excellent Mantram of the Highest auspicious Devî Bhagavatî and became merged in the contemplation of that.

Here ends the Tenth Chapter of the Seventh Book on the story of Satyavrata in the Mahâpurânam S'rî Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XI

On the story of Tris'anku

1. Janamejaya said :– “O Intelligent One! Did the prince Tris'anku free himself afterwards of the curse inflicted on him by the Muni Vas'istha.”

2-8. Vyâsa said :– O King! Satyavrata, cursed by Vas'istha, was transformed into a demoniacal state (Pis'achatva); but he became a great devotee of the Devî and passed away his time in that Âs'rama. One day he repeating slowly the nine-lettered Mantram of the Bhagavatî, wished to perform the Puras'charana ceremony (repeating the name of a deity attended with burnt offerings, oblations, etc.) of the said Mantra, came to the Brâhmins, bowed down to them with great devotion and purity and said :– “O venerable gods of the earth! Kindly hear me; I with my head bowed down pray to you, that you all be my priests (Ritt-vigs). You are all versed in the Vedas; so kindly do for me duly the Homa ceremony equal to one-tenth part of Japam, for my success. O Brâhmanas! My name is Satyavrata; I am a prince; you ought to do this work for me for my welfare.” Thus hearing the prince's words the Brâhmanas said :– “O Prince! You are cursed by your Guru and you are now turned into a demoniacal state. You have now no right to the Vedas; especially you are now in the Pis'âcha state; it is blamed by all the persons; so now you are not fit to be initiated into the ceremony.”

9-14. Vyâsa said :– O King! Hearing them, the prince got very sad and dejected and thought “Fie on my life! What shall I do now in living even in the forest. My father has forsaken me; I am banished from the kingdom; again, by the Guru's curse, I have got this Pis'âcha state; I therefore can't decide what to do.” The prince, then, collecting fuel, prepared the funeral pile for himself, remembered the Chandikâ Devî and repeating Her Mantram, resolved to jump into the fire. Lighting the pyre in front, the prince bathed and standing, with clasped palms, began to chant the hymns to Mahâ Mâyâ before entering into the fire. At this moment, the Devî Bhagavatî, knowing that the prince was ready to burn himself, came instantly to the spot on the back of the lion, by the aerial route. She manifested Herself before him and spoke in a voice deep like a rain-cloud.

15-17. “O Virtuous One What is all this? What have you settled all these? Never throw yourself in fire; be patient. O Fortunate One! Your father is now aged; he will give you his kingdom and will go to the forest for tapasyâ; therefore, O Hero! Do leave your depression of spirits. O King! Tomorrow the ministers of your father will come to you to take you there. By My Grace, your father will install you on the throne and, in due time, he will conquer his desires and will go undoubtedly to the Brahmâ loka.”

18-32. Vyâsa said :– O Fortunate One! Thus saying, the Devî vanished at that spot; the prince, too, desisted from his purpose of entering into the fire. In the meanwhile, the highsouled Nârada went to Ayodhyâ and at once informed everything to the King. The King became very sad and began to repent very much, hearing the son's resolve to burn himself. The virtuous King, grieved at heart, for his son, said to his ministers :– “You all are aware of the turning out of my son. I have forsaken my intelligent son Satyavrata; though he was very spiritual and worthy to get the kingdom; yet, at my command, he instantaneously went away to the forest. Void of wealth, he, practising forgiveness, passed his time in study, particularly in spiritual knowledge; but Vas'istha Deva, cursed him and made him like a Pis'âcha. Very much distressed by pain and sorrow, he was ready to burn himself but the Mahâ Devî preventing him, he desisted from this purpose. So go hurriedly and, consoling my powerful eldest son, bring him at once to me. I am now calm and quiet and of a retiring disposition; so I

am determined to practise tapasyâ. My son is now capable to govern the subjects; I will now install my son on the throne and retire to the forest.” So he gladly sent his ministers to his son. The ministers, too, gladly went there and consoled the prince and, with respect, brought him to the Ayodhyâ city. Seeing Satyavrata with matted hair on his head, with dirty clothes, and thin and worn out with cares, the King began to think within himself “Oh! What a cruel act have I done, though I know everything about religion, in banishing my intelligent son, quite fit to govern my kingdom.” Thus thinking, he embraced his son by his arms and consoling him, made him sit by his throne. The King, versed in politics, then began to speak gladly with suffocated feelings of love to his son sitting by the side of him.

33-53. O Son! Your highest duty is to keep your mind always on religion and to respect the Brâhmins. Never speak falsely anywhere nor follow any bad course in any way. Rather the words of the spiritual good persons ought to be fully observed; the ascetics ought to be worshipped. Senses must be controlled and the wicked cruel robbers are certainly to be slain. O Son! For one’s success, one should consult with one’s ministers and keep that as secret by all means. Any enemy howsoever insignificant he may be, a clever King should never overlook him. The ministers, if they be attached to other masters and if they come round afterwards, don’t trust them. Spies should be kept to watch friends and foes alike. Show your living regards to the religion always, and make charitable gifts. One ought not to argue in vain and always avoid the company of the wicked. O Son! You should worship the Maharsis and perform various sacrifices. Never trust women, those who are inordinately addicted to women, and the gamblers. Never is it advisable to be addicted too much to hunting. Always shew your back to gambling, drinking, music and to the prostitutes and try to make your subjects follow the same. Early in the morning at the Brahmâ Muhûrta everyday you should get up from your bed and bathe and perform other analogous duties. O Son! Be initiated by the Guru in the Devî Mantra, and worship with devotion the Supreme Force, the Bhagavatî. Human birth is crowned with success by worshipping Her Lotus Feet, O Son! He who performs once the great Pûjâ of the Mahâ Devî and drinks the Charanâmrita water (water with which Her feet are worshipped) has never to enter again in the womb of his mother; know this as certain. That Mahâ Devî is all that is seen and She Herself is again the Seer and Witness, of the nature of Intelligence. Filled with these ideas, rest fearless like the Universal Soul. Do your daily Naimittik (occasional) duties, go to the Brâhmin’s assembly and calling on them ask the conclusions of the Dharma S’âstras. The Brâhmins, versed in the Vedas and Vedantas, are objects of veneration and must be worshipped. Give, then, them always according to merits, cows, lands, gold, etc. Don’t worship any Brâhmin who is illiterate. Don’t give to illiterates more than their bellifful wants. O Child! Never trespass Dharma, out of covetousness, and remember always not to insult ever afterwards any Brâhmanas. The Brâhmins are the cause of the Ksatriyas, the more so they are the terrestrial gods; honour them with all your care! In this never flinch from your duties. Fire comes out of water; the Ksatriyas come out of the Brâhmanas; iron comes out of stones. The powers of these flow everywhere. But if there be any clash between one thing and its source, then that clash dies away in the source. Know this as quite certain. The King who wants his own welfare and improvement must by gift and humility shew his respect especially to the Brâhmins. Follow the maxims of morality as dictated in the Dharma S’âstras. Amass wealth according to rules of justice and fill the treasury.

Here ends the Eleventh Chapter of the Seventh Book about the story of Tris’anku in the Mahâpurânâ S’rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter XII

On the description of Vas'istha's curse on Tris'anku

1-6. Vyâsa said :– O King! Thus giving the advice to his son, the King Tris'anku was excited with feelings of love and, in a choked voice, said to his father that he would fulfil what he had been ordered. The King then called the Brâhmins, versed in the Vedas and Mantrams, and had all the materials for installation collected quickly. He brought the waters from all the sacred places of prigramages; he then called together with great respect all the kings. On a sacred day, the father installed his son on the throne and gave him, in accordance with due rites and ceremonies, the royal throne. The King then adopted with his wife the third Vânaprastha stage of life and practised a severe tapasyâ on the banks of the Ganges. Then in due course of time the King went to the Heavens. There he began to shine like a second Sun by the side of Indra, respected by all the gods.

7-10. Janamejaya said :– “O Bhagavân! You spoke before in course of conversation that Satyavrata was cursed by Vas'istha on the killing of his cow to become a Pis'âcha; how then he got himself freed of this curse. There is a doubt on this point. Kindly clear it and oblige. Satyavrata was cursed; hence pronounced unfit to succeed to the throne. How was the Muni, by what actions, was he freed of the curse? How could the father bring back to his home his son of the form of a Pis'âcha? O Viprarsi! Kindly narrate to me how the Muni was freed of his curse.”

11-18. Vyâsa said :– Cursed by Vas'istha, Satyavrata became then and there transformed into a Pis'âcha, very ugly, violent and terrible to all; but when he worshipped the Devî with devotion, immediately the Devî gave him a beautiful divine body. By the grace of the Devî, his sins were all washed away and his Pis'âcha form vanished. Satyavrata, then, freed from his sins became very much vigorous and energetic. Vas'istha also became pleased with him, blessed thus by the Supreme Force and so was his father, too. When his father died, the virtuous Satyavrata became King, governed his subjects and performed various sacrifices and worshipped, too, the Eternal Mother of the Gods. O King! Tris'anku had a very beautiful son born to him, named Haris'chandra, endowed in all his limbs with auspicious signs. The King Tris'anku wanted to make his son Yuvarâja (the Crown prince) and then in his that very body while living, enjoy the Heavens. The King went to the Âs'rama of Vas'istha and gladly asked him, with folded palms, bowing down before him duly.

19-23. O Ascetic! You are the son of Brahmâ , versed in all the Vaidik Mantrams; so you are exceedingly fortunate; now I beg to inform you one thing; hear it gladly. I now desire to enjoy the happiness of the Heavens and all the enjoyments of the Devas, while I am in this body. To enjoy in the Nandana Garden, to live with the Apsarâs and to hear the sweet music of the Devas and the Gandharbas, these ideas now have taken a strong hold of my heart. Therefore, O Great Muni! Engage me in such a sacrifice as will enable me, in this very body to live in the Svarloka. O Muni! You are fully competent to do this; therefore be ready for this. Have the sacrifice done and let me have quickly the Devaloka, so difficult to be obtained!

24-26. Vas'istha said :– “O King! It is exceedingly hard to live in the Heavens while in this mortal body. The departed only live in the Heavens by their merits, this is a known fact. Therefore, O Omniscient One! Your desire is hard to be attained. I am afraid of this. O King! The living men can hardly enjoy the Apsarâs. Therefore, O Blessed One! Do the sacrifice first. Then, when you leave this body, you will go to the Heavens.”

27-31. Vyâsa said :– O King! The Maharsi Vas'istha was already angry with the King; therefore when he spoke these words, the King heard and became absent-minded. He again spoke to the Maharsi :– O Brâhmana! If you do not allow me to do the sacrifice, on account of

your haughtiness, I will have the sacrifice performed now by another priest. Vas'istha became very angry at the words of the King and cursed him :- "O evilminded One! Be as soon as possible a Chândâla in this body. You have committed acts by which your path to the Heaven is obstructed. You have stolen a Brâhmini's wife, and defiled the path of religion; you have killed the Surabhi Cow and you are a libertine. Therefore, O Sinner! Never you will go to the Heavens, even after your death."

32-56. Vyâsa said :- O King! Hearing these harsh words from the Guru, Tris'anku became immediately Chândâla in that very body. His golden earrings became turned into iron; the sweet sandal smell over his body smelled like faeces; his beautiful yellow clothings became blue, the colour of his body became like that of an elephant, due to his curse. O King! Those who are the worshippers of the Supreme Force can produce such things when they are angry; there is not the slightest doubt in this. Therefore one ought never to insult any devotee of the Supreme Force. The Muni Vas'istha is always engaged in repeating silently the Gâyatrî of the Devî. So what wonder is there that the body of the King will be reduced to such a wretched state by his rage. The King Tris'anku became very sorry to see his ugly body; he did not go home; rather he remained in the forest in that form and poor dress. He began to think, distressed with sorrow and over-powered with misery :- "My body is now blameable to the extreme, so what to do and where to go in this wretched state! I find no remedy to exhaust all my sufferings. If I go home, my son will be, no doubt, very much pained with sorrow. My wife, when she will see my Chândâla appearance, she won't accept me; my ministers will not regard me as they used to do before. My friends and relations, when they will come to me, will not serve me with the former care. So it is far better to die than to live, thus despised. I will drink poison or drown myself in waters or hang myself. Or I will burn myself in the funeral pyre duly or I will quit this blameable life by starvation. But, Alas! I will be guilty of suicide; so again due to this sin I will be born a Chândâla and I will be again cursed." Thus thinking, the King again thought that at present he ought not to commit suicide by any means. "I will have to suffer for my Karma; and, after due suffering, this Karma will be exhausted. So I will suffer in this forest for my Karma in this my body. Without the enjoyment of the fruits, the past actions can never die out; therefore all actions done by me, auspicious or inauspicious, I will enjoy or suffer in this place. Always to remain close to a holy Âs'rama, to wander in holy places of pilgrimage, to remember the Devî Ambikâ, and to serve the saints will now be my duties. Thus I will no doubt exhaust all my actions, residing in this forest; then, if chance permits, and if I meet with a saintly person, all my intentions will be crowned with success." Thus thinking, the King quitting his city went to the banks of the Ganges and repenting very much, remained there on the Ganges. The King Haris'chandra came to know the cause of his father's curse and with a sorrowful heart sent ministers to him. Like a Chândâla, the King was respiring frequently; at this time the ministers went to him and bowing humbly, said : - O King! Your son has ordered us to come here; we have come at his command; we are the ministers of the King Haris'chandra. Know this verily, O King! Kindly hear what the Crown Prince has said :- "Go and bring my Father here without any delay." Therefore, O King! Cast aside your mental agonies and come to the city. The ministers, the subjects all will be always at your service. We will all try our best to please Vas'istha, so that he may favour you. And that greatly illustrious Muni being pleased will certainly remove your sorrows quickly. O King! Thus your son has spoken to us many words; so now be pleased to go to your own abode.

57-64. Vyâsa said :- O King! That Chândâla-like King, hearing even their words thus, did not consent to go back to his house. Rather he told them :- "Ministers, go back, all of you to the city; and at my word, tell my son that I won't go back to my house. Better leaving off all idleness, you better govern the Kingdom carefully. Shew your respect specially to the

Brâhmins and perform various sacrifices and worship the Devas. I do not like in this blameable Chândâla form to go to the city of Ayodhyâ with the high-souled ones; so you all go back to Ayodhyâ without any further delay. Install, at my order, my powerful son Haris'chandra on the throne and do all these stately duties." When the ministers heard thus the King ordering them, they began to cry very much, and, bowing down, they went away early out of the hermitage. On coming back to Ayodhyâ they regularly installed on a sacred day the King Haris'chandra with Abhiseka water, purified with Mantrams. Thus the powerful virtuous Haris'chandra, on being installed on the royal throne by the command of the King, remembered always his father and began to govern his Kingdom with his ministers according to the dictates of Dharma.

Here ends the Twelfth Chapter of the Seventh Book on the description of Vas'istha's curse on Tris'anku in the Mahâ Purânâ S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter XIII

1-3. Janamejaya said :- "O Muni! I see that at the command of the King, the ministers installed Haris'chandra on the royal throne; but how Tris'anku got rid of his Chândâla body, kindly say. Was it that he bathed in the holy waters of the Ganges and lived in the forest and when he died he was freed of the curse; or was it that the Guru Vas'istha favoured him by his grace and freed him of the curse? O best of Risis! I am extremely eager to hear the life of the King; therefore kindly describe to me in detail his wonderful career."

4-16. Vyâsa said :- O King! The King became gladdened in his heart to install his son on the throne and began to pass his days in that forest in the meditation of Bhagavatî Bhavânî. Thus some time passed when Vis'vâmitra, the son of Kaus'ika, completing his course of Tapasyâ with an intent mind returned to his home to see his wife and sons. On coming back to his house, the intelligent Muni found his sons and other members of the family happy and well conditioned, became very glad and when his wife came to him for his service, asked her :- O Fair-eyed One! How did you spend your time in days of famine? There was nothing whatsoever of the stock of rice, etc., in the house; how then did you nourish these boys? Please speak to me. O Fair One! I was very busy with my austerities, I could not therefore come to you and see my boys; how then, O Beloved, and what measures did you resort to for their maintenance? O good and auspicious One! When I heard of the dire famine, I thought then "I have no wealth; so what shall I do if I go there?" Thus thinking I did not come then. O Beautiful One! At that time, one day I was very hungry and being very much tired I entered into the house of a Chândâla, with the object of stealing. On entering the house I found the Chândâla sleeping; then being extremely distressed with hunger, I entered into his kitchen if I could find anything there. When the dishes were sought and turned, and when I was going to take cooked dog's flesh I immediately fell into the sight of that Chândâla. He asked me very affectionately "Who are you? Why have you entered here at this hour of night? Why are you looking after the dishes? Speak what you want." O Beautiful One! When the Chândâla asked me these questions, I was very much pressed by hunger and I spoke out my wants in a tremulous voice :- O Fortunate One! I am an ascetic Brâhmin very much pained by hunger; I have entered your house stealthily and am looking out for some eatables from your cooking pots. O Intelligent One! I am now your guest in the form of a thief; I am now specially very hungry; so I will now eat your cooked meat; kindly permit me. Hearing these words, the Chândâla spoke to me in words authorised by the S'âstras :- O One of the Superior Varna! Know this to be the house of a Chândâla; so never eat that flesh.

17-28. The human birth is very rare in this world; then again to be born a Dvija is more difficult; and to get Brâhmanhood again in the Dvijas is exceedingly difficult. Are you not aware of this? They ought never to eat the defiled food who desire to attain to the Heavens; owing to Karma, the Maharsi Manu has denominated the seventh caste as Antyaja and has discarded them altogether. So, O Brâhmin! I am now by my actions turned into a Chândâla and so forsaken by all; there is no doubt in this. I am forbidding you so that this fault of Varna S'ankara may not suddenly attack you. Vis'vâmitra said :- "O Knower of Dharma! What you are speaking is quite true; though a Chândâla, your intelligence is very clear; hear, I will now speak to you the subtleties of the Dharma in times of danger. O Giver of respect! Always and by all means it is advisable to keep up the body if sin be thereby incurred, one ought to perform Prâyas'chitta (penance) for its purification when the time of danger is over. But if one commits sin when the time is not one of danger, one gets degraded; not so in the time of danger. The man that dies out of hunger, goes to hell, no doubt. Therefore every man seeking for his welfare must satisfy his hunger. Therefore I intend to steal for preserving my body. O Chândâla See! The sin, incurred in stealing during famine, which the Pundits have declared, goes to the God of rains until he does not pour forth rain." O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain. O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain so desired by all, like that coming out of the elephant's trunk. When the clouds thus poured forth rains with the glitterings of the lightnings, I felt very glad and left the house of the Chândâla. O Beautiful One! Now speak out to me, how did you behave in that famine time, so terrible to all the beings.

29-48. Vyâsa said :- O King! Hearing the above words of the husband, the sweet speaking lady spoke :- Hear, how I passed my time in times of famine. O Muni! After you had gone to practise Tapasyâ, the dire famine raged; and my sons, exhausted of hunger, became very anxious for food. I became very anxious to see the sons hungry; I then went out to the forest in quest of wild rice; and I got some fruits. Thus I spent some months by collecting the rice growing wildly in the forest; then in times these also could not be got and I became again anxious. The Nibâra rice, too, is now not available and nothing is obtained also by begging; there are no fruits on the trees and no roots are found under the earth. The sons are crying in agony of hunger. What to do? And where to go? What am I to say now to the hungry boys? Oh God! Thus thinking on various ways, I at last came to this conclusion that I would sell one of my sons to a rich man and whatever price I can fetch, with that I will preserve the lives of the other sons. O Dear! Thus thinking, I became ready and went out. O Fortunate One! Then this boy began to cry aloud and became very distressed; yet I was so shameless that I took the crying boy and got out of my Âs'rama. At this time one Râjarsi Satyavrata seeing me very distressed, asked me "O One of good vows! Why is this boy weeping?" O Muni! I spoke to him "Today I am going to sell this boy." The King's heart became overfilled with pity, and spoke to me :- "Take back to your Âs'rama this boy. Daily I will supply you with meat for the food of your boys until the Muni returns home." O Muni! The King from that time used to bring, with great pity, daily the flesh of deer and boar killed by him in the forest and he used to tie that on this tree. O Beloved! Thus I could protect my sons in that fearful ocean of crisis; but that King was cursed by Vas'istha only for my sake. One day that King did not get any meat in the forest; so he slaughtered the Kâma Dhenu (the cow giving all desires) of Vas'istha and the Muni became therefore very angry with him. The high-souled Muni, angry on account of the killing of his cow, called the King by the name of Tris'anku and made him a Chândâla. O Kaus'ika! The prince turned into a Chândâla because he came forward to do good to me, so I am very sorry for his sake. So it is your urgent duty to save the King from his terrible position by any means or by the influence of your powerful Tapasyâ.

49. Vyâsa said :- O King! Hearing these words from his wife the Muni Kaus'ika consoled her and said :-

50-55. O Lotus-eyed One! I will free the King of his curse, who saved you at that critical moment; what more than this that I promise to you that I will remove his sufferings whether it be by my learning or it be by my Tapas. Thus consoling his wife at that moment, Kaus'ika, the Knower of the Highest Reality, began to think how he could destroy the pains and miseries of the King. Thus thinking, the Muni went to the King Tris'anku, who was staying at that time very humbly in a village of the Chândâlas, in the garb of a Chândâla. Seeing the Muni coming, the King was greatly astonished and instantly threw himself before his feet like a piece of stick. Kaus'ika raised the fallen King and consoling him said :- O King! You are cursed, on my account, by the Muni Vas'istha. I will, therefore, fulfil your desires. Now speak what I am to do.

56-62. The King said :- With a view to perform a sacrifice I prayed to Vas'istha that I would perform a sacrifice, kindly do this for me. O Muni! Do that sacrifice, by which I can go to the Heavens in this my present body." Vas'istha became angry and said :- "O Villain! How can you go and live in the Heavens in this your human body?" I was very anxious to go to the Svarga (Heaven)

so I again spoke to him :- "O Sinless One! I will then have the excellent sacrifice done by another priest." Hearing this, Vas'istha Deva cursed me, saying "Be a Chândâla." O Muni! Thus I have described to you all about my curse. You are the one quite able to remove now my grievances. Distressed in pain and agony, the King informed him and became quiet. Vis'vâmitra, too, thought how he could free him of his curse.

Here ends the Thirteenth Chapter of the Seventh Book on the coming of Vis'vâmitra to Tris'anku in the Mahâ Purânam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter XIV

On the going to Heavens of Tris'anku and the commencement of Haris'chandra's narrative.

1-8. Vyâsa said :- O King! Settling in his mind what to do, the great ascetic Vis'vâmitra collected all the materials necessary for the sacrifice and invited all the Munis. Thus invited by Vis'vâmitra, the Munis became informed all about the Sacrifice; but, owing to the fact that the Muni Vas'istha prevented them, none of them went to the sacrifice. When Vis'vâmitra, the son of Gâdhi, came to know this, he became very anxious and very sad and came to the King Tris'anku and sat. The Maharsi Kaus'ika then became angry and said :- "O King! Vas'istha preventing the Brâhmins have all refused to come to the sacrifice. But, O King! See my power of tapasyâ; I will immediately fulfil your desires; I will instantly send you to the Heavens, the abode of the Gods." Thus saying, that Muni took water in his hand and repeated the Gâyatrî Mantram. He gave to the King all the Punyams (merits) that he collected for himself up to then. Giving him thus all the Punyams, he spoke to the King :- "O King! Throw away all idleness and go to the abode of the Gods you wanted to go. O King of Kings! Gladly go to the Heavens by the power of all the merits collected by me for a long time and let you fare well there."

9-20. Vyâsa spoke :- O King! When the King of the Vipras, Vis'vâmitra, spoke thus, the King Tris'anku, by virtue of the Muni's Tapas, got high up in the air without any delay like a quick flying bird. Thus getting up and up, when the King reached the abode of Indra, the Devas,

seeing the terrible Chândâla-like appearance of Tris'anku, spoke out to Indra :- "Who is this person coming like a Deva with a violent speed in the air? Why does he look like a Chândâla and is so fierce-looking?" Hearing thus, Indra got up at once and saw that one, the meanest of the human beings and knowing him to be Tris'anku, reproachingly said to him :- You are a Chândâla, quite unfit for the Devaloka; so where are you going? You ought not to remain here; so go immediately back to the earth. O Destroyer of the enemies! Indra speaking thus, the King dropped from the Heavens and, like a Deva whose merits had been exhausted, fell down immediately. Tris'anku then cried out frequently "O Vis'vâmitra! O Vis'vâmitra! Being displaced from the Heavens I am now falling very violently; so save me from this trouble." O King! Hearing his cry and seeing him getting down, Vis'vâmitra said :- "Wait, wait." Though displaced from Heaven, the King by virtue of the Muni's Tapas, remained stationed at that place in the middle of the air. Vis'vâmitra then began to do Âchaman (sip water) and commenced his great Sacrifice to create another new creation and a second Svargaloka (Heaven). Seeing his resolve, the Lord of S'achî became very anxious and eagerly came to the son of Gâdhi without the least delay and said :- "O Brâhmana! What are you going to do? O Saint! Why are you so very angry? O Muni! There is no necessity to create another new creation. Order now what I am to do."

21. Vis'vâmitra said :- "O Lord of the Devas! The King Tris'anku has become very miserable to have a fall from the Heavens. Therefore this is now my intention that you gladly take him to your own abode."

22-31. Vyâsa said :- O King! Indra was thoroughly aware of his determined resolve and very powerful asceticism; so he accepted to do according to his word, out of terror. The Lord Indra then gave the King a bright and divine body and made him take his seat in an excellent car and taking leave of Kaus'ika went with the King to his own abode. Vis'vâmitra became glad to see Tris'anku go to the Heavens with Indra and remained happy in his own Âs'rama. The King Haris'chandra now hearing that his father has gone to Heaven by virtue of his Tapas, began to govern his kingdom with a gladdened heart. The King of Ayodhyâ began then to live constantly with his clever wife full of youth and beauty. Thus time passed away; but the beautiful wife did not become pregnant. The King became very sorry and thoughtful. He then went to the holy hermitage of Vas'istha and bowing down informed him of his mental agony due to his getting no son. O Knower of Dharma! You are skilled in the Science of Mantrams. Especially you know everything of Daiva (Fate). So, O Giver of honour! Do for me so that I get a son. O Best of Brâhmins! There is no salvation for one who has not got any son; you are well aware of this. Then why do you overlook my case when you can remove my sorrow. Even these sparrows are blessed who nourish their offsprings. And I am so very unfortunate that, day and night, I am immersed in cares and anxieties, due to my not having any son.

32. Vyâsa said :- O King! Hearing these pitiful utterances of the King, Vas'istha thought over in his mind and spoke to him everything in particular.

33-41. Vas'istha said :- "O King! True you have spoken that in this world there is no other sorrow more painsgiving than the state of not having any issue. Therefore, O King! you worship with great care the water-god Varuna. He will crown your efforts with success. There is no other god than Varuna to grant sons. So, O Virtuous One! Worship Him and you will get success. Both Fate and Self-exertion are to be respected by men; how can success come unless efforts are made. O King! Men who realise the Highest Truth should make efforts, guided by just rules; success comes to those who work; else never one is to expect success." Hearing these words of the Guru, of unbounded energy, the King made a fixed resolve and bowing himself down, went away to practise tapasyâ. On the banks of the Ganges, in a

sacred place, seated on Padmâsan, the King became merged in the meditation of the God Varuna with noose in his hand and thus practised severe asceticism. O King! When he was doing this, the god Varuna took pity on him and gladly came before his sight. Varuna, then, spoke to the King Haris'chandra :- "O Knower of Dharma! I am glad at your tapasyâ. So ask boons from me."

42-43. The King said :- "O God! I am without any son; give me a son, who will give me happiness and will free me from the three debts that I owe to the Devas, the Pitris and the Risis. Know that with that object I am doing this Tapasyâ." Then the God Varuna, hearing these humble words of the sorrowful King, smiled and said.

44-45. O King! If you get your desired well-qualified son, what will you do for me to my satisfaction? O King! If you perform a sacrifice in honour of me and fearlessly sacrifice your son there like an animal, I will then grant you your desired boon.

46-47. The King :- "O Deva! Free me from this state of sonless-ness; O Water God! When my son will be born, I will do your sacrifice with my son as an animal in that. This I speak truly to you. O Giver of honour! There is no suffering more unbearable than this one, not to have any son; so grant me a good son so that all my sorrows be vanished."

48. Varuna said :- "O King! You will get a son as you desire; go home; but see what you have spoken before be fulfilled and turned true."

49-55. Vyâsa said :- Hearing these words from Varuna, Haris'chandra went back and told everything about his getting the boon to his wife. The King had one hundred exquisitely beautiful wives of whom, S'aivyâ was the lawful wife and queen and was very chaste. After some time, that wife became pregnant and the King became very glad to hear this and her longings in that state. The King performed all her purificatory ceremonies, and when ten months were completed, and on an auspicious Naksatra and on an auspicious day, she gave birth to a son, like that of a Deva son. On the birth of his son, the King, surrounded by the Brâhmins, performed his ablutions and first of all performed the natal ceremonies and distributed innumerable jewels and much wealth; and the King's joy knew no bounds at that time. The liberal King gave away, in special charities, wealth, grains, and various jewels and lands and had the performance of music, dancing and other things.

Here ends the Fourteenth Chapter of the Seventh Book on the going to Heavens of Tris'anku and the commencement of Haris'chandra's narrative in the Mahâ Purânâ S'rî Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XV

On the story of the King Haris'chandra

1-7. Vyâsa said :- O King! When there was going on in the King's palace, the grand festivities for the son's birth ceremonies, Varuna Deva came there in the holy Brâhmin form. "Let welfare be on you." Saying this, Varuna began to say :- "O King! Know me to be Varuna. Now hear what I say. O King! Your son is now born; therefore perform sacrifices in honor to me with your son. O King! Your defect of not having a son is now removed; so fulfil what you promised before." Hearing these words, the King began to think "Oh! Only one lotus-faced son is born to me; how can I kill it. On the other hand, the powerful Regent (Lokapâla) of one quarter is present in Brâhmana form; and it never behoves one to show disrespect to a Deva or to a man who wishes welfare to us. Again it is very difficult to root out the affection for a son; so what am I to do now? How shall I preserve my happiness due to the birth of my son."

The King, then, with patience bowed down to him and worshipped him duly and humbly spoke to him in beautiful words, pregnant with reason.

8-10. O Deva of the Devas! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Dakṣiṇās (remuneration to priests, etc.) But, when in a sacrifice human beings are immolated as victims, both the husband and wife are entitled to the ceremony. Father becomes purified on the tenth day and mother on the expiration of one month after the son's birth; so how can I perform the sacrifice until one month expires! You are omniscient and the master of all the beings; and you know what is Nitya Dharma. So, O Varuna Deva! I want one month time; and show mercy thus on me.

