

PART - II

THE MAHABHAGABATA PURANAM

ENGLISH TRANSLATION

CHAPTER - I

CHAPTER I

THE MAHABHAGABATA PURANAM

The dust particles of the lotus feet of Heramba which are similar to the lusture of the honey dew of Mandāra (hibiscus) placed on the head of Debendra should remove all my obstacles. (1)

Having saluted to Narayana, Nara, the best of the human beings Sarasvati, the Goddess of learning and Vyasa, I compose Jaya. (2)

I salute to the mother of the universe, the accomplisher of divine bliss, by worshipping whom Brahma creates this universe, Visnu maintains the same and Mahesvara annihilates the creation and who is meditated upon by all the yogis and who is narrated as the root cause of the universe by the Munis and Parā by the learned philosophies. (3)

She, who by creating this universe according to her own sweet will, getting her own birth and having accepted Sambhu as her husband and to whom Sambhu accepted in his heart after severe penance, should protect us. (4)

Once seers headed by Saunaka asked suta, the Sardula among the Munis, proficient in Vedās in Naimisa forest. (5)

Now tell us the Purana which bestows heaven, liberation and pleasure and in which the glorification of Devi is elaborately described. (6)

That by listening, even the men devoid of devine knowledge and men of letters acquire Nayadhā Bhakti.¹ (7)

Sūta said -

Thus said Mahesa to Nārada, the great soul, the most mysterious scripture named Mahābhagavata (Purāna). (8)

Then Bhagavana Vyasa first narrated to Jaimini who is a great devotee and next I narrate it to others. (9)

The secret virtue should not be divulged to anybody else by reciting and listening which a Brahmin acquires merit. (10)

Shall I be able to speak which is beyond my reach so far which even Mahesa was not at all capable to express it in hundreds of years. (11)

Having heard this, the sages became very delighted. Then the great sages told Suta, most proficient in Vedas. (12)

Sages said -

O' the great among the sages, kindly tell us vividly the greatest scripture revealed on this earth in the past. (13)

Suta said - the great sage Vyasa who is well-versed in all the Vedas, the exponent of innumerable scriptures, scholar and intelligent one, who was not satisfied after creating eighteen Puranas. (14 and 15)

1. The nine kinds of Bhakti or devotion include.

As the best Mahapurana dealing with the glorification and reality of Bhagavati is not found on the earth he was disturbed at heart and thought, - how can I express the mystery of Devi not knowing it properly , (16 and 17)

Whose reality is not even known to the greatest scholar Siva, whose (Devi) absolute reality is difficult to comprehend. (18)

Having thought so, the great intellect a great devotee of Devi did strict penance after reaching the top of the Himalayas. (19)

Sarvani fond of devotees was satisfied by that way, remaining in the disguised form in the sky thus said:
O' great sage, "go to the abode of Brahma where all the Vedas are preserved and get real truth about me." (20 and 21)

Prayed by the Sruti I'll reveal there in real shape and fulfill your desires. (22)

Having heard this Vyasa, the glorious one went to the above of Brahma and after saluting the Vedas he asked about the eternity of Brahma. (23)

Having heard this from the humble seer the Vedas individually told the greatest among the seers at once. (24)

Rg Veda said: She is the real Bhagavati who is the ultimate end of animate and inanimate beings, from whom all those are created and which is known as Real Truth. (25)

Yajurveda said - She is Bhagavati who is invoked along with other Gods in numerous sacrifices by Isvari and we are the real witness to it. (26)

Samaveda said - She, who is the upholder of this universe, who is meditated upon by yogis and by whom the whole universe is enlightened, she is called Durga, The Mother of the Universe. (27)

Atharvaveda said - She is called Parama Brahma, Bhagavati, Durga, who is visualised by people etc., through devotion. (28)

Suta said - Having heard this from Sruti Vyasa, the son of Satyavati ascertained her firmly as Bhagavati Durgā and the highest "Brahma. (29)

Having said so the Srutis told the great sage again, "Wherever we told you we shall show you directly". (30)

So saying the Srutis began to eulogize Paramesvari who is the embodiment of all gods pure and incarnation of existence, consciousness and bliss (Satchidānanda vigrahā). (31)

Srutis praised: "O Durga ! have mercy for three functions headed by creation, etc., where three agents including Brahma were created by you voluntarily. There is nobody in the creation who can describe your virtues. (32)

Having worshipped you Hari destroyed invincible demons in battle. Sambhu controls three regions keeping the imprints of your feet on his chest and drinks the deadly poison which is the cause of destruction of the three regions. O Ambika, can we express your virtuous ? (33)

Obeisance to that Ambika, through whose Māyā, the male is created having form and consciousness and deluded through her Māyā and called differently by others. (34)

From you oh mother ! in the beginning the desire for creation (sṛṣṭi) dawned in you and expressed in the form of a male and a female. The power in the two corporeal forms envelops all including Brahmā. (35)

Though various objects like Kāraṇa etc., are formed from water, the basic element is definitely one. Similarly the objects created by Brahma have all sprung from the same Sakti and ultimately identified with that. (36)

Those who are created having Satcakra like Brahma, Siva etc., ultimately through your favour attain the highest stage. Hence the all pervading power is centered round you not present with anybody else. So oh Goddess Durga you are only adored by the gods of heaven, pray bless us all. (37)

Suta said: Having properly eulogised by the Srutis Jagadambā, the eternal one revealed her own form before them. (38)

Though Devi is the sustainer of all beings having effulgent form appears herself with a special form to remove the confusion of Vyasa. (39)

She dazzles like thousand sparkling sun in splendor, beautified with beams of a crores of moon with a thousand hands and decorated with divine weapons. (40)

She is decorated with divine ornaments sprinkled with divine perfume, seated on a lion and sometimes seated upon a corpse. (41)

She is embodied with four hands and has the colour of young clouds. She is two handed, four handed, also ten handed at times. (42)

At time she is embodied with eighteen hands, or hundred hands or boundless hands with divine form. (43)

At times she takes the form of Viṣṇu with Lakṣmī on the left and at time she is with Rādhā in the form of Kṛṣṇa. (44)

At times in the form of Brahma she is placed in the left side as Vani and in the form of Siva with Gauri on the left. (45)

Thus the Goddess of all pervading form took various shapes to remove the doubts of Vyasa. (46)

Suta said: Thus observing various forms of Devi the sage (Vyasa), the son of Parasara realising Her as the Supreme Power became liberated. (47)

Then Devi Bhagavati knowing his inclination showed him the lotus attached to the sole of her foot. (48)

The sage found Mahābhāgavata Purāṇa recorded with excellent letters, on the thousand petals of that lotus. (49)

Bowing down before the goddess reciting eulogy with great respect, he (the sage) went to his own hermitage with great satisfaction. (50)

The sage expressed the holy Mahābhāgavata Purāṇa exactly he had seen it on the lotus adorned with clear letters. (51)

I listened to and understood what she narrated affectionately. I shall describe it sincerely before you the mystery. (52)

Thousands of Horse-sacrifice and hundreds of Vājapeya-sacrifice cannot be equal to one-sixteenth part of this Mahābhāgavata. (53)

Thus the Mahābhāgavata Purāṇa was introduced in this way on earth for the people and for the redemption of great sinners of this world and the people at large. (54)

Here ends the 1st chapter called Suta-Saunaka dialogue of Sri Mahābhāgavata Purāṇa.

CHAPTER II

Suta said:

Having heard many Puranas, Jaimini, the best among the holy sages asked Vyasa politely after prostrating him on the earth. (1)

Jaimini said:

I salute you, the best among the holy sages and well-versed in all the Vedas. There is no such great exponent on this earth, superior to you. (2)

O sage ! I am no doubt extremely grateful to you for listening the holiest speech from your lotus mouth. (3)

So, now I am interested to listen another topic regarding Durga, who is first among all the creatures on earth and the destroyer of adversity, which lurks in my mind since long. (4)

She is the Mother of the three worlds, eternal, satcidānanda-rupinī and whose two lotus feet are kept in the heart. (5)

You have already enumerated briefly before her form as a dead body which is rare to Brahma etc. (6)

I salute you, O, the best among the holy sages. Please tell me in detail as I am not fully satisfied. (7)

The birth of a human being is very rare even after hundreds of births. His birth is fruitless, who does not hear the glory of the Mother. (8)

Having heard his speech Vyasa, the son of Satyavati admired the Sārdula among sages and thus replied to Jaimini. (9)

Vyasa said:

Noble Jaimini, the magnanimous one, a great devotee
O my son, you are learned, you ask rightly. (10)

Listening to which, people even one who lacks devotion and a great sinner, do not get rebirth on this world. (11)

You are lucky as you are interested to listen by which one is liberated from sins such as slaying the Brahmins. (12)

O sage ! all the sins headed by slaying the Brahmins will come in force unless and until the episode of Goddess Durga comes to your ears. (13)

If a man of hundred sins listens to this even Yama after seeing him gives up punishment and falls at his feet. (14)

O sage, who can be able to express her incomparable glory Even Siva is not able to express the same in his five mouths. (15)

At the sacred place of Varanasi Sambhu himself preached, the great Mantra to the people desirous of salvation which was imparted to him by his preceptor. (16)

He himself came swiftly and whispered in his ear the
Brahma Tāraka (secret syllable om), which grants the
great liberation and final salvation. (17)

Oh Jaimini! Of all the Mantras, which lead to the
attainment of salvation, she is the only root of liberation. (18)

O, intelligent one, of all the Mantras related at that
place. Vedas claim her as the presiding deity and the
accomplisher of liberation. (19)

In Varanasi Sambhu preached the Mantra in the ears of
the lowliest animals like Śasaka (hare) and Maśaka (mosquito)
in this world for the attainment of salvation. (20)

He himself imparted the Tārak Brahma i.e. Durga Mantra
in the ear which should be heard attentively by Jaimini, the
best among the sages. (21)

I express in detail the glory of Durga expressing
through the dialogue between Siva and Narada, which is the
destroyer of great sins. (22)

On top of the mountain Mandara assembled all the
gods, seers, Gandharvas (Demi-gods). (23)

At that pleasant mountain, which is full of many trees
and where the fragrance of full blown flowers spreads over
all the quarters. (24)

Having seated on the peak of Mandara, which resembles the top of Sumeru, the great sage Narada, after seeing Kṛṣṇa, asked Siva solemnly with folded hands. Narada said: O Lord, of the gods, you are the mystery of the universe and benefactor of the Devotees. (25 & 26)

You, the best among the wise, the pure and holy soul and are identified with Brahma, O the Great God, you only know the mystery of the objects. (27)

O Lord of the universe, the rest of the gods and sages do not know why on your head you affectionally carry the Ganges, the purifier of the three worlds. (28)

Beholding lovely lustre of the moon you have made her your crown jewel. O omniscient, tell me now what I ask for. (29)

O Mahesvara ! you are like Lord Visnu and Brahma, the creator of the world worthy of worship in penitence. (30)

Those who pray you with devotion get a place in the highest abode. No body upon this earth can describe your virtues. (31)

O compassionate one ! Let me know properly how you have been worshipped by Gods. (32)

Vyasa said:

Having heard his speech Mahadeva thinking again and again told Jaimini, the best among the sages. (33)

Sri Mahadeva said:

O son, what you have asked for is the top-secret.
I relate before you, the best among the sages which should
not be disclosed to anybody else. (34)

Vyasa said:

Narada was present there while the Lord of the Gods
told him thus. The Lord of the world with folded hands told
Narayana. (35)

Mahesvara the Lord of the Gods is sympathetic to his
devotees. He is miser in speech to the worshippers. So
be merciful and advise the humbles. Sri Narayana said,
O Lord, what can the gods do for you ? You can attain the
highest abode by worshipping us. So what is your necessity
in us. (36, 37 & 38)

Vyasa said:

The great sage having heard his speech praised Siva and
Visnu with folded hands. (39)

Narada said:

Be merciful, the Lord of the world. Be merciful,
O Narayana, the son of Vasudeva. Be merciful, the dazzling
body decorated with serpent. Be merciful to me, the body
decorated with Kaustubha. (40)

O, Gangadhara the holder of the Ganges, be merciful to a refugee like me. Be merciful to me O the adorable Visnu, with the disc as his arms. Be merciful to me, O, Digambara, the Lord of the world, be merciful to me O, Gadadhara the holder of the club, the Lord of the universe. (41)

I salute, the destroyer of Tripura, the killer of the demon Kamsa, the destroyer of the demon Andhaka and the destroyer of Trunavarta. (42)

I salute again and again Siva of five heads and Visnu. I salute Garudasana the rider of the Garuda and the Bull. (43)

Vyasa said:

Seeing the divine sage who was praising thus: Lord Visnu looking at Mahesvara said. (44)

Visnu said:

God, the devotee, son of Brahma is learned and humble. So he should be favoured by you as you are the lover of devotees. (45)

Vyasa said:

Listening the speech of Visnu, Mahesvara said - Oh humble one, I understand your intention. (46)

Then Narada, the Great Learned and highly wise again asked Siva, the Lord of the Gods and ocean of compassion. (47)

Narada said:

Having worshipped you as well as Visnu and Brahma, the master of the world; the ruler of the quarters headed by Indra achieved the highest goal. (48)

Having worshipped you gods enjoy full eternity. So please tell me O, the Lord of gods if you have favour on me. (49)

O God please have mercy on me and tell through whose favour you possess such great fortune. (50)

Vyasa said:

Sankara fondly said to Sri Narada, the best among the sages, who paid him obeisance earlier. Meditating on the lotus feet of Durga for a while he started to speak about the Absolute Brahma immediately to the purest intelligent. (51)

Here ends the second chapter called the description of Vrata and Upasana of Sri Mahabhagavata Upapurana.

CHAPTER III

Sri Mahadeva said:

She, who is the primal source, the pure, the eternal, the Mother of the world, is the primordial soul of ourselves as well as Gods. (1)

She is one like Brahma, Janardana and Mahesvara, the creator, the preserver and the destructor. (2)

She is Mahesvari the creator, controller and destroyer of crores of beings of the world and creatrix. (3)

Though without forms, she possesses a form by mystery. This world is created and nourished by her. (4)

She, who causes destruction at the end, and by whom the world is lured; also endowed with mystery through her quick lila or becomes the daughter of Daksa in the past. (5)

By her part she became the daughter of the Himalaya, Lakshmi and Sarasvati, the wife of Visnu and Savitri of Brahma. (6)

Narada said:

If you are pleased with me, O' Lord, then tell me in details. (7)

As in early days, she endowed with mystery became the daughter of Daksa and Hara received her as his consort who is identified herself with Brahman. (8)

Again how she was born as a daughter in the house of Himalaya. Then how she was received by Mahadeva the three-eyed one. (9)

How she nourished her two valorous sons such as Karttika with six faces and Ganesa with elephant head. (10)

Sri Mahadeva said:

This world was without Sun, Moon, Star, day and night and without fire and quarters. (11)

When without sound and touch absence of any other heat it was accepted as Brahma by the Vedas (Srutis). (12)

She was alone, only primordial source, embodied with truth, consciousness and pleasure (satcidgāṇḍa) full of the purest knowledge, the eternal, beyond expression and formless. (13)

She who is inaccessible by sages, all pervading, without any disturbances, full of eternal pleasure, precise and without any thickness (or weight) etc. (14)

When the desire for creation dawned in her gladly, though formless she assumed form voluntarily. (15)

She is of collyrium colour, fair, with the face of a full blown lotus having four hands, red-eyes, dishevelled hair and naked. (16)

That terrible woman (Bhīmā) with lofty breast sitting on the lion's back with having three qualities like sattva, raja and tama present in her immediately, created a man without consciousness according to her own will. (17)

Looking at that new born man having the three primeval qualities headed by Sattva present her desire for creation in him arose. From the person endowed with three qualities grew Brahma, Visnu and Mahesvara. Finding no function of creation of the world, she divided that Purusa into two creatures as being and superbeing and divided Herself into three by her own nature. (17, 18, 19, 20 & 21)

She was divided into three parts such as illusion (Maya), wisdom (Vidya) and eternal (Paramā). The Maya is the quality of bewilderment (or enticing) which attracts the male for the creation of the world. (22)

The Sakti called Paramā brings to motion, the Purusa imparts the Tattvajñāna or the mysterious knowledge which prevents one from the creation of the world. (23)

The being enveloped (overpowered) by Mayā usually runs after the worldly possession. (24)

Then from me that illusion oh sage, was born. The third one viz., parāvidyā is divided into five parts by herself such as Ganga, Durga, Savitri, Laksmi and Sarasvati. She, the Absolute Nature told Brahma, Visnu and Mahesvarā. (25 & 26)

Jagaddhātri, the nourisher of the world the direct mover, was connected with creations differently which were created by me according to my sweet will for the sake of creation. (27)

O honourable Sir, you do as I desire. Let Brahma creates animate and inanimate beings. (28)

Let Visnu, the massive armed should maintain various types of innumerable beings. (29)

When my desire for destruction is born, Siva, overpowered by Tamas destroys the rest of the creation by killing the best among the mightiest agitators. It is true that the works headed by creation are mutually done by those three. (30 & 31)

Being divided into five best of women headed by Savitri I will be aided by those three purusas for the purpose. (32)

Becoming the consort of Sambhu born thereon I will wonder according to my own will and I will give birth to various types of beings. Oh Brahma let you create human beings at my command. (33 & 34)

At present this creation will not be otherwise extended. Having told them thus she, the Mahavidya, Prakrti and the best among the Para disappeared herself while Brahma etc., looking at her and listening to her speech. Hearing her version Brahma started his creation. (35 & 36)

Maheśvara started penance with devotion to get her, the Absolute primordial source as his consort. (37)

Knowing her by the knowledge of mind Visnu, the Superman also started penance to get her. (38)

Knowing that god Brahma, the quiet one left creation, desiring to get her sat in meditation. (39)

Thus to those three performing penance, approached the Absolute nature herself to examine their intensity. (40)

Finding the goddess in a fearful shape, agitating the whole universe, seeing Brahma was overwhelmed with fear and became averse. (41)

She came in front of Him, still he was disinclined and she approached four times from four quarters. (42)

Overwhelmed with fear He also assumed four faces, gave up his penance and started to run away. (43)

Then she, the great fearful lady quickly left for that place where the self-controlled Supreme Visnu was practising penance. (44)

Seeing her in such form He was overwhelmed with fear, assumed human form with thousands of heads, thousands of eyes and thousands of legs. (45)

Giving up penance He (Visnu), with closed eyes immersed in water. Having disturbed the penance of both (Brahma and Visnu), She of terrible form approached Mahesa but was unable to disturb him in his meditation in anyway. (46 & 47)

By knowing through his specific knowledge that the primordial being with a ferocious form came to examine Hara, remained in deep meditation (Samadhi). (48)

Satisfied by Him, the Absolute nature Bhagavati in the form of Ganga in heaven accepted Girisa. (49)

As assured earlier Savitri sprang from the portion of the Devi and accepted Brahma as her husband. Similarly assuming the form of Laksmi and Sarasvati from her accepted Visnu as their consort. After this Brahma the grandfather of the universe withdrew from his meditation. The highly intellegent one, creating the elements like earth and other tattvas etc., created ten sons at once from her own mind.

(50, 51 & 52)

He created Marici, Atri, Pulaha, Kratu, Angirasa, Pracetasa, Vasistha, Narada, Bhṛgu and Pulastya are equal to ten intelligent and created Daksa as the main ruler of the people. (53 & 54)

For the pleasure of man and woman in heaven, earth and nether world (Brahma) created Sandhya, the mind-born daughter and Kama born of the mind from mind. (55)

He engaged Cupid with arrows of five flowers and a bow full of flowers. (56)

For enticing the whole world Prajapati gave him these things. Then Brahma divided his own body into two. (57)

A woman with beautiful form named Satarupā was born from the left half and Svayambhuva Manu from the right half. (58)

Being pierced with the five arrows of Cupid, he accepted that sweet-smiling woman as his wife. (59)

The sage Svayambhuba Manu produced three daughters and two sons from Satarupa. (60)

O the best among the divine seers ! The three daughters were named as Akuti, Devahuti and Prasuti and the two sons were Priyavrata and Uttanapada. (61)

He gave Akuti to Ruchi, middle daughter to Kardama and the third one, who was very beautiful to Daksa. (62)

Kardama produced nine daughters from Devahuti. They were Arundhati etc., who were wives of Vasistha etc. (63)

Fourteen daughters were born of Daksa namely Aditi, Diti, Danu, Kashtra, Arista, Surasa, Timi, Manu, Krodhavasa, Tamra, Vinata, Kadru, Svaha and Bhanumati. (64 & 65)

He gave Svaha to Agni and the other thirteen to Kasyapa who produced various creatures from those wives for spreading the progeny. Thus god Brahma created all these worlds. (66 & 67)

The Prakṛti goddess who was born from the portion of the highly intelligent, told him that Savitri whom all the Brahmins worship at three evenings. (68)

Thus from that portion were also produced Laksmi and Sarasvati who by their pleasure accepted Visnu, the nourisher of three worlds, as their husband. (69)

Brahma and Visnu were infatuated towards your creation but Siva became a great ascetic by coming in direct contact with real Prakṛti. (70)

Desiring her in full form as her consort, Sambhu performed penance as a result Jagadamba was pleased and appeared in full form. (71)

Prakṛti said; "O Sambhu, please ask for a boon from me as you desire I am very much moved due to your penance. (72)

Siva said: She is the primordial nature and the pure one from whom five excellent women would emerge and would accept Brahma, Visnu and Mahesvara. (73)

Savitri was received by Brahma, then Visnu as His own share welcomed Laksmi and Sarasvati. (74)

But in my case, O beautiful absolute nature, yourself taking birth in your own please accept me. (75)

Prakrit said: I, the Absolute Nature will be your wife taking the beautiful shape by illusion after getting birth in the hour of Daksa Prajapati. (76)

When Daksa will disrespect you and me, I shall through Māyā return to my abode. Then oh Mahesvara there will be separation between you and me only. (77 & 78)

Then you will not be able to stay alone anywhere without me. Thus the eternal love between us will continue. (79)

Sri Mahadeva said: O, the best among the sages ! having told thus to Mahesa, she, the Absolute Nature, the great goddess disappeared na Hara was also delighted. (80)

Here ends the third chapter called Suta-Saunaka Dialogue of Sri Mahabhagavata Upapurana.

CHAPTER IV

Sri Mahadeva said -

Once upon a time Prajapati the creator of the world, delighting Daksa, said, "O my son, listen to my beneficiary advice. (1)

The Absolute Nature being worshipped by Sambhu himself, pray her to be his wife which promised by her. (2)

So Mahesvari, taking birth some where will definitely accept him her husband. (3)

So Pray her with devotion and austerity, so that she will be born as your daughter and be the wife of Hara. (4)

Only the lucky can be able to get Her as a daughter in this world. Whose life will be fruitful and the parents will also be honourable. (5)

So make your life fruitful by giving birth to Jagadambika, the illusion, as your daughter. (6)

Daksa said; O, Father, at your command I will surely strive for it, So that Nature herself will be born as my daughter. (7)

Sri Mahadev said;- Having told thus to, Daksa Prajapati went hastily to the shore of Ksiroda milky ocean and began to worship Ambika. (8)

O sage, by spending three thousand divine years he worshipped Bhagavati through fasting etc. (9)

While meditating thus, Siva, the auspicious of black collyrium complexion of charming with four hands appeared before. (10)

She was terrible with sword and lotus and Abhayamudrā in her hands, eyes like blue lotus with fine teeth and adorned with the garland of skulls. (11)

She was naked with untied hair adorned with various gems, seated up-on a lion and dazzling like the rays of the hundreds of the mid-day sun.

She asked Dakṣa, O my son, what do you want from me O Prajapati, I'll grant you surely for your pleasure. (13)

Dakṣa said: O Mother, if you are pleased with me I pray you to be born as my daughter. (14)

Sri Devi said: In the past, being prayed for by Sambhu to be His wife, I promised to be born anywhere. (15)

So taking birth in your abode I will be the wife of Hara as I the Prakṛti (absolute nature), was satisfied with his meditation previously. (16)

I shall be born as your daughter and shall stay in a beautiful form with bright yellow complexion. (17)

So long as the fruits of your penance are not wasted I shall be with you, but when the fruits of your penance are exhausted your respect for me will wane;

When it so happens, I shall take the original form and go to my own abode having fascinated all animates and inanimates by illusion. (18,19)

Sri Mahadeva said; O the best among the sages, The Mother of the three worlds and the best among the Prakrtis, having assured him thus to Daksa, disappeared quickly before him Daksa also went to his own abode and intimated Brahma accordingly. (20,21)

As a result of ^{been} granted by Jagaddhatri to Daksa out of pleasure, she is the absolute nature, (Prak^{yā}) primival and eternal.

Entered into the wife of Daksa, who is embodied with all virtues. Prasuti gave birth to a female child on an auspicious day. (22,23)

She, the absolute nature Prakṛti, was fair in complexion with elongated eyes, lustre of crores of moons and eyes like full-grown lotus. (24)

When born with eight hands and a pretty face there was shower of flowers accompanied by the sounds of "Dundubhi". (25)

The quarters were also very clear and were resounded with numerous sounds Daksa came there to see his daughter. (26)

He performed great celebrations; on the tenth day the child was named Sati by his relatives. (27)

She grew up day by day with a beautiful form like the golden moon during the rainy season and like the crystal clear beams of the autumn. (28)

Once observing the daughter of marriagable age with the pretty face he thought of her marriage in his mind. (29)

To whom this daughter, the absolute nature, is to be handed over. I shall offer her to whom she was assured. (30)

There will be no violation on any condition even though I offer my best attempts (?). (31)

I shall not invite and offer my daughter to him who is the creator of the Rudras that are my subordinates. (32)

Inviting the superior gods, demons, demi-gods (heavenly musicians) except suli I shall organise a meeting. (33)

A sacrifice will be performed by me during Svayambara and on this occasion whatever has been ordained by Brahma will come to pass or occur. (34)

Having decided thus, he invited the gods, demons and sages. He organised a meeting without Siva in her Svayambara ceremony. (35)

The meeting place looked very beautiful graced by the gods, demons and sages who glorified the place. (36)

O, the best among the sages, Indra and the other gods- who were shining like the sun with lustre, like the moon in complexion wearing celestial garlands and crowns as bright as gold, attended the meeting: Their chariots were well furnished with horses and elephants decorated properly with gold and other gems. Surrounded by banners and umbrella of variegated colour, they enhanced the beauty of Daksa's capital. (37-39)

The sky was resounded with the sound of hundreds and thousands of long trumpets, tabors and drums. (40)

At that assembly the divine musicians Gandharvas sang melodious songs and hundreds and thousands of damsels satiated the chiefs. (41)

When suitable time came, Daksa Prajapati brought his daughter Sati, the most beautiful of the three worlds to that assembly. (42)

In great delight the beautiful Sati came with a cheerful smile as if she were the image of beauty herself. (43)

Just at that time Mahesa appeared sitting on a bull in the sky as he was different from all others. (44)

Beholding that assembly without Siva Prajapati thus said to the most beautiful Sati. (45)

O, my mother all gods, demons and noble-hearted sages possessing all virtues have assembled here. (46)

Choose whom so ever you like among this assembly with the garland. When he told thus Goddess Sati, the absolute nature uttered salutation to Siva and offered that garland up on earth and that garland presented by Sati was received by Hara on his head. (47,48)

At that place appeared assuming divine form all the body decorated with gems with the lustre of crores of moons,

Adorned with divine garland, besmeared with divine and the three eyes like full-blown lotus dazzled in brilliance; at the sight of all the gods Sadasiva accepted that garland presented by Sati and disappeared quickly in delight. (49,50,51)

O, the best among the sages, Sati offered Him that garland and as a result the affection of Daksa Prajapati for his daughter lessened. (52)

Thus Brahma with all his mindborn sons headed by marichi etc the sages, said to Daksa Prajapati. (53)

Your daughter has accepted Siva, the Lord of the Gods as her husband. So invite him as per *injunctions* and offer your daughter according to the customary rites. (54)

Thus listening to his speeches and remembering the words of Prakrti Daksa invited Mahesa and offered Sati to Him. (55)

He also accepted the hands of Sati with pleasure according to the marriage *rites*. Thus Brahma, Visnu and the seers headed by Narada praised Sati and Siva with Vedic hymns and all the Gods showered flowers on them. (56,57)

Hundreds and thousands of drums were sounded and all the gods, demi-gods and heavenly musicians became happy. (58)

Daksa was madly excited beholding Siva adorned with matted hair and ashes and began to blame Sati in his mind. (59)

Then accepting Sati, the only beautiful woman in all the world Mahesa left for the beautiful top of the Himalayas. (60)

O, the great sage, while Sati was passing with Hara, divine knowledge of Daksa Prajapati vanished: (61)

Here ends the fourth chapter called descriptions of Sati's marriage in Siva-Narada dialogue of Sri Mahabhagavata Upapurana.

Hearing Visnu's arrival to protect the sacrifice, the Gods and other invitees were not afraid of Sankara. (44)

Except Sati, he invited all other daughters headed by Aditi and satisfied them affectionately with clothes, ornaments etc.. (45)

O sage, He heaped up foods equal to the great mountain and like great river she accumulated milk, curd and ghee. (46)

He collected other materials for sacrifice out of which the liquid materials were compared with ocean and the others were with mountains. (47)

Then Prajapati started the sacrifice. Earth herself became the altar and God Agni himself came to the fire-fit. (48)

O the best among the sages, the sacrificial fire blazed brightly upwards. Where vedic hymns were chanted by the persons. (49)

Oh wise one, the sacrifice in form appeared on the altar there. God Narayana himself the primeval and the super human came himself to that sacrificial altar as the protector of the same as well as the protector of the whole creation. Not finding Siva in a such sacrifice Dadhici, the best among the intelligents who came there and asked Daksa. Dadhici said, O' intelligent Prajapati, the way in which you are performing the sacrifice was not done by anybody nor will be performed by others, because all the gods have come themselves. (50, 51, 52 & 53)

They accept their share of sacrifice and all other creatures also assembled here but Sambhu, the Lord of the Gods is not visible. Daksa said: O' the best among the sages, he has not been invited by me to this sacrifice because he was not deemed holy to be invited to such a sacred rites. (54, 55 & 56a)

Dadhici said - As the dead body decorated with various gems does not look beautiful so also without Siva this sacrifice looks like crematorium. (56b & 57)

Daksa said - O wicked Brahmin, by whom you have been invited, how dare you come here. By whom you have been asked, so that you say thus. (58)

Dadhici said - Whether I am invited or not to your evil sacrifice by you, if you listen to my advice then invite Sadāsiva. (59)

Without him your sacrifice will not be fruitful at all like speech without meaning and Brahmin without Vedic knowledge. (60)

As the country is without the river Ganges, the woman is without a son, so also the sacrifice is without Siva. (61)

As is the desire of the poor, the evening prayer (sandhyā) is without Kusagrass and the offerings without sesame, so also the sacrifice is without Siva. (62)

As the sacrifice is without oblation so also without Sambhu. He who is Visnu is Mahadeva and He who is Siva is Narayana, no doubt. (63)

There is not at-all any distinction anywhere between them both. He who blames thus is himself a damned. (64)

When one is blamed the rest are never pleased. As you are performing the sacrifice for the contempt of Siva, He will be annoyed and will destroy your sacrifice. Daksa said - Where Janardana, the protector of the universe, is the protector~~am~~ of my sacrifice. What harm can Sambhu, the inhabitant of cremetorium do to me ? If Siva, the lover of cremetorium comes to my sacrifice then Visnu will prevent Siva with his disc. Dadhici said - The Lord (Visnu), the absolute being is not an ignorant like you, who being duped would fight for you. On the other hand, when Sambhu appears here to protect, you will see in your own eyes how he can protect it. Mahadeva said - Hearing the version of Dadhici~~ci~~ thus^{Daksa} was angry with red eyes, ordered his servants to get the Brahmin out! Dadhici, the best among the sages also said to Daksa, O wicked, one you are expelling me no doubt, but you will be deprived of your welfare. You will very soon face the punishment arising out of siva's anger. (65-72)

Thus imprecating Dadhici eyes red with anger, dazzling like mid-day sun left the assembly and others, who were devoted to Siva followed him. (73,74)

Then all the Sivaite sages stood up and went after him. Then Daksa paid double sacrificial fee to the rest of the sages and started the sacrifice. He was told by all his relatives to bring Sati, the absolute Nature, to whom he had disregarded out of decayed virtue. (75,76,77)

Daksa himself was deprived of the favour of Mahamaya. Knowing thus the wife of Sambhu beside him at the top of the Himalayas, thought with affection and devotion I was prayed by Mena, the wife of Himalaya, to be her daughter which was, no doubt, promised by me. (78,79,80)

In the past when I was prayed by Prajapati at that time I assured him that when his virtue will wane due to Maya he would disregard me and be apathetic. Then I will leave him no doubt. That moment has approached at present. (81,82)

Now Prajapati with less virtue disregards me. Leaving him I'll go to another place by my own will. (83)

Then taking birth in the house of Himalaya again I will get Mahesvara, the Lord of the Gods, as my dear husband. (84)

Thinking so in her mind Mahesvari, the daughter of Daksa waited a moment for the destruction of Daksa's sacrifice. (85)

At that time Narada, the son of Brahma came from Daksa's house and reached the abode of Lord Hara. (86)

Circumambulating thrice around Trilochana, the lord of the gods, he said that all have been invited by him to the sacrifice. Except both of you he invited gods, humanbeings, Gandharvas, Kinnaras, serpents, mountains and the other creatures of heaven, the earth and the under-world. Having noticed your absence at the house of Prajapati I left and came to you in sorrow. It is wise for you both to go there without delay. (87, 88, 89 & 90)

Siva said, why is our necessity of going there? Let Prajapati perform his sacrifice as he likes. (91)

Narada said: Humiliating you both if he completes the great sacrifice that will be insult to you. (92)

Knowing this you, the great Lord and the Lord of the gods come quickly and accept your share in sacrifice. (93)

Siva said:- I myself or my dear wife sati will not go to that place. Even if I go there he will not offer my sacrificial share. (94)

Sri Mahadeva said:- When Sambhu said thus the great sage Narada approached Sati, the mother of the world, and requested her to visit that. (95)

How can a daughter stay with patience at her husband's house listening to the news of a great sacrificial ceremony being observed in her father's house? (96)

All your divine sisters have already come and various golden ornaments have been presented to them. (97)

O, the mistress of the gods, only you have been neglected due to his arrogance. As you are Ambika, do something for the destruction of his impudence. (98)

Siva is a great ascetic indifferent to respect and disrespect. He will not go to that sacrifice and will not do any harm to it. (99)

Having told thus to the daughter of Daksa, the great sage Narada saluting Sankara returned to the abode of Daksa. (100)

Here ends the SEVENTH CHAPTER called the description of starting of Daksa Prajapati's sacrifice in Sri Mahabharata Upapuranam.

CHAPTER VIII

Sri Mahadeva said,- Having heard this from the great sage the daughter of Daksa desirous of going to her father's sacrifice requested Siva. (1)

Sati said, O Mahesa, my father Daksa Prajapati is performing a great sacrifice, I think, we should go there and no doubt, he will honour us. (2,3)

Siva said,- O my dear Sati, don't think thus. Going there without invitation is tantamount to death. (4)

The Vidhyadhara, Yaksha being proud insulted me. So I never visit their abode. (5)

He is performing a great sacrifice intending to insult me. O Sati, if you and I will go there your father will not honour us. One should go to his father-in-law's house if there is respect. (6,7)

Going without respect is more than death. The bride-groom deserves more respect at father-in-law's house. (8)

The father-in-law also receiving warmly taking him in to his house. The bride-groom should avoid the father-in-law who disregards him. (9)

Oh best of woman, otherwise one loses his merit surely. Jealousy towards a son-in-law incurs sin. (10)

That is why the wise always should avoid any conflict with the groom. And the groom also should not do any harm to his father-in-law. (11)

If he does so, he goes to hell for hundreds of births. One should not go to his father-in-law's house being neglected or disregarded. (12)

O my dear ! What to tell of father-in-law's house, going anywhere without invitation is said to be like death. (13)

So I shall not go now to my father-in-law's house for it is undesirable to visit such father-in-law like Daksa Prajapati. Due to the blessings of the Father-in-law, one attains beauty, grows with progeny and achieves merits. (14 & 15)

O my dear, the best among the goddesses, dishonour may infuriate me. So I'll not go to the sacrifice of your father. (16)

Daksa speaks of me as very poor and sorrow-stricken every day and every night. If I go there without invitation, he will speak like this specially. (17)

At the father-in-law's house one should not tolerate bad speeches and non-invitation. Looking at the arrival of the daughter's husband, father-in-law coming near should welcome him accordingly. Otherwise the virtue will be lost where such types of honour is accorded, one should not visit the house where there is no proper reception. Who else will

go there for dishonour. O Sati, please have mercy on me and we should not go to the great sacrifice of your father without invitation. (18-21)

Sati said - What you told, O my lord ! is true and there is no doubt at all if you go there he will honour you. Siva said - Your father is not so and will not receive us with honour going without invitation in the midst of the meeting as he blames me day and night thinking my name. How dare you think that he will do me honour ? Sati said - O Mahadeva you may go or may not, or do whatever you desire; but I'll go. O Mahesvara ! Please allow me. Listening to the news of a great sacrificial ceremony at one's father's house how can a daughter stay with patience where non-invited gods are even welcomed. How can one hold patience who is usually well received. Oh Mahesvara otherwise one has to wait for invitation. (22-27)

A daughter does not wait for an invitation to go to her father's house. So please allow me. I must go to my father's house. (28)

If going there I shall get respect. I shall tell my father and arrange for a share of sacrificial oblation. (29)

If the wicked blames you in my presence I shall surely destroy his great sacrifice. (30)

Siva said:- O Sati, you should not go there under any circumstance. I say, you will not be honoured there. Your father will give an unbearable disregard listening to which you may give up your life. So what can you do to him? (31 & 32)

Sati, said:- O Mahadeva, you allow me or not, but I must go to my father's house. (33)

Siva said,- Disregarding my advice you are insisting again and again to go to your father's house. What is the necessity of going there? Tell me the truth, I'll answer you clearly. (34)

The wicked who has no fear of insult goes there where honour is quite impossible to get. (35)

O Sati:- Prestigious person does not go to where one does not get respect. The worship of an atheist, a non-adorable is not considered as worship. (36)

O Sati, you will never be satisfied listening to the blame and unbearable words. Why are you interested to go to an accuser's house? (37)

Sati said:- O, Sambhu, I don't expect to hear your censure there. I am desirous of visiting the place with the hope that I shall get favourable response. (38)

As he performed a great sacrifice inviting all the gods except you, it causes your dishonour. (39)

If my father performs such a great sacrifice without you, (neglecting in view of your origin) as a result of which no body in this world will offer you oblation respectfully. (40 & 41)

So I must go there whether you allow me or not neither I shall receive the sacrificial share or will destroy the sacrifice. (42)

Sri Siva said:- O the great goddess, though prevented you are not listening to my advice. A foolish doing misdeed oneself, blames others. (43)

O, the daughter of Daksa, I know, you are out of my control. So do as you like why are you waiting for me. (44)

Sri Mahadeva said,- When Mahesa said thus Sati, the daughter of Daksa got angry with red eyes and began to think. (45)

Sankara getting me as his wife through prayer disregards me now. So I'll exercise my power. (46)

Observing the goddess whose lips were being vibrated with anger and eyes like burning fire Sambhu closed his eyes. (47)

At once she assumed terrible teeth and made loud laughter. Having heard this Mahadeva was terrified with fear and saw her terrible form with pain by his slight-opened eyes. At once she was, closely noticed by Narada. (48 & 49)

Giving up Her golden colour she possessed the form of an old with naked body, open hair, long tongue and four hands. (50)

Her body was shining like fire, perspirated limbs, the great terrible, producing loud-sound adorned with a garland of heads. (51)

Her body possessed the lusture of crores of moon, decorated Cresent moon on the head and her head was shining with the crown which was dazzling with the rising sun.(52)

Sati assuming the terrible form shining with her own lusture at once stood up with loud laughter and adorned this place before him. (53)

Having noticed her terrible form Siva out of fear was interested to go far leaving Sati and ran ignorantly towards the quarters. (54)

Noting Siva running away the daughter of Daksashouted again and again not to fear in order to check him. The loud laughter caused great fear. (55)

Having heard her speech Sambhu could not stop a while and hastily retreated to the quarters overwhelming with fear. (56)

Thus looking her husband overwhelmed with grief She became kind-hearted and to obstruct her husband she stood at all the quarters assuming ten forms quickly. (57)

Girisa while running quickly meets terrible forms in each quarter. So out of he runs from one quarter to another. (58)

Not getting a fearless quarters Sambhu closed his eyes and stood there. When He opened his eyes he saw the dark Goddess whose face was like the full blown lotus. (59)

She, who was laughing-face, with two huge breasts naked with terrible expanded eyes, with unknotted hair, with lusture like the crores of sun and four hands, stood facing to the south. (60)

Looking her thus Sambhu, in such a state as if very alarmed, asked "Who are you oh dark Goddess? Where is my dear Sati?" (61)

Sati said: O Mahadeva, do you not recognise me as Sati Standing in front of you. Thus are Kali, Tara, Lokesi, Kamala, Bhuvanesvari, Dhumavati and Matangi are my different names. (62 & 63)

Siva Said:- Oh Jagadhatrī, if you are well satisfied with me please tell me then in detail their identity. (64)

Devi said:- She is Kali who is dark in colour with terrible eyes standing in front of you. (65)

She is Tara, the Mahavidya and resemble Mahakala (Great Time) specially She is Goddess Chhinnamasta, the Mahavidya and the highly intelligent, O Sambhu, the Goddess standing in your right and the form in your left is known as Bhuvanesvari. (66 & 67)

In your back side she is Vagala, the destroyer of enemies. She, who is standing in the Agni direction (SE direction) in the form of an widow is Goddess Dhumavati. The Goddess in the Nairut (SW) direction is Tripura Sundari. (68 & 69)

The Mahavidiya in your Vayu (NW) direction is Matangi, the daughter of Matanga. In the north-east direction she is goddess Sodasi, the Mahavidiya and the great goddess. (70)

Sambhu, I am furious Bhairavi, do not be afraid of me. These are the best forms of these goddesses of all. (71)

O Mahesvara, these goddesses are the accomplisher of four human desires (ends) to the regular worshipper and the fulfiller of desires of the devotee. They discharge functions like Mārāṇa, Uccātana, Ksobha, Mahana, Dravana, Vasyo, Stambhana, Vidvesa, etc. (72 & 73)

O Mahesvara, all these are top secret and not to be disclosed. There are Mantras, Yantra, injunction of sacrifice and worship, prayer, Kavaca, behaviour and rules for each of them. (74 & 75)

O Lord, it is told that no competent speaker except you is found in this world. The scripture told by you would be famous in the world as Agama. (76)

O Samkara, the Agama and the Veda are my two hands by which I hold all the animates and inanimates of the world. (77)

The fool, who transgresses these two will, no doubt, be dropped from the domains of the scriptures and would be deemed as lost. (78)

Knowledge of those two (Agama and Veda) which are difficult to grasp and practise (?) and are even still difficult to be comprehended even by the wise carries one to salvation. (79)

Really I am unable to rescue him who transgressing Agama and Veda praises others. (80)

Considering unity among both the intelligent practises it at all time. A wise man does not want to (make any division between) them out of ignorance. (81)

The worshippers of these two are known as Vaisnavas. He who whole-heartedly surrenders me becomes a well concentrated person. (82)

Mantra, Yantra and Kavaca given by the preceptor should be kept secret and should not be disclosed anywhere. (83)

If disclosed, it causes unfulfilment of desires and brings evil. So the best among the worshippers should keep secrecy with utmost care. (84)

O Mahadeva, I said this to you, I am your dear (wife) and you are my dear husband. (85)

I am going to destroy the vanity of my father Prajapati. O the Lord of the gods; if you are not inclined to go, then allow me to go there. (86)

O Lord, this is my ambition. Whether you allow or not I must go for the destruction of the sacrifice of my father Daksa Prajapati. (87)

Sri Mahadeva said - Having heard her speech Sambhu with fear said to Kali of terrible eyes. (88)

Siva said - I know you the great goddess as the absolute and the real Prakrti. What I told without knowing you properly, may please be excused. (89)

You the primordial, the supreme knowledge, independent, the great strength reside in all the beings. Who else can prevent you ? (90)

O' the wife of Siva ! if you are going to destroy the sacrifice of Daksa where is my power and ability to prevent you from such venture. (91)

The unpleasant speech told by me as husband should be excused. O the wife of Mahesa, do as you like. (92)

Sri Mahadeva said - When Mahesa told thus Jagadambika smiled and said - O Mahesvara, you stay here with all the Pramathas. I am now going to my father's house to witness the sacrifice. (93 & 94)

O Narada, having told thus to Mahadeva she changed herself to one form and stayed higher than the stars. (95)

The other eight images disappeared at once. Then realising the desire for departure of the queen of the goddess, Sambhu directed the Pramathas to bring a beautiful chariot adorned with various gems and pulled by ten thousand lions. (96 & 97)

Having heard this the head of the Pramathas himself brought a chariot fastened with ten thousand swift lions. (98)

The master of the Pramathas himself set Her at that chariot to which ten thousand lions faster than the air were fastened which was adorned with various gems, different types of flags and looked like a mountain. (99 & 100)

Sitting on that chariot Kali appeared a very furious like patches of cloud mounted over the peak of the mountain Sumeru. O the best among the sages, she appeared terrifying all the world at the end of the Yuga. Then the wise Nandi set free the chariot with full speed. (101 & 102)

Sambhu also wept out of grief and all beings went out seeing the furious Kali. (103)

The rays of Sun as if fell down on the earth with fear. The ocean became agitated and the quarters became troubled. (104)

The wind blew with great velocity, penetrating the Sun on the earth, hundreds of the symbols of bad omen fell. (105)

She approached the abode of Daksa by her chariot.
Looking at Sati, the persons remained present at that place
became alarmed. (106)

Here ends the eighth chapter called the moving of
Kali Ratha of Sri Mahabagavata Upapuram.

CHAPTER IX

Sri Mahadeva said - Then getting down from the chariot goddess, the daughter of Daksa with dishevelled hair, graceful breast approached her mother. (1)

Looking at her daughter who came late, Prasuti, the consort of Daksa kept her in her lap and wiped her lotus-like face with cloth. (2)

Kissing and lamenting again and again she said to Sati, "O my mother, getting Sadasiva the lord of the gods as your husband you are beyond grief. You deserted us in the ocean of sorrow. You are the premordial being the ultimate energy and the mother of the three worlds. (3 & 4)

Due to my great good luck you were born from my womb and O Sati, my sorrow disappeared quickly by getting you. (5)

I am delighted to find you in my abode out of sympathy. But your wicked father dislikes Him out of ignorance and performs a great sacrifice. He did not invite you as well as Siva, the great god, though advised by the great sages and requested by me. (6, 7 & 8)

Sati said - My father is performing a sacrifice inviting all the gods except Siva, the lord of the sacrifice and the lord of the gods. Hence (as such) I do not see the safe completion of the sacrifice. This comes to my mind. You can take it in a different way. (9) -

Prasuti said - O my daughter, listen to me. What I dreamt at night which was very frightening, dreadful and horrible. Daksa with other gods was busy at the sacrifice. (10 & 11)

O the wife of Mahesvara, at that time a goddess possessing dark colour like dark cloud, open hair, naked, having four hands, loud-laughing and adorned with three burning eyes appeared. Looking at Her Daksa was surprised and asked Her humbly. (12 & 13)

Who are you ? Whose wife are you and where have you come from ? She said, "Do not you know me. I am Sati, your daughter. (14)

Then Daksa used many defamatory words against Siva. Listening thus she got angry and entered into that sacrificial fire. (15)

Then at once crores of dreadful Pramathas with terrible action (function) came led by a great person of terrible form. (16)

That doer of aggressive work appeared like Yama, the god of death and with the Pramathas vanquished Vīṣṇu and other gods and destroyed that great sacrifice, beheaded Prajapati who without the head stood near the fire pit. (17 & 18)

With terrible form, angry, wearing the pudenda (kaupina) and adorned with knotted hair like a crown, bodies besmeared with ash, holding spear, noose and sword all were laughing, dancing and drinking his blood and desired consume his entire body. (19 & 20)

Having seen this all the inmates of the house of Daksa were overwhelmed with fear and cried in loud voice (bitter). (21)

Then praying Sadasiva, the lord of the gods and inviting Him Brahma himself appealed him to resurrect Daksa. O Lord of the gods, be merciful to me and you should complete the sacrifice. Having heard exhilaration he allowed Daksa to revive. Because of blaming Siva he granted a goat head to Daksa. Thus I saw the dream at night which came to an end.
(22, 23 & 24)

You resemble that dark coloured lady in the dream and have reached in my house. What I saw now seems materialises in case of Daksa Prajapati. So whatever I saw you in dream appears in the same form. (25 & 26)

O my mother, the dream may not be futile. Getting the consequence of blaming Siva the ignorant one would be laughed at. (27)

Knowing you ignorantly he laughed at you both. O my daughter, you live long. No harm should happen to you. (28)

Seeing the separation in dream again elongates the period of life. He who is your husband is never to be grieved, praiseworthy and fortunate. (29)

As I am your mother, you should desert me. Sri Mahadeva said - Having received such honour Sati bent down her head before Her mother and obtaining permission went to Daksa quickly. By that time the inmates of Daksa's house were discussing each other - What a strange ? How Sati, the white complexioned, beautiful and pretty faced became terrible with resembling young cloud, open-hair, terrible teeth, burning eyes out of anger, wearing elephant skin with four strong hands ? How did she come to this sacrifice in assembly of the gods ? (30-34)

I think, she will swallow this world within a moment and I do not know what world happen to Daksa Prajapati within a moment? (35)

Having humiliated her he performs a sacrifice with gods. Surely to grant proper punishment she appeared in anger? (36)

During the time of dissolution who destroys even Brahma and Visnu, she herself will ruin the sacrifice. What will Visnu do? (37)

Then Sati entering to the sacrificial ground saw Prajapati engaged himself in slandering Sivain a cheerful mood. (38)

Having seen her the consumers of oblation such as Gods, sages, Prihaspati and other gods trembled in fear. (39)

Like the picture drawn on a canvas, the gods and other intelligents gave up their duties and stood still to see Her. (40)

Some gods desirous of saluting Godless Kali, the destroyer could not do so for fear of Daksa who was present there. (41)

Then Daksa looked at all direction all standing still. Then he saw Kali with burning eyes out of anger, open hair, naked and with colour like dark collyrium. Daksa said Who are you? Whose daughter you are? Whose wife you are appear shamelessly. How do you come here looking like Sati, Whether my daughter Sati returned from the house of Siva. Sati said: O my father, don't you recognise me as your daughter Sati? I am your daughter. O father, I salute you. Daksa said: O my daughter Sati, how have you become so dark? (42-46)

In the past you were white like shining gold and your luster was like autumnal moon wearing divine garments in my house. Are you the same girl, who have come to this meeting without cloth, with open hair and terrible eyes? (47 & 48)

Whether getting incompetent husband you have come to this condition and you are not indeed invited to my sacrificial ceremony. (49)

As the wife of Siva you do not get usual affection from me. You have done well that you came yourself. (50)

O my daughter Sati, the most beautiful in the three worlds, you are like my heart. Accept the garments and ornaments preserved for you. (51)

O pretty-eyed one getting the incompetent husband like Samblu you became sad. Having heard the speech of Daksa derogatory to ^{Siva,} Sati as if burning in anger, thought, I can be able to destroy the sacrifice along with my father and gods within half a moment. But I'll not do the same for fear of parricide but I must infatuate him as well as gods. (52-54)

Thinking such (in mind) Sati, the daughter of Daksa immediately created a shadow form of her. (55)

Sati said to the Chāyā Sati (shadow-Sati) - You carry out my order. You do my work and destroy the sacrifice. (56)

O pretty eyes one having discussed many things with her father and listening to the speech related to Siva's assultation of my father you enter to the sacrificial fire with burning form out of anger. I am her daughter. So being arrogant he is blaming Siva. You please destroy his arrogance quickly. God Mahesvarā listening to the news of your entrance in to the fire will come with his heart overwhelmed with grief and having vanquished Visnu and other gods engaged in the protection of

sacrifice will destroy the sacrifice and kill my father. Having told thus to laughing faced Chāyā Kālī, Mahakali disappeared and stayed in the sky. The great ceremony was resounded with the sound of long trumpet, tabour and other musical instruments. (57-62)

O' the best among the sages, there was heavy shower of flowers and she fascinated with her illusion and was invisible by gods and sages though seated near. Then Chāyā Sati shouted to Daksa Prajapati angrily. (63 & 64)

Why are you blaming Sati as well as the eternal god out of ignorance ? O wicked one if you wish your good, then restrain your tongue which assults Siva in the assemble of gods for a long period. (65 & 66)

To-day the result of assultation of Siva, the root cause of the world, has come out to them who blame Siva for supreme soul Siva, cuts his head. Daksa said- O child, you are of less intelligence. Don't tell like this in (in my presence)
(67 & 68)

I know that wicked, the inhabitant of cremetorium. You yourself have earned (accept) him the master fo the evil spirits by your own wisdom. (69)

O fool, go and enjoy the happiness of your choice.
 But I am Daksa Prajapati and known to all gods and goddesses.
 How do you admire in my presence which I am unable to hear.
 Chaya-Sati said - O Daksa, I must say again and again that
 you wish your welfare, up wickedness and pray to god Sadasiva
 with devotion. If out of illusion you defame Sankara again
 Sambhu will destroy you as well as your sacrifice. Daksa
 said - you naughty reprobate girl, go out of my sight.
 When you get Sambhu as your husband then and there you
 are taken to be dead for me. Why are you recollecting
 Rudra, your husband again and again. (70-74)

The fire of my anger increases like the fire of the
 chaff. You are my unruly daughter as such you have accepted
 Siva as your husband. (75)

Looking at you my body is burning with torment of
 grief. O wicked one, go out of my sight quickly. You
 do not discuss the qualities of your husband in my presence.
 Sri Mahadeva said - Having told thus the goddess Chaya-Kali
 became angry and attained a terrible form with three burning
 eyes, head touching to the region of star and a large face
 adorned with pendent hair up to leg, the lusture of thousands
 of burning sun and with the cloud-like colour. (76-79)

Then the wife of Mahesvara whose body was dazzling
 like fire with loud laughter said to Daksa with thoughtful
 words. (80)

I am not only going out of your sight, but soon I shall go out of this body created by you. (81)

Then Goddess Chaya-Sati with burning eyes out of anger entered in to the sacrificial fire when all gods were looking on her. (82)

Then the earth vibrated, wind blew vigorously, sun pierced the earth and the meteor fell on the earth. (83)

The quarters were disturbed, the cloud showered blood, the gods became faded up and the fire of the sacrifice extinguished. (84)

The jackals and the dogs devoured the oblation at the sacrificial altar. Within half a moment the sacrificial house turned in to a crematorium. (85)

Daksa with pale-face breathed frequently. The priest any how started sacrifice. (86)

The gods were frightened of Pasupati and the gods and sages talked to each other. (87)

Within a moment the sad news will spread very far. So to-day Siva will come to know this news of Sati giving up her body. (88)

What the destroyer of the world will do, I do not know.
Whether he will do any harm to any body or destroy
the creation. (89)

Hearing in auspicious sound produced from the assembly
the great sage Nārada, the best among the sages stood up
amidst the assembly and went quickly to Kailasa mountain. (90)

Here ends the NINTH CHAPTER called entering of Chaya Sati
in to fire of Mahablagavata Upapuramam.

* * * * *

CHAPTER X

Sri Mahadeva said: Then the great sage Narada, the son of Brahma came there; he said to the Lord of the gods, Trilocana, with eyes full of tear. (1)

Salutation to thee, O Mahesvara, I am Narada coming from the abode of Daksa. Whether you have heard the incident occurred there or not? (2)

Sati, Your wife went to Daksa's sacrifice. Listening to your defamation she gave up her body out of wrath. (3)

Daksa, abusing Sati again and again thereafter settled his mind in sacrifice. The gods also accepted the oblation. (4)

Having heard the sad news from the mouth of Narada Trilocana, the Lord of the gods wept again and again. (5)

O Sati, where have you gone leaving me in the ocean of grief? How can I live without you? (6)

O the Auspicious one (Sive) whether you left me out of anger as I repeatedly forbid you to visit your father's house. (7)

O great sage, wailing thus the great god Trilocana burst into anger with bloody eyes. (8)

Looking at the furious Rudra all the creatures as well as all the worlds were terrified and the earth moved terribly. (9)

Then from his uppermost eye fire with high flame was issued, from that fire an excellent man was born bearing huge form like Yama, whose three eyes were like the flames of the burning fire, the body besmeared with ashes, crown decorated with half-moon and matted locks and shining like crores of mid-day Sun. (10-12)

Having saluted and circumambulated thrice to the great god Mahesvara, the Lord of the gods he said with folded hands. (13)

O father, what can I do now ? If you allow me I can demolish the whole universe with animates and inanimates within a moment. (14)

O Lord, please tell me, shall I bring the great god Indra and Yama, the Lord of death, holding their hair. (15)

O Mahesvara I swear before you hepeatedly my promise that I will send them all to the aboded Yama whom you so desire. I will do the same even in case of Sakar the Lord of the gods even though Visnu, the master of Vaikuntha comes to his rescue. Then I can also control his weapons at your comand. Siva said: You are Virabhadra by name the master of all Pramathas. (16-18)

By my order you visit the house of Daksa and destroy his sacrifice. You ~~Ch~~astise the gods who leaving me have supported him, Behead Daksa who continues to blame me. O my son go there quickly. Having directed thus to Birabhadra,

Trilocana the great god breathed and from that, thousands of Ganas sprang up. All those were powerful and skilled in warfare holding club, sword, pestle spear, and stone etc in their hands surrounded by Pramathas Virabhadra paid obissance to Paramesvara, circumambulate him thrice and proceeded. Roaring like Lion the Pramathas immidiatly also advanced to that abode of Daksa where he initiated the sacrifice. Then furious Virabhadra directed the angry Pramathas - You quickly demolish the sacrifice and disturb the gods. Then all the Pramathas began to distroy the sacrifice. (19-26)

Some of them up-rooting the sacrificial posts threw to the ten quarters, some extinguished the sacrificial fire, (27) With red eyes out of anger they consumed gods and thus disturbed them. The terrible Pramathas thus destroyed the sacrifice. (27 & 28)

Witnessing such destruction Visnu approached the Pramathas and said, "Why are you destroying the sacrifice and disturbing the gods ? Quickly tell me by whose order you disturbed us ? Pramathas said - We the Pramathas have been sent by the lord of the gods, the master of the Pramathas to destroy the great sacrifice which contempts Siva. Then mighty Virabhadra asked to Pramathas - who is that naughty Daksa engaged in envy with Siva ? Who are the drinkers of his oblation ? Bring them all before me. (29-32)

Being ordered thus the angry Ganas ran towards ten quarters; getting all the gods crushed them out of anger. (33)

Some Ganas catching sun pulverished his rows of teeth, clasping Agni by force some cut off his tongue, some cut off the head of yajna running in the guise of a deer, some cut off the nose of Sarasvati. The hands of Arjamaṇ were cut off by one, the other cut off the lips of Angirasa. Some one tied up Yama, Nairṛta and Varuna. (34-36)

Beholding the Brahmanas the Pramathas said humbly, "Do not fear, O Brahman" who were running away out of fear from that place. Listening thus the Brahmanas went to their respective houses carrying clothes, ornaments etc., which were received from the sacrifice. (37 & 38)

The great intelligent hundred eyed one (Indra) assuming the form of a peacock flew over the mountain and observed the happenings in disguise. (39)

Thus observing the disturbances created by the powerful Pramathas Viṣṇu Narayana thought silently. (40)

Insulting Sambhu the wicked Dakṣa performs sacrifice. He should get his reward, otherwise the commandment of the Vedas falls flat. (41)

Due to the enmity with Siva I also turn an enemy no doubt, as there is no distinction between Siva and me. (42)

In the form of Visnu I was specially prayed. I was also blamed in the form of Mahadeva. (43)

There are two types of states, one indeed, other in mind. I will also attain two such states. (44)

Nourished in the form of Visnu and destroyed in the form of Siva I myself am fighting battle with each other and attaining defeat I will surely destroy Daksa in the form of Rudra. Then I will complete the sacrifice with other gods. (45 & 46)

Here the result of worship of Visnu is narrated. Resolving thus in mind the holder of conch, wheel and club released a lion's roar to check the Pramathas. Then the angry Virabhadra said to the primordial Visnu - O Visnu, it is heard that you are the (sacrificial) god of the great sacrifice. Where is the wicked Daksa, the assulter of Siva ? Bring him heither and hand over to me yourself and do not fight against me, because you are the best among the devotees of Siva. (47-50)

Again, you are only left for the betterment of the assulter. Then Visnu said with a smile "I shall fight with you". (51)

I will examine your strength. Bring Daksa after defeating me in the battle. Having told thus he spread arrows from his bow. (52)

Within a moment the Ganas became wounded. Some hundreds of them vomitted blood and thousands of them became unconscious. (53)

Then Virabhadra threw his club against him which was broken into hundreds of pieces by hitting with his body. (54)

O great sage, Visnu also threw his club angrily. Reaching Virabhadra it also met similar consequences. (55)

Then the bountless soul with dazzled eyes out of anger at once accepted another club essence of the mountain. (56)

Then Virabhadra holding Khatvanga attacked Visnu with the staff and threw it into the ground. (57)

Thereafter being furious Visnu threw the wheel Sudarsana which was terrible and burning with his own lustre, towards him (Virabhadra). Looking at this Virabhadra thought of Siva in mind as a result of which the wheel turned into a garland and was fixed at his neck. (58 & 59)

Then angry Visnu holding a sword burning like hundred Suns ran after Virabhadra to kill him. (60)

Powerful Virabhadra benumbed that wheel as well as Visnu immediately by his roaring. (61)

Then Virabhadra coming in front of benumbed Visnu was interested to kill him out of anger by raising his spear and club. By that time a divine voice was heard - O Virabhadra wait, do you forget yourself out of anger. (62 & 63)

He, who is Visnu is Mahadeva and viceversa and there is no distinction at all between Siva and Narayana. (64)

Having heard this the great intelligent virabhadra saluting Visnu identified with Siva said to Daksa holding his hairs. (65)

O' Prajapati, I will strike your head by which you are blaming the super human Siva, the Lord of the gods. (66)

Having said so he struck at Daksa's head again and again and cut it by the tip of the nails angrily. (67)

Those also who were laughing at by listening Siva's blame, the Head of the Pramathas cut their ear and tongue. (68)

When the sacrifice was destroyed thus Brahma went to Kailasa and saluting Mahadeva intimated the violation of injunction (Vidhilopa). (69)

He said to Mahadeva - Why do you do so ? Sati is eternal, the nourisher of the world, born as a form of Brahma. (70)

Destruction of her body is erroneous illusive. The most fascinating lady, the all-pervading established a Chaya-Sati (Pseudo-Sati) beside the sacrificial fire-pit to lure Daksa. That Chaya-Sati entered into the sacrificial fire to delude that Prajapati. (71 & 72)

The real goddess entered in to her abode in the sky. Do not you know anything ? Why do you do so? (73)

O the Lord of the gods, come, have mercy on the devotees.
You are the protector of the injunction. Do not destroy it.
(74)

You will very soon see the Great Goddess by praying Her
with us after completion of the sacrifice here. (75)

O Mahadeva come to the house of Daksa. You may not
accept me but do not cause harm to others. (76)

Having heard his speech thus Siva went to the abode of
Daksa. Virabhadra, looking at his presence, saluted him. (77)

Then Brahma quickly prayed to Siva requesting him to allow
the sacrifice to be performed again. (78)

Then Sambhu ordered Virabhadra, "O Virabhadra, give up
anger and arrange the sacrifice anew. (79)

Thus ordered by Mahadeva Virabhadra immediately arranged
(created) a sacrifice as before. (80)

Then Brahma again said to Trilocana, the lord of the gods,
"O Paramesvara, please permit Daksa to come back to life". (81)

Having heard the speech of Brahma Sankara said, O powerful
Virabhadra, let Daksa live again. (82)

Having heard the speech of the lord of the gods the
intelligent one, giving (fixing) a goat-head made Daksa alive.
(83)

Those who revile Lord are, no doubt like dumb animal.
Thinking as he fixed the goat.head on Daksa's body. (84)

Being invited by Brahma all came again fearlessly. Daksa
completed the sacrifice by offering oblation to Mahesa. (85)

Then Brahma and Visnu said to Daksa Prajapati, "Respect-
fully worship Siva, the Lord of the gods with various eulogies.
(86)

The sun as well as envy you acquired by blaming Siva will
vanish soon by doing so. (87)

Hearing the speech of both of them Daksa became interested
to salute Him and said, "You are the root cause of liberation
You are primordial God." (88)

As he is Siva by name, he is (becomes) satisfied quickly
Again no enmity continues even though it is done by you. (89)

Having heard the speech of both of them Daksa saluted and
started to eulogise the imperishable god, the supreme Lord. (90)

Daksa said:- You are ^{neither} known to Visnu nor Brahma the Chief
of the union and separation who rests in lotus. How can a
wicked like I will be able to know such an unaccessible form.
You are the wisdom of all and the whole world is the follower
of your wisdom. So where is my fault by blaming you as I am
controlled by your wisdom. (91)

You are pure, supreme, ultimate end and worshipped by Gods like Brahmā etc. O supreme Lord, how can I narrate your glory character and what is your form indeed. I, am your servant, have come to you for shelter. Leaving your two feet I find refuge. So O' Sambhu, please excuse one of my guilt by your own qualities and save me from the ocean of Sin (92)

You are the Supreme Lord, O Pasupati, either rich or poor all are your images as you are possessing universal form. So how can I acquire sin due to blame to you as you resides in me. O the Lord of the world, out of mercy please save me, a poor who has come for your shelter. (93)

O Lord of the gods, It is, no doubt, a good fortune of my ancestors. The dust particles of your lotus feet having carried on the head and your feet are worshipped by Brahma, Hari and other gods have come to the sacrifice of a man like me. (94)

You reside in the body of evil propensity and intellect. So you are worthy of censure and praise. So that is not my fault. (95)

Asutosa, Sambhu, the ocean of mercy being praised, embraced Prajapati clasping him by his hand. (96)

Prajapati became grateful by touching the limbs of Siva. He considered it as his good luck and he thought himself as he is finally liberated. (97)

Congregated by bodily, mentally and expressional devotion,
He worshipped Sankara with various ingredients. (98)

Then Brahma devotionally said to Mahadeva again, "You are
gracious to the faithful followers. You are Sadadiva," (99)

As you listened to my speech affectionately O the great
God, Daksa Prajapati was saved. (100)

If the gods go to the sacrifice without you they will
soon face such a situation. (101)

The vile person who invites other gods omitting you, his
sacrifice is destroyed and he becomes a great sinner. (102)

Here ends the TENTH CHAPTER called the destruction of
Daksa's sacrifice of Mahabhagavata Upapuranam.

* * * * *

CHAPTER XI

Sri Mahadeva said:- When the sacrifice was completed Mahadeva wept in madness again and again like an ordinary mortal out of sorrow due to Sati's separation. (1)

Then Brahma and Visnu said to Mahesvara,- Why are you weeping ? O wise one, you are fascinated by false assumption. (2)

Goddess is an embodiment of supreme Brahma, Jagadamba, (mother of the world) eternal, Mahavidya, creatress of the world and is identified with universal consciousness. (3)

Out of whose illusion we have been allured, Her death is nothing but a false assumption. (4)

O Mahesvara, due to ^{her} favour you have conquered Death (Mrtyunjaya). So *Her* death is only illusion but not a fact. (5)

We the three Purusas are Her incarnations only. It is not only your blame but also of Her own. (6)

O Paramesvara, her censure produces a great sin. She, no doubt, leaves him who acquires such sin. (7)

That great Goddess does not leave the possessor of virtue and does not take into consideration in relinquishing irreligious unholy like her father etc. (8)

She keeps contact with the virtue (Dharma), but one, who not with the commonplace, is regarded as her ^{parents} follows the right path, friends, or relatives. (9)

Irrelegious person is not a friend but like an animal. So Mahesvari, though She was his daughter, abandoned Daksa Prajapati who was always engaged in blaming her. (10 & 11)

The great goddess, bestower of the result of virtuous deeds in order to punish that wicked Prajapati left him and returned to Her original abode. (12 & 13)

As the dispenser of wise counsel, she wanted to chastise the wicked. Otherwise how can others hold patience towards their parents ? Hence she the eternal one illusioned Prajapati (Daksa) and disappeared from the scene and herself took shelter in the sky. (14-16)

Siva said - What you told is true that my Sati is the Para-Prkriti, the eternal, embodiment of divine soul and the subtle, and she cannot quit her body herself. But where did Sati, my dear wife go ? I will only be pacified when I behold that great Goddess. (17 & 18)

Brahma-Visnu-Rudra said - We will again pray Her who is Jagaddhatri and prayed by all. When please she will appear before us again. (19)

Sri Mahadeva said - O Narada having decided thus the gods with Sambhu began to eulogize the great goddess, the real Nature, the Absolute Brahma. (20)

Brahma, Visnu, Siva said, - You are eternal, supreme knowledge, the consciousness of the whole world, the Embodiment of Brahma. O Goddess, you assume divine form according to your sweet will. (21)

You have non-dual in form according to the Veda and other scriptures. We salute Brahma, the most secret, accessible through the knowledge of Brahma. (22)

For the creation you take up body. You are the Chief purusa conceived by the Vedas. So you appear in dual form. (23)

There without you the Purusa is incomplete and heard like a dead body, so you maintain your as supremacy among all gods. (24)

O Goddess, the wife of Siva (Siva auspicious one) your form and nature are unthinkable, so how can we, having imperfect knowledge be able to praise you. (25)

You creating us, destroy according to your own sweet will. So, who is able to praise you in these three worlds ? (26)

All the intelligent persons being fascinated by your illusion behave like simple individuals so how can we be able to praise you, O the Great Goddess ? (27)

You are our consciousness, intellect as well as our strength. We are like corpses without you. So how can we satisfy you ?
(28)

Being tied with three qualities and you bewilder all through illusion. How can we the fools like us be able to know you ?
(29)

O Great Goddess, Please show us the form that was seen by us in the abode of Dakṣa. (30)

Without seeing you O Jagad-matri, the Great Goddess we become pale. So we cherish you to live the soul of our dead body. (31)

Sri Mahadeva said,- Thus being eulogised, the Great Goddess appeared in the sky after realising the sorrow of Gods as well as the perplexity of Siva. (32)

They visualised her in that form of Prakṛti, in the guise of Kali in Dakṣa's sacrifice, and in the guise of Chāyā Sati in his sacrificial fire. The great Goddess consoled Siva to remain patient. (33 & 34)

I am telling you the truth: Again as the daughter of Himalaya, born from the womb of Menā I will join with you. (35)

O Mahesvara, I have never given up your company at anytime I reside in your heart as Mahakali. (36)

Hence you are Mahakala, the destroyer of the world, you had something advised me with the self-conceit of a husband. (37)

For that guilt I shall not enjoy your company as your partner sometime. So O Siva, be pacified. (38)

O Sambhu, I suggest a remedy please do accordingly by which you will regain me in a more beautiful shape than before. (39)

O Siva, bearing my shadow from (Sati) that entered in to the sacrificial fire, on your head you traverse in the world praying me. (40)

That body will fall over the earth being divided in to parts. At those places the Mahapithas for the destruction of sins will be established. (41)

That Pitha will be regarded as the best one where the vagina falls. Residing there you again get me back after observing penance. (42)

O the best among the sages, having consoled so to Mahadeva again and again, She disappeared quickly. (43)

All the great Gods like Brahma etc. Returned to their respective abodes. Then Siva again came back to the house of Daksa again. (44)

Siva began to wail addressing his dear Sati(wife) like an ordinary individual. Entering that sacrificial altar Siva beheld her shining, ^{closing} her eyes sleeping like an immovable object. (45 & 46)

Overwhelmed with grief Siva said to her. O Sati, I am Sambhu, your husband, have appeared before you. (47)

(You) Rise up as you did earlier. Why don't you talk to me and where did you go leaving me as well as Daksa & in the Ocean of sorrows. (48)

Being fascinated with illusion you disappeared yourself I'll never desert you, most dear to heart. (49)

How long will I travel carrying you out of great pleasure? Lamenting thus like a common man Sambhu embraced Her with his hands and held her on his head. Holding the body of Chaya- Sati on his head Sankara was very much delighted and danced on the earth. Led by Indra, Brahma and other gods came down to see climbing on an excellent chariot in the sky. By that time folwers were showered and the Pramathas performed facial music and danced. Sadasiva danced holding Her on the head, sometimes on his right hand, sometimes left hand, sometimes, on the shoulder and at times holding on his chest. The surface of the earth quaked by His dance. The moon who resides in Candraloka became the sectarian mark on His forehead. The Knotted hair that he scattered turned into stars. The sun that resides in Suryaloka became the ornament of His neck. (50-57)

Being pained Ananta serpent and tortoise resolved to leave the earth. Due to the tremendous speed of the and dance the air, major mountains like Sumeru etc became mobile like *trees* O great sage, disturbing all beings Siva danced thus and ~~tr~~aversed the whole earth carrying the body of chaya Sati. Holding the

limbs of Chaya-Sati, Siva out of great delight thought
 thus-O Sati you are my wife, Abandoning public scorn
 I carry your shadow on my head and it is my good luck. (58-61)

Sadasiva thus describing his own luck danced again and
 again out of great delight. (62)

The whole world became disturbed, the birds remained as if
 all dead. Everybody thought that untimely dissolution came at
 (a bad) time (untimely) (63)

The sages performed blissful hymn by order of Brahma. The
 gods thought what is this came to pass. (64)

We do not see any way out by which the world can be saved.
 Due to enmity with Siva, Daksa started bad sacrifice for the
 destruction of us as well as of the whole world. Engrossed
 in joy with rolling eyes Sambhu does not think of the catastrophe
 that approaches the humanity. How can the, god, the destroyer
 of the world be pacified ? (65-67)

O Gods I shall relate the remedy and follow it carefully
 now. Then it was ordained by Chayadevi that her body would
 surely fall on the earth into pieces. Wherever the part of
 this body falls the place would be regarded as Mahapitha and
 a great holy place. What was declared by Her would never be
 false. (68-70)

The body of Chaya-Sati will fall on the earth. For the preservation of the creation I (Visnu) myself shall fearlessly cut the body of Chaya-Sati which was placed on the head of Mahesa^{by} wheel without the knowledge of Sambhu. If I do this the Goddess, the protector of the universe, and full of Brahma will save me from Samkara. Devi said, O Lord Visnu, the master of the world, if you are bale to do this then only the world will be saved other wise there will be dissolution. (71-75)

Sri Mahadeva said:- Then Visnu with huge hands, the nourisher of the world, being ofraid of Siva cut and threw the parts of the body of Chaya Sati by Sudrasana wheel. (76 & 77)

When Siva stepped for dancing happily bearing the body over His head by that time the shadow body was cut to pieces by the wheel sent by Visnu and these pieces were thrown at places on the earth which were recognised as great holy places for liberation. (78 & 79)

O great sage, these countries are regarded as siddhi Pithas (Pithas for siddhi) places for complete attainment and rare even to Gods. He who performs sacrifice and prayers to Goddess in these places gets multiple results. Meditating on Mahadevi there people directly see the goddess. (81 & 82)

The sinners are liberated from sins such as slaying of Brahmins. As soon as the limbs of Chaya-Sati fall on the earth, they turn into stones for the welfare of the whole world. The

Gods like Brahma, Visnu, Rudra and Indra etc. Come there to serve Paramesvari... Thus the body of Chaya Sati was cut off by the holder of wheel. Being relieved from the burden on his head, Siva possessing patience looked at all troubled animates and innaminates. (83-86)

In the mean while Visnu sent Narada, the son of Brahma to pacify the Lord of the Gods. (87)

O magnanimous Narada the son of Brahma you go and pacify Siva for me for you only are competent enough to do so. (88)

Siva, the supreme Lord, overwhelmed with sorrow due to Sati's separation may destroy the creation. (89)

O magnanimous, one you console Sadasiva and do something by which Mahesvara will stay with us with peaceful temperment. (90)

Having heard his speech thus Narada went to the Lord of the Gods and stood in front of Him with folded hands. (91)

While dancing He saw Narada standing with folded hands and asked him. Where did my Sati, the chaste woman, my dear wife go ? (92)

Narada said:- O Sambhu, be quiet, you will always get Sati. Your Sati is eternal and has gone to the sky. O supreme Lord, although you behold her, are you not convinced ? Be quiet and do not create dissolution during an odd time ? (93 & 94)

Siva said:- How dare you say so and how am I cause dissolution in odd time ? I forget the sorrow of Sati's separation by getting the body of Chaya-Sati but in the mean while it is stolen by one of mischievous wit. Narada said:- Lord, keep quiet, I'll tell you everything. (95-97)

O Mahadeva have mercy on us and give up dance which causes destruction by your dance even this distressed earth is immerging. (98)

The mountains are moving, all the gods have left heaven. The demous and human beings, above all, the whole creation are being destroyed. (99)

This destruction (dissolution) is not seen anywhere and created by you yourself only. O Lord, why are you destroying the universe in course of your dance ? (100)

Why are you destroying your good name by doing such deeds. Desiring to console you Visnu, the protector of the three worlds having seen the strange danger threw his sudarsana wheel and cut off the head of Chaya-Sati. (101 & 102)

The place where the part of the body fell, became a notable place like Kamarupa etc. (103)

Being worshipped by you Jagad-matri said, "This body divided in to many parts will fall down on the earth and become

as the Mahapithas (great place) * That is why Visnu did like this. O Sadasiva please be pacified. (104 & 105)

Sri Mahadeva said:- Thus told by the sage, Sadasiva gave up dance and parting breath cursed Visnu, the husband of Kamala. (106)

Due to my curse Visnu will surely be born as a human being on the earth in the race of sun-dynasty in the Tretaya Yuga and his most beautiful wife like Sati will disappear through illusion and establishing a shadow will go for delight being fascinated by illusion. (107 & 109)

Surely then as he separated me from my shadow wife by the wheel, likewise the Head of the demon will separate Him from his shadow wife. By losing his shadow wife, O great sage, it is true that He will be over whelmed with sorrow and will suffer like me. (110 & 111)

Sri Mahadeva said, Siva thus cursing Visnu grew mentally strong; opening his three eyes looked at the three worlds. (112)

Having looked at Vagina at Kamarupa Girisa, himself affected with horripilation was very anxious for amorous sport. (113)

When the love-stricken Sambhu looked at vagina he saw the Yoni as if entering in to the nether world by perforating it.
(114)

Having seen thus Samkara became a mountain by His own portion and held the Vagina delightly and described it as His own luck. (115)

Having established the stone Phallus in all these places such as Kamarup etc. He himself was worshipped. (116)

The sage remembered the incident which was told by Her. Meditating at the "Yoni Pitha" and getting Mahesvari again He became calm and went on the aerial way for his own abode for meditation. (117 & 118)

Here ends the ELEVENTH CHAPTER called the description of Chaya-Sati of Sri Mahabhagavata Upapuranam.

CHAPTER XII

Then approaching Visnu Narada narrated all about the incidents occurred of the Lord of Gods. (1)

Listening to the curse etc. and Siva's distress, Visnu went to Kamarupa with Brahma to see and console Lord Mahesa whose mind was overwhelmed with sorrow and body well-sprinkled with tear. (2 & 3)

Having looked at both of them Lord Sambhu *Lamented* loudly like a worldly man aiming at his wife Sati. (4)

Brahma-Visnu said,- O Samkara, the Lord of Gods, why are you weeping in vain like an ignorant man knowing and seeing Sati's presence well. (5)

Siva said:- I know you are telling the truth that Sati is eternal, Brahma incarnate pure and full nature as well as the cause of creation the preservation and the destruction. (6)

Seeing in my own eyes at the destruction of Daksa's sacrifice I do not see Her again as my wife. (7)

Now my mind is very much disturbed in my own house. How can I get Mahesvari back as before. O Brahma and Visnu, please tell me its remedy now. Brahma-Visnu said:- O Lord, being quiet and residing at Kamarupa you meditate upon her for she appears here in direct form as the great Paramesvari at this great Pitha. (8-10)

The goddess is no doubt, the giver of direct result to the worshippers. Who are able to express the dignity of this. (11)

O great Lord, you are omniscient so that you know everything what shall we tell you. O Siva, please keep quiet. (12)

Siva said:- Being well concentrated, I'll practise severe penance, still then you are both telling like this. (13)

Sri Mahadeva Said, - Having said thus Siva being quiet and well-concentrated began to meditate on the great Goddess at the great place named Kamarupa. (14)

Having stayed at the great Pitha Brahma and Visnu also went on practising severe penance there. (15)

After many days Jagadamba, the most beautiful in the three worlds being satisfied appeared physically before them and said:- Please tell me what is your desire ? Siva said, O Goddess, you were my wife previously, please be like that also, Devi said- O Mahesevard, being divided into two very soon. I will be born as the daughter of Himalaya. As she (Chayasa) was being carried by you on your head gladly while dancing. I will be born as Ganga, full of water, accepting you as the consort will reside on your head. (16-20)

From my other part I will be born as Parvati as the wife of Sankara and will stay at your house in full form. (21)

Mahadeva said,- Then Goddess Bhagavati granting the desired boon to Brahma and Visnu herself disappeared. (22)

Then the Great Goddess dividing Herself in to two went to the Himalaya. There she entered in to the womb of Menaka in the name of Durga. (23)

The eldest one became goddess Ganga and the youngest became Parvati, the auspicious one. Siva being delighted again practised severe penance near Kamakshiya at Kamarupa. Due to the glory of that great Pitha Goddess Bhagavati. Herself presented Mahesa the desirable objects gladly. Thus one who else worships the great goddess in that Pitha, is granted the desired objects. Narada said,- O Mahesvara, please tell me the glory of Kamarupa because O great lord it is the best Pitha among all where Bhagavati is the bestower of immediate result and the great Goddess was worshipped by you at that place. (24-28)

Sri Mahadeva said,- O the best among the sages, due to full of the limbs of Chayapati fifty one Pithas were established on the earth and Kamarupa is the best among the Pithas, where Goddess Bhagavati is presented Herself. Going there and taking both in the water of the Lohitya people, even the slayers of Brahmin are immediately released from the worldly bondage. The Brahmaputra itself flows in the form of a liquid, identified with Janardana taking bath in that river one is released from all types of sins and taking bath in proper procedure one with devotion offers the offerings to Pitṛ. (29-33)

A devotee should salute Kāmesvari chanting this mantra :-
 "O Kāmesvari, Kāmāksyā, the inhabitant of Kāmarupa, the lusture
 like the shining gold". I salute thee according to proper
 procedure visiting the holy places like Manasa-Kunda, taking
 bath etc and enering and visiting the Pitha people are
 immediately released, no doubt. (34-36)

Having worshipped the great goddess in Tantric procedure,
 performing sacrifice and prayer the result one gets can not
 be expressed by me even through crores of mouths. O the great
 sage one who dies at that place is nodoubt immediately liberated.
 O the great sage, what else can be said where the gods desire
 death, What to speak of human beings. O my son, the great
 sage, thus I told in brief the golry of Kamarupa which destroys
 all sins. At that place Siva meditated eulogising Sati. (37-41)

Sati having dividedin to two went to the house of Himalaya
 and was born Herself as the best among the nature as like the
 daughter of Daksa for establishing the noble fame for the
 welfare of the people she went to the womb of Menaka to get
 Mahesvara again as her consort. (42 & 43)

He who devotionally listens to the glory of the Goddess which
 destroys the great sin, attains the state of Siva hood and even
 the Gods, people, Gandharvas, Yakshyas and demons are obedient
 to him, no doubt. (44 & 45)

A man who listens to it is relieved, even the inaccessible becomes accessible with in a moment due to her influence. His command is unassailable every where. (46)

Hearing it the sins earned in the previous births are destroyed, the enemies are destroyed and family increases. (47)

O magnanimous one, taking birth in the world he who does not understand it his birth in this world is fruitless, no doubt. (48)

Listening to the glory of the Goddess which is the medicine for world-like disease a man even though a great sinner is liberated immediately. (49)

Here ends the Twelfth Chapter called description of the glory of Kamarupa etc of Sri Mahabhagavat Upapuranam.

CHAPTER XIII

Sri Mahadeva said:- O my child, please listen to me: I describe before you how Sati dividing Herself into two came to the womb of Menaka as the daughter of Himalaya. (1)

O sage, At first Ganga of white lusture emerged. Out of one part of Her own. In order to stay on the head of Sambhu, she remained in liquid form. (2)

After that the absolute Gauri became the wife of Samkara and due to her love she accupied the half of Mahesa's body. (3)

O magnanimous one please listen how Ganga came in to existence, hearing to which a sinner is liberated from the sin such as slaying of Brahmin. (4)

Sumeru's daughter Mena, the wife of the king of the mountains (Himalaya) got Mahesvari as her daughter in the next birth. (5)

Ganga was born from the womb of Himalay's wife, the chaste and she nowrished the pretty, daughter of lovely eyes. (6)

Ganga with white complexion, beautiful having a lotus like face was born in the middle of the third day of bright fort-night in the month of Vaisakha. (7)

Having heard the news of the birth of his daughter possessing thus eyes with dark outer corner with four hands, Himalaya became very anxious. (8)

He performed holy rites, presented gifts lavishly to the Brahmins. In the father's house She grew like the digit in the moon during the bright fortnight, the natural swelling of the river in the rainy season. One day when Himalaya was with his daughter Hamber in the inner Narada, the son of Brahma came to see Ganga knowing Her as Bhagavati born out of Her own portion, whom Siva was worshipping at Kamarupa. Himalaya having seen him saluted him, washed his two feet and offered him water and asked him humbly. (9-12)

Himalaya said:- O sage, due to good luck the Gods enjoy your visit. Now I see you Brahmin, how have you come here ? (13)

Narada said:- I heard from the public that the most beautiful daughter has been born in your house. I have come to see her. (14)

Himalaya said, O my good luck. I salute thee as you, the inaccessible to Gods have come to see her. (15)

Narada said, You are praiseworthy, successful and full of all fortune as your daughter is inaccessible to even Gods. (16)

Sri Mahadeva said,- Having told thus to Himalaya out of pleasure, the sage brought Her to his own lap affectionately from the lap of her father. Having seated Ganga, the purifier of three worlds in his lap the sage said, "I am fortunate enough." At that time his body was horribilated. Then the delighted sage

Narada said to Himalaya, "Do you properly know your daughter or not" ? (17-19)

Himalaya said,- O the best among the sages I only know that she is my daughter possessing pretty limbs and auspicious symbols. Besides these I do not know her special qualities. (20 & 21a)

Narada said, O magnanimous one, She who is the premordial being, subtle and was Sati, the daughter of Daksa in the past, in her own portion has been born as your daughter to get Hara as Her husband again. (21b & 22)

She is named as Ganga, the destroyer of all sins, the deliverer of the world and destroyer of heinous sins. (23)

O great mountain, Her marriage with Siva will definitely take place in heaven which was fixed earlier. (24)

To bring back Her to heaven Brahma, the grand father of the world will visit you and request you carefully. Then you offer Her, the beautiful one, to Brahma Taking Her to Heaven he will give away pretty-faced, daughter of Mena to Siva by inviting Him properly. (25-27a)

Himalaya said,- You are the knower of the past, present and future. You see everything direct through your wisdom eye. As this has been arranged by Brahma, it will not be fruitless. So what shall I do ? The wish of the Lord will not be in vain. (27b-29a)

Mahadeva said,- Thus said by Himalaya the sage quickly went off the abode of Lord Brahma, the Grand Father of all the worlds. Having saluted Him the magnanimous and delighted sage said, "O Lord, Sati has been born again as beautiful Ganga by Her own portion in the abode of Himalaya. Devi as *umā* would also be born in her full manifestation. (29b-31)

Brahma said, I know truly that she has been born now in the house of Himalaya by her own portion as Ganga the purifier of the three worlds. She was the wife of Mahesa in the past. Now she is proceeding towards Mahesa. (32 & 33)

Having got her back Siva would enjoy eternal pleasure. But when Hara was dancing delightedly on the earth holding the body of Chaya Sati on his head, at that time Hari himself cut the body of Chaya-Sati which was kept on Siva's head for the protection of the world. For that guilt Sankara is angry with us. So what can I do ? How will Siva be pacified ? (34-37a)

Narada said, O Brahma, please listen to the remedy by which Mahesa will be pleased with us. Go to Himalaya, the king of Mountains, the munificent well-versed with religious doctrines, approach him with Indra and other Gods ^{and} beg to get Ganga. Then He present you Ganga, no doubt. (37b-39)

Then bringing Her to heaven, perform a pompous ceremony and inviting Siva there you offer Him Ganga carefully. (40)

As Chaya-Sati was placed on his head similarly Ganga, in liquid form shall get a place there. Then only Lord Mahesvara will be pleased. (41 & 42a)

Brahma said,- O my son, you live long as you advised us rightly if this happens Sambhu will be pleased. O my son, go to the Gods at Indra's abode quickly and tell them everything, so that they will come to me. (42b-44a)

Sri Mahadeva said, Having said thus by Brahma, Narada went gladly where all the noble Gods headed by Indra were present. (44b & 45a)

Narada said,- O the king of Gods, I have come from Brahmaloaka and my noble-minded father has deputed me to you. In the earth Sati is born as Ganga, the purifier of three worlds in her half-portion in the house of Himalaya. To bring Her to Svargapura Brahma will descend on the earth. O the best among the Gods, you also come quickly to follow him. Gods said,- O the best among the sages what are you telling ? Sati herself has been born the earth ? O sage, whether you have communicated the message to Mahesa or not ? (45b-49a)

Narada said,- Bring her to heaven then I'll go to Sankara. O Gods, come quickly to Brahma. Sri Mahadeva said,- Having said 'get as you like' the Gods went to Brahmapura. The Gods, whose lotus-faces were like full blown-out of happiness saluted to the noble hearted Brahma, the master of the universe and

said with folded hands, "O Lord, what are your command ?" (49b-51)

Brahma said,- The great goddess Sati has been born as Ganga in the house of Himalaya. In her other half-portion she will be born as Uma there. So now we will go there to bring her to heaven. You Indra and your colleagues such as Kuvera, Varuna, Soma, Surya, Agni, Marut, along with wise Narada follow me quickly. (52-54)

Sri Mahadeva said,- O the best among the sages, having accepted thus the Gods headed by Indra went to Brahma and then with great sage Narada went quickly to Himalaya desiring to get Ganga. (55 & 56)

Last night Ganga, knowing the attempts of gods said to Himalaya in dream. (57)

In the last part of the night he saw in dream a Goddess of white complexion with three eyes sitting on a crocodile appeared in front of him. She said, "O my father, I am your daughter, the only primordial nature. I was also the daughter of Daksa Prajapati as Sati who left her husband Siva in her father's sacrifice. Siva overwhelmed with my separation is practising penance at Kamarupa to get me back as his wife and I also became your daughter being prayed by you. (58-61)

So now I have been born in your house in half of my portion. By the other half I'll be also your daughter. (62)

The Gods headed by Brahma will come to take me. With your permission I'll go to heaven with the Gods and will get Sambhu as husband presented by the noble-hearted Gods. So do not grieve of me out of at all due to infatuation. (63 & 64)

O my father, I assured you earlier, so that you need not think of me. Having said thus to Himalaya in dream she disappeared and then Himalaya woke up and deliberated everything that was intimated by Ganga. (65 & 66)

Himalaya, give up the illusion which overtook you earlier. By that time all the Gods headed by Brahma came to the abode of Himalaya having saluted Gods asked, "O Gods, why did you come and please tell me what ever you like ?" (67 & 68)

Gods said, " O the king of Mountains, You are considered as the greatest giver of the worlds. So we have come to you for begging. Thus hearing their speech and recapitulating the happenings in the dream and the information communicated to by Narada. Taking these in to consideration Himalaya said to the Gods, " Why have the Gods, the rulers of three quarters come for alms ?" Please tell me now what shall I give you ?" (69-72)

Brahma said,- O my child, Listen to me. I am telling you why these Gods have come to your house . (73)

Sati, the daughter of Daksa, the absolute Nature will decorated with various gems accepted Siva, the Lord of three worlds as her husband. (74)

Daksa with evil mind always was engaged in blaming Siva. O Himalaya, he started a great sacrifice to humiliate Siva. (75)

He invited all gods such as I and Visnu except Sati and Siva out of illusion. (76)

Hence being indignant of his attitude goddess wanted to go to Daksa's house but was prohibited by Mahesa. (77)

Sambhu did a crime due to the self-conceit of an authority of the husband. For that reason Sati angrily went to Daksa's house leaving Siva there. (78)

Daksa also overwhelmed with illusion began to blame Siva. So having left Siva as well as other culprits goddess, the eternal, absolute, full of Brahma disappeared being overwhelmed with illusion leaving a shadow like a dead body. (79 & 80)

Being afflicted with that sorrow Siva, the lord of three worlds danced on the earth holding the shadow body on his head. (81)

Looking the entrance of the earth into the nether region the gods said to Visnu, "Please protect the three worlds". (82)

Then Lord Visnu, the super human cut the body of the Chaya-Sati slowly by the Sudarsana wheel. (83)

With the separation of the body the Great God became sad. O the lord of the mountains He is still angry with us till now. (84)

That goddess, the daughter of Daksa has been born by her own portion in your house as Ganga, the mistress of three worlds. (85)

As Siva's previous wife she will be revived to Siva. Only Sankara is still in such state of indignation till now. (86)

So if you hand over your daughter to us then, taking her to heaven and performing a great Vite we will get complete satisfaction by offering her to Mahesa. You will offer the next goddess who will be born also as your other daughter to Sambhu. Please offer her to us. Taking Her we will offer her to Sambhu. (87-89)

Himalaya said - A daughter does not reside in her father's house forever. The daughter is meant for others, not for one's own. (90)

I know many things like this. Still the unbearable sorrow will come to my mind at the separation of Ganga. (91)

Sri Mahadeva said - O magnanimous one, Himalaya having said thus and taking Ganga on his lap wept too much with eyes full of tears. (92)

Ganga said - "O my father, you give up sorrow for me.
You offer me to Brahma, so that I will go to heaven. (93)

I am not far away from you nor you are far from me.
You are a devotee. I am accessible to devotion and I shall
always remain close to you. (94)

Having said thus and saluting to her father the
daughter of Himalaya approached Brahma to get her lord of the
evil spirit as husband. (95)

Here ends the thirteenth chapter called the coming of
Ganga of Sri Mahabhagavata Upapuranam.

CHAPTER XIV

Sri Mahadeva said - Taking Ganga in his Kamandalu (water pot) with the permission of the lord of the mountains, Brahma went to the heaven quickly. (1)

Then Mena coming to the lord of the mountains and not finding her daughter with him said to the best among the mountains. (2)

Menaka said - O king, my Lord, where did my daughter Ganga, my heart go ? She was in your lap. Please tell me by whom was she taken ?* (3)

Sri Mahadeva said - Then Himalaya with eyes full of tears said to her - Ganga went to heaven on the request of Brahma. (4)

O the best among the sages, having heard this Mena, the wife of the king of the mountains lamented enough because of the grief of separation from Ganga. (5)

Then the king of the mountains, the best among the wise consoled her intimating the version of Ganga. (6)

The wife of Himalaya cursed her daughter, Ganga out of anger who went to heaven without taking her permission. As you went to heaven without talking to your mother, you will to the earth only in liquid form. (7 & 8)

O Narada having cursed thus Mena, the wife of Himalaya entered into the house with the king. (9)

Taking Ganga into heaven, the gods began to perform the auspicious marriage ceremony. (10)

Brahma gladly deputed Narada to Kamarupa, the Mahapitha to fetch Sambhu affectionately. (11)

Then Narada going to Kamarupa saw Mahesvara plunged in deep meditation. (12)

He controlled the functions of organs and engrassed in severe penance. The colour of His body was like thousands of mid-day suns and eyes like full-blown lotus. (13)

Thus looking at the lord of the gods Narada stood there fearfully and thought about the disturbance of Mahesa's meditation. (14)

If I say that goddess Sati has been born at Himalaya's house then only His meditation will be disturbed. (15)

If I do not tell then I shall be falling from my promises. After listening to the rebirth of goddess Sati, Mahesvara overwhelmed with joy will be pleased with me. Thinking so, Narada went to Sambhu with Sanaka and said to god whose mind is attracted towards meditation. (16-17)

Narada said - O Lord of the gods, I salute thee. O the preceptor of the world, be pleased with me. To bring your Sati back I went leaving you and Sati taking birth again desires you as husband. So you give up meditation and come quickly to accept her. (18 & 19)

Sri Mahadeva said - Hearing thus Mahadeva giving up meditation immediately moved here and there on earth telling "where is my Sati ?" Then Narada, the divine seer said him, "Sati has been born in her portion as Ganga having pretty eyes at Himalaya's house. Brahma with other gods bringing her to heaven has sent me to you desiring to offer Her. You come and accept your beautiful wife and find her in the water pot of Brahma. (20-23)

Getting the purifier of the three world Mahesa with delighted heart went to Kailasa with Pramathas. She, who was preserved in the water pot became liquid out of illusion and flowed on the earth. In the form of a divine river she appeared on the earth, upholding the race of Sagara entered into the nether world for the protection of the people. (24-27)

Thus Sati in Her portion became the daughter of Himalaya. Getting Siva as her husband was very much delighted. (28)

O the best among the sages, the other portion of Sati having been born as the absolute accepted Sankara as her husband. (29)

Here ends the fourteenth chapter called the description of Ganga's marriage of Sri Mahabhagavata Upapuranam.

CHAPTER XV

Narada said -

O Lord Mahesa please enlighten me how the great goddess became Parvati absolutely in the womb of Menaka. (1)

Though Her birth and other deeds are known from various Puranas, yet O Paramesvara, I want to listen everything from you, as you know the fact in essence. So O Mahadeva please narrate it in detail. (2 & 3)

Mahadeva said -

Durga the mother of the three worlds the eternal and Brahmārupā being prayed for by Himalaya, the king of mountains as well as his wife Mena with severe penance as their daughter and being prayed by Mahesa who was grieved due to Sati's separation, was born in the womb of Menaka. On an auspicious day Mena gave birth to a daughter who was goddess Jagadamba having lotus-eyes and the luminous, whom were showered the flowers from all sides. Scented air blew from all directions and the quarters were joyful listening the birth of his charming faced daughter lusturous like crores of young sun and having three large eyes, with eight hands and the crown decorated with half-moon Himalaya thought her to be the subtle, primordial nature born in Her own illusion. Pleased with her the king offered the brahmins fabulous wealth, like clothes, thousands of milch-cows and then went to see Her with friends and relatives. (4-11)

Knowing the presence of all Menaka said to Himalaya
O king look at the lotus-eyed daughter who has been born
due to our severe penance for the welfare of all beings.
Beholding Her and knowing Her to be Jagadamba the king
portrated and standing with folded hands said to the mother
goddess with devotion. (12-14)

Himalaya said -

Who are you mother so pretty like a picture with large
eyes and signs of good omen ? I do not know ^{you} previously
please inform me in detail. (15)

Devi said -

You know me as Parasakti dependent on Siva. I am
eternal prosperity embodiment of wisdom and inducer of all.
Know me as the mother of Brahma, Visnu and Mahesa, the bestower
of all liberation. I am Jagadamba am the cause of creation,
the protector and the destructor of the creation. I reside
in the heart of all Omnipotent and I am the deliverer of
world like ocean full of eternal pleasure, eternal Brahmarupa.
Being satisfied with your penance and due to your good-luck
I have been born as a daughter in your house. (16-19)

Himalaya said -

O my mother, though you are eternal yet you have been
born as my daughter in my house out of sympathy on me. I
think it is my good-luck and the result of many previous

births I beheld the form of Bhavani which is the best among the Parās. I salute you O the mistress of the world. Please have mercy, show me the form of Mahesi soon. (20)

Devi said -

O my father I will bestow on you the supernatural eyes to behold my divine form by which your doubt on my divinity will be cleared. (21)

Sri Mahadeva said -

Having said thus and imparting divine knowledge to Himalaya, the best among the mountains she showed Her divine form to Mahesvara. (22)

Beholding her beautiful with the lusture of crores of moons, possessing a half-moon on the head, carrying a trident and her head decorated with matted locks with furious and terrible form, dazzling like thousands of fires of destruction, with five faces, three eyes and the sacred thread of a king cobra, wearing the elephant skin and putting on the king of serpents as an ornament looking at that form Himalaya was again astonished and said O my mother please show me your previous form. Then withdrawing that form she revealed herself in another form immediately. (23-26)

O the best among the sages, she revealed herself in the other eternal and universal form having pretty head decorated

with bright crown like autumnal moon, holding conch, wheel, club, and lotus in Her hands with three bright eyes wearing divine garlands and body besmeared with divine ointment eulogised by a group of ascetics as having pretty lotus feet and hands being extended towards all sides. (27-29)

Looking at that supreme form Himalaya again saluted his daughter having eyes blooming with astonishment. (30)

Himalaya said:-

O my mother, I am astonished by beholding your present supreme form. So kindly show me the other one. (31)

O great goddess, He is fortunate and unthinkable to whom you belong. O my mother, I salute you again and again. Please be merciful. (32)

Sri Mahadeva said:-

Having said thus by her father, the king of the mountain. Parvati withdrew that form and assumed the divine form resembling blue lotus in colour adorned with Vanamāla chaplet of wild flowers holding conch, wheel, club and lotus in her four hands. (33 & 34)

Looking at that form Himalaya the king of the mountains, standing near Her with folded hands eulogised the supreme goddess the primordial one (combined in her) embodied with Brahma Visnu and Siva. (35 & 36)

Himalaya said -

O my mother, the supreme goddess, pervade all beings in this world O Siva, you are the Parasakti of Brahma noble qualities which is unthinkable and inaccessible even to Brahma. (37)

O my mother, You are svāhā the promoter of satisfaction to the gods. You are svadhā the promoter of satisfaction to our ancestors. You are the soul of the gods. You are the controller of oblations libations, sacrifices, penance and gifts. O goddess, the bestower of all merits like heaven etc. I salute you. (38)

O my mother, You are subtle and eternal. The ascetics accept you as pure absolute Brahma which is beyond expression and unthinkable yet the root cause of three worlds. O Sivā with devotion I salute you, the mother goddess the bestower of boon O Ambika please protect me. (39)

O the mother goddess Ambika, the mother of the universe out of sport you possess the brightness of thousands of rising suns and having eight hands, three large eyes maid shingling like the lustre of crores of rising moons, head decorated with young moon, born in my house. With devotion I salute you please protect me. (40)

O mother goddess your form is as clear as the mountain of silvers, look bright with the ornament of snakes you possess

five lotus like faces with three terrible eyes and the head decorated with matted locks and half moon O Siva, I salute you the rescuer with devotion. Please protect me. (41)

O mother goddess your form is charming like crores of autumnal moons by wearing divine garments adorned with divine ornaments you fascinate the whole with your beautiful form having four divine hands. I salute you at your lotusfeet, adorable by the gods like Brahma please be merciful. (42)

O mother goddess your manifestation resembles like the lustrre of young cloud. You fascinate the universe with your charming form having smiling face decorated with gold bracelets dazzled with Vanamala extenated up to thigh. O mother Durga, I salute you please be merciful. (43)

O my mother goddess who will able to express your universal qualities as well as your form in the three words. Even the gods and human beings cannot do the same than how a man with meagre intelligence like me can be able to narrate you, kindly do not perplex me with your noble qualities. I salute you O the mistress of the universe. (44)

Today my birth and my penance came fruitful as the mother of the three worlds has been born as my daughter. (45)

I am very fortunate and glad that the mother goddess though eternal, has been born my daughter in my house through of Her

own marvellous power. (46)

What to speak of the merit of Menaka earned in hundreds of births as she became the mother of you, who is the mother of three worlds. (47)

Sri Mahadeva said -

O sage the daughter of Himalaya being eulogised by her father atonce assumed fairlooking as before. Menaka also looking at her and knowing Her embodied with Brahma said to her daughter distinctly with devotion. (48 & 49)

Menaka said -

O mother Jagadamba I do not know eulogy and devotion still I have been gratified by your own noble qualities. (50)

This world has been created by you and you are also the bestower of noble merits, as the source of all and you reside by pervading the whole universe. (51)

Sri Devi said -

Being worshipped by you as well as my father through severe penance to get me the supreme goddess as your daughter. of you To grant your desire through penance I, the eternal one have taken birth in your womb by Himalaya. (52 & 53)

Sri Mahadeva said -

O the best among the sages, saluting mother goddess again and again Himalaya asked Brahma विष्णु with folded hands. (54)

Himalaya said -

O mother, Due to my good luck you who is unattainable by Brahma and inaccessible even by ascetics are born as my daughter out of your own sport. (55)

O Mahesvari, the great goddess I take refuge (surrender) under your lotus feet. Please be merciful so that I can accross the world like ocean. (56)

O my mother you teach me the best Brahma vijñana as you are the Kalā of the Kalā that in why you are known as Mahakali. (57)

Sri Parvati said -

O my father, please listen to me as I am telling you the essence of Yoga knowing which the worldly beings become Brahmamaya. (58)

Keeping my hymns at heart accompanied with a good preceptor you should take shelter under me through your body, mind and speech. (59)

O king if you will be devoted to me by your mind attached to me in your soul always engaged in counting my names engaged in hearing my noble qualities, then only you will be known as the best ascetic, desirous of solvation. (60 & 61)

You worship and perform sacrifices properly as prescribed by the Veda and smṛtis according to your capacity. In all such

occasions like sacrifice, penance and offering gifts you worship me alone. Liberation has originated from knowledge devotion originated from merit and merit from the deeds like sacrifice etc. So one desirous of salvation should come to my rescue. (62-64)

O my father I am the only all pervading one and imbodyed with sat-chit and Ananda the body of the gods has been well furnished with my portion. (65)

That is why the devotee should worship me with all rites prescribed by vedic texts with devotion and should not think other wise. (66)

Thus performing such type of noble deeds with pure mind the person desirous of solvation attains self knowledge. (67)

Abandoning hatred among sons and friends you should concentrate on the scripture like vedanta. (68)

One should gives up all desires and malice also. So that he will be able to know the supreme knowledge no doubt. (69)

O king I am telling you the truth one who realises the soul directly, is liberated from soul. (70)

O my father it is only inaccessible to those who disregard me. So the person diserous of salvation should develop supreme devotion, towards me. (71)

O king -- Always follow my advice so that you will never be fartened with worldly sorrows. (72)

Here ends the FIFTEENTH CHAPTER called the description of VIJNANA YOGA in Sri Maliābhāgavata Upapurāṇa.

CHAPTER XVI

Himalaya said-

O my mother, what is wisdom that causes liberation and what is soul - Please tell me its nature. (1)

Sri Parvati said -

O my father I am telling you the nature of the worldly life.
(2)

I am nondual Atman and no doubt am pure. Then separate intelligence, soul, mind, body from the sense organs. (3)

The knowledge through which vidya is grasped attained, is called Vijnana. The soul is pure and free from birth death and diseases. (4)

The soul is embodied with mind and bliss, lacks intelligence and other epithets (assumptions). Its characteristics include bliss, absolute, truth, knowledge etc.. (5)

The soul is one and illuminating and resides in all bodies. Residing there safely it reveals the bodies with its own lustre.
(6)

O the king of the mountain thus I relate you the noble qualities of soul. So concentrate on the knowledge of the deliberate it regularly. (7)

One bereft of soul, usually is fosed from the knowledge of the self, for it is the root cause of passion hatred or malice etc.. Because out of passion and abhorrence etc emerge

deeds full of fault. Thereafter follows Samsrti, hence that should be abandoned. (8 & 9)

Himalaya said -

O Siva, you please tell me why people should give up anger and dislike which cause un auspiciousness and how do the people tolerate the injuries done by others to them. And how the anger and dislike do not originate from them. (10 & 11)

Sri Parvati said -

One should quickly ponder over the injury is caused to others and once he is convinced of the commission, dislike vanishes from his mind. (12)

When the human body made of five elements is freed from all whether it is burnt by the fire or eaten up by the Jackle. Still he who knows the soul as pure, desolute and embodied with sat, cit, and Ananda does not care for its injury. The soul is free from birth death, separation and misery. Though separated from body it doesnot get any injury. (13-15)

Q the king of the mountain, as the sky is seen to be different from the midst of the houses but when the houses are burn the sky is as usual, like wise the killer thinks to kill and the dead thinks to cause dead but both of them are at fault cause. The soul is neither killed nor is caused by others to be destroyed. (16 & 17)

Knowing one's own nature only one should be happy. Because dislike is the root of sorrow and causes turmoil in the whole creation. So you should carefully give-up dislike which obstructs salvations.

Himalaya said -

O goddess neither embodied beings nor the supreme soul are entitled to get the injury and sorrow, then one directly realises attains sorrow. (18-20)

O the great goddess, if you have mercy on me then tell me the truth whether there is anybody else inside the body to enjoy the sorrow. (21)

Sri Parvati said -

There are neither the sorrow of the body nor the sorrow of the soul/or supreme soul, Yet the embodied being is fascinated by my illusion. (22)

That is why the people thinks themselves happy or unhappy as the illusion which causes fascination to the whole world. (23)

O my father soon after one's birth one is bonded by Maya. Hence a mundane being is surrounded by Raga, Anger and dislike etc from that time onwards. (24)

O magnanimous one the soul is embodied with mind in the world where he is engrossed in the desires ultimately becomes tired or exhausted. (25)

As a pure crystal coming in contact with a red flower seems as if red but actually it is not the same. Like wise the soul coming in contact with wisdom and organs appears to be the same. The mind, wisdom, and egoism are subordinate to the embodied beings. (26 & 27)

O my father you enjoy the results of your own deeds, subject to happiness or misery. (28)

The soul does not enjoys it as the soul is the supreme deity, the master and the absolute one. More over it the time of creation it is borns according to its previous desires and resides till delusion, giving up fascination with proper knowledge you will be able to get happiness among pleasure and sorrows. The body is the origin of repentance and is the cause of creation. (29-31)

The body is created by one's deeds. The deeds are known as two types such as pious deeds and heinous sins which follow their part O king the embodied beings enjoy pleasure and sorrow like day and night according to their own deeds. Performing pious deeds with proper procedures one attains heaven and quickly retires from the same. When their merits are exhausted. (32 & 33)

Hence establishing relations with nobles and practising Vidyā the true knowledge the wise could be able to be release from the worldly bondage and attain the real happiness. (34)

Here ends the Sixteenth Chapter called the description of the advice of Brahmavidya of Sri Mahabhagavata Upapurana.

CHAPTER XVII

Himalaya said -

O Siva the body is the cause of sorrow which is made out of five elements. Hence the embodied being does not feel sorrow in the absence of the body. O, the great goddess how did body formed out of that, having such state the embodied being performing noble deeds attains heaven and how he birth again on the earth again only after his virtue is exhausted. O my mother if you have mercy on me then tell me in detail. (1-3)

Sri Parvati said -

The body is made out of five elements such as earth water light, air and sky. Out of which earth is the principal element. and the rest four elements are subordinate to it. O the king of the mountain please listen to me. I am telling you the four types birds and snakes belong to the category of oviparous; mosquitoes etc to Svedya group, trees and bushes to vdbhitra and human beings and animals etc belong to viviparous group. The body of a vivapirous is generated from the combination of semen and blood again it has been divided into three categories such as 1. masculine 2. feminine and 3. neuter. (4-8)

O the king of the mountain due to the excess of semen it produces male the offspring but in case of excess of blood it causes female and in case of equal proportion it causes eunuch. (9)

According to deeds the embodied beings coming down on the earth as a frost enters in to the Brihi (rice) staying there for

a pretty long time being used by human beings it enters into the pudenda and generated in the body of a man the sperm. (10 & 11)

The embodied being becomes sperm and it is attached with sperm. When it comes in contact with a female it enters into the womb of the mother with sperm only by the cohabitation with woman during the menstrual period. The woman becomes *Rtusnātā* in the fourth day of the menstrual period O the king, from that day to the end of the sixteenth day it is considered as the menstrual period. O the best among the mountains cohabitation in an odd day generates a female child, but in case of even number day it generates a male child. A *Rtusnātā* woman gives birth to a child of that appearance, whom she beholds at first with a desire for¹ union of. So a woman should look at the face of her husband only after the birth. O the magnanimous that sperm accompanied with vagina blood enters into the uterus and then the embryo enters the womb within a day and it appears like a bubble within five days. (12-17)

That skin like thin part is called as uterus where the combination of sperm and blood takes place. (18)

As the being is produced from the womb so man is known as viviparous. Within a week it forms muscle and within a fortnight bloods are circulated inside the muscle. After

twenty five night sprouts of five limbs such as shoulder, neck, head, back and belly and thus five limbs grow respectively within a month. (19-21)

The hands and feet grow in the second month. The joints of the limbs are created in the third month various fingers originated in the fourth month. The outward expression of that embodied being is known from that period. Residing inside the mothers womb it moves in the fifth month the ears eyes and the nose are formed. (22-24)

Then the face, the buttock, the anus, the sexual organs, the holes of the ears, and the naval of the human beings are created in the sixth month. In the seventh month hair on the head etc and in the eighth month the division of body takes place inside the womb. Except beard and teeth all the limbs are created systematically. O my father in the ninth month the embodied being attains consciousness. (25-28)

The child in the mother's womb grows according to the mother's diet. Receiving the pain and suffering according to its own deeds it thinks of its sorrowful previous birth and talks in mind. Suffering this type of pain again it takes birth on the earth. In order to maintain its family members earns wealth through improper way. (29-31)

So he neither worshipped Bhagavati Durga, the abolisher of difficulties. Now if I will be free from the sorrow of birth.

I will regularly worship Durga, the wife of Mahesvara, without enjoying worldly object. I shall getting its result as in sufferable labour pain due to my engagement in worldly bondage desiring son and daughters. Hence I will not desire for creation again. (32-35)

Thus thinking variously and feeling such sorrow for his previous deeds he comes out through vagina being well pressed by Asthiyantra. (36)

During the birth being surrounded with embryo and flooded with blood etc which appears like a terrible hell and himself a sinful. (37)

Due to my illusion he forgetting all the sorrows and suffering remains like a lump of flesh without doing anything . (38)

He is not able to speak clearly so long the (carotid vein) cord has been blocked with slesma

He is not able to move and is nowrished by the relatives and protected from cats and dogs etc. (40)

He speaks more, moves to fardistance and at the time of youth he is accompainied with the qualities like desire angers etc. (41)

O my father, he performs many auspicious and hinds deeds for the enjoyment of his body. (42)

This body is different from Purusa and every moment the duration of life is reduced like a drop of water on the moving leaf. (43)

O the great king, the pleasure arises get up sensual objects is like a dream still then the embodied being does not loose its self conciet. (44)

The embodied being, being fascinated with my illusion looks only the enjoyment there as if there are eternal pleasure. (45)

O the best among the mountains, after completion of the span of life the death immediately swallows a frog coming near snake. (46)

O As the birth also passed as fruitless like-wise the next birth will be fruitless. (47)

The enjoyer of the worldly pleasure is not released from it. So giving up the worldly pleasure one, who is in search of eternal pleasure should go on worshipping me so that the devotion on Brahma, the émmovable is created. (48-49)

You should differentiate the soul from the body and give up the consideration of one's own body which originates the false persepction. (50)

O my father if you want to be liberated from the worldly sufferings than serve me, the Brahmarup with devotion. (51)

Here ends the Seventeenth Chapter called the discription of Brahmayoga advice of Sri Mahabhadgavata Upapurana.

CHAPTER XVIII

The liberation is far from those who are not devoted to you. Pray advice me how to take refuge under you. Enlighten me your definite form to be meditated upon by the persons desirous of liberation getting rid of the shackle of birth and death. One has to take recourse to devotion to you. (1 & 2)

Sri Parvati said -

Among thousands of people some endeavor for success. Even out of thousands of them very few know my true essence. (3)

My form is without form, subtle and beyond expression and clear, without quality, supreme lustre and the cause which pervades all. It is without substitute, selfsupported and embodied with sat, cit, Ananda. O father, it is meditated by those who are desirous of liberation from the worldly bondage. (4 & 5)

O my father, the king of mountain I am the intellect of intellectuals, the holy scent of the earth and the liquid of the water and brilliance of the moon. (6)

I am the penance of the ascetics, and radiance of the sun. I am also the valour of the valorous those are free from passion etc. (7)

O king I am the most auspicious action among all the deeds. I am Gāyatri among the metres, and Pranava (Om) among the germs.