11-19. Vyāsa said :— O King! The King Haris'chandra saying thus, Varuna Deva spoke to the King :— "O King! Welfare be unto you! Do your duties; I am now going back to my place. O King! I will come again after one month. Better finish the natal ceremonies and the Nāmakarana ceremony regularly and then perform my sacrifice." O King! When Varuna Deva turned his back, the King began to feel happiness. Then the King gave as gifts millions of cows, yielding plenty of milk and ornamented with gold, and mountains of Til, sesamums to the Brāhmins versed in the Vedas and kept his name, with formal ceremonies as Rohitās'va. When one month became complete, Varuna Deva came again in a Brāhmin form and frequently said :— "O King! Start the sacrifice just now!" The King, on seeing the God of Waters, at once fell into an ocean of anxieties and sorrows; he then bowed down and worshipping him as a guest, spoke to him with folded palms :— "O Deva! It is to my great fortune that you have landed your feet at my place; O Lord! My house has been sanctified to day. O Deva! I will do, no doubt, your desired sacrifice according to the rites and ceremonies. But see, the victims that have not their teeth come as yet are not fit for a sacrifice; so the versed Pundits say; so I have settled I would perform your great sacrifice, as desired by you, when the teeth will come out of my son."

20-41. Vyāsa said :— O Lord of men! Hearing thus, Varuna spoke "Let it be so" and went away. The King Haris'chandra became glad and passed his days in enjoyments in his household. When the teeth of the child got out, Varuna knew it and came again in a Brāhmin garb in the palace and spoke "O King! Now commence my sacrifice." Seeing the Brāhmin Varuna there, the King, too, bowed down and gave him a seat and shewing all respects to him, worshipped him. He sang hymns to him and very humbly said with his head bent low :— "O Deva! I will perform your desired sacrifice with plenty of Dakṣiṇās according to rites and ceremonies. But the child's Chûdâkarana (the ceremony of tonsure) is not yet done; so the hairs that were at the birth time are still there and the child cannot be fit for sacrifice as long as those hairs exist. So I have heard from the elderly persons. O Lord of Waters! You know the S'âstric rules; kindly wait till the Chûdâkarana is over. When the child will have his head shaven, I will certainly perform your sacrifice; there is no doubt in this." Hearing these words, Varuna spoke to him again :— "O King! Why are you deceiving me like this so often? O King! Now you have all the materials ready for the sacrifice; only for your filial affection you are deceiving me. However, if, after the ceremony of tonsure, you do not perform my sacrifice, I will be angry and I will curse you. O King! I am going for the present; but see do not tell lies, being born in the family of Iksâku." Instantly Varuna disappeared; the King, too, felt himself happy in his household. When the ceremony of tonsure was commenced and grand festivities were held, on the occasion Varuna soon came again to the King's palace. The queen was then sitting before the King with the child in her lap when Varuna came up there. The Brāhmin Varuna then appeared like a Flaming Fire and spoke to the King in a clear voice :— "O King! Start the sacrifice." Seeing him, the King was confused with terror and with folded palms,

quickly bowed down to him. After worshipping him duly, he very humbly said :– “O Lord! Today I will perform your sacrifice. But kindly hear with attention my saying and then do what is advisable. O Lord! If you approve of this as reasonable, I then open my heart to you. The three Varnas Brâhmanas, Ksattriyas, and Vais'yas become Dvîjas (twice-born) only when they are duly purified according to proper rules and ceremonies; without any such purifications they are certainly S'ûdras. So the Pundits versed in the Vedas declare. My child is now an infant only; so it is like a S'ûdra. When his thread ceremony (Upanayan) will be performed, he will then be fit for the sacrifice; this the Veda S'âstras declare. The Ksattriyas are so purified in their eleventh year; the Brâhmanas in their eighth year and the Vais'yas in their twelfth year. So, O Lord of the Devas! If you feel pity for your this humble servant, then wait till the Upanayana ceremony is over, when I will perform your grand sacrifice with my son. O Bibhu! You are the Lokapâla; specially you are conversant with all the S'âstric rules and have acquired the knowledge of Dharma. If you think my saying as true, then go to your home.”

42-51. Vyâsa said :– Hearing these words, Varuna's heart was filled with pity and so he went away instantly, saying “Let it be so.” Varuna going away, the King felt very glad and the queen, knowing the welfare of the son became glad too. Then the King gladly performed his state duties. After some time, the child grew ten years old. Consulting with the peaceful Brâhmanas as well as his ministers, he collected materials for the Upanayana ceremony befitting his position. When the eleventh year was completed by his son, the King arranged everything for the thread ceremony but when his thoughts turned to Varuna's sacrifice, he became very sad and anxious. When the thread ceremony began to be performed, the Brâhmin Varuna came there. Seeing him, the King instantly bowed down and standing before him with clasped palms, gladly spoke to him :– O Deva! My son's Upanayana being over, now my son is fit for the victim in the sacrifice; and by your grace, my sorrow that was within me as not having a son, has vanished. I speak truly before you that, O Knower of Virtue! after some mere time I have desired to perform your sacrifice with plenty of Daksinâs. In fact, when the Samâvartan ceremony will be over, I will do as you like. Kindly wait till then.

52-62. Varuna said :– O Intelligent One! You are very much attached to your son now and so by various reasonable plays of intellect, you are repeatedly deceiving me. However, I am going home today at your request but know certain that I will come again at the time of the Samâvartan ceremony. (N. B.:– Samâvartan means the return home especially of a pupil from his tutor's house after finishing his course of study there.) O King! Thus saying, Varuna went away and the King became glad and began to perform duly his various duties. The prince was very intelligent; and as he used to see Varuna coming, now and then, at the time of the ceremonies, he became very anxious. He then made enquiries outside hither and thither and came to know of his own being about to be killed and he desired to quit the house instantly. He then consulted with the minister's sons and came to a final conclusion and went out of the city to the forest. When the son had gone to the forest, the King became very much afflicted with sorrow and sent messengers in quest of him. When some time passed away, Varuna came to his house and spoke to the distressed King :– “O King! Now perform your desired Sacrifice.” The King bowed down to him and said :– “O Deva! What shall I do now? My son has become afraid and has gone away. I do not know where he has gone. O Deva! My messengers have searched for him in difficult places in mountains, in the hermitages of the Munis, in fact, in all the places; but they have not been able to find him out anywhere. My son has left his home; order now what I can do. O Deva! You know everything; so judge I have got no fault in this matter. It is certainly luck and nothing else.”

63-66. Vyâsa said :- O King! Hearing these words of the King, Varuna became very much angry and when he saw that he was deceived so many times by the King, he then cursed, saying :- "O King! As you have cheated me by your deceitful words, so you be attacked by dropsy and be severely pained by it." Thus cursed by Varuna, the King was attacked with that disease and began to suffer much. Cursing thus, Varuna went back to his own place and the King was much afflicted with that terrible disease.

Here ends the Fifteenth Chapter in the Seventh Book on the story of the King Haris'chandra in the Mahâpurânam S'rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter XVI

On the story of S'unahs'epha

1-4. Vyâsa said :- O King! When Varuna went away, the King was very much laid down with that dropsy and daily his pains began to increase and he began to suffer extreme pains. O King! The prince, on the other hand, heard, in the forest, of the illness of his father and filled with affection, wanted to go to his father. A year had passed away and the prince desired very gladly to go to his father and see him. Knowing this, Indra came there. He came instantly in the form of a Brâhmin and with favourable arguments desisted the prince, who was about to go to his father.

5-31. Indra said :- "O Prince! It seems you are silly; you know nothing of the difficult state policies. Therefore it is that you are ready to go, out of sheer ignorance, to your father. O Fortunate One! If you go there, your father will get his sacrifice, where a human victim is to be offered, performed by the Vedic Brâhmanas and your flesh will be offered as oblations to the blazing Fire. O Child! The souls of all the beings are very dear; it is for that reason, for the sake of soul, that sons, wife, wealth and jewels are all dear. Therefore, though you are his dear son, like his son, yet he will certainly have you killed and get Homas offered, to free himself from the disease. O Prince! You ought not to go home now; rather when your father dies, you would certainly go there and inherit your Kingdom." O King! Thus hindered by Vâsava, the prince remained in that forest for one year more. But when the prince again heard of the severe illness of his father, he wanted again to go to his father, resolved to court the death of his ownself. Indra also came there in the form of a Brâhman and, with reasonable words, repeatedly advised him not to go there. Here, on the other hand, the King Haris'chandra became very much distressed and troubled by the disease and asked his family priest Vas'istha Deva :- "O Brâhmana! What is the sure remedy for the cure of the disease?" Vas'istha, the Brahmâ's son, said :- "O King! Purchase one son by giving his value; then perform the sacrifice with that purchased son and you will be free from the curse. O King! The Brâhmins, versed in the Vedas, say that sons are of ten kinds, of whom the son, purchased by paying its proper value, is one of them. So buy one son. There will very probably be within your kingdom a Brâhmin who might sell out of avarice, his son. In that case Varuna Deva will certainly be pleased and grant your happiness." Hearing these words of the high-souled Vas'istha, the King became glad and ordered his minister to look after such a son. There lived in that King's dominion one Brâhmin, named Ajigarta, very poor; he had three sons. The minister spoke to him to purchase his son :- "I will give you one hundred cows; give one son of yours for the sacrifice. You have three sons named respectively S'unahpuchcha, S'unahs'epha and S'unolangula. Give me out of them one son and I will give you one hundred cows as his value." Ajigarta was very much distressed for want of food; so when he heard the proposal, he expressed his desire to sell his son. He thought that his eldest son was the rightful person to perform funeral obsequies and offer Pinda and he therefore did not spare him. The youngest son, too, he did not spare also, as he considered

that his own. At last, he sold his second son for the price of one hundred cows. The King then bought him and made him the victim for the sacrifice. When that boy was fastened to the sacrificial post, he began to tremble and very much distressed with sorrow began to cry. Seeing this, the Munis cried out in a very pitiful tone. When the King gave permission for the immolation of that boy, the slaughterer did not take weapons to slaughter him. He told that he would never be able to kill the boy, since he is crying in a very pitiful tone. When he thus withdrew himself from his work, the King then asked his councillors :- O Devas! What ought to be done now? S'unahs'epha then began to cry in a very pitiful voice; the people present there began to discuss and there arose a great noise on the affair. Then Ajigarta stood up in the midst of the assembly and spoke :- "O King! Be patient; I will fulfil your desire. I am desirous of wealth and if you give me double the amount, I will slay immediately the victim; and you can complete early your sacrifice." O King! He who is hankering after money, can always entertain

feelings of enmity even towards his own son. There is no doubt in this.

32-35. Vyâsa said :- O King! Hearing those words of Ajigarta, Haris'chandra gladly spoke to him :- "I will immediately give you another hundred excellent cows." Hearing thus, the son's father, avaricious of wealth, immediately resolved and became ready to slay his son. All the councillors seeing the father ready to slay his son, were struck with sorrow and began to lament exclaiming "Alas! This wretch, a disgrace to his family, is now ready to kill his own son. Oh! We never saw before such a cruel vicious person. This Brâhmin must be a Demon in a Brâhmin body!

36-38. Fie on you! O Chândâla! What a vicious work are you now going to do? What happiness do you derive by slaying the son, the jewel of jewels, only to get some wealth? O Sinner! It is stated in the Vedas that the soul takes its birth from one's body; so how are you going to slay your soul!" When the hue and cry arose in the assembly, Vis'vâmitra, the son of Kaus'ika, went to the King and, out of pity, said :-

39-56. O King! S'unahs'epha is very piteously crying; so let him be free; and then your sacrifice will be complete and you will be free of your disease. There is no virtue like mercy and there is no vice like killing (Himsâ). What is written about killing animals in the sacrifice, is only meant for the persons inclined to sensual objects and to give them a stimulus in that direction. O King! He who wants his own welfare and who wants to preserve his own body ought not to cut another's body. He who pities equally all the beings, gets contended with a trivial gain and subdues all his senses; God is soon pleased with him. O King! You should treat all the Jîvas like yourself and thus always spend your life, so dear to all. You desire to preserve your body by taking away the life of this boy; similarly why would he not try to preserve his own body, the receptacle of happiness and pleasures. O King! You have desired to kill this innocent Brâhmin boy; but he will never overlook this enmity of yours done in previous lives. If anybody kills another willingly, though he has got no enmity with him, then the one that is killed will certainly kill afterwards the slayer. His father, out of greed for money, is deprived of intellect and so has sold away his son. The Brâhmin is certainly very cruel and sinful. There is no doubt in this. When one goes to Gayâ or one performs an As'vamedha sacrifice or when one offers a blue bull (Nila Vrisabha), one does so on the consideration that one would desire to have many sons. Moreover the King has to suffer for one-sixth of the sins committed by anyone in his Kingdom. There is no doubt in this. Therefore the King ought certainly to prohibit any man when he wants to do a sinful act. Why then did you not prevent this man when he desired to sell his son? O King! You are the son of Tris'anku; especially you are born in the Solar line of Kings. So how have you desired, being born an Âryâ, to do an act

becoming an An-Âryâ (non-aryan). If you take my word and quickly free this Brâhmin boy, you will certainly derive virtue in your body. Your father was converted into a Chândâla by a curse but I sent him in his very body to the Heavens. And you are well acquainted with this fact. Therefore, O King! Keep my word out of your love for that. This boy is very pitifully crying; so free him. I pray this from you in this your Râjasûya sacrifice and if you do not keep my word, you will incur the sin of not keeping my word. Do you not realise this? O King! You will have to give anything that a man wants from you in this sacrifice; but if you do otherwise, sin will attack you, no doubt.

57-59. Vyâsa said :- O King! Hearing these words of Kaus'ika, the King Haris'chandra spoke thus :- O son of Gâdhi! I am suffering very much from the dropsy; I will not be able therefore to free him. You can pray for some other thing. You ought not to throw obstacles in this my sacrifice. Vis'vâmitra became very angry at this, and seeing the Brâhmin boy very distressed, became sorrowful and mourned very much.

Here ends the Sixteenth Chapter in the Seventh Book on the story of S'unahs'epha in the Mahâpurânâ S'rî Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XVII

On the freeing of S'unahs'epha and the curing of Haris'chandra

1-6. Vyâsa said :- O King! When Vis'vâmitra saw that the boy was crying very pitifully, he went to him with a merciful heart and said :- "O Child! I am giving you the Varuna Mantra; recollect this within your mind and if you go on repeating that Mantra silently, you will certainly fare well." The sorrowful S'unahs'epha, hearing thus from Vis'vâmitra, began to repeat silently in his mind the above Mantra, clearly pronouncing each letter. O King! No sooner S'unahs'epha repeated that Mantra than the kind-hearted Varuna came suddenly before the boy, greatly pleased with him. Everyone in the assembly became thoroughly surprised to see Varuna Deva come there and they all became glad and chanted hymns in honour of him. The diseased Haris'chandra was also thoroughly surprised, fell to his feet, and with folded palms began to sing hymns to Varuna, standing before him.

7-14. Haris'chandra said :- "O Deva of the Devas! I am very vicious; my intellect is much defiled; I am a sinner before you; O Merciful One! Now show your mercy and sanctify this humble self. I was very much troubled on not having a son; so I had disregarded your words; now show your mercy on me; what offence can cling to him whose intellect is already out of order? A beggar does not see his own faults; I am also in want of a son; so I could not see my defects. O Lord! Being afraid of the terrors of hell, I have deceived you. Those, who are sonless, cannot find rest anywhere. Especially he is barred from the Heavens. Being terrified by this dictate of S'âstra, I have shown disregard to your words. O Lord! You are wise and I am ignorant; especially I am extremely afflicted by this terrible disease; I am also deprived of my son; so you ought not to take any notice of my faults. O Lord! I do not know where my son has gone; O merciful One! Perhaps he, being afraid of his life, has fled away to some forest. For your satisfaction, I have now commenced your sacrifice with this purchased boy; I gave an equivalent value and I have purchased this boy. O Deva of the Devas! Your sight only has taken away my infinite troubles; now if you be pleased, I can be free of my this disease dropsy and my troubles will all be over." Vyâsa said :- O King! Hearing thus the words of that diseased King, Varuna, the Deva of the Devas, took pity on him and thus spoke.

15-22. Varuna said :- "O King! S'unahs'epha is uttering hymns of praise to me; he has become very distressed; so quit him. Your sacrifice, too, is now completed; now let you be free from your present disease." Thus saying, Varuna freed the King of his disease in the

presence of all his councillors; the King became possessed of a beautiful body and got himself completely cured and shone bright before the assembly. Shouts of victory arose from the midst of the sacrificial ground when the Brâhmin boy was freed of his bonds of rope, by the mercy of the high-souled Deva Varuna. The King became very glad on his being recovered immediately from his disease and S'unahs'epha, too, became free from his anxiety and pacified when he got himself liberated from his being immolated on the sacrificial post. Then the King Haris'chandra completed his sacrifice with great modesty. Afterwards S'unahs'epha addressed the councillors with folded palms and said :- O Councillors! You know well the Dharma; O Speakers of truth! Kindly specify according to the dictates of the Vedas. O Omniscient ones! Whose son am I now? Who is my most respectful father? Please deliver your judgment and I will take his refuge.

23-34. When S'unahs'epha spoke thus, the members of the assembly began to speak to each other, "The boy must be of Ajigarta; whose else can he be? This boy is born of the limbs of Ajigarta; and he has nursed him according to his might. So he must be his son; whose else can he be?" Vâma Deva then told the people of the assembly, "The father of the boy sold his son for money; the King purchased him. So he can be said as the son of the King; or he may be called the son of Varuna, in as much as he freed him from his rope bondage. For, he who nourishes another with food, who saves one from one's fear, who protects one by giving money, who bestows learning to anybody and he who gives birth to any of the above five classes of persons can be called his father." O King! Thus some one turned out to be in favour of Ajigarta, some other in favour of the King; but nobody came to any definite conclusion. When matters stood in this doubtful condition, the omniscient all-respected Vas'istha Deva addressed the disputing members thus :- "O high-souled Ones! Kindly hear what the S'rutis say on this point. When the father has cut off his filial attachment and has sold his son, his fatherly connection has ceased then. No doubt this boy was purchased by the King Haris'chandra. But when the King fastened him to the sacrificial post, he cannot be called as the father. Again when this boy singing hymns in honour of Varuna, he being glad freed him of his bondage, so Varuna cannot be called his father. For whoever praises a god by the great Mantra, that Deva becomes pleased with him and gives him wealth, life, cattle, kingdom and even final emancipation. Rather Vis'vâmitra saved the boy by giving him in his critical moment the powerful great Mantra of Varuna; hence the boy can be called as the son of Vis'vâmitra and of none else."

35-40. Vyâsa said :- O King! Hearing the words of Vas'istha, all the members of the assembly gave their unanimous consent and Vis'vâmitra with his heart filled with love, exclaimed, "O Son! Come to my house." And caught hold of his right hand. S'unahs'epha, too, accompanied him and went away. Varuna also went to his own abode with a gladdened heart. The councillors, too, departed. Freed from his disease, the King gladly began to govern his subjects. At this time his son Rohitâ heard all about Varuna and became very glad and leaving the impassable forest passes and mountains, returned home. The messengers informed the King of the arrival of the prince; the King heard and his heart overflowed with love and he gladly came there with no delay.

41-48. Seeing the father coming, Rohitâs'va became filled with love and overpowered with sorrow for long separation began to shed tears and fell prostrate at his feet. The King raised him up and embraced him gladly and smelling his head enquired of his welfare. When the King was thus asking his son, taking him on his lap, the hot tears of joy flowed from his eyes and fell on the head of the prince. The King and the prince then began to govern together his kingdom. The King described in detail all the events of the sacrifice where human victims are

immolated. He started next the Râjasûya sacrifice, the best of all sacrifices, and duly worshipping the Muni Vas'istha, made Hotâ in that sacrifice. When this grand sacrifice was finished, the King respected the Muni Vas'istha with abundant wealth. Once, on a time, the Muni Vas'istha went gladly to the romantic Heaven of Indra; and Vis'vâmitra, too, went there also and both the Munis then met with each other. The two Maharsis took their seats in that Heaven. But Vis'vâmitra was astonished to see Vas'istha greatly respected in Indra's hall of assembly and asked him, thus :-

49. "O Muni! Where have you received this great honour and worship? O Highly Fortunate One! Who has worshipped you thus? Speak out truly."

50-53. Vas'istha said :- "O Muni! There is a King named Haris'chandra; he is very powerful and my client; that King performed the great Râjasûya sacrifice with abundant Dakshinâs. There is no other King truthful like him; he is virtuous, charitable, and ever ready in governing his subjects. O Son of Kaus'ika! I have got my worship and honour in his sacrifice. O best of Dvîjas! Are you telling me to speak truly? Again I speak truly to you that there never was a King truthful, heroic, charitable, and very religious like him nor there will be such a one."

54. Vyâsa said :- O King! Hearing such words, the Vis'vâmitra, of a very angry temper, spoke to him with his reddened eyes :-

55-59. "O Vas'istha! Haris'chandra obtained a boon from Varuna when he made a certain promise; then he cheated Varuna with deceitful words. So he is a liar and cheat. Why are you praising then that King? O Intelligent One! Let us now stake all our virtues that we have earned since our birth by our asceticism and studies. You have praised exceedingly that King who is a great cheat; but if I cannot prove him to be a liar of the first order, I will lose all my virtues from my birth; but if it be otherwise, then all your virtues will be destroyed." Thus the two Munis quarrelled with each other and making this stake, departed from the Heavens and went to their respective Âs'ramas.

Here ends the Seventeenth Chapter in the Seventh Book on the freeing of S'unahs'epha and the curing of Haris'chandra in the Mahâpurânânam S'rî Mad Devî Bhâgavatam, of 18,000 verses by Maharsi Veda Vyâsa.

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Chapter XVIII

On the origin of the quarrel between Haris'chandra and Vis'vâmitra

1-6. Vyâsa said :- O King! Once on a time Haris'chandra went out to the forest on an hunting excursion; and, while roaming to and fro, he saw that a very beautiful lady was crying. The King, seeing this, took pity on her and asked :- "O Fair One! Why are you in this forest crying alone? O Large eyed One! Has someone pained you? What is the cause of your sorrow? Express this quickly before me. Why have you come here in this dreadful lonely forest? What are the names of your husband and your father? O Beautiful One! In My kingdom, no demon can give any trouble to another's lady; I will immediately kill him who has given you this trouble. O thin-bellied One! Be comfortable; do not weep; tell me why you are in this sorrowful state; know that no sinner can remain within my territory." Hearing the words of the King, the lady wiped out her tears by her hand and began to say :-

7-8. O King! I am Siddharupinî, of the nature of success; to get me, Vis'vâmitra is practising terrible austerities. So these troubles have arisen from him, the son of Kaus'ika. O King! For

this reason I am sorry in Your kingdom. O One of good vows! I am a gentle lovely Lady; still that Muni is giving me so much trouble.

9-16. The King said :– “O Large-eyed One! No longer you will have to suffer any more pains. Be patient. I will go and make the Muni desist from his tapasyâ.” Thus comforting the lady, the King went hurriedly to the Muni Vis’vâmitra and, bowing down to him said with clasped palms :– O Maharsi! Why are you ailing your body by this terrible severe austerity! O Highly intelligent One! For what great noble cause are you practising this hard tapasyâ; speak truly to me. O Son of Gâdhi! I will fulfil your desires; there is no need of your practising this severe penance; please get out of it immediately. O Maharsi! You know everything; so what shall I say anything further? See! It ought not anyone to practise this extremely dreadful tapasyâ, causing troubles to the people within my territory. Thus prohibited by the King Haris’chandra, the Muni became very angry at his heart and went towards his own hermitage. The King, too, went back to his palace. The Muni on his arrival at his hermitage, began to cogitate in his mind, “Why has the King unjustly desisted me from my tapasyâ” and also the discussions that took place between him and Vas’istha. Vis’vâmitra became very angry at his heart and ready to take the vengeance of this. He thought over on many points and created a terrible demon of a dreadful appearance in the form of a boar and sent it to the territory of the King Haris’chandra.

17-28. That terrible boar, of huge body, entered into the kingdom, raising a dreadful sound. The guards became afraid at his terrible noise. Entering into the forest, that boar began to whirl round and round and destroy the Mâlâti forest, at another place the Kadamba forest, and at others the Yûthikâ forest. At other places he began to dig up the earth by his tusks and root out the Champaka, Ketakî, Mallikâ and various other trees. At other places again, he rooted out nice gentle Us’îra, Karavîra, Muchukunda, As’oka, Vakula, Tilaka and other trees and so massacred the nice gardens and forests. The forest guards, then, taking their weapons, rushed forward on that boar. Those that were making garlands and the florists became very distressed and uttered uproars of consternation. That boar, as if an incarnate of Death, though routed out with flights of arrows, could not be terrified; rather when he began to harass the guards very much, they became very much afraid and being very distressed took the refuge of the King and, trembling, said :– “O King! Protect us. Protect us.” And they cried piteously. Seeing the guards terrified and distressed, the King asked them :– Whom do you fear so much and why you are so distressed? Speak truly before me. O Guards! I do not fear the Deva nor the Demons; so tell me who has created this panic amongst you. I, no doubt, will send that vicious cheat unto the door of Death by this arrow, who has come against me in this world. What sort of enemy is that? What is his form? What is his power and where is he residing now; speak this quickly to me. Be that enemy a Deva or a Dânava, I will slay him immediately by the multitude of arrows.

29-31. The Mâlâkâras said :– The enemy is not a Deva, nor a Dânava, Yaksa nor a Kinnara; it is a boar of a huge body that has entered into the forest. Very powerful, he is uprooting by his teeth all the beautiful flower trees; in fact, he is ruining all the gardens and forests. O King! We shot arrows on him, struck him with cudgels and hurled stones at him so much; yet he did not get a bit afraid; rather he turned back to kill us.

32-51. Vyâsa said :– O King! Hearing these words, the King’s fury knew no bounds and, immediately getting on horseback, he went towards the garden and forest. Then the horsemen, elephant drivers, charioteers and infantry, all followed him. When the King went there, he saw the terrible boar, of a huge body, whirling round and round and making the peculiar sound in the forest; and he witnessed also the destroyed condition of the forest and

became very angry. He then drew his bow and arrows and fell down on him to take away his life. Seeing the King coming angrily towards him with bow and arrows in his hands, the boar began to sound more terribly and ran forward before him. The King saw the boar coming towards him with his mouth wide opened and began to shower arrows upon him to kill him. The boar immediately made those arrows useless, and very violently and quickly jumped and passed away, over the King. When the boar passed away, the King angrily drew his bow with great care and shot sharpened arrows at him. One moment the boar came in the King's sight; and at another moment he vanished away; thus the boar began to flee, uttering all sorts of sounds. The King Haris'chandra then became very angry and drawing his bow pursued him, mounting on a horse, swift like the wind. The soldiers then entered the forest and scattered hither and thither; the King alone pursued the boar. The sun entered unto the meridian; and the King came to be alone in a lonely forest. His horse was fatigued, and he, too, was tired of hunger and thirst. The boar went away out of sight. The King also missed his way in that dense jungle and became greatly absorbed with intense cares and anxieties. He then began to think, "Where shall I now go? There is none to help me in this dense jungle. Especially I don't know the right path." While he was thus thinking, he saw, all on a sudden, a river with clear water in that lonely forest. He became much delighted to see the flowing river and, alighting from horseback, he drank that water and made the horse also drink it. He became much relieved by drinking; and though he was much bewildered not to find the right track, he wanted now to go to his own city. At this moment Vis'vâmitra came up there in an old Brâhmin form; the King also looking at him bowed down to the Brâhmin garbed Vis'vâmitra, who then spoke to the King :- "O King! Welfare be unto you! What for have you come here? O King! What object have you got in view in this lonely forest? Be calm and quiet and speak everything before me."

52-58. The King said :- "O Brâhmin! One powerful boar of a huge body entered into my garden and spoilt altogether all the gentle flower trees there. To desist that boar, I pursued him with bow in hand and went out of the city. That powerful boar, very swift and, as it were, a magician, has escaped my sight and gone away where I do not know. I pursued him and have come now to this place and I do not know where my soldiers have gone. O Muni! Now I am deprived of my men, I am hungry and thirsty. I do not know which is the road to my city; nor do I know where my soldiers have gone. O Dear Lord! It is to my great fortune that you have come in this lonely forest. Now I want to return to my home; kindly shew me the way. I have completed my Râjasûya sacrifice. I always give everyone whatever he wants. This is known to everybody. O Dvîja! If you want money for your sacrifice, then come with me to Ayodhyâ and I will give you abundance of wealth. I am Haris'chandra, the famous King of Ayodhyâ."

Here ends the Eighteenth Chapter of the Seventh Book on the origin of the quarrel between Haris'chandra and Vis'vâmitra in the Mahâpurânam S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XIX

On the taking away of Haris'chandra's Kingdom

1-12. Vyâsa said :- O King! Hearing thus the words of the King Haris'chandra, the Maharsi Kaus'ika smilingly said :- "O King! This Tîrath is very sacred; if one bathes here, one is cleansed of one's sins and virtue springs up. So, highly fortunate One! Bathe in this and do peace-offerings (tarpanam) to your fathers. O King! This time is very auspicious and highly meritorious; so take a bath in this sacred Punya Tîrtha and make charities as far as it lies in your power. Svâyambhuva Manu says :- He, who arriving at a tîrtha capable to give high merits (Punya), does not bathe and make charities, deceives himself; so he is the slayer of

his soul, no doubt. So, O King! Do meritorious acts as best as you can in this excellent tīrtha. Then I will shew you the way and you will go to Ayodhyâ. O Kâkutstha! Today I will be pleased with your gifts and I will accompany you to show you the way; this I have decided." Hearing the deceitful words of the Maharsi, the King took off his upper garments and tying the horse on to a tree, went towards the river to bathe according to due rites. O King! The accidental combination, that was to have been so (sure to come), so enchanted the King by the Muni's words, that he got himself entirely under the control of the Muni. He duly completed his bath and offered peace offerings to the Devas and the Pitris and then spoke to Vis'vâmitra. "O Lord! I am now making gifts to you. O Fortunate One! Cows, lands, jewels, elephants, horses, chariots or horses, etc., anything that you like I will give you just now. There is nothing that I cannot give. When I performed previously the Râjasûya sacrifice, I took, then, before all the Munis, this vow. So, O Muni! You are also present at this principal Tīrtha (place of pilgrimage); so express what you desire; I will give you your desired object."

13-15. Vis'vâmitra said :- "O King! Your glory is spread far and wide in this world; especially I have already heard that there is no second man charitable like you. The Muni Vas'istha has said :- The

King of the solar dynasty, the Tris'anku's son, Haris'chandra is foremost and first amongst the kings in this world and there is no one so liberal-minded as he is; such a king there never was nor ever there will be. So, O King! Now the marriage time of my son has arrived; so I pray before you today, that you give me wealth to celebrate this marriage."

16. The King said :- "O Brâhmin! Yes! Celebrate the marriage ceremony; I will give you your desired wealth. What more can be said than this that whatever wealth you would want, I will give that abundantly. There is no doubt in this."