(8)

O the king of the mountain I am the auspicious action in all the elements. Beside this the conditionous (Bhāva) like Sāttika, Rājasa and Tāmas originate from me and are under my control. O the best among the mountains I never come their control at all. Thus my nondual form is all pervading and eternal. O the great king as fascinated by my illusion, people do not know me properly. (9-11)

Those, who meditate me with devotion tide over my illusion. Even the scriptures like the Rg etc are not able to know my glories (manifestations) (12)

O my father, the best among the mountains I divided my own form in to two as man and woman for creation. (13)

Siva, the supreme male and Sakti as the supreme consort; the Yogis, knowing the truth identify Siva and Sakti with Brahma. The truth seeking ascetics tell me as the truth of hear and hear after. I create the whole movable and immovable world in the form of Brahma, and according to my own will I destroy the creation in the a form of Rudra for the destruction of the wicked. Oh wise one, assuming the form of Visnu I nourish them all. Descending on Earth again and again in the form of Rama etc. I nourish the whole earth by killing the demons. O my father thus behind my above forms my Sakti remains supreme. (14-18)

As without her, the male can not function, oh the best among the kings, my gross forms like Kali etc and other subtle forms as stated earlier. O the best among the mountains without knowing properly my grossform one cannot proceed on for the subtle form as my subtle form is inaccessible without it. That is why the person desirous of solvation should meditate and worship my gross form first of all with proper procedure through kriyāyoga and then only he can proceed on to subtle form which is eternal. (19-22)

Himalaya said-

O Mahesvari, there are various gross forms of the mother pray advise me, depending on which form one can attain immediate solvation. If you are sympathetic to me then enlighten me on it. Please release me from the worldly bondage O the, great goddess, the affectionate to devotee. I am your servant. (23 & 24)

Sri Parvati said -

O the king of the mountain the whole creation has been pervaded by my gross form. So worship my adorable form, which bestows quick solvation. (25)

O magnatimous one, she is also of various forms, known as Mahavidyas the bestwer of solvation. O the great king, please listen their names. They are-Mahākālī, Tārā, Sodaṣī, Bhubeneśvarī, Bhairavī, Vagālā, Chinnā, the great Tripurasundarī, Dhūmābatī, and Mātangī, the bestower of solvation showing them supreme

devotion one can nodoubt attain his solvation. (26-28)

O my father, worship one of them according to Kriyayoga.
One who surrenders his mind and intellect attains me. (29)

O mountain ! by neglecting me even the great souls
never attain rebirth which is temporary and the deode of sorrow.
(30)

O king I bestow liberation to the devoted ascetic who
remembers me attaintively. (31)

He who remembering me with devotion dies at last, is never
entangled worldly sorrows. (32)

One, who attaintively prays me with devotion, O magnanimous
with always grant him liberation. (33)

My form is embodied with Sakti which bestows liberation
early. O great king come to my rescue. Then only you will
attain solvation. (34)

The person who is devoted to other gods also worship me
with devotion nodoubt as I am all pervading and bestower of
merëts of all the sacrifices. But among them those who are
devoted to them their attainment of solvation is inaccessible.
That is why for liberation from worldly bondage you should
come to my rescue; as you are self controlled-you will attain
me nodoubt. (35-37)

Whatever you do, you eat, you offer in sacrifice all these offering all to me you would be liberated from the bondage of sufferings. (38)

Those who pray me with devotion I am present with him and the viceversa magnanimous, out of all nobody is my friend or my enemy. (39)

Even the wicked who prays me attentively with devotion, liberated from the sin he is released from the worldly bondage. (40)

O the king of the mountain. He turns pious very fast and also passes over (the world) swiftly. Liberation is easily accessible to those who are devoted to me. (41)

O magnanimous One you meditate me with supreme devotion. So that I will no doubt help you to come across the ocean of birth. (42)

Devoted to fix your mind on me, worship me, bow down before me. You will attain me and will never fall into the afflictions of the world. (43)

Here ends the Eighteenth Chapter called the description of advice of Moksa Yoga of Sri Mahabhagavata Upapurana.

CHAPTER XIX

Sri Mahadeva said-

O the sage ! having heard the essence of yoga from Sri Parvati the lord of the mountain became liberated. (1)

The great goddess (Mahesvari) having told yoga to the lord of mountain sucked from her mother's breasts like mortal beings out of amusement. (2)

The lord of the mountain out of great delight also performed pompous ceremony which was neither seen nor heard of by anyone any where. (3)

The lord of the mountain worshipping 'Sasthi' on the sixth day named her daughter as Parvati on the tenth day. (4)

Thus the mother of three worlds, eternal, and the supreme nature being born in the womb of Menaka lived in the abode of the Himalaya. (5)

The essence of yoga was told by Parvati to Himalaya. O Narada, who only reads, gets liberation easily. (6)

O the best among the sages he who continues unflinching devotion to Parvati, Sarvāni, the bestower of fortune is satisfied. (7)

A man who devotionally, recites Parvati Gita on the eighth or ninth or fourteenth day is liberated. (8)

What to speak of its virtue of one who reads it and observe fasting on the great Astami day of the Autumn. Due to such observance and devotion to Durga he is worshipped by all gods and even the lords of the quarters like Indra turned obedient to his command. (9-10)

Due to Devi's grace he gets immediate divine blessings.
All his sins like slaying of Brahmins etc are also destroyed. (11)

He is blessed with a long-lived son accomplished with all virtues, his enemies are destroyed and he grows in prosperity day by day. (12)

He who devotionally reads in the day of new moon, is liberated from all sins and becomes like, Durga. (13)

He who reads under a Bilva tree at night, Durga presents her self before him after the year. (14)

What to speak of more, O Narada listen carefully. There is no such virtue superior to its study. (15)

O the best among the sages the result of accountable penance sacrifice, and offerings is but the results of is beyond enumeration. (16)

Having told him about how She the great goddess though eternal was born in the womb of Menaka out of her illusion and asked what you want to listen again ? (17)

Here ends the Nineteenth Chapter named description of "Bhagavati Gita Mahatmya" of Mahabhagavata Upapurana.

CHAPTER XX

Narada said -

Residing happily in the house of Himalaya how did the best among the goddesses accept Sambhu who is steady in his yogic practice, as her husband. (1)

Why did the great ascetic Lord Siva who was indignant of worldly bondages desire for marriage ? (2)

O the great god, please relate me in detail how Lord, the enemy of Smara (cupid) accepted Her as his better half. (3)

Sri Mahadeva said - O sage who is able to understand Her illusion who deludes the whole world by her supreme Māyā. (4)

She who is the Māyā of the whole world and the cause of creation, preservation and destruction of the same spent her childhood in the house of Himalaya. (5)

She grew up day by day as the river in rainy season and obtained lustre like the moon in autumn. (6)

Out of pleasure she always play with her friends and use to satisfy her parents. (7)

Gazing at her face the king of the mountain and Menas
Could not withdraw their eyes even for a moment. (8)

O tiger (among) the sages; (Sardula) there is nothing which can not be conquered by penance. But that which is not attained by penance remains fruitless. (9)

The great Goddess, was rarely attainable even by the Gods like Brahma etc but her parents, Himalaya and Mena availed the opportunity of placing her in their laps with pleasure and were delighted to have her company. She is kind to those who remembers her in such form. (10 & 11)

O the best among the Gods, though difficult to attain Ambika is also accessible. Thus staying in the house of the king of the mountain, Bhagavati offered pleasure to her mother as well as to her father. Once the king of the mountain sitting delightfully with the great Goddess in his lap. At that time Narada the best among the sages arrived from the sky to see the great Goddess. Mahesvari and saw Gauri sitting with the king of the mountain.

The king of the mountain. Beholding the sage coming to his house bright like the moon beams followed by the moon in autumnal night paid obeisance. Causing delight to the king of the mountain, the sage said. (12-17)

O the king of the mountain. If remember aright you know which was previously told by me that the primordial soul as daughter would be born to you. That is why your daughter who is the supreme nature is born and would be the wife of Sambhu and would occupy part of his body. Also He will not marry any other girl leaving your daughter. O the king of the mountain due to his union with your daughter Hara will be "Ardhanarisvara" so offer your daughter to Mahesa as she was His previous wife while she was born in the house of Daksa (18-21)

O the magnanimous such ^{Love them} conjugal_^ between_^ was not found in the past or at present or in future. She will perform many celestial deeds and she will be blessed with a valorous son. There would be none to vice with him in valour in the past or in future. So you should not think of giving her marriage to anybody else. (22-24)

Thus hearing from sage, the king of mountains said to him - It is heard that the great God, the great ascetic being separated from his friend observing severe penance which is unknown even to Gods but the supreme soul only visualises his the end of it.

As his mind is too pure Brahma is not attending to any worldly situation, then who else is able to disturb his calm and quiet mind and how can he accept this girl as his wife.

Narada said -

O the best among the mountains you need not think any thing regarding this. (25-28)

Here how penance would break. Taraka the king of demons being empowered with Brahmas boon conquering over Gods and their friends, occupying the kingdom of the king of the Gods and forcefully seizing authority of other Gods became the sole ruler of the three worlds. Regarding the death of that wicked by the valorous son born out of Siva's semen has been prescribed by Brahma. So, on the advice of Brahma all the gods headed by Indra have assembled for perplexing Mahadeva the great God. O the best

among the mountains with-in a moment he will break his penance like a mortal. Actually Hara will be perplexed by this girl who is the great illusion and confusing of the whole world. She is laksmi who perplexed Visnu, she is Siva who would perplex Siva. She is eternal Mahakali and knower of her own internal soul.

(29-35)

The great asectic in the state of "Samādhī" searches Mahakali and for her, performs meditation in a calm and undisturbed mind and Sankara getting back her as wife gives up meditation immediately. Knowing that she the eternal one has been born in your house, definitely he will also come to your house for meditation. (36-38)

Sri Mahadeva said -

Having informed thus to the king of the mountains the sage who resembles midday sun in lustre, quickly went out in the sky towards his own abode. (39)

Here ends the Twentieth Chapter called the dialouge of Mahadeva Narada of Sri Mahabagavata Upapurana.

CHAPTER XXI

Sri Mahadeva said -

After the departure of the best among the sages Himalaya, the king of the mountains with Mena again were confirmed that Parvati will be the wife of Bhava. (1)

O sage, in the mean time Sambhu, leaving his previous hermitage, came to Himalaya for severe penance. (2)

The lord of the world engaged himself in complete meditation at the spot where Ganga descended herself from Brahmaloaka. When Hara the great ascetic who engraced in penance some of his best followers (Pramathas) engaged themselves in meditation, some engaged in service some others waiting at a distance. Plucking fruits and flowers, and others engaged themselves in dance and music and played in the mountain delightly. (3-6)

Once finding Siva coming to (the Himalaya) the Gandharvas and kinnaras informed the king of the mountains the great soul: O Lord, the king of the mountain, Lord Mahesvara has come to your abode for penance with his followers. He the great soul, the great ascetic, with matted locks and half moon shining on the head settled near 'prastha nagar'. Many Pramathas are also residing near Him and practising meditation, some are serving him crores of other followers settled at a distances, some of which are engaged in dancing, singing, playing and laughing. Some of them are naked some put on tiger skin, all have besmeared their body with ashes and are having matted locks on their heads. (7-12)

O the best among the mountains, the affluence of the Lord of the Bhutas is very diversified. O great king coming there you please ^{observe} yourself there. (13)

Having thus from them, Himabana the king of the mountains went there where the Lord of the world was practising severe penance. (14)

Then he worshiped the Lord of the world with devotion. Sambhu also accepted his worship with love. (15)

Then being properly worshipped the lord delightly said to the king of mountain - O the great king, I have come to your solitary abode with all my followers to practise severe penance. O noble minded, one king of the mountain please do something in your kingdom by which nobody will come to me so that my penance would not be disturbed. O the holder of the earth usually the ascetic resides in lonely places. O the holder of the earth, the pious one, you know the character of the best among the sages, Yaksas, Kinnaras, Gods, demons, and brahmins. Who depended upon you. What shall I speak more O the noble minded and pious one. Having told thus to the king of the mountain the great god silent. (16-21)

The king of the mountain humbly and delightly said to the lord due to my good-luck the Lord of the world has come to my abode to practise penance which is difficult to be accomplished by Brahma etc.. (22)

So O the lord of the world you practise penance as you will. There is none like me, O the destroyer of Puras, because you as well as your love stricken ganas have been approached me. I am very lucky and grateful as you have come to my abode for penance. O lord nobody would be allowed to come to you. Oh great god, you practise penance as you desire. Having told thus the king of the mountains returned to his abode. (24-27)

Then the mountain ordered to his subjects again and again without my permission no one should proceed to the place of Mahesvara where Ganga has flowed to the earth. If anybody goes to that place defying my order he will no doubt be penalised and if need be killed by me. (28-30)

Thus afraid of his order the Gods, the Gandharvas, the kinnars, the pisācas, the demons and the humanbeings do not go to that Himalayan plain where Cakrasedkara the great ascetic was practising severe penance. (31-32)

God-looking and beautiful faced Parvati began to grow day by day in her father's house and attained the age of marriage. (33)

Remembering the direction of the magnanimous Narada the king of the mountain did not attempt for Parvati's marriage anywhere else. (34)

Once Parvati, the mother of the world asked her parents to go to Siva for practising penance. When Brahma overwhelmed with passion wanted to seduce his own daughter Sandhya, Hara who was moving the sky repeatedly blamed Lord Brahma, the father of the world. From that time the face of Brahma turned pale through to shame. Then he prayed Sivā, the fascinating woman of the world - with meditation and asked boon from me, who was satisfied by his penance. (35-38)

He asked me O mother, assuming a beautiful form you bewilder Lord Mahadeva who is disinclined to the worldly attachments without you nobody will be His favourite. So pray take birth and bewitch Hara. (39 & 40)

Being blamed by Mahesvara for my desire for a beautiful woman . . . being insulted by him I have come to you so be kind enough and captivate Siva left alone when Hara resides lonely you in the form, Kama bewilder Siva. Thus being requesteed by Brahma I also agreed as I was very much satisfied by his penance. That is why I took birth in the house of Daksa. I and enamoured him once like an ordinary mortal with a mortal woman. When the noble deeds of Daksa was exhausted and being worshipped by you both , I left his abode and took birth in your house to bewilder Siva. Samkara also is practising penance only to get (attain) myself. (41-46)

I also promised the lord of the Gods, who is sorry for sati's seperation to accept him again as my husband soon. (47)

That is why I proceed to that place, where Candrasekhara is meditating surrounded by his followers. (48)

Staying there. I will bewilder the great God so that abandoning penance he will be in a position to accept me as his wife. (49)

O the best among the sages, thus listening her speech and remembering the version of Narada wise Himalaya, the king of the mountain desired to take his daughter to Siva immediately. With eyes full of water keeping Parvati in her own lap Mena wept loudly. O my child you are very charming and like my heart then how do you intend to go to dense forest leaving me alone. Then Parvati consoling her again and again and wiping tears with her lovely lotus hands said - O my noble minded mother, you need not grieve for me. (50-54)

Knowing that your daughter is not to be lamented, why are you so perplexed. I myself am the primordial Nature, eternal and blissful. I have no suffering anywhere either in the forest or in the house. I am Mahakali, sitting on the corpse I dwell in cemetery. I am never scared in a solitary place so O, mother be quiet I shall return soon after winning Siva the great God. (55-57)

In order to attain Sambhu as my husband I approach Siva. Hearing the fearful words of Parvati Mena, being surprised, uttered Umā, subsequently she went by that name then Mena said to the mountain that if my daughter will proceed to Hara than

She should be accompanied with her friends to help her always in plucking flowers and fruits. (58-60)

O sage having heard thus Himalaya, the best among the mountains brought his daughter with her intimate friends to Sri Visvanatha, the Lord ^{of} the world. All the Gods, observing their action were delighted and showered flowers over the forest of Mahesa. (61)

Here ends the Twentyfirst Chapter called description of Sivas penance in the dialouge of Mahadeva and Narada of Sri MahabhagavataUpapurana.

CHAPTER XXII

Sri Mahadeva said -

O the great sage ! the king of the mountain saluting and standing in-front said to Siva politely. (1)

Himalaya said -

O Lord Siva, here stands my daughter in front of you, desires to serve upon you by fetching flowers, fruits, and water with her friends regularly. (2-3)

Sri Mahadeva said -

Then the great ascetic Sambhu, knowing her through his minds and eyes was delighted and said politely O the magnanimous, the best among the mountains. (4)

O sage placing them under Mahesa the great ascetic, the king of the mountain then retired for his abode. (5)

Being prayed by Hara through meditation the Goddess, sympathetic towards devotees settled in that forest. Siva also desires to meditate her who is inside his heart and was not inclined towards her as his wife at once. The great goddess was bent upon for bewildering Siva the great God from her own side. O great sages please listen how the gods came to her rescue. (6-8)

Being afflicted by Tanaka gods proceeded to Brahma, the master of the world and saluting Him they said, O Brahma the lord of the three worlds, listen the deeds of Karaka the lord of the demons, defeating all in the battle has become Indra himself. (9-10)

Empowered with your boon that wicked has driven us from our kingdom deprived us of our consorts. The gods like Indra, Candra, Varuna, Yama, Agni, Nirruti, Vayu, and Kuvera begin to carry out his order. Where ever we go the great demon follow there, even entering in to the under region (Patala) regularly he starts torturing the subjects. Thus all the three worlds have been robbed by that mighty demon. Without you, the Lord of the three worlds, we find no solution, to it, O the Lord of the three worlds, as you are the creator either you kill him or find out a suitable place for us or for him. (11-15)

Brahma said-

The demon Taraka has grown with my boon. So it is not wise for me to attempt for his death in battle always I think the remedy of it for you but in the present circumstances I am not able to do any thing as I was satisfied by his penance. (16 & 17)

I am advising you O the great Gods please listen: Neither, Hari nor Hara even I are not his killer, Besides the son of Mahesa there is no one to kill him. So quickly think how the great God, giving up meditation develop interest for early marriage. The supreme Nature forsaking penance has been born in the house of Himalaya according to her own illusion. O sage she is also now present with the Lord Mahesa. No doubt the

great God will accept her as his wife. Hence O Gods take steps for breaking up his meditation or bewildering the great God with-in notime. (18-22)

Sri Mahadeva said -

O great sage having heard thus speech from Brahma, the supreme soul, The Gods returned to their respective abodes. Informing the Gods accordingly Brahma also repaired to the abode of Taraka and said thus. (23 & 24)

Brahma said -

O Taraka you wanted the supremacy of whole world through your penance I also agree to it but you never desired to dwell in heaven nowhere. I also never allowed you to reside in heaven. So leaving heaven return to the mortal world O great demon administer the whole kingdom and let not my order be falsified. (25-27)

Mahadeva said -

When Brahma said thus, the valorous Taraka the enemy of Gods, leaving heaven returned the earth. (28)

O great sage ! Thus Gods headed by Indra being Oppressed used to visit that demon with presents every day. Thus staying on earth that inaccessible and powerful demon was appeased by all Gods. (29 & 30)

Then all the gods assembled in a lonely place to discuss regarding the bewilderment of Mahadeva. (31)

Adressing the preceptor of Gods (Brhaspati) Indra said in the assembly of Gods thus:. (32)

(Indra said) -

O preceptor the arrangement has been made by Lord Brahma for the death of the wicked Taraka, the king of the demon by the son of Mahadeva, the great God. (33)

He is the Lord of the Universe, an ascetic and disinclined to worldly bondage, so who else will propose before him to accept a life partner. Brahma has suggested the ways and means for his bewilderment But I do not find any way out who would execute it. (34 & 35)

Brhaspati said -

O the great king there is remedy for bewilderment of Mahesa the greatgod by which his meditation will be diverted. (36)

The daughter of Daksa of the past was the wife of Mahesa who has descended from the womb of Menaka as the daughter of Himalaya. In order to attain her as his partner the Lord of the world is now taking recourse to meditation to get Her. Although the Lord of the Gods has control upon himself then why He is practising severe meditation which is done by asceticsonly. (37-39)

She who is compassionate towards devotees being Satisfied has come and stayed beside Sambhu since long time. (40)

All the passions of Mahesa have been destroyed due to continuous meditation. Hence Sambhu is not at all accepting Her. So inviting Kandarpa, the possessor of flower arrow and who perplexes the whole world, engage to disturb Siva's meditation. Being pierced by his arrow Mahesa may give up the thought of Yogi and accept Parvati immediately as His wife. (41-43)

Sri Mahadeva said -

Advised thus by the noble minded preceptor, Indra, the king of the Gods invited Kandarpa (cupid) for the purpose and said thus:. (44)

O Kama you are the promoter of passion among Gods, Gandharvas, Kinnaras, demons as well as other animals. So on my request you carry out a noble work which will create pleasure in the three worlds and oblige. (45 & 46)

Kamadeva said -

O the king of the Gods we are all obedient to carry out your orders I shall do whether the work is terrible or difficult for you. Your Vajra or Vishnu's wheel are not able to pierce to those hearts which my five flower arrows can easily pierce within no time, for my five arrows as well as my flowery string which cause horripilation of the whole world. Spring is my minister Malaya wind is my guide, my friend is moon and above all Rati who can delude three worlds is my wife. So getting their company what is impossible for me. If I so desire I can bewilder the self controlled Lord Visvesvaman ascetic with-in half a moment. (47-52)

Indra said -

You have unfolded the scope of your activities when you have been brought here because the wise does ^{not} wait for any direction. (53)

You know that Taraka due to his strength causes trouble to all Gods then what shall I speak more to you. (54)

The magnanimous Brahma has pre-destined his death in the hand of a warrior, mother than the son of Mahesa. It is heard that Sankara the great ascetic self controlled and disinclined to worldly bondage is penancing at the Himalayan plain. (55 & 56)

That primordial power, was the daughter of Daksa, and wife of Siva in the past. She again has come down as the daughter of Himalaya. (57)

She is very beautiful, jewel among the women has attained her youth and now stays with Siva at that particular place. (58)

Being engaged in meditation Mahadeva never even think of winning her in mind, hence you bewitch at my instance. (59)

As Brsavadvaja was playing amorous sports with Sati in the past he should also with the daughter of mountain after giving up his meditation. (60)

O Kandarpa you do something for the welfare of the world. Due to your kindness the Gods may be freed from afflictions and let happiness spread over the whole world among moveables and immoveables. (61 & 62)

Sri Mahadeva said -

Having heard the speech of the king of Gods in detail Kama remembered the terrible curse uttered by Brahma. (63)

When Brahma running after Sandhya at that time Kama hit him with his flowery arrows in order to examine its efficacy. Brahma cursed me. Thereupon O Manobhava due to casting arrowes to his body on the request of Gods you will be burnt by the fire coming from the eyes of Hara. That time has come and my curse time has not been desisted. No one either God or man is able to passeover such catastrophe. (64-66)

Thus remembering the curse of Brahma and willingness given to Gods Manobhava though he was sad for the cause ~~pengas~~ did not think anything and said, O the king of the Gods I will do according to your advice and will bewilder Siva, the great ascetic. If being angry Mahadeva destroys me then you along with other Gods will come to my rescue Indra, also *consoling* again and again said - I along with other Gods will pray for you. (67-70)

Kama along with Rati and Madhy went quickly to the hermitage of Mahesa to execute the order of the king of Gods. The king of the Gods ordered others to proceed quickly to help Kama who is for the shake of Gods is doing a terrible Job. Being inspired by me he is bewildering Hara. You follow Kama and inform me the result of such endeavour.

When Kandarpa will start to pierce and bewilder illustrious Siva with his arrow I will come there for the protection of Kandarpa. Being said thus by the king of the Gods, the gods followed Kamadeva for his protection: Kama immediately entering in to the hermitage of Mahadeva stayed there with his wife and Madhu for sometime and as he could not find any weak point in Mahesa Kama the agent perplexitioner entered in to body of Siva. (75-79)

O the best among the sages, due to the advent of Spring flowers like Kimsuka, Kesara etc. bloomed in many trees and Mallika, Malati Jāti etc. bloomed in many creepers and the ponds are full of Lotus. Out of passion the honey bee humming moved here and there over flowers, cool and scented Malaya air blew. The glorious moon the Lord of the night was present anxiously. The Kinnaras and the Siddhas those were practising penance were intoxicated by passion. O the best among the sages all the animals those were present in that forest became passionate due to bewilderment of Kama. The followers of Mahesa became emotional but yet the meditation of the high souled siva was not disturbed. (80-86)

Observing the unflinched Siva, Kama, holding his bow desired to proceed ahead but checked by Rati, his wife-who else be able to move Lord Siva who was dazzling like burning flame, shining like crores of suns and engaged himself in meditation. (87 & 88)

Thus listening to the speech of Indra and remembering his own promises he held bow and arrows to perplex Mahesa. But looking that terrible God Rudra he returned. (89 & 90)

Thus looking Kama who was setting aside to bewilder Siva, Mahesvari stood up with smile for the bewilderment of Siva. (91)

When Mahemaya by whom the whole World was perplexed, stood up along with her friends the three eyed Mahadeva at that time giving up his meditation opened his beautiful eyes and looked Parvati. (92 & 93)

Looking her lotus face shining with beautiful eyes the high souled and delighted Sambhu became calm. (94)

At that time looking Candrasekhar in such condition the cupid holding his flowery arrows went to Hara. (95)

Indra also hearing from God came along with other Gods in a chariot and stayed at the sky. (96)

When the first arrow pierced in the heart of Samkara, at that time being delighted he looked at Parvati. (97)

At that time to help Kama the gentle air blew and passion entered into Hara. Then bringing a beautiful garland arrow named "Sammohana" fixed in the bow to hit. At that time Rati the most beautiful woman was present in his right. Priti(Love) in his left and Vasant in the back. The arrow which causes the

perplexion was sent by Kama, pierced into the heart of Mahesa, which was visualised by Gods. (98-101)

Being puzzled by that perplexing arrow though he was self controlled un changed became interested for sexual union. (102)

Then the gods praised Kamadeva again and again. There is nothing in these three Worlds which is unaccessible for Kama. (103)

Then Lord of the world remembering the subduing condition of Indra etc. thought the cause of transformation. (104)

At that time Brahma coming to Manobhava and drawing flowery bow and arrows keeping Vasanta at a distance went to his own abode. Hara^{thought} that Kama has tried to exceed me. (105 & 106)

He, out of anger blazed his eyes like the destructive fire and then the fire from the third burning eye came out as if destroy the whole world. Beholding that fire all the inhabitants of the heaven were terrified. (107 & 108)

To protect Kama they shouted O Lord Siva, the great god and the Lord of the world please save Manobhava. (109)

As you have appointed him he has discharged his duties. So be mercy O the great god save our wellwisher. (110)

O the best among the sages, when they were appealing thus the fire coming out of the eyes of Siva burnt Kama into ashes within no time. (111)

Here ends the Twenty Second chapter named discription of Kamadaha of Sri Mahabhagavata Upapurana.

CHAPTER XXIII

Mahadeva said -

O Narada, the fire that arose from the eyes of Hara was not able to return to its own place. (1)

It became the Vādava fire and tortured the whole earth. Then approaching there and taking that Vadava fire Brahma placed it in the water after praying to the Ocean. Being overpowered with the separation of Kama the gods went their own abode after consoling Rati that Her husband would nodoubt be resurrected. (2-4)

Fair Parvati, the mother of three worlds appealed Mahadeva in that solétary forest. (5)

Sri Devi said -

O Lord, you are practising severe penance since long to get me the primordial Nature as your consort, then why did you destroy Kama. After the destruction of Kama what is the necessity of a wife for you as the *control* of passion is the nature of a Yogi. (6 & 7)

Sri Mahadeva said -

Thus listening and observing Parvati Samkara was astonished and came to know the primordial Nature, the daughter of mountain by meditation with *closed* eyes horripilated body and said, I know you the absolute the primordial Nature manifested by her own illusion. I am meditaling since long in this forest to get you. Today I am obliged as I see the real *absolute* Nature in

my front as if my dear beautiful Sati. (8-11)

Sri Devi said -

Being satisfied with your devotion and being born in the house of Himalaya I approach you to get you as my husband. (12)

I fulfill their desires in that particular way in which they desire with devotion. (13)

O Sambhu, I am that Sati who leaving you alone returned in the form of a terrible dark complexioned one bewildering the three worlds in the great sacrifice of Daksa. (14)

Siva said -

If you are my darling pretty eyed Sati then manifest your that terrible dark complexioned form naked, lustured like the great cloud possessed for the destruction of Daksa's sacrifice.
(15 & 16)

Sri Mahadeva said -

O the best among the sages being said thus by Sambhu, the daughter of Himalaya revived her earlier form as dark complexioned resembling the black collyrium naked blood flowing, terrible large eyes, decorated, with lofty breasts, terrible with long hairs running up to the feet, with long tongue shining teeth and nails, like the rising moon in the midst of the group of cloud, with the large garland of skulls extending to the thighs, like a group of floating clouds and with four large hands, head decorated with crown, which dazzles with various gems; Beholding

Her such form Mahadeva, being horripilated with devotion
 said politely, O Mahesvari, serving your lotus feet and pacify
 my heart which is as if burnt due to your long seperation.
 (17-25)

Having expressed thus Mahadeva at once in a ascetic trance
 held Her lotus feet in his heart, in meditation assumed the
 state of a corpse with folded hands lying before the five faced
 one eulogised the great goddess Kali with thousand names. (26-28)

Siva said -

O the mistress of the supreme God, you are adorable by
 the supreme divinites you are primordial, supreme knowledge,
 absolute nature, and eternal. You are embodied with soul and
 power to soul, benevolent towards all soul, you are Uma,
 beautiful haired Uttama and best among the Bhairavis. You are
 Urvasi, ferocious, Unmatā(tall) having large breasts. Durga,
 with terrific eyes, the distroyer of violent demons. You are
 of formidable power swift-mover the destroyer of ferocious,
 Ugratara, with terrific eyes, the inhabitant of highest place.
 (29-32)

You are having intoxicated eyes with frightful teeth, having
 your abode at the highest place. You are brilliant with
 delighted mind and dazzling with full blown eyes. You are Kamala
 the passionate, seated on a full blown lotus. You are Kali
 having terrible face and a passionate woman with charming face.

(33 & 34)

You are of delicate and thin body, reside on a lotus, a lovely woman, the destroyer of the demon Kāṭabha. You are Kalandi, the resident of the forest. (35)

You are of high descent having spotless dark form and identified with terrible night. You are a passionate maiden embodied with passion, possessing dark grey colour. (36)

You are tawdry, pure, the better half of Samkara and the bestower of peace. You are a maiden Kartiki, Durga, and Kausiki, dazzled with the Kundala and the fullmoon day. (37)

You are the best in the clan having noble birth, crown decorated with dazzling looks. You Bhavani, Bhāṇvini, the virtuous lady, speech (vāni), the consort of Siva (Sivā) and the perplexer of Siva. (38)

You are the only beloved of Siva and adorable by Siva. You are the consort of Siva and eulogised by Siva and the bestower of pleasure to Siva. (39)

You are eternal, blissful and embodied with Sat, Cit and Ananda, the mother of three worlds and the resident in the heart of Sambhu. (40)

You are compassionate as well as cruel, you are Siva, the illusion and the perplexer of three worlds, the adorable by the gods headed by Brahma and the bestower of desired objects to all. (41)

You are Brāhmani, Brahma Gayatri, Sāvitri, the adorable and eulogised by Brahma. You are the Sakti and the promoter of the creation of Brahma. (42)

You are the creator ~~re~~ with a Kamandalu in hand and embodied with Brahma. You are having four hands embodied with sacred thread and having severe austerities. (43)

You are four-faced, ride on a swan and eulogised by four Vedas. You are Vaisnavi, the nourisher, and Mahalaksmi the beloved of Hari. (44)

You are the Sakti of Visnu, the wielder of conch and wheel and identified with Visnu. You are Visnupriyā, the beloved of Visnu, the Maya of Visnu and the only darling of his heart. (45)

You are Yoganidrā, Ksara, the enticer of Visnu and the nourisher of three worlds. (46)

You are Samkhini, Cakrini, Padma, and Padmini, having a club as your weapon. You reside on the lotus holding a lotus and adorned with the garland of lotus. (47)

You are of charming form seated on a Garuda and embodied with prosperity. You are Sarasvatī resident beside Visnu and bestow great delight to Visnu. (48)

You are fortune as well as the source of it and bestower of all types of fortunes. You are Srividya the bestower of all types of pleasure and destroyer of misery. (49)

You are abolisher of distress and promoter and bestower of pleasure. You bear delightful face and cause delight to Narayana. (50)

You are Narayani, the nourisher of the world, the perplexer of Narayana, reside in the body of Narayana and adorned with the chaplet of *forest flowers*. (51)

You are Varahi, the destroyer of all demons. You are Narasimhi wearing yellow clothes and identified with Ramacandra. (52)

You are the destroyer of demons, dwell in the forest and liberator of curse of Ahalya, the constructor of bridge on the ocean and the destroyer of all the demon family. (53)

You are the chaste lady Sita, the darling of Rama's heart, dwell in the Asoka forest and the destroyer of the king of Lanka. (54)

You are of moral conduct, virtuous deed, virtuous and Vasundhara and divine, possessing divine garland and your body is besmeared with divine perfume. Resident of divine abode, wearing divine clothes. You are Mahesvari reside along with evil spirits in the crematorium. (55-56)

You are Bhairavi with terrible eyes, reside in the solitary crematorium. You are of terrible form with terrible eyes and dark colour. (57)

You are charming Syāmā with lofty breasts, having abode at the crematorium, decorated with the clothes like elephant skin and holder of Khatvāṅga. (58)

You are Mahakali with terrible face, the destroyer of Gaṇḍa and Muṇḍa reside in the gardens and forests, affectionate towards flower gardens. (59)

You are very fond of Vali (sacrifice), non-vegetarian, and devourers of flesh and blood. You are of terrible sound, terrible laughter and engaged in war dance. (60)

You are satisfied with the blood of demons, destroyer and disturber of the demons like Mahisasura, Raktavirja. Sumbha, Nisumbha and Dhumrākṣa. You are mighty Durga the consort of Siva and the destroyer of demons and their forts. (61-63)

You are of great valour wearing shining blood like red and spotless garments. You are Bimala and Lalita with sweet laughter with three charming eyes. (64)

You are unconquerable, elder bestower of victory destroyer of enemies. You are Vijaya, Jahnavi the killer of the wicked. (65)

You are Jaya (the victory) the protectress of the world, the cause of consciousness to the whole world. You are Jayanti, the mother always interested in eating humanbeings (wicked). (66)

You are of liquid form, resident of water, affectionate towards your devotees. You are dazzling, a sacrifice and having no birth or death. (67)

You are far from injury, the mother of the world, embodied and identified with the world. You are moveable dazzling, stupefier of yawning and wicked. (68)

You are having three eyes, the destroyer of Tripura. You are hunger and thirst and cause shining to the Tripura. (69)

You are charming with three eyes and eyelids. You are the mistress of three world, a swift mover, one without sufferings and dwell in terrible place. (70)

You are fearless spotless and dazzle with spotless beauty. You are humble experienced having special qualities. (71)

You are the bestower of boon, a chaste woman dazzling like light, possess the qualities like modesty, your lips resemble the Vimba fruit face charming like moon and naked. (72)

You are the consort of the Lord of the world, identified and embodied with the world with terrible valour. You are the mistress, daughter and mother of the world. (73)

You are wise, renowned having universal form. You are sustainer and perplexer of the world and the nourisher of the lord of the world. (74)

You are the creator, nourisher and destructor of the world, having a seat at the heart of the lord of the world and the most loving to the lord of the world. (75)

You are the destroyer of the universe, with universe as your abode, bestower of grace. Universal beneficance and embodied with universal soul. (76)

You are the universal and loved by the universe, the destroyer of the wicked of the world. You are Dāksāyani, the daughter of Dakṣa and the destroyer of the Dakṣa's sacrifice. (77)

You are Vasumatī, the earth, all pervading beings, the holy basil, all abundant and the abolisher of all miseries and sorrows. (78)

You are imperceptible, inconcievable, perpetual, bestower of all desires with unthinkable form and the only eternal soul. (79)

You are omniscient all pervading. You are Sarvamangalā, the remover of all sorrows and bestower of fortune. (80)

You are the great goddess, bestower of and prosperity, fortune present in all of the hearts and embodied will all types of prosperity having without collyrium. (81)

You are the consciousness, the supreme spirit, absolute knowledge, universal accomplisher. You are Santi, the promoter of peace, charming lady and the bestower of all objects. (82)

You are peace, forgiveness and bestower of prosperity, the omniscient and inhabitant of sacred place. You are thin, with slender waist and subtle nature. (83)

You are swift mover, the bestower of happiness, the terrible night, and reside for a moment. You are the means of subsistence, satisfaction and behaviour of all animates. (84)

You are of universal form reside in the sky. You are charming and moon-faced and decorated with half moon in the crown. (85)

You are Candrakalā possessing the lusture like moon with face shining like the autumnal moon. You are moon-faced embodied with moon and the consort of Candrasekhara. (86)

You are the inhabitant of lunar region, dwell in the heart of Candrasekhara and resident of the Candrasekhara mountain, very fickle with fickle eyes. (87)

You are Chinnamastā (beheaded goddess) fond of goat flesh and goat sacrifice. You are moon beam, lusturous, embodied with all mortal seal. (88)

You are the controller of all deeds, benificant to all animates. You are Triguna, embodied with noble qualities as well as above all (qualities). (89)

You are Gauri, mysterious, born in the race of Gopa and reside in one quality. You are excellent, dwell in the most secret place. (90)

You are goddess Ambika, the supreme spirit the knower of all qualities, adorned by all qualities having growing hair matted hair, and decorated with dripping blood. (91)

You move like an elephant, fond of music and dance, You are the presiding deity of Gaya and the mother of Ganesa. (92)

You are fond of music and engaged yourself in singing. You are eternal, the mistress of the house and dwell in the house and ride an elephant and Garuda. (93)

You are present in the Yoga and engaged in the Yogic thought. You are eulogised contemplated by Yogi and are accessible by Yogini and identified with the embodiment of Yuga. (94)

You are the consort of the Yogesvara and are embodied with Yoga and knowable to Yogis. You are very fond of Yoga shine like the cloud at the end of the creation. (95)

You are embodied with sacrifice follower the creation and dazzle like the sun. You are like the force of air at the end of creation and the bestower of all sacrificial merits. (96)

You are the root cause of creation, pervading all over the creation, bestower of all prosperities, resquer of the ocean like world and is worshipped by the worldly trees. (97)

You are Sarva, the pervader of the whole world the accomplisher of all desires. You are protector of the world and the transmigrater of the world. (98)

You are invisible, in accessible and beyond existence.
You are embodied and identified with great fortune. (99)

You are eternal, the root cause of sound and embodied with supreme spirit. You are producer and bestower of prosperity. (100)

You are the supreme soul, the darling, house-wife of Bhutanatha, reside in all elements, the mother of evil spirits and the inhabitant of crematorium. (101)

You are very much fond of dance of evil spirits and their companion. You reside on the earth, over coming birth death and misery and well-accompanied with the high dignitories. (102)

You are a serpent expressed through Tāmāsi system and accompanied with Tama quality, identical with supreme spirit, philosopher, and fond of essential nature. (103)

You are bright complexioned with three eyes desirous of and identical with Tryambaka. You are beyond birth, red bodied, the knower of three times and embodied with pure knowledge. (104)

You are the root of all deeds and evil deeds, the absolute Brahma and reside in it. You are embodied with virtue and asceticism and accessible through wisdom; (105)

You are pious, meritorious, and the knower of all virtuous injunctions. You are well-versed in religious scriptures and the nourisher of meritorious. (106)

You are beyond virtue and unrighteousness and bestower of virtuous merit. You are pious, religious and bestower of merit to the pious. (107)

You are wealthy, wise, bestower of fortune to the seeker after wealth. You are the goddess with bow reside on the earth and the sustainer of the earth. (108)

You are eternal, the ocean, the root of all creatures as well as the universe. You are Rudrani, the consort of Rudra and embodied with the eleventh form of Rudra. (109)

You are decorated with Rudraksa garland, the consort of Rudra, and the bestower of enjoyment and salvation. You are worshipped by Brahma and Visnu and always in delighted mood. (110)

You are Indrani, Vasavi, seated on decorated Airavata with thousand eyes, divine form decorated with beautiful locks. (111)

You are a heavenly nymph with beautiful eyes besmeared with divine sandal decorated with wonderful ornaments and fanned with beautiful cāmara. (112)

You are with divine garland, charming feet decorated with wonderful anklet, you are delighted and decorated with bracelets. (113)

You are always delighted with laughing face and with lotus feet meditated upon and worshipped by the god Indra. (114)

You are red-eyed and always fond of red flowers. You are red-bodied having red lotus like eyes, red garments, red teeth, red tongue and body besmeared with red sandal and desirous of eating and drinking of blood. (115-117)

You appear like the bandhuka flowers by putting a red garland and body is sprinkled with the bloods and dazzle like the lusture of hundreds of sun. (118)

You are Vagalā with burning eyes, tawdry grey matted looks and tawdry grey eyes, wearing yellow garments and always fond of yellow flowers, garments decorated with yellow flowers and desirous of drinking blood. You are destroyer of enemies. (119-120)

You crush and seize the speech of enemies, remover of all the wicked, the destroyer, perplexer, crusher and eradicator of the enemies, the killer and the destroyer of all the wicked. You are with two hands having spear and the possessor of Trident. (121-123)

You cause disturbances to the wicked and to reduce the excitement of the devotee. (124)

You cause excitement and increase the exciting passion in the wicked related to agitation the wicked. You abolish excitement in the devotee. (125)

You are unique, absence of dual, spotless, embodied with Brahma. You are the mistress of gods, of the three worlds and the whole creation as well. (126)

You, whose lotus feet are worshipped and honoured by all even the god Brahma, your behaviour and valour are unthinkable. (127)

You are charming and most beautiful with unthinkable dignity and glory and revealer of splendour. (128)

Your dress as well as appearance is unthinkable embodied with the qualities unthinkable to the whole world. You with unthinkable valour, glory are worthy to be thought through Yoga, the dispeller of great thought, you are the daughter of the mountain, Daksa, mother of the world and the creator of the world. (129-130)

You are adorable and the remover of sufferings bestower of fortune and the remover of misfortune of the devotees. (131)

You are Katyayani and embodied with Svāhā, Svadhā and Vasat. You are the mistress of the gods and identified with the oblation for the satisfaction of dead ancestors. (132-134)

You are Pitrūpā, the enjoyer of oblation desirous of dark blue colour and worshipped during the dark fortnight and in the Pretapaksa. (135)

You are decorated with hands eight hands, ten hands, eighteen hands sometimes with fourteen hands. (136)

You are Annapurna and the great Tripurasundari, the mistress of the world decorated with thousands of hands and seated on a lion. (137)

You are Tripurasundari and the daughter of the mountain with charming face with beautiful eyes, bright teeth and beautiful eye-brow. You are dark like blue lotus having smiling face like full blown lotus. You are truthful lotus-faced with curving eye-brows. (138-139)

You are Vidyadhari having beautiful hips, embodied with terrible evening. You are Arundhati, having pretty golden and grey eyes. (140)

You are pious, eternal Yogamaya. You are Smrti, Srti, Krti goddess of speech, Vedic knowledge and embodied with eternal knowledge. (141)

You are Sakti and mother of Vedas eternal, supreme goal, metaphysics, logical philosophy and the revealer of Yogasastra. (142)

You are Dhumavati, the atmosphere deity decorated with the chain of lightning. You are blissful Ganga, the daughter of mountain and the consort of Siva. (143)

You are Sunanda, Yamuna, Candi, and powerful Rudracandi desirous of dwelling in Parijata forest satisfied with scented flowers, decorated with beautiful flowers, resident of flower garden and fond of garland of flowers. (144-145)

You wear garlands of flowers, decorated with flowers, shining like heated-gold, adorned with pure gold wearing golden ear-rings and fond of golden flowers. You are the daughter of the ocean and having her abode at Narmada and Sindhu. (146-147)

You are Sodasi with sixteen hands and decorated with a great serpent. You are a female cobra, an inhabitant of neither region. (148)

You are a female cobra, the daughter and the mother of Nāgas, the inhabitant of the mountain the protector of fort and the destroyer of evil spirit. (149)

You are Abhayā, the destroyer and abolisher of all difficulties. You are Brahmani, well-versed in all the Vedic scriptures and the root cause of the creation. (150)

You are beyond cause and birth and darling of Mrtyunjaya, reside in the heart of Mrtyunjaya and of the mystical region. (151)

You are great, reside in Satcakra and desirous of great ceremony. You are Rohini, having charming face and well-versed in all scriptures. (152)

You are embodied with real and unreal substances and without desires. You are passionate and desirous of passionate form and embodied with passion. You are Kalandi dazzling like Abasi flower with long decorated hair, sit on a lion. (153-154)

You are young, youthful and desirous of youthful spots. You are Aditi the mother of gods and the remover of sufferings of gods. (155)

You are Daksina with wonderful garment remover of grief. You are shining like Asoka flower and the reducer of suffering and pain. You are loveable to all creatures and identified with all young ladies. (156-157)

You are a great wander as well as intoxicated wonder and identified with great illusion. You are bestower of illusion as well as salvation. (158)

You are unthinkable, absolute, bestower of all desires with a face like full-moon. (159)

You are like twelve suns, dazzle like thousand suns. You are lusturous and moon-faced. (160)

You are matchless with boundless dignity eternal embodied with consciousness. You are the sun and carrier of oblation embodied with fire. (161)

You are wanton having freedom of will and action. You are powerless as well as embodied with power. You are of unlimited colours, names abodes and having large belly. (162)

You drive evil spirit and nourish meritorious. You are Kapalini, desirous of drinks and move like intoxicated elephants. (163)

You are pious, affectionate towards friends, the friends of the world reside in Vindhya, with your abode at the Vindhya mountain. (164)

You are eternal nectar and abolisher of accidental death dazzle like gold and reside in the mountain of silver. (165)

You are very much fond of Kasi and always engaged in the protection of Kasi ksetra. You are Yonirupa identified with vagina, the inhabitant of Yonipitha. (166)

You are charming with passionate posture perplexer through your side glance and embodied with Kalpa tree. (167)

You are the wielder of Pāṣa, Ankusa, Sakti, Khetaka and infallible arrows and shower divine weapons. You are the destroyer of enemies by throwing various terrible weapons. You carry Ghanta, Pāṣa and Ankusa seating in a large decorated throne. You are embodied with hymn, the root of all mantras and the presiding deity of the mantras. (168-170)

You are charming as well as ugly with your various forms, You are very favourite and darling of Virupaksa. (171)

You are Virupaksa the supreme soul with ugly eyes, large and terrible face embodied with illusion and well-versed in Vedic scripture. (172)

You are the daughter of the mountain, the daughter of Himalaya, the king of the mountain and born at the mountain. You are metaphysical knowledge and well-versed in all scriptures. (173)

You are loving, cheerful, charming with laughing face and the darling of the heart of Girisa. (174)

You are chaste woman devoted to Siva, and perplexer of your husband. You are with charming eyes and glance and move like female swan. (175)

You are eternal and praise worthy with eternal pleasure. You are wonderful, embodied with reality and conscience and the only promoter of truthful knowledge. (176)

You are the witness of three world, exhibitor of worldly merit, executor of right and wrong and eternal, identified with Siva's consort. (177)

You are the sister of Mainaka and born from Menaka. Like the garland of Srikantha reside in the heart of Srikantha. (178)

You are favourable to Nilakantha and meditated upon Srikantha. You are identified with deadly poison and enjoyer of it. (179)

I salute you again and again O the lover of Mahakala, the measurer of times, you are the abolisher of disturbance and the consort of undisturbed Siva. (180)

Sri Mahadeva said -

O the best among the sages, thus the daughter of mountain being eulogised with thousand names said to Mahesa. (181)

Sri Devi said -

I am born as the daughter of mountain for your sake only. You are the darling of my heart and I am your beloved wife. (182)

You observed severe penance for myself. I, being satisfied with your meditation, accept you as my husband again. (183)

Sri Mahadeva said -

You are eternal, supreme nature, the mother of the world and most worthy to be meditated upon. There is none in this world to be honoured by you. (184)

O Mahesvari, I have been obliged by your nobleself.
O Sive, I beg a boon before you. (185)

O Jagadamba be merciful and whenever your charming
Kali form will reveal I must be there with you and you will
be known as Mahakali seated on a corpse. (186-187)

Sri Mahadeva said -

Having said thus by Sambhu Kali, shining like the
terrible cloud accepted his prayer and became bright
complexioned as before. (188)

He who reads the thousand names of Devi related by
Sri Sambhu with devotion, obtains the position of the
goddess. (189)

Worshipping Mahesvari with lamp, insence and scented
flower, one, who recites the stotra attains the supreme
abode. (190)

With devotion he who worships mother goddess with these
stotras regularly attains all prosperity, the king comes
under his control, the enemies are destroyed like lions,
tigers and wild animals and thieves flee from him to a
far distance. He attains auspiciousness with unchallengeable
command and at last reaches Devikala through Durga. (191-194)

Here ends the twenty third chapter thousand names of
Lalita Mahabagavata Upapurana.

CHAPTER XXIV

Sri Mahadeva said -

Collecting the ashes of Kamadeva's burnt body, Sambhu besmear^d it on his own body and went to the top of the Himalaya with his followers to practise penance. Parvati also began to practise penance there. (1 & 2)

They spent three thousand years meditating each other i.e. Sambhu to goddess and goddess to Sambhu. (3)

Being over whelmed with grief due to Kama bzing burnt into ashes, ^{Sambhu}approached Parvati and said O the supreme goddess, please give up such severe penance. By your meditation prayer, and silence I have been won over. I am your servant please engage me in your service. Please engage me to massage your body to put ornaments like chain, armlet etc. on your body and to paint your body with lac etc.. O the daughter of the mountain if you are pleased with me then engage me to serve you with love. (4-7)

I have been over powered by the ashes of Madana O the great goddess, please save me from the torture of Kandarpa (cupid) (8)

You are the remover of all shorts of difficulties O Durga the bestower of desirable objects; those who depends on you, are free from all sorrows. (9)

Always I devotionally depend upon you O great Durga please save me from the ocean of passion. (10)

As you are the bestower of liberation to your devotees O the compassionate one similarly please save me from the ocean of passion. (11)

Thus prayed by Sambhu the lovely faced daughter of Himalaya looking downward blushed with shame addressed her friends and said. (12)

When I have not been given away in marriage to him by my father. Then O Hara, how can I accept you. As per injunctions you accept me as your consort. (13)

O Mahesvara, communicate your desire through a wise person to my father, the king of the mountain. (14)

The great lord "Trilochana" though overpowered by ^{passion} accepted the version of the daughter of the mountain as authentic. (15)

Then the lotus faced Bhagavati at once returned delightly with her friends to her fathers abode. (16)

Hearing the news of Parvati's return the king of the mountain at once woke-up from his seat, putting her on his own lap took her inside. (17)

Arriving there Menaka embraced her affectionately, kissed her face, eyes which were full of tears. (18)

Mena said -

O my child you are like my heart. I was left as if dead

owing to your separation. Allow me to revive life again. (19)

Getting her back all the brothers of Parvati headed by Mainaka as well as other relatives were delighted. (20)

Best of her friends intimated to the mountain what they met with in the forest regarding the incident between Parvati and Sambhu. (21)

Hearing the message thus the lord of the mountain was very much delighted and accepted the message of Girisha. (22)

O the best among the sages, to marry that girl Sambhu, with his followers waited there at the top of the Himalaya. (23)

Being confirmed of his marriage stayed Girisha, at that mountain, remembered the great sages headed by Marichi to communicate his desire to the lord of the mountains. Within no time they approached Siva like the cloud brought by wind. After saluting the great god they asked the lord of the Gods - O Lord please have enlighten us why have you remembered us. Then Mahadeva said to Marichi and others separately. (24-27)

O the best among the sages, for the welfare of the whole world and to produce offspring, foster the desire for marriage: Since Sati out of her own illusion left me and went out, from that time remembering ⁹ ~~her~~ have been practising penance. She being satisfied with my prayers, took birth as the daughter of

Himalaya and has accepted me as her husband. But if her father Himalaya the king of the mountain inciting me for marriage hands her over with proper procedure then only the lovely faced beautiful lady will be able to accept me. (28-32)

I have been burning day and night by Kama after his destruction with out that lotus faced girl the daughter of mountain I never find peace. (33)

If you are ready to extend your help to get her, my most cherished beloved then only I can stay here. (34)

The Seers said -

O lord as desired by you we would continue our endeavour for the fulfilment of your desire. (35)

The primordial nature the supreme knowledge, was your previous wife, has now been born as the daughter of the Himalaya. Definitely Himalaya would hand her over to you. O Siva but we are only mere instrument. (36 & 37)

Sri Mahadeva said -

Having told thus to Sambhu the great sages went to the abode of the king of the mountain with joy. For the finalisation of marriage of Sambhu with Ambika. Seeing them approaching him the king of the mountain also offered seat after proper reception. Then the sages said to Himalaya, the king of the mountain: (38-40)

O king, please listen the desire of Siva which is beneficial for you. That Sati who was the daughter of Daksa in the past has now being born as your daughter as Parvati. Please offer to lord Siva, the supreme soul. (41 & 42)

By being united with his consort through your kindness. He will be happy. Then you will know his power and personality. Hence without thinking any thing you offer your daughter. Narada again said to Himalaya the king of the mountain. (43 & 44)

Narada the great inteligent, the knower of past, present and future said with smile O the great king, all these have been informed by me previously. (45)

As good luck would have it, you hand over your daughter to the eternal, the supreme spirit Siva. (46)

Then the king of the mountain said gladly owing to your arrival I have obliged and purified. (47)

All declare Candra Sekhara as the lord of the gods and he is competent to create, to naurish and to destray the world. So I donot find any inapplicability to offer my daughter to Him. I as well as the whole world is under his control. (48 & 49)

Go to Sambhu and inform him that what he disires is corrob-
 rated by me. Finding out auspicious time and date inform me so
 that I will after my daughter decorating her as far as possible.
 (50 & 51)

Here ends the twenty fourth chapter called the arrangement of Parvati's marriage of Sri Mahabhagavata Upapurana.

CHAPTER XXV

Sri Mahadeva said -

Hearing the speech of the king of the mountain great sages returned to Mahesa in a cheerful mood. (1)

Sambhu enquired of the views of the king of the mountains when they came to him please enlighten me whether the king of the mountain desires to hand over his daughter to me voluntarily. O Brahmins please console and pacify me through your reply. (2 & 3)

The Seers said -

O the Lord of the god do not bother otherwise and be calm. The king of the mountain will offer his daughter to you with all devotion. The king of the mountain further requested to let him intimate the suitable date so that the marriage will be solemnized. (4)

Sri Mahadeva said -

Then again Sambhu said to the sages - quickly finding a suitable date intimate the noble king of the mountains. Listening thus the sages headed by Marici, fixing a suitable date informed Mahesvara. For prosperity in off-spring you marry on the thursday that is the fifth day of the bright fortnight in the month of Vaisākha. This date is auspicious and free from all obstacles. (6-9)

Mahadeva said -

Proceed to the lord of the mountain and intimate him that

on auspicious day the wedding ceremony. may be conducted as per injunctions. ~~and~~ Superior gods will visit his abode in procession. Listening the speech of Sambhu the sages again went to Himalaya and informed the version of Mahesa. The king of the mountain politely accepted his suggestion after it. (10-13)

He bit them adicu after proper hospitality. On the other hand they also repaired to the place of Candra Sekhara and informed him the intention of the king of the mountains. Thereafter Sambhu said them on that auspicious date you welcome to accompany me to the abode of the mountain. He said to Nārada O my son you are the unobstructed mover. Please show me a favour I reveal. O the best among the sages on my behalf you please inform Brahma, Visnu, and Indra etc. seperately about my marriage which would causes delight to them so that they will come here along with all gods, Gandharvas and Kinnaras to attend my marriage ceremony. (14-19)

Then Narada said O Lord what you order will be carried out.
(20)

Then the sages headed by Marici saluted the god, prayed for their deperture towards their own abode. (21)

Please allow Us to go now to our own abode. We will be here along with gods on the day of the ceremony. (22)

With eyes full of tears, the great sage, grieved due to the separation of his wife and was extremely passionate . . . Mahadeva said: So long I have not got the daughter of Himalaya my beloved, as wife I will live very miserably though burnt with passion. O sages this is my promise expressed before you. When I will get my beloved Parvati I will serve her always. Out of fascination I will not be separated from her where ever she moves. I will not relinquish her even for half a moment. O the sages you now may go to your own abodes.

I will stay here in this forest meditating on the daughter of the mountain. Having told thus Girisa disbanded the great sages. (23-29)

O magnanimous - they all went to their own abode after paying obeisance to the god. Narada went quickly to Brahma and informed the message about the marriage of Siva. Then he went to the lovely BaikunthaPuri to inform Visnu. Having heard this they both became very glad. They said to the best among the sages - We will go along with our family to attend the marriage. You move fast quickly to heaven to inform about the marriage of Siva and his speech to Indra. (30-35)

Having heard this the king of the gods became glad and thought that the death of Taraka will take place surely.

He started his arrangement to attend the marriage of Mahesa, Narada also being welcomed by Indra went to his own abode. (37)

Here ends the Twenty Fifth Chapter called the dialouge of Siva and Narada in connection with Siva's marriage of Sri Mahablagavata Upapurana.

CHAPTER XXVI

Sri Mahadeva said -

O the best among the sages the marriage ceremony of Parvati in the palace of king of the mountain took place. (1)

O magnanimous, the sounds of Kettle drum, Shuttle, Clarionate, Panaba and Gomukha were resounded in the air. (2)

The Gandharvas began to singing delightly and the dance of nymphs was very enchanting. (3)

The daughter of Gods as well as the daughter of mountains came to witness the marriage of Parvati. (4)

Thus the auspicious ceremony was performed in the palace of mountain sweet wind^{blew} slowly. The animals present there were very delighted. The quarters were healthy and delighted at the time. (5-7)

Here Indra along with all gods, Gandharvas, and Kinnaras arranged to proceed to Mahesa. (8)

At that time the prosperous Narada informed to Rati about the auspicious marriage ceremony of Mahadeva with Parvati. (9)

All the gods along with Gandharvas, Kinnaras and snakes are going there. You go to the king of gods and don't be late. (10)

The gods may beg the life of your husband before the mirthful ceremony of Mahesa. (11)

Then only Siva may resurrect the body of Kama. Having told thus the sage went to Mahesa quickly engaging Rati to think of the life of her husband. Looking Narada coming towards him Mahesa said O my son, you are welcomed, you now think what is to be done. He said all the gods along with Siddhas, Chāraṇa, Gandharvas, Kinnaras, sages above all the kings are coming to Mahesvara. Then at night when auspicious time will come, they all will proceed, towards the abode of the king of the mountain with you. Your marriage will take place with pomp and ceremony. (12-16)

At that time the king of the gods along with all other gods, Gandharvas, and Kinnaras arrived Mahesa. They saluting Mahadeva, the root cause of the whole world said O Lord please command us. (17 & 18)

He said, you do what is fit to be done in my marriage. Then the king of the gods caused all auspicious ceremony during the marriage ceremony at the hermitage of Sambhu. Ten quarters were resounded with the sound of Kettle drums. (19)

O sage Sargula the Gandharvas were singing melodious songs and the flowers were showered over it. When the nymphs began to dance. O the best among the sages beautiful flowers blossomed in the branches of the tree at that forest of the lord of the gods. (21 & 22)

The Cuckoo and thousands of Black bees creat enchanting noise at that time the malaya wind blew in that forest. (23)

Then Brahma along with his mind-born sons headed by sage Basistha arrieved to that place. (24)

To witness the marriage ceremony Narayana came there to Siva with Laksmi and Sarasvati. (25)

Finding the presence of all, Siva was very much delighted and his lotus face turned shining. (26)

Here ends the twenty sixth chapter called the arrival of Gods in the dialouge of Mahadeva and Narada of Sri Mahablagavata Upapuram.

CHAPTER XXVII

Rati the beautiful one the consort of Kama being emaciated distressed due to the bescavement of her husbands with eyes full of tears approached Indra and said thus in front of him: (1 & 2)

Rati said -

In the past being advised by you, my husband, the darling of my heart had aimed the arrow to Sambhu as a result turned in to ashes. (3)

Then when I was mourning for him, you consoled me, assuring the revival of my husband soon. Now Samkara, got back his wife who was being perplexed with his arrow. Your aim is fulfilled but why are you not striving for the resurrection of my husband. (4-6)

Sri Mahadeva said -

Thus referring the incident Rati separated from her husband, began to weep in front of Brahma as well as the king of the gods. (7)

Having heard this Brahma and the king of the gods appealed to Samkara who was very anxious for the marriage.

They said O Lord have mercy towards your devotees please extend your benigln hands for the welfare of the gods. (9)

When with our request Kama advanced to pierce with his arrows at that time he requested all the gods present at the abode of Indra. If Mahadeva destroys me out of anger, You all would endeavour for my revival. Oh Samkara, we assured him to come to his rescue. In fact he is turned into ashes by the fire of anger issued from your eyes. Now his beloved wife Rati, being bereaved of his husband approaches us to get back her husband. (10-13)

O Lord the master of three worlds if you kindly revive the body of Kama then only the assurance of the gods will be justified so that Rati will get her husband back for the bewilderment of the world. (14-15a)

Sri Mahadeva said -

Having heard this Mahadeva the bestower of mercy, caused Kama to get back his former form. O the great sage attaining his previous form Kama saluted to Mahesvara and all other gods, then he approached Rati. O sage getting back her husband Rati as well as the gods became very happy. Then the night dazzled with clear moon spreading all over and the god proceeded to the ceremony. Thereafter Brahma advised Lord Sadasiva to withdraw his previous form which was rare to the gods and ornamented with ashes, grey knotted locks at the head, the body besmeared with ashes, crown adorned with reddish matted locks and with four hands and appear in a benign form coveted by the yogis.

Brahma said -

O Sambhu your form is difficult to be attained by gods and causes encourage and delight to the ascetics. So please withdrawing this attain a charming form.

Beholding such charming form your father-in-law the king of the mountain and Menaka your mother-in-law will be very much satisfied. You will be presented with a most beautiful lady by the great mountain. O Mahesvara you do something so that they all will be pleased. (22-23)

O the destroyer of Kandarpa you attain your most *charming form* nobody will fear looking your terrible form in the marriage. You attain your most charming form with one head and two hands.

Sri Mahadeva said -

O the best among the sages having requested thus by Brahma, Sambhu immediately attained a good looking form with one head and two hands. His knotted locks became decorative like golden crown the ashes of the body turned into sandal paste on the body and the serpent became gold ornaments. O the magnanimous the gods, gandharvas, and kinnaras setting him on bullock desired to march on the abode of the king of the mountain before him in an auspicious moment. (24-28)

During the period of departure of the lord of the three worlds the inhabitants of the heaven showered flowers and the quarters were resounded with the sound of Dunduvi. (29)

The cold and scented wind blew slowly the birds made noise, the well-dressed pramathas also produced sound with joy. Thus the good looking Candrasekhara riding on a bullock reached the abode of the king of the mountain with gods, sages and kinnaras. (30)

Here ends the twenty seventh chapter called the arrival of Siva to the abode of Himalaya in the dialogue of Sri Mahadeva and Narada of Sri Mahabagavata Upapurana.

CHAPTER XVIII

Sri Mahadeva said -

The king of the mountain, knowing the arrival of Mahesvara came outside and received them properly and led them all inside. (1)

The mountain receiving Brahma, Visnu and gods headed by Indra properly, took them inside. (2)

The king of the mountain gladly welcomed the sages headed by Marici, took them into his own abode. (3)

Menaka as well as Himalaya, the king of the mountains beholding the husband of Parvati who was calm, with charming face, two hands ornamented with jems and golden crown, the head decorated with moon and dazzling with thousands of sun became glad. (4-5)

The other gods Gandharva, and Kinnara, those who were present there could not divert their eyes elsewhere after beholding the husband of Parvati. (6)

They talked between each other that as Gauri is charming so also is Mahadeva the lord of the world. (7)

When the most auspicious time arrived at the king of the mountain himself treating him properly handed over Parvati to the Lord of the Gods. (8)

Thus Sambhu, the creator, the preserver and the destructor of the world gladly accepted the daughter of Himalaya. (9)

At that time the ceremony was observed in the city of the king of the mountain in such a pomp and ceremony that was never seen in past nor at present or would never expect in future. (10)

O the magnanimous one all the gods became delighted. The gods were satisfied when Hara was united with his wife. All began to praise again and again to Kama for his bewilderment of Mahadeva. Beholding Samkara with Parvati the gods, Gandharvas and the sages said to each other. Due to good-luck of the king of the mountain, the mother of the world came to him as his daughter. The girl who is the absolute nature and identified with the a whole world came down to his house as daughter. So the penance of the king of the mountain was never small. (11-15)

What to speak of her good-luck attained previously, so that she became the mother of Her, the mother of three worlds. (16)

In this world who will be able to express the power and dignity of Mahesa. His form as well as his wealth is beyond imagination and expression. (17)

Beholding the beauty of Parvati and Paramesvara the gods etc., talked thus between each other. (18)

Lord Brahma and Visnu related before delightful Samkara and Parvati. (19)

Brahma Visnu said -

O Lord Parvati your wife was Sati in the previous birth for whose separation you were practising severe penance in the past. She is goddess Bhagavati, the eternal and primordial.

Sri Mahadeva said -

Then Himalaya praised Sambhu with devotion. (20-21)

Himalaya said -

O Lord, the great god, the Lord of the gods affectionate to the devotees. I salute you over and over again. My birth and life is fruitful as I beheld the Lord of the world and the mother of the world with my own eyes. (22-23)

Sri Mahadeva said -

O the great sage, Lord Sambhu delighting by his nectar like speech, said to the king of the mountain who was praising him with devotion. (24)

O the king of the mountain you are wise and lucky, another form of mine specially honourable to gods. I have arranged a share in the sacrifice for you also. O the Lord of the mountain. In the earth nobody will perform sacrifice without you as the gods are the enjoyer of the oblation in the sacrifice, so also you. For you the enjoyer also of the sacrifice in the earth. (25-27)

Himalaya said -

O Lord the preceptor of the world I have been obliged with your boon. O Sambhu the ocean of mercy there are another boon to be asked for. O Mahesvara, affectionate to

the devotees please enjoy yourself with Parvati here and make me holy. (28-29)

Sri Mahadeva said -

O the Lord of the mountain I will stay with Parvati at the top of the mountain very close to your palace. That is why the inhabitants of the mountain call me 'Girisa'. (30-31)

Sri Mahadeva said -

Then thus offering boon to the best among the mountain, he constructing a beautiful city stayed there with Uma. Thereafter the gods headed by Brahma returned to their own respective abodes.

One who reads or listens the chapter containing the auspicious marriage ceremony of Parvati, attains the blessings of the goddess and do not face any fear from enemy or king. Hearing the litany once the person attains his desires and becomes free from all sins due to the grace of the great goddess. O the best among the sages it was told by you how Mahesvara got back the absolute Nature Sati the daughter of Daksa. O my son now listen how the son Karttikeya, the destroyer of Taraka, the warrior, the protector of the gods was born. No one was equal to his strength and prowess at present now or will be in future in the three worlds.

Here ends the twenty eighth chapter called the auspicious marriage ceremony of Parvati of Sri Mahabagavata Upapurana.

CHAPTER XXIX

Sri Mahadeva said -

Thinking day and night about the retrieval of Parvati the suffering arising out of meditation became pleasurable for Mahadeva. (1)

Always Mahesvara engaged his ears to hear her speech, her eyes to see her beauty and his mind to engross her - thus he inculcated love in Parvati. Once collecting wild flowers Mahesvara prepared a beautiful garland and infused with the scent of camphor and aguru and presented her and embraced her out of passion and desired quickly to produce a son. The Lord commanded Nandi do not allow anybody else from outside without my permission, be he a person or a god or else adored by them. So you protect the gate of my dwelling with all my followers. Having heard this he engaged himself along with the followers to protect the gate on the order of the Lord of the gods. Then secretly Sambhu over powered with passion engrossed in amorous dalliance with Parvati for fifteen years. Being engrossed in joy of love out of passion, Hara did not distinguish between the day and night. Enjoying thus neither he was satisfied nor his semen was discharged. (2-10)

O the best among the sages, the earth being tortured by His kick went to sun in the form of a cow and weeping with eyes full of tears she communicated her pain due to Siva's kick. (11-12)

O Sun, Lord Hara, the Lord of the world being passionate is enjoying Parvati since very long time in the plane of the Himalaya. (13)

I have been oppressed day and night by the weight of Siva and Sakti (Parvati). I am not able to stay. So please advise me some remedy. He, the Lord of the world also getting Parvati and being passionate does not know the distinction between day and night. There appears no break of Siva's enjoyment. The semen neither falls out nor do they feel satisfied. (14-16)

Sri Mahadeva said -

Listening to the speech of Earth Sun went to Indra with her and said them the fact as narrated by the Earth. Having heard this all went to Brahma. O the great sage the gods keeping the earth in the form of a cow in their front said to Lord Brahma, the master of the world, O Brahma you please listen, Hara is enjoying Parvati, the nourisher of the world for fifteen years in the Himalayan plain. Yet neither His semen fall down nor he got satisfaction above all he never held his attention. This incident heard of or seen by anybody also any where. (17-22)

The Earth being suppressed by the load of the sexual union of Siva and Sakti about to enter into the nether region, has come to us. So into the nether region, has come to us. So O the Lord of the three world please suggest us the remedy. (23-24)

Thus listening their speech Brahma the grandfather of the world, consoling them again and again and said to the gods. (25)

That Mahesvara is engaged in such amorous affairs for the accomplishment of the welfare of the gods. He who will be born out of this semen will no doubt be the killer of Taraka. But if a son is born out of this semen through the goddess he will be the destroyer of gods as well as the demons. The world will not be able to tolerate his prowess. O gods you arrange to produce a son by the semen of Sambhu through any where else. I will go to that place where Mahesvara is enjoying Parvati out of passion. You all accompany me quickly to pray Mahesvari for the termination of Sambhu's union. (26-31)

Brahma having informed to gods thus, Narada went to that place where the Lord of the gods was enjoying with Uma earlier. (32)

The gods also went thereafter to see them who were engaged in sexual union. (33)

In spite of their arrival the passionate Siva did not desist from their union nor Parvati felt shame for it. On the other hand Parvati did not abandon Mahesa who was enjoying day and night. (34)

Here ends the twenty ninth chapter called the description of enjoyment of Siva and Parvati of Sri Mahabhagavata Upapurana.

CHAPTER XXX

Sri Mahadeva said -

O sage the gods, being surprised praised Ambika identified as Shame. (1)

Brahma and others said -

You are the mother and Hara is the father of this world. We are all your children. Thus you do not have mental agitation. O mother, you are the beloved of Siva and identified with shame, so you please protect the Earth and be merciful to all. (2)

O the mother of the world, you are the soul you are the Brahman, bereft of three qualities being a female. You are doing your job with a male. The people accept you as the wife of the destroyer of the smara. (3)

Out of your own desire sometimes you become Sambhu by your portion. In the form of a woman the perplexer of the three worlds you enjoy yourself. Out of your own illusion you appear as Krsna a male and imagining Sambhu as your wife Radha you enjoy. (4)

O mother the goddess of the gods and the protector of the world have mercy on us and refrain from your enjoyment for the protection of the earth. (5)

Sri Mahadeva said -

Being praised by the gods Bhagavati the daughter of the mountain, giving up sexual union woke up with shame. (6)

From her own union a terrible and valour son was born. Devi asked to that child, O my son, you stand at the gate protect the gate of my palace. (7-8)

Having told thus, the mother of the three worlds with face downward due to shame entered into her beautiful abode whose gate was made out of gems. (9)

O the best among the sages, Sambhu also gave up sexual union and thought of welfare of the gods as well as of the world. Brahma by knowing that he is interested to gave up His semen asked Vayu for carrying out the work for gods. (10-11) Brahma said -

O Vayu you have to do a job for the benefit of the world. For the destruction of Taraka and to produce a son of Sambhu you quickly carry out his semens left by Mahesa over earth to the vagina of the Apsaras. (12-13)

Sri Mahadeva said -

O the best among the sages having heard his speech Vayu the best among the swift movers blew terribly. (14)

Then Sambhu discharged his semen like a silver mountain over the head of fire which was became unbearable on the part of the fire, quickly he threw the very powerful semens of the Lord to the Sara forest. (15-16)

Vayu with his own force divided the semen equally and supposed to enter into the vagina of six Krittikas. (17)

That semen entering into the vagina and coming in contact with blood and entered into their womb. (18)

The semen coming in contact with fire dazzled like gold and is traced in the Sara forest till now. (19)

The Krittikas were unable to carry the shares of the semen brought by air. (20)

O magnanimous, all of them gave up (discharged) that semen mixed with blood into the earth. When putting into a wooden box they desired to throw into the Ganga which was seen by Prajapati. (21-22)

Carrying that wooden box Brahma gladly went to his own abode. (23)

From that wooden box came out a superman with six faces, twelve eyes and twelve hands, golden like white lusture, lovely faces having dazzling like the shining moon and eyes like blue lotus. (24-25)

Knowing him as the son of the mother goddess from in the wooden box he broke the box and witnessed the son of Siva who is born in the bright fortnight of Asvina. (26-27)

The valorous enemy of Taraka; the son of Siva when born at Brahmaloaka Brahma the grandfather of the world was very much delighted and performed the pompous ceremony. The dazzling crown and ear-ring of Taraka fell down on earth and his body thrilled at the time of the birth of the valour son of Parvati. (28-30)

The quarters were clear and the gods were delighted knowing the birth of the son of Parvati at Brahmaloaka. Narayana came and saw him with affection. The other gods headed by Indra came there. (31-32)

Knowing the birth of the son of Uma all the sages came, Brahma along with other gods named the son. O the great sages the son of Parvati was very mirthful. (33-34)

Brahma said -

O the son of Siva you will be known as Karttikeya in the three worlds as you are born from Kṛttikā. You will be known as Sanmātura as you were brought up by six mothers, headed by Kṛttikā. (35-36)

As he was born out of the seminal fluid collected together he will be known as Skanda in the world. (37)

As he will destroy Taraka in the war he will be known as Tarakavairi in the world. (38)

Sri Mahadeva said -

Brahma the grandfather of the world having named thus observed the ceremony along with the gods. (39)

O the best among the sages all the gods those were defeated by Taraka were advised by Brahma to accomplish their respective duties. (40)

The gods said -

O Lord the master of three worlds as long as the son of Samkara has not destroyed Taraka in the war you should not

introduce him to his parents. If the mother goddess and the Lord Sadasiva would not allow their son to the war then what shall we do. Immediately after the destruction of the demon in the war they will be informed by you about the birth of their son. (41-44)

Sri Mahadeva said -

Thus Sadanana the eldest son of the mother goddess was born and stayed at Brahmapura. The gods went to their own abodes. (45)

O the best among the sages that is how the valorous Karttika the son of the mother goddess and the destroyer of Taraka was born. (46)

One who reads or even listens the chapter containing the birth of the son of Girija with devotion, does not face fear from sin. (47)

One who listens about the birth of the son of Girija through issueless will be blessed with a virtuous son like Karttika. (48)

Here ends the thirtieth chapter called the description of Karttika's birth in the dialogue of Sri Mahadeva and Narada of Sri Mahabhagavata Upapurana.

CHAPTER XXXI

Narada said -

O Mahadeva please describe how the son of Parvati destroyed Taraka the foe of the gods in war, and his identification (relation) with his parents. What did Mahesvara and the mother goddess do when got their son. (1-2)

Sri Mahadeva said -

O my son, please listen, how the son of Parvati destroyed Taraka in the war and how his identification with his parents was revealed. Once the gods, being defeated by Taraka approached Brahma, after saluting him the gods said. (3-5)

O Lord Brahma, are you not aware of Taraka's atrocities to the gods ? Now for his annihilation, pray despatch the mighty god Karttika, the son of Mahadeva to the battle. (6-7)

Sri Mahadeva said -

Thus listening their sad plight Brahma, the grandfather of the world said to Karttikeya in the presence of gods. (8)

Brahma said -

O the son of Siva, you are the protector of the whole world, now save the gods by killing the demon Taraka. Though tortured by the demon Taraka the gods feel relaxed in anticipating your powerful support. So kill that disturber of the gods. (9-10)

Sri Mahadeva said -

The valorous Karttika said gentle to Brahma in front of gods. (11)

Karttikeya said -

I will surely defeat that wicked and powerful Taraka, the king of the demons in a battle. So please arrange a vehicle for me. (12)

Sri Mahadeva said -

Lord Brahma presented peacock as vehicle with air like speed to the son of Siva. (13)

For the destruction of Taraka he presented him a Sakti well-furnished with gold and dazzling like crores of sun. This type of Sakti was not seen in the three worlds for which the son of Siva is named as Saktidhara. (14-15)

Appointing him for the protection of the divine army Brahma, the grandfather of the world sent him to battle. Saluting Brahma he climbed on the peacock and held the terrible Sakti in hand. Placing him at the forefront, the gods proceeded towards the abode of Taraka, the king of demons for the battle. Listening the violent sound due to their arrival the king of demons organised the demons to fight with the gods. (16-19)

He marched to the battle equipped with unlimited unconquerable infantry thousands of horses and elephants. (20)

Looking at the general (senāni) seating on a peacock and holding Sakti for operation coming along with all the gods, Taraka, the enemy riding on a chariot, looking like a pure gold decorated with flag and pulled by lions, the sound of the axle vibrating the earth. O the wise he anticipated a great trouble for him. (21-23)

The meteor, as if dividing the sun, fell down near the chariot and the soldiers. All the soldiers became unhappy as the birds fell down on the ground making terrible sound. (24-25)

The king of the demon though finding various dangerous omen, took his terrible bow and desired to fight with the son of Siva and to win in the war. (26)

O sage who will be able to win him whose mother is Bhagavati, the daughter of the king of the mountains and the destroyer of all the superior demons, whose father is Girisa, the destroyer of the whole creation. (27)

Here ends the Thirty first chapter called the description of the arrival of Kumar in the dialogue of Sri Mahadeva Narada of Sri Mahabhagavata Upapurana.

CHAPTER XXXII

Sri Mahadeva said -

The sound of Eheri, Turi and Panava above all, the Simhanāda (roaring of the lion) of both the army covered all over. (1)

The sky as if was filled with the sound caused by the axle of the chariot; and the earth vibrated thereafter the battle commenced. (2)

At that time Brahma along with the sages, riding on a beautiful chariot appeared on the sky to behold the terrible and devastating war between gods and the demons. (3-4)

Indra, throwing his Vajra killed hundreds and thousands of demons in the war. Similarly Varuna, binding the superior demons with his noose killed them with his sword. The other gods also throwing various types of arrows killed many soldiers of the demons. Karttikeya fighting with that wicked, killed many great and valorous demons. Thus many demons were killed in front of Taraka by the arms and ammunitions of the gods. (5-9)

The earth became inaccessible due to the heaps of dead bodies of the soldiers and elephant and the broken parts of the chariots. (10)

O the best among the sages, the river of blood gushing out of the deceased demons flew between both the parties. (11)

O Narada looking the loss of soldiers Taraka the king of the demons fought severe battle with Karttika. (12)

Hundreds and thousands of arrows were issued by him were destroyed by Karttika the son of Gauri delightfully. (13)

Hundreds and thousands of demons of Taraka were killed by Karttika in the battle. (14)

The gods and Kinnaras beholding them fighting each other with arrows were astonished. (15)

The demon being angry threw many arrows having golden tops and like the arms of Yama to Karttika. (16)

O Narada Karttika threw the terrible Ardhaacandra arrow at him but he destroyed it within half a moment. (17)

Karttika being angry, threw his terrible arrows of ten parvas to kill the chief of the demons. (18)

The king of the demons being pierced with that arrow fainted and fainted and fell down on his own chariot. (19)

Again he wake up roaring like a lion as if unconquered held the Sula in hand. (20)

Beholding him ready to throw his great Sula Sadanana threw his Sula to the enemy of the gods. (21)

The Sula held by demon in his hand was destroyed and burnt into ashes by that Sula of Karttikeya and it was really very fantastic. (22)

Being angry the demon licked his lips and threw his powerful Gada on Karttika. Karttika also destroyed it by his own. (23-24)

The king of the demons, taking another Gada and roaring like lion jumped upon Karttika. (25)

Beholding the great demon clasping with Gada in his hand Karttika cut off his both hands by Khurapra (an arrow with a sharp horse shoe shaped head). (26)

By that weapon the king of the demons was pierced in the war roaring like a cloud at the end of the destruction. (27)

Here ends the thirty second chapter called the description of the war among Karttikeya and Tarakasura of Sri Mahabhagavata Upapurana.

CHAPTER XXXIII

Sri Mahadeva said -

The king of the demons shouting more and more aimed various arrows terrible like the rod of Yama. (1)

Taraka, being furiously angry, threw the terrible Sakti having gem stick to Karttika. (2)

Being perplexed the gods were thrilled by looking the unbearable Sakti coming towards them. (3)

Brahma and other sages recited the mantra averting the evil. Karttikeya the son of Parvati destroyed the Sakti with his own Sakti in the presence of gods. The gods being pleased showered flowers over Karttika and admired again and again. The Siddhas and Gandharvas were astonished by looking at the valour of Karttikeya, the son of Mahadeva. The angry demon king taking his bow quickly covered Skanda peacock with large number of arrows and his peacock as well. (4-8)

Then the best among the sages, the son of Siva also cut off the net of arrows, looked like crores of sun. (9)

At that time the demon dividing the gods the killer of the mighty Vritra approached the son of Parvati. (10)

Beholding Parvati's son riding on a peacock resembling like the heap of emerald and the killer of Vritra, riding on an elephant named Airavata, the mighty Taraka hit Kumara and Indra with the shower of arrows. In that war Kumara and Indra cut off the arrows and roared like a lion and hit the demon with various terrible weapons. (11-14)

O Narada Indra threw his Vajra with force but hitting to his heart it turned into hundred pieces within half a moment. (15)

Then holding the sword and leaving Kumara behind the king of the god with red eyes due to anger ran towards him. (16)

The son of Parvati angrily driving his vehicle cut off his hand with shord within a moment. (17)

The king of the demon holding a terrible club in his left hand ran towards Karttika. (18)

Karttika also holding that Sakti given to him by Brahma threw to the king of the demons who was coming towards him. (19)

Being pierced by that Sakti the king of the demons like Nila mountain fell down on the earth resounding it. (20)

After the death of the great demon the gods, Gandharvas and Kinnaras became very glad, the quarters were very clear due to the smooth rays of the sun and the world became stable. (21-22)

Here ends the thirty third chapter called the death of Tarakasura of Sri Mahabhagavata Upapurana.

CHAPTER XXXIV

The gods said -

Jubilant gods welcomed the son of Parvati presenting with scented flower, incense etc., accompanied with eulogies. Brahma, the lord of subjects riding on a plane drawn by swans approached Mahesa with Kumara Kartikeya, having six faces and said -

Brahma said -

O my son, she is your mother adored by the world, the mistress of gods. He is your father Mahadeva the respected by the people of the world and bestower of auspiciousness. You are their son, so salute them. O magnanimous one, staying here you nourish the whole world. (1-5)

Sri Mahadeva said -

O the best among the sages having heard thus from Brahma Parvati and Paramesvara thought their mind all about him. (6)

Parvati was delighted at heart getting her son who was saluting in her lap. (7)

Mahesa also getting his son became glad and invited all gods to observe the ceremony. (8)

Coming there Lord Visnu, the Narayana, glanced at Kartikeya passing divine and beautiful form, being caressed by the mother goddess in her lap with affection. (9)

Visnu thought, had I been her son I would have sucked her breast delightly by seating on her lap. (11)

Thinking thus in mind Visnu the great god decided to return after saluting the mother goddess, at that time Paramesvari, sensing his intention offered a boon to "O Visnu, let you be born as my son". (12-13)

O Narada, all other gods repaired to their respective abodes after saluting mother goddess as well as the lord of the gods. (14)

Thus stated how terrible Karttika killed Taraka the enemy of the gods by the help of a "Gada" in the battle and how he was introduced with his parents. (15-16)

Now listen how Visnu was born as Ganesvara, the god, honourable, the elephant-faced one as the son of Bhavani. (17)

Here ends the thirty fourth chapter called Kartika's march to Kailasa of Sri Mahabhagavata Upapurana.

CHAPTER XXXV

Sri Mahadeva said -

Once Bhava, keeping his son in his dwelling came down to earth with Bhavani for a pleasure trip. (1)

Finding a beautiful forest on the earth, he built a beautiful city there and stayed with Uma. (2)

Once Mahadeva, keeping the mother goddess alone in that palace went out to collect the forest flowers with his followers. (3)

Getting more beautiful flowers Mahesvara was late in that forest. (4)

O the best among the sages, at that time Gauri, besmearing her body with turmeric powder proceeded for a bath. (5)

Though the protector of the world Mahesvari, herself thought of the protection of their own house. (6)

Remembering Visnu's desire out of the turmeric paste she prepared form of a son . He was of large belly, long arms charming face with three eyes red colour and dazzling like the midday sun. (7 & 8)

Bhagavati delightly offered milk out of her own breasts to her newly born son Ganesvar who was Narayana himself. She said, O my son, protect this house so long I have not returned from bathing. (9 & 10)

Having told thus to her son the mother goddess went to bath quickly. The boy staying at the gate, protected the house. (11)

In the meantime the lord of the gods having returned from the forest found that boy before his gate (12)

While entering into house the lord of the gods was checked by the son of Uma by raising his Sula. (13)

Beholding the child Siva, the holder of Sula threw his Sula on him without knowing him as the son of Uma. (14)

The terrible Sula thrown by Siva destroyed the head of his son immediately. (15)

The head of the child though cut off by the Sula of Mahesa could not kill him. At that time the mistress of the gods the daughter of Himalaya taking her bath came there along with her friends Beholding her son laying on the earth without head she asked the lord of the gods with fear. (16-18)

The goddess said -

O lord of the gods what is this please tell me by whom the head of my son who was watching in front of the door of my house was destroyed. (19)

Siva said -

O the daughter of the mountain I don't know him as your son.

as he obstructed my entry I chopped up his head. (20)

Sri Mahadeva said -

Being highly incensed Parvati directed Mahadeva, revive the head of my son without delay. Having heard this the Lord went out quickly in search of a head for his son. In course of search in the forest he saw an elephant sleeping with its head to the north. As there was no sin of cutting such head he cut off the head of the elephant and replenished his son's. (21-24)

He blessed the son of the goddess to be the master of the Ganas called Gajanana. O sage knowing his son as a form of Visnu the Lord of the gods keeping him in his lap was delighted to fondle him. At that time Hara, felt guilty of his action addressed to his son Narayana coaxing him with sweet words. (25-27)

Sri Siva said -

O Janardana, without knowing you I have smashed your head by throwing my Sula. O Janardana I am surely guilty no doubt. At the end of Dvapara when you will be born from Devaki in the house of Vasudeva in another form I in the name of 'Sonita' will fight with you. At that time I will be stupified by you at that war in the presence of all. (28-31)

Sri Mahadeva said -

Then Lord and Parvati staying there for few months again went to their own abode, where their eldest son the destroyer of Taraka was staying. In that place both the sons were very glad. (32-33)

The Lord of the gods with his consort said to them both; at times ^{you} may visit to Kailasa, Varanasi or to any other place you desire and ultimately return to us. (34-37)

O the best among the sages I narrate before you thus everything about the absolute nature and their marriage etc. (38)

One who reads the noble nature of the mother goddess with devotion, Sarvāni being satisfied fulfills all his desires, no doubt, his enemies are destroyed and gets victory in war. (39-40)

To kill Ravana Rama with devotion performed her annual worship in an odd time. (41)

One who reads the glory of the goddess beginning from the ninth day of dark fortnight to the great Navami attains success in all endeavours and wins victory over the enemy like Rama conquering the demon Ravana. (42-44)

One who listens the glory of the Mother Goddess with devotion he attains the merit of a horse sacrifice, enjoys at heaven for long. O the best among the sages his holy fame spread. All the noxious animals like tiger etc., do not even harm him due to fear and flee far away. He is blessed with sons and grandsons this world for long time. At last he attains the place of god, O the best among the sages what to speak more. (44-48)

Mahevari is pleased with those who read, or listen to it. O sage, I am unable to express during hundred crores of Kalpas about the result derived out of Her satisfaction. So O my son, the noble nature of mother goddess is inexpressible. It should be imparted to devotees only not to anybody else. As you are wise, an ascetic and devotee of the mother goddess I express before you as there is nothing secret before you. So please tell me now what you desire to listen. I will describe to you. (49-53)

Vyasa said -

Thus listening the speech of the master of the three worlds the best among the sages, bending down his head with devotion on the feet of the five headed god adorable to all gods, desired to listen again the noble nature and nature of worship of mother goddess by doing which the son of Raghu killed Ravana the king of demon, the enemy of gods along with his son and counsel in the war. By observing which the men on the earth and the gods headed by Indra and Brahma in the heaven fulfil their desires. (54-55)

Here ends the thirty fifth chapter called the description of Ganapati's birth of Sri Mahabharata Upapurana.

CHAPTER XXXVI

Narada said -

O Mahadeva, the lord of the world please tell me in detail how the best among the Raghus worshipped her in autumn which is known as Mahāpujā and gives pleasure to the mother goddess to kill Ravana in battle. (1 & 2)

Tell me how lord Visnu taking birth as a human being worshipped the mistress of the world untimely. (3)

In these three worlds there is no such speaker like you in this regard. O Lord please sanctify me as I am your obedient servant. (4)

Sri Mahadeva said -

In the past Ravana having prayed to the mother of three worlds and by the help of her mercy he became the conqueror of the three worlds. (5)

O noble minded, being satisfied with his devotion Sarvāni the affectionate to the devotee stayed at the palace of Ravana. (6)

She stayed there with her Yoginī followers and bestowed victory so long the fruit of his meditation was not exhausted. (7)

When the result of his meditation was reduced and due to causing disturbance to the world, Candi the furious one, being worshipped by Rama left his palace and killed him along with his relatives and went to Kailasa along with her family. (8 & 9)

Defeating all gods headed by Indra, Visnu the Lord of the creation in the past Ravana out of his ego tortured three worlds. (10)

O the best among the sages, due to the fear for the wicked Ravana, the king of the demons the gods could not share oblations the sages could not perform sacrifices, meditation or even worship gods. (11 & 12)

Indra out of fear approached him for mercy by presenting him gift. (13)

The other gods headed by the sun and the moon and the protector of the quarters carried out of his orders also to Satisfy him. (14)

Being defeated by him the gods along with earth came to Brahma and said with folded hands O Lord Brahma the lord of the creation, Ravana the son of Pulastya(Visrava) causes atrocities in three worlds. Unable to bear his load the earth has come to you for redress, O Lord think of his suffering. (15-17)

Being informed thus by gods Brahma consoled earth, went to Vaikuntha and informed the Lord of Vaikuntha thus: (18)

O Lord the master of three worlds, desirous of the nourishment of the world, Ravana, the unconqueror has been born in Lanka. To kill him please you descend in human form. (19 & 20)

O the naurisher of the world assuming human form you
kill ravan the enemy of the gods along with his sons and relatives.
(21)

Thus appealed by Brahma, Visnu consoled all gods humiliated
by Ravana, and said to the magnanimous one. (22)

Sri Bhagavana said -

Taking a human form as the son of Dasaratha I will kill
the wicked along with his son and relatives. (23)

The gods should be born in the form of monkey and bear to
help me for reducing of the burden of the earth. (24)

I ask for you a very difficult task for Brahma to think
of the death of that wicked demon. (25)

The mother goddess the supreme deity Katyayani is being
worshipped by that wicked Ravana with devotion. That Katyayani
the bestower of victory being satisfied stays at Lanka with her
followers. (26 & 27)

If she leaves Lanka and will be pleased with me then only
I am able to kill him other wise not. (28)

O Brahma you do what is to be done, without her mercy we will
not be able to kill our enemy. (29)

O Brahma as the mother goddess Katyayani is favourable to
him, though of meagre strength he became the most powerful one.

I will not be able to un-do it if Ravana destroys the whole world.

(30 & 31)

Brahma said -

O the Lord of the world, being devoted to Durga the wicked is not defeated at any time in the world, still then there is a clue for his destruction. O Lord this movable and immovable world all belongs to her. This has been created and nourished by her. So she will never desire its untimely destruction. You, I, and Mahesa are temporary elements for creation, preservation and destruction, But she is the root cause for the creation. O the master of the world we all the gods are of her different form. Yet she is not protecting us from our enemies. (32-36)

Sri Bhagavana said -

O Brahman, proceed to the top of Kailasa with you and pray to kill the wicked Ravana the son of Paulastya. (37 & 38)

Sri Mahadeva said -

O the best among the sages, they all went quickly to Kailasa where Jagaddhatri, ^{the} nourisher of the world with high souled Samkara lives. (39)

Finding Brahma and Visnu approaching them, Mahesvara welcomed them, asked the cause of their visit. (40)

Then they apprised every thing such as the deeds of the king of the demon and to the Lord. (41)

O the best among the sages, all the gods along with Brahma, Visnu and Mahesvara went to the mother goddess Parvati. (42)

Looking at mother goddess in happy mood with lotus face the lords of the gods saluted her on the ground. (43)

Beholding Brahma etc who were saluting her the eternal mother goddess setting on a Jewel throne, out of her sympathy became a form having eighteen hands, her breast decorated with beautiful necklace charming face and her head decorated with half moon, beautiful teeth and three beautiful eyes etc. Visnu with the horripilated body rose up from the ground, with folded hands appealed to Ambika with devotion. (44-47)

Sri Bhagavana said -

O mother, getting your blessing Ravana the king of the demons and the son of Pulastya tortured the whole world. (48)

That is why the gods and the Gandharvas came under protection of Brahma. O mother goddess Brahma for the annihilation of that wicked asked me to assume a human body on the earth. O the great goddess I have promised them to be born as the son of Dasaratha on the earth will kill that wicked, but you as well as Mahesvara have been worshipped by him with devotion. As you also out of pleasure stayed at his house for his protection then who will be able to kill the enemy of gods whose protectors you and as well as Mahesvara above all O Sivā especially you settle

there as the mistress of Lanka. O Ambika the mother of the world
I salute you to take some steps for the protection of the world.
(49-55)

Sri Devi said -

O Madhusudana being worshipped by Ravana for a pretty long
time. I am staying at Lanka for his protection. (56)

As the notorious Ravana worshipped me so also to Mahesa
with devotion for which he attains prosperitiy. There is nothing
unattainable for him. He has ful-filled his desires and his
result of meditation has been exhausted. (57 & 58)

Being over powered with strength he turtoured the whole
moveable and immovable beings of the world. (59)

I myself now think of his d&struction. If I will get a
chance then I will kill him. But I can not directly ^{kill him.} Brahma has
rightly advised you to be born on the earth in a human form. So
that theywill help you for his death. When you will be born as
human being Kamala a part of myself will be also born assuming
a human form. Beholding her the wicked out of excessive desire
for enjoyment ^{will} kidnap her. (60-63)

When the warre&or out of passion kidnaps my form and entering
her in to Lanka then only I with the permission of Siva definitely
will quit the city of Lanka for his death. (64 & 65)

When he will touch Laksmi one of my forms at that time he will surely be destroyed by my anger. (66)

O Madhusudana, when Lanka will be deserted by me, for the death of that wicked Ravana, you being born as a human in the race of Raghu of solar dynasty, Vasistha, the son of Brahma will impart mantra (hymn) to you. (67 & 68)

In the war you will remember the secret, hymn for your protection as well as for the death of Ravan. (69)

O Madhusudana, the terrible arrow thrown by him will not pierce you in the war. (70)

while attacked by him

O magnanimous ~~I~~ I should be remembered by you. Then only you will attain victory due to my grace. You will cross the sea though very difficult to reach Lanka definitely with monkeys. due to my blessings. (71 & 72)

According to Brahma's advice you prepare an earthen image on the seashore worship according to vedic procedure in autumn O Janardana, you will kill the valorous demon on his chariot well furnished with gold. (73 & 74)

Due to my grace you, killing the warrior along with his sons and relatives in the war will attain a fame such as the conquerer of Lanka or Lankajayee. (75)

O Madhusudana you go quickly for a human body for the death of that wicked Ravana the Lord of the demon. (76)

Sri Bhaga-vana said -

He has a deep sense of devotion for you and prays you with devotion. O kind hearted mother how will you leave Lanka. (77)

That unconquerable demon recalls you in difficulties. Please tell me how shall I kill him. (78)

He, who recalls you, Sambhu and myself, we protect him from the danger even from the god of death. (79)

O Siva how shall I kill Ravana who is your devotee and recalls you always. (80)

Sri Parvati said -

It is sure that the great warrior will recall me in the war yet please listen me how he will attain his death. (81)

The whole world belongs to me and I am identified with the creation. So torturing the creation means torturing me. (82)

Without antagonizing this world if any one prays me with devotion I protect him always in this birth and also after this .
(84)

Torturing it he who prays me in difficulties does not attain its result immediately but only attains me after death. (83)

O magnanimous you approach me for the protection. He, the terrible one also recalls me in difficulties. That is why his

prayer for protection will be futile as he would attain solvation. Enjoying much more on earth for a pretty long time he will attain supreme solvation which is unattainable. O Madhu sudana what more results are there for human beings. (85-87)

So long as I stay at Lanka the wicked will not attain his death in the war. Hence I will quit his abode. (88)

Due to his disturbance in the world I will not save him in the war. So you saluting Mahesa go for a human birth. (89)

Here ends the Thirty Sixth Chapter called the description of dialouge between Bhagavatġ and Narayana of Sri Mahabhagavata Upapurana.

CHAPTER XXXVII

Sri Mahadeva said -

Having heard the advice of the mother goddess Lord Madhusudana saluting again and again with devotion having delightful eyes said to Mahesa with Brahma. (1 & 2)

Sri Bhagavana said -

O Lord the master of the world you have already listened what the mother goddess Bhagavati told in your presence. (3)

O Sambhu you must help me so please ~~advise~~ me the ways and means for the death of that Wicked. (4)

Siva said -

O the destroyer of enemy, in the form of a monkey called Hanumana the son of Vayu I will help you by crossing the terrible ocean to search for your wife. O Madhusudana I will create pleasure in you. (5 & 6)

O Visnu I will some great as well as terrible deeds which are difficult to be performed in the three worlds for your happiness. (7)

When I will enter Lanka in the shape of a small monkey the goddess of Lanka herself will quite Lanka no doubt. (8)

I promise to help in this manner, please ask what shall I do more for the pleasure of you as well as Brahma. (9)

Sri Mahadeva said -

Santhu having said thus Visnu recalling Brahma looked gladly with satisfaction. (10)

Knowing the desire of Visnu, Brahma said to Narayana. (11)

Brahma said -

O Lord for the sake of your help I will be born as a mighty bear I will give you proper advice and will be with you for your benefit. (12 & 13)

Dharma has been born in Lanka as Vibhisana the brother of wicked Ravana, the king of demon. (14)

Sri Mahadeva said -

Lord Visnu praying thus to the mother goddess, was born on earth in the house of King Dasaratha. Rama, Laksamana, the mighty Bharata and Satruginna were very handsome and valorous. Sri Rama and Bharata were black like durva grass O the magnanimous the rest two were bright like burning gold. Laksamana, embodied with good symbol was always obedient to Rama so also Satruginna to Bharata from their childhood. The most beautiful Laksmi also getting birth in the earth stayed at the house of King Janaka as his daughter. Then Brahma out of his own portion became a bear. He was famous as wise Jambavana. Mahesa also by his own portion became Hanumana the son of Vayu, famous for his valour and strength and stayed at Kiskindhya as the minister

of the king of the monkeyes. (16-23)

The other gods in the shape of bear and monkey stayed at that forest waiting Lord Visnu. (24)

Here ends the Thirty Seventh Chapter called the discription of the character of Rama incarnation of Sri Mahabhogavata Upapurana.

CHAPTER XXXVIII

Sri Mahadeva said -

O Narada, Vasistha the best among the sages imported teaching in Devi mantra to Ramacandra, Bharata, Laksamana, and Satrugghna. They were wellversed in all the sastras. (1 & 2)

Once Visvamitra the great sage came with due permission from their father. He took Rama and Laksmana for the protection of the sacrifice. The great warriors reached there, killing a female demon named Tadaka possessed weapons from the sage as a token of his blessings. There after he visited the dense forest, annihilated Subahu, who was causing destruction to their sacrifice with an arrow and in another he killed Marica invincible in battle and threw them in the ocean. The son of Raghu quickly marched to Mithila with the sage on the way he released the daughter of Brahma, Visited the abode of Janaka and broke the tremendous bow of Mahesa. Then king being satisfied in-viting old Dasaratha along with his sons to his palace (offered his four daughters to his four sons in a ceremony. (3-10)

He gave Sita to Rama, Urmila to Laksamana, Mandayī to Bharata and Srutakirti to Satrugghna. Among them Sita was obtained from the pure sacrificial ground Urmila was born out of his semen the other two were the daughters his brother. (11-13)

O magnanimous one, having accepted, these brides four along with his brothers they went quickly towards his house with his father. (14)

In the way he met the valorous Bhargava and defeated him. Thereafter entering into the palace, the king along with his ministers began the preparation for the coronation ceremony of Sri Rama. (15-16)

O the best among the sages, as the gods wanted to create impediments in their way Kaikeyi asked for the kingdom for her son and Rama's exile to the forest for fourteen years. The truthful Dasaratha sanctioned her the boons. (17-18)

Leaving his kingdom truthful Rama along with Sita and Lakshmana went to Dandaka forest on the tenth day of bright fortnight. Rama of Raghu dynasty saluting his parents and the preceptors Vasistha with devotion, remembering mother goddess and saluting again and again for the destruction of Ravana proceeded for the journey. (19-21)

O Narada due to the separation of his beloved son, the king wept loudly. Riding on a chariot arranged by Sumantra Rama along with Sita and Lakshmana went out of the palace. The subjects overpowered with grief followed them. (22-23)

Leaving them (subjects) behind they proceed to Srngaverapura. Rama left Sumantra with his chariot there. At that place Rama along with Lakshmana and Sita plaited their locks; crossing the Ganga on a boat they reached the hermitage of Bharadvaja at Chitrakuta. O sage the king listening from Sumantra regarding Rama's entrance into the forest gave up his life due to intense sorrow. Returning from his uncle's house

Bharata performed father's funeral rites, rebuked his mother again and again and proceeded to Ramachandra with his younger brother and ministers. (24-28)

Bharata tried his best for Rama's return but Rama, consoling Bharata again and again went to the dense Dandaka forest for the fulfilment of divine deeds. Then Bharata returned with due permission from Rama stayed at Nandigram along with his younger brother and counsels. Bharat spent those fourteen years, sleeping on the bare ground, abandoned all kingly pleasure. (29-32)

Rama after killing the furious Viradha constructed a cottage at Pancavati and stayed there for sometime to kill other demons. (33 & 34)

At that place a passionate female demon named Surpanakha came to Rama and desired him as her husband. Knowing intention of the wicked demoness Lakshmana on the order of his brother cut her ear and nose. Then she went crying to her brother Khara and Dushana and informed them. (35-37)

Surpanakha said -

Rama the king of Ayodhya handsome and dark like the colour of bentgrass has come to Dandakaranya with his younger brother. His wife has also come with him. She is so beautiful that nobody had even seen or heard such beautiful woman in heaven, earth or in the neither region. O my brother you bring her

forcibly for you and his younger brother who has cut my ear and nose for me. You proceed to him quickly. (38-41)

Sri Mahadeva said -

Having heard her speech the demon Khara and Dusana along with fourteen thousand followers came to the forest where Rama was staying. Ramacandra killed them all by his arrows. (42 & 43)

O magnanimous one, being over powered with sorrow Supanakha ran to Lanka and informed everything to Ravana. (44)

Listening the beauty of Sita from her He desired to kidnap her with the help of Kāla pāsa. (45)

With a desire to kidnap her Ravana went to that forest with Marica, the son of Tadaka. (46)

Marica confirming his death in the hands of Sri Rama, he led Rama to a distance in the guise of a golden deer. (47)

O sage the demon being pierced with the arrow sent by Rama fell down on earth shouting. O Laksamana! knowing this as the speech of Rama the daughter of Janaka sent Laksamana to Rama's rescue. (48 & 49).

In the mean while Ravana the ten headed demon came there, kidnapped Yanaki, a form of Laksmi. (50)

The mother goddess, though capable enough to destroy him at that time, did not do so as she was always praised as mother goddess by him also. (51)

When she was taken by the wicked demon Ravana Jatayu the best among the birds fought with him to protect her. (52)

O the best among the divine sages, cutting its wings the king of the demon took her out of valour, went to Lanka at night and kept the Chasti woman at the beautiful Asok forest but was not able to seduce her, who was looking like the burning fire. (53 & 54)

Thus the mother goddess Bhagavati the bestower of auspicious, prosperity the mistress of Lanka, desired to disappear herself.

(55)

Here ends the Thirty Eight Chapter called the kidnaping of Janaki of Sri Mahabhagavata Upapurana.

CHAPTER XXXIX

Sri Mahadeva said -

After killing Marica Rama accompanied by Laksmana returned to cottage but did not find Janaki there. (1)

Thinking Sita they wandered in the forest. Beholding Jatāyu, the king of the birds with clipped wings with the impression of the seducer of Sita they went to kill him. But knowing him as the friend of their father the truthful Rama did not attempt for his life with his arrows. Then having informed all about Sita's kidnapping by Ravana to Rama he gave up his life and went to heaven in the presence of Ram. Then Raghava burning him in that forest and killing Kavaṇḍha went to Ruyamuka. Where Sugriva the son of Surya was staying with his four ministers headed by valorous Hanumana for fear of Vali. There in the battle with noble Sugriva he killed the furious Vali, performed Sugriva's coronation. (2-8)

Passing the rainy season^{at} Malyavata and collecting a large number of monkey soldiers deputed them to the four quarters of the earth for finding out Sita. (9 & 10)

Powerful Hanuman, Angada and Jambavana etc knowing every thing from Sampati discussed for crossing the ocean. On the advice of the king of the bear the most powerful Hanumana crossing the terrible ocean of hundred yojana long entered Lankapuri at evening and searched for the daughter of Janaka for seven nights.

(11-14)

Ultimately the son of Maruta located her at Asoka garden at last but wanted to perform a very difficult task. He thought her past events his war with mother goddess. Climbing on a tree he looked all around to see the wonderful temple of the mother goddess. Then he found a beautiful temple in north east region. (15-17)

Looking the temple wellfurnished with pure gold decorated with gems and Ruby and flags ensigned with lion at the top. the son of Vayu confirmed it as the temple of the mother goddess. Then entering into the door he looked the mistress of the gods, dancing loughing with her followers Yogini's. The son of Vayu saluting the mother goddess, adonable in the three worlds said with supreme devotion. (18-21)

Hanumana said -

O goddess, the mistress of the world be merciful. I am the servant of Rama I have come to Lanka to search for Janaki, the Laksmi incarnate. (22)

Visnu being sent by you has been born in the form a human being to kill the wicked Ravana the king of the demons. (23)

I am Siva having born in the form of monkey by ^{your} order to help Rama. (24)

You had assured earlier that with my approach to Lanka you will quit the city towards your own abode. (25)

O the mother goddess now you please abandon the city
of Ravana, destroy him and save the whole movable and immovable
creation. (26)

Sri Devi said -

O the best among the monkeyes I have been angry due to Sita's
humiliation and have decided to quit Lanka. I have been staying
at the house of Ravana till now to wait for you. Being told by
you I am Leaving this Lanka. (27 & 28)

Sri Mahadeva said -

Having told thus the mother goddess disappeared from Lanka
in front of him. (29)

Hanumana the son of Vayu being perplexed with anger destroyed
the dense Ashok garden well maintained by the king of the demon.
(30)

O Narada having heard this Ravana out of anger Sent his
son Aksaya along with many demons. (31)

The mighty armed Hanumana uprooting many trees and by
beating him with tree killed them. (32)

In order to make him disfigure Ravana the king of demons
set fire to his tail by tying round with clothes. (33)

O Narada the mighty Hanumana, the son of Vayu with that
fire burnt Lanka and crossing the ocean again reached shore

where Angada etc were present. Then he came to Jamvavat accompanied with other chiefs. Satisfying his hunger at the Madhuvana they went to Rama. O the best among the sages, looking from a distance Rama Chandra asked Hanumana about Janaki. He informed everything to Raghava. (34-37)

Then Raghava along with all other monkeyes and bears started their journey on the tenth day of bright fort night in the month of Sravana to kill Ravana the king of the demons. (38 & 39)

At the impending danger Ravana the king of the demons started consultation. (40)

There the wise Vibhisana wellversed in all scripture, best support of Ravana requested Ravana to leave Sita in view of the prowess of Rama. Having heard this Ravana being overpowered with anger kicked him. (41 & 42)

Then angry Vibhisana, who was the form of Dharma went over to Rama along with four other ministers. (43)

Here ends the thirty ninth chapter called the description of Ravana's consultation of Sri Mahablagavata Upapurana.

CHAPTER XL

Sri Mahadeva said -

Knowing Vibhisana as a refugee . . . Rama made friendship with him, coronated him into the throne of Lanka. (1)

In order to cross the ocean Rama asked Sugriva the king of Monkeys to know his strength. (2)

He said -

O Lord, you should not think about this. I will dry the ocean. I will build a bridge on the ocean by uprooting the mountains so that you will cross the ocean smoothly. Having heard thus the truthful Rama became glad and made the terrible ocean under control. On the advice of Sugriva Nala the son of Maya uprooting the mountains started to build the bridge over ocean from the fullmoon day of Sravana. (3-6)

O the best among the sages, he built the bridge on the ocean within two yamas (six hours) which is very difficult for the whole world. (7)

Then knowing about the construction of the bridge on the ocean Ravana vibrated again and again out of fear and puzzle. (8)

Accompanied by billions of mighty monkey soldiers and valorous Laksmana, Rama reached Lanka on the thirteenth day of dark fort night, seiged Lanka from all around by the help of terrible monkeys. (9 & 10)

The monkeys entered in to the water, on earth, on boundaries inside the house in courtyard in Gopura, in forests, and in gardens all around. O the magnanimous there was no such place which was not covered with the monkeys. Then the Lord desiring victory over Lanka thought for worshipping the great goddess Bhagavati in odd time. (11-13)

Due to Dakṣiṇāyana the mother of the three worlds was in slumber. Thinking thus the Lord Rama the eternal, Narayana, thought her to worship in the form of Pitr as the Mahāmaya is pitṛ rūpā in this fort night. (14-15)

Having worshipped the mother goddess, in the form pitṛ rūpā and bestower of victory day by day in the Aparapaksa by Pārvana system he intended to enter to the battle to kill enemies. (16 & 17)

Having decided thus at Lanka he said gladly - I will perform pārvana Srāddha with devotion in today's after noon, after which I will engage myself in war with the king of the demon. Having heard this all of the monkeyes said to Rama, the son of Raghu dynasty. (18 & 19)

O Lord the best among the knowers of the rituals, you worship devotionally to Pitr for the victory in the war. When the time came the truthful Rama started Pārvana Srāddha thinking the mother goddess in mind. On that particular day when sun went to the western region and darkness enveloped, Rama started his war with demon. (20-22)

Nobody had even seen or heard the arrangement of the battle fought between Rama and Ravana. (23)

In the first day of war Ravana sent a complete army consisting of elephant, chariots, cavalry and infantry consisting of Aksauhini soldiers Hanumana being humiliated in the war killed them and sent them to the house of Yama. (24 & 25)

Thus performing Srāddha day by day with devotion and satisfying the supreme goddess Raghava killed the demons. (26)

When Kampana was killed, Dhumraksa, on the order of Ravana came with his soldiers and fought severely. (27)

On the second day Raghava killed that warrior as well as other soldiers in that terrible war. (28)

Prahasta, the maternal uncle of the king of the demons came to the war field and with him the war took place at night. The lords of the three worlds being perterbed by his terrible sound which caused fear to the gods, demons, and human beings went to their quarters leaving the observation of war. In the last part of that night Rama the great warrior killed the unconquerable demon. Hearing this the king of the demons was extremely sad. (29-32)

Having consoled him the most valorous Meghanada suddenly came at night and staying at sky he tied two brothers Rama and

Lakshmana along with all monkeyes and bears by his Nagapasa and perplexed with his illusion. Vibhisana coming there awoke at that moment Lord then awokeing thought Sarvani the mother goddess, the destroyed of fear with devotion. Then Garuda coming down there released the two brother along with his soldiers by eating the furious net consisting of snakes. (33-38)

In the morning listening every thing Ravana himself appeared on the field, and faught terribly, even suopresing in all the worlds. (39)

Looking Ravana at war furious like Yama all monkeyes were thrilled being perplexed with fear. (40)

A terrible war took place with noble Rama who at once killed ten thousand crores of soldiers. The angry Rama having lotus eyes relEasing many arrows covered him. The monkey's having brought the peak of the mountain and threw on to the chariot of that wicked. Bringing the trees like Sal and Piasal and others they beat the warrior who was looking like a mountain in the war. (41-44)

The monkeys like Hanumana and Angada were throwing hundreds and thousands of mountains by which Ravana lost his chariot in the war. Causing delight to the Raghava brothers dazzling like the sun and moon. Holding the bow and the arrows like Yamaganda the two warrior brothers covered Ravana the unconquerable one in the war. (45-48)

With the sound of the monkeyes, the twanging the bows, axle
sound
of chariot, the tremendous sound of demons, the sound of
elephant and hesi sound of horses all thought as if delusion
has come in odd time. (49 & 50)

The king of the demons being covered with the arrows,
mountains thrown to him leaving the war being injured severely
Ravana went into his beautiful palace with fear. (51)

Here ends the fourty chapter called the description of
Ravana's flee from war of Sri Mahabagavata Upapurana.

CHAPTER XLI

Sri Mahadeva said -

Being defeated in the war Ravana the king of the demon
awoke the strengthly Kumabhakarna for war. (1)

The unconquerable Kumbhakarna accompanied by five lakh
crores of demons marched to the war field. (2)

O magnanimous. All gods being terribly afraid of him(Kumbha
karna) desired to consult him,came,headed by Brahma. Lord the
eternal soul, beholding Brahma coming with all gods, welcomed
them and said-(3 & 4)

Sri Rama said -

How shall I conquer the unconquerable demons headed by
Ravana in the war please tell me othe best among the gods. I
have already been over powered by fear due to Ravana in the war.
I have experienced much regarding the strength and prowees. I
do not find any one equal to him in the three worlds. (5-7)

Now it is heard that his brother the best among the demons
and very powerful in the war is coming with five lakh crores of
demons to fight with me in order to help his brother. Hearing
from Vibhisana about his strength. I am afraid of him now tell
me how shall I win them in the war. (8-10)

Sri Mahadeva said -

Thus told by Ramachandra, Brahma, the grand father of the
whole world consoling Rama said in the presence of all. (11)

Brahma said -

O the king, the husband of Laksmi you know everything yet as you are asking for the clue^{for} the victory in the war please listen. (12)

You should worship the mother Goddess the eternal Brahma rupa, Katyayani, the destroyer of the great fear and the mother of the three worlds..., the bestower of victory and unconquerable. O mighty armed Rama you invoke that Durga who saves from dangers and difficulties. (13 & 14)

O, the destroyer of the enemies without her blessings you are not able to get victory over Ravana in the war. (15)

Sambhu though drank the deadly poisons and conquered death named as Mrtynjaya in this world due to her grace. (16)

O the best among the Raghu, pacify Her, and have victory over Lanka. She is the destroyer of the wicked and bestower of the victory. (17)

She should be praised and worshipped by you surely for attaining victory in war and protection of the world. (18)

Ravana has ultimate devotion towards Candika so O Lord without her good will who can be able to defeat him in the war. (19)

These were also told by the noble goddess to you in the past in my presence as well as the Lord of the gods. (20)

O the destroyer of Madhu you know everything still
I apprised you as you asked me the cause of the victory. (21)

Here ends the fourty first chapter called the description
of consultation between Ramachandra or Brahma of Sri Mahabhagavata
Upapurana.

CHAPTER KLII.