17-22. Vyâsa said :- O King! Hearing these words of the King, the Muni Kaus'ika became ready to deceive him and originating the Gândharbî Mâyâ, created a beautiful youth and one daughter aged ten years and showing them to the King, said, "The marriage of these two is to be celebrated today. O King! To marry the boys and the girls in the house-hold is to earn more merits than the Râjasûya sacrifice. So today you will get that desired fruit if you make charities for the marriage of this Brâhmin Youth." The King was much enchanted by his Mâyâ; so no sooner he heard those words, he immediately promised :- "That will be done," he did not raise any objection whatsoever. Vis'vâmitra then showed the way and the King went to his city. Vis'vâmitra, too, thus deceiving the King, went back to his Âs'rama. When the King was staying in Agnis'âlâ (cook-room), Vis'vâmitra Muni went to him and said :- "O King! The marriage rites have been finished; so today give me what I desire in this sacrificial hall."

23-24. The King said :- "O Brâhmin! Speak out what you want; now I like to get fame. So if there be anything in the world, that is not to be given by me, if you want, I will give that even to you, no doubt. The mortal, possessing all wealth, if he does not earn good name and fame, capable to give happiness to him in his next world, passes his life in vain."

25. Vis'vâmitra said :- "O King! Give to this bridegroom, while within this sacred sacrificial altar, your entire kingdom with the royal umbrella and Châmara for fanning the king and elephants, horses, chariots, infantry and all the gems and jewels."

26-33. Vyâsa said :- O King! The King Haris'chandra was deluded by his Mâyâ; so no sooner he heard the Muni's words, he willingly said without the slightest consideration :- "O Muni! I give as you pray, my this vast dominion to you." The very cruel Vis'vâmitra then said :- "O King! I have accepted your offer; but O Intelligent One! Give now the requisite Daksinâ to complete your gift. Manu says gift without Daksinâ is fruitless; so to get the fruit of your gift

give Dakṣiṇâ as duly fixed.” The King was exceedingly surprised to hear this and said :– “O Lord! Kindly say what amount of wealth am I to give to you as Dakṣiṇâ. O Saint! Say the value of your Dakṣiṇâ. O Ascetic! Don’t be impatient; I will give you the Dakṣiṇâ to that amount, no doubt.” Hearing this, Viśvâmitra told to the King :– “At present give me two and a half loads of gold as Dakṣiṇâ.” The King Haris’chandra became greatly amazed and promised :– “I will give you that,” he then anxiously mounted on his horseback and became ready to go quickly. At this time, his soldiers who lost their road in quest of their king, came to him. They were very glad to see him; but, seeing him anxious, they began to praise him in great haste.

34-47. Vyâsa said :– O King! Hearing their words, the King did not say anything, good or bad; but thinking on his own doing entered into the zenana. Oh! What have I promised to give? I have made a gift of all that I have; I am cheated in this matter by the Muni like one robbed by a thief in a wilderness. My whole dominion including my dress I have promised to give to him. Moreover I will have to pay besides two and a half loads of gold. My brain seems to have been completely destroyed. What to do now? I did not know the cunningness of the Muni. Therefore I am cheated by this deceitful Brâhmin. It is next to impossible to understand the work of Daiva. Oh! My Fate! What will happen to me now? Very much bewildered the King entered in the interior of the palace. The queen seeing her husband immersed in cares, enquired into the cause, thus :– “O Lord Why have you become so absent-minded? Kindly say what you are thinking now? O King! The son has come back from the forest before you completed your Râjasûya sacrifice; why then are you in grief now? Kindly speak out the cause of your sorrow. Nowhere is your enemy, strong or weak; only Varuna was angry with you; now he is also very satisfied. So there is nothing further for you to do to think. O King! Owing to cares, this body gets weaker and weaker day by day. So nothing is like cares to lead one to death.” When his dear wife said so, the King expressed to her somewhat the cause of his cares, good or bad. But the King was much absorbed with his cares so that he could not eat nor sleep though his bedding was perfectly white and clear. Early in the next morning, when, getting up from his bed, he was doing anxiously his morning duties, Viśvâmitra came up there. When the sentinel informed the King of the arrival of Viśvâmitra, he gave order for him to enter. Viśvâmitra, the Looter of his all and everything, came before him and told the King who repeatedly bowed down to him :– “O King! Now leave your kingdom and give me the gold that you promised as Dakṣiṇâ and prove that you are truthful.”

48-63. Haris’chandra said :– “O Lord! I have given you this vast dominion of mine; so my Kingdom has now become yours; I am leaving this Kingdom and going to somewhere else. O Kaus’ika! You need not think a bit for this. O Brâhmana! You have taken my all according to the technical rule; so now I am unable to give you Dakṣiṇâ. If, in time, wealth comes to me, I will at once give you your Dakṣiṇâ.” Saying him thus, the King told his wife S’aivyâ, and his son Rohita, “In this Agnihotra room I say that I have given my vast dominion to the Muni Viśvâmitra. Elephants, horses, chariots, gold and jewels all I have given to him along with my kingdom. What more than this that save us three, everything else I have given to him. O Maharsi! Take fully this prosperous dominion; we are going somewhere else to a forest or a mountain cave.” The exceedingly virtuous Haris’chandra spoke thus to his wife and son, and, paying respects to the Muni, went out from his house. Seeing the King going thus away, his wife and son, afflicted with cares, followed him with their sad faces. Seeing thus, all the inhabitants of Ayodhyâ cried aloud, and great consternation and uproar arose in the city. O King! What is this act that you have done? How has this suffering come to you! O King! The great Fate, without any consideration, has certainly deceived you. The Brâhmanas, Ks’atriyas, Vais’yas and S’ûdras, all the four Varnas gave vent to their sorrows, when they saw the King going away with his wife and son. The Brâhmins and the other inhabitants of the

city, all were afflicted with sorrows and began to abuse the vicious Brâhmana saying that “He is a cheat, etc.” O King! Give the gold for Daksinâ and then go; or say that you will not be able to give and I will then not take the Daksinâ. Or if you entertain within yourself any greed, then take back all your Kingdom. O King! If you think that you have really made this gift, then give what you have promised. The son of Gâdhi was saying so, when the King Haris'chandra very humbly bowed down to him with folded palms and said to him.

Here ends the Nineteenth Chapter of the Seventh Book on the taking away of Haris'chandra's Kingdom in the Mahâ Purânam S'rî Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XX

On the earnestness of Haris'chandra to pay off the Daksinâ

1-4. Haris'chandra said :- “O Muni! I will not take my food until I pay you your Daksinâ in gold; know this to be my resolve; therefore O One of good vows! Discard all your anxieties for Daksinâ. I am the King of the Solar dynasty; especially since the time I have completed my Râjasûya Sacrifice, I give to everyman whatever he desires. So, O Lord! How can it be possible that I will not give what I have voluntarily promised myself? O Best of Dvîjas! I will certainly pay off your debt. I must give you the gold as you desire; be calm and patient; but you will have to wait one month; and on getting the money I will pay it off to you.”

5-8. Vis'vâmitra said :- “O King! Kingdom, treasury and strength are the three sources of income; but you are now deprived of all these. Whence, now, do you expect to get gold? O King! Vain are your hopes to get money; what am I to do now? You are now wealthless and how can I, out of greed, give you trouble? O King! Better say ‘I will not be able to give you Daksinâ,’ and I will then quit my strong expectation and go away as I like. And you, too, can think that you have no gold, so how can you give money and so you can go wherever you like with your wife and son.”

9-20. Vyâsa said :- O King! Hearing these words of the Muni, at his time of departure, the King said :- “O Brâhmana! Be patient and I will certainly give you your Daksinâ. O Dvîja! My wife, son and I myself are all healthy; so selling these, I will give you the money; there is no doubt in this. O Lord! Kindly enquire whether there is anyone who can purchase us and I will agree to become the slave with my wife and son. O Muni! You can sell all of us and the price you get, you can take two and a half loads of gold out of that and be pleased.” Thus saying, the King went to Benares where S'ankara was staying with his dear consort Umâ. The King saw the beautiful city, the sight of which makes one's heart dance with more joy and he said that he had become blessed. Then he went to the banks of the Bhâgirathî and bathed in the Ganges and offered peace-offerings (Tarpan) to the Devas and the Pitris and completing the worship of his Ista Deva (his own Deity) looked around where he would go. The King entering into the beautiful city of Benares began to think that no human being is protecting this city but S'iva Himself is protecting it. So if he lives there, he would not be living in a city which has been given away by him to Vis'vâmitra. The King, then, distressed much with pain and trouble and being very much bewildered, began to journey on foot with his wife and son and entered into the city and placed his confidence. At this moment he saw the Muni Vis'vâmitra, wanting Daksinâ and humbly bowed down and spoke with folded palms :- “O Muni! My dear wife, my son and I myself are living here; you can take any of us and have your work done; or say what other work we will have to do for you.”

21. Vis'vâmitra said :- “You promised that you would pay Daksinâ at the end of one month; and today that one month is completed; if you remember, then give me the Daksinâ.”

22. The King said :– “O Brâhmana! You are wise and are endowed with the power of tapas (asceticism); as yet one month is not complete; still half a day is remaining; wait till then; and no longer.”

23-27. Vis'vâmitra said :– “O King! Let it be. I will come again and if you do not give me then, I will curse you. Thus saying Vis'vâmitra went away. The King then thought within himself how he would pay him back what he had promised. There is no influential friend of mine in this Benares city who can help me with money; where then can I get the requisite money. I am a Ksatriya. Pratigraha (begging or accepting any gift) is forbidden to me and how can I beg or accept any gift! According to the code of Dharma, the offering of sacrifices (on one's own behalf), studying, and giving are the three duties ordained to a King. And if I die not paying a Brâhmin's Daksinâ, I will be polluted with the sin of stealing a Brâhmin's property and I will then be born a worm or will become a Preta. So to sell myself (and pay off the debts) is better than this.”

28-33. Sûta said :– O Rishi! When the King was thus thinking humbly with his face bent downwards, and in a distracted state of mind, his wife spoke to him with tears in her eyes and in a voice, choked with feelings :– “O King! Discard all cares and keep your own Dharma, Truth. He who is divorced from Truth is forsaken like a Preta. O Best of all men! To keep one's Truth is one's Dharma; there is no other Dharma superior to it; so the sages declare. He whose words turn out false, his Agnihotra, study, and gifts and all action, become fruitless. Truth is very much praised in the Dharma S'âstra and this Truth raises up and saves the virtuous souls. Similarly falsehood, no doubt, drags a vicious man to hell. The King Yayâti performed the Horse sacrifice, and the Râjasûya sacrifice and went to Heavens but once he spoke falsely and so he was dislodged from the Heavens.”

34. The King said :– “O Thou, going like an elephant! I have my son who will multiply my line; speak out what Thou wishest to say.”

35. The Queen said :– “O King! The wives are meant for sons (your having me has been fulfilled as there is your son). So sell me for the money value and give the Daksinâ to the Brâhmin. Let you not deviate from the Truth.”

36-45. Vyâsa spoke :– Hearing this, the King fainted. Afterward regaining consciousness, he wept with a grievous heart. O gentle One! What you have uttered just now has caused me much pain; am I such a Sinner as to forget entirely all your conversations and your sweet smiles! Alas! O Sweet-smiling One! You ought not to speak such words. O Fair One! How have you been able to utter these harsh words not fit to be spoken! Speaking thus, the King became impatient at the idea of selling his wife and fainted and fell to the ground. Seeing him fainted and lying flat on the ground, the Queen became grievously hurt and spoke with great compassion. O King! Whose evil have you done that you have fallen into this calamity? Alas! He who is accustomed to sleep in a room adorned with carpets is today like a humble man, sleeping on the ground! The King who gave crores and crores of golden mohurs to the Brâhmins, that same King, my husband is lying now on the ground! Alas! What a painful thing! O Fate! What has this King done to you that You have thrown this Indra and Upendra like King in this dire calamity! Thus saying, the beautiful queen (of good hips) very much grieved by the sight of her husband's pain fell down unconscious on the ground. Then the boy prince, seeing father and mother both senseless, lying on the ground, became very much troubled, and, becoming hungry, cried, “O Father! O Father! I am very hungry; give me food to eat; O Mother! O Mother! My tongue is being parched; give me food to eat,” and the boy began to weep repeatedly.

Here ends the Twentieth Chapter of the Seventh Book on the earnestness of Haris'chandra to pay off the Daksinâ in the Mahâpurânâ S'rî Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXI

On the description of the sorrows of Haris'chandra

1-5. Vyâsa said :— O King! At this moment, the Muni Vis'vâmitra, endowed with his power of tapas, came up there, very angry as if the God of Death, to ask of his wealth. Seeing him Haris'chandra fallen thus senseless on the ground, Vis'vâmitra, then, began to sprinkle water on his body. O King! The man who is involved in a debt his troubles increase day by day. So get up and pay your promised Daksinâ. The King, thus sprinkled with water, cold as snow, regained his consciousness; but, seeing Vis'vâmitra, he fainted again. At this, the Dvija Vis'vâmitra consoled him and angrily spoke to him thus :—

6-10. O King! If you want to maintain your steadiness, give, then my Daksinâ. Look! It is Truth that makes the Sun shine; It is the Truth that has stationed this Earth in its position; what to speak more, even the Svarga is established on Truth; so the greatest Dharma lies in Truth. If the fruit of the thousand As'vamedhas be held in one pan and Truth be held on the other pan of the balance, then Truth outweighs the thousand horse sacrifices or what need I to speak all about this! O King! If you fail to give my Daksinâ before the Sunset, I will, no doubt, curse you. Saying this, Vis'vâmitra went away. The King also became very terrified. The wealthless King was pained by the words of the Muni; but he was more troubled with the thought how he would pay him and keep to Truth.

11-13. Sûta said :— O Risis! At this time, a Brâhmin, skilled in the Vedas, with many other Brâhmins, started out of his house, at that very place. The queen, then seeing the Brâhmin ascetic close by, addressed the King in words reasonable and in accordance with the Dharma, O Lord! A Brâhmin is considered the father of the other three Varnas (i.e., Ksatriyas, Vais'yas, and S'ûdras) and a son can certainly take the father's things; so it is my intention that you beg your wealth from this Brâhmin.

14-18. The King said :— “O One of thin waist! To beg suits the Brâhmanas; it is prohibited to the Ksatriyas; I being a Ksatriya do not wish to take anything as gift. The Brâhmins are the Gurus of all the Varnas. So they are always to be respected. It is not proper to beg from a Brâhmin; especially the Ksatriyas never ask anything from the Brâhmins; it is totally prohibited. Offering oblations, study, gift and the governing of subjects and protecting those that take refuge is the Dharma of the Ksatriyas but they would never, never, ask any other man 'Give, give,' and utter these words indicative of humility O Devî! The words 'I am giving you' are impressed within my heart; so I will earn money from some other source and give that to the Muni.”

19-20. The Queen said :— “O King! Time keeps some men in one and the same state; again it throws others into troubles; Time it is that gives respect to one and again it is Time that gives disrespect to others. Time it is that makes one a donor and it is the same Time that makes another a beggar. So even the Risi Vis'vâmitra, learned and endowed with the strength of Tapas, becoming angry has deprived you of your kingdom and happiness and has thus done quite an irreligious act in the shape of tormenting others. You can now judge in this the wonderful workings of Time.”

21-22. The King said :— “I would rather cut off my tongue into two pieces by a sharp sword than I would quit my Ksatriya pride; and I would never be able to utter the words 'Give, give.'”

O Fortunate One! I am a Ksatriya; so I never ask anything of anyone. I always say that, by the strength of my arms, I will earn money and pay off my debt.”

23-27. The Queen said :- “O King! Indra and the other Devas have given me over duly to your hands. So I am your religious (legal) wife; especially I have got education and I ought to be protected. Therefore O Luminous One! If you do not like to beg then you can sell me and pay off your Daksinâ.” The King Haris’chandra became grieved very much to hear these words and lamented, saying, “O What a painful thing is this! What a painful thing is this!” His wife again spoke :- “O King! Will we, afterwards, be burnt by the fire of curse from a Brâhmin and thus lowered very much? So keep my word now. You are selling me, not because that you are infatuated with desire for gambling nor you are deprived of all knowledge by enjoyments in worldly things nor you are selling me owing to avert the danger of your kingdom. It is that you are selling me to pay off the debt to your Guru. So nothing sinful a fault will be incurred by you. So sell me and keep to Truth and the fruits thereof.”

Here ends the Twenty-First Chapter of the Seventh Book on the description of the sorrows of Haris’chandra in the Mahâ Purânam, S’rî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

Chapter XXII

On the selling of Haris’chandra’s wife

1-6. Vyâsa said :- O King! When the Queen Madhavî requested repeatedly the King, He said :- “O Good Auspicious One! When you have not met with any scruple to utter clearly these harsh and cruel words, I will do that act now which the most ruthless persons do not dare to do.” Saying this, the King went with his wife, very distressed, to the city. Placing her on the public road, the King cried out in a voice choked with feelings and eyes full of tears :- “O Citizens! Hear you all. Do any one of you require any maidservant? This lady is dearer to me than my life. If any of you be able to offer price of her as I will declare, then let him give it out quickly.” The Pundits then said :- “Who are you? Why are you come here to sell your wife?”

7. The King said :- “Are you asking me of my introduction? Hear then; I am a heartless brute and not fit to be called a man; or I am a Râksasa; nay, I am more than that; I am prepared to do this sinful act.”

8-11. Vyâsa said :- O King! Hearing this, Kaus’ika suddenly assumed the form of an old man and came out and spoke to Haris’chandra :- I am master of boundless wealth; so I am able to give you the money you want; I am ready to purchase the maidservant by giving an equivalent wealth. Better give me the maidservant. My wife is exceedingly delicate; she is unable to do all the household work; so let me have the maid. But say quickly what value am I to pay? When the Brâhmin spoke this, Haris’chandra felt his heart, as it were, torn asunder; so he could not for the moment speak anything.

12-15. The Brâhmana said :- Take an equivalent amount of money according to the age, beauty, qualifications and capabilities of your wife and hand her over to me. Hear about the prices of the male and female servants as written in the Dharma S’âstras :- The price of a female servant clever, good, well-qualified and possessing thirty-two auspicious qualities is one Koti gold mohurs; and the male servant similarly qualified fetches one Arbuda gold mohurs. Haris’chandra became very much pained to hear the Brâhmin speaking thus; but he could not say anything. The Brâhmin then placed in front of the King the money over a bark and caught hold of the hair of the Queen and was ready to drag Her.

16-21. The Queen said :- “O Ârya! Let me see once the lotus-face of my son; leave me once. O Brâhmin! Please see that it will be hard for me again to see this boy. O Son! Behold! Your mother is now a slave. So, O Prince, do not touch me. I am not fit now to be touched by you.” The boy, then, seeing the mother suddenly snatched away, cried out, “O Mother! O Mother!” and followed her with tears in his eyes. That boy tumbled at every step still he caught hold of the mother’s clothing by his hand and began to accompany her. The Brâhmin, seeing this behaviour of the boy, became impatient with anger and began to beat him. Still the boy wept, saying, “Mother! Mother!” and never quitted the hold of his mother. The Queen said :- “O Lord! Have mercy on me and purchase this boy also. Though you are purchasing me, yet without this boy I will not be able to do your work. My fate is bad; therefore this calamity has happened. Shew this favour to me.”

22-24. The Brâhmin said :- Take this money and give me the boy too. For the Wise in the Dharma S’âstras fix such to be the prices of a female and a male. The other Pundits make differences in the prices, e.g., one hundred, one thousand, one lakh, one crore and so on, according to the different qualifications. But for the female, who is skilled in all actions, modest, of good behaviour, and well qualified and, on whose body the thirty-two auspicious signs are seen, her price is one Koti gold mohurs and for a man qualified, one Arbuda gold mohurs.

25-35. Sûta said :- O King! The Brâhmin then gave over the price of the boy as decided, in gold mohurs in front of the King over a bark and then tied both the mother and son. He, then, gladly and without any delay, carried them to his home. At the time of departure, the Queen circumambulated the King and, kneeling down, bowed down to him and, in that state of humility, began to speak :- If ever I have done any charities, if ever I have poured oblations on the Fire, if ever I have satisfied the Brâhmins, then, by that virtue, Haris’chandra will again be my husband. Seeing his wife, dearer than his life, fallen on his feet, the King became very distracted and lamented, crying, “Alas! Alas! The shadow of a tree never leaves the tree; but you being verily modest and endowed with all qualifications, are now separated from me.” Speaking thus reasonably with his wife, the King said to his son :- “O Child! Where will you go, leaving me here? Where shall I go now? and who will stop my miseries?” The King, then, spoke to the Brâhmin :- “O Brâhmin! The pain that I experience in the separation from my son, I did not feel on the occasion of quitting my kingdom or on my being exiled in a forest.

O Auspicious One! The husband, good natured in this world, nourishes always his wife and keeps her always in comfort and happiness. But I am such a bad husband of yours, as I have left you and made you float in the sea of sorrows. Born in the Iksâku family, I inherited the kingdom and its pleasures; but, Alas! Your getting such a husband has now been reduced to slavery! O Devî! I am merged in this ocean of sorrows and troubles. Who will rescue me, by narrating this story of the Purânas!”

36-40. Sûta said :- O King! The Brâhmin, then, began to take away the queen and the boy, whipping them, in the face of the King. Seeing his wife and son being dragged away in that state, the King’s pain knew no bounds and he frequently sighed and sighed and bitterly wept aloud. Alas! My dear wife, whom the Moon, the Sun, Wind or any other body could not see ere this, has become now reduced to slavery today! Oh! How beautiful and gentle are the fingers of my child? He has been sold off today, being born in the Solar Dynasty? Alas! Fie on my foolish understanding! Oh my Dear! Oh my child Rohitâs’va! Your this wretched condition is due to my Anârya irrespectable bad maxims! Oh! Through the mockery of the Daiva, I have got this distress! Fie on Me!

41-42 Vyâsa said :- The King was lamenting thus when the Brâhmin disappeared with them, in the very tall trees and walls of palatial buildings. At this time the cruel fiendish Muni, endowed with great power of asceticism came there quickly, accompanied by his disciples.

43. Vis'vâmitra said :- "O One of mighty arm! If you think it your duty to respect Truth, then pay me the Daksinâ of Râjasûya sacrifice that you promised before."

44. Haris'chandra said :- "O Râjarsi! I bow down to Thee. O Sinless One! Now take the Daksinâ of the Râjasûya Sacrifice that I promised to pay you before."

45. Vis'vâmitra said :- "O King! Whence have you collected these gold Mohurs that you are now paying me as my Daksinâ. How have you earned this? Say."

46. Haris'chandra said :- "O Dvîja! O Sinless One! What use is there in telling this to you. It will increase agony by hearing. O One of good vows!"

47. Vis'vâmitra said :- "I won't accept money earned not rightly. Give what you have acquired by rightful means. Say truly how you have acquired it."

48. Haris'chandra spoke :- "O Brâhmin! I have sold my wife the Devî Madhavî for one Koti Gold Mohurs and my son for ten Kotis of gold Mohurs. So take this eleven Koti Gold Mohurs from me."

49. Sûta said :- Seeing the gold collected out of the sale of wife and son very small, and seeing the King overpowered with pain and sorrow, Kaus'ika angrily spoke :-

50-52. O King! The Daksinâ of the Râjasûya Sacrifice cannot be so small; so collect quickly other money to complete it. O Vilest of Ksatriyas! If you think this much to be proper for me, see first the enormous power of mine that I possess of my tapasyâ, practised duly, of my pure Brâhmanyahood, of my violent power and of my chaste study and then you can pay my Daksinâ.

53. Haris'chandra said :- "O Bhagavân! I have sold just now my wife; and so wait for some time and I will collect more gold and will pay that to you."

54. Vis'vâmitra said :- "O King! The fourth part of the day is now remaining; I will wait till then. After this you won't expect any other reply from me."

Here ends the Twenty second Chapter of the Seventh Book on the selling of Haris'chandra's wife in the Mahâpurânâ S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXIII

On the King Haris'chandra's acknowledging of the slavery of the Chândâla

1-5. Vyâsa said :- O King! Speaking these harsh and cruel words to the King, the Muni took that money and went away. When Vis'vâmitra went away, the King Haris'chandra became very much perplexed with sorrows and sighed frequently. He then began to say with his face bent downwards. "Suffering from constant pain and troubles, I am now turned into a Preta; if anybody finds me serviceable, he may purchase me with value in gold as proper; but he should do this quickly before the sun sets." Dharma, then, assuming the form of a heartless Chândâla, came there quickly to test Haris'chandra. The body of that low mean person was of a black colour, his air looking ferocious, his belly elongated, body emitting stench odours, teeth very long, and his face, covered with beards. He had one bamboo in his hand; in his neck, the bones of the dead were hanging and his chest was very distorted.

6. The Chândâla said :- "I am in urgent need of a servant; I will keep you as my slave; say, then, quickly what is your price?"

7. Vyâsa said :- O King! When the cruel, extremely ferocious and heartless Chândâla said thus, the King Haris'chandra was surprised to see his appearance and said :- "Who are you?"

8-12. The Chândâla said :- "O King! I am the famous Chândâla, Pravîra; you will have to remain always subject to me and to collect the clothes of the dead persons." Hearing his word, the King said, "I want to be purchased by a Brâhmin or a Ksatriya. See! The sages say, that the Dharma of good people is excellent; the Dharma of the persons intermediate is middling; and the Dharma of the mean is depressing. You belong to the low and mean class. So my Dharma cannot be observed if I remain in your house." The Chândâla said :- "O King! This is the Dharma of yours now mentioned by you; then why did you mention that anybody can purchase you; without any previous consideration, you spoke before me. He who speaks with preconsideration attains his desired object; but, O Sinless One! You did not consider and you spoke that ordinarily. However, if I take your words that you spoke first to be true, then you are no doubt, purchased by me."

13. Haris'chandra said :- The villain that speaks untruth, goes downright to a terrible hell; so to become a Chândâla is far better for me than to use an untrue word.

14-15. Vyâsa said :- O King! When the King was speaking thus, the ascetic Vis'vâmitra arrived there out of anger and impatience; he rolled his eyes and said :- This Chândâla is come to give you your desired money; why, then, are you not giving me the remnant of my Daksinâ!

16. Haris'chandra said :- "O Kaus'ika! Nothing is unknown to you. My this body is born for the Solar Line; how then can I accept this slavery of a Chândâla!"

17-20. Vis'vâmitra said :- If you do not sell yourself to a Chândâla, be certain that I will just now put you under my curse. Give me immediately my Daksinâ, be it whether from a Chândâla or from a Brâhmana. There is no other purchaser at present than this Chândâla. But know this as certain that I won't go back until I get my money. O King! If you do not give me money just now, then when half the Ghatikâ of the day is remaining, I will burn you up by my fire of anger.

21. Vyâsa said :- O King! Hearing these words of Vis'vâmitra, the King became almost dead; bewildered with fear, then he clasped the feet of the Risi and said, "Be friendly, please."

22-23. Haris'chandra said :- "O Viprarsi! I am now very humiliated and have become very afflicted and distressed. Especially I am your Bhakta, I am your servant; so be graciously pleased and free me from this painful companion of a Chândâla. O Muni! In lieu of my remnant Daksinâ, I will be your obedient slave; I will do your work and follow your commands."

24. Visvâmitra said :- "O King! You are then my slave, you will obey always my commands."

25-26. Vyâsa said :- O King! When Vis'vâmitra said so, the King, out of joy, thought that he regained his life and said to Kaus'ika. Always I will obey your words; now order me what work I will have to do.

27-28. Vis'vâmitra, then addressed the Chândâla and said :- "O Chândâla! Come to me and give me the price for this slave. I am now handing this slave over to you; give me the price and take him. I want money; I have no need for a servant."

29. Vyâsa said :- O King! When Vis'vâmitra spoke thus, the Chândâla, overflowed with joy, came immediately to the Risi Vis'vâmitra and said :-

30. O Dvîja! The relief that you have given me by selling this servant, for that I will give you the ten Yoyanas wide land of Prayâga Mandalam, covered over with jewels.

31-36. Vyâsa said :- O King! The Chândâla then gave one thousand gems, one thousand jewels, one thousand pearls and one thousand gold Mohurs and Vis'vâmitra took them. No signs of distraction nor unpleasantness were visible on the face of the King Haris'chandra. Rather he laid hold of his patience and thought within himself, "Vis'vâmitra is now my master; I will do any work that he puts me in." At this time, the incorporeal voice, the voice of the fourth dimensional space, sounded from the Heavens :- "O Fortunate One! You are freed from the Daksinâ, the debt before that you promised to give me." A shower of flowers fell on the head of the King from the Heavens. At this time the powerful Indra and the other hosts of the Devas praised the King, saying :- "Sâdhu! Sâdhu! Well-done, Well-done." The heart of the King was then filled with intense joy and the King then said to Kaus'ika :-

37-38. O Intelligent One! You are a greater benefactor to me than my father, mother and friend as you have freed me in a moment from my debts. So, O mighty armed one! Your words are beneficial to me. Now order what am I to do.

39. When the King said so, Vis'vâmitra then said :- Go and observe from today the words of the Chândâla. Let good befall on you! Thus saying, the Maharsi Vis'vâmitra took the money given by the Chândâla and went away to his own place.

Here ends the Twenty-third Chapter of the Seventh Book on the King Haris'chandra's acknowledging of the slavery of the Chândâla in the Mahâpurânam S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXIV

On the stay of Haris'chandra in the burning ground

1. S'aunaka said :- "O Sûta! Now describe as quickly as you can in detail what the King Haris'chandra did afterwards in the house of the Chândâla.

2-14. Sûta said :- When Vis'vâmitra went away, the mind of the Chândâla was filled with joy. He already gave to Vis'vâmitra that amount of jewels; so he tied now the King and, telling him, "Do you now stand on the path of falsehood?" began to beat him with sticks. The King was already very much tired of the bereavements from his dear ones; now being beaten by the Chândâla, his senses were lost. In this state the Chândâla took him to his house and fastened him with a chain. Then the Chândâla's troubles were over and he fell asleep. The King lived in the Chândâla's house in that state fettered by a chain; but he did not take any food there. Incessantly he wept for his wife and son and others. "Alas! That thin lady, seeing the sad face of her son is now remembering me with a morose face. She is now perhaps thinking, with a grieved heart, that whenever the King will get the money, he will pay off the promised money to the Brâhmin and then will free us from this yoke of slavery. Alas! When will that day come when will he see me and this crying child and speak with us. When the son will cry, saying, 'I will go to my father; father!' When will he come and speak with the child? That fawn eyed gentle woman does not know that I am now placed under a Chândâla. Alas! I am deprived of my kingdom, friends; and I have sold away my wife and son; now I am bound in the chain of slavery of a Chândâla. Alas! So many miseries have fallen on me all one after another." Thus thinking incessantly about his dear consort and son, the King passed his days in the house of that Chândâla. Four days passed; and on the fifth day the Chândâla came there and rebuked

the King with very harsh words and freed him from his fastenings and said, "Go to the burial ground and collect the clothings of the dead bodies. There is a wide S'masân (burial ground) on the southern part of Kâs'î; go and protect that and whatever is due to you, justly take that; do not leave it. Take this Jarjara club and go there quickly. Say to all that you are the messenger of Vîravâhu and this staff is his."