Sri Mahadeva said -

Lord Brahma started to relate the earliest incidents to Rama in brief. (1)

Brahma said -

O Lord when I asked you for the destruction of the wicked to be born in human form at that time knowing the mother goddess as his protector you went to Kailasa along with me and Mahesa for Her blessings to kill him. (2-4)

At that time, saluting mother goddess again and again you told O mother goddess have mercy on me as I am going to be born in human form being requested by all the gods specially Brahma for the destruction of Ravana. You are the bestower of boon for him as he has extreme devotion towards you. Then how can I defeat the great warrior in the war. (5-7)

Thus many other things were told in detail by you. Having heard this what she told O Rama please listen from me. (8)

Sri Devi said -

If I will be remembered by you always in the war when you being a human form fight with the king of Lanka. (9)

The terrible arrows of the adversary will not pierce you, and you will not fear by looking his strength. worshipping me properly in odd time and with my blessings you will win Ravana in the war. (10 & 11)

O Rama, the mighty armed, if you desire to win Ravana then you remembering the mother goddess, the bestower of victory engage yourself in war. (12)

In the war remember the mantras which were imparted to you by your preceptor Vasistha, my son, O Raghava you kill the demon with his relatives in the war. O the son of Raghu you go for worshipping the mother goddess with out her mercy you will not at all win. If Ravana worships the mother goddess on the appearance of bright full night then his death will not be possible. That is why O the son of Raghu, for the destruction of the demons you worship Her though in odd time. (13-17)

Sri Mahadeva said -

Having heard his speech though known earlier as beneficial Rama replied him. (18)

Sri Rama said -

The mother goddess is truly the bestower of victory, the absolute end she should be remembered and worshipped by those desirous of victory, but it is not the proper time for the worship of the mother goddess as the goddess of the three worlds is now in deep slumber, O Brahma the grand father as it. It is especially dark full night not the bright full night so how can I worship her unawaken. (19-21)

Brahma said -

I will awake her for your victory in the war and for the

death of the king of the demons the unauspicious and wicked. (22)

O Raghava you worship the mother goddess in odd time, you will conquer the enemies in the war. So you should not hesitate. (23)

Sri Ram said -

O noble Brahma your son Vasistha is my preceptor whose father is the grand father of the whole world. Hence you are my preceptor, as I am interested in victory I shall worship Her other wise I will not desire to fight alone. But with the mercy of the mother goddess I will fight with Ravana. O Lord being fully satisfied with his worship in the bright full night if the mother goddess offers boon to him, (Ravana) then how can I be able to destroy the valorous demon in the war. (24-27)

Brahma said -

Premiously it was said by Her that his death will take place in the war in your hand no doubt. Being worshipped by you if she offers boons once again to him then O Rama you will surely conquer him in the war. (28 & 29)

When that evilminded forcefully kidnapped your devoted wife Sita who was Lakshmi herself at that time she angrily entered in to her own palace in order to destroy the wicked demon. (30 & 31)

Peace, virtue, fortune and lustre reside there where mind is attracted towards religion. But where unrighteousness prevails Siva becomes a calamity for him. (32)

One who crossover the righteousness out of his own ego the mother goddess becomes the destroyer of his ego. (33)

O the son of Raghu please listen the history which was told by the mother goddess in front of me. (34)

O the best among the Raghus like the Lord Mahesvara I had five faces in the past. Once out of ego I said something infront of Sambhu. Having heard this Mahadeva out of anger cut off my fifth head at once. (35-37)

Then with four heads I along with Visnu went to salute the mistress of the gods to her abode. At that particular hour Maharudra had also come to salute Mahadurga. (38 & 39)

O Rama Brahma, Visnu and Mahesvara we three assembled infront of Mahadurga. (40)

O magnanimous at that moment saluting the mistress of the gods I said her in the presence of Sambhu. (41)

O mother due to ego arrising out of your mercy Sambhu cut off my fifth head in the assembly of gods. O mother, adorable to the lord of the gods what was my fault and why did Siva cut off my head. Having heard my speech Jagadambika said me with her beautiful lotus face. (42-44)

Sri Devi said -

O my son you know there are noble deeds and evil deeds but

I am the only source of the result for the good and evil deeds. One who does the work either good or evil like wise attains its result. Nobody is my friend or my enemy one must attain the result of his deeds nodoubt. As being over powered with passion you desised to enjoy your own daughter that is why you reaped the result of your action. O Brahma the anger of Sambhu was only secondary cauase. But it was no doubt the result of your evil deeds. (45-50)

Anybody else who looking his own daughter thinks for sexual enjoyment his head has to be cutoff. (51)

O magnanimous, I have cut off your head, then where does the fault lie with the Trisula and Siva? (52)

You know it is sure that I without none in the three worlds is the controllor of religious and irriligious deeds. (53)

O Brahma your fifth face was created by Agni through which the gods attain the perpetual satisfaction from sacrifice. (54)

Brahma said -

The three superior gods saluted Hér on the earth and satisfied Her with eulogy. (55)

Brahma Visnu and Siva said -

O mother goddess the nourisher of the world we are the three sons such as Brahma, Visnu and Mahesvara have spring out of you.

We do not know your ancient glory again, your form is unthinkable and lack of fortune O goddess be merciful, how can we satisfy you. (56)

Siva said -

O the mistress of the gods. I desire to hold the dusts of your feet on my head with devotion but it fell in to this Ganga. The glory of the dust of whose lotus feet is such, then how can I satisfy you O the nourisher of the world, have mercy. (57)

O goddess thinking your lotus feet in heart and conquering the death I drank the dead poison which gives fear to the whole creation Like butter is still now present in my neck, dazzles like the rose apple O, the nourisher of the world be merciful. (58)

Visnu said -

When I was sleeping on the head of the king of the serpent in the ocean with Laksmi and Sarasvati engaged in my service. You in the form of a drop of water was not removed by them carefully. O the nourisher of the world I praise you to have mercy. (59)

O Sivā you are subtle Nature and primordial source of the creation. Others know you as the primary source of the creation. You are the mother of three worlds. So kindly protect us as well as the creation. O the nourisher of the world have mercy. (60)

Brahma said -

I do not know your prayer your supreme form nor your character I know only some scriptures. I can't express your qualities in hundred and thousand years with my tongue O Ambika protect the whole world with your won virtue O the nourisher of the world be merciful. (61)

Sri Mahadeva said -

O the son of Raghu, having eulogised and saluting with devotion the gods like Brahma etc went to their own abode. (62)

O the best among the kings this was told by Her in my presence and she will never protect that wicked anymore. (63)

O the best among the Raghus the beautiful Sita was born from Mandodari and was the "Kṣetrajā Kanyā" of Ravana. (64)

Being over powered with passion when Ravan brought her to Lanka at the very moment Bhavani bestower of victory to the meritorious and destroyer of the sinful the best among the goddess and the mistress of the whole world left Lanka. (65 & 66)

O the best among the Raghas you worship her regularly. You will have no harm on earth, heaven and in lower region. (67)

O rama giving up fear you, the destroyer of enemies, desirous of victory in war worship her though in old time with various procedures, in proper manner. So that you will be successful to defeat your enemies in the war. So you should not think it otherwise. (68 & 69)

Where the mother goddess is properly worshipped virtue is bestowed victory, and reigns but where these irriligion activities prevailed she comes in the form of calamity. (70)

You posses pure nature beneficial to the whole world and you move on the right way hence you will win no doubt. He, who does perform noble deeds attains the ultimate results as accrued. (71 & 72)

Now the result of his evil deeds has appeared, so he will die by your arrows. (73)

Hence Rama - being stable, worshipping the mother goddess with devotion you destroy the king of Lanka. So you should not think otherwise. (74)

Here ends the fourty second chapter called the description of consulation between Rama and Brahma of Sri Mahabhagavata Upapurana.

CHAPTER XLIII

Sri Mahadeva said -

Having heard from the mouth of Brahma the best among the the Raghu again asked. (1)

Sri Rama said -

O magnanimous Brahma, I, desiring of victory in the war will worship the mother goddess with devotion. (2)

But where is she, the mother goddess, Jayadurga and Mahesvari staying now? O Lord, please tell me about her charm. (3)

Brahma said -

O king though you know yet, I will tell you the speech which is holy for the listener and speaker as well. (4)

She is all pervader, the mistress of the world, dwells in the Pithas. She resides at the centre of the whole creation as well as outside it. (5)

The image of Bhagavati which resides in heaven, earth, on the peak of the Himalaya, and near Siva at Kailasa is known as Harpuranik image. The image which is out side the whole world is known as Tantrik form which bestows regular bliss secretly.
(6 & 7)

Nobody will be able to speak regarding the native place of mother goddess. O Rama, still I will speak some thing, about it please listen. (8)

O Raghava Patala, Bhuvata, heaven, Brahma loka are respectively above one after the other from the Brahmanda - The out side of the Brahmanda it is BrahmaloKa and the Sivaloka is expanded for one Laksayogana. , and is inexpressible and well accomplished with festivals regularly. (9-11)

The devotees of Siva attaining the place at the beautiful Sivaloka are delighted due to the mercy of Siva. (12)

Visnuloka is one lakh yogana for above from that loka. Where the holder of Conch, Wheel lotus and Club resides with Kamala. (13)

The visnu loka is also inexpressible having pure bright shining and decorated with various gems. The gods, Gandharvas, and Kinnaras those, who are the devotees of Visnu be holding the light of that 'Loka' whose gate is protected by Garuda, the king of the birds, who dwells with joy. (14-16)

The beautiful Gauriloka is left to Sivalika and decorated with various gems and Rubies. Where the vedic image of mother goddess having ten hands, colour like Atasi flower, sitting on a Lion's back is established in the temple beautifully constructed, decorated with sixteen doors, pillars decorated with various gems and ornamented with flags. Where She is being worshipped always by gods and sages and surrounded by numerous maid servants being protected by Bhiravas. (17-20)

The inhabitants of the world headed by Brahma along with Visnu and Sambhu coming there to worship Ambika. (21)

Goloka is more pure and bright than Vaikunthaloka. Where Kṛṣṇa enjoys with Rādhā. (22)

Lord Hari with two hands enjoys the goddess Rādhā according to his own wishes at that temple which is decorated with various gems surrounded by Kalpa tree and resounded by the sound of vedic recitation by Nārada and dazzling pillars of gems. (23 & 24)

O the best among the Raghus the place of the mother goddess where She secretly resides is up above fifty crore yojanas where the most beautiful Rādhā the wife of Kṛṣṇa resides and is inaccessible to Brahma, Viṣṇu and Rudra. (25 & 26)

She is eternal Bhagavati the pure Brahma has been proved by the Vedas, Smṛtis Upaniṣads and Vedic philosophy. (27)

O the lord of the Raghus. She is eternal and possesses eternal form, there is the absent of pleasure and pain. She is supreme and pervades the whole world. Through severe penance only aṅg are able to glance the lustre of the nail of Her Lotus feet. They meditate on Brahma the adorable by Yoga day and night who is said to be formless. The fact lies in Śrīti regarding the birth of Viṣṇu and Mahesvara from Her own portion. (28 & 29)

O the lord of the Raghus the subjects born out of Her own portion shine more but not directly as Gāṅgā when mixed with ocean

is difficult to distinguish from ocean. So also those who are born from Brahman is indistinguishable from Brahman. (30 & 31)

She creates, nourishes, and destroys the world at the end of the Yoga. As the artificial elephants are vibrated by the magic power like wise by the will power of Her the world is created nourished and destroyed. (32 & 33)

Those who are not able to know Her, the primordial cause to all and very difficult to assess due to great illusion, they only know the gods like Brahma etc. As the root cause of the creation. O the son of Raghu as the fool considers anything else as the root cause of the pot neglecting that wheel so also they consider other elements as the root cause of the creation. O the best among the Raghus, this is nothing but illusion of the bewildered person. She, who is primordial source of the creation the protector of all, the bestower of supreme salvation and also the bestower of bewilderment. She herself the Vata leaf for the protection of immersed Visnu on the ocean and holds him. She is also the form of consciousness and in absence of it all lie like corpses and when attains consciousness, works like an engineer to his engine. (34-40)

She sports always alone desiring Siva inside as of her own form, she is known as Durga, the destroyer of misfortune, as she protects the unfortunate people from misfortune in this world. (41 & 42)

The unfortunate person by remembering Her noble names attains fortune through that great goddess. O the son of Raghu that is why she is known as the protectress from misfortune by the Vedic sages. She is the supreme knowledge (Parāvidya) of the human beings. (43 & 44)

She is the bestower of the result of four human desires. (objects) and the destroyer of the enemies. O my son please listen to me about Her abode. (45)

The Ratnadvipa or the isle of gems is surrounded by the ocean of nectar and full of Kalpa tree and beautiful market. The spring season is always present there the river with pure water flows in three direction. The island is decorated with various gems and birds sing delightly. The gods and the demons always sing the virtues of the mother goddess with proper tune suit-able to the proper time. The sweet scented southern breeze which produces delight blows gently. (46-50)

The devotees of Bhavani attain her abode and enjoy eternal joy and conscience, and there females resemble the mother goddess and males the god. (51 & 52)

Their temple are well furnished with gold and gem whose gate is decorated with various gems. (53)

They delight Jagadambica through music and dance as a result they continue to that place sing and dance and beat the drum etc

with joy for her pleasure. O the son of Raghu, thus such the abode is full of pleasures there. (54 & 55)

O Lord, the beauty of the abode of the Goddess is beyond expression, having boundary made of gems and the gate shining with moon stone and Kaustubha gem. There are four gates towards the four quarters which are being protected by hundreds of terrible Bhairavas the holder of spear and gem stick, produce sound through their mouths and run carrying sticks. O the son of Raghu, there are variegated beautiful flags and bannars and various courtyards are decorated with it. (56-60)

The harem of the mother goddess is surrounded by palaces, well protected by the gate keepers, Ganesa and Kartika Her two sons desirous of visit to mother goddess wait there meditating for her meeting. (61 & 62)

Oh Sivā, One meets with crores of Brahmanas, ploughing holders and Sivas inside crores of Brahmandas. (63)

O Rama the mighty armed, what more shall I speak to you. In side that harem on the variegated pedestal made of mosaic, having pillars like burning gems, gate dazzling with pearls, the atmosphere is delighted with more jewelled lamps. On the pedestal there is a beautiful throne seated, the mother goddess Durga looks like a bunch of lightning dazzling like gold, appears like the mid-day sun, and having the face resembles thousands of autumnal moons. Her crown dazzle with gold and

well furnished with thousands of Syamantaka and Kaustubha gem. Her breast is decorated with necklaces made of costly gems, she is of smiling face having beautiful teeth and black eyes, her ears and nose are decorated with beautiful ornaments. Her lotus face excels the digits of the moon and well decorated with various pure gems and ornaments. She possesses four arms and is seated on a great lion. (67-71)

The beautiful goddess wears a red cloth having a girdle furnished with small tinkling bells and her beautiful lotus like feet are well adored by Brahma Visnu and Siva, being seated with folded hands eulogising with various prayers. By her both sides Jaya and Vijaya holding two bright white chowries fan Her. (72-74)

At her right stood Lakshmi holding a decorative fan offers various fragrances. Sarasvati holding a Vina stands at her left and sings the virtues of the mother goddess based on the Vedic scriptures. (75 & 76)

O Raghava - the goddess like Vani and others fetch nectar in a pure gem pot offer the mother goddess for her pleasure. The sages like Narada etc sing the secret compositions from the Vedas in front of the mother goddess with devotion (77 & 78)

Collecting betels etc on a beautiful Jewelled tray Yoginis offer mother goddess with care. (79)

Crores of Bhairavas of many types holding sword of gem and sticks protect the gate. (80)

Thus is Her fortune, incomparable. O the son of Raghu, how can I narrate them in my four faces only. (81)

O Lord in thousands of years Lord Tryambaka expresses her virtues through Vedas Savitri and Gayatri, are born from her direct portion. The regent of the quarters like Indra etc. and the inhabitants of many other regions, desiring to visit the mother goddess assemble at the outside of Her house. Those who worship her with devotion get her presence quickly. O Rama she is accessible to all and Her visit bestows holiness. She does not consider supremacy nor caste and creed; She is accessible to him whose mind is pure. Thus I informed about Her tantric image and beautiful city which was enquired by you O Lord the best among the Raghus. constructing an earthen image having ten hands riding on Lion which is Her Puranic form, I will worship Her for your victory in the war. (82-88)

Worshipping the mother goddess the expeller of great fear under a Vilva tree, on the ninth day I will invoke Her. O Rama you engage yourself in the worship of Bhagavati from today to ninth day of dark fortnight. (89 & 90)

Invoking Her regularly till you kill the king of the demon I will worship Her for your victory in the war. (91)

Being purified, invoke the mother goddess and fight with the demons. O Raghava, you will attain victory. (92)

Sri Mahadeva said -

Having said thus the Lord, the grand father of the world went along with other gods to the Vilva tree which was at the north side of the ocean to invoke the mother goddess. Rama facing to the north with folded hands pacified Her, the bestower of victory for the victory at war. (93 & 94)

Here ends the fourty third chapter called the decsription of Durga Loka of Sri Mahablagavata Upapurana.

CHAPTER XLIV

Sri Rama said -

Salutation be to you, O Katyayani you who is honorable by the three worlds and bestower of victory in the war be gracious, bestow victory. (1)

Salutation be to you. You are the source of all might, destroyer of wicked enemies, as well as wicked in the war. Bestow victory. (2)

Salutation be to you. You are the supreme strength, inherent in all beings. Pray destroy the wicked in war. Bestow me victory. (3)

Salutation be to you. You are fond of war the eater of flesh and blood you who takes always the sufferings of those who takes refuge in you. Bestow me victory in the battle. (4)

O mother, possessing Khatvāṅga sword in hand and decorated with a garland of human skulls you remove their sorrow who remember you in inaccessible plight. (5)

Salutation be to you at your lotus feet, O kind hearted mother, destroy enemies in the war and bestow me victory. (6)

Salutation be to you, O mother, possess inconceivable valour, charming form, and unthinkable virtues, bestow me victory.
(7)

Salutation be to you. Those who remember you in the hour of adversity oh mother goddess, destroyer of the dangers and

difficulties do not face defeat, bestow me victory. (8)

Salutation be to you O the daughter of the mountain the
gives of refuge, lover of Mahisa's blood in the war, and the
destroyer of Mahisasura, bestow me victory. (9)

Salutation be to you, O mother Candi, the charming faced
one, the destroyer of Caṇḍāsura, bestow me victory in war and
destroy my enemies. (10)

Salutation be to you. O mother, red eyed, red teethed
and the body besmeared with blood, you are the destroyer of
Raktaviḥja, bestow me victory. (11)

Salutation be to you O the creatrix of the whole universe,
the mother of the gods, the destroyer of Sumbha and Nisumbha,
kill the enemies daily in the battle, bestow me victory. (12)

O Bhavani, you always nourish the whole world. O mother,
protect the universe by killing these wicked demons. (13)

Salutation be to you, O mother, You are the all pervading
power, the destroyer of the wicked, have mercy, bestow me
victory. (14)

Salutation be to you, You are the destroyer of the wicked
and nourisher of the noble, kill our enemies in the war
bestow me victory. (15)

O Siva, O Katyayani the mother of the world you remove dejection and the distress from those who take refuge under you. You bestow me victory in battle and protect me from fear. (16)

Sri Mahadeva said -

O the best among the sages, when Sri Rama was eulogizing her thus there was an aerial voice immediately announcing O the best among the Raghus, do not be afraid you will soon conquer Lanka by killing the mighty demons. (17 & 18)

I have been properly worshipped by Brahma, the creator of the world at the Vilva tree I will offer you your desired boon for the destruction of the enemies. (19)

O the best among the sages, having heard thus, the best among the Raghu was convinced of his sure victory. (20)

While thinking thus, the valorous Kumbhakarna accompanied by the demons entered in to the battle field. (21)

By his furious roaring the forest, mountain and earth etc vibrated and the ocean became disturbed. (22)

The earth vibrated by the sound of chariots, horses and elephants the air blew forcefully. (23)

Beholding the terrible and valorous demon with raised arms the monkeys ran here and there for fear. (24)

Beholding approach of the furious demon Rama saluting the mother goddess clasped his Kodanda in his left hand. (25)

Crushing many monkeys with his feet and hands ate many others. Lastly he came to the best among the Raghus. (26)

Beholding Rama black like durva grass, the destroyer of the demons, the mighty warrior, attempting bow and his brother with blue lotus-eye distur-being the war, roared furiously like cloud at the end of a Yuga (acon). (27 & 28)

Raghava also sounded more which disturbed even the creation, thereafter the war started. (29)

Issuing many Brahmastras they engaged in battle disiring to win each other. (30)

Terrible war took place between the soldiers of the demon chief and the monkeyes of the high souled Rama desiring to win each other. (31)

Here ends the fourty fourth chapter called the description of war between Rama and Kumbhakarna of Sri Mahabhagavata Upapurana.

CHAPTER XLV

Sri Mahadeva said -

Brahma also worshipping the mother goddess with devotion on the Vilva tree envoked Jagadamba by muttering the Vedic Devisukta again and again in old time for the victory of Rama.
(1 & 2)

Brahma said -

I salute you the transparent one the Bhu-bhuva Svāhā, the only supreme bliss form, the supreme light which expel the darkness of three worlds. The supreme nectar form which removes the difficulties arising out of evil desires, face resembling crores of moon, the goddess Durga, Nārāyani, born of all Vedas the supreme soul have mercy. (3)

O furious form, Pranava, Svaha and Hrim form O mother Bhagavati, O Ambika, born out of three qualities I salute you. (4)

O the bestower of wishes in the form Sphrayn, Sphron and Svaha, Svahha formed, clear faced, moon-faced noise-faced Sarvani- be merciful. (5)

O the bestower of delight to the world sweet looking. She who is welcome herself on the play ground, the mistress of the world though, appear as friend before the enemy you remain in similar form in the fort as well as in the heart of Yogis. Though one you are unlimited you are the subtle form and producer of crores of animals in the world. (6)

I am alone but appear in the form of Visnu and Siva and other gods, who are engaged them selves in eulogising you. You are Svaha, Svadha, Vausat, you are the Omkar you are the root of Lajjā you are female you are male you are in universal form I salute you for your arise, you be merciful to us. (7)

You are Devarsi, God and Kālarupā (in the form of Kala) you are the month, the seasons, the two solistices you enjoy the oblations like Svāhā and Svadhā and you yourself in the enjoyer of oblation. (8)

You are worshipped by gods in bright fort night and by Pitr in dark fort night. You are the truth and spot less form we arouse you with salutation, be propitious. (9)

O the goddess of subtle form, having eyes like sun and the moon and fire by praying under your feet the low becomes high. Who else does not attain solvation by worshipping your feet? (10)

You are able to reduce the gross to the subtle form and the vice versa and a low to high. You are the strength. O Bhavani the embediment of Sakti I prostrate before you awake and be propitious you are the strength of Raghava, Ravana and Rudras. You are pure you grow under the adverse circumstances I prostrate before you be propitious: Om tat sat, Brahmane Namah. (11)

Sri Mahadeva said -

O the best among the sages being praised by Brahma with a Sukta form the Vedas the mother goddess Candika woke-up. (12)

When the mother goddess arose Brahma the grand father of the world along with other gods eulogised her with folded hands for the fulfillment of their desires. (13)

Brahma said -

O the mother goddess, the best, you are apprised by us in odd time for the benefit of all and for the annihilation of the demons. (14)

Desirous of victory of Rama in a terrible fight we worship you oh Jagadamba the mother of the world till the destruction of Ravana along with his sons and relatives, the enemies of the world. (15 & 16)

O Sive if you are propitious, accept our offerings and destroy the enemies day by day. (17)

Sri Devi said -

The valorous Kumbhakarna along with his furious and mighty soldiers will succumb to death in today's battle. (18)

Beginning from the ninth day of dark fortnight to the ninth day of bright fortnight the demons will fall in the battle day by day. In the night of "Amavasya" when Meghanada will be killed, Ravana with sorrowful heart will proceed towards Rama. (19 & 20)

Salutation be to you, ^{o the} congregated form, the supreme flame which expells the darkness of the three worlds, the form of

nectar which removes the difficulties arising out of evil desires, face embodiment of crores of moon in brightness, the goddess Durga, Narayani sprung from all the Vedas and embodiment of a creatrix in the form of supreme soul be propitious. (21)

Salutation be to you. O mother having terrible forms, in the form of Pranava, Svāhā, Hring oh Ambika, the mother Bhagavati, born out of three qualities. O bestower of success, controller of anger for battle in the war field. (22)

After the death of many strong warriors in battle who are like the sworn enemy of the gods Ravana, with the enemy of the worlds with red eyes begins to issue arrows. (23 & 24)

The most terrible war will break between Rama and Ravana which is never seen or heard of by anybody before. (25)

Beginning from the seventh to ninth day of bright fortnight the terrible war will commence. (26)

I in the form of earthen image was devotionally worshipped for victory in war in the past. Beginning from seventh to ninth day of bright fortnight worship should be performed with various practices and sacrifice accompanied by the Vedic hymns and Pauranic stotras with devotion should be conducted as per injunction, there after the bow of Rama should be brought and on the eighth day due adoration of the image to be performed. (27-30)

At the juncture of Astami and Navami I will be staying at the head of that wicked Ravana in the war. (31)

Thereafter during the moment Sandhi I should be properly worshipped with various offerings like flesh and blood and drinks. Then you should offer me a cake identified with your enemy. In the ninth day I should be worshipped with various offerings. (32 & 33)

In the afternoon, battle I will destroy the mighty Ravana. In the tenth day morning O' the gods worship me and my image should be abandoned in a stream of water with ceremony. (34 & 35)

Thus observing the great ceremony for fifteen days O' gods you attain liberation after the death of that wicked. (36)

Here ends the forty fifth chapter called the description of Devistuti by Brahma of Sri Mahabhagavata Upapurana.

CHAPTER XLVI

Sri Devi said -

People of the world should perform the annual worship of the mother goddess with ceremony & for my pleasure. (1)

O gods in these three worlds who worship me at vilva tree invoke me with devotion till the ninth day of brightfort night regularly, being pacified I fulfill all his desires. (2-3)

Due to my grace he is free from enemies, he never faces bereavement from friends and never comes across sorrow and poverty. (4)

O the best among the gods, due to my grace he fulfils all worldly desires attains all prosperities in future. (5)

One who worships me with devotion, is blessed with offspring, long span of life, and opulence day by day. Diseases vanish from him not even the evil influence of the planets is felt. He never meets with accidental death; is not tortured by the king, thief or the wild animals like lion and tiger etc., never trouble him. All come under his control, his enemies becomeless and nodoubt he attains victory in the war, O the best among the gods neither any evil deeds, nor any danger over power him. Due to my grace my worshipper attains all shorts of pleasures in life. At last he attains my region nodoubt. (6-11)

Doing my early worship one gets the results equal to the results of crores of horse sacrifices. (12)

Being bewildered or angrily one who does not worship me in that ceremony, turns into Yogini animal (?) I am greatly satisfied with those who worship me on earth, in heaven or in the under region regularly. (13-14)

O the best among the gods, those people who follow the sāttvika form of worship, should not offer vali and non-vegetarian food; but for my pleasure they should perform the great worship through vegetarian naivedya, accompanied by Vedic hymns, meditation and sacrifice above all food to the brahmins. (15-17)

One should perform my Mahāpujā with well-concentrated mind giving up injury to any and with rajasa way of worship to achieve me, he should offer many sacrifices consisting such animals like, goat, sheep, buffalo, etc., and present non-vegetarian foods. He should adore me chanting mantras, Japas and feeding the brahmins so that all his wicked enemies will be destroyed, and grow rich day by day. He will attain victory in the war, be blessed with son, wife, etc., in this world. After death he will also attain the supreme place for him. (18-21)

There is another system of worship known as Tāmasi worship for which you are not at all fit. So the wise and peaceful persons should not perform it. (22)

Desiring the destruction of enemies and for Ramacandra's victory in war you worship me regularly with the sacrifice of buffalo, sheep and goats. On the ninth day of the bright

fortnight which is known as 'Mahānavami', being worshipped by you through various types of offering of vali like goat, etc. I the destroyer of enemies being satisfied will destroy the unconquerable Ravana, the enemy of the world in the war nodoubt. I feel very muchelated by the sacrifice dn the ninth day. (23-26)

Hence desirous of my pleasure and satisfaction one should offer Vali knowingly or unknowingly with devotionor without devotion and must perform my annual worship in the three worlds and should offer Vali regularly. (27-28)

If not possible one should at least offer Vali on the ninth day only but sacrifice on the eighth day bestowe the result of great sacrifices (29)

On the best among the gods, the inhabitants of the three worlds desiring sons should observe fasting on 'Mahāstami' for my pleasure shake. (30)

As a result they will be blessed with virtuous sons, but those who have sons should not observe such fasting.(31)

The result of fasting in the eighth day and offering of Vali on the ninth day is greater than the result of a horse sacrifice. (32)

Sri Mahadeva said -

Having heard the advice of Jagadamba the gods headed by Brahma worshipped the mother goddess with devotion through

various systems by offering Vali till the end of ninth day for the victory against enemies. (33)

Here ends the forty sixth chapter called the narration of the procedure of Autumnal worship of SriMahablagavata Upapurana.

CHAPTER XLVII

Sri Mahadeva said -

The goods headed by Indra, worshipping the great goddess in heaven and the supreme god on earth killed Visikha the younger brother of Ravana in the battle lakhs and crores of terrible demons were killed by monkeyes. (1 & 2)

Some crores of monkeys were also killed by the demons. A river of blood flowed on the battle field. Large number of heads found floating hear and there; O Narada having heard the death of his brother Ravana wept being over powered with sorrow. Then might Atikaya consoling him, advanced to the war field on the tenth day of dark fortnight. Rama killing the mighty Kumbhakarna in the war went to that place where Brahma was worshipping the mother goddess and saluting the high-souled Brahma, the creator of the world intimated all about the death of the younger brother of Ravana. Brahma also reiterated the procedure of worship directed by the mother goddess earlier about the procedure of worship and the killing of enemies day by day. Having heard this Lord Rama with various worship materials collected by monkey started Her worship with devotion and with large number of sacrifices. (3-10)

Saluting the great goddess after the worship, he started again to the war. Atikaya, the unconquerable trembling ^{the} whole earth with the sound of axle of his chariot came accompanied with large number of soldiers. (11-12)

With the arrival of those terrible demons the great battle ensued with the furious monkeys. (13)

The supreme monkeys killed hundreds and thousands of demons with the help of clubs, swords branches of trees and stones. (14)

The valorous demons also killed many monkeys by their weapons. (15)

Rama and Laksmana grasping their bows killed many furious demons in the war. The demon chief also blaming them killed hundreds and thousands of monkeys. Then the terrible battle took place between Rama and Laksman with that wicked demon; the other demon chiefs headed by Prahasa fought with the chief of the monkeys. (16-19)

O the best among the sages, the terrible war continued day and night undisturbed. Such war was never witnessed by any gods Yaksas, and Kinnaras in earth or even in sky. The war became terrible due to the use of such great weapons like clubs swords, parighas, trisulas and pattisus round the clock, the night resembled the day and vice-versa. Drops of rain were shown even without cloud in the sky, terrible wind blew. Hundreds of thunders fell down the battle field. Thus the war continued for three days. On the fourth part of the thirteenth day Laksmana killed that mighty Atikaya by his great arrow. The other demon chiefs were killed by the noble Raghava and some others

by the monkeyes. Like Hanuman and Angada, some others ran away for fear. Rama was delighted. The monkeys were overwhelmed with joy shouted of victory. At that time the flowers showered from the sky. (20-28)

Rama gladly embracing his brother and keeping him on his head went to Brahma. In the morning worshipping the mother goddess at the Vilva tree and saluting Her again came back to the battle field. (29 & 30)

Hearing the death of his mighty brother, Ravana appointed Meghanada for the protection of his palace and went to the battle field. O sage the war became very fearful and terrible. Between the demons and the monkeys which caused the growth of Yama's Kingdom. He fought severely with Rama and Laksmana. Then Looking Vibhisana in his front the demon holding a terrible Sakti attempted to kill Vibhisana Laksmana in order to save him stood in his front. So the Sakti piercing Laksmā entered into the earth. (31-36)

When fainted Laksmana fell down on earth the king of the demon wanted to carry fake Laksmana, but the son of wind quickly beat with his clenched hands on his large chest. Being beaten by him the warrior vomited blood and fell down on his chariot unconsciously. When he revived his sense holding the bow ran quickly to kill Hanumana. Looking that unconquerable who was like the Yama of Hanumana. Sri Rama holding his bow said to Ravana. (37-41)

O the king of the demon if you will not leave this place than O wicked, I will kill you today by my pointed arrows. (42)

Having said thus the great warrior issued this arrow leaving the battle field Ravana went to his palace out of fear. (43)

Consoling him the terrible Indrajit came to fight with Laksmana; the war was very terrible fearful and caused confusion to the whole world. Then at night Laksmana with the help of his infallible weapon killed the wicked demon. Then lamenting for his dead son, remembering his valour, Ravana, the king of the demons came again for the fight. Begening from Pratipada till the ninth day, the terrible war between Rama and Ravana continued which was uncomparable and unexpressible and fearfull for the whole world. (44-48)

A large number of soldiers of the king of the demon were killed regularly till the sixth day. (49)

In the sixth day Brahma, the grand father of the world constructing a beautiful earthen image of the mother goddess and observing adhivasa in the evening worshipped prperly on the seventh day through Patrika Pravesa. As soon as she entered in to the Patrika for the destruction of Ravana she descended on the bow of Rama for killing Ravana. On the Mahastami day the father of the world worshipped the mother goddess with

various offerings and devotion. The great goddess at the time of Sandhi gladly entered into Rama Chandra as well as into the head of Ravana. O the best among the sages his head broke into hundred pieces in that battle field. (50-54)

Being afraid of this the ten headed Ravana also remembered mother Bhagavati. When Rama desiring to kill him issued his arrow at that time his heads were detached from his body again and again. Though the heads were cut off by the great arrow he did not die in the battle rather he fought as usual severely in the fore noon on the ninth day which was very fearful and was noticed by all gods from the sky. (55-57)

In the Mahanavami Brahma, the grand father of the world worshipped the mother goddess with great care and devotion and offered her *dhupa* and various types of naivedyas the goddess Bhagavati, who is the embodiment of eternal knowledge, bestows supreme solvation, went to Ravana in Vidya form. He could not remember mother goddess or did he express devotion to her. But being overpowered by illusion angrily fought with Raghava. (58-61)

He demonstrated his own strength by hitting Brahmastra on Rama. Rama also retreated the Brahmastra on the unconquerable king of the demons. Thus both desirous of victory pierced each other with the arrows till the midday. Then in the afternoon saluting properly Rama began to meditate to the mother goddess for the killing that demon. Brahma also saluting

again and again with devotion begged the mother goddess for the destruction of that wicked demon. Then the goddess offered the best infallible weapon dazzling like the burning fire for the death of the king of the demons. Brahma gladly accepting that weapon quickly handed it over to Rama, for the killing of Ravana. Rama beholding that arrow which was very powerful, swift-moving looking furious like burning flame was very much glad. O sage Raghava then meditating on the mother goddess and pulling the string to his ear tossed the weapon which entered in to the heart of that wicked and finished his life. Then Ravana, the enemy of the gods trembling the earth, disturbing the ocean, terrifying all the elements, and grieving the demons, fell down on his chariot, well furnished with gold at the sight of the gods in the battle field. The monkeys gladly shouted for victory.

(62-73)

After the death of that wicked the scanty folwers were showerd on Rama. On the request of Rama, Indra showered nectar so that all the monkeys who were killed in the war came to life again. (74 & 75)

Vibhisana performed all his obsequies. Then Rama bringing Sita along with Laksmana was delighted Sri Rama accompanied with monkeys went there where the mistress of the world was worshipped by Brahma. (77 & 78)

Here ends the fourty seventh chapter called the death of Ravana in the war of Rama and Ravana of Sri Mahabagavata Upapurana.

CHAPTER XLVIII

Sri Mahadeva said -

Sri Rama with devotion and supreme purity saluting the mother goddess on earth pacified Her. (1)

O the great sage, the other great god coming there, satisfied the mother goddess, the creator the preserver and the destroyer of the creation. (2)

The great goddess Jagadamba became satisfied by their worship as well as their offerings with devotion. (3)

O sage the great pleasure visited the inhabitants of the of the three worlds due to the great ceremony of the mother goddess in heaven earth and under region. (4)

The monkeys began to dance, sing in melodious voices to delight others whose desires have been fulfilled by the grace of mother goddess. (5)

Thus the ninth day passed with great ceremony and pleasure among Sri Rama and others. (6)

The grand father worshipping Her in the tenth morning and casting off the image in to the ocean went to his own abode. (7)

Rama Chandra coronated Vibhisana as the king of Lanka. Then Sri Ramachandra accompanied with Sita, Laksmana, monkey chiefs, other monkeys the king of the demons, the gods and the crores

of bears saluting the mother goddess started their return journey by riding the Puspaka Yana. (8-10)

O sage thus the lord, the eternal, worshipped the goddess with proper procedure in the autumn what to speak of others like gods, Yaksha demons, human beings, Siddhas, Gandharvas, Pannagas. (11 & 12)

In this world nobody is equally worthy to be worshipped like the mother goddess He, who does not worship Her out of illusion is sinful nodoubt. (13)

O the best among the sages he is not allowed to occupy any power^{or} position. He who prevents her worship is a sinner. (14)

Be he be a Sakta, Saiva, Saura or Vaisnava, he should worship the mother goddess during the autumnal ceremony. With valis like, fish, meat such as goat buffalo and sheep, along with other offerings for the satisfaction of the mistress of the world. (15 & 16)

One should observe the autumnal ceremony of the mother goddess with reverence abandoning deceit and any pecuniary gains and follow the maxims appreciated by all. (17)

As mother accepts the wecked in the form of animal, so the devotee of the mother should offer animals as sacrifice. (18)

Those who are desirous of the satisfaction of mother goddess should engage themselves in the great sacrifices every year. (19)

O the great sage what speak more, even all gods headed by Indra are obedient to her. (20)

There is no such merit equal to the merit arising out of the worship of mother goddess in the three worlds - He who listens from Ramayana the noble qualities of mother goddess which expels the great sin, attains the place beside the mother goddess which is even inaccessible to Brahma etc. (21 & 22)

O the great sage I told how lord Hari passing a human form in the earth worshipped the mother goddess properly even in odd time for the destruction of the enemies. What more you want to listen. (23)

Here ends the forty eighth chapter called the description of Ramayana in connection with autumnal worship of mother goddess in Sri Mahabhagavata Upapurana.

CHAPTER XLIX

Sri Narada said -

Wise people are of opinion that Kali, the supreme knowledge the eternal, had come down on earth in the form of Kṛṣṇa from the womb of Devaki in the house of Vasudeva, to remove the burden of the earth due to the wicked demons like Kamsa etc.. (1 & 2)

O Lord the master of the world, please enlighten me
how the mother goddess descended on the earth in a male form.
(3)

Sri Mahadeva said -

O my son, now listen the most secret truth. As desired by Sambhu She possessing a form of Māyāpuruṣa descended on earth through, Devaki and Vasudeva to remove the burden of the earth caused by the wicked at the end of Dvāpara. (4 & 5)

Sri Narada said -

O Lord of the world, you are intelligent and kind hearted. You clarify my doubt by telling me in detail how according to Sambhu's will Kali descended on earth from Devaki in Vasudeva's house in the form of SriKṛṣṇa. (6 & 7)

Sri Mahadeva said -

O the best among the sages, I am telling you under what circumstances Mahesa desired, as a result of which Kali was born as Sri Kṛṣṇa in the earth at the end of Dvāpara. O Narada you are a devotee, so please listen it in detail. (8 & 9)

Once staying in a beautiful temple at the desolate Kailasa Parvati enjoyed the company of Siva gladly. At that time Sambhu beholding Parvatis beautiful form thought that the birth of a woman is splendid causing dilight to the most beautiful lady with sweet speech, and covering Her face with hands he said:
(10 & 11)

Sri Siva said -

O the supreme goddess you have fulfilled all my desires nothing is left out. But one thing is yet to be asked O Sarvāni if you have mercy on me than fulfill it. (13 & 14)

Sri Devi said -

O Lord what is your other desire, please tell me I will fulfill it for your pleasure. (15)

Sri Siva said -

If you are really satisfied with me than you possesing a male form visit the earth and I will be there in a female form. As I am your favourite husband so also you are my beloved wife. That is why I express my ultimate desire. So please fulfil it as you are the bestower of disered objects to the devotee.

Sri Devi said -

O Lord Mahadeva for your satisfaction I will be on earth no doubt inmale form as Krsna in the house of Vasudeva. O Trilochana you must be a female for my love sake. (16-19)

Sri Siva said -

O Jagadmatrī when you will be Kṛṣṇa as a male form, O Sīvā I will be Rādhā, the daughter of Vṛṣabhānu, As your beloved wife I will enjoy with you. My Eight forms will be your charming queens such as Rukmini, Satyabhama, etc. on the earth.

Sri Devi said -

I will enjoy properly with your such forms. Such episode which destroys the sins of the world as well as bestows merit is never heard of before or never done so anywhere. O Lord, my two friends such as Jayā and Vijayā will be born as Sridama and Sudama respectively. O Mahesvara, Viṣṇu will be my elder brother Balarama the wielder of plough, will cause my delight regularly. I will be born and serve the gods on the earth and preserving noble fame on earth again I will return from her.

(20-27)

Sri Mahadeva said -

Having promised thus to Sāmbhū the mother goddess with love turned into Kṛṣṇa, possessing dark colour like early cloud. (28)

O the best among the sages I have told, you the root cause of Sarvanī's incarnation as Kṛṣṇa. Please listen the other things. (29)

O the best among the sages, the demons killed earlier in the war by mother goddess and Viṣṇu later on were born as kings at the end of Dvāpara. (30)

Besides the valorous Kamsa and Duryodhana many others were born as the chief of the Ksatriya race. The earth, unable to bear their burden went to Brahma in the shape of a cow along with all other gods. (31 & 32)

Beholding the distressed earth in the shape of a cow Brahma said, O mother, why have you come to me? (33)

Dharani said -

O Brahma the demon chiefs who were killed earlier in the war, are now born again as the wicked kings. Unable to bear their atrocities I have come to you. Please suggest ways and means for their annihilation. (34 & 35)

Sri Mahadeva said -

Having heard the grievances of earth Brahma, consoled her and thereafter went to Kailasa along with other gods. (36)

Beholding Jagaddhatri there Brahma, saluting them again and again with folded hands appealed thus. (37)

Brahma said -

O mother the demons who were killed by you as well as by Visnu are born now as Ksatriya chiefs and have spread all over the world as the wicked kings. The earth is unable to bear their burden, so think of their destruction. O mother you please kill them by any plea. O Ambika you should serve as the god of death for them. (38-40)

Sri Devi said -

In this female form I will not fight with that Ksatriya chiefs because they take shelter under me with devotion. (41)

But my other form known as Bhadrakali which resembles the near cloud, will be born from Devaki in the house of Vasudeva in a male form with two hands, decorated with the chaplet of forest flowers carrying the symbol of Srivatsa and charming lotus-face. To make himself secret he carries all the qualities of Visnu such as bluish, charming body carrying conch and wheel and will be the destroyer of that wicked Ksatriyas and will kill many Ksatriya chievers like Kamsa. (42-45)

Visnu, out of his own portion(Amsa) will be the valorous and mighty Pandava Arjuna. The god Darma himself will be born as Yudhisthira as his elder brother. The god Vayu also will be produced as the mighty Bhimasena out of his own Amsa. The twin gods Asvini Kumar also will appear as Nakula and Sahadeva the valorous and unconquerable brothers from madri. All the Pandavas will be pious and truthful. (46-49)

The wicked and cruel Duryodhana like the enemy of all will contempt Krsna born from my own Amsa. (50)

That wicked will do many harmful deeds for the noble Pandavas like banishing them to the forest secretly which

is very pathetic and tormenting for the common people. That is why to assist the son of Pandu properly I will arrange for battle among them. That wicked Duryodhana according to the advice of Karna and Sakuni, will arrange for battle. Kings from different states will come to help both the sons of Bharata dynasty. I, expanding my supreme illusion, will destroy all the wicked kings, desirous of killing each other. Being perplexed by me all the wicked kings will die by fighting each other with weapons. The earth will be ^{bereft of} Ksatriyas. After the war the only old and the young babies will remain. When the terrible war at Kuruksetra will break only five Pandava brothers who are religious, pious and devoted to me will survive. In this way I will destroy the wicked kings regularly in the war between Kurus and Pandavas. I will destroy some other eminent and valorous Ksatriyas with pretention. Spreading supreme fame, on the earth producing offspring and destroying them with deception thus removing the burden of the world I will again come back here. (51-62)

Thus for the welfare of the world I will function in this matter. O the master of the world, please go to Jagannatha the best among the gods and pray Him so that he, possessing the human form should descend on the earth from the wife of Pandu. (63 & 64)

O Kamalasana do not be late. You go to Vaikuntha quickly and inform him all about this. (65)

Sri Mahadeva said -

Thus instructed by Her, Brahma the grandfather of the world, saluting the mother goddess, went to Vaikuntha quickly. (66)

There he prayed Visnu to be born on the earth in human form from the wife of Pandu. (67)

Having heard this the Lord said passing human form I will be born from Kunti on behalf of Indra. (68)

O the best among the sages, having heard this Brahma gladly saluting the lord of the world, repaired to his own abode. (69)

Here ends the forty ninth chapter called the discussion of Brahma and Bhagavati in the dialogue of Sri Mahadeva Narada of Sri Mahabhagavata Upapurana.

CHAPTER L

Sri Mahadeva said -

Having prayed by Vidhi (Brahma) the mother goddess became Krsna, the son of Vasudeva from Her own amsa for the accomplishment of gods deed. (1)

Dividing into two Vishnu was born in the house of Vasudeva as the mighty Balarama. The other half was born as the son of Pandu, Dhanajaya the best among the archers. O magnanimous now listen in detail regarding their birth etc.. (2 & 3)

At first I narrate before you the birth of Balarama and Krsna. Aditi the mother of the gods and Prajapati Kasyapa prayed to the mother goddess with devotion. They observed fasting and performed severe austerities by staying inside water in winter season and beside fire during the summer for a period of two thousand divine years. Being satisfied with them the mistress of the world, appeared before them and said what are your desires please reveal before me? Then they both saluting mother goddess, again and again said - O mother, as you were born in the house of Daksa so also you be born in our house for your play. At the last part of the Dvapara you should be born in any way in our house and remain anywhere else on the earth. (4-9)

Sri Devi said -

To fulfill the desire of Sambhu though I am female, will be in born male form possessing the colour like new cloud.

At that time this garland of heads will appear as Vanamāla possessing charming form, having muscular body, two eyes, two hands wearing yellow garments holding flute, in hand captivating the mind of the Gopis and carrying all the virtues of Visnu. (10-12)

Sri Mahadeva said -

O the best among the sages, having said thus the mother goddess disappeared. They both returned to their own abode gladly. (13)

That Prajapati Kasyapa was born in the Jadurace and was well known as Vasudeva, on the earth. (14)

Aditi also dividing herself into two parts became Rohini and Devaki the sister of the wicked king Kamsa. (15)

O the best among the sages. Vasudeva properly married both, whose faces were like autumnal moon. (16)

King Kamsa, the great demon auspiciously performed the marriage of Devaki due to his affection towards his sister. (17)

At the time of departure Devaki and Vasudeva riding on a chariot driven by the most wicked Kamsa. O sage at that time a divine voice from the sky informing him that the male child born of her the eighth issue will be his destroyer no doubt.
(18-20)

Hearing this he immediately raised his swords to kill Devaki. Then the magnanimous Vasudeva, saluting him, said I will offer of all his babies to you and promised to carry out his order. Then appointing guards the wicked was satisfied and desisted from her killing. He ordered the guards to inform him immediately when she is blessed with babies. Especially you must intimate me soon after the birth of her eighth issue. So that I will kill him along with my sister. Having ordered thus to the guards of Devaki the wicked king went to the council hall along with ministers. Then according to his order the guards informed the king regarding the birth of all her issues one after the other even the birth of a girl. Hearing it the sinful one taking the new born baby use to kill by throwing them on the slab of stone one after the other. Thus he killed six newly born babies of Devaki. The fool, knowing her pregnancy for a seventh issue made Devaki's guard very alert. (21-30)

In the mean time Brahma accompanied with all other gods went to Siva at Kailasa for discussion. He, saluting the Lord and the mother goddess and standing with folded hands said : (31 & 32)

Brahma said -

O mother you had told that taking birth from Devaki in the male form will lighten the burden of the earth. (33)

The very wicked king Kamsa kills all of her babies soon after their birth by throwing them on the stone. (34)

In the past at the time of the marriage of Devaki there was an aerial voice which was very fearful for that wicked Kamsa: The boy of her eighth issue will be his destroyer no doubt. Having heard this O Siva the very wicked Kamsa decided to kill her but Vasudeva prevented him by promising to hand him over all of her babies after birth. The very wicked Kamsa decided. I will kill Devaki soon after the birth of her eighth issue. The unconquerable and mighty Kamsa killed Devaki's six babies soon after their births. Now in your seventh issue if you will not be born, O the supreme goddess, that how can it be possible for your birth from Devaki and how shall you reduce the burden of the earth. Please enlighten.
(35-41)

Sri Devi said -

O Brahma, the divine injunction will never be futile. Certainly I will be born as her eighth issue. (42)

I will direct you the ways and means follow it. You go to Kamalasana at Vaikuntha without delay. Visnu should be born as my elder brother Balarama in the house of Vasudeva. This is the proper time for Visnu. So please tell Him so that he should go to earth be born to Devaki and Vasudeva as in the past I, myself, being divided into two, will enter into the wombs of Yashoda and

Rohini, though I will be born as the eighth issue the most wicked fool will not consider me as such. (43-50)

Thus being born as Srikr̥ṣṇa from Devaki I will kill the wicked along with his soldiers in time. (51)

You should work accordingly so that his pious deeds are exhausted. (52)

At a time I will take birth simultaneously as a boy from Devaki and a girl from Yasoda out of my own pleasure. (53)

O Brahma placing the son of Devaki and Vasudeva in the lap of Yasoda at Gokula and bringing her daughter here the wicked should be informed by Vasudeva that O the lord of the earth a daughter has been born, please protect her. When the demon will try to kill her at that time my image will go to heaven at once telling the wicked destroyer that coming from Gokula I will kill you when your noble deeds will be exhausted. (54-58)

Sri Mahadeva said -

Being said us by the mother goddess lord Brahma went to Vaikuntha and informed him every thing said by the goddess. (59)

Having heard this Visnu entered in to the wombs of Devaki as well as Rohini simultaneously to be born. (60)

Bhagavati also dividing herself into two parts has gone to Rohini and Yasoda for removing the burden of the earth,

She enters into the womb of Rohini in the fifth month of her pregnancy, Visnu went to the womb of Rohini leaving the womb of Devaki. (61 & 62)

Vasudeva, being afraid of the wicked Kamsa placed Rohini in the house of Nanda at Gokula. (63)

O sage, at that place Rama, the son of Rohini, very handsome with bright complexion attain the divinequalities was born. (64)

Then the mother goddess was born from Devaki as a beautiful boy at the midnight of eighth day of darkfort night in Rohini Vṛsa Lagna when it was raining and thundering severely and all including the guards were asleep. (65 & 66)

Beholding the boy blue like early clouds decorated with Vanamāla holding Srivatsa symbol, with bright eyes two hands, divine physique and burning with own lustre. Devaki cried again and again and knowing Him as the supreme and absolute soul, said who are you so unlucky who is born from me? And are you not aware of my enmity with, my brother the king Kamsa, the destroyer of my new born babies. (67-70)

Listening today about the birth of my boy child the wicked will kill over whelming me with sorrow. (71)

Sri Mahadeva said -

Having heard the words of his mother who was very unhappy the boy delighting^{her} said : (72)

The boy said -

O my mother do not fear. There is no one in these three worlds among man, demon or gods to kill me. I am primordial, the eternal knowledge, the destroyer of the world I have been born to fulfill the wishes of the gods. Being satisfied with your meditation and on the request of Sambhu I have incarnated to a handsome male form. (73-75)

Devaki said -

O my beautiful eyed son listening your speech I am astonished, please show me your charming divine form. (76)

Sri Mahadeva said -

Thus said by Devaki, the lotus eyed Krsna suddenly became dark, terrible faced sitting on a corpse, with four hands three eyes, terrible rolling tongue, the back covered with long hairs and putting a crown over. Then the beautiful Vanamāla became the garland of heads. Beholding the terrible Kali form in that boy Devaki quickly called Vasudeva. Listening the birth of a son, coming there and beholding the boy instead he was utterly surprised and said thus. (77-81)

Vasudeva said -

By the meditation of many hundred births and for my good fortune if you are born in my house attaining form a illusory boy and for your favour you showed me in the Kalika form, Please show me your another charming form with ten hands and dazzling like the crores of rising suns. (82-84)

Sri Mahadeva said -

Having heard his speech thus the mother goddess withdrawing such form at once became the charming form with ten hands. (85)

Looking that form Vasudeva became very much astonished and devotionally with folded hands began to eulogize him. (86)

Vasudeva said -

O mother, you are the primordial being supreme knowledge, subtle form, you are the creation of the eternal person, absolute and blissful. You are the creation, the woman of the world the pervader of the world there is nothing in this world except you O the mistress of the world I salute you. (87)

You created the four-faced Brahma and the eternal Lord Visnu and the Pinaka wielder Rudra, who has minimised his very furious form. O Kalika you are the promoter of their creation preservation and destruction of the world. O the Krsna, the adorable of the world, the eternal, the supreme soul be merciful. (88)

You are the subtle form, nature. You are known, as without form, the pervader of the world. Though you possess the state of male, femalehood. That is why many others do not know you. (89)

I salute you the bewilder of universe adorable by the gods I salute you the incarnation of Krsna and the Māyāpurusa. (90)

Sri Mahadeva said -

When he praised thus the ten handed mother goddess became child Krsna possessing lotus eyes. Beholding the child Krsna decorated with Vanamala, Vasudeva said with folded hands. (91 & 92)

Vasudeva said -

O my son the mighty and unconquerable Kamsa kills all my children soon after their birth throwing in a stone. Now advice me what is to be done by me before his servants and guards awake because you have ascended to remove the burdens of the earth. O Lord the master of the world please inform me. (93-95)

Sri Mahadeva said -

Having heard his speech Krsna in the form of Krsna remembering the previous meditation of Nanda and Yosoda said thus: (96)

Sri Krsna said -

O my father, please listen. Now I am instruct you what is to be done, for fear of my wicked maternal uncle. At Gokula my another form has been born in the last part of the Astami night from the womb of Yosoda. Being over powered by my illusion she went to sleep and will not be able to know the presence of the most beautiful lotus eye Gouri. You quickly placing me there and bringing her here declare that I have been blessed with a beautiful daughter when my wicked maternal uncle will take her upwards to kill by throwing on a stone at that time she will

go to heaven for the fulfillment of the heavenly deeds telling me as his destroyer, I myself, staying at Gokula for sometimes again, come here and will kill my wicked maternal uncle. (97-103)

Sri Mahadeva said -

O the great sage having heard the words of that boy Vasudeva taking the boy, proceeded to Gokula. (104)

O the best among the sages, being perplexed with the illusion of the Vasudeva, no one was found Vigil (watchful). (105)

Going out from his own house overpowered with sorrow and beholding his son dazzling with his own lustre Vasudeva, cried. O my son, how can you incarnate in the house of sinful like me and how can I be able to keep you at Gokula and come back to my house again. (106 & 107)

Thus speaking and sprinkling with his tears and crossing the river Yamuna safely due to the grace of Krsna quickly entered in to the house of Nanda Gopa and saw Yosada given birth to a beautiful girl. (108 & 109)

Due to her state of sleep she was not aware all about the birth of her girl. Her friends were sleeping here and there. Then Vasudeva keeping his own son Krsna there and bringing her daughter went out from that house secretly. (110-111)

O sage, the mother goddess looks very beautiful with ten hands and shining with her own lustre. (112)

Beholding Her, the mother of the whole world and identified with Brahma, Vasudeva with heartfull of delight went to his own residence. (113)

Entering into his house he handed over the mother goddess to Devaki and the magnanimous, informed the guards about the birth of a girl child. (114)

They quickly intimated the most wicked Kamsa, O Lord a daughter has been born as the eighth issue of Devaki. (115)

O the great sage, hearing thus the sinful ordered, bring her quickly, so that I will kill her without thinking anything else. (116)

Having heard this, they clasping Her, presented her before the wicked. Beholding her very strong as if made out of stone. The sinful did not recognise the mother goddess Bhagavati the creator, the perserver and the destroyer of the creation as the supreme goddess. (117 & 118)

To kill her he held her tightly with his strong clenched hands, yet she became very strong as if made out of stone. (119)

To destroy her on the stone he threw her upwards at that time the mother goddess Bhagavati sitting on a Lion in the sky dazzling with her own lustre said to the wicked.

Sri Devi said -

O wicked, for your destruction I have been born out of my own illusion as a male form from Devaki and Vasudeva and will stay at Gokula in the house of Nandagopa. (120-122)

Sri Mahadeva said -

Having said thus Bhagavati being looked at by the wicked, ~~sitting~~ on a lion went to heaven for the fulfillment of the heavenly deeds. (123)

Here ends the fiftyth chapter called the episode of manifestation of Krsna of Mahabhagavata Upapurana.