15-33. Sûta said :- O Risis! Thus Haris'chandra became a Chândâla's servant and was engaged in collecting the cloths of the dead persons. Thus ordered by the Chândâla, whose duty was to collect the rags of the dead bodies, the King went to the burial ground. To the south of the city Kâs'î, was situated the dreadful S'masâna, scattered over with the garlands of the dead, bad odours were emitting on all sides and it was covered all over with smoke. Hundreds of jackals were yelling there and the ground was being reverberated by their yells. Vultures, jackals and dogs were at many places dragging the dead bodies. At other places were scattered heaps of bones; the whole ground was covered with the putrid smell of the dead. At some places it seemed that from within the funeral pyre, the half-burnt dead bodies were laughing wildly with their teeth wide open from their mouths. Thus the dead bodies looked terrible when being placed under fire. Lots of dead bodies were brought there and there was a great tumultuous uproar made by the cries of their friends and relatives. Oh! My son! My friend! My relative! My brother! My child! My dear wife! Oh! My cousin! Oh! My grandfather! Oh! My father! My grandson! My acquaintance! Where hast thou gone leaving me here! Come once and let me have a sight of thee! With such dreadful sounds as these, the burial ground was being echoed. Flesh, marrow, fat all were being burnt in the fire and a peculiar sound Son, Son was being produced there and creating voidness in the minds of the people. The fire was burning with a crackling noise. Thus the S'masâna looked very terrible as if the universe was being destroyed at the end of a Kalpa. The King Haris'chandra arrived there; and, with extreme pain, he began to give vent to his sorrows. "My ministers, servants! Where are you all now? Where is kingdom that I got by a succession of inheritance! O my Son! O my dear wife! Where are you staying now, at what a long distance, leaving me here out of the Brâhmin's anger. Without Dharma man can never get auspicious fruits. So men should carefully earn Dharma." The King, whose body was covered with dust and dirt, thought thus repeatedly; and at last, remembering the Chândâla's words, went out in quest of the dead. Out of this eventful cares and anxieties, his body became lean like a stick; still he ran, to and fro, and calculated thus :- "This dead body will fetch for its price one hundred gold mohurs; out of this, this belongs to the King; this to me, and this to the Chândâla." So he thought constantly and his state became awful. His face, arm, belly and feet and the other parts of body were all covered over with ashes and dust; the King wore a ragged cloth where hundred places were sewn over; his toes were all besmeared with all sorts of flesh, marrow, fat and other things. He began to satisfy his hunger out of the food that was prepared for all sorts of dead bodies; and, taking their garlands, he encircled his head with them. Day and night he did not sleep and always he sighed and sighed, crying, Alas! Alas! Thus one year passed away, as if it had been three hundred years.

Here ends the Twenty-fourth Chapter of the Seventh Book on the stay of Haris'chandra in the burning ground in the Mahâ Purânam, S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXV

On the quarrels between Haris'chandra and Vis'vâmitra

1-12. Sûta said :- Here, on the other hand, one day the boy Rohitâs'va went out with other boys to play at some place close to Kâs'î. He first played with the his comrades; he then

began to root out and collect, as far as he could, the Darbha (Kus'a) grass, with its ends and which had not deep roots. On being questioned why he was taking the Dharba grass, Rohitâ told his comrades that his master was a Brâhmin and that he was collecting them for his satisfaction. Saying this, he began to collect carefully by his hands the sacrificial fuel (Samidha) and other fuel for the burning purposes. He collected the Palâsa wood for Homa purpose and making it into a bundle with other articles already collected, took it on his head, but at every step he seemed to be fatigued. Feeling thirsty he went to a pool of water close by and keeping his load on the ground went down to drink water. Drinking water he rested a while and then as he had kept his load on the anthill, he began to take it back on his head, a very poisonous deadly serpent came out suddenly out of that anthill at the order of Vis'vâmitra. The snake immediately bit the boy who instantly fell down and died. His comrades seeing Rohitâ's'va dead went to the house of the Brâhmin. With much anxiety the boys went soon out of fear, to his mother and said :- "O Brâhmin's maidservant! Your son went out with us to play outside; but suddenly a poisonous snake bit him and he is dead." Rohitâ's mother, hearing these cruel words like thunder and lightning at once fell down on the ground like a plantain tree, cut off from its roots. The Brâhmin, then, came and sprinkled water on her face. When she regained her consciousness, the Brâhmin then angrily spoke :-

13-19. O wicked One! It is very inauspicious to cry at the evening time; especially the disfavour of the Goddess Laksmî; the poverty comes to the householder, you know this; why are you then weeping? Have you not a bit of shame in your heart? She made no reply at this. Rather very much immersed in grief for her son, she wept in a pitiful voice. Her body was covered with dust, hairs were dishevelled and her face covered all over with tears from eyes. She constantly wept out of sorrow. The Brâhmin, then, became very angry and spoke to the queen :- "O Villain! O Wicked! Fie on you. I have bought you for money; yet you are hindering my luck. If you had this thought that you would not work under me, why did you take for nothing my money?" Thus repeatedly scolded by the Brâhmin, she pitifully cried and spoke to the Brâhmin in a voice choked with feelings :- "O Lord! My son has fallen into the jaws of death, being smitten by a serpent. O One of good vows! I will never be able to see him. So kindly permit me to go and see my boy." Saying thus, that lady began again to weep in a pitiful voice. The Brâhmin became very angry and spoke thus :-

20-26. O Cheat! Your conduct is extremely blameable; you do not know how one commits a sin. The man who taking his pay from his master spoils his master's work, he goes to the terrible hell Raurava and is being scorched there. Living in the Hell for a short while, he is born as a cock. Or it is useless for me to give you this instruction of the Dharma S'âstra, for to speak to such to an illiterate, cruel, low, hypocrite and liar and to one addicted to sinful acts is to sow seed on an usar land and to see it fruitless. Now if you have any fear for the afterlife, come and do the household affairs. Hearing this, she said to the Brâhmin, trembling :- "O Lord! Be graciously pleased and shew your mercy on a maidservant. Only for a moment I will go to see the dead son of mine; so give me order to go there for a moment." That lady was deeply absorbed with sorrows for her son; then she put her head on the feet of the Brâhmin and with a pitiful voice cried. The angry Brâhmin with eyes reddened then began to speak.

27-41. What purpose of mine will be served by your son? Don't you know about my anger? Have you forgotten about my whipping? So be ready and do my household work without any delay. Hearing his words, the queen held her patience and began to do the household work. She spent half the night time, when she finished champooing his feet. When this was over, the Brâhmin spoke to her :- "You can go now to your son; but see, finish his burning ceremonies and come back quickly. See that my morning works do not suffer." Thus getting

the permission, the Queen went at that dead of night to look for her son, alone and weeping. Gradually she went out of the precincts of the city of Kâsî and there she saw her son like a poor man's son lying on the ground over leaves and pieces of woods. Seeing her son dead, the humble Queen was very troubled with sorrow like an antelope, straying from its herd and as a cow missing her calf. The Queen Mâdhavî then began to lament, in a very pitiful tone, thus :- "O my Son! Come once before me; say why you are angry. Oh! My child! You used to come frequently to me, uttering Ma! Ma! Then why are you not coming now?" Saying thus, she tumbling went and fell over his son. She, regaining her consciousness, embraced her son and placing her face on the face of the child began to weep pitifully. "Oh! My son! Oh! My child! Oh my Kumâra! Oh! My Beautiful! and began to beat her head and her breast with her hands. O King! Where are you now? You used to look upon your son dearer than even your life. Your that son is now lying dead on the ground. Come and behold him once. It seems that the son has got back his life." Thus thinking she looked upon his face; but when it looked dead, she fell immediately unconscious. Getting back soon her consciousness, she held his face by her hands and said :- "O Child! Rise up from your sleep; awake; now is the dreadful night time; hundreds of jackals are yelling into our ears. Even Pretas, Bhutas, Pis'âchas and Dâkinîs are roaming in packs and making terrible sounds Hum, Hum. Your comrades returned to their homes just at sunset; Why are you alone remaining here?"

42-56. Sûta said :- The thin-bodied queen, thus saying, began to lament, "Oh my Child! Oh! My son, Oh! Rohitâs'va, O Kumâra, why are you not replying to my words! Oh my Child! I am your mother; do you not recognise me; look at me once. O Child! I am deprived of my kingdom and exiled from my country; my husband has sold even his body and I am myself reduced to slavery. What man is there that can live in this state! I am living simply by seeing your lotus-face. The astrologer who cast your horoscope at your birth, calculated future events in your life; but where? none of them is fructified. They said that this child will be a hero, warrior, long-lived, very charitable man, and always ready to do the worship of the Devas, Dvîjas and the Gurus. What more than this that the child will be one paramount sovereign and with his sons and grandsons will enjoy his kingdom. This boy will be the master of his senses and will fulfil the desires of his father and mother. Oh my Son! Now all those predictions have turned out false. O Child! You have on your palms so many auspicious signs, discus, fishes, umbrella, S'rî Vatsa, Svastika, flags, Kalas'a (earthen jar), Châmara and other signs; besides these, various other auspicious omens exist on your hands. Are all these become in vain today! O Son! You are the Lord of this whole dominion; but where are your that Kingdom now, those ministers, that royal throne, that umbrella, that axe, that vast amount of riches, that Ayodhyâ city, those palatial buildings, those elephants, horses, and chariots? Where have gone your subjects! O Child! Where have you gone now, quitting all these and even me! O beloved Husband! See the condition of your son who in his early childhood used to move on all fours (the hands and feet) and get up on your broad chest, anointed with Kumkum, and spoil it with dust; O King! Come once and witness the condition of your child who used to press, out of ignorance due to his young age, the Tilak on your forehead, prepared of Mriganâbhi, (musk). Alas! Flies are now sitting on the lotus face today which I used to kiss over, covered with dirt; the insects are now stinging that. Oh! This I have got to witness now! O King! Come and see once your child is now sleeping on the ground like a poor man's dead son. O Fate! What bad act did I commit in my past life, that I have got to suffer so much in this life and I do not get an end of them! O Child! O Son! Oh, my Kumâra! Oh! My Beautiful! Shall I not be able to see you once any more elsewhere?" The Queen Mâdhavî thus lamented very much when the warders of the city, hearing her lamentations awoke and came to her without any delay, greatly astonished. They asked her thus :-

57-77. Who are you? Whose son is this? Where is your husband? Why are you weeping here in this dead of night, without any fear? Though thus questioned, the thin Queen did not reply anything. Being again asked, she remained silent; and in the next moment she was pained with extreme agony and began again to cry. Tears flowed incessantly from her two eyes out of her sorrow. The guards then began to suspect her and were greatly afraid. So much that hairs stood on their ends out of terror. They at once raised their arms and began to talk with each other. When this lady is not giving any sort of reply, she is then certainly not a woman; most probably she will be a Râksasî, knowing magic and destroying young children. So she should be killed with great attention. If she be not a Râksasî, then why she should stay in this dead of night outside the city? No doubt, this Râksasî has brought someone's child to eat here. Thus saying, they, without any delay, tied her hairs closely and some caught hold of her hand and some caught hold of her neck, saying O Râksasî! where will you go now? The armed men, then dragged her perforce to the house of the Chândâla and handed her over to him. All the people said :- "O Chief of the Chândâlas! We have caught today outside the city this child eating Râksasî; so you better take her quickly on the slaughter ground and slaughter her." The Chândâla looked at her body and said, "This Râksasî is widely celebrated in this world. I know her from before; but nobody is able to see her. This Mâyâvinî has devoured many sons of many persons. You all will acquire great merit when she will be slaughtered and your good name will be known to all and will last long. You better now go back to your own homes. The man who kills women, children, cows and Brâhmins, who burns another's house with fire, who destroys the wayfares of others, who steals his Guru's wife, who quarrels with saintly persons, and who drinks wine, if killed, will certainly yield merits to the man who kills him. If such a one be a female or a Brâhmin, no sin will accrue if he or she be slaughtered. So it is my paramount duty to kill her." Saying this, the Chândâla tied her closely and drawing her by her hairs, began to beat her with a rope. Then he told to Haris'chandra in terse language :- "O Slave! Kill her; this woman is by her very nature wicked; so do not judge anything in this matter of killing her." Hearing these harsh words, like the falling of a thunderbolt, the King shuddered. When he came back to his nature, he fearing lest a woman be killed, said to the Chândâla :- "I am not at all able to carry this order out; so kindly make over this task to some other servant of yours. He will kill her. I will certainly carry out any other order that you would task me to do." Thus hearing the King, the Chândâla said :- Discard your fear and take the sword; this Mâyâvinî kills always the children; so to kill her is meritorious; in no way whatsoever ought she to be saved. The King became very sorry and said :- Women should always be protected with care, never to be killed; the more so as the religious Munis have assigned greater sin in the killing of women. The man who kills consciously or unconsciously females, certainly becomes boiled in the Mahâ Raurava hell.

78-79. The Chândâla said :- "Don't you say this; take this sharp sword, lustrous like a lightning; where killing one engenders happiness to many, abundance of merits are acquired in doing that. This wicked fellow has eaten many children of this place; so kill her as early as possible and bring peace and happiness to the Kâsî people."

80. The King said :- "O Chief of the Chândâlas! I have taken the difficult vow from my childhood, not to kill any woman. Therefore I cannot exert myself in this matter of killing the woman as you order."

81-82. The Chândâla said :- "O Wicked Fellow! No work is superior which is not the master's work. Why then are you cancelling today to carry out my order, when you are taking pay from me. The servant that spoils his master's work, taking his money, is not freed from the hell even if he remains for ten thousand years there."

83-86. The King said :- “O Lord of the Chândâlas! Put me to some other task that is very difficult. I will do that easily. Or if you have an enemy, specify and I will kill him no doubt within an instant. I will give you the whole earth by killing him. Even if Indra comes against you with the other Devas, or Dânavas, or Uragas, or Kinnaras, or Siddhas, or Gandharbas, I will slay him with my sharpened arrows, but I will never be able to kill a woman.” The Chândâla, then, began to tremble with anger at these words and said to the King.

87-89. You are a servant and what you have spoken is not fit for a servant. Working as a slave of a Chândâla, you are speaking the words of the gods. Therefore, O slave! hear now what I say; no need of exchanging any further words. O Shameless One! If you fear sin a bit why then did you accept the slavery in a Chândâla’s house. Take this sword and cut off her head.” Thus speaking the Chândâla gave him the axe.

Here ends the Twenty-fifth Chapter of the Seventh Book on the quarrels between Haris’chandra and Vis’vâmitra in the Mahâ Purânam, S’rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXVI

On the narration of the sorrows of Haris’chandra

1-3. Sûta said :- The King Haris’chandra with his face bent low thus said to the Queen :- “O Young One! I am a great sinner, otherwise why shall I be ready to do this heinous act! However now sit before me. If my hand be capable to kill you, then it will cut off your head.” Thus saying, the King took the axe and moved forward to cut her. As the King did not recognise her as His Queen, so the Queen did not recognise him as Her husband, the King. So the Queen, being very much strained with sorrow, began to utter with a view to court her death.

4-16. O Chândâla! If you like, I say something; hear my son is dead and is lying close to the outer skirts of the city. Wait till I bring my child before you and do his burning ceremonies. Next you can cut me off by your axe. The King said :- “Very well; let that be,” and gave her permission to go to her dead son. Then the Queen, emaciated and pale, her body being covered all over with dust arrived at the burning ground and taking her dead son, bitten by a serpent, on her lap cried out loudly “O Son! O my Child! O my young Son!” and referring to her husband said :- “O King! See, today, the sad condition of your son, lying on the ground, as his bed. My son went to play with other boys and, bitten by a cruel poisonous serpent, left his life.” Hearing the pitiful cry of that helpless woman, the King Haris’chandra went to the dead and took off the cover of his face. Due to the long exile and the difficulties thereof, the Queen was changed altogether in her outer form, so the King could not recognise her weeping as his wife. On the other hand the King, too, had not the curled hair on his head as before; it has turned into matted hair and his skin especially has become like the bark of a dried tree; so the Queen could not make out the King also. The King then noticed all the King making auspicious signs on the several limbs of that dead boy, poisoned all over and lying on the ground and began to think thus :- The face of the child is very beautiful like the Full Moon, nowhere there is any scar nor anything like this; the nose is high; the two cheeks are clean like a mirror and spacious; the hairs are blue, curling, similar, long and waving, the two eyes are widely expanded like a full blown lotus, the two lips are red like Bimba fruits; the chest is wide and spacious, the eyes are stretched up to the ears; the arms are extending up to the knees; the shoulders are elevated; the legs are elongated, yet god-like like a lotus stem; the appearance is grave, the fingers are fine, yet strong enough to hold the world; the navel is

deep and the region of the shoulders elevated. Certainly this boy was born in a royal family. Alas! What a pain is this! The cruel Death has reduced him to this state!

17-21. Sûta said :- Thus looking carefully that boy in the lap of his mother from his head to foot, the King Haris'chandra got back to his ancient recollections. He recognised the boy to be his and wept aloud repeating the words Oh! Oh! The tears flowed from his eyes and he said :- "This is my boy that has been reduced to this state! Oh! The cruel Fate!" Though the boy is dead, yet the King remained bewildered for a moment. The queen then spoke out of terrible pain :- "O Child! What sin is that which has caused this dire calamity, I cannot imagine!

22-27. O my Husband! O King! I am extremely worried of pains and troubles; leaving me thus, how is it and where you are passing away your time in a calm, quiet state! O Fortune! It is You that has brought about the loss of the Râjarsi Haris'chandra's dominion, the separation from his friends and what more, you have caused his wife and son to be sold! Has he done so much mischief to you!" Hearing her cries, the King's patience gave way and he came to recognise the Devî and the son and exclaimed, "She is my wife and the dead boy is my son. Oh! What a series of troubles, one coming after another." Being overpowered with extreme trouble and pain, the King fell unconscious on the ground; the Queen, too, looking at the King's state, fell motionless, and, void of senses, no sooner she recognised him as the King Haris'chandra. Some time after, the King and Queen both got back at the same time their consciousness and, with great sorrow and agony, began to lament.

28-49. The King said :-"O Child! Why my heart does not rend to thousand pieces, seeing today your gentle face pale and lifeless, that was once beautiful with curls of hairs! O Rohitâ! When will you come to me saying in a sweet voice, 'Father! Father!' When shall I address you affectionately, 'Oh my child! Oh my child!' embracing you within my breast! Whose tawny coloured dust on his knees will spoil my clothes, lap and my body! O Delightful Son! I have sold you as if an ordinary thing, though I am your father. As yet my pleasure of having a son is not satisfied. Owing to the mockery of the mean Fate, my unbounded kingdom, friends, and abundance of riches all have vanished away! Finally I had one son and that too is now in the jaws of death! Oh! With what an amount of terrible pain I am being burnt up today when I am seeing the lotus-face of my son, smitten by a serpent and lying dead on the ground!" Thus speaking in a voice choked with feelings and with tears in his eyes, as soon as he was going to take his boy in his lap, he fell senseless on the ground. Seeing the King lying on the ground, S'aivyâ thus thought :- "Such is His voice as makes me certain that He is the King Haris'chandra, the best of men and the delighter of the learned men's hearts. His teeth are like those of the famous Haris'chandra just like to Mukul and his nose is elevated and soft like the Tila flower. But if he be Haris'chandra, how is it that he has come to this burning ground!" Thus thinking, while she looked at the King, leaving for the moment the sorrow for his son, joy, pain and surprise attacked her heart simultaneously; and she, in that state, fell down unconscious on the ground. Then gradually regaining consciousness, she spoke in a pitiful voice :- "O Fortune! You have caused to the King who was once like an Immortal, the loss of his kingdom, friends, and even the sale of his wife and son. And now you have transformed him into a Chândâla! You are merciless, religionless, void of any justice as to what is just and what is unjust. You are shameless. So fie on you! O King! Where are gone today that royal umbrella, that throne, that Châmara, and that pair of fans on your both sides! Oh! What is this transformation caused by the Vidhâtâ (the Ordainer of Fate)! When the high-souled King used to travel, all the kings used to remove as His servants the dust of the roads by their clothings! Oh! Is He the same King of Kings, Haris'chandra who is roaming in this unholy burning ground, burdened too much by his load of sufferings! Oh! Innumerable human skulls are lying

here; the small earthen pots (brought for the purification of the bodies of the dead) are lying scattered close to each; the garlands of flowers for the dead, being intertwined with the hairs of the dead, are presenting a grim spectacle! The ashes, charcoals, half-burnt dead bodies, bones, and marrows all arranged one over another make the place more hideous. The marrows of the dead bodies have come out and are dried up by the sun. At places, vultures, and S'akunîs are crying hideously and the crows and other birds, eager to eat flesh, are roaming to and fro. All the quarters of the sky are looking blue with the smoke, arising out of the burning of the dead. The Râksasas are constantly roaming hither and thither, gladly feasting on the human flesh. Is the King passing his days thus in this place? Alas! Oh! What a painful thing is this!" The daughter of the King, S'aivyâ, was overpowered with an awful sorrow; and clasping the neck of the King, began to lament again, in a pitiful voice. O King! You have spoken that you are a Chândâla. Is this a dream? Or a Reality? O King! If it be true that you are a slave of the Chândâla, then say to me; my mind is being deluded very much! (i.e., I cannot indulge this idea). O Knower of Dharma! You have shown your great zeal towards Dharma; and, for that reason, you are displaced from your royal throne! Now if such help comes out of worshipping the Brâhmins and the Devas, then Dharma cannot stand and, along with it, the truth, simplicity and harmlessness cannot exist.

50-55. Sûta said :- Hearing these words from the thin S'aivyâ, the King took a heavy sigh and then described to her in detail with tears flowing on his neck, how he got the Chândâla state. The fearful Queen became very much pained to hear all this and heaving a deep sigh, described, as it was, how her son died. On hearing this, the King fainted and fell unconscious on the ground. Then regaining gradually his consciousness, he began to kiss, with his tongue, the face of his dead son. S'aivyâ then said in a choked voice :- "Now sever off my head and obey your master's word. O King! You will be saved then as having kept your truth; and your master's order would be carried out." Hearing this, the King fainted and fell down senseless. Getting up conscious in a moment, he began to weep bitterly.

56. The King said :- "O Beloved! How have you uttered such cruel words? How can I execute that which is hard even to utter!"

57-58. S'aivyâ said :- "O Lord! I have worshipped the Devî Gaurî and other Devas and the Brâhmins; so, with their mercy, I will get you as my husband in my future birth." Hearing this, the King again fell down instantly on the ground; getting up immediately, he was overpowered with sorrow and began to kiss the face of the dead son.

59-71. The King said :- "O Dear! I won't be able to suffer an longer for a long time. But, O thin-bodied One! See, I am so very unfortunate that I have no command even over my heart. If I enter into the fire without the permission of the Chândâla, then I will have to become again the slave of a Chândâla in my future birth. Think it over. After that I will have to go to the hell and be tormented there. But this too I find beneficial to me. Rather I will go to the hell Mahâ Raurava and there suffer for a long time the torments of the hell, yet I do not like to live a little longer when my boy, the continuer of my family, has left his life out of the queer fancies of the Great Time and I be merged in the sorrows for my son. My body is now at the command of the Chândâla. How can I in this state quit my life without his permission. If I leave my body, I will be indebted to him and I will have to suffer in hell. Let this be so; still I will leave off my body, the receptacle of all these pains and troubles. Nowhere, in the Triloki, is any pain like that felt in the demise of a son, not in crossing the Vaitaranî nor in the Asipatrvanam! So I will now throw myself on the burning fire along with the dead body of my son. So, O Thin-bodied One! You should now excuse me (i.e., do not prevent me). O Sweet-smiling One! I now permit you to go back to the house of the Brâhmin. If ever I have given in charity riches,

offered oblation to the fire, and given satisfaction to my superiors then, in the other world, I will get you and my son. But there is no such chance now in this world. O Sweet-smiling One! If ever I had given you offence while conversing or making jokes with you, now at the time of my parting, excuse them all. O Auspicious One! Never despise the Brâhmin out of your pride as a Queen. Look on your master as a Deva and try all your best to satisfy him.”

72-73. The Queen said :- “O Râjarsi! I will also throw myself on the burning fire. O Deva! I will not be able to carry on this burden, so I will accompany You. It is better for me to accompany you; so there will not be otherwise. O Giver of Honour! I will enjoy with You heaven or suffer with You in the hell.” Hearing this, the King said :- “O Chaste One! Do as you please.”

Here ends the Twenty-sixth Chapter of the Seventh Book on the narration of the sorrows of Haris'chandra in the Mahâpurânânam S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXVII

On the going of Haris'chandra to the Heavens

1-7. Sûta said :- The King Haris'chandra then prepared the funeral pile and placed his son on it. Next he and his wife with folded palms merged themselves in the meditation of the Parames'varî, the Lady of of the Universe. That Hundred-eyed is reigning within these five Kosas (or sheaths) Annamaya, etc. She resides in the sacral plexus of the nature of Brâhman, of the Purusa composed of Anna and Rasa. And She is the Ocean of Mercy. Wearing the red robe, She is ever ready with various weapons in Her hands for the preservation of the Universe. When the King was engaged thus in meditating on Her, Indra and all the Devas with Dharma in their front came to the King Haris'chandra with no delay. They all coming up said to the King :- “O King! Hear. I am the Grand Sire and here are present Dharma Himself, the Bhagavân Visnu, the Sâdhya, Vis'vadevâs, Maruts, the Lokapâlas, the Châranas, the Nâgas, the Gandharbas, Siddhas, Rudras, the twin As'vins, and all the other Devas and Vis'vâmitra himself. Vis'vâmitra, who going ever the three worlds wishes to make friendship according to the law ordained by Dharma, is now himself desirous to grant you your desired objects.”

8. Dharma said :- “O King! Do not risk such an hazardous undertaking. I am Dharma; I am satisfied with your patience and forbearance, control of your senses, and the other Sâttvic qualities and have therefore come to you.”

9-10. Indra said :- “O Haris'chandra! I have also come to you. So your good fortune knows no bounds today. You with your wife and son have conquered the Eternal World. O King! What is hardly attainable by any human being, you have conquered that, by dint of your own merits. So get up to the Heavens (vibrations of the Fourth-dimensional Space) with your wife and son.”

11-16. Sûta said :- Indra then sprinkled over the dead son on the funeral piles, the nectar, destroying the fatal effect produced by unnatural death. At that time big showers of flowers were thrown on him and Dundubhis were sounded. In the meanwhile, the prince got up from the funeral pile. He got back his former beautiful body and he looked peaceful, healthy, and greatly satisfied. Haris'chandra embraced his son instantly in his bosom; the King and Queen also both regained their former beautiful appearance at that time and were decked with clothes and garlands. Their hearts were then deeply filled with great joy at their getting back their desired object and their health. Indra then said to the King :- “O Highly Fortunate One!

Now ascend to the Heavens with your son and wife, by dint of your meritorious deeds and get the holy happy ends of your endeavours.”

17. Haris'chandra said :- “O King of the Devas! The Chândâla is my master; so until I get freedom from his bondage, I cannot go to the Heavens without his permission.”

18. Dharma said :- I am myself that Chândâla and had assumed that form and shewed you the city of the Chândâlas. Knowing that you will suffer.

19. What more than this, that I myself am that very Chândâla, I am that very Brâhmin and I am that very poisonous serpent who had smitten your boy. [Note: This is all the one and the same the Fourth Dimensional Space.] Indra said :- Haris'chandra! Now get up, by virtue of your own meritorious deeds to that place which is highly coveted by all the human beings that exist on earth.

20-24. Haris'chandra said :- “O King of the Devas! I bow down to you. Kindly consider what I say now. All the inhabitants of the city Kos'ala are in mourning, due to their being separated from me. How then, can I go to the Heavens leaving my sorrow-stricken subjects here. To abandon the Bhaktas, the devotees, is to incur the great sin due to the murder of a Brâhmin, the killing of a woman, the drinking of liquors and the killing of a cow. O Indra! It is highly inadvisable to abandon a Bhakta who is always in service. How can one be happy when one abandons such devotees. So I will not go to the Heavens without them. You better go back to the Heavens. O Lord of the Devas! If my subjects can go with me, I am ready to go with them to the Heavens or to the Hell.”

25. Indra said :- “O King! Some of them are more sinful, some are more meritorious; different grades of people exist there. So, O King! How can you desire all to go simultaneously to the Heavens.”

26-29. Haris'chandra said :- “O Indra! It is through the power of the citizens that the Kings enjoy their kingdoms, perform great many sacrifices, and do many engineering works (in excavating tanks, etc.) There is no doubt in this. So I, too, have done religious acts and sacrifices through my citizens' help. They gave me all the articles necessary for kings. So how can I now quit them so that I may get the Heavens. O Lord of the Devas! If my subjects have no such Punyams as to enable them to go up to the Heavens, then let the Punyams done by me in giving away charities, in the performance of sacrifices, and other meritorious works be divided amongst them equally. If I myself enjoy S'varga for a very long time; but, if by your favour, I can enjoy with them even one day's residence in S'varga for my merits, that is also superior to me.”

30-33. Sûta said :- “Let that be;” saying thus Indra, the Lord of the three worlds, Vis'vâmitra, and Dharma who were very pleased went immediately to Ayodhyâ from Kâs'î by their yogic power. In an instant they reached Ayodhyâ, filled with the Brâhmanas, Ksatriyas, Vais'yas, and S'ûdras; and Indra exclaimed to them all :- “Let all the citizens come before Haris'chandra, without any delay. Today they all will go to the Heavens by virtue of the Punyams of Haris'chandra.” Thus saying, they took all the men to Haris'chandra. Then that religious King told his subjects, “Let you all now ascend with me to the Heavens.”

34-40. Sûta said :- Hearing these words of Indra and their King, they all became very glad. Then those who were engaged in their worldly desires, they handed over the charge of their worldly concerns to their own sons, gladly became ready to go up to the Heavens. The high-minded King Haris'chandra then installed his son Rohitâs'va on the royal throne and permitted him to go to the beautiful city Ayodhyâ, filled with jolly and healthy inhabitants. Next

addressing his son and friends, he took leave of them. Thus, by virtue of his own good deeds, the King Haris'chandra attained great celebrity. He then got up and took his seat in the aerial car that has no equal and that goes at will. It was beautifully adorned, very rare even to the Devas and decked with bells emitting jingling Kinkini sounds. The high-souled S'ukrâchârya, versed in the S'âstras and the Guru of the Daityas, seeing, Haris'chandra in the Vimâna, spoke thus :-

41. Oh! What is the glorious result of forbearance (Titiksâ)! What is the great fruit of charity! Oh! Due to whose influence, the King Haris'chandra today has attained the same region with Mahendra!

42-43. Sûta said :- Thus I have described to you all the doings of Haris'chandra. Any man, oppressed with sorrows and troubles, no doubt, attains constant happiness, if he hears it. What more than this, those who want S'varga get S'varga, those who want son get sons, those who want wife get wife, and those who want kingdoms get their kingdoms by hearing this incident.