CHAPTER LI

Sri Mahadeva said -

in the morning Nanda

O the best among the sages, knowing the birth of his son, arranged a function and offered thousands of cows, clothes and large quantity of precious wealth to brahmins and went Mathura quickly to pay the royal tax. (1 & 2)

In the meantime Kamsa, consulting with his ministers, sent Putana, the killer of the child to Gokula. (3)

O sage, according to his order she, assuming a charming form, and coming to Gokula entered into the house of Nanda. (4)

The women of Vraja beholding her coming towards them said who is that beautiful and charming lady whether she is Saci, the wife of the king of the gods or Rati the wife of Kama, who has come to see the son of Nanda. (5 & 6)

Krsna identifying the beautiful woman as female demon sleeping in the bed in a half closed eyes looked at her. (7)

Beholding the fire like boy sleeping on a bed the cruel female demon asked Yasoda in a soft voice. (8)

Putana said -

O my friend Yasoda I think you have attained good luck after the hundreds of years as you have been blessed with a most beautiful son. (9)

Today, beholding your son, most beautiful and bluish I am very happy your son may live long. (10)

Sri Mahadeva said -

Listening such affectionate words the female demon said her please allow me to have your child in my lap. (11)

Hearing this Yasoda gave her son in her lap. She also gave her poisonous breast in to his mouth. (12)

Knowing her as Putana the cruel female demon, Krsna drank her milk along with life with his lips. (13)

Then giving up that charming form, the terrible formed female demon saying thus: "Leave it", died. (14)

Causing pains to the earth the terrible faced fell down covering the whole Gokula like a great mountain. (15)

Krsna being the other form of Kalika on her chest, was illuminated with terrible face and garland of heads. (16)

Kali eating the body of the female demon with-in half a moment again became a boy of blue body. (17)

The inhabitants of Vraja, beholding him, were astonished and thought that Krsna is none else but the Ādyā Sakti, the supreme goddess. (18)

Yasoda embracing and keeping the boy in her lap and sprinkling the medicinal water gave her breast in to his lotus face. (19)

In the mean time Nandagopa came paying the royal tax to the sinful Kamsa. (20)

O the great sage listening the behaviour of his son he worshipped the mother goddess with various offerings and devotion. (21)

Then Kamsa listening the death of Putana and the behaviour of Krsna thought for his own death. (22)

He sent the great demon Trnavarta to Kidnap Krsna from Gokula. (23)

Trnavarta arriving there and looking him in a lonely place took him embracing in his hands upwards. (24)

Krsna smiling, stay at his lap, became Kali embodied as Brahma, wearing tiger skin roaring like the great cloud. The great demon, being perplexed with Her sound fell down causing disturbance on the earth along with mountain and forest. (25 & 26)

O Narada Kali cut his head with her sword and then turning into a boy stayed at his chest. (27)

Coming there and beholding the dead demon with decapitated head, submerged in blood and like the great mountain Yasoda was astonished by seeing her son Syama Sudana on the mighty Trnavarta. Laughing with delighted heart and addressing O my son, she kept Him in her lap. (28-30)

Coming there and beholding that terrible demon lying dead flooded with blood, O the best among the sage, Nanda was glad thinking the demon to have been killed by Kṛṣṇa. Thus Bhagavati the mother goddess embodied as Māyāpuruṣa stayed at Gokula to bestow the result of penance of Yaśoda and Nandagopa. (31-33)

Sambhu also being born in the house of Vṛṣabhānu as a girl named Rādhā, stayed there happily. (34)

O the great sage, a Gopa married Rādhā but at once was turned into a eunuch according to the desire of Sambhu. (35)

That Rādhā used to regularly go to Kāmla Lōcana and keeping him on her lap anxiously gazing at him. (36)

Listening the death of the great demon Trṇavarta, Kamsa thought day and night to kill the son of Nanda. (37)

Balarāma the son of Rohini gladly played with mighty Kṛṣṇa day and night like the Paramānanda and Purna. They also played accompanied with Śrī Dama and Sudama of charming lotus faces their companion. O the best among the sages, being satisfied with their behaviour Kṛṣṇa stayed at Gokula with Rādhā desiring to enjoy her. (38-40)

Here ends the fifty first chapter called the episode of the death of Trṇavarta after the death of Putana of Śrī Mahābhāgavata Upapurāṇa.

CHAPTER LII

Narada said -

Why the mother goddess taking birth in the form of a boy from Devaki and stayed at Gokula in the house of Nandagopa?
(1)

In the past who were Nanda and his wife Yasoda wheather they had practised penance so that they get the goddess Kali as their son embodied with blue and charming appearance? And how the goddess Bhagavati Durga soon after taking birth out of Her own amsa from Yasoda whom Her mother could not see even Her father did not know? O Lord, the master of the whole world, what was the cause of Her birth. O the Lord of Parvati, please narrate. (2-5)

Sri Mahadeva said -

O my son I will tell you everything that you want to know. O the best among the sages, please listen with patience. (6)

In the early time Daksa Prajapati being over whelmed with the seperation of Sati and knowing Her as the supreme nature thought, getting the primordial soul as daughter by severe penance, as I was deprived of Her due to the calumny of Siva unknowingly.
(7-8)

So I will again take recourse to regorrous penance as a result of which she would be born once again as my daughter. (9)

Thus thinking in mind Daksa going to a beautiful plain of Himalaya meditated Ambika for hundred divine years. His wife

Prasuti also prayed for the same with devotion for a pretty long time. Being satisfied with their prayers the supreme goddess appeared before them and said, what are your desired objects? Please tell me. Then Daksa Prajapati said O mother I will nowrish you with affection O Siva this is my only prayer before you. Devi said - O Prajapati at the end of Dvapara I will be on the earth no doubt taking birth from you as your daughter but I will not stay at your home as your daughter. (10-15)

Remembering your behaviour regarding the blame of Siva I will go to heaven quickly with a pretext to serve the cause of the gods. (16)

Even without your knowledge of my birth as you, as well as my mother Prasuti, that is why I will be born in your house no doubt. Aditi and Kasyapa had been granted boon by myself that at the end of Dvapara I will be born as a son in your house and will stay no doubt for sometime to bestow them the result of their penance. Sri Mahadeva said - Having said thus Bhagavati the creator, preserver and the destructor of the creation disappeared being looked at by them. That Daksa is at present Nanda and Yasoda was his wife. (17-21)

For this reason goddess Bhagavati just after taking birth from Yasoda went out. (22)

O the great sage, the black charming form though taking birth from Devaki stayed at beautiful Gokula for some time. (23)

Here ends the fifty second chapter called the discription of the birth of Daksa Prasuti, Nanda Yasoda of Sri Mahabhagavata Upapurana.

CHAPTER LIII

Sri Narada said -

O Mahesvara, the Lord of Parvati please tell me in brief, the exploits of the mother goddess in the form of Kṛṣṇa, as he enjoyed Rādhā in Gokula removed the atrocities of the wicked causing burdens to the earth and at Kurukṣetra also she aided the function with the help of the sages by destroying the scious of the Yadu race who ultimately went to heaven.

Sri Mahadeva said -

O the best among the sages, at Gokula Kṛṣṇa played with all the Gopa boys in the boy hood killing the great demons like Dhenukā etc. bringing Kāliya serpent under control. Showing his prowess he enjoyed Rādhā as well as other Gopa wives born out of Bhairava amsa at Vṛndavana. (1-6)

Kṛṣṇa being identified with Kali visited the pasture at Vṛndavana at day time, attracting all Gopis with his flute and making Rādhā his chief queen enjoyed them out of pleasure. (7 & 8)

Preparing garlands of various wild flowers Gopies offered him on his body and looked at him gladly. (9)

Presenting that beautiful garlands to that charming faced lady Kṛṣṇa also looked at her lotus face always. (10)

Sometimes he ascended on a beautiful throne, keeping the most charming Rādhā in his left half. Wiping her lotus face with cloth dazzling like crores of moon Syama overpowered by love kissed her. (11 & 12)

The son of Yadu sported with Gopis, sometimes on the bank of Yamuna or in side its water. (13)

At night Krsna bringing the Gopis to the forest by attracting their minds with the sound of flute enjoyed gladly. (14)

O sage, sometimes Radhika being Sambhu with five lotus face enjoyed Krsna in the form of Gauri. (15)

O the great sage, Krsna stayed there with great pleasure thus by enjoying Radhika. (16)

Once when the great night of Autumn commenced. He, desiring to enjoy went to Vrndavana. (17)

Krsna beholding the beautiful forest enriched with flowers like Malli, Kumda, Jāti, and Campaka, gentle breeze with the sweet sound of intoxicated honey bee, the sound of passionate cuckoo and curlew, beautiful ponds having white lotus and lilly, the clear moon delighted the whole world and puzzling the mind of the passionate ladies he played his flute gladly. (18-22)

Having heard the sound of all the Gopis being attracted by Krsna leaving their domestic works came to that place. (23)

Sambhu a complete male attaining the form of a female beautiful Radha come out of all. (24)

Clasping all Gopis with his hand separately Krsna enjoyed them indivisually in varrious wayseven conquering the god of love in enjoyment. (26)

Then Kṛṣṇa having the colour like newcloud smiling face, heartfelt of dilight and overpowered with passion became eight fold. Beholding him Rādhā being perplexed with passion turned herself into eight beautiful formes with smiling face shining like thousands of moon. (27 & 28)

O the great sage, the eight forms of Kṛṣṇa being delighted disappeared quickly to enjoy the eight images of Rādhā. (29)

O the great sage, going up in the sky he started 'Rāṣakriḍā' leaving all O ther Gopis there. (30)

The lotus eyed Kṛṣṇa, embracing Rādhā his hands, his head tossed with her head and he pressed her brest with his hands. (31)

At times taking off her clothes he laughed gladly. Thus he enjoyed for a long time with supreme delight out of pleasure. (32)

O the best among the sages there was shower of flowers in large quantities accompanied with the sound of Bheri, Mṛdāṅga, Turi. (33)

When Rādhā and Kṛṣṇa were enjoying each other in the atmosphere. The Gopis without seeing them wept in that beautiful forest. (34)

O the best among the sages! listening their mourning Śrīkṛṣṇa and Rādhā appeared before them in that forest. (35)

In order to satisfy them Kṛṣṇa became innumerable by his own power and enjoyed them all. (36)

Beholding such playful sport of Kṛṣṇa, the gods and Gandharvas attained supreme delight and showered folwers on them. (37)

Thus for many days at night he played Rasa with Gopis in that forest till the complition of Karttika. (38)

The supreme goddess also did another great sports like seizing the clothes (Vastraharana) of the female form of Sāmbhu. (39)

The Gopas headed by Nanda, knowing him as supreme Brahma by his short nourished Kṛṣṇa the form of the goddess with love. (40)

O Narada beautiful Rādhā also, giving up her shame always enjoyed with Kṛṣṇa. (41)

Once a valorous demon named Vṛṣabha sent by Kamsa went to Gokula in order to kill Rama and Kṛṣṇa. (42)

The people also ran away to different quarters etc. out of fear like the elephant at the sight of a Lion witnessing thus Gokula thus ran away also. Kṛṣṇa then approached the great demon named Vṛṣabha. (44 & 45)

That Vṛṣabha also, beholding Kṛṣṇa coming to his front, moved the earth with his hoof and roared. (46)

Drawing his two horns Krsna threw him on the earth so that he gave up life. (47)

Then the Gopas being astonished, gladly worshipped Krsna through various eulogyes, and with devotion. (48)

Here ends the fifty third chapter called the description of Rāsakrida with Radha and the death of Vrsabhasura of Sri Mahabhagavata Upapurana.

CHAPTER LIV

Sri Mahadeva said -

Once sage Narada playing his Vina and singing the nectar like Legend of Hari in the sky went to the city of Mathura.

Narada the best among the sages, intimated lonely to the wicked king Kamsa all about Kṛṣṇa. (1 & 2)

Narada said -

O king please listen I am telling you the most secret thing for your welfare. The valorous Kṛṣṇa the son of Nanda who is now staying at Gokula, is blue like new cloud and decorated with Vanamāla was no doubt born as the eighth issue of Devaki, and the valorous Balarama born of Rohini are kept secretly at the house of Nanda by Vasudeva. The warriors like Trṇāvarta etc were killed by them and that girl who went to the sky was born out of Nanda, was brought by Vasudeva to cheat you no doubt.

Sri Mahadeva said -

Thus told by him the unconquerable one, raising his sword with anger desired to kill Devaki as well as the son of Vṛṣṇi but was checked by the best among the sages. (3-8)

Talking variously to the furious Kamsa, the sage returned to his own abode. (9)

Kamsa discussing with his ministers said O Akṛra, You go to the house of Nanda at Gokula fetch Rama and Kṛṣṇa who are staying in disguise there to the city of Mathura, where

the wrestlers like Chamura and Mustika will no doubt kill those two warriors by wrestling. (10 & 11)

O sage, being ordered thus by the most wicked Kamsa, Akrra, riding on a chariot went to Gokula quickly. (12)

Then going to the abode of Nanda and getting down from the chariot entered inside, and gazed at the unconquerable warrior sons of Vasudeva. Akrra, in order to salute them laid down on the earth and informed them all about his as directed by Kamsa. (14 & 15)

Akrra said -

Being disputed by the wicked king Kamsa I have come here to take you both Rama and Krsna to Mathura. (16)

He has already conspired with his wicked ministers to kill you both by wrestling with his wrestlers. (17)

I have already known from the lotus face of the ascetic that you both the valorous beings are not ordinary mortals, But in order to reduce the burdens of the earth by the wicked like Kamsa and others you have descended on the earth through your Maya in the form of mortals. (18 -19)

Due to the great fortune of Nanda as well as Yasoda you have stayed in his house for fear of the wicked Kamsa. (20)

Now the merit of their meditation in the previous births are exhausted, so coming to Mathura you please release the burden of the earth caused by the wicked Kamsa etc.. (21 & 22)

Sri Mahadeva said -

Having heard his speech the valorous Rama and Krsna, desiring to go to Mathura said all Gopas. (22)

O magnanimous one all of you accompany me with sweet cow products, to the king in next morning. We will go there to see the king. Hearing their advice the Gopas were astonished. O the best among the sages, they all did so. In the morning, riding a beautiful, decorated chariot with Akṣra, they started their journey to Mathura. Beholding Kṛṣṇa the Vraja ladies began weeping. Consoling them and driving the chariot he marched further. O the best among the sages, the Gopa chiefs headed by Nanda followed them, carrying cow products like milk, curd etc.. Akṣra accompanying the most powerful Rama Kṛṣṇa went to Mathura sorrownded by Gopa chiefs like Nanda etc. Listening the arrival of Rama and Kṛṣṇa the most wicked Kamsa stationed the wicked and valorous the elephant Kuvalaya at the gate to kill Rama and Kṛṣṇa. (24-31)

Holding it with his hands and threw it on the earth Kṛṣṇa divided its head into two with a blow by his hand out of pleasure. (32)

The great warrior Rama and Krsna roaring like Lion again and again entered into the city with Akrra. (32)

The inhabitants of Vraja, headed by Nanda were very much frightened, followed them carrying the presentations like cow products. (34)

They moved quickly here the wicked king Kamsa was seated and bending before him they offered their presentations. (35)

Standing at the boxing ground the wrestlers like Mustika etc invited the valorous Rama and Krsna for a duel. (36)

Rama the son of Rohini killed Mustika in one blow with his hands. (37)

O sage, Krsna also killed the powerful Canura by throwing him to the sky and laying down the earth. (38)

Within half a moment Rama and Krsna displayed their valour by killing hundreds of other wrestlers in the tustle. (39)

Listening the death and destruction of his valorous wrestlers, Kamsa climbed up to a platform to witness the war. (40)

The wicked beholding the two warriors Rama and Krsna was over powered with fear directed his followers to drive them out. (41)

I shall punish all wicked Gopas residing at Vraja and will also kill the wicked Nanda along with his wife. (42)

Beholding Kamsa who was instructing thus Krsna within half a moment assumed her own form which causes the turbulence and in the world. (43)

Then goddess Kali clenching his hair with her left hand cut the head of that wicked with her sword. (44)

In order to see the cutoff body again possessing her previous form she danced with Rama on the earth. (45)

All the Gopas headed by Nanda danced delightfully playing on flute, Vina etc in the battle field. (46)

The flowers were showered by gods from the sky and the quarters became clear with out any noise. (47)

Devaki and Vasudeva were fastened with chain. Krsna going there saluting them released them . (48)

Beholding their sons possessing charming lotus like face coming towards them they embraced them with eyes full of tears of pleasure. (49)

O the great sage the queens being over powered with grief out of their husband's death wept loudly by beating their heads and chests with their hands. (50)

The lotus eyed Krsna consoling them all coronated Ugrasena, the great king in that kingdom. (51)

Vasudeva with eyes full of tears embraced Nanda and said, delighting him with sweet words. (52)

Vasudeva said -

O my friend, my two sons are staying at your house since long O pious one, you have nourished them like their father.

Your wife Yasoda also have nourished them affectionately like her own sons, so you are both their parents as well as my friends please be merciful and leave my two sons in my palace and return to Vraja with the inhabitants. For my betterment you need not think other wise and please convey my words to Yasoda.

Sri Mahadeva said -

Thus requested by Vasudeva, Nanda with eyes full of tears looked Rama and Krsna with eyes fixed at them. Then Rama and Krsna with eyes full of tears and throat choked with emotion informed Nanda by delighting his parents and others who are overpowered with sorrow: - Going there we will also visit you as well as our mother. Thus listening their speech Nanda became very sad and left out for his own house mourning with the inhabitants of Vraja. When they all reached, the wives of Gopas wept without seeing the charming lotus faced Rama and Krsna. O the best among the sages, to remove their sorrow Krsna sent

the devote Uddhava to Gokula. Going there he consoled them by conveying the message of Krsna to the inhabitants of Vraja who were overpowered with sorrow due to the separation of Krsna. Then their sacred thread ceremony was performed by Brahma, Vasudeva invited the great sage Acharya Garga who was well-versed in all scriptures and archery etc.. (53-65)

Here ends the fifty fourth chapter called the visit to Vasudeva and Devaki of Sri Mahabagavata Upapurana

CHAPTER LV

Sri Mahadeva said -

Godless Bhagavati in the guise of a blue charming form destroyed the wicked causing the burdens to the earth. (1)

O the best among the sages, for the destruction of many other wicked he waited at Mathura with Rama. (2)

Sambhu also divided himself into eight female forms on the earth and stayed in his father's house at waiting Godless in the form of Krsna. (3)

Visnu also was born as Arjuna from Kunti due to the favour of Indra, he was most powerful and wellversed in all scriptures and archery stayed at Hastinapura with his brothers.
(4 & 5)

His other four brothers headed by the son of Dharma were valorous and most powerful. The five Pandava brothers were pious and truthful. O the best among the sage when they attained the youth they desired to rule their Kingdom. But the unconquerable sons of Drtarastra misguided by Karna and Sakuni always deprived of their rights. O the best among the sages jealous of the Pandavas Duryodhana always busy in search of trick for the death of Pandavas. The cruel hearted, desired their death by applying poison but due to failure in his fruit less attempt could not enjoy peace. (6-10)

The king of Vṛṣṇi knowing the dangerous tricks of that Kṣetriya sent Akṛṣṇa to Hastinā. (11)

He, going there and knowing all the conspiracies of the son of Dhṛtarāṣṭra said to the king Dhṛtarāṣṭra the son of Vichitra Virya secretly. (12)

Akṛṣṇa said -

O the great king, the son of Vichitra Virya you prohibit your sons and show affection towards the Pāṇḍavas. (13)

Their father has died in their early age without you there are no other to favour them. O magnanimous please show sympathy to those orphans and maintain balance equality among your sons and Pāṇḍavas and enjoy the kingdom with great delight. (14 & 15)

Dhṛtarāṣṭra said -

Though there are destructive enmity for Pāṇḍavas, but still I do not want to leave them due to my affection. (16)

Sri Mahadeva said -

Thus knowing and marking his opinion Akṛṣṇa informed Sri Kṛṣṇa every thing. (17)

Having heard this the lotus eyed Kṛṣṇa anticipated the death of the Rājanyas at the Kurukṣetra battle which is due to the long plot of the sons of Dhṛtarāṣṭra and Sakuni. (18 & 19)

Then Kṛṣṇa along with Jāṇus went to Dvārakā, a beautiful city created by Brahma. (20)

There, to the Svayambara of Rukmini born from the part of Siva, king from various countries were invited by the king of Vidarbha. (21)

Inhabitants of many other countries assembled there. His wicked son Rukmi desiring to offer his sister to Śisupala the king of Cedi did not invite Kṛṣṇa due to his previous enmity with him against his father's will. (22 & 23)

Knowing the intention of Rukmi the mighty king of Cedi attended the ceremony in the kingdom of Vidarva with his followers in a charming bride form. Hearing from Narada regarding the marriage ceremony of Rukmini and about the various functions with the sounds of Bēṇi, Mṛdāṅga, Paṇava, Anaka and Dundubhi etc at the palace of the king of Vidarbha Kṛṣṇa, riding a chariot started his journey to the function arriving there on chariot in the sky Kṛṣṇa laughed at those possessing the bridegroom form

there. Then the lotus eyed with tinkling sound of her anklet was taken carefully by delighted women to worship Durga. Rukmini who blmes Swan in her movement meditated Kṛṣṇa absolutely desiring his arrival. All the citizens shouting that Kṛṣṇa kidnapped her and angrily ran after him. The kings were very much affected putting Śisupala and others shame destroyed the

arms and ammunitions of all other army, Krsna like victorious gods proceeded to his capital. (24-31)

O Narada, Krsna accepted seven females headed by Jambavati etc, who were born from the part of Siva as his wife. (33)

Krsna stayed at Dvarabati with his other wives. (34)

Fighting number of battles conquering the warriors in war and coming to Dvarka he enjoyed them as desired. (35)

He was coronated as the emperor and lived at Dvaraka with sons and grand sons. (36)

O the great sage, Krsna marrying many other ladies produced thousands of sons from them. (37)

He killing the great king Bhauma invincible in the war, brought thousands of his wives possessing charming eyes. (38)

O the best among the sages in the meantime the Pandavas completing their scriptural studies and getting married, invited the magnanimous Krsna desiring to fight with the unconquerables. O sage, going there he advised king Yudhisthira, the son of Dharma to perform the great Rajasuya sacrifice in order to minimise the enemies and foment the enmity between Kuru. (39-41)

He himself being the head of the sacrifice started sent Bhima etc with soldiers to various quarters to other kings defeated

by them. Defeating all kings of various states and brought them to the place of the mighty king of Magadha. Then defeating them the valorous seized all of them. O the best among the sages Yadunandana keeping Bhimasena in front killed him in battle with a Sula. (42-45)

The son of Dharma bringing all the kings started Rājasuya sacrifice the best among the sacrifice. (46)

Sahadeva younger brother of Yudhisthira was appointed by him to look after the guests. (47)

In the presence of all kings, the sages, permitted the son of Yadu to worship at first. Beholding this the wicked Sisupala as if burning with anger abused, Krsna, the sacrifice and Yudhisthira the son of Dharma also. (48 & 49)

O sage In the assembly of kings Krsna cut off the head and removed the burden of the earth. (50)

Beholding the fortune of that sacrifice the wicked sons of Dṛtarāstra and the wicked Karna consulting with wicked maternal uncle Sakuni decided to play dice with the most powerful Partha. (51 & 52)

O Narada in that game of dice Yudhisthira the son of Dharma was conquered by the wicked sons of Dṛtarāstra in a fraud manner. (53)

Due to promise the king gradually lost all his kingdom still the wicked sons of Dhritarastra again invited him for dice. The pious king for fear of violation of promise again engaged in dice with the sinful sons of Dhritarastra and made a terrible ^{promise} to live twelve years in the forest life and one year incognito if defeated in the game of dice but unfortunately the pious king was defeated. (54-57)

Then in that dice Duryodhana winning goddess Draupadi in the game assaulted her in that assembly. (58)

O sage, beholding his terrible works Bhishma etc thought him like a thorn bringing destruction to the Ksatriyas. (59)

Bhishma the follower of selfcontrol blamed them and prohibited them from such riggardly activities, returned goddess Draupadi to Pandavas. (60)

O the great sage, all the Pandavas being deprived of their kingdom entered to the forest with family ministers and other relatives to observe the promise. Krishna also went to Dwaravati thinking it as the suitable prelude to the abolition of the burdens of the earth. (61-63)

Here ends the fifty fifth chapter called the defeat of Pandava in dice and their access to forest of Sri Mahabhagavata Upapurana.

CHAPTER LVI

Mahadeva said -

O the best among the sages the noble minded Pandavas passing many days in the forest went to visit goddess Bhagavati, the bestower of direct fruit at the Yonipitha Kamakhya where meditation was practised by Sambhu. (1 & 2)

At that place the pious Pandavas worshipping goddess Bhagavati properly appeale for the recovery of their kingdom as well as the death of their enemies such as sinful Kurus and their wicked ministers in the battle. (3 & 4)

When the noble Pandavas asked thus the goddess Bhagavati appearing before them said. (5)

Devi said -

O magnanimous the son of Dharma, the accomplisher of fame to the Kuru race, you observed your promise by killing wicked and valomous son's of Dhrtarastra you will be able to get back your mingdom nodoubt. Your four brothers are warriors and unconquerable in the world. They will kill all the sons of Dhrtarastra along with their soldiers in the war. Being requested by gods to abolish the burden of the earth I have been born from devaki in the house of Vasudeva out of my own illusion as a human being to help you. (6-9)

Due to my order Visnu has been born as your brother Arjuna, the most powerful to abolish the burden of the earth. (10)

That is why I in the form of Krsna will help you by putting Arjuna in the front, will kill the great warriors like Bhishma, Drona and many other barbarous Kauravas who have come from many different states. (11 & 12)

Your valorous brother bhima, the son of Vayu will kill all the sons of Dhrtarastra in the war. (13)

Your other Ksatriya chiefes will also kill the rest and remove hundred and thousands of others to ~~lighten the burden of~~ the earth. (14)

Thus in the Bharata war while the Ksatriyas will die you will nodoubt get back your kingdom due to my favour. (15)

Sri Mahadeva said -

Thus being favoured with the boon of the mother goddess Yudhisthira, the son of Dharma became glad and satisfied the supreme mother goddess. (16)

Yadhisthira said -

O supreme goddess identified with Brahma, the eternal adonable to god, demon, and the whole world, the Kamesvari I salute you. (17)

The gods headed by Brahma do not know your grandeur. O Kamesvari the primordial being of creation I salute you. (18)

O Kamesvari you are the eternal and supreme knowledge, represent the form of worldly beings you are adorable by the world I salute you. (19)

O Kamesvari you are the root cause of all the creation, you are the knowledge, the fortitude consciousness. You are wake (vigil) as well as sleep, I salute you. (20)

Even Mahesa feels obliged by worshipping you, you are the supreme soul, O Kamesvari I salute you. (21)

O the destroyer of wicked, the bestower of the result of virtue and sin, the remover of pains from the creation O Kamesvari I salute you. (22)

O Kamesvari you are the cause of creation, preservation and destruction of the whole creation. O Kali with terrible face, I salute you. (23)

O mother having delighted lotus-face you remove the sufferings of your supplicants O supreme absolute Kamesvari, I salute you, have mercy on me. (24)

Those who take shelter with devotion, you protect them, O Kamesvari the nourisher of the three worlds, I salute thee. (25)

O Kamesvari you are the pure knowledge, absolute nature and creator of the world, you are the mother of the world, I salute you. (26)

Sri Mahadeva said -

Thus eulogised by the pious son of Dharma the goddess Bhagavati appeared before and said, O king, ask any other boon you like. (27)

The kind said -

O mother, due to your favour I passed twelve years in the forest with various impendments as promised earlier. The thirteenth year is to be spent even remaining incognito to the enemy as promised by me at the game of dice. Now the same difficult and unaccomplishable task appears before us. So you please do something so that we will be able to over come it. (28-30)

Devi said -

Staying at the palace of Matsya king with Pāṇḍālī and your brothers, and observing over your promise, you will again get back your kingdom soon. (31)

Sri Mahadeva said -

Informing thus the goddess Bhagavati at once disappeared like the lightning in the sky in the presence of the son of Dharma. (32)

O sage, then the best among the pious, addressing his brothers, discussed about their settlement. (33)

O magnanimous, deciding thus, and leaving others, went to the palace of Virata in disguise. (34)

Coming near to the city they kept their bows, strings arrows, and other weapons at Sami tree. (35)

Then the king saluting mother goddess and getting her favour went quickly to the palace of Matsya king in the guise of a noble minded Brahmin. (36)

Beholding the noble minded approaching the assembly hall, the king of the Matsya asked, who are you? Why have you come? and from where have you come from? I think you appear as the lord of the king nodoubt. (37)

He informed, O king you know I am a refugee, have lost everything in dice and come here for shelter I am a Brahmin, named Kanka ~~nourished~~ by the son of Dharma. (38)

Listening thus the king of Matsya receiving himself, kept the noble minded one in his own assembly. (39)

Due to the favour of goddess Bhagavati nobody could know him at the assembly of the king in the thirteenth year. (40)

Likewise Bhimasena, appearing before, the king, was appointed at the kitchen with the consent of the king. (41)

As desired Arjuna attaining the female form was appointed at the wish of the king of Matsya at music hall as a dancer for his daughter. (42)

The most beautiful Draupadi, becoming Sairandhri stayed at the harem of Sudesna, the queen of that king. (43)

Two warrior son of Madri appearing before king, were appointed at a cow stall and a stable. (44)

Nobody could recognise all these kings due to the favour of the mother goddess in the thirteenth year. (45)

In the eleventh month the warrior Kichaka, the brother of Sadesna, glanced Sairandhri at his sister's apartment. (46)

As he is the real protector of the kingdom of the old Matsya king. So the king does not dare to take any step against his will. (47)

Beholding the charming Sairandhri possessing divine lusture asked his sister, who is this most beautiful lady? Is she Sachi of Mahendra, or Kamala of Visnu? I have not come across such a beautiful lady^{any} where before. (48 & 49)

Sudesna said -

O my brother hear, she is a Sairandhri, who has approached us from the son of Darma, the lord of all kings. (50)

Kichaka said -

You work in such a manner, so that she will be available to me, other-wise I shall commit suicide and proceed towards the abode of Yama. (51)

Sudesna said -

O my brother I will reveal before you some thing strange and secret by listening which you decide definitely what is to be done by me so that I will do it accordingly. (52)

When charming Sairandhri came here desiring shelter at that time she was told by me. (53)

O Sairandhri you are hundred times more charming than myself that is why you are not fit for my service; above all I do not appreciate it. (54)

If the king beholds you having lotus face than. O charming lady he will always desire you. Being perplexed with your beauty and lusture he will be under your control at that time he will not appreciate me. O Sairandhri what can be more ill luck for me than this. (55 & 56)

That is why there is no such suitable place for you here. Go any where else you like. Listening this Sairandhri said O Kalyani as long as I will stay at your house nobody would desire me as there are my five valorous Gandharva husbands. Who protect me day and night. That is ^{why} no one else in the world will be able to seduce me. That is why, O queen, you do not be afraid and arrange my stay beside you. Listening this I kept Sairandhri in my own apartment, other wise who else, giving up one's own happiness will retain a beautiful lady. Then definitely if you approach that charming Sairandhri than her five Gandharvas will kill you.

Kichaka said -

I tell you the truth that I am not affraid of the Gandharvas, I will kill those who will come to me with my own powerful hands. Delighting Sairandhri with sweet words you bring the beautiful lady quickly to my bed. You do not be afraid of Gandharvas.

Sri Mahadeva said -

Delighted Sudeśna addressing Sairandhri said, O fortunate, please visit Kichakas apartment as the handsome one desires you. (57-65)

Sairandhri said -

I do not attend any without my five husbands, even the most wicked and the sinful will not be able to seduce me. (66)

Beholding me, if the wicked, being overpowered with passion comes to me, no doubt he will be killed by them. (67)

Thus listening her speech Sudeśna informed her brother that Sairandhri would not approach you voluntarily. (68)

Hearing her speech the wicked and sinful Kicaka attempted to seduce her with force. (69)

Knowing his attempt the daughter of Drupada begged for shelter before mother goddess, the nourisher the of world. (70)

Draupadi said -

O Durga, the mother of the world, the protector of all. You are the remover of poverty and sorrows of the distressed O mother have mercy. (71)

O Katyayani, the great goddess, the mistress of the world, the destroyer of the wicked, the perplexer of the universe, the embodiment of cit, I salute you. (72)

You are embodied with great illusion and pure knowledge. In this world he who remembers you gets rid of all dangers and difficulties. (73)

O Jagadamba, you stand for the devoted wife. O darling of Sankara, please save me from terrible fear. (74)

O mother goddess, you are always the receptacle of all distressed people, I have come to your rescue, please save me from such impending dangers. (75)

Sri Mahadeva said -

Being eulogised by Pancali mother goddess Durga, the destroyer of distress moving in the atmosphere said, O Sairandhri, do not be afraid. The other passionate man who desires you, no doubt he would be under the spell of death. (76-77)

Thus getting the boon from the mother goddess the delighted Sairandhri moved fearlessly in the house of Matsya king. (78)

O the great sage, once at night the charming, eyed lady went to the apartment of the wicked Kichaka for some work. (79)

At that time the sinful one beholding the beautiful daughter of Drupada approached him, rising up from his bed clasped her lotus hands, within a moment she throwing him went out from that room. (80)

The sinful being angry followed the daughter of Drupada. She being afraid of him went to the assembly of the king of the Matsya

in a sorrowful mind where the son of Dharma and Bhima were playing dice with the old king. Holding her hair he kicked her there. (81 & 82)

Then the daughter of Drupada, crying and angrily blaming the Matsya king, went inside the house with closing eyes after glancing Bhima in red eyes and the poor son of Dharma and awaited for the opportune moment. Bhima also, beholding Kichaka thought of his destruction. (83 & 84)

The strongest of the Pandavas once advised Sairandhri to invite Kichaka to the dancing apartment at night where he would kill him for their pleasure. But you would announce that he could attain his death by Gandharvas. (85 & 86)

communicating her consent the devoted lady did as directed. At the midnight the sinful Kichaka was killed by Bhima, Sairandhri informed the citizens that Kichaka was killed by Gandharva. (87 & 88)

Hearing this many people came to see the corpse of Kichaka. Arranging for his cremation they carried (Kichaka) him out at night after crying much for a long time. In the meantime they arranged for the cremation of Sairandhri along with Kichaka. They forcefully brought her to the corpse of Kichaka. Sairandhri cried loudly which Bhima knew properly. Then the valorous one jumping the boundary, came outside, released Sairandhri from the corpse of Kichaka. (89 & 90)

The people knew that he has been killed by Gandharva, King fearfully and humbly said, Sairandhri the protector of my kingdom is no more for you. So leaving my palace you stay anywhere you like. Sairandhri said, please be merciful for some times, I shall leave your palace. Then their thirteenth year came to a close. (94-96)

The king Suyodhana could not identify them with the help of his spy. So the king listening the death of Kichaka and consulting with Bhishma, Drona etc confirmed the presence of Pandavas there. Thereafter he marched towards the Matsya kingdom along with a large number of soldiers. (97 & 98)

A severe war took place with the archer Partha during that time of stealing of cows. All headed by Bhishma and Drona were defeated. (99)

Then Virata knew them who were staying with him as Pandavas and the king worshipped properly with devotion. There the marriage ceremony took place between the son of Arjuna and the daughter of Virata which caused delight to all. (100 & 101)

O magnanimous one. Then the arrangement for the battle started after which they came to Pancala accompanied with all soldiers. The other kings knowing from the king of Kasi assembled in order to help them. They all went to Kuruksetra desiring to fight severely. (102 & 103)

Here ends the fifty sixth chapter called the killing of Kichaka of Sri MahabhagavataUpapurana.

CHAPTER LVII

Sri Mahadeva said -

To reduce the burden of the earth Kṛṣṇa, the black one appointing all his soldiers to help the sons of Dhṛtarāstra himself came with Sātyaki to the sons of Pandus. The kings from various countries came forward to help Pandus and Kurus. No such assembly of Kṣetriyas was witnessed in the past nor at present or expected in future. (1-3)

The Kurukṣetra the sacred Kṣetra of Dharma was covered with elephants horses and cavalry coming from different states. (4)

Beholding the arrangement which would causes the destruction of the world the noble minded ones headed by Bhīṣma prevented Suyodhana. (5)

Lord Vyasa, well versed in all scriptures coming there prevailed upon Dhṛtarāstra along with his sons again and again to desist from it. (6)

The king, being bound by the chain of death, did not accept it and started war depending on Karnas advice. (7)

Then the sons of Dhṛtarāstra accompanied with their ministers set out for war with the sound of conch, drum, etc resounding the earth with the axle sound of chariots. (8)

Marking them approaching for war the great warriors of the Pandavas roared like lions again and again. (9)

The sound resounded the earth as well as the atmosphere, attracted the mind and vigour of the sons of Dhritarashtra. (10)

Then the king, the son of Dharma, saluting the superiors like Bhishma, Drona etc who were present in the war field individually being permitted by them entered in to his own chariot. (11)

Then all Pandavas getting down from chariots eulogised goddess Ambika for the victory in war. (12)

Pandavas said -

O Katyayani, whose lotus feet were worshipped by gods, who is responsible for the creation, preservation and destruction of the world, O goddess the destroyer of Pracanda, the wife of Tripurari, the abolisher of distress in the world, O Durga be merciful. (13)

You are the destroyer of wicked demons, the perplexer of wicked, the remover of sorrow, O unthinkable form, he who remembers always in this world does not feel the terrible sorrows. (14)

O the mother of the world, saluting you Brhma created, Visnu preserved and Sambhu destroyed. At times you create, nourish and destroy out of your illusion. There is nothing which can cause your destruction by people. (15)

O the abolisher of sorrows, those who remember you in the battle field, the arrows of the opposite side do not pierce into their bodies but their arrow pierces into the body of enemy and

takes their lives. O the destroyer of the lord of the demon, he who eulogises you in the battle field, the enemies look him as their god of death. To whom you bestow victory. The Brahmā-Ksyara comes from his mouth only, on whom you bestow victory.

(16 & 17)

O supreme goddess, those, who come for your shelter out of fear, do not fear here and hereafter but afraid of them the wicked run out far away being terrified. (18)

In the past in the battle of gods and demons the king of gods praying you, killed the demons. Rama also killed the whole Raksasa race in that way. So without your worship victory will not be attained here. That is why I pray you the bestower of victory, the only adorable of the world receptacle of the creation whose feet are served by Hari and Viranci. Due to your favour you bestow me victory so that killing the enemies in the war I will attain victory. (19 & 20)

Sri Mahadeva said -

Being eulogised by the noble minded Pandavas the mother goddess gladly offering boons went out in the atmosphere. (21)

Devi said -

Due to my favour you, destroying the enemies in the war, will get your kingdom again and again without enemies. (22)

To lighten the burden of the earth and for your victory I have been born out of my own pleasure as Vāsudeva. (23)

Staying at Phalguni's chariot having large monkey flag in the form of Vāsudeva I will protect you. (24)

The people in the world who eulogise me with this stotra with devotion, I always bestow victory for them nodoubt. (25)

Sri Mahadeva said -

Attaining such boon the warriors, sons of Pandu thought of their victory in war. (26)

Then again riding on their chariots well furnished with gold accepting armour blew their conch individually. (27)

Vasudeva staying at the chariot of warrior Arjuna blew the great Pancajanya conch loudly again and again. (28)

By that sound the earth trembled and the whole creation was disturbed the son of Dhritarastra along with their soldiers looked pale. (29)

Bhisma, the greatest warrior of the world was their captain. Karna due to the jealousy with Bhisma was standing without arms and ammunitions. (30)

In front of the Pandu soldiers Vrkodara was standing like a Naga with soldiers as if the god of death. (31)

O great sage the war continued for ten days by Bhisma O Narada he himself killed a Arbuda Pandu soldiers and many others by the

soldiers of Dhritarastra. The sons of Pandu killed many more number of soldiers of the son of Dhritarastra with their valour.

(32 & 33)

During the last part of the tenth day war Bhishma was killed by Sikhandi with the great weapon of Dhananjaya. (34)

The warriors like Karna etc making Drona as general fought severely for five days. In that war the son of Subhadra a great warrior was killed by the soldiers of Duryodhana in a illegal war. Then the great valorous, Arjuna promised, killed Jayadratha in the afternoon with his terrible weapons. Thus the war continued by Karna for two days and the demon king Ghatotkaca was killed and the monkey banner of the Pandavas was destroyed in the war by Karna many other kings of both the sides died fighting each other in the war. The king Yudhishthira, the son of Dharma killed Salva in the war by his terrible weapons. Then the war took place between Duryodhana and Bhima sena by club desiring to conquer each other. Then Duryodhana was killed by Bhima with his Gada. (36-44)

Many other warriors like Dushasana etc were also killed by the noble-minded earlier in the war. (45)

Then at night the unconquerable Duryodhana along with the five sons of Drupadi was nocturnally slaughtered by the son of Bharadvaja. (46)

Then by Arjuna, Asvathama, and Kṛpācārya those were alive in previous war were killed with his arrows. (47)

Thus in the war of eighteen days eighteen Aksauhini soldiers were killed ^{from} both camp. (48)

The warrior sons of Pāṇḍava along with Vāsudeva performed the funeral rites of the dead kings and soldiers. (49)

In the eighth day of bright fortnight in the month of Magha Bhishma gave up his life and due to the favour of the mother goddess Partha enjoyed the kingdom. (50)

Here ends the fifty seventh chapter called the description of Mahabharata war of Sri Mahabhagavata Purana.

Sri Mahadeva said -

Thus listening to his speech the Pandavas became very sad and told the magnanimous Kṛṣṇa individually with eyes full of tears. (2)

Yudhisthira said -

O Lord you know I am sure to follow you as I am unable to stay on the earth without you. (21)

Bhima said -

O the son of Yadu I will follow you as I am unable to stay with out you. (22)

Arjuna said -

O the son of Yadu you are my life, my soul; my way of life, and my mind so without you I am unable to stay on the earth even for a moment. (23)

Nakula said -

O the lord of the world I will follow you, as without you I am unable to stay on the earth even for a moment. (24)

Sahadeva said -

O Lord after your departure I will not stay on the earth as you are my soul, my way of life, my strength above all you are the protector of the three worlds. (25)

Sri Mahadeva said -

Thus knowing the mind of the noble minded Pandavas definitely Kṛṣṇa said to Draupadi born out of his own amsa with smile. (26)

Sri Kṛṣṇa said -

O Kṛṣṇā the daughter of Dr̥pada whether you proceed to earth or to heaven. Please tell me quickly which ever you like. (27)

Draupadi said -

You are the primordial, eternal and supreme being I have been born from your amsa so I will follow you like water following water quickly. (28)

Sri Mahadeva said -

Then Rama (Balarama) coming to Kṛṣṇa, the lord of the three worlds arranging to proceed towards heaven said lamenting. (29)

Sri Rama said -

If you desire to leave the earth and go to heaven, allow us to accompany all the descendants of the race for without you nobody will be able to rule on the earth. (30 & 31)

Sri Mahadeva said -

The lotus eyed Kṛṣṇa wearing silk garment presenting wealth to Brahmins went out quickly from his abode. After him Rama along with all Vṛṣnis, Pandavas as well as ministers and women went out. They all reached on the sea-shore with all subjects of various states. (32-34)

In the meantime Nandi bringing a chariot well furnished with gems and drawn by lions came in the stmosphere. (35)

O the best among the sages, Brahma along with other gods waited in the atmosphere with thousands of chariots. (36)

Beholding Kṛṣṇa coming near to the ocean the best among the gods showered flowers gladly and played various types of drums, hundreds of bells, and the nymphs danced. (37 & 38)

In such great effort the lotus eyed Kṛṣṇa turned as Kali and riding great chariot drawn by lions and being eulogised by gods, and sages went to Kailasha quickly being looked by Brahma etc. (39 & 40)

O magnanimous one Draupadi also merged with her by touching the seawater in the presence of all. (41)

Then king Yudhisthira the real lord of Dharma riding a well furnished chariot went to heaven quickly. (42)

O the best among the sages Rama and Arjuna touching the ocean, leaving their bodies and attaining a form having colour like early cloud, four hands decorated with lotus conch, wheel and club riding Garuda went to Vaikuntha. (43 & 44)

Bhima and other Vṛṣṇis giving up their bodies in that great ocean attained heaven. When all departed the waves headed by Rkmani attaining the body of Sambhu went to his supreme abode.

(45 & 46)

The other wives of magnanimous Kṛṣṇa giving up their bodies at once became Bhairava as earlier. (47)

Listening the arrival of Kṛṣṇa Sridama came after him. As she was Sudama in the past like wise he became Vijaya. (48)

Thus the mother goddess was black in charming form in order to abolish the burden of the earth on the request of her husbands. (49)

O magnanimous, the mother of the world out of her illusion in the form a man reduced the burdens of the earth in fraud again and returned to her own abode in her earlier form at the end of a Kalpa and the end of Dvapara on the earth. (50 & 51)

Viṣṇu the lord of the world will be born in the form of Sri Kṛṣṇa out of his own illusion by the boon given by Sambhu and will kill all the disturbing elements on the earth. (52)

In the earth he who reads and listens the activities of Ambika in Kṛṣṇa incarnation with devotion attains greater satisfaction here and here after from mother goddess and attains the place at heaven. (53)

Here ends the fifty eighth chapter called the proceeding towards heaven of Sri Mahabhagavata Upapurana.

CHAPTER LIX

Sri Narada said -

O Lord, the lord of the gods the merciful, the lord of the world again I want to listen the noble legend of the mother goddess. The image is present near Siva at Kailasa is the subtle form of Durga. Now please tell me the subtle form of Kali and Her abode. (1-3)

Sri Mahadeva said -

The supreme abode of Durga which was told to you by me is inaccessible to gods, gandharvas, Kinnaras and demons. (4)

By the side of that there is another place which is inaccessible to the lords of the gods headed by Brahma, which is very obscure and very beautiful surrounded by the ocean of nectar, dazzling like fire with the assemble of precious gems. (5 & 6)

In side this there is a beautiful palace with surrounded by boundary and gates made of gems, there are four doors towards four quarters well furnished with pearls and furnished with decorated banners and flags. (7)

Thousands of blood-eyed Bhairavas holding various types of swords protect the door always. (8)

With-out Her permission, the gods and demons above all the superior gods like Brahma etc are not able to enter inside by crossing them. (9)

In side it there is beautiful temple made of, various gems surrounded by hundreds of gem pillars of gold. (10)

In side the temple there is a great throne made of gems unyoked with lion. The great goddess sitting on a corpse is seated on the throne. (11)

The supreme knowledge, Mahāvidyā, the great Kali Mahakali always resides in the lotus heart of all being and embodied with illusion. (12)

The great goddess though alone is embodied with Brahma out of pleasure, is the creator, preserver and destroyer of the crores of worlds. (13)

O sage, the sixty four Yoginis like Vijaya etc are Her attendants, perform all her domestic works always with care. (14)

On her right side Mahakala Sadasiva is seated, with him Mahakali, always enjoys amorous sports happily. (15)

Her inner apartment is protected by the Bhairavas from outside, and is very beautiful, strange and inaccessible to Brahma even etc. (16)

Approaching her, Purandara the king of the gods with Brahma, Visnu, and Siva is released from the heinous sin caused due to slaying of Brahmin. (17)

At that time Brahma, Visnu and Indra gazed at the supreme goddess Kali in favour of Mahadeva. (18)

O sage, my son, listen carefully the description of that outer apartment which is surrounded by boundary made of gems with four gates of gems. Which are always protected by Gana Nāyaka. In side it there are Yoginis named Kāmākhyā etc who reside. Desirous of her presence^{at} out side so-me crores of visitors such as the followers of Brahma and numbers of followers of Visnu in different regions wait on her. Next to that there are four doors well furnished with various gems, always protected by crores of Ganas; desirous of early visit there are crores of gods headed by Indra meditate outside. (19-24)

Thus the different doors well furnished with various gems are protected by crores of followers of the goddess. (25)

The beautiful Parijata forest is filled with full grown flowers decorated with black bees, scattered in the north. (26)

The spring is always present there; the gentle breeze blows slowly. Brhma Visnu and other gods possessing the form of birds sing the glory of Mahakali with sweet note. O the best among the sages, to its eastern direction there is a most beautiful pond mostly decorated with golden lotuses^{white} lotuses and lillyies, lities, with a group of humming bees^{whose} feathers trembling with air. The banks beautiful with the trees like Campaka and Asoka and also

the steps, nicely decorated with various gems. O magnanimous thus Her abode is beyond expression. (27-30)

In side the palace there are seperate apartments for each nine Mahavidyas. Just right to them Sadasiva with various forms remains there, plays amorous sports with them seperately. (31)

Here ends the fifty ninth chapter called the description of the palace of Brahmanayi Mahakali of Sri Mahabhagavat Upapurana.

CHAPTER LX

Sri Narada said -

O Lord Mahesa, please tell me in detail how did the slaying of a Brahmin by the magnanimous Indra take place ? How the gods headed by Brahma came to see Mahakali crossing all the lokas ? How, due to the favour of Mahadeva they reached the abode of Her, whose doors were protected by the Bhairavas and how did they cross the doors, come inside and see that kind of image of mother goddess. (1-4)

Sri Mahadeva said -

The great demon Vritra getting a boon granted by Brahma, defeated all the gods and became Indra himself. (5)

He withdrawing the authority of gods like Candra, Surya, Agni, Maruta, Kuvera, and Yama with his great valour became the sole authority of the three worlds. (6)

Brahma arranged the death of that wicked by the king of gods with the great weapon made out of the bone of Dadhici. (7)

O the best among the sages on the advice of Brhaspati, Purandara the king of the gods praying Brahma, knew everything. (8)

For the protection of the world Indra himself came to Dadhici desiring to beg his bone. (9)

He, saluting the magnanimous Dadhici, the best among the sages, said with folded hands, O sage Dadhici I welcome you. (10)

Then the sage knowing the arrival of the king of the gods stood up and offered a seat, asked all about his health and well being etc and the reason for his arrival. O the king of gods please tell me. (11)

Thus being enquired by sage the king of the gods said to the sage. O sage whether our condition is unknown to you. The great demon named Vṛtra attaining boon given by Brahma conquered us, the lords of the quarters, became the lord of the three worlds. (12 & 13)

We all the gods being afraid of him, leaving heaven resided on the earth like human beings O the best among the sages, I am not getting my share of oblation and nobody is worshipping us, what shall I tell you. We are now in such state of distress. (14 & 15)

I sage, you can only save us. So kindly protect us as you are the protector of those who have merged the ocean of distress. (16)

Dadhichi said -

O Indra I know what happened and what ought to happen with my insight. So please tell me what shall I do for you. (17)

Indra said -

O Brahman what I can tell you about my arrival as I am overpowered with fear. Still then O the great sage please listen. His death was never by any other agency by Brahma without the weapon made out of your bone. That is why I have come to you. (18 & 19)

I told every thing about my arrival to you, O the best among the sages now think what is proper. (20)

Sri Mahadeva said -

Having said thus by the king of gods, the king of the sages thought whether I shall turned him averse or I shall sacrifice my body. The magnanimous, In such a state of oscillating mind for some time he ultimately decided to sacrifice his body, and informed the king of the gods. (21 & 22)

Dadhichi said -

O the king of the gods, if with my bones all the gods, fallen from their kingdom are saved from the great king of demons, then I am prepared to sacrifice my body through meditation. (23)

The body of the embodied being is fruitful which is sacrificed for the benefit of others as the body is transient but the merit is eternal. That is why I will sacrifice my body. (24)

Having told thus the sage dazzling with his own lustre sacrificed his body through meditation and attained solvation in front of the king of the gods. (25)

Having looked thus Indra sighing again and again, thinking the contribution of human being towards them in sorrowful mind stood there for some time. (26)

Then taking the bone with honour for the death of that great demon king and preparing various weapons with the bones of the sage discussed with the gods. (27)

The captain of the gods the inaccessible valourse along with other gods possessing a terrible bow shouted challenged the great demon, the enemy of the gods for war. (28)

When the lord of the demons engaged himself in war Indra killed him with very shining Vajra, and Cakra made out of the bones of the sage. (29)

O Narada, thus the sin of slaying a Brahmin came to Indra. Now listen, I am telling you how he visited Kali the only mother of the world. (30)

Here ends the sixtyth chapter called the description of Indra's slaying of Brahmin in the death of Dadhichi.

CHAPTER LXI

Sri Mahadeva said -

Killing the unconquerable demon Vritra in war thousand-eyed, Indra accompanied with all gods, eulogised by sages desiring to perform ceremony went to his own abode by riding on Airavata. Sitting in the assembly bending down himself he said to gods and divine seers with sweet words. (1-3)

Indra said -

According to my advice Dadhichi, the best among the sages sacrificed his body and went to heaven in order to provide me his bones. So sin of slaying of Brahmin was created by me. O the Brahmins please tell me what shall I do now and how shall I get rid of that sin. (4 & 5)

The Seers said -

The best among the sages being liberated went to heaven in his own will. O the destroyer of Vritra you have not earned the complete sin of slaying of a Brahmin. (6)

O the king of the gods, perform the great sacrifice 'Asvamedha' the destroyer of all sins for the destruction of that sin. (7)

Having heard thus the magnanimous Bhraspati also confirmed it. The gods also ascended to appease Indra and went to their own abode. (8 & 9)

O the best among the sages, the king of the gods performed the Asvamedha sacrifice properly with devotion. (10)

Once the divine sage Narada informed the king of the gods in his assembly. (11)

O the king of the gods, the sacrifice performed by you will increase the sin of slaying the Bramhin. Please attempt to get rid of it. (12)

Indra said -

I performed the great horse sacrifice for destroying the sin, still then it exists, please tell me what shall I do then. (13)

Narada said -

O magnanimous approach your preceptor Gautama. Pray for this remedy, O Indra the omnescent sage will suggest some remedy. (14)

The advice of the preceptor is the supreme scripture and the supreme meditation. The preceptor being appeased, can advice properly which nodoubt comes true. (15)

The speech of the preceptor is universally accepted in the vedas as atonement. You will get rid of sin by performing sacrifice on his advice only. (16)

Sri Mahadeva said -

Having said thus the sage went to his own abode. Indra also went to the abode of Gautama quickly and saw the magnanimous,

dazzling like mid-day sun with matted locks on his head and engaged in meditating on the Brahma. (17 & 18)

The destroyer of Vrtra beholding his preceptor like Mahesa circumambulating him fell down on the earth to salute the sage. (19)

Knowing the arrival of the king of the gods through meditation Gautama said O my son now tell me about your prosper condition. (20)

Indra said -

O Lord, due to your grace I am well enough. When you are the preceptor, the inuspicious does not appear to the person. (21)

Since I have done a single sin which I always feel guilty for which I approach you, my preceptor, the destroyer of my sin. (22)

O the magnanimous, please save me from the sin of slaying of a Brahmin due to the collection of bones for the destruction of the demon Vrtra. (23)

Just to get rid of that sin I performed the horse sacrifice still I am not satisfied in this way. (24)

That is why I am distressed. O my preceptor, the abolisher of my sins, please suggest some clues. O Lord the abolisher of my sin of slaying a Brahmin. As you are my saviour, O preceptor, the knower of supreme merit but before you the sin which gives me sorrow will be very negligible. (25 & 26)

Gautama said -

O my child, give up sorrow. Your sin will not stay for long time I will tell you the clue for the abolishment of your previous sins. (27)

He is not only a Brahmin but also the best among the sages, secondly the mangnious has liberated. You attain heinous sin due to his killing. O Indra can such sin be destroyed by a horse sacrifice? So if you desire to ruin the sin arising from the slaying of a Brahmin, approach Kali, the destroyer of heinous sin and visit Her. (28-30)

Indra said -

How is Mahakali, the abolisher of sin and where does she dwell, please inform me so that visiting there I will see the great goddess. (31)

Gautama said -

I do not know the eternal Mahakali, but I will tell you as stated in all the vedas and other scriptures by beholding Kali the great goddess, are destroyed one's sins like slaying of Brahmins and others. (32 & 33)

Indra said -

I do not see any clue to relieve from the sin as nobody knows about Her place. (34)

Gautama said -

The ascetic and philosopher through severe meditation for long time behold Her. Those who observe thus the eternal Mahakali, the nourisher of the world is accessible through meditation. (35 & 36)

You are the king of the gods the ruler of the state. Giving up your kingdom how can you be able to practise penance. (37)

So without going to Her abode to see Mahakali I do not find any other way out. (38)

O Indra enquiring about Her abode and approaching there you behold Mahakali who is unattainable even to Brahma etc. (39)

I advise you, the lord of the gods to approach Brahma the grandfather of the world at first, inform him all about it. In case he would have known Her might have enquired the location of Mahakali there carefully. I suggest you the fact what the magnanimous Brahma would enquire accordingly. (40-42)

Indra said -

O Lord, your advice will never be futile. Now I start for Brahma. There may be available some clue. (43)

Sri Mahadeva said -

Having said thus the king of the gods moving round him for three times and saluting him on earth went to Brahma Loka. Climbing on the Puspaka chariot accompanied by ministers and appresing

every thing to them as instructed by Gautama. (44 & 45)

Having heard thus lord Brahma said to the king of the gods. O the lord of gods I do not know all about Her abode. When she reveals Herself for heavenly deeds at that time only I visit Mahakali the eternal and embodied with Brahma. Who again disappears at the sight of all gods. I know only this much and do not know about Her abode. (46-48)

Indra said -

O Brahma, if you do not know Her abode how can I being engulfed with sin know Her. (49)

Brahma said -

If you, the king of the gods will be accompanied with sin then various types of disturbances will happen in the heaven. That is why for the removal of sin I will be vigilant no doubt. We should always have to enquire about Her secret abode. On your request if I will be able to visit Her then only I will be free from my duties. (50-52)

Sri Mahadeva said -

O Narada, thus consoling the king of the gods, Brahma riding on a divine chariot went to Vaikuntha. After that Indra also riding the Puspaka went to Vaikuntha the secret and lovely abode of Visnu. (53 & 54)

Then Brahma consoling the king of the gods said -

O my son, the king of the gods. You please listen to me and stay at outside as I am going to the inner apartment, to which you should not enter because of the prohibition of Visnu, the lord of the gods. Having heard the speech of Brahma the king of the gods did so. Brahma went there where Lord Hari, the master of the world possessing the lusture like early cloud, chest decorated with Kaustubha gem and the wielder of Conch, Wheel and Club, was present with Laksmi and Sarasvati. (55-58)

Lord Visnu welcomed him and asked, how do you do? Beholding him, Brahma said O the master of the world, I am well due to your favour. O Janardana, Indra has ^{come to} visit you and waits at the out side the gate seeking your permission to enter inside. (59 & 60)

Listening thus the eternal Visnu, the lord said to Garuda please do enter the king of gods inside. Hearing this Garuda going quickly to the beautiful door caused him to enter in to the inner apartment. (61 & 62)

Indra also saluting the master of the world on earth said with folded hands "I am fortunate enough due to your presence". (63)

Ganga, adorable to the gods taking birth from your lotus feet purifies the whole world. That is why to visit you the adorable one by all gods with my eyes is nothing but the good-luck of my privious birth. (64)

CHAPTER LVIII

Sri Mahadeva said -

O the best among the sages, thus relieving the burden of the earth in fraud he decided to return to his own abode from the earth. In the meantime Brahma coming to earth and entering to Dvarakapura said to Kṛṣṇa. (1 & 2)

Brahma said -

O goddess being prayed by us to reduce the burden of the earth you, attaining the human form were born in the earth with the permission of Sambhu and destroyed all the burdens of the earth.
(3 & 4)

You also fulfilled the desires of Sambhu. Now coming back to your own abode from earth and attaining your real form you nourish the gods.

Sri Kṛṣṇa said -

O Brahman I have also the same desire that was told by you. soon I will go to my own beautiful abode.

Sri Mahadeva said -

The mistress of the world embodied with black charming form promising Brahma to give up Dvāraka and desiring to ascend heaven said to his ministers. (5-9)

Sri Kṛṣṇa said-

O ministers, all the members born in Yadurace are dead perhaps by the curse of the sage Astavakra. (10)

Only a small number of soldiers and old men are left behind that is why it does not please me to rule with them on the earth. O the best among the ministers, I will proceed to heaven soon, so send a messenger quickly to Yudhishira at Hastina. He should inform my friend, Arjuna, the destroyer of enemies, Nakula, Sahadeva, and the valorous Bhima about the arrangement for visiting heaven on the advice of Brahma. (11 & 12)

Mahadeva said -

By the order of Kṛṣṇa the ministers in sorrowful mood sent messengers to Hastina quickly. (13)

Reaching there they informed Yudhishthira, the son of Dharma, and other Pandavas about Kṛṣṇa's approach towards heaven. O sage having heard this the Pandava struck with grief decided to follow Kṛṣṇa in his suite. (14 & 15)

The women headed by Draupadī also, deciding to follow Kṛṣṇa, went to Dvārakā quickly. Many others listening Kṛṣṇa's approach towards heaven came to Kṛṣṇa desiring to follow him. The lotus-eyed Kṛṣṇa received them properly ^{with} sweet speech and with eyes full of tears. (16-18)

Sri Kṛṣṇa said -

O king, Yudhishthira, my friend Arjuna and Bhima my subjects will be nourished by you always. I will now go to heaven from earth. (19)

Thus the king of the gods, eulogising lord Visnu with devotion and exposing the order of Brahma intimated the speech of the sage Gautama. Listening the speech of Indra, Visnu, the husband of Laksmi and the nourisher of the three worlds were astonished and silent in front of Brahma. (65)

Here ends the sixty first chapter called Indra's arrival at Visnuloka in serch of the abode of Brahmayi of Mahabhagavata Upapurana.

CHAPTER LXII

Sri Mahadeva said -

O Narada after being silent for some time the lotus eyed Visnu addressed the king of the gods with sweet speech. (1)

Sri Bhagavana said -

It is not known to me where does the mother goddess, Mahakali, the eternal, the great goddess, embodied with Brahma, and Visva stay. (2)

Mahesvara knows the place where she dwells so go to Mahesa and intimate him accordingly. (3)

I shall visit the abode of the mother goddess today and will see the mother goddess in my own eyes. (4)

Sri Mahadeva said -

The master of the world having told thus, climbing his Garuda quickly went to Siva with Brahma. Indra also riding his chariot followed them. (5 & 6)

Nandi, the best among the wise, beholding them coming towards them, informed Mahesa: O lord, the lord Visnu Narayana the master of the world has come with Brahma and the kings of the gods to meet you. (7 & 8)

Sambhu asked him allow them to enter quickly. Hearing this going there he conducted them to the presence of the lord. (9)

O the best among the sages, Going inside they all saluted Sambhu and Parvati with devotion. (10)

Then Sambhu asked them quickly to inform him the purpose of their arrival there. (11)

Sri Visnu intimated -

Magnanimous Indra enquired Gautama, the best among the sages and the master of all scriptures regarding the atonement for the slaying of the Brahmins. (12)

He advised him move to the abode of Mahakali but O the king of the gods I do not know the itinerary to Her abode. (13)

Being enquired Indra approached Brahma and asked O lord please tell me about the abode of the mother goddess. He said- I do not know about Her great abode. Then Brahma came to me with the king of the gods Brahma and Indra asked me Hearing all about it this I being surprised came here with them. (14-16)

O lord you of course know about the abode of Mahakali. So, you please show us the route to her abode. (17)

O Mahesvara! Indra, embodied with great sin, is the king of the three world. Then how the three worlds will survive under such ruler. (18)

Sri Siva said -

I knew that place by meditating for a lakh of years. O

Madhusudana you all come quickly so that I will show you the abode of mother goddess.

Sri Mahadeva said -

Saying thus He ordered Nandi to keep the bull ready. I will go to the abode of Mahakali well furnished with gems. O the great sage having heard this he did so quickly. (19-21)

Mahesvara riding his bull, Visnu his Garudawho conquer the speed of air, Brahma his chariot wellfurnished with gems, Mahendra with his Puspaka went there. (22)

The best among the gods while moving on the aerial way discussed each other that the great goddess Mahakali is the best among our supiriors and the only eternal goddess. (23)

The great goddess creates all properly, nourishes them all from their distress at the time of delusion she destroys the whole creation we three are only the apparent cause. (24)

O sage, in course of discussion variously thus the supereor gods crossed the way and beheld the abode of Sri Kalika properly decorated with gold etc. Looked very beautiful, Indra, Brahma, and Visnu were astonished and approaching nearerto the city they talked each other it was a pity that their abodes are useless in comparason to her. (25 & 26)

Thus beholding the city of Ambika Brahma, Visnu and Girisha moving out side stayed for a long time expecting something surprise. Nobody remembered them for why they came there. (27)

Here ends the sixty second chapter called the approach towards the abode of Bhagavati by Brahma etc of Sri Mahabhagavata Upapurana.

CHAPTER LXIII

Sri Mahadeva said -

Once the Yoginis came there for plucking the flowers, they asked the magnanimous, why have you come here? (1)

Listening their speech and remembering the cause of their arrival they said informed them that they came there to visit her. (2)

Yogini said -

If you have come to see Mahakali, the mother goddess then why are you staying here for a long time? What are you looking for here eagerly? (3)

As the whole creation is perplexed by the mother goddess so also being perplexed you are also forgetting the real truth. (4)

Sri Mahadeva said -

Having said thus they went, the gods told each other we have reached here since long time what would be done here. (5)

Visnu said to Mahadeva whether you were also perplexed to see Kali earlier, O Mahesvara have you not visited the mother goddess Mahakali till now. (6 & 7)

Sri Siva said -

Today only I am going in side, we will see the mother goddess the mother of the world and will enter into the city made of pure gems. (8)

O the best among the sages having told thus the gods meditated on Kali to enter inside the city of the mother goddess. (9)

Then going to the Gopura Mahadeva's eyes opened with delight and said to Brahma Visnu etc that white silken flag variously decorated with gold, trembled by air is the lion banner of the top of the palace of Ambika, is now properly visible to me leaving their respective vehicle standing on the earth with devotion, saluted all Her, the adorable of the world to enter into the city for the removing the distress of the world. (10 & 11)

Thus listening the speech of Siva they all got down on the earth with devotion by beholding the flags as if appear to remove various obstacles in all sides for their entrance into the city. (13)

Brahma, Visnu and Indra headed by Sambhu desired to entered into the city of the mother goddess well protected by the Bhairavas. (14)

Beholding that beautiful city the lord of Vaikuntha being astonished balmel his own abode. (15)

At the out side of the inner apartment they saw Gananāyaka, very strong having large body with four hands, and elephant head. (16)

Lord Rudra said him gladly, O my son going to Mahakali inform her that Brahma, Visnu, and Indra have come with Sambhu to visit you with devotion and waiting at the gate of your city. So please allow Vrsavadvaja to come with them. (17-19)

Having heard the speech of Sambhu, Gananāyaka quickly entered in to the inner apartment of the mother goddess to inform Her all about Siva's speech. (20)

He, saluting the mother goddess with folded hands, informed to the magnanimous goddess. (21)

Listening thus the mother of the world said to Gananāyaka. O my son you go to the gods quickly and ask them from which Brahmanda they have come as there are many Brahmandas and so also my Brahmas are there. So listening from them you inform me all these things. (22 & 23)

Listening Her speech he going there asked the gods, they said with astonishment that we do not know the other lords of the gods. Again coming back he informed their answer to Ambika She ordered to bring Siva, Visnu and Prajapati there. (24 & 25)

O Narada having reached there, Siva, Visnu, and Prajapati entered into the inner apartment of the great goddess. (26)

Indra staying at the out skirt of the city became very sad without visiting the premodial and eternal goddess. (27)

Mahesa and others coming to the beautiful door of the temple seeing the mother goddess on the throne of gems having dishevelled locks of hair. (28)

Three terrible burning eyes, four hands, furious dazzling like crores of suns, decorated with shining earrings of gems and Her body resembled like dark cloud, decorated with numerable precious Jewels having naked body with terrible teeth and though adorable by the world, they prayed to Kali who dwells in the heart of all creatures, decorated with the garland of heads, being fanned with chhamara of jewelled stick by Her female friends and looked like the lustre of the fire at the time of dissolution. At the sight of the great goddess they marked Mahakala Sadasiva's face decorated with crown of matted locks, terrible eyes rolling out of intoxication and hands with Kapala and Khatvanga, the head decorated with moon having colour like dark collyrium, the absolute the primordial being and the destroyer of the creation, dazzling like crores of sun being ornamented with snake wearing elephant skin and besmeared with ashes. O Narada they, falling down on the earth before the supreme deity Mahakala. (29-37)

Saluting with various stotras mentioned in the Veda and Vedic scriptures Sambhu in the meantime became united with Mahakala at once. O the best among the sages Brahma and Visnu, not seeing Sadasiva thought, where did the great god go? Whether the visit of the mother goddess by Indra will be possible? (38-40)

Then they are thinking so the great goddess along with Mahakala came to their sight. O the great sage the both being bewildered with illusion did not see Kali who was with Mahakala. Then Brahma and Visnu being very worry for the visit of the mother goddess with folded hands eulogised Kali with devotion. (41-43)

Brahma and Visnu said -

We salute you the creator of the world the supreme deity, eternal, primordial, embodied with knowledge and truth, beyond expression, very subtle, beyond knowledge and accessible through pure knowledge only we eulogise Kali. Who is fullness, Pure, universal form, charming form adorable, though adorable by the world, residing in the heart of all creatures, dweller of the supreme place, the nourisher of the world. (44 & 45)

We eulogise Kali the destroyer of the world, above illusion, the illusion itself, the terrible form having dark colour with terrible eyes, the mistress of the gods the supreme knowledge, the super natural knowledge residing in all objects. (46)

O the great goddess we do not know your form, qualities and about your abode and your meditation, O protector, the adorable to the world, the material cause of the whole world we come to your rescue. (47)

The heaven is your head and the sky is your navel the fires of the sun and the moon springs the day and night O mother the moments are your eyes. (48)

Your speech is the god, your buttack is the Himalaya, earth, is your knee, thigh, feet and ankle are pleasure, good and evil deeds are your anger. Creation and destruction are your sleep. Fire is your tongue, the brahmins are your lotus face, the two Sandhis are your two eye brows the air which protects the creature is your respiration. The creation preservation and destruction are your sports. (49 & 50)

O mother goddess Kali, you are universal embodied with divine knowledge O absolute mother accessible through divine knowledge the only means to across the inaccessible objects O mother be merciful for us. (51)

Sri Mahadeva said -

O the best among the sages, thus being eulogised by them Kali along with Mahakala again appeared before them. (52)

Again Samkara possesing the lusture like the mountain of silver came out of the body of Mahakala. (53)

He said, to the supreme goddess that Indra also came to see you and standing at the out side of your city with devotion. (54)

Please, allow me to being him to you and to show your absolute form embodied with divine qualities. (55)

Thus listening the speech of Sambhu Mahakali, Jagadambika said to the magnanimous Mahadeva. (56)

Devi said -

O Mahadeva, if you are very much interested to bring the king of the gods to my abode, then you should do the job. (57)

The sin he had earned due to the collection of bones of Dadhichi has been wiped away by coming to the outer part of my abode. But still there are some sins with him. So you give some dust of my inner apartment to the magnanimous Indra. (58 & 59)

He being washed out of all sins should come to me so that he will get my visit which is unattainable to Indra. (60)

Sri Mahadeva said -

Mahesvara being ordered by Kali went to the inner apartment and offering the dust allowed him ^{to} enter in to the abode. (61)

Then Indra along with Siva entered into the inner apartment of the mother goddess; saluting Her on the ground entered the door of the temple. Beholding the mother of the three worlds, unattainable to the gods Indra fell down on the earth and saluted Her. Waking up from earth he eulogised Mahakali, the best among the goddess, adorable by all with various hymns mentioned in Vedas and other Vedic scriptures. O the best among the sages again saluting the great goddess the gods such as Brahma etc went to their own abode. O the best among the sages I told everything that you asked. (62-66)

The episode of visiting Kali is very holy, he who reads, or listens this with devotion does not incur sin from the slaying

of Brahmin. He attains the merit of hundreds of horse sacrifices.
(67 & 68)

He who reads in the evening of Astami, Navami and Caturdasi with devotion is blessed with good health, lofty wealth, and other properties like sons and grandsons and ultimately the abode of the mother goddess. He who reads at during dark fort night and on full moon day attains the merit of offering of ten thousand cows. All his dangers are destroyed and he attains immediate wealth. (69-71)

O Narada due to the favour of the mother goddess there are no fears from his enemies and alway attains victory in the war. (72)

One who reads in the anniversary of the deadly ancestors with devotion the pitrs become pleased and take the funeral oblation.
(73)

Though the Other difficulties such as illigally storing property etc are there still than it gives pleasure to the Pitrs.
(74)

Here ends the sixty third chapter called the episode of abolishing the sin of Indra from the slaying Brahmin due to the approach of door of Sri Bhagavati of Sri Mahabhagavata Upapurana.

CHAPTER LXIV

Sri Narada said -

O the supreme lord, you have narrated the supreme episode of the devine beginning from her birth along with sports. Which is meritorious sacred and destroyer of the sin. Though eternal from her part she descended at the house of Himalaya in the form of Ganga again I want to hear the noble qualities of Ganga how the mother goddess in liquid form purifies all the moveable and immovable objects of three worlds. (1-4)

O lord please tell how she descended on the earth for the protection of the worlds along with Her other activities in detail.
(5)

Sri Mahadeva said -

O my son, I will relate you the most meritorious story listening which the sinful would be liberated from worldly bondage. (6)

In the past listening the marriage ceremony of Ganga and to behold the delighted Samkara with Ganga, Visnu brought them to his own abode Vaikuntha. (7)

All the gods like Brahma etc went there to behold the supreme god Siva and Visnu the lord of the creation. (8)

Listening this the other sages like Marichi etc entered into that place. Visnu arranging a charming function, setting Mahesvara to sing. (9 & 10)

Due to separation from Sati you were overwhelmed with grief and remained alone for a long time. But now you are united with Sati. (11)

Beholding your charming face with Ganga we all gods are very delighted. (12)

The song coming from you may create joy in us. O lord Mahesvara, please sing. I went to listen. (13)

Having heard thus from that valorous Visnu Sambhu began to sing melodious and strange songs. (14)

Hearing the first ^{Song} sweet, the lords of the three worlds like Brahma etc were overjoyed. (15)

O Narada listening the second song, the lord of the Vaikuntha fell on the earth senses with a horripilated body. (16)

Hearing the third song the supreme god turned into liquid form within moment. (17)

O the best among the sages, when Visnu became liquid the whole Vaikuntha was flooded with water. (18)

The superior gods like Brahma etc reviving their senses stared at the temple of Hari flooded with water. Beholding Visnu and other places filled with water they were astonished. (19 & 20)

To control it Brahma eulogised Siva and collected the liquid form of Hari in to his Kamandalu. (21)

Just after the water was brought into the Kamandalu, a image of Ganga in the liquid form appeared. (22)

O sage, Brahma, keeping the liquid form of Ganga in the Kamandalu went to his own abode after consoling Laksmi and Sarasvati. (23)

Siva went to Kailasa with Ganga O Narada all other gods also went to heaven. (24)

Thus, the goddess Ganga the purifier of three worlds in liquid form stayed in the Kamandalu of Brahma. (25)

Now listen how the goddess attaining such place with Visnu was born from the foot of Visnu. (26)

Being prayed by Earth relate how she descended on the earth for the protection of the world divided into four fold in four directions. (27)

Here ends the sixty fourth chapter called the description of the liquid form of Ganga in the dialouge between Siva and Narada in Sri Mahabhagavata Upapurana.

CHAPTER LXV

Sri Mahadeva said -

The pious son of Virochana the king Bali, the lord of the demons conquered the three worlds from the king of the gods. (1)

Then Aditi, the mother of the gods being sad due to the seizure of her sons, kingdom, prayed Visnu, the lord of the three worlds. (2)

Being satisfied the lord appearing before her said, O the mother of the gods you ask what ever you like as I am satisfied with your severe meditation. I shall grant your desired objects. (3)

Aditi said -

O lord, if you are pleased to grant my prayer then you revive the kingdom of Indra forcefully captured by Bali. (4)

Sri Bhagavana said -

The son of Virochana will not be killed by me as he is born from the son of Prahallada, my devotee, the pious, meritorious and popular in the world. That is why taking birth from you and Kasyapa in the form of a dwarf (Vamana) will beg the three world as boon in deception and present the same to Indra no doubt. (5 & 6)

Sri Mahadeva said -

Thus offering boon to Her the lord, the supreme being, the master of the whole world disappeared quickly. (7)

Then Visnu entered into the womb of the mother of the gods for His birth. Desiring to snatch away the kingdom of the king of the demons. (8)

She gave birth to a charming baby dwarf in size with noble qualities and charming lotus like face. (9)

Once the propctor of the people, in the guide of a Brahmin approached the noble minded, pious Bali, with other Brahmins, and begged for just three feet of land,. Hearing this the demon king said to him O Brahmin why are you begging such little quantity of land, why do not you beg an island, a Varsa, A village or half of it? I will grant you nodount, O the son of a Brahmin. Little quantity of presentation will destroy my fame. That is why, I will not be interested to present a small gift like this. (10-13)

Sri Vamana said -

O the great king you present that asked for by me so that you will not incur illfame. (14)

O the great king, the supreme merit and fame by presenting me three feet ofland, was never presented by any in the past nor will present it in future. (15)

Sri Mahadeva said -

Hearing such words of the noble minded Vamana the councillors said to the great pious king Bali. (16)

The councillors said -

O lord what ever the son of a Brahmin desires, You present.
The acceptor's satisfaction is fruitful and will increase the fame.
(17)

Sri Mahadeva said -

Having heard their speech the king held tila and kusa to
offer three feet of land to the Brahmin. (18)

In the mean time the preceptor of the demon said him, please
wait a moment and hear me. (19)

He is not the son of Brahmin but the protector of the world
and has come to you in the form of a dwarf Brahmin out of his
illusion. (20)

O king would take it is sure that he asked for a land
measuring three feet only for Indra. If you will present him
only three feet of land then the very dwarf will take all the
three worlds for Indra. (21 & 22)

Bali said -

O my preceptor how Visnu can taking off my three world in
deception and offer to Indra? (23)

Bhrgu said -

There are no deeds unattainable to Visnu. O the great king there
is some terrible deeds no doubt. (24)

That lord nodoubt, has taken birth as Vamanaa from Aditi out of illusion and begs land from you. That is why O king you should not present land to Him if you merit the king ship of the three worlds. (25 & 26)

Bali said -

O preceptor I have already promised him to present the land than how can I fall back from my promise. (27)

Sri Mahadeva said -

Thus listenng the speech of the king. Sukra, the adorable one of the demons, prævented him again and again who was ready to offer land to the Brahmin. (28)

O the great sage, having heard this the pious one being silent was determined to offer the gift and said to his preceptor.
(29)

Bali said -

O my preceptor, if Visnu Himself in the disguise form of Vamana begs me the three worlds then what will be more meritorious than it. (30)

The men who donate some thing for the delight of the acceptor, attains the endless merit. (31)

I will donate the three worlds to the Brahmin and Vamana Visnu. What will be more meritorious than it. (32)

O my preceptor the wicked does not do any deeds for the pleasure of Visnu. One who does it does not plunge. (33)

That is why I will offer the land measuring three feet to Vaman, the Brahmin Visnu for His satisfaction. (34)

Having said thus to the preceptor, the king donated three feet of land to Visnu the supreme soul for His satisfaction. (35)

O the best among the sages, Vamana Visnu was very much satisfied and took the universal form. (36)

O my son His one foot covered the whole earth, and strached above the universe at that time Prajapati, offered the water previously preserved in the Kamandalu to His lotus feet. Then the liquid form Ganga attaining the eternal feet of Visnu stayed there. (37 & 38)

Touching his foot on his head said to the pious king Bali. O my son, your three worlds should be preserved for Indra. So you have to go to Patala along with other demons. (39 & 40)

During the period of eighth Manu you will be the king of the gods. At that time you will again get back your three worlds nodoubt. (41)

Hearing the directions of Visnu Bali, saluting Visnu, went to Patala along with other demons (42)

The lord of the world went to Vaikuntha and the Ganga the purifier of the world stayed at His feet. (43)

Here ends the sixty fifth chapter called the description of Bali's approach to Patala in Vamana incarnation in Sri Mahabharagavata Upapurana.

CHAPTER LXVI

Sri Mahadeva said -

Knowing Ganga merging in Hari's body Brahma was surprised to find his empty kamandalu and thought of Ganga who is now inaccessible to the three worlds. The holiest and most apulent Ganga was present in my kamandalu and attaining lotus feet of Hari it remained still. (1-3)

No doubt she being a river will purify the heaven, earth and the nether region and will come in contact with Siddhas. (4)

That is why immediately I will cause the goddess Ganga, the mistress of the gods to detach from the lotus feet of Visnu. (5)

Thinking thus Brahma went to Vaikuntha and prayed Ganga, who was staying in Hari's body. (6)

Ganga the purifier of the three worlds appearing before him said thus to him, who was praying since long. (7)

Ganga said -

O Brahman, I will stay at Hari's body for sometime. Then being the liquid form and flowing from the lotus feet of Visnu, I will purify the three worlds no doubt. (8)

Praised by the valourous king Bhagiratha I will be famous as Bhagirathi and flow on the earth. (9)

Rescuing all his ancestors and coming in contact with the Siddhas I will enter into the nether region for the rescue of the world. (10)

Brahma said -

O the best among the goddess, I know everything through my introspection. You will enhance the fame of the king Bhagiratha. (11)

O the wife of Shiva, I also pray you for him (Bhagiratha) as you again coming from that will flow in three worlds. (12)

Sri Mahadeva said -

Then Bhagavati Ganga disappeared soon. Brahma, the grandfather of the whole world went to his own abode. (13)

To bring liquid form of Ganga to the earth from the body of Visnu for the rescue of Sagara dynasty, who turned into ashes by the luminous sage Kapila, Bhagiratha, being advised by his preceptor to exonerate the curse of his ancestors worshipped supreme-souled Visnu, the Lord of the gods for a pretty long time. (14-16)

Due to the merit of the king Lord, the supreme souled and supreme being Visnu being satisfied appeared before him. (17)

Looking the Lord of the world the holder of conch, wheel and club, wearing yellow garments, sitting on a lotus and decorated with forest garland the king saluting Him on the ground eulogised. (18-19)

Bhagiratha said -

O Narayana, Achyuta, Hari, Visnu, the supreme deity, the purifier of three worlds adorable by the world, Lord of the universe, the supreme Lord, the destroyer of Madhu and Kaitabha, I salute you be merciful. (20)

O Govidda, Vamana, the only cause, primordial, painted with Sribatsa, the destroyer of Madhu, the nourisher of the people, the universal form of Visnu, the supreme Lord I salute you be merciful. (21)

O Madhava, the valorous, embodied with world the son of Vasudeva, the destroyer of the demons, terrible forms and full of lustre, the holder of the earth resident of Vaikuntha charming face with pretty lips Visnu, the supreme lord I salute you be merciful. (22)

O the Lord of Laksmi, Sarasvati, the only Lord of the creation, embodied with illusion and pity charming lotus-eyed the pure knowledge I always salute you. (23)

I salute the universal form of Visnu, the valorous embodied with sat, cit, ananda and pure knowledge. (24)

Today my birth and my meditation have become fruitful as I am a looking you with my own eyes which is inaccessible to even gods. (25)

Sri Mahadeva said -

The lord of the world being eulogised with these eulogy said to Bhagiratha, the best among the kings and the destroyer of the enemies. (26)

Sri Bhagavana said -

O king you ask what you desire. I am satisfied with your service and will offer you boon. (27)

Bhagiratha said -

O Lord my ancestors turning into ashes by the curse of Brahmin has attained the nether world. To save them I want to take Ganga the liquid form of Ganga, the purifier of the earth. (28-29)

She, attaining your body is residing in your body the purifier of the three worlds was staying at the kamandalu of Brahma, the supreme soul. (30)

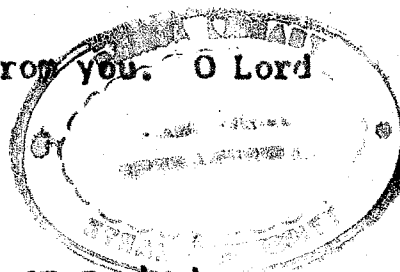
If you release Ganga staying at your body then all my ancestors will move towards supreme abode. (31)

O Lord of the world this much only I pray from you. O Lord be merciful towards the devotees. (32)

Sri Bhagavana said -

O my son the liquid form of Ganga flowing from my body towards earth will save all of your ancestors. (33)

O Bhagiratha, you pray Her, the adorable, the supreme inaccessible to gods as well as Sambhu, the lord of the world, then only all your desires will be fulfilled. (34)



Sri Mahadeva said -

O the best among the sages having granted the boons the lord, the supreme being disappeared from the presence of the king. (35)

Going to the northern peak of the Himalaya the king worshipped the Ganga. (36)

When many thousand years passed in his meditation the charming-faced Ganga the prowess of Siva appeared before him gladly. (37)

Revealing before the king who was going striving she said O king please express your desires. (38)

Bhagiratha said -

O my mother, the wife of Siva if you are really satisfied with me than descending from the lotus feet of Hari flow on the earth. (39)

Purifying the earth you enter into the nether region and rescue my ancestors, who were burnt into ashes by the curse of the sage in the past. (40)

O the adorable by the gods, if you will rescue my ancestors then I will be obliged and this is my only pious desire. (41)

Ganga said -

O the great king it is all right. Surely I will rescue all of your ancestors. (42)

Being detached from Visnu and being prayed for by you I will flow on the earth, that is why I will be known as your daughter, Bhagirathi in the world. You should also visit Sambhu the lord of the world to satisfy Him. (43-44)

He is my beloved husband and I am subordinate to him. So I am unable to move without the permission of my lord. (45)

O king when Sankara will be satisfied by you, climbing up the Meru peak you will blow the conch, like a thunder; I, descending from the lotus feet of Visnu will rush towards earth behind you in liquid form separating the earth with a great force. (46-47)

I (the promoter of your fame) will go to nether region after rescuing all your ancestors. (48)

Sri Mahadeva said -

Having said thus the godless Ganga, the mistress of Samkara disappeared at once in the presence of the king. (49)

King Bhagiratha the promoter of fame to the ancestors felt himself obliged due to the visit of Ganga. (50)

On the advice of Ganga the pious king Bhagiratha going to Mahesa at the same Himalaya and prayed Him, fasting for a century. Then satisfied Samkara, the lord of the gods, the absolute lord having five faces and bull bannered appeared before him. (51-52)

Looking Him dazzling like silver, five-faced wielder of Sula wearing tiger skin and crown decorated with matted locks body besmeared with vibhuti, blue necked, charming faced and head decorated with charming half-moon and king of serpent-king falling down on the earth satisfied the lord of the gods with one thousand and eight names. (53-55)

Here ends the sixty sixth chapter called attaining of Siva's visit in the dialogue between Bhagiratha and Ganga in Sri Mahabhagavata Upapurana.

CHAPTER LXVII

Bhagiratha said -

I salute you O the Lord of Parvati, the absolute Lord, next to Achyuta, the five terrible-faced and charming faced one. (1)

O Lord the endless, wearing tiger skin, lack of family five-faced, valorous and knowledgeable. (2)

Unconquerable, valorous, the Lord of the world, the supreme deity universal-souled, the Lord of the worldly beings universally identified. (3)

The helper of the universe, the only abode of the world, rescuer of the creation, the patronage of the world ever delight universal delight, I salute you. (4)

O Sarva, the all-knower, lack of ignorance unawares, the best among the gods, adorable by the gods, eulogised by gods, the best and the king of the gods, I salute you the destroyer of the enemies of the gods, the adorable by the gods, meditated by the gods, the Lord and the destroyer of the gods. (5-6)

You are pure and holiness with pure soul the lord of the world, O Sambhu, born yourself, very terrible, doer of ferocious deeds and having fearful eyes, fearful power the most ferocious destroyer possessing cruel form formidable tone, Siva is calm and promoter of all sorts of peace. (7-8)

He is the bestower of all fortunes, the only source of happiness the conqueror of the enemies, the promoter bestower, and destroyer of auspiciousness and the Lord of the fortunes.(9)

He appears in child form and youth possessing grey matted hairs, holder of Ganga, Kapardī decorated with matted locks.(10)

An ascetic and adorable by the ascetics bestower of all the intoxicated-mind elevated hair, insane the lord of the frantic intoxicated eyed, three terrible eyed, innumerable eyed two red-eyed and charming eyed, large eyed, grey eyed, well lustured eyed. He is valorous with eyes like the sun, the moon, the fire, lotus, blue lotus. He is embodied with good qualities holding Sula, and Kapala. (11-14)

The wicked with rolling eyes, wearing tiger skin named as Srikantha, Nilakantha, Sitikantha and charming throat.(15)

His head is decorated with the moon holding moon on the crown, the lord of the moon and possess the lusture of moon. He is strong having moon faced the bestower of boon and dazzles like the autumnal moon. The moon faced god possessing moon on the head dazzles like crores of sun and possesses eight great and terrible forms. (16-18)

He causes fear and rescues from fear. He expells the evil spirit adorable by the evil spirit and embodied with the evil spirit. (19)

He wears 'Kaupina' sometimes naked the lord of the lustful women, He is terrible, physician young destroyer of the desires and bestower of fame. (20)

He is identified as fame and deadly poisons and promoter of family, secret lamp. (21)

He is identified with Kalā, Kāstha, a traveller of Kasi, having curled face, resides in the great forest and the promoter of love of Kali. (22)

He is the mountain of passion, the best, among the passionate, always overpowered with passion, possessing dark lips the promoter of fame of passionate race. (23)

He resembles like gold and his body dazzles like gold, possessing curve eye brows tinkling feet side glance and a passionate. (24)

He is the father of Karttikeya and decorated with ornaments of snake. He is the Lord of the mountains and atmosphere warrior possessing 'Khatvāṅga' and sword. (25)

He is the general of the Ganas, a dwarf and moves in the sky, rides on the bird adorable by the Khaga (a kind of deity) the cloud the lord of the stars. (26)

You are the bestower of clouds, the Lord of the earth the destroyer of demons, the Lord and father of the Ganas, the eldest king of the Ganas. (27)

He is the preceptor, superior to others, the husband of Ganga, tolerant, the lover of music, always engaged himself in music worthy to be kept secret and the nourisher of the Gopas. (28)

The Lord of creation, seated on bullock, embodied as master of the cattle, the holder of the mountain, and the bestower of the earth, a vulture, a Garuda and sitting and riding on a bull. (29)

He is the Lord of the Gopis, and father of the Gopis, dweller in caves, very secret, rides on elephant, having elephant faced, the holder of elephant skin and the elder one. (30)

He is the Lord of the planets, the destroyer of wicked planet. He is embodied with music engaged in singing and very anxious of singing. (31)

He is intoxicated for singing, meritorious Guhya, qualities depending upon his own behaviour. He is secret, wisdom secret image and decorated with secret feet. (32)

He is Hara, the protector, the dweller of Golaka, meritorious, the best among the meritorious blue-eyed, the death, and the conquerer of death. (33)

The eater of oblation, adorable by Hari, the best among the eater of oblation, the primordial, first among all gods, the bestower of boons to the gods. (34)

He has endless valour in the world, the remover of sins of the people, the lord of the senses accompanied with all noble virtues learned man or pandit the absolute Brahma. (35)

He is the lover of virtues, the Lord of excellences, the Lord of Girija and consort of Gauri, sits upon the best among the bulls. (36)

Seated on the lotus, having lotus eyed, satisfied with lotus, lotus-faced, lotus handed, placed on lotus and lotus like feet. (37)

He is the lover of lotus the abode of lotus, promoter of lotus, dwells in the lotus forest and enjoyer of lotus forest. (38)

He is the inhabitant of lotus forest and builds his house in the lotus forest, having face like full-blown-lotus and eyes like full blown lotus. (39)

He is satisfied with full-blown lotus seated on full-blown lotus having hands like full-blown lotus jubilant the remover of sin. (40)

He steals away the sins having holy soul, noble deeds, meritorious. He is worthy among the meritorious embodied with holiest soul. (41)

He is the Lord of the virtues the bestower of holiness, engaged in virtues, the receptacle of good qualities, benevolent the destroyer of the wicked and sin. (42)

He is ancient, primordial and lacks jealousy to others, a fat, having swelling face, large bodied and the destroyer of the pura, the holder of Pasi. (43)

He is the Lord of animals, possesses Pāsa (net) in the hand. He is the Lord of Pāsanavit an escapist, the knower of others, the discloser of animals tied with net. (44)

He is the king of the animals the destroyer of the net, the splitter of the net, the holder of stone. He sleeps on stone and adorable by Varuna. (45)

He rides on an animal, possessing flower bow and worshipped with flowers. He is of white colour, wearing yellow garments and the lord of Pundarikakṣa (Viṣṇu). (46)

He is intoxicated an extreme drinker, possessing drinking pot in hand. He is nourisher, the best feeder the holiest, the rescuer, the lord of universe. (47)

He is the promoter of Viṣṇu and adored by Viṣṇu. He stays as sprout, and pitha places. (48)

He is the father, the grandfather bestower of the desired objects to Partha, delighter of the Pitṛs. He bestower of love and worthy to be loved. (49)

He is embodied with love fascinated by love, a good lover and a promoter of love. He is embodied with the heart of love, the soul of love above all body of love. (50)

He is the abolisher of difficulties of the devotees the darling of the heart and bestower of life. He is embodied with soul very cruel and the acceptor of life. (51)

He is the darling of the heart always delighted, grandfather of all. He is old, very old, best among the lovers of Pretas. (52)

He is the supreme god possessing supreme effugence, best eyes, supreme soul. He is the bestower of charming girl and son and the protector of son. (53)

He is the lover of son, subordinate to son and a nourisher like a son. He is the best rescuer, possessing supreme abode, supreme consciousness and supreme lordship. (54)

He is the master of all, nourishes all. He is a supreme killer. He is the destroyer of Pura, the subduer of Pura, the enemy of three Pura and the enemy of Pura. (55)

He is a valorous and unconquerable. He is worshipped by Indira. He is adored by the wise very intelligent and old. His abode is the mountain. (56)

He stays at sandy beach possessing the name Pulastya, grey eyes, decorated with snake having dark colour, furious form and bright body. (57)

He is well-versed in all knowledge always embodied with all sorts of pleasure. He who carries away happiness the above of all happiness and sacred. (58)

He represents evergreen forest bestower of essence, well-known, pure formed, essence, essence of the essence. He is illuminator of sun and moon. (59)

He beads in the orb of Soma and ocean. He possess the form of ocean. He is the eldest as well as the greatest among the gods and worshipped by gods and demons. (60)

He is embodied with all dharma, saluted by all. He is embodied with all sects like Saura, Sakta and Vaisnava. (61)

He is the knower of the application of all sects, the promoter of all practices, the remover of all diseases, the destroyer of all diseases. (62)

He is noble souled, the great souled, a guide to the all religions, embodied with all fortune the viewer of the donation of all fortune. (63)

He is all knowing, all viewer, a front speaker and witness possessing laughing face. (64)

He is omniscient, capable and noble minded, adored by the charming Saivas, the abolisher and destroyer of sorrow, he is auspicious and unthinkable. (65)

He is the knower of mountain, the lord of Sailaja, the lord of mountain San ischara, possessing the moon-like lusture and decorated with half moon. (66)

He is the lover of noble, the best among the noble the lord of chaste woman, supernatural, formless, bodyless, and absent of mind. (67)

He is the mover in the atmosphere, slays at crematory ground, a good speaker. He is the destroyer of demons, having lustre like hundred suns, dazzling like the Sun, auspicious body, mind, and the soul. (68)

He is embodied with auspicious form, bright form and bright lustre, bright teeth wearing white garland. (69)

He is the lover of white flowers, white garments, white banner, decorated with snake, endless, surrounded with snakes. (70)

He rides on snake, sleeps on snake, decorated with snake. He is lover of Sati, impartial and profound meditator. (71)

He is the friend and lover of virtuous and He is alone and lack of flowers, tolerant having supreme fortune always engaged in 'Sāmagāna'. (72)

He is knower of Sāma, the husband of Syāmā the enjoyer of endless pleasure. He is the lord of Tārini, the lover of swift having copper like red eyes. (73)

He is embodied with stars wearing dark garment, always engaged in enjoying young ladies. He is the satisfaction, the promoter of satisfaction and worshipped by the enemies of Taraka. (74)

He is the Lord of Bhairavas, and Bhavani, the destroyer of the creation, the friend and the seizure of the creation, a devotee of worldly bondage. (75)

He is the perplexer of all the creatures a predominance embodied with evil spirit. He is the lord of the universe, adorable by the evil spirit, the bestower of the result of enjoyment and salvation. (76)

He is kind hearted; the lord of the poor, intolerable, the destroyer of demon, the husband of the daughter of Daksa, the destroyer of sorrows and bestower of fortune. (87)

He is a kind hearted, the best among the gods adorable by gods and Gandharvas, the holder of many weapons decorated with various flowers. (78)

He is a dancer, a bestower of various pleasure, embodied with various forms, eternal knowledge, eternal form of air and fire. (79)

He is colourful, very dwarf and giving up the insignificance having rolling eyes worshipped by the universe embodied with charming. (80)

He is decorated with various ornaments doer not stick to the dwelling. He is the lord of the Naga and worshipped by mountain. Narayana and Narada. (81)

He resides at mountain. He is naked and in naked state he is delighted. He is adorable and adorable by the devotees also. (82)

He is the lord of Nandi, adorable by Nandi. He remains inside various lotuses. He possesses the lustre of young cloud is satisfied with green vilva leaves. (83)

He is Nanda, full of pleasure. He is blissful and overwhelmed with pleasure. He is present in Nala (Nalagamstha) with healthy mind and very charming. (84)

He has a minimum seat, terrible desires. He is the cloud that destroy the universe. He is submerged in the sand beside, riders and sits on a bull. (85)

He is free from enmity. He is a devotee the promoter of austerity, He is embodied with Brahma and knowledge, the practitioner of knowledge and the lord of the knowledge. (86)

He is like the Ghanta form seated upon horse producing terrible sound like cloud, rolling eyes with unrolling soul, terrible laughter with deep wisdom. (87)

He is the lord of Chandi, the terrible b formed, the terrible headed, a profound speaker, He stays at the pyre and the promoter of punishment of funeral pile. (88)

He is besmeared with funeral ashes always engaged in funeral dance, the lover of pyre. He is Cintamani, the witness of cit. (89)

He is embodied with four Vedas as his four faces. He is adored by the four-faced, Brahma, lived for a long time, cakora-eyed, moveable image with moveable eyes. (90)

He is adorned with moving ear-rings and ornaments. He is having tremulous eyes, moving legs with jingling anklet. (91)

He is immoveable, fixed image. He is the lord of stationary objects, having fixed seat. He is the founder of firmness, the gross formed and his abode is on earth. (92)

He is promoter of firmness, the steady, the lord of dry ground He is worldly and overpowered with passion and worshipped by the whole world. (93)

The lover of earth, the destroyer of Minaketana (fish-bannered). He is of Fish form, stays with Mina, seated on deer with deer in hand. (94)

He is on the way, accompanied with girdle, adorable by the lord of Maithili (Rama), truthful auspicious and the bestower of holiness, seated upon crocodile. (95)

He is fond of fish, sweet song and engaged himself in drinking liquor. He is the lover of Saura and always overwhelmed with delight and sweet speech. (96)

He is ornamented with Mungāli a punisher, having terrible bright eyes, the accomplisher of unaccomplished, the abolisher of sorrows and adored by warriors. (97)

He is the lord of fortune, Sripati, adored by Laksmi, the possessor of fortune, He is accompanied with fortune, possessing, handsome form, fortunate and resides in the wealthy abode. (98)

He is Srinivasa, embodied with Laksmi. He is work without exhaustion, a devoted the presiding deity of Sradha and sweet tongue. (99)

He is accomplisher of inaccomplished, adorable by warriors and the abolisher of sorrows, is like the lustre of sun and fire of dissolution and intoxicated dazzling eyes. (100)

He is embodied with universal form, fire as eyes, the saviour of the creation of universal qualities. (101)

His tongue is Agni, face is Brahmin, whole universe is his face. He is the sustainer of all creatures. He is the star the lord of the stars, all mover and universal. (102)

He is the father of Senani, the destroyer of the agitation in agitated ocean, the hands decorated and played with Kapala and Kamandalu. (103)

He is identified as the only soul and only consciousness. He is a resident of atmosphere and identified as the large atmosphere. (104)

He is of lotus-eyed. He is beyond human conception, and sleeps in the ocean. He is the supporter of friendless and identified with song. (105)

He is embodied with meditation and sleep. He is the abolisher of confusion of the universe having large face, large eyes, large hands, very strong. (106)

He is the destroyer of very wicked having large serpent large intoxicated strong hands, large mouth and large body. (107)

He is endowed with vast fortune, bestower of large amount of fortune, He is satisfied with extreme enjoyment and promoter of pleasure of great offering. (108)

He is the holder of great matted locks, large garland and large bow. Controlling His own senses he bewilders the organs of all the creatures. (109)

He is the sustainer and controller of all the senses. He is the promoter and the destroyer of all the distress. (110)

You are the promoter of desires. You are accompanied with special desire. You are always with noble attempts and the sustainer of mercy, pleasure and auspiciousness. (111)

You are earth, water and provide worldly satisfactions. You are embodied with meditation and offerings and you are satisfied with these. (112)

You are the main cause of satisfaction and the accomplisher of all satisfy. You are the discriminator between Bheda and Abheda. You also distinguish yourself. (113)

You are unconquerable for your weapons and your extreme valour. You are unthinkable by the warriors. You are not distinguishable while riding on a horse. (114)

You are the promoter of various deeds, the magnetic force of the universe. You are the bestower of the objects of the devotees and the granter of all desired objects. (115)

You are the bestower of all desired objects, the propounder of various knowledge, possess awaken soul, and consciousness and the revealer of all. (116)

You are furious with three matted locks and moving matted locks. Though you are in matted locks you utter sweet speech. (117)

You are the father of Sanmatura, the best among the warriors. You are the striker of valuable weapons and valuable bows. (118)

Though you are in the centre of Yonimandala, originate from the mouth without yawning. White wearing, white garland you look like white coloured Himalaya. (119)

You are a lover of (flower juice) nectar though your body is decorated with different flowers. (120)

Though you are always engaged in six systems of meditation. The gods and demons are always present under your lotus feet desiring to serve your feet. (121)

You have well-shining curved face having brighter neck dazzling like hundreds of autumnal moon, climbing Garuda, the son of Vinata. (122)

With His shining and dazzling lustre you look like Yama yourself. You are very furious with loud laughter and shining like lightning. (123)

You are the only person in the world who is identified as the fire at dissolution and you prefer the fire of dissolution. You are destroyer of creation. O the lord of the universe, the origin of the universe be merciful, I salute you. (124-125)

Sri Mahadeva said -

Thus with these thousand names Hara was eulogised by the king He (Hara) appeared before him with charming lotus-face. (126)

He, beholding the only lord of three worlds having five delighted bright faces, riding on a bull adorned with snake the king, the best among the king danced and said. Today I see in my eyes all my pleasurable objects, my meditation, offerings and production and birth as human beings are derived from you. (127-128)

There is none other than me in the earth or in the heaven who visited you, who is absolute healthy and inaccessible to gods and demons. (129)

Then Hara the abolisher of sorrow asked him who was saying thus, "O my son what is your desired object please inform me, I will fulfill it". (130)

He said due to the curse of Kapila my ancestors, the sons of Sagara very powerful and valorous like gods were reduced to ashes in the cave of Patala. (131)

For their redemption I want to take Ganga to the earth, but she, the absolute power does not move to the earth without your permission. (132)

That is why I want Ganga the great river to visit the

earth with a great speed and enter into the hole should purify all the sons of Sagara. (133)

Having heard this the supreme lord said to the best among the kings, you know due to my favour your desire will be fulfilled very soon. (134)

O king the people who eulogise me with these words with devotion, all their desires are fulfilled no doubt due to my favour. (135)

Sri Mahadeva said -

Thus assured with such boon the king gladly, saluting on earth said, I am very blessed for your favour. (136)

O the best among the sages, the magnanimous god disappeared within a moment. The king was delighted. (137)

He, who recites the stotra of thousand names by the king with devotion attains final emancipation. (138)

O Narada he is not afflicted with sorrow any longer. Due to the grace of Mahesa he attains prosperity. (139)

He who reads this noble stotra of thousand names of Sambhu which promotes all prosperity, abolishes all terrible fears and bestows all pleasure and fortune in acute danger and terrible fear, is liberated from the great illusion due to the favour of Mahadeva. (140-141)

O sage the king who worshipping the supreme deity with incense and lamp reads the stotra of thousand names at the time of drought and in the internal disturbance and agitation, does not

meet with such calamities further on. (142-143)

It is sure that there are no other disturbances which take place there. Indra also showers rain in time. (144)

Where the stotra, the abolisher of all sin is recited the land is filled with food grains no doubt. (145)

Even the wicked does not meet with unnatural O sage the animals or untimely death there before time. (146)

Due to the favour of Mahadeva the beast of prey does not enjure. The country flourishes and the people are fortunate enough where there is Mahesvara. (147)

Worshipping the phallus one who recites the thousand names of Mahesa in the fourteenth day of dark fortnight in the month of Phalguna, is released of further birth again in this world and becomes as strong as Vayu, wealthy like Kuvera and charming like Kandarpa and enjoys like god and is capable enough to save the distressed. He, who worshipping Mahesvara at Ganga, Kuruksetra, and Prayaga reads it, is able to get salvation. (148-151)

O sage, what to speak of his merit, who reads the holy stotra at Kasi. Due to the grace of this stotra man during his life time attains salvation and becomes Siva after it. (152-153)

The man who utters it regularly under a Vilva tree, attains light due to the grace of Mahadeva. (154)

I tell you the truth that one who reads the stotra, the abolisher of all sins, is liberated from all great sins. (155)

He neither suffers from any pain due to the influence of planets nor he faces accidental death. The king never harms or is he afraid of deases. (156)

One, who remembering the eternal god, the absolute, dazzles like the mountain of silver, having full blown lotus face, charming form with matted locks and buring lustre like deadly poison - holding Trisula and Dambaru in the right and left hands wearing elephant's skin calon, the enticer of the three worlds in mind with devotion and reads these noble qualities enjoying the result of his next birth in the present life attains the form of Sambhu what to speak more. O sage the worldly being though he may be sinful, by reciting my favourite stotracauses the world pure and becomes holy himself. (157-162)

Here ends the sixty seventh chapter called the description of thousand names of Siva in the story of Ganga's arrival in Sri Mahablagavata Upapurana.

CHAPTER LXVIII

Sri Mahadeva said -

O the great sage, the pious king in an auspicious day of 'hastā' of the bright fortnight of Jyestha climbed a divine chariot and blew the conch loudly. The mighty king on the chariot looked like the lustre of midday sun putting on all garments and ornaments, head decorated with dazzling crown. (1-3)

Valorous Rajasri having lovely garments, red eyed, delighted lotus face, possessing side lock the topmost among the kings, riding the chariot bright and decorated with various gems resembled like the lustre of the peak of Sumeru mountain appeared. (4-6)

The chariot of the king, having decorated with gold and decorated banners pulled by horses resembled like the best charioteer of the Sun-god. (7)

In the meantime the earth knowing the noble king as instrumental for the decent of Ganga into the earth approached him and having paid salutation to the noble minded king Bhagiratha she said with soothing speech. (8-9)

Dharani said -

O Pious and noble minded king, I came to know that in order to save your ancestors, the Sagara dynasty, you are bringing the holiest Ganga sheltered in the body of Visnu to the place where the ash form of the son of Sagar were lying destroyed. (10-11)

That is why I am praying you O meritorious king please do something so that She (Ganga) would purify me flowing in four ways to the ocean.

The king said -

When the wife of Sambhu the great goddess, the liquid form flowing from the lotus feet of Hari, will get the peak of Sumeru at that time you should worship the goddess the mistress of the gods. (12-14)

I will also pray for you then only She the bestower of bounties will be present. (15)

I will go to heaven to bring Her to earth, you also come there to pray the supreme goddess with devotion. (16)

Sri Mahadeva said -

O sage the earth having delighted lotus face decided to go to heaven with the king. (17)

The royal sage the best among the warriors, asked his charioteer to drive the chariot quickly and take him to heaven. (18)

Having heard this the charioteer drive the best among the horses speedily within a moment. (19)

Then the best among the chariots arrived the peak of Meru very soon. The king blew the great conch making sound like cloud at dissolution. (20)

When the sound reached at Vaikuntha city at that time the liquid form of Ganga descending from the lotus feet of Visnu flew with speed with Kalakala sound jumped at the peak of the Meru . Then seeing the liquid form of Ganga king gladly ended his conch sound danced. (21-23)

When the sound of conch was stopped she restrained her movement and waited at the top of the Meru for sometime. (24)

In the meantime the Earth coming to Ganga, the purifier of the three world, pleased Her with various stotras with devotion. (25)

The Earth said -

O liquid formed goddess Ganga, Jagadhatri Brahma rupa, the mistress of the gods, be merciful for the protection of the creation. (26)

One who with devotion or without devotion touches one drop of your water O Ganga he is liberated from the soul O goddess I salute you. (27)

The people who visit you once though gave sinful, is not afflicted with the punishment of Yama O goddess Ganga I salute you. (28)

Those who remember the name of Ganga once there are no such man or god like him in this world. (29)

Those who salute your liquid form always do not face any disaster nor fear from Yama, they attain ultimate salvation

O goddess Ganga, I salute you. You are the only power resides in all creators. O goddess Ganga, the supreme knowledge the destroyer of ignorance, I salute you. You are the intellect, embodied with ignorance and sheltered in the body of Visnu. O goddess born out of the lotus feet of Visnu. Ganga I salute you. (30-32)

O the mother goddess, universal soul, adorable by the world always engaged in meditating Siva O the daughter of Himalaya goddess Ganga I salute you. (33)

Those who has devotion, love, and affection for you, do not face death anywhere. Due to your favour they do not face any opposition, downfall, sorrow and fear O mother goddess Ganga I salute you. (34-35)

O Mother goddess Ganga you have been embodied with pure consciousness and the vitality of all the creatures be merciful and destroy all our sins. O the mistress of the gods I salute you. (36)

Sri Mahadeva said -

O the great sage thus being eulogised by the Earth, Ganga the protector of the creation said to goddess Earth of divine form. (37)

Ganga said -

O Earth what are you desiring from me, please tell me your desired object O Dharani, looking me liquid why are you eulogising me. (38)

Dharani said -

Favouring the noble minded king Bhagiratha you are descending towards the whole place where his ancestors the

sons of magnanimous Sagara were turned into ashes by the curse of the sage. (39)

That is why I am praying you to be fourfold to four quarters on my back up to ocean O the mistress of the gods, the best among the rivers purify my entire body. (4)

Ganga said -

Being eulogised by Bhagiratha I have come leaving the feet of Visnu. So without his approval I am not able to do anything else. (41)

Sri Mahadeva said -

The king Bhagiratha for the welfare of the Earth, saluting the speediest Ganga, said. (42)

The king said -

O mother Ganga, the magnanimous pious, adorable by the gods, you should favour Dharani. (43)

Sri Mahadeva said -

Thus knowing the mentality of the magnanimous king the mother of the world the purifier of the three worlds being three fold towards the east, west and north descended from heaven. (44)

The other one great stream followed the path of Bhagiratha and became forceful in the sky. That stream of divine river deluging flowed heaven speedily for some distance towards south. (45-46)

The king Bhagiratha dazzling like midday sun climbing on a beautiful chariot blowing the conch went ahead. (47)

Beholding Ganga spreading the heaven the gods, goddesses and kinnaras coming down Ganga worshipped with devotion. (48)

Indra, the king of the gods along with other gods solemnly appealed to the warrior king of Surya dynasty. (49)

O Bhagiratha the best among the ksetriyas, the meritorious one, you are carrying Ganga, who is not available even in the three worlds, to the earth. O magnanimous please wait a moment and listen to our appeal. (50)

Hearing the speech of Indra Bhagiratha waiting for sometime said to Indra, O the king of the gods, O Indra why have you directed me thus. O lord I will carry out your order as I am your follower. (51-52)

Indra said -

O king you have brought Ganga, not available to Brahma etc., to earth, why are you taking the whole. One stream should be present in heaven, so that Her glory will be increased in heaven and earth. (53-54)

Sri Mahadeva said -

O the great sage, having heard the speech of Indra, the king prayed Ganga there. (55)

O mother Ganga, the magnanimous, one of your streams should stay for the purification of the gods at heaven. (56)

Being prayed by the king thus the liquid form of Ganga
marked another stream/^{flowing}towards the north. (57)

That stream is very auspicious and purifier of heaven
and stayed there as famous Mandakini, where all gods, gandharvas
and divine sages etc., take their daily bath gladly. (58-59)

Then king seating on a chariot, blowing his conch went
to the south direction keeping Ganga behind. (60)

Reaching at the south peak of Sumeru and beholding the
peak, the great warrior Bhagiratha said to Ganga with folded
hands. (61)

O my mother, the best among the goddess, how can I pierce
this great peak and lead the stream to the earth, O Sive, please
advise me. (62)

Ganga said -

O king, I am staying here, you please cross the top of
the mountain, come with your chariot through south direction. (63)

When you will blow your conch terribly I with a great speed
dividing the top of the mountain will surely follow the path of
your chariot. (64)

Sri Mahadeva said -

Thus on the order of Ganga the king, leaving, the peak of
the mountain came to the south side with a great speed by his
chariot. (65)

At that place he blew the great conch possessing sound like the cloud at the time dissolution. The sound created from the conch spread all over the atmosphere. (66)

Listening to the great sound Ganga with a great speed, dividing the southern peak of Meru descended on the earth. (67)

Here ends the sixty eighth chapter called the descend of Ganga in Mahablagavata Upapurana.

CHAPTER LXIX

Sri Mahadeva said -

On the tenth day of the bright fortnight of Jyestha, Ganga descended to save the sinful persons as well as the whole world. (1)

O the best among the sages, the bath, the meditation and offering at Ganga bestows the great merit and abolisher of great sin, Janhavi destroys the sin of ten births, that is why She was known as Dasami. (2-3)

On that auspicious moment Bhagirathi Herself destroys ten types of sins collected from ten births by the bath of human beings carefully. So human beings those are desirous of liberation should take bath in the Ganga. (4-5)

Descending from heaven and coming behind king's chariot the rapid stream Ganga went to the southern state. (6)

On the way the heavenly sages Gandharvas, human beings with highest devotion worshipped Ganga with various flowers Aksata, vilva leaves and durva grass with these flowers She resembles a crystal. (7-8)

The powerful divine river looked very beautiful with the foam coming down from impentable the mountains with terrible sound perplexing the elephants lions, and warrior nisadha and possessing Hemakuta, reach Himalaya. (9-10)

Approaching there the speediest stream Ganga appeared very decorative with the foams, in order to ride the crown of Samblu

Knowing that Mahadeva came to Ganga and tied Her with His head of expanded matted & locks and in order to keep Her in His head stayed at Himalaya. (11-12)

On the midday full-moon of Jyestha Ganga reached the head of the magnanimous Sambhu. (13)

Knowing the presence of Ganga at His head the absolute Gangadhara, the Lord of the gods danced gladly. (14)

Thousands and crores of Pramatha, the follower of lord danced gladly standing aside beholding the dance of Mahesa. (15)

Ganga decorated with foam and flowers, attaining the head of Sambhu became very glad and moved there. (16)

King marking the backside of the quarters without Ganga the lord of the gods thought while dancing. (17)

Then listening the great sound from the head of Sambhu Bhagiratha thought about the presence of Ganga at the head of Sambhu. (18)

The king Bhagiratha blew his conch of great sound hearing which Ganga searched for the way to go out. (19)

The swift moving Ganga on the top of Sambhu who was under the control of Bhagiratha and could not find the outlet to move further. When she heard the conch shell of the king the pious king the brilliant son of solar dynasty saluting Mahadeva in course of his dancing appealed with folded hands. (20-21)

The king said -

O Lord, the adorable by the world be merciful towards your devotees. Please allow Ganga from your head to save ancestors. (22)

Earlier you had given me boon that the three fold Ganga Herself coming to the whole will rescue my ancestors. (23)

She was also brought by me from the body of Hari but was kidnapped by you. O Lord then how can my ancestors will be rescued. (24)

That is why O supreme Lord please release Her from your head. O Samkara please fulfill the boon awarded by you. (25)

Sri Siva said -

O king I will handover the great river to you no doubt for the rescue of your ancestors which was agreed upon as boon. (26)

But the river will descend on the tenth day of bright fortnight in the month of Jyestha at the time of conjunction of Hasta and Mangala Planets from my head. O the magnanimous king, please wait here at the top of the mountain. (27)

Sri Mahadeva said -

O the best among the sages, king Bhagiratha listening thus waited there till that time and moment. (28)

At the approach of that date the king blew the divine conch resembling a heap of snow and appealed the Ganga repeatedly. (29)

Hearing this the swift moving stream making the Kalakala soft or inarticulate sound moved inside the matted locks of Sambhu. (30)

Being pained with the conch sound and not getting the way out Ganga came to the shelter of Sambhu and said: (31)

Ganga said -

O Lord, the lord of the world I the follower of Bhagiratha have approached to for shelter. Please show me the way so that I will go out. (32)

O Mahesvara for the rescue of all creatures of the world I have been extremely pained and attracted by the conch sound of king. (33)

Sri Mahadeva said -

Listening her Sambhu quickly opened His matted locks towards south direction by His left hand. (34)

Then she flowed speedily from the head of Sambhu towards the south direction to the chariot of king. The king also drove the chariot well-furnished with Gold. (35-36)

O the best among the sages, blowing the great conch of terrible sound the best among the rivers wandered here and there at the Himalaya. In course of movement, she used to scatter elephants and lions in ten quarters. Listening such sound Mena and Himalaya came to Her for visit. (37-38)

Beholding Her parents, Ganga, the best among the goddesses, saluting them and being worshipped by them, silently descended on the earth. (39)

Then there was shower of flowers from enland every quarter and the 'Jaya' sound of the people resounded all around. (40)

Reaching the surface of earth Ganga Bhagiratha dazzled extremely like the lustre of heated Gold. (41)

The speed grew quadrupe times and resounded still higher then the Earth (Dharani) was delighted to welcome Ganga. (42)

That speediest stream Ganga with soft sound followed the route of the chariot turned to the south. (43)

The great goddess, the follower of Bhagiratha being eulogised by divine sages turned ahead having flooded the trees like Sal, Piasal in the forest of Drona flowers and all the houses of the cities and villages of all directions.
(44-45)

Here ends the sixty ninth chapter called the descend of Ganga to earth in Sri Mahabhagavata Upapurana.