Here ends the twenty-seventh Chapter of the Seventh Book on the going of Haris'chandra to the Heavens, in the Mahâpurânam S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

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Chapter XXVIII

On the glory of the S'ataksi Devî

1-3. Janamejaya said :- "O Risi! Wonderful is the story of the religious Râjarsi Haris'chandra that you have described, the great Bhakta of S'atâksî Devî! Why is that auspicious S'ivâ, the wife of S'iva, called S'atâksî? Explain to me, the cause of it, O Muni! And thus make my birth full of use and success. Who is there amongst the clear-minded that gets fully satisfied, when he hears the good deeds of the Devî? Each sentence, describing the good deeds of the Devî, gives the undecaying fruits of As'vamedha Sacrifice."

4-45. Vyâsa said :- O King. Hear; I am describing the story of S'atâksî Devî. You are the great devotee of the Devî; so I have nothing that I cannot say to you. In olden times, there was a great

Dânava named Durgama: he was very cruel. He, the the son of Ruru, was born in the family of Hiranyâksa. Once he thought within himself thus :- "The Munis offer oblations by Mantras as ordained in the Vedas. And the Devas, eating the clarified butter (ghee) of these oblations, get

nurtured and strengthened. The Vedas is the strength of the Devas; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.)" Thus thinking, he went to the Himâlayâs to perform tapasyâ. He began to meditate Brahmâ in the space of his heart, and, taking air only, passed away his time. [Mark here that all the Devas reside in space, a magnitude of the Fourth Dimension.] He practised hard tapasyâ for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre). Then the Bhagavân, the four-faced Brahmâ, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Brahmâ told clearly the Demon, sitting in Samâdhi with his eyes closed, "Let all be well with you; now ask what you desire? Satisfied with your tapasyâ, I have come to grant you the boon." Hearing thus, the Demon got up from his Samâdhi and

worshipping Him duly, said :- “O Lord of the Devas! Give me all the Vedas. O Mahes’vara! Let all the Vedic Mantrams, that are found in the three worlds, with the Brâhmanas and the Devas, come to me and give me such strength as would enable me to conquer the Devas.” Hearing this, the God Brahmâ, the author of the four Vedas, replied, “Let it be as you wish,” and went away. From that time, the Brâhmanas forgot all about the Vedas. So bathing, Sandhyâ, daily Homas, S’râddha, sacrifice, and Japam and other rites and performances, all became extinct. Then a cry of universal distress arose on the surface of this wide earth; the Brâhmins began to say to each other :- “How has this happened! How has this come to pass! Now what are we to do? Where the Vedas have disappeared.” Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrificial Havis. At this time, that Demon invested the city of Amarâvatî. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions. They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess. O King! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Sûryaloka) and get transformed as rains. So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this state of “no rains” lasted one hundred years. Countless people, hundreds and thousands of cows, buffaloes and other beasts went to the jaws of death. The dead bodies of persons remained in heaps in every house; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brâhmins, in their earnestness to worship the Supreme Goddess, went to the Himâlayâs. They with their whole heart and without taking any food began to worship the Devî daily with their Samâdhi, meditation and worship. O Mahes’ânî! Shew mercy on us. O Mother! It’s not praiseworthy to Thee to manifest Thy such anger on us, the low persons and guilty of all sins. So, O Deves’î! Forgive us. If Thou art angry on us for our faults, even then we may be excused, for Thou art the Internal Ruler within us all and we do whatever Thou impellest us to do. (The other Devas become pleased and give fruits when they are worshipped by Japam, and other Homa ceremonies; but that is not even possible due to the disappearance of the Vedic Mantrams from amongst us. But You are kind as mothers are towards their children whenever they remember.) So without Thee, there is no other rescue for these people. O Mahes’varî! Whatever Thou willest, Thou canst do that; so what art Thou seeing again and again? O Mahes’arî! How can we live without Water, what is called the Life. Now rescue us from this great difficulty. O Mother of the Worlds! O Mahes’varî! Be pleased. Oh the Ruler of the endless crores of Brahmândas! Obeisance to Thee! We bow down to Thee, the Unchangeable, of the nature of Intelligence. We again and again make obeisance to Thee, the Lady of the Universe and realisable by the Vedânta words (not this, not this). All the sayings of the Vedânta declare Thee, by negating (not this, not this) other transient objects as the Cause of all this Universe. We with all our hearts bow down to the Devî. When the body of the Brâhmanas thus praised and chanted the hymns of Mahes’varî, She created innumerable eyes within Her body and became visible. Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (eye-paint); eyes like the blue lotuses and expanded; breasts hard, regularly elevated round and so fleshy that they touched each other; four handed; with Her right hand, holding arrows; on the under hand holding lotus; on the upper-left hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever. She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed Her form and began to shed waters from Her eyes. For nine nights

continuously, the heavy rains poured down out of the waters flowing from Her eyes. Seeing the misery of all the people, out of

pity, She showered incessantly tears from Her eyes; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain caves, now came out. Then the Brâhmins, united with the Devas, began to praise and sing hymns to the Devî. Thou art known by the Vedânta Mahâvâkyas. We bow down to Thee. Thou ordained everything to all the worlds by Thy Mâyâ; so again and again we bow down to Thee. Our Obeisance to Thee! Who art a Kalpa tree to the Bhaktas yielding all their desires! Thou assumest the body for the Bhaktas! Thou art always satisfied; without any equal; the Lord of the Universe! We bow down to Thee. As Thou, O Devî! hast innumerable eyes only for our welfare and peace, therefore Thou wilt be called henceforth by the name "S'atâksî." O Mother! We are very much hungry; so we have no power to chant hymns to Thee; therefore, O Mahes'varî? Shew mercy on us and deliver to us our Vedas.

46-68. Vyâsa said :- O King! Hearing these words of the Devas and the Brâhmins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After She was prayed, She gave to men sufficient quantity of various articles of juicy food and to the beasts, grass, etc., until new crops came out. O King, from that day She became famous by the name of S'âkambharî (because She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army. He took one thousand Aksauhinî armies with him (one Aksauhinî army equals large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot) and, shooting arrows, he came quickly before the Devî and invested Her and the Deva army and the Brâhmins. At this, a great tumultuous uproar arose and the Devas and the Brâhmins united exclaimed :- "O Devî! Save us; save us." The Auspicious Devî, then, for the safety of the Devas and the Dvîjas created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devî and the Dânavas. The Sun was covered with their incessant hurling of arrows; and the shooters could not shoot accurately on account of the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield again became filled with light. The quarters on all sides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devî, the principal S'aktis (forces incarnate) Kâlikâ, Târinî, Sodas'î, Tripurâ, Bhairabî, Kamalâ, Bagalâ, Mâtangî, Tripurâ Sundarî, Kâmâksî, Tulajâ Devî, Jambhinî, Mohinî, Chchinnamastâ, and ten thousand armed Guhya Kâlîs and others. Thirty-two S'aktis, sixty-four S'aktis, and then innumerable S'aktis, all armed, came out of the Devî successively. When the S'aktis destroyed one hundred Aksauhinî forces, Mridangas, conch-shells, lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the S'aktis. The fight grew to such a terrible extent that, within ten days, all the Aksauhinî troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrive the Dânava, wearing red clothes on his waist, red garlands on his neck and anointing his body all over with red sandal paste, celebrated a very grand festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the S'aktis and placed his chariot before the Devî. Then a terrible fight ensued for two Praharas (six hours). The hearts of all shivered with horror. At this time, the Devî shot fifteen very awful arrows at the Dânava. His four horses (Vâhanas) were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows; his arms by two arrows, his flag by one arrow and his heart was

pierced by five arrows. He then left his body before the Devî, vomiting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space-like body of the Devî. The three worlds, then, assumed a peaceful appearance when that greatly powerful Dâna was killed. Then Hari, Hara, Brahmâ and the other Devas began to praise and chant hymns to the World Mother with great devotion and in voices, choked with feelings.

69-73. The Devas said :- “O Auspicious One! Thou art the only Cause of this Illusion of this world, presenting an unreal appearance (while Brahmâ is the Only Reality). So Thou art the Lady of all the beings (otherwise why it would be that Thou hast nourished all the beings with vegetables, etc). So, Obeisance to Thee, the S’âkambharî! Hundred-eyed! O Auspicious One! Thou art sung in all the Upanisadas; The Destroyer of the Durgama Asura! We bow down to Thee, the Lord of Mâyâ, the Dweller in the five sheaths Anna, Rasa, etc. We meditate upon Thee, the Lady of the universe, as demonstrated by Pranava Aum, whom the chief Munis meditate with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). Thou art the Mother of the endless crores of universe! Thou assumest the Divine Bodies at times for our welfare! Thou art the Mother of Brahmâ, Visnu and others; we bow down to Thee with all our heart.

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Thou art the Mother of all; so, out of mercy, Thou hast shed tears from the hundred eyes, to remove the miseries of the low humble persons. Thou art the Ruler of all!”

74-80. Vyâsa said :- O King! Thus when Brahmâ, Visnu, Hara and the other Devas praised and chanted various hymns to the Devî and worshipped Her with various excellent articles, She became instantly pleased. Then the Devî, graciously pleased, handed over the Vedas to the Brâhmanas. At last, She, the Cuckoo-voiced, made a special address to them. “These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so, when you all have seen with your own eyes what a great calamity befell on you when these Vedas went away out of your hands! You should all worship and serve Me (the Controller of the Space) always; there is no other thing higher than this that I can advise you for your welfare. Read always these My excellent glorious deeds. I will be pleased thereby and will destroy all your bad calamities and misfortunes. My name is Durgâ, because I have killed this demon Durgama; so he, who will take My name Durgâ and S’atâksî, he will be able to unveil my Mâyâ and walk freely. No use in telling more than this that I tell you now, O Devas, the Essence of all essences :- Both the Suras and the Asuras would always serve Me and Me, alone.”

81-83. Vyâsa said :- O King! Thus giving pleasures to the Devas by these words, the Devî of the nature of Existence, Intelligence and Bliss disappeared before them. O King! This Grand Mystery I have described to you in detail; but this is the source of good to all; so keep it secret with every care. The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devî Loka.

Here ends the Twenty-eighth Chapter of the Seventh Book on the glory of the S’ataksi Devî in the Mahâpurânâ S’rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXIX

On the birth of the Bhagavatî in the house of Daksa

1-19. Vyâsa said :- O King! Thus I have described the glory of the Devî. Now I will narrate, as far as I can, the excellent lives of the kings of the the Solar and the Lunar dynasties respectively. They all attained their excellent glories, simply because they were favoured by

the Grace of the Highest S'akti; they were all the great devotees of the Supreme Deity. All their prowess, bravery, prosperity and all their glory, know that those all were derived from the mere parts of the Parâ S'akti. O King! Those Kings and others as well were able to cut off the Tree of this World by the Axe of their Knowledge, simply because they were the devotees of the Parâ S'akti. So with all the care possible, the Lady of the Universe is to be worshipped and served. Men should avoid worshipping any other gods, as people avoid the husk to get the grain inside. O King! By churning the ocean of the Vedas, I have got the jewel as the lotus-feet of the Parâ S'akti; and I think that I have discharged all my duties and think myself satisfied and successful. Brahmâ, Visnu Rudra, and Is'vara are the four feet and Sadâ S'iva is the plank overhead; thus these five form the seat on which the Devî is seated. There is no other deity superior to Her. To show this (to the ordinary ignorant people) the Mahâ Devî has taken this seat composed of the five Brahmâ, Visnu, Rudra, Is'vara and Sadâ S'iva. Superior to these five, what is stated in the Vedas as Vyaktam and in which all this Universe is sewn, as it were, crosswise and lengthwise, lying in and through, that is Bhuvanes'varî, the Goddess of the Universe.

[Note: Brahmâ, Visnu, Rudra, Is'vara and Sadâ S'iva are the Regents or the presiding Deities of earth, water, fire, air and Âkâs'a]. No man can be free unless he worships the Goddess. When men will be able to encircle the Âkâs'a, of the fourth dimension, as if it were an antelope skin, then they will be able to root out the miseries of the world, without knowing the nature of the Devî (i.e., impossible). Thus the S'vetâs'vataropanisada says :– “Those that were engaged in meditation, Dhyâna Yoga, they saw the Devî covered by the Gunas Sâttva, Râjas and Tâmas and the forces incarnate respectively of the several Devas.” So to make the human birth a success, first avoid all companies, be it out of shame, or fear, or devotion, or out of love; then bring the mind and keep it steady in your heart and then be devoted to Her and consider Her as the Supreme. This is the Vedânta Dindima (the declaration of the Vedânta). Whoever takes the name of the Devî, either in sleeping, going or resting or in any other condition, he is certainly freed from the bondage of the world, no doubt. O King! So worship the Mâhes'varî with all the care that you can. Go on step by step; first worship Her Virât Rûpa (cosmic form); then Sûksma Rûpa (subtle form) and then her Antaryâmî Rûpa (inner form, ruling within). Thus when your heart is purified, worship the Parâ S'akti, of the nature of Brahmâ, beyond this Mâyâ, this Prapancha Ullâsa, of the nature of Existence, Intelligence and Bliss. When the Chitta (heart) melts in Parâ S'akti, then comes the real Ârâdhanâ (the real worship). So dilute your heart in Her. O King! Thus I have described to you the sanctifying deeds of the extremely devoted kings of the Parâ S'akti, who were noble minded and religious. One who will hear this will acquire fame, dharma, intelligence, good end, and merits that have no equal. Now what else do you like to hear?

20-22. Janamejaya said :– “O Bhagavân! In olden times, the World mother Parâ S'akti handed over Gaurî to Hara, Laksmî to Hari, and Sarasvatî to Brahmâ, born of the lotus from the navel of Hari. Now I hear that Gaurî is the daughter of Himâlayâ as well of Daksa; and Mahâ Laksmî is the daughter of the Ksiroda ocean (ocean of milk). They were all originated from the Prime Devî; how, then, Gaurî and Laksmî came to be the daughters of others? O great Muni! This is next to impossible; so my doubt arises. O Bhagavân! You are quite competent to cut off all my doubts; so by your axe of knowledge, cut off my present doubt.”

23-44. Veda Vyâsa said :– O King! Hear. I am telling you this wonderful secret. You are greatly devoted to the Devî; so nothing there can be that I cannot disclose to you. Since the time the Great Mother gave over to Hara, Hari and Brahmâ, Gaurî, Laksmî and Sarasvatî, respectively, these three Devas, Hara, etc. were performing their tasks, preserving,

etc. O King! Once on a time, certain Dânavas, named Halâhalas were born. In time, they became very powerful and in a short time conquered the three worlds. What more than this, that they being elated with the boon granted to them by Brahmâ, took their forces and invested the Mount Kailâs'a and the Vaikuntha regions!

Seeing this, Mahâ Deva and Visnu both made preparations for war. A terrible fight ensued between both the parties. For sixty thousand years the battle lasted incessantly but the result was stalemate. Gradually there was a great cry of consternation in the two parties. When S'iva and Visnu with great effort destroyed the Dânavas. O King! S'iva and Visnu then returned to their own houses and began to brag of their powers before their own S'aktis Gaurî and Laksmî; whereas the Demons were killed on account of the S'aktis of Gaurî and Laksmî. Seeing them boast, Gaurî and Laksmî laughed not sincerely whereon the two gods were very much angry. They under the magic spell of the Prime Mâyâ insulted them and even used offensive languages. Gaurî and Laksmî quitted them and disappeared. A great uproar then arose in the worlds.

Both Hari and Hara became lustreless due to their insulting the two S'aktis. They become powerless and unconscious and turned out mad. Seeing this Brahmâ became very anxious. Hari and Hara are the two chief Deities; how then these two have become unable to perform the actions of the world! What is the cause? Why this calamity has sprung up out of season? Will there be a Pralaya (a general dissolution) of the world out of some offence, when no actions are being done! I know nothing about this. So how can I find a remedy! Being thus very distressed, he began to meditate with his eyes closed in the fourth dimensional space in the heart. O King! The Lotus born Brahmâ then found out by his meditation that this calamity was brought about by the great wrath of the Parâ S'akti. He then tried to find out the remedy until Hari and Hara did not regain the former natural position. Brahmâ began by his own S'akti to carry on the functions of them both, viz., that of preservation and destruction for some time. The religious-minded Prajâpati quickly called his son Manu and Sanaka, etc., the Risis, for bringing peace on the two great Gods! When they came to him, the great ascetic four-faced Brahmâ told them :- "I am now busy with many more works; so I am unable carry on my tapasyâ? By the wrath of the Highest Force, Hari and Hara have become somewhat distracted; so for the satisfaction of the Parâ S'akti I am performing the three functions, i.e., those of Creation, Preservation and Destruction. So you both practise this hard tapasyâ with the greatest devotion and bring about Her satisfaction. O sons! Do such as Hari and Hara gain their former states and then be united with their own S'aktis respectively. Your fame will increase thereby, no doubt. Rather that family where the two S'aktis will take their birth, will purify the whole world and that man himself will be crowned with success."

45. Vyâsa said :- O King! The pure-hearted Daksa and other mind-born sons of Brahmâ, hearing the words of the Grandsire expressed their desire to worship the Parâ S'akti and went to the forest.

Here ends the Twenty-ninth Chapter of the Seventh Book on birth of the Bhagavatî in the house of Daksa in the Mahâpurânâ S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXX

On the birth of Gaurî, the seats of the Deity, and the distraction of S'iva

1-12. Vyâsa said :-O King! They went to the forest and fixed their seats on the slope of the Himâlayân mountain and engaged themselves in repeating silently the seed Mantra of Mahâ Mâyâ and thus practised their austerities. O King! One hundred thousand years passed in the

meditation of the Parâ S'akti. The Devî, pleased, became visible to them. Her form was three-eyed, and of the form of Existence, Intelligence and Bliss (Sachhidânanda); She was filled with mercy. In Her one hand there was the noose, in another hand, goad; in another hand there was the sign bidding her devotees discard all fear, and in the other hand She was ready to offer boons. The good-natured Munis, seeing this Form of the World Mother began to praise Her. "O Devî! Thou art existing separately in every gross body; we bow down to Thee. Thou art existing wholly (cosmically) in all the gross bodies; we bow down to Thee. O Parames'varî! Thou art existing separately in every subtle body; we bow down to Thee; Thou art existing universally in all the subtle bodies; we bow down to Thee, Thou art existing separately in all the causal bodies wherein all the Linga Dehas (subtle bodies) are interwoven; we bow down to Thee. Thou art existing universally in all the causal bodies; we bow down to Thee. Thou art of the nature of the unchangeable Brahmâ, the receptacle of all the Jîvas and thus residest in all the bodies; so we bow down to Thee. Thou art of the nature of Âtman, the Goal of all the beings; we bow again and spin to Thee." Thus the pure-natured Daksa and the other Munis praised Her with voice, choked with feelings of intense devotion and bowed down to Her feet. Then the Devî, pleased, spoke to them in a cuckoo voice. "O Highly Fortunate Ones! I am ever ready to grant boons; so ask what you desire." O King! Hearing thus, they asked that Hari and Hara both regain their former natural states and be united respectively with their S'aktis, Laksmî and Gaurî. Daksa again asked :- "O Devî! Let your birth be in my family. O Mother! I will, no doubt, consider myself as having then realised the fulfilment of my life. So, O Parames'varî! Speak by Thy own mouth how Thy worship, Japam, meditation will be conducted as well the various fit places where they would be performed."

13-16. The Devî said :- "The insult shown towards my S'aktis has led to this calamitous state of Hari and Hara. So they should not repeat such crime. Now, by My favour, they will regain their health and, of the two S'aktis, one will be born in your family and the other will take Her birth in the Ksiroda Sâgara, the ocean of milk. Hari and Hara will get back their S'aktis, when I will send them the chief Mantra. The chief Mantra of Mine is the said Mantra of Mâyâ; this is always sweet to Me; so worship this Mantra and make Japam of this. The Form that you are seeing before you, this is My Bhuvanes'varî form (that of the Goddess of the Universe), or worship My Virât (cosmic) form; or Sachchidânanda form. The whole world is my place of worship; so you can meditate on Me and worship Me always and in all places."

17-23. Vyâsa said :- When the Bhuvanes'varî Devî living in the Mani Dvîpa thus giving Her reply, went away, Daksa and other Munis all went to Brahmâ and informed him with great earnestness of everything that happened. O King! Thus Hari and Hara both became devoid of their haughtiness and got back their previous natures by the Grace of the Supreme Deity and were thus enabled to perform their functions as before. Then, on a certain time, the Devî Bhagavatî, the Fiery Nature of the Parâ S'akti, took Her birth in the house of the Prajâpati Daksa. O King! Everywhere in the Trilokas, great festivities were held. All the Devas became glad and showered flowers. The Dundubhis of the Devas were sounded by the hands and made very grave sounds. The pure-minded saints were gladdened; the Sun's rays looked purer and cleaner; the rivers were elated with joy and began to flow in their channels. When the World-auspicious Devî, the Destroyer of the birth and death of the Jîvas took Her birth, everything looked propitious. The wise Munis named Her "Satî" as She was of the nature of Parâ Brahmâ and Truth Herself. The Prajâpati Daksa handed over the Devî, who was before the S'akti of Mahâdeva, to that Deva of the Devas, Mahâdeva. Due to the misfortune of Daksa, the daughter of Daksa burnt Herself in a blazing fire.

24-25. Janamejaya said :- “O Munis! You have made me now hear a very inauspicious word. How can such a great thing of the nature of the Highest Intelligence come to be burnt up in a fire! The mere recollecting of Whose Name dispels the terrible danger of the burning up by the fire of Samsâra, how can She be burnt up by fire, I am extremely eager to hear; kindly describe that to me in detail.”

26-37. Vyâsa said :- O King! Hear. I am describing to you the ancient history of the burning of Satî. Once on a time, the famous Risi Durvâsâ went to the bank of the river Jambû and saw the Devî there. There he remained with his senses controlled and began to repeat silently the root Mantra of Mâyâ. Then the Goddess of the Immortals, the Bhagavatî was pleased and gave the Muni a beautiful garland as Her Prasâda that was on Her neck, that emitted the sweet fragrance of Makaranda (juice of flowers; Jasmine). Whereon the bees were about to cluster. The Maharsi took it quickly and placed it on his head. He then hurriedly went to see the Mother to the place where Satî’s Father, the Prajâpati Daksa was staying and bowed down to the feet of the Satî. The Prajâpati then asked him :- “O Lord! Whose extraordinary garland is this? How have you got this enchanting garland, rare to the mortals on this earth!” The eloquent Maharsi Durvâsâ then spoke to him with tears of love flowing from his eyes :- “O Prajâpati! I have got this beautiful garland that has no equal, as the Prasâda (favour) of the Devî.” The Prajâpati asked that garland then from him. He, too, thinking that there was nothing in the three worlds that cannot be given to the devotee of the S’akti, gave that garland to the Prajâpati. He took that on his head; then placed it on the nice bed that was prepared in the bed-room of the couple. Being excited by the sweet fragrant smell of that garland in the night, the Prajâpati engaged in a sexual intercourse! O King! Due to that animal action, the bitter enmity arose in his mind towards S’ankara and His Satî. He then began to abuse S’iva. O King! For that offence, the Satî resolved to quit her body that was born of Daksa, to preserve the prestige of the Sanâtan Darma of devotion to Her Husband and burnt Her body by the fire arising out of Yoga.

38. Janamejaya said :- “O Muni! What did Mahâ Deva do, thus pained by the bereavement from His consort dearer than His life, when the Satî’s body was thus consumed.”

39-50. Vyâsa said :- O King! I am unable to describe what happened afterwards. O King! Out of the fire of anger of S’iva, the Pralaya seemed to threaten the three worlds. Vîrabhadra came into existence with hosts of Bhadra Kâlîs, ready to destroy the three worlds. Brahmâ and the other Devas took refuge to S’ankara. Though Mahâdeva lost everything on Satî’s departure, He, the Ocean of Mercy, destroyed the sacrifice of Daksa, cut off his head and instead placed the head of a goat, brought him back to life and thus made the Gods free from all fears. He, the Deva of the Devas, then became very much distressed and going to the place of sacrifice, began to weep in great sorrow. He saw that the body of the Intelligent Satî was being burnt in the fire of the Chitâ. He cried aloud :- Oh my Satî! Oh My Satî! And taking Her body on His neck, began to roam in different countries, like a mad man. Seeing that, Brahmâ and the other Devas became very anxious and Bhagavân Visnu cut off the body to pieces by His arrows. Wherever the parts fell, S’ankara remained there in so many different forms. He then said to the Devas :- Whoever will worship, with deep devotion in these places, the Bhagavatî, will have nothing left unattained. The Highest Mother will remain close to them there. The persons that will make Puras’charana (the repetition) of the Mantrams, especially the Mâyâ Vîja (the root Mantra of Mâyâ), their Mantrams will become, no doubt, fructified and become incarnate. O King! Thus saying, the Mahâdeva, being very much distressed for Satî’s departure, passed His time in those places, making Japam, Dhyânam and taking to Samâdhi.

51-52. Janamejaya said :- Where, in what places the several parts of the Satî fell? What are the names of those Siddhapîthas? And what is their number? Kindly describe these in detail, O Great Muni! No doubt I will highly consider myself blessed by hearing these words from your blessed mouth.

53-102. Vyâsa said :- O King! I will now describe those Pîthas (Sacred places), the mere hearing of which destroys all the sins of men. Hear. I describe duly those places where the persons desiring to get lordly powers and to attain success ought to worship and meditate on the Devî. O Mahârâja! The face of Gaurî fell in Kâs'î; She is well known there by the name Vis'âlâksî; that which fell in Naimisâranya became known by the name of Linga Dhârinî. This Mahâ Mâyâ is known in Prayâg (Allahabad) by the name of Lalitâ Devî; in Gandha Mâdan, by the name of Kâmukî; in the southern Mânasa, by Kumudâ; in the northern Mânasa, by Visvakâmâ, the Yelder of all desires; in Gomanta, by Gomatî and in the mountain of Mandara, She became known by the name of Kâmachârinî. The Devî is known in Chaitraratha, by the name of of Madotkatâ; in Hastinâpura, by Jayantî; in Kânyakubja by the name of Gaurî; in the Malaya Mountain, by Rambhâ; in the Ekâmrâpîtha, by Kîrtimatî, in Vis've, by the name of Vis'ves'varî; in Puskara, by the name of Puruhûtâ. She is known as Sanmârga Dâyinî in the Kedâra Pîtha; as Mandâ, in the top of the Himâlayâs; and as Bhadrakarnikâ in Gokarna. She is known as Bhavânî in Sthanes'vara, as Vilvapatrikâ in Vilvake; as Mâdhavi in S'rîs'aila; as Bhadrâ in Bhadres'vara. She is known as Jarâ in Varâha S'aila; as Kamalâ in Kamalâlaya; as Rudranî in Rudra Kotî; as Kâlî in Kâlanjara; She is known as Mahâ Devî in S'âlagrâma, as Jalapriyâ in S'ivalingam; as Kapilâ in Mahâlingam, as Mukutes'varî in Mâkota. As Kumarî in Mâyâpurî, as Lalitâmbikâ in Santânâ; as Mangalâ in Gayâ Ksetra, as Vimalâ in Purusottama. As Utpalâksî in Sahasrâksa; as Mahotpalâ in Hiranyâksa; as Amoghâksî in the Vipâsâ river; as Pâtâlâ in Pundra Vardhana. As Nârâyanî in Supârs'va, as Rudra Sundarî in Trikûta; as Vipulâ Devî in Vipulâ; as Kalyânî in Malayâchala. As Ekavîrâ, in Sahyâdri; as Chandrikâ in Haris'chandra; as Ramanâ in Râma Tîrtha; as Mrigâvatî in the Yamunâ. As Kotivî in Kotatîrtha; as Sugandhâ in Mâdhavavana; as Trisandhyâ in the Godâvarî; as Ratipriyâ in Gangâdvâra. As S'ubhânandâ in S'iva Kundam, as Nandinî in Devîkâtata; as Rukminî in Dvâravatî; as Râdhâ in Brindâvana. As Devakî in Mathurâ; as Parames'varî in Pâtâla; as Sîtâ in Chitrakuta; as Vindhyâdhivâsinî in the Vindhyâ range. O King! As Mahâlaksmî in the sacred place of Karavîra, as Umâ Devî in Vinâyaka; as Ârogyâ in Vaidyânâtha; as Mahes'varî in Mahâkâla, as Abhayâ in all the Usna tîrthas, as Nitambâ in the Vindhyâ mountain; as Mândavî in Mândavya; as Svâhâ in Mâhes'varîpûra. As Prachandâ in Chhagalanda, as Chandikâ in Amarakantaka; as Varârohâ in Somes'vara; as Puskarâvatî in Prabhâsa. As Devamâtâ in Sarasvatî; as Parâvârâ in Samudrtata; as Mahâbhângâ in Mahâlayâ, as Pîngales'varî in Payosnî. As Simhikâ in Kritas'aucha; as Atis'ânkârî in Kârtika; as Lolâ in Utpalâvartaka; as Subhadrâ in S'ona Sangam. As the Mother Laksmî in Siddhavana; as Anangâ in Bhâratâs'rama; as Vis'vamukhî in Jâlandhara; as Târâ in the Kiskindhya mountain. As Pustî in Devadâru Vana; as Medhâ in Kâs'mîramandalam; as Bhîmâ in Himâdri; as Tustî in Vis'ves'vara Ksetra. As S'uddhî in Kapâlamochna; as Mâtâ in Kâyâvarohana; as Dharâ in S'ankhodhâra; as Dhritî in Pindâraka; as Kalâ in Chandrabhângâ river; as S'ivadhârinî in Achchoda; as Amritâ in Venâ; as Urvas'î in Vadarî. As medicines in Uttara Kuru; as Kus'odakâ in Kus'advîpa; as Manmathâ in Hemakûta; as Satyavâdinî in Kumuda. As Vandaniyâ in As'vattha; as Nidhi in the Vais'ravanâlaya; as Gâyatrî in the mouth of the Vedas; as Pârvatî near to S'iva. As Indrâni in the Devalokas; as Sarasvatî in the face of Brahmâ; as Prabhâ (lustre) in the Solar disc; as Vaisnavî with the Mâtrikâs. She is celebrated as Arundhatî amongst the Satîs, the chaste women and as Tilottamâ in the midst of the Râmâs. Again this Mahâdevî of the nature of the Great Intelligence (Samvid) is always

existent in the form of S'akti named Brahmakalâ in the hearts of all the embodied beings. O Janamejaya! Thus I have mentioned to you the one hundred and eight pîthas (sacred places or seats of the Deity) and as many Devîs. Thus are mentioned all the seats of the Devîs and along with that, the chief places in India (the world). He who hears these excellent one hundred and eight names of the Devî as well as Her seats, gets himself freed from all sins and goes to the Loka of the Devî. O Janamejaya! His heart gets purified and is rendered blessed, no doubt, who duly makes jâtrâ (sojourn) to all these seats of the Deity, performs S'râddhas, offers peace-offerings to the Pitris and worships with the highest devotion the Goddess and asks frequently the pardon of the World Mother. O King! After worship, one should feed the Brâhmanas, well dressed virgins (Kumârîs) and Vatukas with good eatables. All the tribes whether they be Chândâlas, know them all to be of the nature of the Devî and therefore they should be worshipped. Never one is to accept any donation or gifts (Pratigrahas) in these seats of the Devî. The saintly persons should make Purascharanas (repeat the names of their own deities, attended with burnt offerings, oblations, etc.) of their own Mantrams with all their might in all these places and should never be miserly in their expenses on this account. He who starts to these sacred places, with devoted hearts filled with love, finds his Pitris in the higher and greater Brahmâ Loka for one thousand Kalpas and he gets the highest knowledge, crosses the ocean of the world and becomes free. Many a people have attained success by repeating these one hundred and eight names of the Deity. Any place wherein are kept those names, embodied in a book, becomes free from such dangers as plague, cholera or any misapprehensions from planetary Deities and so forth. Nothing remains to be attained by these persons who repeat these one hundred and eight names. That man, devoted to the Devî, certainly attains blessedness. That saintly person becomes of the nature of the Devî. The Devas bow down and worship him when they behold him! What then need be said that the saints would worship him! The Pitris become pleased and get their good ends when these one hundred and eight names are read with devotion. These places are, as it were, Intelligence personified (Chinmaya) and places ready to yield freedom from bondage. Therefore, O King! Intelligent men should take their shelter in these places. O King! Whatever secrets and other deeper secrets about the Great Goddess you asked to know from me, I described to you. What more do you want to hear. Say.