CHAPTER LXX

Sri Mahadeva said -

Passing through many Yojanas the great goddess reached Haridvara with that magnanimous king. (1)

O Narada there the seven sages, beholding Ganga inaccessible to gods worshipped her gladly accompanied by the sound of conch. (2)

They blew conch towards seven quarters. Hearing the sound Bhagirathi was divided into seven streams. (3)

The king with a terrible speed went in front of Her. Then Sambhavi with a terrible force dividing the stones blew towards Agni direction (south-east) and reached Prayaga where Siva confluenced with river Yamuna and Sarasvati. That place is very much auspicious and inaccessible even for gods. (4-6)

O sage the both meditation and offering at that place causes more merit. Even all the heads of the gods like Brahma and others think themselves meritorious by taking bath there, what to speak of others. (7)

Then Mahesvari crossing some ways towards east again flew towards the north in order to meet Mahesvara at Kasi. (8)

O sage, at that Kasi Ganga, the destroyer of great sin and the bestower of salvation is most auspicious. (9)

O the great sage knowingly or unknowingly if one who gives up his body at the Ganga, the best among the goddesses, the bestower of salvation is assured of salvation. Even the

sinful waits for release after committing suicide there. (10-11)

Ganga is accessible in all places but at Haridvara, Prayaga and the confluence of Ganga Sagara Se is inaccessible. (12)

Then Ganga with a greater speed reached Kasi. The chief of the Bhairavas, the protector of that place beholding the speediest stream ran towards Her by raising his stick. The valorous said, "Who are you the liquid essence? Where have you come from? O river, will you deluge Kasi, the place of magnanimous Samkara, the Lord of the gods. Do you not know Bhairava, the protector of this city? Then Ganga said to the terrible-eyed Bhairava having raised hands with sticks and looked like Yama at dissolution that, 'I am the liquid essence, Ganga, the wife of Samkara, have come from the head of Samblu to the surface of the earth to visit the Lord of the universe at Kasi. I do not deluge Kasi, O Kalabhairava you remain there as usual. (13-18)

Sri Mahadeva said -

Thus being told by Ganga the mighty Kalabhairava withdrawing his stick saluted the wife of Samkara. (19)

Being honoured by the magnanimous Bhairava, Ganga desired to move eastward for the visit of Kamates. (20)

Knowing Her intention the high-minded king prohibited his driver for sometime and stopped the blowing of conch. (21)

In the meantime Jahnu blew his conch listening this Ganga speedily went to his hermitage. (22)

Bhagiratha looking Ganga coming at a great speed again blew his conch like the sound of great cloud. (23)

Listening that sound and recollecting the earlier sound she was captivated by the great sage named Jahnu. (24)

Having heard this Bhagavati Ganga angrily went with a great speed to deluge the hermitage of that sage. (25)

Knowing that the sage also with his brahmanic lustre drank the entire water soon like a handful of water. (26)

There was a sound of alas from heaven, earth and people and other animals. (27)

The king overwhelmed with grief with the earth also was grief stricken. The quarters were bewildered and the sun became weary. (28)

Then the affectionate one to the devotee, beholding the mourning king said O Bhagiratha you blow your conch again. There is no one in the world to check my speed. I will be more forceful being attracted by your conch. (29-30)

Being directed thus by Ganga the king being delighted blew his conch of terrible sound and agitated the earth. (31)

Hearing this the great goddess perceiving his thigh came out immediately with a great speed. (32)

Then Ganga speedily came out of the sage's thigh. The sage also knowing that bent it down and eulogised Her. (33)

The sage said -

O Mother you are supreme goddess, incomparable power, sheltered all and pure. You are form from the lotus feet of the lord of the whole creation, the bestower of pleasure and liberation of the people. Brahma, Siva, the enemy of Mara, Hari or the other gods do not know you. O Sive, the adorable at the head of Siva, how shall I know you. (34)

What shall I say about your beauty and character, which is inaccessible to the wise. You are the divine stream having no further and nearer bank and adorable by Brahma and others. You move according to your will. You bestow on me mercy with your own virtue. O Ganga, the auspicious, please pardon, the sinful like me who has come to your shelter. (35)

My birth deeds and meditation in the earth is meritorise. My eyes are fortunate enough as I saw you, the adorable by three-eyed god. My hands are fortunate enough as I touched your water with them. Lastly my body is fortunate enough coming in contact with you. (36)

O the destroyer of sin, decorated at the head of Hara, I salute you, who has descended on earth for the benefit of all. (37)

O goddess Ganga, the bestower of divine merit, the purifier of the distressed I approach you for shelter, please resume me unhesitatingly. (38)

Sri Mahadeva said -

Being eulogised thus by the best sage Ganga, possessing the divine form addressed to the best among the sages with charming lotus-face. (39)

Ganga said -

I am your daughter, as I have sprung from your body.
O sage you have no fault, you please cheer up. (40)

O my father, from today onwards I shall be known as Jahnavi by name and your fame will continue all over the world. (41)

O sage in this world those who remember Jahnavi for once they will not be affected by sins and sorrows. (42)

You are my best devotee. I am pleased with those who remember your good qualities. (43)

Sri Mahadeva said -

Addressing thus to the sage and being worshipped by him with devotion she desired to move and said to the meritorious Bhagiratha. (44)

Ganga said -

O my father, being prayed by you I came to the surface of earth leaving Visnu and have come under your control. (45)

Desirous of to visit Kamakya I proceeded to the east but at the outset enmity took place with the sage. (46)

That is why I say I will follow you wherever you desire.
Please advise me. (47)

The king said -

My ancestors are turned into ashes by the curse of sage. I have brought down on the earth for their rescue. So please come quickly. (48)

Sri Mahadeva said -

Having said thus the great-armed again blew his conch. Ganga also followed him towards the south. (49)

Then the fatigued king and the tired driver passing long path stayed at the chariot. (50)

O sage, in the meantime Padma the daughter of sage Jalmu blew the conch in order to visit her sister. (51)

Having heard the sound the fickle goddess flew swiftly towards Agni (south-east) direction further. (52)

The king, beholding Ganga flowing in another direction directed his driver O my friend, drive the horses quickly. (53)

Ganga listening this and bewildered with the conch sound ran towards him being attracted like the cow towards the sound of her calf. (54)

Having said thus the king again blew his conch loudly. The driver also drove the chariot speedily. (55)

Having heard this the goddess followed the chariot of the king. Padma became very angry and turned into liquid form. (56)

She becoming river full of water flew towards the eastern region speedily and confluenced with ocean. (57)

Then the great goddess Ganga, remover of sin flew towards south with a great speed. (58)

Searching the son of Sagara with Her thousands of streams stretched all over the earth and merged with the ocean. (59)

Knowing the arrival of Ganga the adorable by Indra with a great speed the Ocean came there, worshipped Her with flowers and scented incense. (60)

Here ends the seventieth chapter called the arrival of Ganga at the sea shore of Sri Mahabhagavata Upapurana.

CHAPTER LXXI

Sri Mahadeva said -

Then O the great sage joining with the ocean and coming to the whole she became very glad. (1)

Descending to Patala she went to Kapila, knowing the arrival of Ganga inaccessible to gods even for favour of the people, Kapila worshipped Her with offerings. Being worshipped by him Ganga said to the sage. (2-3)

O sage, please inform me quickly where the sons of Sagara were turned into ashes. Then the sage showed the sons of Sagara. (4)

Beholding this Ganga, the best among the rivers and the mover of the three worlds also flooded the ashes of Sagara's sons quickly with Her water. At once the son of the Sagara possessing the divine form and seated upon a divine chariot went to Brahmaloaka. The lustrous king dazzling like the young sun and adorable by other kings he held the expiation of his ancestors, was delighted and danced and eulogised uttering the sound of 'Jaya' to Ganga and blew the great conch with horripilated body. Hearing that sound Ganga with a terrible speed brought the ashes from the door of that hole to the earth. One of Her pure streams that was present at Patala was famous as Bhagavati by name, the bestower of good deeds to the whole world. She gradually entered into the water of compassion where the whole creation was floating. (5-11)

Bhagiratha worshipping and saluting Ganga, who joined with the ocean, returned to his abode gladly. (12)

Thus the goddess Ganga who sheltered in the body of Visnu, came to the earth for the welfare of all beings. (13)

He who reads or allows others to read the story of Ganga descending on the earth, attains liberation which is believed to be under his control. (14)

His span of life increases along with his fame also. He attains pleasure and prosperity everywhere. (15)

One who reads with devotion in the Pitr srāddha before a priest, his ancestors attain supreme salvation. O magnanimous one even the sinful derives full satisfaction whether during the odd time or in odd place, the strong or even weak can bring the supreme satisfaction no doubt to his ancestors. (16-17)

The people who read with devotion on the 'Ekādasī' day attain all fulfilment due to the favour of Ganga. (18)

He is enriched with prosperities, accompanied with sons and wife and attains prosperity due to the favour of the goddess. (19)

O the great sage, he, who reads this pious episode at Kasi directly becomes the lord of the world, the bestower of salvation. Even the sinful is liberated from the terrible sin by visiting her one who reads the pious episode in 'Samkranti and Purnima' attains the result of horse-sacrifice. He, who

going to the bank of Ganga and taking bath properly reads or even listens it, his merit can never be compared with others. Due to the presence in written in a family, the members never meet with misfortune and enemies are pacified and enjoy the fruit of taking bath at Ganga for whole life. (20-24)

He is never afflicted with pain from planets, nor faces separation from friends. He does not suffer from any diseases or is never affraid of enemy. (25)

O the great sage there is no such tirtha like Ganga on the earth. That is why she is recognised as the most pious place. (26)

Here ends the seventy first chapter called Ganga's attainment of Patala through the door of the hole of Sri Mahabhaagavata Upapurana.

CHAPTER LXXII

Sri Mahadeva said -

She is pious divine river, the remover of terrible sin.
She bestows salvation only after visit and touch. (1)

Now listen, O the best among the sages, I am relating
to you the glory of the liquid form of Ganga. (2)

One who waking in the morning remembers Ganga does not
come across any inauspicious in the three worlds. Prosperity
reigns in his quarters and within a moment distress disappears
along with all his sins even of past birth and attains perennial
sanctity or holiness. Remembering the Ganga for once even the
mortal being is released from inaccessible distress and effect
of evil dreams no doubt. (3-5)

One should remember the goddess Ganga, the purifier of the
three worlds at the beginning of any deeds so that one will
be successful in one's all undertakings. (6)

If a human being desires to be engaged in meditation and
sacrifice then he should once remember Ganga and start his
duties. (7)

If one desirous of salvation remembers Ganga anywhere, she
appears before him then and there for his liberation. (8)

The Ganga is the accomplisher of all deeds, the abolisher
of all sins, the destroyer of all prosperity. (9)

One achieves everything by remembering Ganga for once which is attainable holiness by taking bath in all holy places, worshipping all gods by performing all sacrifices, meditations and offerings, visiting all holy places, worshipping the lotus feet adorable by all and by oblation. (11-12)

O the great sage, among the thousand names of goddess Bhagavati, Ganga is the supreme one no doubt. (13)

The devotee of Ganga though very low is said to be wise and those who disregard the memory of Ganga even though wise are considered as low. (14)

The day when Ganga is not remembered is considered as dull like the day covered with cloud. (15)

O magnanimous, by remembering the name of Ganga all the sins born out of telling lies, keeping illegal relations with other's wife, illegal cruelty, taking liquor and the other distress if any are destroyed. (16-17)

He, who advances towards Ganga attains the merit of horse sacrifice and Vajapeya sacrifice in his every step. (18)

The ancestors of one who goes towards Ganga, dance heinous sins free. (19)

The man about to die if goes towards Jahnavi, beholding him the followers of Yama overpowered with fear run away. (20)

If he dies anywhere he attains liberation as if beside Ganga. (21)

He, who receives the guests those are moving towards Ganga also attains more merits. (22)

He who salutes him and speaks humbly also is released from sins no doubt. (23)

O Narada he who rebukes such person in a sinful one. He is being tormented in the terrible hell so long fourteen Indras rule. (24)

If a devotee of Ganga causes any offence, he ought to be released by the king and he is not penalised anywhere. (25)

While going towards Ganga if a thirsty person drinks the water from a well or pond etc., attains greater prosperity. (26)

While travelling towards Jahnvi if one is unable to walk, moves through vehicle attains more merit. His ancestors attain supreme eternal pleasure, all his sins disappear and is embodied with holiness. At lastly if his death is possible in the Ganga water, his supreme fame along with children and grandchildren on this earth become eternal. Only by the visit of Ganga a man is immediately released from his terrible sins like slaying of brahmins. (27-30)

He, who going there salutes the goddess with devotion, his body even his birth as a human being is fruitful. His parents are fortunate and he is also fortunate enough as he

has no sins and fear of death. O magnanimous, he attains incomparable pleasure and happiness in other world also and if dies in Ganga while remembering Her. (31-33)

All gods and magnanimous sages are contented by visiting Ganga what to speak of human beings. (34)

O magnanimous, one who comes in contact with her is released of creates thousands of sins and never punished by Yama. (35)

O the best among the sages, please listen, I am telling you the myth regarding the glory of Ganga. (36)

In the past there was a terrible hunter named 'Sarvantaka' the unconquerable scion of a Savara race, the most sinful. (37)

He maintained his livelihood by killing many animals and selling their flesh. The wicked always insisted on enjoying others' wife and stealing others property and never performed any pious deed. (38-39)

Once he was going to the forest, killed many animals and reaching at a river's bank decided to take bath. (40)

In the meantime the king Citrasena, the best among the kings came to that forest for hunting. He looked that wicked hunter Sarvantaka with the load of flesh intending to go to his own dwelling. (41-42)

In the meantime the king seeing a deer aimed at it by fixing arrows on his bow. The deer also, beholding the valorous king attempting to kill, ran swiftly the king lost his aim. (43-44)

O the best among the sages, being hit by the arrow and blooded with blood the deer came to the hunter. The hunter beholding the king and the deer was puzzled and tying by a net he went. The king looked at him. (45-46)

O the best among the sages, then the king approached him and tied him out of anger with a strong net. Taking that deer and also that sinful one the king went to his palace riding on a swift moving horse. (47-48)

When the king crossed over the Ganga with the help of a boat, O sage the hunter visited the Goddess Ganga at that time. (49)

The king coming to his house kept the wicked in a dark prison. (50)

After sometime the hunter named Sarvantaka died. To take him by tying him with net the followers of Yama came. In the meantime the follower of Siva with His permission, defeating the followers of Yama took him to Sivaloka. Then the defeated followers coming to the lord of Dharma informed everything about the deeds of the followers of Siva. Having heard this Yama asked the wise Citragupta "why that hunter was taken to Mahesa." Please look carefully about his sin and merit. I think beside sin he must have some merits. (51-55)

Then Citragupta, the chastiser of sin informed that due to coming in contact with Ganga, which destroys all sins, he

is freed from his misdeeds. Having heard this the magnanimous Yama was astonished and, saluting Ganga addressed thus to his followers. (56-57)

The king of Dharma said - O my followers, those who visit Ganga, the most purifier, though embodied with hundreds of sins are not punishable by me. (58)

Those who remember Ganga, the purifier of distress for once though embodied with hundreds of sins are not punishable by me. (59)

Those who meditate on the goddess of liquid form with devotion though implicated with hundreds of sins are not punishable by me. (60)

Those who worship Ganga and take bath in Her water even though sinful are not punishable by me. (61)

Those who give up their mortal coil at Ganga, are adorable by Indra, what to think of their punishment. (62)

Sri Mahadeva said -

O sage, having heard the glory of Ganga the followers of Yama were surprised and became meritorious. He who reads this chapter carefully does not face the fear of death and the fear of the followers of Yama. (63)

Here ends the seventy second chapter called the description of the glory of Ganga in Sri Mahabhagavata Upapurana.

CHAPTER LXXIII

Sri Mahadeva said -

One taking bath in Ganga will be released from the terrible sins like slaying of brahmins and cows, drinking liquor and moving for enjoyment of preceptors' wife. (1)

O the best among the sages, even the distress due to the favour of the great goddess, attains eternal knowledge without any hymns, etc. (2)

Knowingly or unknowingly if a man takes bath once in her water is liberated from the birth and attains unending and in exhaustible holiness for seven births. (3)

O sage, if one takes bath with devotion in the water of Ganga according to the proper injunction he attains fortunate and supreme delight. (4)

The man freed from sin attains the supreme abode by remembering Ganga even though he takes bath anywhere, he attains the same merit as of taking bath in Ganga. (5)

One who regularly takes bath in the water of Jahnavi at early in the morning is pious and is identified with another Sambhu. Beholding him the sinful are released from the sin. One who properly takes an early bath in the Ganga water in the month of Tula (Kartika), Makara (Magha) and Mesa (Vaisakha) is regarded as most pious one.

And he rescuing either sides of his ancestors, becomes Samkara himself only after giving up his body. (6-8)

O the great sage, performance of thousands of great sacrifices and hundreds of years of penance and worship are not equal with the bathing at Ganga for once. (9)

The human being is liberated from the worldly bondage by taking bath at the time of sun rise on the seventh day of the bright fortnight of Magha. (10)

On that particular day worshipping the sun on the bank of Jahnavi a patient can be recovered from the great diseases no doubt. (11)

Taking bath in the water of Jahnavi in the full moon day, the people freed from sins attain the place at beside Sambhu after his death. (12)

Bathing and visiting Ganga in the full moon day of Kartika a man is no doubt liberated from the assemblage of sins. (13)

Properly bathing on the thirteenth day of dark fortnight of Caitra one is liberated from all sins and attains the supreme abode. (14)

O the best among the sages, good health in comparable prosperity and desired objects can be attained due to the favour of Ganga. (15)

O magnanimous in any other day taking bath anywhere one being is liberated from sin, attains the supreme abode. (16)

One, who offers oblation for his ancestors at Ganga, his ancestors go to Brahmaoka safely. (17)

Collecting Ganga water one, who does not offer it to his ancestors out of illusion, is bound to undergo atonement. (18)

One who offers oblation to his ancestors properly at Ganga is considered as a son otherwise not. (19)

The mortal being coming to the holy place of Ganga should offer their oblations and perform Sraddha properly for the satisfaction of their ancestors, otherwise they fall into the hell. (20)

Beholding them going towards Ganga all the grandfathers desirous of getting Sraddha dance and laugh. (21)

O sage, the ancestors are disappointed if Sraddha is not offered with Sraddha. That is why if he does not perform Sraddha, moves towards hell. (22)

The food prepared with the water of Ganga is inaccessible for gods. So if one performs Sraddha with that food, his ancestors are liberated from thereby. (23)

His birth is fruitful on the other hand whose ancestors are satisfied whose ancestors are dissatisfied his life turn useless. (24)

People do not attain merit if their ancestors are dissatisfied. So offering properly to the ancestors should be their foremost duty. (25)

Fortunately during the time of eclipse of the moon the sun, one if visits to Ganga, performs Sraddha properly for his ancestors after bathing that Sraddha is as imperishable and causes satisfaction to the ancestors. (26)

The Sraddha at Ganga is regarded as the best and bestows salvation. People performing it at first attain proficiency in the Mantras. (27)

If the Sraddha is performed after purascarana, one is able to achieve impossible and makes one to equal as Siva. So one should perform Sraddha anywhere according to proper direction. (28)

Being perplexed one should not abandon Sraddha in any case. Bathing in the water of Ganga one should offer his Sraddha to his ancestors, then only he will be released from the cycle of rebirth. (29-30)

By performing sacrifice at Ganga one is freed from all sins and is well-versed in the Sastras and deemed best among the ascetics. (31)

O the best among the sages, offering meditation, sacrifice, worship, Sraddha and presenting libation on the water of Ganga bring sufficient merit. (32)

One should not pass excrement or urine in the water of the Ganges by mistake, if done so, one has to enter into the hell till the duration of fourteen Indras. (33)

One should give up sins like telling lies, covetousness, censure, and injury to others. If you do so out of illusion then for getting rid of that one should bath and salute Ganga and quit that place. (34-35)

Out of illusion if one considers the great goddess Ganga, the primordial nature as a river embodied with water, moves towards hell.

One should think Her as absolute, embodied with supreme Brahma and primordial spirit for the rescue of the people she descends in liquid form. (37)

Everywhere Ganga is accessible except three places such as Haridvara, Prayaga and the confluence at Gangasagara. (38)

O magnanimous, Ganga is the bestower of divine merit. So wordly beings should worship, bath and offer sacrifice in these places. (39)

Coming to Kasi, one who with devotion takes bath properly in Ganga directly, changes into Siva and becomes adorable by gods. Offering libation to the ancestors also bestows salvation. (40-41)

The temple of Kasivisvanatha is the holiest of other tirthas and unattainable for the resident of the world as well as outer world. (42)

O magnanimous, the place, where the water of Jalnavi flows is sacred; attainment of liberation is very easy there for the embodied being although a sinful one. (43)

He who does not visit Kasi where Laksmi is the bestower of food, and remains in corporeal form, Ganga the bestower of water, Sarasvati as the bestower of knowledge, and father Visvanatha as the guide to salvation and where death means the attainment of supreme abode, is deprived of by Brahma. Taking bath at Manikarna Ghat and worshipping Visvanatha at Kasi with vilva leaf etc., one is believed to have attain the ultimate union with Siva. (44-46)

O the best among the sages, making tilaka with the help of earth of Ganga whatever is done by a person remains complete. (47)

If a person knowingly or unknowingly worships gods, performs Sraddhas and abhiseka with the water of Ganga anywhere. If he performs the same without proper injunction and without proper articles with a view to evading or performs the same with the inauspicious articles due to ignorance, but he is entitled to give full reward. (48-50)

Here ends the seventy third chapter called the description of the glory of Ganga in Sri Mahabhagavata Upapurana.

CHAPTER LXXIV

Sri Mahadeva said -

O the best among the sages if a man knowingly gives up his body at Ganga attains liberation freed from sins. (1)

Due to the favour of Ganga even the most sinful man giving up his body there attains communion with Shiva. (2)

O Narada, if the bone and flesh of a dead person falls anywhere at Ganga he also attains heaven. (3)

If the bone and flesh of a dead person having thousands of sins like slaying of Brahmins etc., comes to the water of Ganga anywhere he also safely enters into heaven. (4)

Liberation can be attained in the water of Ganga, in water and earth at Varanasi and in water, earth and atmosphere at the confluence of Ganga and Sagara. (5)

O sage now listen, I am telling you the legend which is very strange and gives the pleasure to the ears. (6)

There was a sinful wealthy man named Vaisya, who was always engaged in stealing and enjoying others' wife. (7)

That sinful, giving up his body came to the rescue of Yama, who kept him in the hell named 'Asipatraka'. (8)

His body was left in the forest without being assigned to pyre which was eaten by a hungry jackle. (9)

O the best among the sages in the meantime the king of Vulture visited that forest and snatched a part of the flesh before the jackle. (10)

While moving in the air the vulture out of thirsty came to Ganga and while drinking the water a morsel of the flesh fell there. (11)

Just after touching the water the sinful was liberated from that and attained the form of Samkara, went to heaven. (12)

The protector of Asipatra beholding the sinful going out approached Yama and stated everything before him. (13)

The Protector said -

O Lord that sinful to whom you had kept at 'Asipatra' attained Samkara and proceeded to heaven. (14)

Hearing this Yama being astonished informed to his soldiers everything after knowing the cause through his wisdom. (15)

Yama said -

O my followers he, immediately was liberated as a small piece of his flesh came in contact with the water of Ganga by a vulture while attacked by a jackle. (16)

Sri Mahadeva said -

Hearing this the soldiers being astonished came to their own place thinking the glory of the water of Jalnavi. (17)

At heaven he, being eulogised by the gods and attaining the equality with Siva stayed there for a long time. (18)

Thus the goddess Ganga, the destroyer of terrible sins, due to visit and touch bestows salvation everywhere. (19)

The human being should shelter to Ganga with devotion because today or at the end of the life death is inevitable.

So the desirous of liberation one should come to shelter under Ganga from the very beginning. (20)

You should come to the rescue of Ganga till the wicked Yama coming suddenly grasps your hair. (21)

O sage, son, wife and relative are not real friends, Ganga, the rescuer of worldly bondage is the real friend. (22)

Due to Her visit, touch, eulogy and meditation Ganga the bestower of pleasure and salvation is said to be a real great friend. (23)

In the dreadful night and fear she assures fearlessness those who do not come to the rescue of Ganga here, are known as self destroyer. (24)

All the sons, etc., are the promoter of false illusion. So one should come to the rescue of Ganga the eternal and the bestower of salvation. (25)

The person about to die should reach Ganga the bestower of salvation. He will be able to get salvation due to the grace of Jahnavi. (26)

Ganga is the great friend, great pleasure, great fortune and the best way of life. (27)

Those who consider Ganga as the best source of liberation do not face any distress anywhere. (28)

If one just utters the name of Ganga, then Ganga runs after him as followed after the conch sound of Bhagiratha. (29)

Leaving the bank of Ganga the man who lives elsewhere leaves his liberation coming to the reach of his hand and searches for hell. (30)

That country is worthy where Ganga, the purifier of three worlds is present. The country without the presence of Ganga is not considered as a worthy place. (31)

It is better to beg at the bank of Ganga or to die at Ganga but nowhere should people desire to be a king without Ganga. (32)

The country where a devotee of Ganga resides, is considered as the most meritorious state where performance of a sacrifice causes great merit. (33)

The performing of Sraddha and offering of libation at that place cause the satisfaction of ancestors meditation and offering of oblation also besto endless merit. (34)

Ganga is the best friend, and is best meditation, who remembers the name of Ganga regularly never finds fear from Yama. (35)

Here ends the seventy fourth chapter called the liberation of Dhanadhipa with the touch of water of Ganga in Sri Mahabhagavata Upapurana.

CHAPTER LXXV

Sri Narada said -

O Lord, you have already informed me that the name of Ganga is most pious. Please tell me how many names she possesses ? (1)

Sri Mahadeva said -

O the best among the sages, among one thousand names of Ganga one hundred and eight names are best now listen carefully. (2)

Om Ganga, who moves in three regions, the goddess, the destroyer of great sin, Jahnavi, who flows from the crown of Samblu. (3)

The rescuer of the fallen, having swift speed, descends from the lotus feet of Visnu, and takes shelter also in the body of Visnu. (4)

She is chaste woman, the divine river, resides in the divine ocean. She is Mandakini, of terrible speed, and divider of golden peak. (5)

She is divine, adorable by the gods resides in divine abode. She is of beautiful water and the separator of the great mountain. (6)

You are goddess, Bhagirathi, the bestower of liberation. You are pure, have confluenced with ocean, and an inhabitant of Patala. (7)

She is Bhogavati, the great enjoyer, bestower of great pleasure, the abolisher of heinous sin, the holy the bestower of eternal pleasure. (8)

She is Parvati, the wife of Siva, and resides in the head of Siva. She enters into the matted locks of Siva, she is pure and charming-faced. (9)

She is the abolisher of terrible sins, the daughter of Jalmu, the lover of creation, the purifier of three worlds, absolute embodied with absolute soul. (10)

She is the most adorable in the world with charming form. She is Jagadambika, the rescuer of the people and bestower of bliss to the whole creation. (11)

She is the star that removes fear of night. She is eternal, the rescuer of the creation the divider of the creation and resident of the Kamandalu of Brahma. (12)

She is the bestower of salvation, bestower of fortune to all. You are having unthinkable character, having beautiful desire and most beautiful. (13)

She is a resident of earth, abolisher of fear from death, the bestower of heaven and salvation, the destroyer of sin, moves far possess waves. (14)

She is filled with mercy, merciful, the destroyer of distress. She is the daughter of Himalaya, the sister of Gauri and the lover of Girisha. (15)

She is born of Menaka's womb. She is lovely, the sister of Mainaka. She is primordial, the mother of the three worlds and the nourisher of three worlds. (16)

She is the best among the 'tirthas', embodied with all tirthas. She is auspicious embodied with four Vedas. She is Sarva and the bestower of satisfaction to the ancestors. (17)

She is the bestower of auspiciousness, the promoter of equality with Siva, the wife of Siva, lustrous, having three eyes and the beloved of Trilocana. (18)

She is of seven streams, with hundred faces, the rescuer of Sagara's sons. She is adorable by sages, the daughter of the sage and the divide of Jahnvi's thigh. (19)

She is all pervading having seated upon crocodile, dispeller of all inauspiciousness. She is fair looking bestower of satisfaction to the eyes and having crocodile house. (20)

She is ever blissful bestower of eternal bliss and adorable by mountains whose lotus feet were worshipped by the higher gods and others. (21)

O the best among the sages, these are the names of goddess of Jahnvi, the abolisher of all sins related before you. (22)

O Narada he, who getting up in the morning recites the most auspicious hundred and eight names of Ganga, his sins like slaying of brahmin, etc., are destroyed and he attains good health and incomparable pleasure no doubt. (23-24)

Bathing anywhere if one reads this noble stotra, he attains the merit of bathing at Ganga there no doubt. (25)

Regularly who reads these hundred and eight names of Ganga at last, attaining Ganga goes to the supreme abode. (26)

During bathing at Ganga who reads it with devotion attains the merits of thousands of horse-sacrifices. (27)

The merit of donating millions of cows can be attained only by reading this noble stotra on the fifth day. (28)

Bathing at the confluence of Ganga Sagara on the full moon day of Kārttika one who recites this, it is true that he attains the state of Mahesa. (29)

There is no better tirtha than that place where the goddess embodied with all tirthas confluenced with Sāgara the king of tirthas. (30)

In other tirthas of Jahnavi if one gives up his body knowingly, he attains salvation. O the best among the sages, either in water or on earth in Varanasi, if a person gives up his body knowingly or unknowingly it is considered meritorious.

one, who gives up his body knowingly or unknowingly at earth at the water of Jahnavi or in the sky attains liberation. (31-32)

O sage, on others desire, the man who gives up his body there also attains salvation due to the favour of the great tirtha. (33)

Ganga is the best among tirthas, the fulfiller of all desires of human beings. She is Sakti in water form and the

rescuer of the creation. (34)

He, who is at the point of death should come to the rescue of goddess, the destroyer of ignorance and the bestower of knowledge of supreme spirit. (35)

O the best among the sages thus I told you the glory of Ganga which is auspicious supreme, confidential and abolisher of sin. (36)

O sage, one who reads this great episode with devotion attains the abode of the goddess no doubt. (37)

Ganga remains present accompanied with other tirthas there where the auspicious and noble of Ganga is recited. (38)

At that place the actions performed by human beings in honour of the gods and the dead ancestors is considered as imperishable and bestower of merits. (39)

The state where this noble episode is preserved in written form, sin does not touch that state no doubt. (40)

At the point of death one who listens this noble episode with devotion, does not come under the control of death but attains the supreme salvation. (41)

Taking bath on the eleventh day who reads this and beside the Tulasi plant or vilva tree with fasting attains the supreme salvation. (42)

O sage on the day of Srāddha of his ancestors who reads this before the priest his ancestors attain the eternal satisfaction. (43)

At Mahāstami night the wise who reads this attains eternal pleasure due to the favour of mother goddess. (44)

O the best among the sages it is said about its endless merits. There is no such holy episode be equal to this found in the world. (45)

It is the abolisher of terrible sins, and more auspicious than Smṛti. Listening this episode the people attain heaven. (46)

Here ends the seventy fifth chapter called hundred and eight names of Sri Ganga in Mahabhagavata Upapurana.

CHAPTER LXXVI

Sri Narada said -

O Lord, the master of the creation, listening the noble glory of Ganga from your lotus face I became pious no doubt. (1)

Again I desire to listen the glory of Kamarupa tirtha in detail. Now please narrate this. (2)

Sri Mahadeva said -

O the best among the sages please listen. I am telling you the glory of the tirtha at Kamarupa where goddess Sivā is the bestower of visible result and no such place is better than this in the world. (3)

Gods accompanied with Gandharvas and higher gods like Brahma and others visit the place regularly for the worship of Mahamaya in Yoni form. The absolute the primordial as the supreme goddess stays for the welfare of the creation at that place. (4-5)

O the best among the sages, it is Kamakhya where Brahma, Visnu and Siva practise penance to attain Bhagavati. (6)

Vasistha, the best among the sages doing there initiatory rites became the authority of hymn. (7)

The other siddhas and divine sages who have possessed command over others are only due to the favour of Kamakhya. (8)

Meditating there on the highest Mantra they attained perfection and the lord of the gods was identified with sun. (9)

The man visiting, touching and worshipping Bhagavati in Yoni form a very secret properly became liberated and moved in the world like another Siva capable enough to defeat the unconquerable gods. All gods those move towards the abode of Indra came under his control. O sage there is nothing in three worlds unattainable for him. (10-12)

His birth is fruitful who going to Yoni-mandala salutes goddess 'tripurabhairavi' with devotion. (13)

Only by touching the place the man at once is liberated from the sin of slaying of brahmins, no doubt due to the grace of Kamaksa. (14)

O my son, the visit of Kamakya is inaccessible for gods. So he who visits Kamaksa is adorable by gods. (15)

The visit of Kamakya destroys the sins gained in thousands of births within a moment. (16)

O my son this is very confidential and it should not be disclosed anywhere by you. There is no such tirtha like Kamakya present on the earth. (17)

O sage, due to the fall of the limb of Sati this place was more auspicious in Bharata region and the abolisher of sin of the people. (18)

Among the limbs the vagina of Bhāgavati is more worthy as the vagina form of the goddess resides in all women. Where that vagina fell Sati appears there, that is why there is no such auspicious place like this world. (19-20)

Sambhu the adorable by Siddhas, Gandharvas, Gods, Kinnaras and demons, is the bestower of liberation to the men at Varanasi where that Sambhu coming to that place regularly desires liberation from Mahesvari. That is why there is no such place more auspicious than this (Kamakya). (21-22)

He who circumambulates from left to right of that tirtha of 'Sri Yonimandala' is believed to have gone round the three worlds. (23)

He who keeps the nirmālya of Kamakya on his head, wonders like Bhairava being adorable by gods. (24)

He has no fear from anybody on the earth the elements of fear vanish far being afraid of him. (25)

O the great sage the 'Prasāda' of the goddess should be accepted without thinking any thing. O sage the higher caste should take the Prasāda offered by the lower caste and if he eats the same with binding down the head then only he attains fortune and salvation due to the grace of the mother goddess. (26-27)

Desiring the satisfaction of his ancestors if one performs Srāddha there no doubt which is equivalent in merit

with the Srāddha at Gaya for hundred years. (28)

The ascetic bathing at Lohita and performing sacrifice attains the mastery over mantra no doubt. (29)

He becomes another Siva with uncontrollable knowledge and attains the divinity due to Her grace. (30)

One should not think otherwise regarding Durga etc., there. If one does so he moves to the hell. (31)

Those who meditating Bhairavi there divinity kingship over gods, Brahmaṭvam, Sivātvaṃ and Viśnūtvaṃ are easily accessible to him. (32)

Parasurama, the son of Jamadagni in order to kill Kartavirya performed a sacrifice there and became embodied with Viṣṇu. (33)

Like that in the earth others who perform sacrifice there. They are put on a equal status and attain salvation at end. (34)

Kamakṛya is the supreme tirtha, a supreme meditation a supreme religion, a supreme way of life, a supreme wealth a supreme abode, O the best among the sages, thinking thus one cannot attain his rebirth. (35-36)

One attains Her visit by the merit he gained in his thousands of births. (37)

The tirtha named Kamarupa inaccessible to it is like
deviloka for the gods as well as for others. (38)

Here ends the seventy sixth chapter called the description
of glory of Kamakya in Sri Mahabhagavata Upapurana.

CHAPTER LXXVII

Sri Narada said -

O Mahesvara, please enlighten me all about the presiding deity of the great centre with Kamarupa ten vidyas. (1)

Sri Mahadeva said -

O the best among the sages, these are the ten Mahavidyas the bestower of merit of incantation and worship who reside there for the welfare of aspirants. (2)

The Kamakya Kali is the primordial and eternal goddess beside her stand the nine other Vidyas. (3)

As Kali the embodiment of all the Vidyas appears in the form of Kamakya, worshipping her along with the tutelary deity if one recites the favorite Mantra then only he achieves perfection over the Mantra. (4)

One should meditate on the eternal Kamakya Kali, the supreme goddess wearing red garments, having three terrible burning eyes, four hands, terrible teeth appearing like the cloud at the end of the creation. Seated on a lion, corpse and lotus on a throne, bearing the form of Hari, lion, corpse, Sambhu Brahma and lotus and having terrible hanging tongue also dazzling with golden crown. (5-7)

Jagadhatri, cause of creation, preservation and destruction decorated with beautiful ornaments of precious gems and rubies on whose left, is Tara, Bhuvaneshvari is on the right, Sodasi on the Agni (south-east) direction, Bhairavi on the Nairuta

(south-west), Chinnamasta in the Vayu (north-west) direction, Vagalamukhi on the back, Sundari on the Alsānya (north-east), Rati the beloved of Cupid (Ananga) on the above, Dhumavati on the southern direction of that great pitha and under the pitha there lies Lord 'Sudra' (Rudra) himself resembling a mountain ashes. (8-11)

The other gods like Brahma, Visnu, etc., along with their saktis are always present at that pitha even in accessible to the whole creation. (12)

Oh best among the sages, devotee desires the great satisfaction of goddess, worships Her along with Her family with various procedures, according to one's capacity would have no fear of rebirth. (13-14)

One who offers the Vilva leaf to the great goddess with devotion, he is known as Samkara himself, the lord of the whole creation. (15)

Vilva leaf (Tritolated) is identified with Brahma, Visnu and Siva as they pervade the moveable and immoveable objects. (16)

O the best among the sages, the man who offers vilva leaf to the absolute goddess, attains the merit of the gift of whole creation, and fulfilling his desires he moves on the earth; thereby his birth is fruitful and he never takes birth again. (17-18)

O magnanimous one, one who worships being besmeared with ashes and Siva embodied with mountain of ashes with vilva leaves

supreme salvation after enjoying all desired objects. (19)

Be he a Saiva, Sakta or Vaisnava, should wear Rudraksa; accompanied by great merit they should perform their auspicious deeds. (20)

In that Ksetra the possessor of Rudraksa should worship Rudra, the destroyer would attain the noble quality of Rudra no doubt. (21)

On the evening of Amavasya, Caturdasi, or Ashtami and on the night of Navami Bhairavi uniting with him should be adored. (22)

In this Ksetra Goddess Bhagavati appears before him who being restrained with fearlessness approaches there. (23)

For the self-protection and authority over mantra one who reads, the Kavaca of the goddess does not attain find fear. (24)

That is why proper arrangement for protection the aspirant should meditate the desired Mantra fearlessly. (25)

Narada said -

O Mahesvara, please tell me now what is that Kavaca of the goddess Kamakya, the abolisher of terrible fear. (26)

Sri Mahadeva said -

Please listen about the most auspicious Kavaca of Kamakya which is very secret and the abolisher of terrible fear. (27)

Just only remembering Her Yogini, Dākini, the demons, and other disturbing elements such as thirst, sleep run away due to the grace of the Kavaca, the worldly being become lustrous like Bhairava and is engaged always in deeds like meditation and sacrifice and attains the authority over mantra and tantra without any difficulty. (28-30)

Here is Kavacam. On my eastern region be protected by Tārā, the inhabitant of Kamarupa, the Agni direction by Sodasi my southern by Dhumavati. (31)

Bhairavi, protect my Nairuta direction my west by Bhubanesvari the great goddess Chhinnamasta protect my Vayu directions. (32)

My north side protected by the goddess Bagalamukhi. The great Tripurasundari protect my Aisanya. (33)

My upwards protect by Matangi the resident of Pitha. Kamakya Kali the great Vidya, embodied with all knowledge, possessing Brahma form should protect me all around Durga protect my head and my forehead by Parvati the wife of Bhava. (34-35)

Tripura protect my two eye brows and Sarvani my nose my eyes be protected by Candika and my ears by Nilasarasvati. (36)

Saumyamukhi protect my face, Parvati my neck and my tongue be protected by the goddess having large terrible tongue. (37)

Vagdevi protect my face and my chest by Mahesvari. My hands be protected by Mahabhujā, and my fingers and my chest by Mahesvari. My hands protect by Mahabhujā and my fingers by Suresvari. The terrible faced protect my back and my hip by the naked goddess, The great Vidya Mahodari protect my belly. (38-39)

The great goddess Ugratara protect my thigh and legs and Surasundari protect my anus, testicle, and penis. (40)

Bhavani the mistress of the gods protect my fingers of legs always and the goddess Savasana protect my blood, flesh, bones, and marrow. (41)

The goddess Mahamaya the inhabitants of Kamakhya the abolisher of terrible fear protect me from terrible fear (42)

The goddess Kalika the mover of the mountain of ashes and seated upon a divine throne, protect me always from every danger. (43)

The protector of all protect my unsafe portion that are deprived of Kavaca. (44)

O the best among the sages the Kavaca of Kamakhya that I related to you is very confidential and the absolute protector. (45)

Being protected thus an ascetic becomes fearless and the terrible fear does not even touch him. (46)

O the magnanimous, one who wears this Kavaca on the neck or on the arm, all his desires are fulfilled without any trouble and he becomes well-versed in all scriptures with unsurpassable knowledge and attains pleasure, merit day by day everywhere. (47-48)

One, who reads this strange Kavaca of the goddess carefully in the morning no doubt attains the abode of the goddess. (49)

Here ends the seventy seventh chapter called the description of Kavaca of Sri Mahakamaksa in Sri Mahabhagavata Upapurana.

CHAPTER LXXVIII

Sri Mahadeva said -

Worshipping Candika on the third day of Vaisakha there one attains crores of merits and great holiness and does not get rebirth. Worshipping me with devotion on the fourteenth day on Sivaratri there, on every 'Prahara' attains the merit of hundreds of horse sacrifices. (1-4)

The other auspicious deed such as bathing, presenting gifts etc., at Kasi on that particular date are more meritorious than presenting thousand and crores of cows at Kuruksetra. (5-6)

One who presents me one Vilva leaf with devotion, attains supreme salvation no doubt. (7)

It does not give such delight to me by worshipping with thousands of gold in flowers (Campaka) accompanied with gems and jewels and precious ruby as with the Vilva leaf. O the great sage worshipping Samkara at the bottom of Vilva tree one can attain the supremacy over gods. As all the great tirthas reside under the Vilva tree; for which worship of Sambhu at that place causes the destruction of terrible sins. (8-10)

Rudra, himself the manifestation Brahma and the lord of the creation stays on the earth for the welfare of whole creation. That is why the bottom of the Vilva tree is the most auspicious place, destroyer of all terrible sins and greater than other tirthas. (11-12)

O the high souled Narada, the great Tirthas like Ganga, Kasi, Gaya, Prayaga, Kuruksetra, Yamuna, Sarasvati, Godavari, Narmada and others are put together under the Vilva tree. (13-14)

The rites performed for the gods or ancestors according to injunctions under it knows the merit as inexhaustable for crores of births. (15)

The man who gives up his life under the Vilva tree, attains supreme pleasure inaccessible even to Brahma, etc. (16)

Thus is Vilva tree so sacred among others the delighter Sambhu always. So worshipping Mahesa with its three leaf, one is liberated from the worldly bondage. Sambhu is also fond of its fruits. So the people offering the fruit to Sambhu attains great merit. O sage the Vilva leaf is very favorite to Siva wherever it may be specially at Kamarupa. O sage what more to speak, there is no such better place anywhere else like Lohitya tirtha, the bestower of great merit. Taking bath in the Lohitya on the eighth day of bright fortnight of Caitra taking bath properly in a auspicious moment at Lohitya and worship Jagadambika with that water with devotion one is liberated from the worldly bondage. (17-22)

The Yonipitha of the great goddess is the epitome of all tirthas, the best among the other tirthas and inaccessible even to all gods. (23)

Where the absolute goddess embodied with all gods and the most adorable goddess resides there beside Lohitya, embodied with all other tirthas, is very rare. (24)

Due to much merit one who comes in contact with these tirthas on the most auspicious day of Astami, has no fear of rebirth in the earth. (25)

His ancestors proceed on to Brahmaloaka safely one who offers libation to his ancestors with the water of Lohitya. (26)

The other pious deeds such as penance and offering of gifts also bestow more merits than in other thousands of tirthas. (27)

As Bhavani, the wife of Bhava is more adorable in the world so also Tulasi leaf and Vilva leaves are more auspicious among the leaves. (28)

As the man, the holder of club is the best among the deitful, so also Sri Yoni Pitha is the best among the tirthas. (29)

O Narada, the worldly beings one who listen the glory of Yoni Pitha, the king of the tirthas attains the place of the goddess. (30)

O Narada, here I narrated before you the glory of Yoni Pitha, the king of the tirthas which is very secret. Now what more you want to listen. (31)

Here ends the seventy eighth chapter called the description of the glory of Yoni Pitha in Sri Mahabhagavata Upapurana.

CHAPTER LXXIX

Sri Narada said -

O Lord, I heard about the glory of Yoni Pitha, the abolisher of terrible sins from you. (1)

There you told in brief regarding the glory of Vilva leaf which is a auspicious one. Now I want to listen the strange glory of Tulasi as well as Rudraksa and the procedure of worship of Siva. So enlighten me in brief. (2-3)

Sri Mahadeva said -

O magnanimous, now listen the glory of Tulasi in brief by which the man attains liberation from all sins. (4)

Tulasi is the tree form of the Lord Purusottama the rescuer of the whole creation, having universal soul, the nourisher of the world. (5)

By visiting and counting of the name, wearing it also touching Tulasi destroys the sins of the earth always. (6)

Rising up early in the morning and bathing properly one sees Tulasi plant, definitely one attains the complete merits of all tirthas. (7)

The merit of a man visiting Lord Godadhara at Sri Purusottama ksetra (Puri) is equal to the visit of Tulasi. (8)

It is also said that the day when Tulasi is seen is auspicious and the man who visits it does not face any danger. (9)

O the best among the sages even the terrible sins gained in other births are destroyed only by the visit of a Tulasi plant. (10)

Either pure or impure one who touches the Tulasi leaf becomes pure immediately being liberated from all sins and goes to the abode of Visnu at the end which is inaccessible even to the gods. Touching of Tulasi imparts liberation assures an observance. (11-12)

O the best among the sages, one who circumambulates the Tulasi plant, moves round Visnu no doubt. (13)

The wise man, who salutes Tulasi with devotion, attains equal status with Visnu and does not return to the earth. (14)

Where there is Tulasi forest Visnu Janardana remains there always, accompanied with Laksmi and Sarasvati he delights there. (15)

I (Mahadeva) am also present there with Rudraksa and Prajapati with Savitri, where Lord Visnu-Jagannatha the embodiment of all gods. That is why it is considered as the supreme place, which is inaccessible even to the gods. One who visits there proceeds to the Vaikuntha of Visnu. (16-17)

Taking bath one who cleans that place, the destroyer of sin, he being liberated from sins he attains heaven. (18)

One who uses the earth beside the plant on the forehead or neck, ear, hands, breasts, back, both sides of naval and brahmarandhra

as 'tilaka' is considered as the best among the Vaisnavas. (19-20)

Those who worship Janardana with Tulasi flowers along with buds are said to be the best of the Vaisnavas being freed from all sins. (21)

Bathing properly in the early morning in the month of Vaisakha, Karttika and Magha, one who offers Tulasi leaves to the supreme soul Visnu, the lord of the gods attains innumerable merits. The merits earned by presenting millions of cows and hundreds of Vajapeya sacrifices can be achieved by worshipping Hari with leaves and flowers of Tulasi in the month of Karttika. (22-24)

Those who worship Jagannatha at Tulasi forest attain the merit of worshipping Him at a sacred place. (25)

The wise should not perform any auspicious deeds without Tulasi if he does so he loses merit. (26)

The evening meditation without Tulasi is futile for ever. Building a cottage of Hari surrounded by the Tulasi plants and with other coverings one who installs Hari there and always engages himself in His service is put on a par with Hari. (27-28)

Considering Tulasi plant as the form of Visnu the worldly being who salutes him in three ways attains the status of Visnu. (29)

I salute you, Oh the lord of the gods, the preceptor of the gods and demons. Protect me from this terrible world. O Visnu I salute you. (30)

The human being with devotion who salutes and moves round Tulasi, the protector for three times or seven times with this mantra is liberated from terrible disasters. (31)

Like the rescuer of three worlds, Ganga, the auspicious is the best among the rivers so also for the purification of three worlds you (Tulasi) are present with Tulasi plant among the trees. (32)

In the past you have been worshipped by the gods like Brahma and Visnu for the purification of the universe, now you have taken birth on the earth. O Tulasi, the only adorable in the world I salute you with devotion be merciful. (33)

O the best among the sages, one who salutes Her regularly staying anywhere, the goddess bestows every desired object to him. Tulasi is the best source of delight to the gods. (34-35)

Where there is Tulasi forest, the residence of all gods the ancestors stay there gladly. (36)

That is why Tulasi should be offered in the worship of gods and ancestors as well without Tulasi the people do not get the merit of their deeds. (37)

Tulasi is the bestower of delight of Visnu, the Lord of the three worlds, all other gods and goddesses and specially of the ancestors. That is why one should offer Tulasi during the worship of gods and ancestors. (38-39)

Where there is Tulasi plant, Bhagirathi herself along with all other tirthas resides there always. (40)

O the best among the sages the man who gives up his life there attains the merit of dying in the Ganga. (41)

The place where there is a Dhatri tree, is wellknown as most auspicious and meritorious. (42)

O magnanimous, unknowingly if one gives up his body there also attains liberation no doubt. (43)

If there is a Vilva tree in front of them the place is a great tirthalike Varanasi. (44)

Worship of Sambhu, mother goddess, and Visnu there with devotion bestows great merit and destroys terrible sins. (45)

One who offers a Vilva leaf to Mahesa there attains the abode of Mahesa no doubt. Like wise worshipping Vinsu with Tulasi leaf one is believed to be equal with Visnu. (46-47)

Offering a Vilva leaf to Mahesa, or Visnu or mother goddess there one also is liberated from all sins. (48)

Giving up life there the man attains salvation and due to the dignity of that place he does not attain rebirth. (49)

O the best among the sages, thus I told you in brief the glory of Tulasi. The man who listens this attains heaven. (50)

Here ends the seventh ninth chapter called the description of glory of Tulasi in Sri Mahabhagavata Upapurana.

CHAPTER LXXX

Sri Mahadeva said -

O the best among the sages, now listen I am telling you the glory of Rudraksa in brief which is very confidential and sacred. (1)

Wearing Rudraksa on the body destroys the sin earned in hundreds of births. (2)

The sins earned in crores of births by not saluting preceptor, gods, meritorious persons and brahmins due to ignorance or egoism are destroyed by keeping Rudraksa around the head. (3-4)

The other sins like telling lies, avarice, taking others offal (ucchista) and the sins earned by taking liquors etc. are earned in crores of births are destroyed by keeping it (Rudraksa) on the neck. (5)

O Narada the sins earned in crores of births by stealing others' properties, beating others, coming in contact with untouchable articles are removed wearing Rudraksa on the hand. (6-7)

The sins earned earlier by listening false statements are destroyed by wearing Rudraksa on the ear. (8)

Rudraksa on any part of the body helps one to get rid of sins earned earlier in many births by enjoying other's wife, slaying of brahmins, leaving Vedic rites, etc. (9)

Beholding the man adorned with Rudraksa, one who salutes him also liberated from hundred of sins. (10)

The holder of Rudraksa wanders fearlessly on the earth like another Rudra being adorable by gods. (11)

Wearing one Rudraksa one who worships Sambhu, Visnu and the great goddess attains equality with Siva. (12)

O the best among the sages, the man who out of fascination performs the duties for gods as well as ancestors without Rudraksa his deeds became futile and does not accrue its result. (13)

The man who meditates the hymns of Siva and Durga with Rudraksa garland goes to heaven due to the grace of Mahadeva. (14)

The man should not perform any deeds without Rudraksa at Kasi, in the Ganga and in any other tirthas. (15)

O the best among the sages, goddess Laksmi remains there always where one comes across a Rudraksa. He does not face any ill-luck untimely death then who keep Rudraksa neck and hands. Lord Sambhu, inaccessible to gods always is pleased with him and the work he does attain good merit. (16-18)

The possessor of Rudraksa, if loses his body anywhere attains heaven nodoubt. (19)

Wearing of Rudraksa specially at Ganga bestows merit but at Kasi it gives more merits. What to speak more. (20)

O the best among the sages, thus I told you the pious glory of Rudraksa in brief which destroys terrible sins. (21)

The man who reads or listens this with devotion attains the place of Sambhu which is inaccessible to gods. (22)

In the fourteenth day, one who reads this with fasting under the Vilva tree is liberated from the terrible sins earned in hundreds of his births. (23)

O the best among the sages, in fourteenth day of Sivaratri, one who reads this before Siva at the great tirthas like Ganga, Kuruksetra, Kasi, Setubandha, and the confluence of Ganga and Sagara is being liberated from all terrible sins and attains Rudraloka. (24 & 25)

Here ends the eighth chapter called the description of the glory of Rudraksa in Sri Mahabhagavata Upapurana.

CHAPTER LXXXI

Sri Mahadeva said -

O my son please listen carefully about the glory and worship of Mahesa in brief. (1)

In the Kali age all the people are bereft of virtue, are always engaged with sins and are disinclined towards truth and merit. (2)

They always go on enjoying others wife, plotting against others property etc. (3)

In the Kali age all will lack of devotion to the elders, always engage in balming the preceptors and also lack of performing their own deeds, and develop greed for wealth. (4)

The brahmins follows the customs of the Sudra, neglect the srtis and meditation, the practice of Yoga and engage themselves in satisfying their carnal desires and avarice during Kali age. All the women lack devotion towards their husbands most probably they are ruined and always plot against their father in-law and mother in law. The earth lose its capacity for production of food and the people nodoubt are deprieved of food. (5-7)

The king like a barbarian will collect tax regularly and there will be frustration of the wise and victory of wicked. (8)

In such terrible Kali age the worship of Mahadeva will grant liberations to the wicked people. (9)

Constructing earthly phallus of Siva with Sakti the man who worships it with devotion the Kali does not harm. (10)

O the best among the sages, with out worship of Sambhu there is no other alternative in the Kali age. (11)

The worship of an image made of earth by Vilva leaf with devotion only can be achieved by producing music through one's mouth without any special care which will bestow the merit of equality to a poor people with lord Visvesvara. (12)

In Kaliage there is no such deed like the worship of Sambhu. So the Saktas, Vaisnava or Saivas first of all worship Sambhu then they take recourse to the worship of their respective desired duties. O Narada worship phallus with Vilva leaves other wise all the worship will be considered as the worship of the Sudra. (13 & 14)

One who neglects this due to egoism or perplexity, the sinful falls down ward and his worship becomes futile. (15)

One who meditates on Mahadeva, the lord of the whole creation, attains equality with him and does not get rebirth. (16)

With devotion one who worships Siva, is identified with all gods, he, being, liberated from all sins attains Sivaloka. (17)

, The wise who offers 'Pādya' to Mahesa is liberated from sins attains the heaven. (18)

O sage, whatever 'Arghya' is offered to Sambhu should be offered on Linga (phallus) gradually. (19)

O magnanimous, that Prasāda is not acceptable, to all so one should not accept it. It can be accepted by Visnu only not by others. If one takes it he falls in to the indignance of Visnu. (20)

It becomes edible only after it comes in contact with salagrama stone. Taking the nirmalya of primordial phallus one only attains the equality with Sambara so the worldly beings should take the Prasada and attain the equality with Samkara. (21)

The wiseman worshipping the phallus of Siva attains sound health incomparable pleasure and increase of sons and wealth. (23)

With devotion one who dances before Mahesa, attains Sivaloka stays there gladly for a long time. (24)

Then man who sings songs and plays musical instrument before Siva becomes the lord of Pramathas residing next to Sambhu. (25)

O sage the country where Sambhu being worshipped with devotion, stays there and is considered as most sacred even without the presence of Ganga. (26)

One who worships Mahadeva with devotion under the Vilva tree, nodoubt, he attains the merit of thousands of horse sacrifice. (27)

One who worships Mahadeva beside the Ganga, though commited hundred of sins attains liberations. (28)

The best among the people who worship Sambhu easily at Kasi Mahesa is the bestower of liberation at the end of his life. (29)

Worshiping Sambhu at all those holy places of meritorious land of Bharafa does not attain his rebirth. (30)

At the south of Himalaya there is the confluence of Ganga and Sagara, the most meritorious place and the bestower of merits to all deeds. (31)

O sage, there is no such noble deed than worship of Siva which is the destroyer of all terrible sins and dangers. (32)

O the great sage, there are innumerable merit giving deeds for human beings, which are prescribed in various Sastras for the destruction of sins. You know the worship of Siva, specially the recitation of the names of Siva and Durga is considered as the best among them. (33 & 34)

The worship of Durga, as well as the recitation of the names of Rama and listen his noble virtues and visit to the

tirthas are known as the best medium of destroying sins in Kali age. (35)

The man, remembering the names of Sambhu what he does according to the prescription of Vedic scripture, is considered as of most inexhaustible merit. (36)

The man who only utters O Siva, Visvanatha, Visvesa, Hara Gauripati be merciful for his protection, from his back side approaches sulabhrt himself with Pramathas quickly by raising his Sula. (37 & 38)

O the magnanimous, the mortal being when leaves his body remembering the names of Siva, although he has done hundreds of sins, goes to the abode of Siva. (39)

O magnanimous, establishing Siva anywhere who remembers the supreme lord all the tirthas assemble there. (40)

O the best among the sages thus I relate before you everything which are the destroyer of all terrible sins the sacred and the bestower of all supreme merits that you asked me. (41)

The mortal beings who read or hear this with devotion being liberated from all sins go to the supreme abode. (42)

Vyasa said -

Being asked by the sage himself it was thus stated by the

lord in this work of Jaimini which is holy and meritorious. (43)

The mortal being who reads or hears this with devotion, enjoying all his desired objects attains solvation at the end. (44)

This is most confidential matter expressed by Siva to the magnanimous Narada the lord of the sages one does not face any danger this document is present in any one's house. (45)

One who recites this noble episode of Jaimini in front of Visnu, all his sins are destroyed at once. (46)

Even though the sins earned in hundred crores of births, listening this, all other sins are destroyed and he attains salvation. (47)

Here ends the eighty first chapter called the dialogue between Narada and Mahadeva in Sri Mahabhagavata Purana.

Here ends the Upapurana named Mahabhagavata.