Here ends the Thirtieth Chapter of the Seventh Book on the birth of Gaurî, the seats of the Deity, and the distraction of S'iva in the Mahâpurânam S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Note :- The number one hundred and eight is a holy number, got by taking the half of 216,000, the number of breaths inhaled by a child in the womb who promises to take the name of God at his every breath or by taking one-eighth of 864,000, the number of seconds in a day. The two zeros are then dropped. Thus the number signifies the one who fulfils one's promise.

Chapter XXXI

On the Birth of Pârvatî in the House of Himâlayâs

1-2. Janamejaya said :- "O Muni! You told before that "the Highest Light took Her birth on the top of the Himâlayâs." Now describe to me in detail about this Highest Light. What intelligent man can desist from hearing these nectar-like words about the S'akti? The danger of death may come even to the Devas that drink nectars but no such danger can possibly come to those that drink the nectar of the Devî's glorious deeds.

3-43. Vyâsa said :- "O King! You are blessed; you have attained what you are to attain in this life; you are taught by the high-souled men; you are fortunate since you are so sincerely devoted to the Devî. O King! Hear the ancient history :-Wherever the Deva of the Devas, the Mahes'vara rested while He was wandering all over the world in a distracted state, carrying the Satî's body that as burnt by fire, He spent his time there with his senses controlled, in Samâdhi, forgetting all his knowledge of Samsâra in deep meditation of the form of the Devî. At this time, the three worlds, with their objects, moving and immoving, with their oceans, mountains and islands became void of prosperity and power. The hearts of all the embodied beings became dried up, without any trace of joy; they were all burdened with anxious thoughts and remained indifferent. All were merged in the ocean of sorrows and became diseased. Planets retrograded and the Devas had their states reversed. The Kings were attacked with a series of ills and misfortunes. Âdhibhantik and Âdhidaivik (from material causes and from divine interference). At this time a great Asura, named Târaka, became unconquerable owing to his receiving a boon from Brahmâ. Being intoxicated by his power and heroism, he conquered the three worlds and became the sovereign ruler. The Brahmâ Prajâpati, gave him boon to this effect that the legitimate son of S'iva would be able to kill him. And as at that time S'iva had no son, the great Asura, elated with joy, became infatuated and carried off all victories. All the Devas were banished from their places by his oppression; they remained always anxious owing to the want felt by them of a son of S'iva. "S'ânkara has now no wife; how can He then have a son! We are very unfortunate; how can our work be accomplished? Thus oppressed with thoughts, all the Devas went to Vaikuntha and informed the Bhâgavan Visnu of all that had happened, in privacy. The Bhâgavan Visnu began to tell them the means, thus :- "O Devas! Why are you all so anxious when the Auspicious Goddess of the Universe, the Dweller in the Mani Dvîpa, the Yelder of all desires like a Kalpa Vriksha is always wakeful for you. It is due to your faults that She is showing Her indifference; it is meant to teach us (not for our destruction but to show Her Infinite mercy). When a mother nourishes and frightens and reprimands a son, it is not that she has become merciless; so the World Mother, the Controller of the Universe, will never be merciless to you as regards your qualifications and defects. A son commits offence at every step who can bear that in these three worlds except the mother! So soon take refuge to the Highest Mother, the Goddess of the universe, with the sincerest devotion. She will certainly take action and help your cause. Thus ordering the Devas, Visnu with His consort Laksmî and the other Devas quickly went out to worship the Devî. Going to the Himâlayâs, they soon engaged themselves in doing the Puras'charana Karma (act of repeating the names of the Deity, attended with burnt oblations and offerings, etc.). O King! Those who were well versed with the performance of sacrifice to the Mother, began their sacrificial ceremonies and all began to hold vows, viz, Tritiyâdi Vratânî. Some were engaged in incessantly meditating on the Devî; some began to repeat Her names constantly; some began to repeat the Devî Sûkta. Thus some devoted themselves to repeating names; others to repeating mantrams. Again some were engaged in performing severe (painful) Chândrâyana and other Vratas. Some were doing Antarayâgas (inner sacrifices); some were doing Prânâgnihotra Yâgas; whereas others engaged themselves in Nyâsâdi, etc. Again some began to worship the Highest S'aktî, the Goddess of the Universe, without any sleep or rest, by the seed mantra of Mâyâ. O King! Thus many years of the Devas passed away. When the ninth Tithî came in the month of Chaitra on Friday, the Highest Light of the Supreme Force suddenly appeared in front of them. That Light was equal to Koti lightnings, of a red colour, and cool like the Koti Moons. Again the lustre was like the Koti Suns. The four Vedas personified, were chanting hymns all round Her. That mass of fire was above, below, on all sides, in the middle; nowhere it was obstructed. It had no beginning, nor end. It was of the form of a female with hands and feet and all the limbs. The appearance was

not that of a male nor that of an hermaphrodite. The Devas, dazzled by the brilliant lustre, first closed their eyes; but at the next moment, holding patience when they opened again their eyes, they found the Highest Light manifesting in the form of an exceedingly beautiful Divine Woman. Her youth was just blooming and Her rising breasts, plump and prominent, vying as it were, with a lotus bud, added to the beauty all around. Bracelets were on Her hands; armlets on Her four arms; necklace on Her neck; and the garland made of invaluable gems and jewels spread very bright lustre all around. Lovely ornaments on Her waist making tinkling sounds and beautiful anklets were on Her feet. The hairs of Her head, flowing between Her ears and cheek sparkled bright like the large black bees shining on the flower leaves of the blooming Ketakî flower. Her loins were nicely shaped and exquisitely lovely and the hairs on Her navel gave additional beauty. Her exquisitely lively lotus mouth rendered more lustrous and beautiful by the shining golden ear-ornaments, was filled with betel leaves mixed with camphor, etc.; on Her forehead there was the half crescent moon; Her eye-brows were extended and Her eyes looked bright and beautifully splendid like the red lotus; Her nose was elevated and Her lips very sweet. Her teeth were very beautiful like the opening buds of Kunda flowers; from Her neck was suspended a necklace of pearls; on Her head was the brilliant crown decked with diamonds and jewels; on Her ears, earrings were suspended like the lines on the Moon; Her hairs were ornamented with Mallikâ and Mâlâtî flowers; Her forehead was pasted with Kâsmîra Kunkuma drops; and Her three eyes gave unparalleled lustre to Her face. On Her one hand there was the noose and on Her other hand there was the goad; her two other hands made signs granting boons and dispelling fears; Her body shed lustre like the flowers of a Dârîma tree. Her wearing is a red coloured cloth. All these added great beauty. Thus the Devas saw before them the Mother Goddess, the Incarnate of unpretended mercy, with a face ready to offer Her Grace, the Mother of the Whole Universe, the Enchantress of all, sweet-smiling, saluted by all the Devas, yielding all desires, and wearing a dress, indicative of all lovely feelings. The Devas bowed at once they saw Her; but they could not speak with their voice as it was choked with tears. Then holding their patience, with much difficulty, they began to praise and chant hymns to the World Mother with their eyes filled with tears of love and devotion and with their heads bent low.

44-54. The Devas said :— We bow down to Thee, the Devî and the Mahâ Devî, always obeisance to Thee! Thou art the Prakriti, and the Auspicious One; we always salute to Thee. O Mother! Thou art of a fiery colour (residing as a Red Flame in the heart of a Yogî) and burning with Asceticism and Wisdom (shedding lustre all around). Thou art specially shining everywhere as the Pure Chaitanya; worshipped by the Devas and all the Jîvas) for the rewards of their actions; We take refuge to Thee, the Durgâ, the Devî, we bow down to Thee, that can well make others cross the ocean of Samsâra; so that Thou helpst us in crossing this terrible ocean of world. Mother! The Devas have created the words (i.e., the words conveying ideas are uttered by the five Vâyus, Prâna, etc., which are called the Devas) which are of the nature of Vis'varûpa, pervading everywhere, like the Kâma Dhenu (the Heavenly Cow yielding all desires, riches, honor, food, etc.), and by which the brutes (the gods) become egotistical, O Mother! Thou art that language to us; so Thou fulfillst our desires when we praise and chant hymns to Thee. O Devî! Thou art the Night of Destruction at the end of the world; Thou art worshipped by Brahmâ; Thou art the Laksmi, the S'akti of Visnu; Thou art the Mother of Skanda; the S'aktî of S'iva; Thou art the S'aktî Sarasvatî of Brahmâ. Thou art Aditi, the Mother of the gods and Thou art Satî, the daughter of Daksa. Thus Thou art purifying the worlds in various forms and giving peace to all. We bow down to Thee. We know Thee to be the great Mahâ Laksmî; we meditate on Thee as of the nature of all the S'aktis as Bhaghavatî. O Mother! Illumine us so that we can meditate and know Thee. O Devî! Obeisance to Thee,

the Virât! Obeisance to Thee, the Sûtrâtmâ, the Hiranyagarbha; obeisance to Thee, the transformed into sixteen Vikritis (or transformations). Obeisance to Thee, of the nature of Brahma. We bow down with great devotion to Thee, the Goddess of the Universe, the Creatrix of Mâyic Avidyâ (the Nescience) under whose influence this world is mistaken as the rope as a garland is mistaken for a rope and again that mistake is corrected by whose Vidyâ.

We bow down to Thee who art indicated by both the letters Tat and Tvam in the sentence Tat Tvamasi (Thou art That), Tat indicating the Chit (Intelligence) of the nature of oneness and Tvam indicating the nature of Akhanda Brahma (beyond the Annamaya, Prânamaya, Manomaya, Vijnânamaya and the Ânandamaya—the five Kos'as, the Witness of the three states of wakefulness, dream, and deep sleep states) and indicating Thee. O Mother! Thou art of the nature of Pranava Om; Thou art Hrîm; Thou art of the nature of various Mantras and Thou art merciful; we bow down again and again to Thy lotus Feet. When the Devas thus praised the Devî, the In-dweller of the Mani Dvîpa, the Bhagavatî spoke to them in a sweet cuckoo voice.

55. O Devas! What for have you come here? What do you want? I am always the Tree, yielding all desires to my Bhaktas; and I am ready to grant boons to them.

56-57. You are my devotees; why do you care, when I am on your side? I will rescue you from the ocean of troubles, O Devas! Know this as My true resolve. O King! Hearing these words of deep love, the Devas became very glad and gave out all their causes of troubles.

58-65. O Parames'varî! Thou art omniscient and witness of all these worlds. What is there in the three worlds that is not known to Thee! O Auspicious Mother! The Demon Târaka is giving us troubles day and night. Brahmâ has given him boon that he will be killed by the S'iva's son. O Mahes'varî! Satî, the wife of S'iva has cast aside Her body. It is known to Thee. What will the ignorant low people inform the one, Who is Omniscient? O Mother! We have described in brief all what we had to say. What more shall we say? Thou knowest all our other troubles and causes of sorrows. Bless us so that our devotion remains unflinched at Thy lotus feet; this is our earnest prayer. That Thou takest the body to have a son of S'iva is our fervent prayer to Thee. Hearing the Dava's words, Parames'varî, with a graceful countenance, spoke to them, thus :— "My S'aktî will incarnate as Gaurî in the house of Himâlayâs; She will be the wife of S'iva and will beget a son that will destroy Târaka Demon and will serve your purpose. And your devotion will remain steadfast at My Lotus feet. Himâlayâs, too, is worshipping Me with his wholehearted devotion; so to take birth in his house is to my greatest liking; know this.

66-73. Vyâsa said :— "O King! Hearing the kind words of the Devî, the King of mountains was filled with love; and, with voice choked with feelings and with tears in his eyes spoke to the Goddess of the world, the Queen. of the three worlds. Thou hast raised me much higher, that Thou dost me so great a favour; otherwise where am I inert, and unmoving and where art Thou, of the nature of Existence, Intelligence and Bliss! It manifests the Greatness of Thy Glory. O Sinless One! My becoming the father of Thee indicates nothing less than the merits earned by me for doing, countless As'vamedha sacrifices or for my endless Samâdhi. Oh! What a favour hast Thou shewn towards me! Henceforth my unparalleled fame will be spread throughout the whole Universe of five original elements that "The Upholder of the Universe, the World Mother has become the daughter of this Himâlayâs! This man is blessed and fortunate!" Who can be so fortunate, virtuous and merited as he whose daughter She has become, Whose belly contains millions of Brahmândas! I cannot describe what pre-eminent heavens are intended for my Pitris, my family predecessors, wherein virtuous persons like myself are born. O Mother! O Parames'varî! Now describe to me Thy Real Self as exemplified

in all the Vedântas; and also Jñâna with Bhakti approved by the Vedas in the same way that Thou hast shown already this favour to me, so that by That Knowledge I will be able to realise Thy Self.

74. Vyâsa said :- "O King! Thus hearing the praise of Himâlayas, the Goddess of the Universe, with a graceful look, began to speak the very secret essences of the S'rutis.

Here ends the Thirty-first Chapter of the Seventh Book on the birth of Pârvatî in the House of Himâlayâs in the Mahâpurânam S'ri Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXII

On Self-realization, Spoken by the World Mother

1-50. The Devî said :- "Hear, Ye Immortals! My words with attention, that I am now going to speak to you, hearing which will enable the Jîvas to realise My Essence. Before the creation, I, only I, existed; nothing else was existent then. My Real Self is known by the names Chit, Sambit (Intelligence), Para Brahma and others. My Âtman is beyond mind, beyond thought, beyond any name or mark, without any parallel, and beyond birth, death or any other change or transformation. My Self has one inherent power called Mâyâ. This Mâyâ is not existent, nor non-existent, nor can it be called both. This unspeakable substance Mâyâ always exists (till the final emancipation or Moksa).

Mâyâ can be destroyed by Brahma Jñâna; so it can not be called existent, again if Mâyâ does not exist, the practical world cannot exist. So it cannot be called non-existent. Of course it cannot be called both, for it would involve contradictions. This Mâyâ (without beginning but with end at the time of Moksa) naturally arises as heat comes out of fire, as the rays come out of the Sun and as the cooling rays come out of the Moon. Just as all the Karmas of the Jîvas dissolve in deep sleep (S'usupti), so at the time of Pralaya or the General Dissolution, the Karmas of the Jîvas, the Jîvas and Time all become merged, in one uniform mass in this great Mâyâ. United with My S'aktî, I am the Cause of this world; this S'aktî has this defect that it has the power of hiding Me, its Originator.

I am Nirguna. And when I am united with my S'aktî, Mâyâ, I become Saguna, the Great Cause of this world. This Mâyâ is divided into two, Vidyâ and Avidyâ. Avidyâ Mâyâ hides Me; whereas Vidyâ Mâyâ does not. Avidyâ creates whereas Vidyâ Mâyâ liberates.

Mâyâ united with Chaitanya (Intelligence), i. e., Chidâbhâsa is the efficient cause of this Universe; whereas Mâyâ reduced to and united with five original elements is the material Cause of the Universe. Some call this Mâyâ tapas; some call Her inert, material; some call Her knowledge; some call Her Mâyâ, Pradhâna, Prakriti, Ajâ (unborn) and some others call Her S'aktî. The S'aiva authors call Her Vimars'a and the other Vedântists call Her Avidyâ; in short, this Mâyâ is in the heads of all the Pundits. This Mâyâ is called various in the Nigamas.

That which is seen is inert; for this reason Mâyâ is Jada (inert) and as the knowledge it conveys is destroyed, it is false. Chaitanya (Intelligence) is not seen; if It were seen, it would have been Jada. Chaitanya is self-luminous; not illumined by any other source. Were It so, Its Enlightener would have to be illumined by some other thing and so the fallacy of Anavasthâ creeps in (an endless series of causes and effects). Again one thing cannot be the actor and the thing, acted upon (being contrary to each other); so Chaitanya cannot be illumined by itself. So It is Self-luminous; and it illumines Sun, Moon, etc., as a lamp is self-luminous and illumines other objects. So, O Mountain! This My Intelligence is established as eternal and everlasting. The waking, dreaming and deep sleep states do not remain constant but the

sense of "I" remains the same, whether in waking, dreaming or deep sleep state; its anomaly is never felt. (The Bauddhas say that) The sense of intelligence, Jñâna, is also not felt; there is the absence of it; so what is existent is also temporarily existent. But (it can then be argued that) then the Witness by which that absence is sensed, that Intelligence, in the shape of the Witness, is eternal. So the Pundits of all the reasonable S'âstras declare that Samvit (Intelligence) is Eternal and it is Blissful the fountain of all love. Never the Jîvas or embodied souls feel "I am not"; but "I am" this feeling is deeply established in the soul as Love. Thus it is clearly evident that I am quite separate from anything else which are all false. Also I am one continuous (no interval or separation existing within Me). Again Jñâna is not the Dharma (the natural quality) of Âtman but it is of the very nature of Âtman. If Jñâna were the Dharma of Âtman, then Jñâna would have been material; so Jñâna is immaterial. If (for argument's sake) Jñâna be denominated as material, that cannot be. For Jñâna is of the nature of Intelligence and Âtman is of the the nature of Intelligence. Intelligence has not the attribute of being Dharma. Here the thing Chit is not different from its quality (Chit). So Âtman is always of the nature of Jñâna and happiness; Its nature is Truth; It is always Full, unattached and void of duality. This Âtman again, united with Mâyâ, composed of desires and Karmas, wants to create, due to the want of discrimination, the twenty-four tattvas, according to the previous Samskâras (tendencies), time and Karma. O Mountain! The re-awakening after Pralaya Susupti is not done with Buddhi (for then Buddhi is not at all manifested). So this creation is said to be effected without any Buddhi (proper intelligence). O Chief of the Immovables! The Tattva (Reality) that I have spoken to you is most excellent and it is my Extraordinary Form merely. In the Vedas it is known as Avyâkrita (unmodified), Avyakta (unmanifested)

Mâyâ S'abala (divided into various parts) and so forth. In all the S'âstras, it is stated to be the Cause of all causes, the Primeval Tattva and Sachchidânanda Vighraha. Where all the Karmas are solidified and where Ichchâ S'aktî (will), Jñâna S'aktî (intelligence) and Kriyâ S'aktî (action) all are melted in one, that is called the Mantra Hrîm, that is the first Tattva. From this comes out Âkâsa, having the property of sound, thence Vâyu (air) with "touch" property; then fire with form, then water having "Rasa" property; and lastly the earth having the quality "smell." The Pundits say that the "sound" is the only quality of Âkâsa; air has two qualities viz., sound and touch, fire has three qualities sound, touch, form; water has four qualities sound, touch, form, taste; and the earth has five qualities sound, touch, form, taste and smell. Out of these five original elements, the allpervading, Sûtra (string or thread) arose. This Sûtrâtman (soul) is called the "Linga Deha," comprising within itself all the Prânas; this is the subtle body of the Paramâtman. And what is said in the previous lines as Avyakta or Unmanifested and in which the Seed of the World is involved and whence the Linga Deha has sprung, that is called the Causal body (Kârana body) of the Paramâtman. The five original elements (Apañchikrita called the five Tan Mâtrâs) being created, next by the Pañchîkarana process, the gross elements are created. The process is now being stated :- O Girijâ! Each of the five original elements is divided into two parts; one part of each of which is subdivided into four parts. This fourth part of each is united with the half of four other elements different from it and thus each gross element is formed. By these five gross elements, the Cosmic (Virât) body is formed and this is called the Gross Body of the God. Jñânendriyas (the organs of knowledge) arise from Sattva Gunas of each of these five elements. Again the Sattva Gunas of each of the Jñânendriyas united become the Antah Karanâni. This Antah karana is of four kinds, according as its functions vary. When it is engaged in forming Sankalpas, resolves, and Vikalpas (doubts) it is called "mind." When it is free from doubts and when it arrives at the decisive conclusion, it is called "Chitta"; and when it rests simply on itself in the shape of the feeling "I", it is called Ahamkâra. From the Rajo Guna of each of the five elements arises Vâk

(speech), Pâni (hands) Pâda (feet), Pâyû (Anus) and Upastha (organs of generation). Again their Rajo parts united give rise to the five Prânas (Prâna, Apâna, Samâna, Udâna and Vyâna) the Prâna Vayu resides in the heart; Apâna Vayu in the Arms; Samâna Vayu resides in the Navel; Udâna Vayu resides in the Throat; and the Vyâna Vâyû resides, pervading all over the body. My subtle body (Linga Deha) arises from the union of the five Jñânendriyas, the five Karmendriyas (organs of action), the five Pranas and the mind and Buddhi, these seventeen elements. And the Prakriti that resides there is divided into two parts; one is pure (Suddha Sattva) Mâyâ and the other is the impure Mâyâ or Avidyâ united with the Gunas. By Mâyâ is meant She, who, without concealing Her refugees, protects them. When the Supreme Self is reflected on this S'uddha Sattva, Mâyâ, He is called Îs'vara. This Suddha Mâyâ does not conceal Brahma, its receptacle; therefore She knows the All-pervading Brahma and She is omniscient, omnipotent, the Lady of all and confers favours and blessings on all. When the Supreme Self is reflected on the Impure Mâyâ or Avidyâ, He is called Jîva. This Avidyâ conceals Brahma, Whose nature is Happiness; therefore this Jîva is the source of all miseries. Both Îs'vara and Jîva have, by the influence of Vidyâ and Avidyâ three bodies and three names. When the Jîva lives in his causal body, he is named Prâjña; when he lives in subtle body he is known as Taijasa; while he has the gross body, he is called Vis'va. So when Îs'vara is in His causal body, he is denominated Îs'a; when He is in His subtle body, he is known as Sûtra; and when He is in His gross body, He is known as Virât.

The Jîva glories in having three (as above-mentioned) kinds of differentiated bodies and Îs'vara glories in having three (as above-mentioned) kinds of cosmic bodies. Thus Îs'vara is the Lord of all and though He feels Himself always happy and satisfied, yet to favour the Jîvas and to give them liberation (Moksa) He has created various sorts of worldly things for their Bhogas (enjoyments). This Îs'vara creates all the Universe, impelled by My Brahma S'aktî. I am of the nature of Brahma; and Îs'vara is conceived in Me as a snake is imagined in a rope. Therefore Îs'vara has to remain dependent on My S'akti.

Here ends the Thirty-second Chapter of the Seventh Book on Self-realization, spoken by the World Mother in the Mahâpurânâ S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXIII

On the Devî's Virat Rûpa

1-19. The Devî said :— "O Girirâja! This whole universe, moving and unmoving, is created by My Mâyâ S'aktî. This Mâyâ is conceived in Me. It is not, in reality, different or separate from Me. So I am the only Chit, Intelligence. There is no other intelligence than Me. Viewed practically, it is known variously as Mâyâ, Vidyâ; but viewed really from the point of Brahman, there is no such thing as Mâyâ; only one Brahman exists, I am that Brahma, of the nature of Intelligence.

I create this whole world on this Unchangeable Eternal (Mountain-like) Brahma, (composed of Avidyâ, Karma, and various Samskâras) and enter first as Prâna (vital breath) within it in the form of Chidâbhâsa. O Mountain! Unless I enter as Breath, how can this birth and death and leaving and retaking bodies after bodies be accounted for! As one great Âkâs'â is denominated variously Ghatâkâs'a (Âkâs'â in the air), Patâkâs'a (Âkâs'â in cloth or picture), so I too appear variously by acknowledging this Prâna in various places due to Avidyâ and various Antahkaranas. As the Sun's rays are never defiled when they illumine various objects on earth, so I, too, am not defiled in entering thus into various high and low Antahkaranas (hearts). The ignorant people attach Buddhi and other things of activity on Me and say that

Âtman is the Doer; the intelligent people do not say that. I remain as the Witness in the hearts of all men, not as the Doer. O Achalendra! There are many Jîvas and many Îs'varas due to the varieties in Avidyâ and Vidyâ. Really it is Mâyâ that differentiates into men, beasts and various other Jîvas; and it is Mâyâ that differentiates into Brahma, Visnu and other Îs'varas. As the one pervading sky (Âkâs'a) is called Mahâkâs'a Ghatâkas'a (being enclosed by jars), so the One All pervading Paramâtmâ is called Paramâtmâ, Jîvâtmâ (being enclosed within Jîvas). As the Jîvas are conceived many by Mâyâ, not in reality; so Îs'varas also are conceived many by Mâyâ; not in essence. O Mountain! This Avidyâ and nothing else, is the cause of the difference in Jîvas, by creating differences in their bodies, indriyas (organs) and minds. Again, due to the varieties in the three Gunas and their wants (due to the differences between Sâttvik, Râjasik and Tâmasik desires), Mâyâ also appears various. And their differences are the causes of different Îs'varas, Brahma, Visnu and others. O Mountain! This whole world is interwoven in Me; It is I that am the Îs'vara that resides in causal bodies; I am the "Sutrâtmân, Hiranyagarbha that resides in subtle bodies and it is I that am the Virât, residing in the gross bodies. I am Brahmâ, Visnu, and Mahes'vara; I am the Brâhmâ, Vaisnavi and Raudrî S'aktis. I am the Sun, I am the Moon, I am the Stars; I am beast, birds, Chandâlas and I am the Thief, I am the cruel hunter; I am the virtuous high-souled persons and I am the female, male, and hermaphrodite. There is no doubt in this. O Mountain! Wherever there is anything, seen or heard, I always exist there, within and without, There is nothing moving or unmoving, that can exist without Me. If there be such, that is like the son of a barren woman. Just as one rope is mistaken for a snake or a garland, so I am the One Brahma and appears as Îs'vara, etc. There is no doubt in this. This world cannot appear without a substratum and That Substratum is My Existence. There can be nothing else.

20. The Himâlayâs said :— "O Devî! If Thou art merciful on me, I desire, then, to see Thy Virât form in the Fourth Dimensional Space.

This sight is developed when the mind resides in the heart centre or in the centre of the eyebrows. A proper teacher is necessary.

21-41. Vyâsa said :— "O King! Hearing the words of Girirâja, Visnu and all the other Devas gladly seconded him. Then the Devî, the Goddess of the Universe, knowing the desires of the Devas, showed Her Own Form that fulfils the desires of the Bhaktas, that is auspicious and that is like the Kalpa Vriksha towards the Bhaktas. They saw Her Highest Virât Form. The Satyaloka is situated on the topmost part and is Her head; the Sun and Moon are Her eyes; the quarters, Her ears; the Vedas are Her words; the Universe is Her heart; the earth is Her loins; the Bhuvarloka is Her navel; the asterisms are Her Thighs; the Maharloka is Her neck; the Janarloka is Her Face; the Taparloka is Her head, situated below the S'atyaloka; Indra and the Devas and the Svarloka is Her arms; the sound is the organ of Her ears; the As'vin twins, Her nose; the smell is the organ of smell; the fire is within Her face; day and night are like Her two wings. The four-faced Brahmâ is Her eyebrows; water is Her palate; the juice thereof is Her organ of taste; Yama, the God of Death, is Her large teeth; the affection is Her small teeth; Mâyâ is Her smile; the creation of Universe is Her sidelooks; modesty is Her upper lip; covetousness is Her lower lip; unrighteousness is Her back. The Prajâpati is Her organ of generation; the oceans are Her bowels; the mountains are Her bones; the rivers are Her veins; and the trees are the hairs of Her body. O King! Youth, virginity, and old age are Her best gaits, positions or ways (courses) paths, the clouds are Her handsome hairs; the two twilights are Her clothings; the Moon is the mind of the Mother of the Universe; Hari is Her Vijnâna S'âkti (the knowledge power); and Rudra is Her all-destroying power. The horses and other animals are Her loins; the lower regions Atala, etc., are Her lower regions from Her hip

to Her feet. The Devas began to behold Her this Cosmic (Virâta) appearance with eyes, wide awake, with wonder. Thousands of fiery rays emitted from Her form; She began to lick the whole universe with Her lips; the two rows of teeth began to make horrible sounds; fires came out from Her eyes; various weapons were seen in Her hands; and the Brâhmanas and Ksatriyas are become the food of that Awful Deity. Thousands of heads, eyes and feet were seen in that form. Crores of Suns, crores of lightnings flashes, mingled there. Horrible, Awful, That appearance looked terrific to the eyes, heart and mind. The Devas thus beheld and began to utter cries of horror and consternation; their hearts trembled and they were caught with immoveable senselessness. "Here is the Devî, our Mother and Preserver." This idea vanished away at once from their minds.

At this moment the Vedas that were on the four sides of the Devî, removed the swoon of the Devas and made them conscious. The Immortals got, then, the excellent Vedas; and, having patience, began to praise and chant hymns in words choked with feelings and with tears flowing flowing from their eyes.

42-53. The Devas said :- "O Mother! Forgive our faults. Protect us, the miserable, that are born of Thee. O Protectress of the Devas! Withhold Thy anger; we are very much terrified at the sight of Thy this form. "O Devî! We are inferior immortals; what prayers can we offer to Thee! Thou Thyself canst not measure Thy powers; how then can we, who are born later, know of Thy greatness! Obeisance to Thee, the Lady of the Universe! Obeisance to Thee of the nature of the Pranava Om; Thou art the One that is proved in all the Vedântas. Obeisance to Thee, of the form of Hrîm! Obeisance to Thee, the Self of all, whence has originated the Fire, the Sun, and the Moon and whence have sprung all the medicinal plants. Obeisance to the Devî, the Cosmic Deity, the Self in all whence have sprung all the Devas, Sâdhya, the beasts, birds, and men! We bow down again and again to the Great Form, Mâhâ Mâyâ, the Self of all, whence have sprung the vital breath Prana, Apâna, grains and wheats, and Who is the source of asceticism, faith, truth, continence and the rules what to do and what not to do under the present circumstances. The seven Prânas, the seven Lokas, the seven Flames, the seven Samidhs, the seven Oblations to Fire, have sprung from Thee! Obeisance to Thee, the Great Self in all! Obeisance to the Universal form of the Deity of the Universe whence have sprung all the oceans, all the mountains, all the rivers, all the medicinal plants and all the Rasas (the tastes of all things). We bow down to that Virât Form, the Great Self, the Mahâ Mâyâ, whence have originated the sacrifices, the sacrificial post (to which the victim about to be immolated is bound) and Daksinâs (the sacrificial fees) and the Rik, the Yajus, and the Sâma Vedas. O Mother! O Mahâ Mâyâ! We bow down to Thy front, to Thy back, to Thy both the sides, to Thy top, to Thy bottom and on all sides of Thee. O Devî! Be kind enough to withhold this Extraordinary Terrific Form of Thine, and shew us Thy Beautiful Lovely Form.

54-56. Vyâsa said :- "O King! The World Mother, the Ocean of mercy, seeing the Devas terrified, withheld Her Fearful Cosmic Form and showed Her very beautiful appearance, pleasing to the whole world. Her body became soft and gentle. In one hand She held the noose, and in another She held the goad. The two other hands made signs to dispel all their fears and ready to grant the boons. Her eyes emitted rays of kindness; Her face was adorned with beautiful smiles. The Devas became glad at this and bowed down to Her in a peaceful mind and then spoke with great joy.

Here ends the Thirty-third Chapter of the Seventh Book on the Devî's Virât Rûpa in the Mahâ Parânam, Sri Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXIV

On the Knowledge and Final Emancipation

1-22. The Devî said :— "O Devas! You are not at all worthy to see this My Wonderful Cosmic Form. Where are Ye! and where is this My Form! But it is my affection towards the Bhaktas that I have shewn to you all this great form of mine. Nobody can see this form without My Grace; the study of the Vedas, the Yoga, the gift, the Sacrifice, the austerities or any other Sâdhanas are quite incompetent to make this form visible to anybody. O King of mountains! Now hear the real instructions. The Great Self is the only Supreme Thing in this world of Mâyâ (Illusions). He it is that under the various Upâdhis of an actor and enjoyer performs various functions leading to the Dharma (righteousness) and the Adharma (unrighteousness). Then he goes into various wombs and enjoys pleasure or pain according to his Karma. Then again owing to the tendencies pertaining to these births he becomes engaged in various functions and gets again various bodies and enjoys varieties of pleasures and pains. O Best of Mountains! There is no cessation of these births and deaths; it is like a regular clockwork machine; it has no beginning and it goes on working to an endless period. Ignorance or Avidyâ is the Cause of this Samsâra. Desire comes out of this and action flows thence. So men ought to try their best to get rid of this Ignorance. O King of Mountains! What more to say than this that the Goal of life is attained when this Ignorance is destroyed. The highest goal is attained by a Jîva, when he becomes liberated, while living . And Vidyâ is the only thing that is able and skilful in destroying this Ignorance. (As darkness cannot dispel darkness, so) the Karma done out of Ignorance is Ignorance itself; and such a work cannot destroy Ignorance. So it is not proper to expect that this Avidyâ can be destroyed by doing works. The works are entirely futile. The Jîvas want again and again the sensual enjoyments out of this Karma. Attachment arises out of this desire; discrepancies creep in and out of this ignorant attachment great calamities befall when such faults or discrepancies are committed. So every sane man ought to make his best effort to get this Jñânam (knowledge). And as it is also enjoined in the S'rutis that one ought to do actions (and try to live one hundred years) so it is advisable to do works also. Again the S'rutis declare that the "final liberation comes from Knowledge" so one ought to acquire Jñânam. If both these be collectively followed, then works become beneficial and helping to Jñânam. (Therefore the Jîvas should take up both of these.) Others say that this is impossible owing to their contradictory natures. The knots of heart are let loose by Jñânam and the knots are knit more by Karma. So how can they be reconciled? They are so very diametrically opposite. Darkness and light cannot be brought together, so Jñânam and Karma cannot be brought together. Therefore one ought to do all the Karmas as best as one can, as enjoined in the Vedas, until one gets Chittas'uddhi (the purification of one's heart and mind). Karmas are to be done until S'ama (the control of the inner organs of senses), Dama (the control of the outer organs of senses), Titiksâ (the power to endure heat and cold and other dualities), Vairâgyam (Dispassion), Sattva Sambhava (the birth of pure Sattva Guna in one's own heart) take place. After these, the Karmas cease for that man. Then one ought to take Sannyâsa from a Guru (Spiritual Teacher) who has got his senses under control, who is versed in the S'rutis, attached to Brahma (practising the Yogic union with Brahma). He should approach to him with an unfeigned Bhakti. He should day and night, without any laziness, do S'ravanam, Mananam, and Nididhyâsanam (hearing, thinking and deeply realising) the Vedânta sayings. He should constantly ponder over the meanings of the Mahâvâkyam "Tat Tyam Asi." "Tat Tyam Asi" means Thou art That; it asserts the identity of the Supreme Self (Brahma) and Embodied Self (Jîvâtâmâ). When this identity is realised, fearlessness comes and he then gets My nature. First of all, he should try to realise (by reasoning) the idea conveyed by that sentence. By the word "Tat" is meant Myself, of the nature of Brahman; and by the word "Tvam" is meant "Jîva" embodied self and the word "Asi"

indicates, no doubt, the identity of these two. The two words "Tat" and "Tvam" cannot be apparently identified, as they seem to convey contradictory meanings ("Tat" implying omniscience, omnipresence, and other universal qualities and "Tvam" implying non-omniscience and other qualities of a limited nature). So to establish the identity between the two, one ought to adopt Bhâgalaksmanâ and Tyâgalaksmanâ. [N. B.—Bhâgalaksmanâ – kind of Laksmanâ or secondary use of a word by which it partly loses and partly retains its primary meaning also called Jahadajahallaksanâ. Tyâga Laksmanâ – a secondary use of a word by which it loses partly its primary meaning.

23-40. The Supreme Self is Brahma – Consciousness, endowed with the omniscience, etc., and the Embodied Self is Limited Jîva Consciousness, etc.) Leaving aside their both the adjuncts, we take the Consciousness, when both of them are identical and we come to Brahma, without a second. The example is now quoted to illustrate what is called Bhâgalaksanâ and Tyâgalaksanâ. "This is that Devadatta" means Devadatta seen before and Devadatta seen now means one and the same person, if we leave aside the time past and the time present take the body of Devadatta only. This gross body arises from the Panchîkrita gross elements. It is the receptacle of enjoying the fruits of its Karma and liable to disease and old age. This body is all Mâyâ; therefore it has certainly no real existence. O Lord of Mountains! Know this to be the gross Upâdhi (limitation) of My real Self. The five Jñanendriyas (organs of senses), five Karmendriyas (working organs), the Prâna Vâyus, mind and Buddhi (rational intellect), in all, these seventeen go to form the subtle body, Sûksma Deha. So the Pundits say. This body of the Supreme Self is caused by the Apanchîkrita five original elements. Through this body, pain and pleasure are felt in the heart. This is the second Upâdhi of the Âtman. The Ajñâna or Primeval Ignorance, without beginning and indescribable, is the third body of the Âtman. Know this also to be my third Upâdhi. When all these Upâdhis subside, only the Supreme Self, the Brahman remains. Within these three gross and subtle bodies, the five sheaths, Annamaya, Prânamaya, Vijñânâmaya, and Ânandamaya always exist. When these are renounced, Brahmapuchcha is obtained. That is Brahma and My Nature, too. This is the Goal of "Not this, Not this" the Vedânta words. This Self is not born nor It dies. It does not live also, being born. (But it remains constant, though It is not born). This Self is unborn, eternal, everlasting, ancient. It is not killed, when the body is killed. If one wants to kill it or thinks It as slain, both of them do not know; this does not kill nor is it killed. This Âtman, subtler than the subtlest, and greater than the greatest, resides within the cave (the Buddhi) of the Jîvas. He whose heart is purified and who is free from Sankalpa and Vikalpa (doubt and mental phenomena), knows It and Its glory and is free from sorrows and troubles. Know this Âtman and Buddhi as the charioteer, this body as the chariot, and the mind as the reins. The senses and their organs are the horses and the objects of enjoyments are their aims. The sages declare that the Âtman united with mind and organs of senses enjoys the objects. He who is non-discriminating, unmindful, and always impure, does not realise his Âtman; rather he is bound in this world. He who is discriminating, mindful, and always pure reaches the Goal, realises the Highest Self; and he is not fallen again from That. That man becomes able to cross the Ocean of Samsâra and gets My Highest Abode, of the nature of everlasting Existence, Intelligence and Bliss, whose charioteer is Discrimination, and who keeps his senses under control by keeping tight the reins of his mind. Thus one should always meditate intensely on Me to realise the nature of Self by S'ravanam (hearing), Mananam thinking and realising one's own self by one's Self (pure heart).

41-44. When by the constant practice, as mentioned above, one's heart is fit for Samâdhi (being absorbed in the Spirit), just before that, he should understand the meanings of the separate letters in the seed Mantra of Mahâmâyâ. The letter "Ha" means gross body and the

letter "Ra" means subtle body and the letter "Î" means the causal body; the (dot over the semicircle) is the fourth "Turîya" state of Mine. Thus meditating on the separate differentiated states, the intelligent man should meditate on the aforesaid three Vîjas in the Cosmic body also and he should then try to establish the identity between the two. Before entering into Samâdhi, after very carefully thinking the above, one should close one's eyes and meditate on Me, the Supreme Deity of the Universe, the Luminous and Self-Effulgent Brahmâ.

45-50. O Chief of Mountains! Putting a stop to all worldly desires, free from jealousy and other evils, he should (by constant practice of Prânâyâma) make equal according to the rules of Prânâyâma, the Prâna (the inhaled breath) and Apâna (the exhaled breath) Vâyûs and with an unfeigned devotion get the gross body (Vais'vânara) indicated by the letter "Ha" dissolved in the subtle body Taijasa. The Taijasa body, the letter "Ra" is in a cave where there is no noise (in the Susumnâ cave). After that He should dissolve the Taijasa, "Ra" into the Causal body "Î". He should then dissolve the Causal body, the Prâjña "Î" into the Turîya state Hrîm. Then he should go into a region where there is no speech or the thing spoken, which is absolutely free from dualities, that Akhanda Sachchidânanda and meditate on that Highest Self in the midst of the Fiery Flame of Consciousness. O King of Mountains! Thus men by the meditation mentioned above, should realise the identity between the Jîva and Brahma and see Me and get My Nature. O Lord of Mountains! Thus the firmly resolved intelligent man, by the practice of this Yoga sees and realises the nature of My Highest Self and destroys immediately the Ignorance and all the actions thereof.

Here ends the Thirty-fourth Chapter of the Seventh Book on the Knowledge, Final Emancipation in the Mahâ Purânâ, S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXV

On the Yoga and Mantra Siddhi

1. Himâlayâ said :- "O Mahes'varî! Now tell me the Yoga with all its Angas (limbs) giving the knowledge of the Supreme Consciousness so that, I may realise my Self, when I practise according to those instructions.

2-10. S'rî Devî said :- "The Yoga does not exist in the Heavens; nor does it exist on earth or in the nether regions (Pâtâla). Those who are skilled in the Yogas say that the realisation of the identity between the Jivâtma and the Paramâtmâ is "Yoga." O Sinless One! The enemies to this Yoga are six; and they are lust, anger, greed, ignorance, vanity and jealousy. The Yogis attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga. Yama, Niyama, Âsana, Prânâyâma, Pratyâhâra, Dhâranâ, Dhyâna, and Samâdhi, these are the eight limbs of Yoga. Yama includes Ahimsâ (non-injuring; non-killing); truthfulness; Asteyam (non-stealing by mind or deed); Brahmacharya (continence); Dayâ (mercy to all beings); Uprightness; forgiveness, steadiness; eating frugally, restrictedly and cleanliness (external and internal). These are ten in number. Niyama includes also ten qualities :- (1) Tapasyâ (austerities and penances); (2) contentment; (3) Âstikya (faith in the God and the Vedas, Devas, Dharma and Adharma); (4) Charity (in good causes); worship of God; hearing the Siddhântas (established sayings) of the Vedas; Hrî or modesty (not to do any irreligious or blameable acts); S'raddhâ (faith to go do good works that are sanctioned); (9) Japam (uttering silently the mantrams, Gâyatrîs or sayings of Purânas) and (10) Homam (offering oblations daily to the Sacred Fire). There are five kinds of Asanas (Postures) that are commendable: Padmâsan, Svastikâsan, Bhadrâsan, Vajrâsan and Vîrâsan. Padmâsan consists in crossing the legs and placing the feet on the opposite thighs

(the right foot on the left thigh and the left foot on the right thigh) and catching by the right hand brought round the back, the toes of the right foot and catching by the left hand brought round the back the toes of the left foot; sitting then straight and with ease. This is recommended by the Yogis (and by this one can raise oneself in the air).

N. B. – The hands, according to some, need not be carried round the back; both the hands are crossed and placed similarly on the thighs.

11-20. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikâsan. Bhadrâsan consists in placing well the two heels on the two sides of the two nerves of the testicle, near the anus and catching by the two hands the two heels at the lower part of the testicles and then sitting at ease. This is very much liked by the Yogis. Vajrâsan (diamond seat) consists in placing the feet on the two thighs respectively and placing the fingers below the thighs with the hands also there, and then sitting at ease. Vîrasan consists in sitting cross on the hams in placing the right foot under the right thigh and the left foot under the left thigh and sitting at ease with body straight.

Taking in the breath by the Idâ (the left nostril) so long as we count "Om" sixteen, retaining it in the Susumnâ so long as we count "Om" sixty-four times and then exhaling it slowly by the Pingalâ nâdi (the right nostril) as long as we count "Om" thirty-two times. (The first process is called Pûraka, the second is called Kumbhaka, and the third is called Rechaka). This is called one Prânâyâma by those versed in the Yogas. Thus one should go on again and again with his Prânâyâma. At the very beginning, try with the number twelve, i. e., as we count "Om" twelve times and then increase the number gradually to sixteen and so on. Prânâyâma is of two kinds :- Sagarbha and Vigarbha. It is called Sagarbha when Prânâyâma is performed with repeating the Ista Mantra and Japam and meditation. It is called Vigarbha Prânâyâma when "Om" is simply counted and no other Mantram. When this Prânâyâma is practised repeatedly, perspiration comes first when it is called of the lowest order; when the body begins to tremble, it is called middling; and when one rises up in the air, leaving the ground, it is called the best Prânâyâma. (Therefore one who practises Prânâyâma ought to continue it till he becomes able to rise in the air).

21-30. Now comes Pratyâhâra. The senses travel spontaneously towards their objects, as if they are without anyone to check. To curb them perforce and to make them turn backwards from those objects is called "Pratyâhâra," To hold the Prâna Vâyû on toes, heels, knees, thighs, sacrum genital organs, navel, heart, neck, throat, the soft palate, nose, between the eyebrows, and on the top of the head, at these twelve places respectively is called the "Dhâranâ." Concentrate the mind on the consciousness inside and then meditate the Ista Devatâ within the Jîvâtâmâ. This is the Dhyâna. Samâdhi is identifying always the Jîvâtâmâ and Paramâtâmâ. Thus the sages say. (Samâdhi is of two kinds (1) Samprajñâta, or Savikalpak and (2) Nirvikalpak. When the ideas the Knower, Knowledge and the Thing Known, remain separate in the consciousness and yet the mind feels the one Akhanda Sachchidânanda Brahma and his heart remains, there, that is called Samprajñâta Samâdhi; and when those three vanish away and the one Brahma remains, it is called Asamprajñâta Samâdhi). Thus I have described to you the Yoga with its eight limbs. O Mountain! This body composed of the five elements, and with Jîva endowed with the essence of the Sun, the Moon, and the Fire and Brahma in it as one and the same, is denominated by the term "Vis'va." There are the 350,000 nâdis in this body of man; of these, the principal are ten. Out of the ten again, the three are most prominent. The foremost and first of these three is Susumnâ, of the nature of the Moon, Sun, and Fire, situated in the centre of the spinal cord (it extends from the sacral plexus below to the Brahmaradhra in the head at the top where it looks like a blown Dhustûra

flower). On the left of this Susumnâ is the Idâ Nâdî, white and looking like Moon; this Nâdî is of the nature of Force, nectar-like. On the right side of the Susumnâ is the Pingalâ Nâdî of the nature of a male; it represents the Sun. The Susumnâ comprises the nature of the all the Tejas (fires) and it represents Fire.

31-41. The inmost of Susumnâ is Vichtrâ or Chitrinî Bhûlingam nâdî (of the form of a cobweb) in the middle of which resides the Ichchâ (will), Jñâna (knowledge) and Kriyâ (action) S'aktîs, and resplendent like the Millions of Suns. Above Him is situated Hrîm, the Mâyâ Vîja Harâtmâ with "Ha" and Chandravindu representing the Sound (Nâda). Above this is the Flame, Kula Kundalinî (the Serpent Fire) of a red colour, and as it were, intoxicated. Outside Her is the Âdhâra Lotus of a yellow colour having a dimension of four digits and Comprising the four letters "va", "s'a", "sa", and "sa". The Yogis meditate on this. In its centre is the hexagonal space (Pîtham). This is called the Mûlâdhâra for it is the base and it supports all the six lotuses. Above it is the Svâdhisthâna Chakra, fiery and emitting lustre like diamond and with six petals representing the six letters "ba", "bha", "ma", "ya", "ra", "la". The word "Sva" means "Param Lingam" (superior Male Symbol). Therefore the sages call this "Svâdhisthân Chakram. Above it is situated the "Manipura Chakram" of the colour of lightning in clouds and very fiery; it comprises the ten Petals, comprising the 10 letters da, dha, na, ta, tha, da, dha, na, pa, pha. The lotus resembles a full blown pearl; hence it is "Manipadma." Visnu dwells here. Meditation here leads to the sight of Visnu, Above it is "Anâhata" Padma with the twelve petals representing, the twelve letters Ka, Kha, Gha, m###, (cha), (chha), (Ja), (Jha,) Îya, ta, and tha. In the middle is Bânalingam, resplendent like the Sun. This lotus emits the sound S'abda Brabma, without being struck; therefore it is called the Anâhata Lotus. This is the source of joy. Here dwalls Rudra, the Highest Person."

42-43. Above it is situated the Vis'uddha Chakra of the sixteen petals, comprising the sixteen letters a, â, i, î, u, û, ri, ri, li, lri, e, ai, o, ar, am, ah. This is of a smoky colour, highly lustrous, and is situated in the throat. The Jîvâtmâ sees the Paramâtmâ (the Highest Self) here and it is purified; hence it is called Vis'uddha. This wonderful lotus is termed Âkâs'a.

44-45. Above that is situated betwixt the eyebrows the exceedingly beautiful Ajñâ Chakra with two petals comprising the two letters "Ha," and Ksa. The Self resides in this lotus. When persons are stationed here, they can see everything and know of the present, past and future. There one gets the commands from the Highest Deity (e. g. now this is for you to do and so on); therefore it is called the Ajñâ Chakra.

46-47. Above that is the Kailâs'a Chakra; over it is the Rodhinî Chakra. O One of good vows! Thus I have described to you all about the Âdhâra Chakras. The prominent Yogis say that above that again, is the Vindu Sthân, the seat of the Supreme Deity with thousand petals. O Best of Mountains! Thus I declare the best of the paths leading to Yoga.

48. Now hear what is the next thing to do. First by the "Pûraka", Prânâyâma, fix the mind on the Mûlâdhâra Lotus. Then contract and arouse the Kula Kundalinî S'aktî there, between the anus and the genital organs, by that Vâyû.

49. Pierce, then, the Lingams (the lustrous Svayambhu Âdi Lingam) in the several Chakras above-mentioned and transfer along with it the heart united with the S'akti to the Sahasrâra (the Thousand petalled Lotus). Then meditate the S'aktî united with S'ambhu there.

50-51. There is produced in the Vindu Chakra, out of the intercourse of S'iva and S'aktî, a kind of nectar-juice, resembling a sort of red-dye (lac). With that Nectar of Joy, the wise Yogis make the Mâyâ S'aktî, yielding successes in Yoga, drink; then pleasing all the Devas in the

six Chakras with the offerings of that Nectar, the Yogi brings the S'aktî down again on the Mûlâdhâra Lotus.

52. Thus by daily practising this, all the above mantras will no doubt, be made to come to complete success.

53-54. And one will be free from this Samsâra, filled with old age and death, etc. O Lord of Mountains! I am the World Mother; My devotee will get all My qualities; there is no doubt in this. O Child! I have thus described to you the excellent Yoga, holding the Vâyû (Pavana Dhârana Yoga).

55. Now hear from Me the Dhârânâ Yoga. To fix thoroughly one's heart on the Supremely Lustrous Force of Mine, pervading all the quarters, countries, and all time leads soon to the union of the Jîva and the Brahma.

56-58. If one does not quickly do this, owing to impurities of heart, then the Yogi ought to adopt what is called the "Avayava Yoga." O Chief of Mountains! The Sâdhaka should fix his heart on my gentle hands, feet and other limbs one by one and try to conquer each of these places. Thereby his heart would be purified. Then he should fix that purified heart on My Whole Body.

59-62. The practiser must practise with Japam and Homam the Mantram till his mind be not dissolved in Me, My Consciousness. By the practice of meditating on the Mantra, the thing to be known (Brahma) is transformed into knowledge. Know this as certain, that the Mantra is futile without Yoga and the Yoga is futile without the Mantra. The Mantra and the Yoga are the two infallible means to realise Brahma. As the jar in a dark room is visible by a lamp, so this Jîvâtmâ, surrounded by Mâyâ is visible by means of Mantra to the Paramâtmâ (the Highest Self). O Best of Mountains! Thus I have described to you the Yogas with their Angas (limbs). You should receive instructions about them from the mouth of a Guru; else millions of S'âstras will never be able to give you a true realisation of the meanings of the yogas.

Here ends the Thirty-fifth Chapter of the Seventh Book on the Yoga and the Mantra Siddhi in the Mahâ Purânâ S'ri Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXVI

On the Highest Knowledge of Brahma

1-4. S'ri Devî said :- "O Himâlayâs! Thus making one's own self attached to the Yoga by the above-mentioned process and sitting on a Yoga posture, one should meditate on My Brahma Nature with an unfeigned devotion. (How the knowledge of that Formless Existence and Imperishable Brahman arises, now hear.) He is manifest, near, yea, even moving in the hearts of all beings. He is the well-known Highest Goal. Know that all this whatever, waking, dreaming, or sleeping, which moves, breathes or blinks, is founded on Him. He is higher than Being and Non-being: higher than the Wisdom, He is the Best Object of adoration for all creatures. He is brilliant, smaller than the smallest and in Him the worlds are founded and the Rulers thereof. He is the Imperishable Brahman. He is the Creator (Life), the Revealer of Sacred Knowledge (speech) and Omniscient (or the Cosmic Mind). This is the Truth. He is immortal, O Saumya! Know that He is the target to be hit.

Note. – The words "higher than wisdom" mean higher than Brahmâ. (Brahmâ is the highest of all Jîvas, higher than Brahmâ means higher than all creatures. The word Vijñâna denotes Brahmâ as we find in the following speech of Brahmâ in the Bhâgavat Purâna) "I, the Wisdom

Energy (Vijñâna-S'akti) was born from the navel of this Being resting on the Waters and possessed of the Infinite Powers."

Visnu is called "Prana," because he is the leader of all (Prâna-netri). He is called Vâk, because He is the Teacher of all; Visnu is called Manas because He is the adviser of all (Mantri). He is the Controller of all the Jîvas.

The third verse lays down that Brahman is to be meditated upon or that the Manana should be performed; as the second verse teaches that Dhyâna or concentration also is necessary.

5-6. Take hold of the Mystic Name as the bow, and know that the Brahman is the aim to be hit. Put on this the great weapon (Om), the arrow (of the mind) sharpened by meditation. Withdraw thyself from all objects, and with the mind absorbed in the idea of Brahman, hit the aim; for know, O Saumya! That Imperishable alone to be the Mark. The Great name "Om" is the bow, the mind is the arrow, and the Brahman is said to be the mark. It is to be hit by a man whose thoughts are concentrated, for then he enters the target.

Note. – Thus S'ravana, Manana, and Dhyâna of Brahman have been taught. This is the method of Brahma-upâsanâ.

7. In Him are woven the heavens, and the interspaces, and mingle also with the senses. Know Him to be the one Support of all, the Âtman. Leave off all other words (as well as the worship of other deities). This (Âtman) is the refuge of the Immortals.

"He is the bridge of the Immortal"—the words Amrita or Immortal means Mukta Jîvas. In the Vedânta Sûtra I, 3-2, it has been taught that the Lord is the refuge of the Muktas. So also that "He is the Highest Goal of the Muktas."

8-9. In Him the life-webs (nâdis) are fastened, as the spokes to the nave of a chariot; He is this (Âtman) that pervades the heart, and by his own free will manifests Himself in diverse ways (as Visva, Taijasa, etc., in waking, sleeping, etc., states); and also as One as Prâjñâ in the dreamless state. Meditate on the Âtman as Om (full of all auspicious qualities and who is the chief aim of the Vedas), in order to acquire the knowledge of the Paramâtman, Who is beyond the Prakriti and the S'ri Tattva. Your welfare consists in such knowledge.

Note. – This shows that Brahman is the Antaryâmin Purusa. He resides in the heart where all the 72,000 Nâdis meet, as the spokes meet in the navel of the wheel. He moves within the organs, not for His own pleasure, but to give life and energy to them all. The Om with all its attributes must be constantly meditated upon. He manifests Himself in manifold ways in the waking and dreaming states as Vis'va and Taijasa; while He manifests as One in the state of Susupti or Dreamless sleep as Prâjñâ. He is beyond darkness; He has no mortal body. Meditate on such Visnu in the heart in order to get the Supreme Brahman, with the help of the Mantra Om. The result of such meditation is that there is the welfare of yours—all evils will cease, and you will get the bliss of the manifestation of the Divinity—your Real Self within your Heart.

10. He who is All-Wise, and All-Knowing, whose Greatness is thus manifested in the worlds, is to be meditated upon as the Âtman residing in the Ether, in the Fourth Dimensional Space, in the shining city of Brahman (the Heart). He is the Controller of the mind and the Guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Âtman, when manifesting Himself as the Blissful and Immortal, is seen by the wise through the purity of the heart.

11. The fetters of the Jîvas are cut asunder, the ties of Linga-dehas and Prakriti are removed (the effects of all) his works perish, when He is seen who is Supremely High (or when the Supremely High looks at the Jîva.) [Note.–Visnu is Parâvare, because Parâ or High Beings like Ramâ; Brahmâs, etc., are Avara or inferior in His comparsion.

[Note. – This shows the result of Divine Wisdom in the last verse. The Avidyâ covers both Îs'varâ and Jîva. It prevents Îs'vara being, seen by Jîva, and Jîva, seeing Îs'vara. It is a direct bondage of Jîva and a metaphorical fetter of Îs'vara. Avidyâ is the name given to Prakriti in Her active state. When Her three qualities Sattva, Rajas and Tamas, are actively manifest. Destruction of Avidyâ means putting these Gunas in their latent state. There is a great difference between the destruction of the Avidyâ–fetters as taught in this verse, and the unloosening of them as previously described in this verse! There Avidyâ still remained, for it was merely a Paroksa or intellectual apprehension of Truth. Here Avidyâ itself is destroyed by Aparoksa or Intuitive Knowledge of Brahman.

The bonds are five :– The lowest is the Avidyâ bond, then the Lingadeha bond, then the Pramâchchâdaka Prakriti bond, the Kâma bond, and the Karma bond. When all these bonds are destroyed, then the Jñânî goes by the Path of Light to the Sântâmka Loka. Before proceeding further all have to salute the S'is'u-mâra–the Dweller on the threshold–the hub of the Universe.

The Sis'umâra literally means the Infant Killer and means the porpoise and is the name of a constellation, in the north, near the Pole. It corresponds perhaps with the Draco or the Ursâ Minor. For a fuller description of it, see Bhagam Purâna Book 5, Chapter 23. Here it is a mystical reference to a Being of an exalted order, which every Jñânî passes by, in his way beyond this Universe. It may correspond with the ring-pass-not of the 'Secret Doctrine'! It is the name of Hari, also, as we find the following verse "The Supreme Hari, the Support of infinity of worlds and who is called Sis'umâra, is saluted by all knowers of Brahma, on their way to the Supreme God.]

12. The Brahman (called Sis'umâram) free from all passions and parts (manifests in the external world) in the highest Golden Sheath (the Cosmic Egg). That is pure, that is the highest of Lights, it is that which the knowers of Âtmân know. [Note. – "He is in the Centre of the Cosmic (as Sis'umâra, the Light of all Cosmic Suns). He is even in the centre of our Sun and illumining all planets."]

In the first respect He is meditated upon as Sis'umara and in the second as Gâyatrî." [Note.– In man, the Brahman manifests in the heart or the Auric Egg, called the city of Brahman. In the Universe, He manifests Himself in the Cosmic Egg, called the "Golden Sheath." These are the two places where Brahman may be meditated upon.

This verse has been explained in two different ways: First, as applying to S'is'umâra and secondly, as teaching how to meditate on Nârâyana in the Sun. The "Golden Sheath" would then mean the Solar sphere. The Supremely High Brahman resides in the excellent Golden Sheath. He is Pure and Without parts.]

13. The Sun does not shine there in His Presence nor the Moon and the Stars (for His Light is greater than theirs, they appear as if dark in that Effulgence, like the candle-light in the Sun. Nor do these lightnings, and much less this fire shine there. When He shines, everything shines after Him; by His Light all this becomes manifest.

Him the Sun does not illumine nor the moon and the stars. Nor do these lightnings; much less this Fire illumines Him. When He illumines all (the Sun, etc.,) then they shine after (Him with

His light). This whole Universe reveals His Light (is His Light and its Light is His). Note.—The Sun, etc., do not illumine Him, i.e., cannot make Him manifest.

14. The Eternally Free is verily this Brahman only. He is in the West, in the North and the South, in the Zenith and the Nadir. The Brahman alone is; it is He who pervades all directions. This Brahman alone is it who pervades. This Brahman alone is the Full (that exists in all time the Eternity). This Brahman is the Best:— This (idam) Brahman is alone the Vis'vam or Infinity or Full (pûrnâm). This alone is the Best, the Highest of all. As the word "idam" is used several times in this verse, it qualifies the word Brahman and not "vis'vam," [Note.—The Brahman was taught to be meditated upon fully in the Heart and the Hiranmaya Kos'a. But lest one should mistake that He is thus limited in those two places, one is to infer that they are selected as the best.]

15-16. The man who realises thus is satisfied and has all that he wants to do and is considered as the best. He becomes Brahman and his Self is pleased and he neither wants anything nor becomes sorry. O King! Fear comes from the idea of a second; where there is no second, fear does not exist. No danger then arises for him to be separated from Me. Nor I also get separated from him.

17. O Himâlayâs! Know that I am he and he is I. Know that I am seen there where My Jñânî resides.

18. Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailâsa nor in Vaikuntha nor in any other place. I dwell in the heart lotus of My Jñânî.

19. The blessed man who worships once My Jñânî, gets Koti times the fruit of worshipping Me. His family is rendered pure and his mother becomes blessed. He whose heart is diluted in the all-pervading Brahma Consciousness, purifies this whole world. There is no doubt in this.

20. O Best of Mountains! I have now told everything that you asked about Brahma Jñâna. Nothing now remains to be further described.

21. This Brahma Vidyâ (science of the knowledge of Brahma) is to be imparted to the eldest son, who is devoted and of good character and to him who is endowed with the good qualities as enumerated in the S'âstras and not to be given to any other person.

22. He who is fully devoted to his Ista Deva and who is equally devoted to his Guru, to him the high-minded persons should declare the Brahma Vidyâ.

23. Verily, he is God himself, who advises this Brahma Vidyâ; no one is able to repay the debts due to him.

24. He who gives birth to a man in Brahma, is, no doubt, superior to the ordinary father; for the birth that a father gives is destroyed; but the birth in Brahma that is given by the Guru is never destroyed.

25. So the S'ruti says :— Never do harm to the Guru who imparts the knowledge of Brahma.

26. In all the Siddhântas (decided conclusions) of the S'âstras, it is stated that the Guru who imparts the knowledge of Brahman is the best and the most honourable. If S'iva, becomes angry, the Guru can save; but when the Guru becomes angry, S'ankara cannot save. So the Guru should be served with the utmost care.

27. So the Guru must be served with all the cares that are possible by body, mind, and word one should always please Him. Otherwise he becomes ungrateful and he is not saved.

28. O Best of Mountains! It is very difficult to acquire Brahma Jñâna. Hear a story. A Muni named Dadhyam of Atharvana family went to Indra and prayed to him to give Brahma Jñâna. Indra said: "I would give you Brahma-Jñâna, but if you impart it to any other body, I would sever your head." Dadhyarna agreed to this and Indra gave him the Brahma-Jñâna. After a few days, the two As'vins came to the Muni and prayed for Brahma Vidyâ, The Muni said :- "If I give you the Brahma-Vidyâ, Indra, will cut off my head." Hearing this the two As'vins said :- "We will cut your head and keep it elsewhere and we will attach the head of a horse to your body. Instruct us with the mouth of this horse and when Indra will cut off your this mouth, we will replace your former head." When they said so, the Muni gave them the Brahma-Vidyâ. Indra cut off his head by his thunderbolt. When the horse-head of the Muni was cut off, the two physicians of the Devas replaced his original head. This is widely known in all the Vedas.

O Chief of Mountains! He becomes blessed who gets this the Brahma-Vidyâ.

Here ends the Thirty-sixth Chapter of the Seventh Book on the Highest Knowledge of Brahma in the Mahapurânam, S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXVII

On Bhakti Yoga

1. The Himâlayâs said :- "O Mother! Now describe your Bhakti Yoga, by which ordinary men who have no dispassion get the knowledge of Brahma easily.

2-10. The Devî said:-"O Chief of Mountains! There are three paths, widely known, leading to the final liberation (Moksa). These are Karma Yoga, Jñâna Yoga and Bhakti Yoga. Of these three, Bhakti Yoga is the easiest in all respects; people can do it very well without incurring any suffering to the body, and bringing the mind to a perfect concentration. This Bhakti (devotion) again is of three kinds as the Gunas are three. His Bhakti is Tâmasî who worships Me, to pain others, being filled with vanity and jealousy and anger. That Bhakti is Râjâsîc, when one worships Me for one's own welfare and does not intend to do harm to others. He has got some desire or end in view, some fame or to attain some objects of enjoyments and ignorantly, and thinking himself different from Me, worships Me with greatest devotion. Again that Bhakti is Sâttvikî when anybody worships Me to purify his sins, and offers to Me the result of all his Karmas, thinking that Jîva and Îs'vara are separate and knowing that this action of his is authorized in the Vedas and therefore must be observed. This Sâttvikî Bhakti is different from the Supreme Bhakti as the worshippers think Me separate; but it leads to the Supreme Bhakti. The other two Bhaktis do not lead to Parâ Bhakti (the Supreme Bhakti or the Highest unselfish Love.)

11-20. Now hear attentively about the Parâ Bhakti that I am now describing to you. He who hears always My Glories and recites My Name and whose mind dwells always, like the incessant flow of oil, in Me Who is the receptacle of all auspicious qualities and Gunas. But he has not the least trace of any desire to get the fruits of his Karma; yea he does not want Sâmpîya, Sârsti, Sâyujya, and Sâlokya and other forms of liberations! He becomes filled with devotion for Me alone, worships Me only; knows nothing higher than to serve Me and he does not want final liberation even. He does not like to forsake this idea of Sevya (to be served) and Sevaka (servant who serves). He always meditates on Me with constant vigilance and actuated by a feeling of Supreme Devotion; he does not think himself separate from Me but rather thinks himself "that I am the Bhagavatî." He considers all the Jîvas as Myself and loves Me as he loves himself. He does not make any difference between the Jîvas and myself as he finds the same Chaitanya everywhere and manifested in all. He does not quarrel with anybody as he has abandoned all ideas about separateness; he bows down, and worships

the Chândâlas and all the Jîvas. He who becomes filled with devotion to Me whenever he sees My place, My devotees, and hears the Sâstras, describing My deeds, and whenever he meditates on My Mantras, he becomes filled with the highest love and his hairs stand on their ends out of love to Me and tears of love flow incessantly from both his eyes; he recites My name and My deeds in a voice, choked with feelings of love for Me. [N. B.—The Parâ Prema Bhakti is like the maddening rush of a river to the Ocean; thence in the shape of vapour to the highest; Himâlayân Mountain peaks to be congealed into snow where various plays of bright colours take place.

21-30. O Lord of the mountains! He worships Me with intense feeling as the Mother of this Universe and the Cause of all causes. He performs the daily and occasional duties and all My vows and sacrifices without showing any miserly feeling in his expenditure of money. He naturally longs to perform My festivities and to visit places where My Utsabs are held. He sings My name loudly and dances, being intoxicated with My love, and has no idea of egoism and is devoid of his body-idea, thinking that the body is not his. He thinks that whatever is Prârabdha (done in his previous lives) must come to pass and therefore does not become agitated as to the preservation of his body and soul. This sort of Bhakti is called the Parâ Bhakti or the Highest Devotion. Here the predominant idea is the idea of the Devî and no other idea takes its place. O Mountain! He gets immediately dissolved in My Nature of Consciousness whose heart is really filled with such Parâ Bhakti or All Love. The sages call the limiting stage of this devotion and dispassion as Jñâna (knowledge). When this Jñâna arises, Bhakti and dispassion get their ends satisfied. Yea! He goes then to the Mani Dvîpa, when his Ahamkâra does not crop up by his Prârabdha Karma, though he did not fail to give up his life in devotion. O Mountain! That man enjoys there all the objects of enjoyments, though unwilling and at the end of the period, gets the knowledge of My Consciousness. By that he attains the Final Liberation for ever. Without this Jñâna, the Final Liberation is impossible.

31-33. He realises Para Brahma who gets in this body of his the above Jñâna of the Pratyak Âtmâ in his heart; when his Prâna leaves his body, he does not get re-birth. The S'ruti says :— "He, who knows Brahma, becomes Brahma." In the logic of Kantha, Châmîkara, (gold on the neck) the ignorance vanishes. When this ignorance is destroyed by knowledge, he attains all his knowledge the object to be attained, when he recognises the gold on his neck.

34-37. O Best of Mountains! This My consciousness is different from the perceived pots, etc., and unperceived Mâyâ. The image of this Paramâtmâ is seen in bodies other than the Âtmâ as the image falls in a mirror; as the image falls in water, so this Paramâtmâ is seen in the Pitrilokas. As the shadow and light are quite distinct, so in My Manidvîpa, the knowledge of oneness without a second arises. That man resides in the Brahma Loka for the period of a Kalpa who leaves his body without attaining Jñâna, though he had his Vairâgyam. Then he takes his birth in the family of a pure prosperous family and practising again his Yoga habits, gets My Consciousness.

38-45. O King of Mountains! This Jñâna arises after many births it does not come in one birth; so one should try one's best to get this Jñâna. If, attaining this rare human birth, one does not attain this Jñâna, know that a great calamity has befallen to him. For this human birth is very hard to attain; and then the birth in a Brâhmin family is rarer; moreover amongst the Brâhmins, the knowledge of the Veda (the Consciousness is exceedingly rare.) The attaining of the six qualities (which are considered as six wealth), restraint of passions, etc.; the success in Yoga and the acquisition of a pure real Guru, all these are very hard to be attained in this life. O Mountain! The maturity and the activities of the organs of the senses, and the

purification of the body according to the Vedic rites are all very difficult to attain. Know this again that to get a desire for final liberation is acquired by the merits acquired in many births. That man's birth is entirely futile, who attaining all the above qualifications does not try his best to attain this Jñâna, So one should try one's best to acquire the Jñâna. Then, at every moment, he gets the fruits of the As'vamedha sacrifice. There is no doubt in this. As ghee (clarified butter) resides potentially in milk, so the Vijñâna Brahma resides in every body. So make the mind the churning rod and always churn with it. Then, by slow degrees, the knowledge of Brahma will be attained.

Man attains blessedness when he gets this Jñâna; so the Vedânta says: Thus I have described to you in brief, O King of Mountains! all that you wanted to hear. Now what more do you want?

Here ends the Thirty-seventh Chapter of the Seventh Book on the glories of Bhakti in the Mahâ Purânam, S'ri Mad Devî Bhâgavatam, of 18,000 Verses, by Maharsi Veda Vyâsa.

Chapter XXXVIII

The Vows and the Sacred Places of the Devi

1-2. The Himâlayâs said :- "O Devî! Describe the places on this earth that are prominent, sacred, and worth visiting and which Thou likest best. O Mother! Also sanctify us by describing the vows and utsabs that are pleasing to Thee, and by performing which, men become blessed and get themselves satisfied.

3-10. The Devî spoke :- "O Himavan! All the places that are on this earth are all Mine and all should be visited. And every moment is fit for taking vows and utsabs. For I am of the nature pervading every moment; so whatever actions are performed at any moment are all equal to taking My vows and utsabs. O King of Mountains! Still I am now telling something out of My affection to My Bhaktas. Hear. There is a great place of pilgrimage named Kolhâpura in the southern country. Here the Devî Laksmi always dwells. The second place is Mâtripura in the Sahyâdrî mountain; here the Devî Renukâ dwells. The third place is Tulajâpur; next is the place Saptas'ringa, the great places of Hingulâ and Jvâlâ Mukhî. Then the great places of Sâkambharî, Bhrâmâri, S'rîraktadantikâ and Dûrgâ. The best of all places is that of Vindhyâchala Vâsinî, the great places of Annapurnâ and the excellent Kânchipur (Conjiverum). Next come the places of Bhîmâ Devî, Vimalâ Devî, S'rî Chandralâ Devî of Karnât, and the place of Kaus'ikî. Then the great place of Nîlâmbâ on the top of the Nîlâparvata, the place of Jâmbûnades'varî, and the beautiful S'rînagara.

11-20. The great place of S'rî Guhya Kâlî, well established in Nepal, and that of S'rî Mînâksî Devî established in Chîdamvaram. The great place named Vedâranya where the Sundarî Devî is residing; then the place named Ekâmvaram, and the place Bhuvanes'vara near Purusottama where I always dwell as Parâ S'akti Bhuvanes'varî. The famous place of Mahâlasâ, known in the south by the name Mallâri; the place of Yoges'varî Varât, and the widely known place of Nîla S'arasvatî in China. The excellent place of Bagalâ in Baidyanâth, the supreme place Manidvîpa of S'rîmatî Bhuvanes'varî where I always reside. The Yonimandala Kâmâkhyâ, the place of S'rîmatî Tripurâ Bhariavî, the excellent of all the places in this earth, where the Devî Mahâ Mâyâ always dwells. There is no other place better than this on the earth. Here the Devî becomes every month in Her course of menstruation and where the virtuous men are seen. Here all the Devas remain in the form of mountains and where on the mountains the excellent Devas inhabit. The sages say: That all the places there are of the nature of the Devî; there is no better place than this Kâmâkhyâ Yonimandala. Puskara, the sacred place, is the seat of Gâyatrî; the place of Chandikâ in Amares'a: and the

excellent place of Puskareksinî in Frabhâsa. The place of Linga-dhârinî Devî in Naimisâranya, and the place of Purubutâ in Puskarâksa; Rati dwells in Âsâdhî.

21-30. Dandinî Parames'vari dwells in Chandamundî. Bhûti dwells in Bhârabhûti; and Nakule S'varî dwells in Nâkula. Chandrikâ dwells in Haris'chandra; S'ânkari in S'rîgiri; Tris'ûlâ in Japes'vara; and Suksmâ in Âmrâta Kes'vara. S'ânkari dwells in Ujjain, S'arvânî in the place Madhyamâ, and Mârga Dâyini dwells in the holy Ksetra Kedâra. The celebrated Bhairavî dwells in the place named Bhairava; Mangalâ in Gayâ Ksettra; Sthânupriyâ in Kuruksetra; and Svâyambhuvî Devî dwells in Nâkula; Ugrâ dwells in Kankhal; Vis'vesâ dwells in Vimal'es'vara, Mahânandâ in Attahâsa and Mahântakâ in Mahendra. Bhimes'varî dwells in Bhîma; the Bhavânî S'ankari dwells in Vastrâpadma; and Rudrânî in Ardha Kotî. Vis'alâksî dwells in Avimukta; Mahâbhâgâ dwells in Mahâlâya; Bhadrakarnî in Gokarna; and Bhadrâ resides in Bhadrakarnak; Utpalâksî dwells in Suvarnâksa; Sthânvîs'â in Sthânu; Kamalâ in Kamalâlayâ; Chandâ in Chhagalandaka, situated in the south near the sea coast. Trisandhyâ dwells in Kurundala; Mukutes'varî in Mâkota; S'ândakî in Mandales'a; Kâlî in Kâlanjara; Dhvani in S'ankukarna; Sthûlâ in Sthûlakes'vara; and Parames'varî Hrillekhâ dwells in the heart lotuses of the Jñanins.

31-34. The places mentioned above are all dearest to the Devî. First the merits of these places are to be heard; next the Devî is to be worshipped by the rites and ceremonies according to these rules. Or, O Mountain! All the holy places of pilgrimages exist in Kâs'î. The Devî always dwells there. Persons, devoted to the Devî, see these places and if they make Japam and meditate on the lotus-feet of the Devî, they will certainly be freed from the bonds of Samsâra; there is no doubt in this. If anybody, getting up in the morning, recite the names of these places, all his sins would instantly be burnt away.

35-40. And if one reads, in the time of S'râddha, before the Brahmins, these holy names of the Devî, his Pitris will be purified of their sins in the Mahâkâs'a by the Mahâ Prâna and will get their highest goal. O One of good vows! I will now describe to you the vows that are to be carefully observed by men and women; hear. Ananta Tritîyâkhya Vrata (vow), Rasakalyânî Vrata, and Ârdranandakara Vrata, these three Vratas are to be observed in the Tritîyâ (third) tithi. The next come the Friday vow, the Krisna Chaturdas'i vows, the Tuesday vow, and the evening twilight vow. In this twilight vow, Mahâ Deva placed the Devî in the evening on an Âsana; and He, along with the other Devas, began to dance before Her. Fasting is enjoined in this vow; and then in the evening one must worship the Devî, the Giver of all auspicious things. Especially in every fortnight, if the Devî be worshipped, She gets extremely pleased.

41. O Best of Mountains! The Monday vow is very agreeable to Me; the worship of the Devî should be done and then in the night one must take one's food.

42-43. The two nine nights vow called Navarâtra are to be observed, one in the autumn and the other in the spring season. These are very dear to Me. He is certainly My devotee and very dear who for My satisfaction performs these and the other Nitya Naimittik vows, free from any pride and jealousy. He certainly gets the Sâjujya Mukti with Me.

44-46. O Nagarâja! The Holy (Dol) festival in the month of Chait on the third day of the white fortnight is very pleasing to Me and should be observed by all. My devotees perform the S'ayanotsava in the Purnâmâsî in the month of Âsâdha; the Jâgaranotsava in the Purnamâsî in the month of Kârtik, the Ratha Jâtrâ in the 3rd of the white fortnight in Âsâdha; the Damanotsava in Chaitra. And my dear festivals in the month of S'râvana and various other festivals.

47-49. In all these festivals one should feast well with gladness all My devotees, and the Kumâris (virgins), well clothed and dressed, and the boys, thinking them all to be of My very nature. No miserliness is to be entertained and I should be worshipped with flowers, etc. He is blessed and attains his goal and is dear to Me who carefully and devotedly observes every year all these festivals. O Nagendra! Thus I have described to you in brief all the vows that are pleasing to Me. These instructions are not to be given who is not a disciple nor to one who is not My devotee.

Here ends the Thirty-eighth Chapter of the Seventh Book on the vows and the sacred places of the Devî in the Mahâ Purânâ S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XXXIX

The Worship of the World Mother

1. The Himâlayâs said :- "O Devî! O Mahes'vari! O Thou, the Ocean of Mercy! O World-Mother! Now describe in detail how Thy worship is conducted, the rules and ceremonials thereof.

2-20. The Devî said :- "O King of Mountains! I now describe to you the rites and ceremonies and the methods of My worship that are pleasing to Me. Hear it attentively and with faith. My worship is of two kinds :- External and internal. The external worship is again twofold: one is Vaidik, and the other is Tântrik. The Vaidik worship is also of two kinds according to the differences in My forms. Those who are initiated in the Vedic Mantrams worship according to the Vedic rites and ceremonies and those who are initiated in the Tântrik-Mantram worship according to the Tântrik rites. That stupid man is entirely ruined and goes to Hell who knowing the secrets of worship, act contrary to them. First I will describe to you the Vaidik worship; hear. The highest Form of Mine that you saw before, with innumerable heads, innumerable eyes, innumerable feet, and the Illuminer of the intelligences of all the Jîvas, endowed with all powers, Higher than the Highest, Very Grand, worship That, bow down to That and meditate on That. O Nagendra! This is the first form of worship that I describe to you. With your senses controlled, peaceful, with a well concentrated mind, void of egoism and vanity, and devoted to That, perform sacrifices to That,, take refuge of That, see That within the temple of your mind, and always recite Her name and meditate on that. Take hold of Me, and My ideas with one pointed loving devotion and please Me with the performance of sacrifices, austerities and gifts. By My Grace, you will no doubt be able to get the Final Liberation. Whoever is entirely attached to Me, thinking Me as the Highest, is the foremost amongst the Bhaktas. I promise that I will certainly deliver him from this ocean of the world. O King of mountains! Meditation with Karma and Jñâna with Bhakti will lead one to Me. Only the work alone will fail to get one to Me. O Himavan! From Dharma arises Bhakti and from Bhakti arises the Highest Jñâna. What are said in the S'ruti and Smriti S'astras the Maharsis take that as the Dharma; and what are written in other S'astras, they take them to be Dharmâbhâsa (the Shadow or reflection of Dharma). Out of My omniscient and omnipotent Nature, the Vedas have come. Owing to the want of Ignorance in Me, the Vedas can never be invalidated. The Smritis are formed out of the meaning of the Vedas; so the Smriti and Purânas, formed, by Manu and the other Risis, are authoritative. In some places it is hinted that there other S'astras than the Vedas, taking the Tantras indirectly into account. Although the matters relating to the Dharmas are mentioned therein, but as they are apparently contrary to the S'rutis, the Tantras are not accepted by the Vaidik Pundits. The other S'âstra makers are marked with their ignorance; so their sayings cannot be authoritative. Therefore he must resort entirely to the Vedas who want the final liberation. As the king's order is never disobeyed amongst his

subjects, so the S'ruti, the Command of Mine, the Lord of all, can never be abandoned by men.

21-30. To preserve My Commandments, I have created the Brâhmana and the Ksattriya castes. My secrets are all embodied in the S'rutis. For that reason, the words of the S'rutis are no doubt to be known and observed by the sages. O Mountain! When the Dharma (righteousness) declines and the Adharma (unrighteousness) reigns supreme, I then manifest Myself in the world as Sâkambharî, Râma, Krisna and others. Therefore, the Devas, the preservers of the Vedas, and the Daityas, the destroyers of the Vedas are classified. Whoever does not practise according to the Vedas I have created many hells for their lessons. When the sinners hear of those hells, they get extremely terrified. The king should banish those stupid persons from his kingdom and the Brâhmins should not talk with them nor take them in their own lines nor when partaking of food, those who forsake the Vaidic Dharma and go for shelter to another Dharma. The S'âstras that are extant, as contrary to the S'rutis and Smritis, are all Tâmasa S'âstras, Mahâdeva has framed these Vâma, Kâpâlak, Kaulaks, Bhairava and such like S'astras for fascinating the people; else he has no object in framing them. Those Brâhmans that were burnt up by the curses of Daksa, S'ukra, Dadhîchi and were banished from the path of the Vedas, it is for delivering them, step by step that Mahâdeva has framed the five Âgamas, S'aiva, Vaisnava, S'aura, S'âta and Gânapatya S'âstras.

31-37. In those Tantra S'âstras, there are some passages in conformity with the Vedas and there are other passages contradictory to the Vedas. If the Vaidik persons resort to passages in conformity with the Veda, then there cannot arise any fault in them. The Brâhmins are not Adhikâris to those Tântic texts that are contradictory to the Vedas. Those persons that have no claim to the Vedas can be Adhikâris to these latter texts. Therefore the Vaidik Brâhmanas should resort to the Vedas with all the care possible and make the Para Brahma of the nature of Jñâna manifest within them. The Sanynsins, Vânaprasthas, householders and Brâhmachâris should give up all their desires and take refuge in Me; free from egoism and vanity, kind to all creatures, their hearts wholly given to Me and engaged in speaking out My places with enrapt devotion. They always worship My Virât (Cosmic) form, immersed in the Yoga called Ais'varya Yoga (Cosmic Yoga dealing with the glories, prosperity of god). Illumine the understanding with the Sun of My Consciousness, and I destroy the Darkness of Ignorance of those persons that are always engaged in practising Yoga with Me. There is no doubt in this. O Nagendra! Thus I have described in brief the methods and practices of the Vaidik Pûjâ; now I will tell you the Tântrikî Pûjâ; hear attentively.

38-47. On an image, or clean plot of ground, or on the Sun or the Moon, in water, in Vâna Linga, in Yantra or on a cloth or in the lotus of heart, one is to meditate and worship the Blissful, Higher than the Highest, the Devî, Who creates this universe with the three Gunas Sattva, Raja and Tama, Who is filled with the juice of mercy, Who is blooming in youth, Whose colour is red like the rising Sun, Whose beauty overtops to the full, Whose all the limbs are exquisitely beautiful, Who is the sentiment of Love Incarnate, Who feels very much for the mental pain of Her Bhaktas on Who being pleased, manifests Herself before the Bhaktas on Whose forehead, the segment of the Moon shines incessantly, and Whose four hands hold goad, noose and the signs of fearlessness and to grant boons. Until one is entitled to the internal worship, one should worship the external; never he is to abandon it. Worship is internal when one's heart gets diluted in Para Brahma, of the nature of the Universal Consciousness, O Mountain! Know My Consciousness (Samvit) to be My Highest Nature without any limitations. Therefore it is highly incumbent to attach one's hearts, free from other adjuncts, constantly to this Samvit. And what is more than this Samvit is this illusive world full

of Mâyâ. So to get rid of this world one is to constantly meditate on Me, the Witness of all, the Self of all, with a heart full of devotiou and free from any Sankalpas or desires.

O Best of Mountains! Now I will describe to you in detail the external form of worship. Hear attentively.

Here ends the Thirty-ninth Chapter of tho Seventh Book on the worship of the World Mother in S'ri Mad Devî Bhâgavatam, the Mahâ Purânam, of 18,000 verses, by Maharsi Veda Vyâsa.

Chapter XL

The External Worship of the Devî

1-5. The Devî said:—Getting up from the bed early in the morning, one is to meditate on the thousand petalled lotus, bright, of the colour of camphor, in the top part his brain on the head. On this he should remember his S'rî Guru, very gracious looking, well decorated with ornaments, with His Consort S'akti and bow down to Him and within Him he should meditate the Kundalinî Devî thus –"I take refuge unto that Highest S'akti Kundalinî, of the nature of the Supreme Consciousness, Who is manifest as Chaityana while up-going to the Brahmarandhra (the aperture supposed to be at the crown of the head, through which the soul takes its flight at death) and Who is of the nature of nectar while returning back in the Susumnâ canal. After meditating thus, he should meditate on the Blissful Form of Mine within the Kundalinî Fire situated in the Mulâdhâra Lotus (coccygeal lotus). Then he should rise up to go for the calls of nature, etc., and complete Sandhyâ Bandanams and other duties. The best of the Brâhmins, then, should for My satisfaction perform the Agnihotra Homa and sitting in his Âsana make Sankalap (determination) to do My Pûjâ (Worship).

N. B.—The brain has three divisions, the lower, the middle and the higher, or top-most part which is very pure.

6-10. Next he is to make Bhûta S'uddhi (purification of elements of the body by respiratory attraction and replacement) and then the Mâtrikâ Nyâsa, Then he should arrange the letters of the root Mantra of Mâyâ and execute the Hrîllekhâ Mâtrikâ Nyâsa. In this he is to place the letter "Ha" in the Mulâdhâra, the letter "Ra" in his heart and the vowel "î" in the middle of his brows aud, Hrîm on the top part of his head. Finishing then all the other Nyâsas according to that Mantra, he should think within his body Dharma, Jñâna, Vairâgyam, and Prosperity as the four legs of the seat and Adharma, Ajñâna, Avairâgyam and non-prosperity, these four as the body of the seat on the four quarters East, South, West and North. Then he should meditate on the Great Devî in the lotus of his heart blewn by Prânâyâma, situated on the five seats of the Pretas. O Mountain! Brahmâ, Visnu, Rudra, Sadâs'iva and Îs'vara are the five Pretas situated under My feet.

11. These are of the nature of earth, water, fire, air, and ether, the five elements and also of the nature of Jâgrat (waking), Svapna (dreaming) Susupti (deep sleep state) Turiyâ (the fourth state) and Atîta Rûpa, the (the fifth state) excluding the 4 states, corresponding to the five states. But I, who am of the nature of Brahma, am over and above the five elements and the five states; therefore My Seat is always on the top of these five forces.

12. Meditating on Me thus and worshipping Me with his mind concentrated, he is next to make Japam (reciting My name slowly). After Japam he is to make over the fruits of Japam to Me. He should then place the Arghya for the external worship.

13. Then the worshipper is to sprinkle with the Astra mantra 'Phat', all the articles of worship that are placed in front of him and purify them.

14-18. He should close the ten quarters with the Chhotikâ Mudrâ and bow down to his Guru. Taking his permission, he should meditate on the outside seat, the beautiful divine form of his heart lotus and invoke the Deity outside and place Her on the seat by Prâna Pratisthâ and perform Âvâhana, and present to Her Arghya (an offer of green grass, rice, etc., made in worshipping a god), Pâdya (water for washing legs and feet), Âchaman, water for bath, a couple of clothes, all sorts of ornaments, or scents, flowers and the necessary articles with due devotion and he should worship the attendant deities of the Yantra. If one be unable to worship daily the attendant deities, one must worship them on Friday.

19. Of the attendant deities, one must meditate the principal deity of the nature of Prabhâ (illumination) and think that by Her rays the three worlds are pervaded.

20. Next he should worship again the Bhuvanes'vari Devî, the Chief Deity along with other attendant deities with scent, good smelling flowers; and Naivedya and various other tasteful dishes.

21-22. He should then recite the Sahasranâma (thousand names) stotra and the Devî Sûkta Mantra "Aham Rudrebhîh, etc.," and "Sarve vai Devâ Devî mupatasthuh, etc.," the Devî Atharva S'iro Mantra and the Upanisads' Mantra of Bhuvanes'varî, the famous mantras, repeatedly and thus bring My satisfaction.

23-24. With hearts filled with love and with hairs standing on their ends all should satisfy Me frequently with tears of love flowing from their eyes and with voice choked with feelings and with dancing music and singing and with his whole body filled with joy.

25. My glory is well established in the Veda Pârâyana and in all the Purânas. So for My satisfaction, one should offer daily to Me one's everything with one's body and recite the readings from the Vedas.

26-27. Next, after completing the Homa offerings, he should feed the Brâhmanas, the young virgins well clothed, the boys and the public and the poor, thinking all of them to be so many forms of the Devî. Then he should bow before the Devî that resides in his heart and finally by Samhâra Mudrâ take leave of the Deity invoked.

28. O One of good vows! The Hrîllekhâ Mantra (Hrîm) is the chief of all mantras; so My worship and all other actions ought to be performed with this Hrîllekhâ Mantram.

29. I am always reflected in this Mirror of Hrîllekhâ form; so anything offered in this Hrîllekhâ Mantra of Mine is offered as it were with all the Mantras. Then one should worship the Guru with ornaments, etc., and think oneself blessed.

30-31. O Himavan! Nothing remains at any time unavailable to him who worships thus the Bhuvanes'varî Devî. After quitting his body, he goes to the Mani Dvîpa, My Place. He gets the form of the Devî; and the Devas constantly bow down to him.

32-45. O Mahîdhara! Thus I have described to you the rules of worshipping the Great Devî; consider this in all the aspects and worship Me according to your Adhikâra (claim) and you will attain your Goal. There is no doubt in this. O Best of mountains! This S'âstra Devigîta you are not to tell to those who are not the devotees, to those who are enemies, and to those who are cunning. If one gives out this secret of Gîta, it is like taking off the covering from the breast of the mother; so carefully keep it secret and think that this is very necessary. This Devî Gîta ought to be given to a disciple, a Bhakta, the eldest son, and to one who is good natured, and well dressed and devoted to the Devî. O Mountain! In the time of S'râddha (solemn obsequies performed in honour of the manes of deceased ancestors) he gets the

highest place of the Pitris who reads this Devî Gîtâ before the Brâhmanas. Vyâsa said:– The Devî vanished there after describing all these. The Devas were glad and considered themselves blessed by the sight of the Devî. O Janamejaya! The Haimavatî next took Her birth in the house of the Himâlayâ and was known by the name of Gaurî. S'ânkara, the Deva of the Devas, married Her. Sadâna (Kârtika) was born of them. He killed the Tâdakâ Asura. O King! In ancient times, when the ocean was churned, many gems were obtained. At that time the Devas chanted hymns to the Devî with a concentrated mind to get Laksmî Devî. To show favour to the Devas, Ramâ Devî got out of the ocean. The Devas gave Laksmi to Visnu, the Lord of the Vaikuntha. Visnu was very glad at this. O King! Thus I have described to you the Greatness of the Devî and the birth of Gaurî and Laksmî. One's desires are all fulfilled when one hears this. O King! This secret I have described to you. Take care not to divulge it to any other body. This is the secret of the Gîtâ; so carefully conceal it. O One of pure heart! I have told to you this Divine and Sin-destroying narration, that you asked. What more do you want to hear? Say.

Here ends the Fortieth Chapter of the Seventh Book on the External Worship of the Devî in the Mahâpurânam, S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

The. Seventh Book Completed.