

CHAPTER II
SUMMARY OF THE ŚRĪMĀLAPURĀNA

The present collated text of Śrimalapurāna runs into seventy five adhyāyās or chapters.

The first chapter begins with the manglācarana, with a prayer to Viṣṇu.

The son of lord Mahādeva, Skanda asks for information about a portion of land that abounds with everflowing rivers like the Ganges where all the Gods including Brahmā live and Tīrthas like prabhāsa and Sages like Vasistha keep them busy in meditation. The Risis, the pitṛās, the Yaksas and the Gandharvas, the Apasarās love and enjoy themselves. Such a place was made known also to Mandhātā the king of Ayodhyā by Vasistha. The same information was sought by king Yavansva, the father of Mandhātā from Nārada.

The place was described by Vasistha when he came to Ayodhyā with his wife Arundhati, Mandhātā was pleased to see Vasistha with his wife. While they were busy in discussion, the Risi Vasistha said to Mandhātā that king knew well about the mountain Ābu, the seat of the Risi himself. The Saptarṣi visited the tīrthas of Ābu and from there started for mountain Saugandhika, where a temple of Mahādeva Bhurbhuvaveśvara existed. The king Satrujita of Candravanśa came to worship the lord at the place. On the advice of Nārada all the sages went to the Āsrama of Gautama which was near the Saugandhika mountain.

The āśrama of Gautama was a holy place. It covered an area of five kosa. By the grace of goddess Laksami the area came to be called as Śrīmālaksetra. All the sages came and visited it under the leadership of Satānanda, the son to Gautama. They proclaimed the place as an unique one and returned to their āśramas. Goddess Laksami blessed the Ksetra so Gautama āśrama was called the Śrīmālaksetra afterwards.

The details of Śrīmāla-ksetra prompted the king Mandhātā to request the saint Vasistha to inform him about the blessing of the Goddess who changed the Gautamāśrama into Śrīmālaksetra, are detailed in this chapter. He wanted to know why the saint Gautama selected only that place for his meditation.

According to Vasistha the person who heard the description of Śrīmālaksetra was absolved from his sins. After this the saint narrated the legend about Gautamas reaching that place.

Gautama went to the āśrama of Saint Jāvala. The Risi welcomed him. He remained there for seven nights and went to a hill. It was Bhrgutunga, the āśrama of Bhrgu Risi. He ^{meditated} mentioned there and was blessed by Lord Mahādeva who permitted him to ask for a boon. Gautama asked that the lord should allot him a place where he could perform his penance successfully. The place that was described by the lord was to the North-West of Arbuda-Āranya and to the

North of Saugandhika mountain. Trambakasarovara, where lord Mahādeva also had his Tapasyā to kill the Rakṣasa Tripura was situated there. It was the place abounding with evergreen plants the Sidhās and Gandharvas lived there. Gautama also could go there for a similar great success. Gautama preferred to have his tapasyā at the place where all the Tīrthas, Sarovara, Gṛhas like Brahmā and saints lived. The boon which he desired was that his love for his wife Ahilyā should remain for ever.

'It would be so' was the reply from the lord and then he disappeared. Gautama took permission from the VanaDevatās and started for the Trambakasarovara.

Upon hearing this in Chapter III, the great king of Ayodhya requested the Risi to inform him about the activities of Gautama on Trambaka Sarovara. Risi Vasistha replied that the great Muni Gautama came with his obedient disciples like Uttanka to Trambakasarovara which was a tank full of rippling water which rushed high on the banks. Its environs were full of trees and plants. It was a place quite suitable for tapasyā. Gautama ordered uttanka to search out a place for their Asrama. Uttanka tried but was unable to find a suitable place. Every tree, plant and Ghāt was the seat of one or the other sage. The pupil reported to his Guru that if he (Gautama) desired he may search out any place anywhere behind the limits of Trambakasarovara. Gautama did not like to build the Asrama any where else. At that time the great Muni Nārda

came to the spot and suggested to Gautama to go to Varuna-
kānara the forest of Varuna. There Varuna had his Tapa as a
result of which he became the master of the west. The forest
had a pool full of water and was a place suitable for Gautama.

Gautama went and built an Ashrama having an area of
10 kos.

In the succeeding chapter the king asked the Risi to tell
him the story about Gautama's Tapa. The Risi described the
asrama as follows:

'It was surrounded by Varuna trees and abounded in trees
like the saga, the mango and the coconut. The melodious
song of the birds proclaimed Gautama's asrama to the new
comer.'

There Uttanka brought all the material of Yajna and
built a hut. All the pupils were asked to take their seats.
They bade Namaskara to Brahma, Visnu and Mahesa. Controlling
all the sense organs, keeping himself standing and raising
his hands upwards, Gautama began his Tapsya. He continued
the tapas for ten years. Afterwards Gautama controlling his
breath performed pranayama and kept himself standing on the
tip of one of his toes. He remained in tapsya in this pose
for twenty years more. Then Gautama executed the Kapalika-
asana, kept his head downwards and legs upwards, and had
pranayama, looking at the sun with his eyes open. The cloud
of mist began to come out of the eyes of Gautama due to Tapa.

and it spread into the blue sky. Birds were afraid of that atmosphere and began to fly away. The Risis of nearby Trambakasarovara thought that if Lord Siva did not bless Gautama pralya would take place.

All the Gods including Mahadeva, Brahma, Visnu and Indra came by way of the sky to bless Gautama individually. Gautama asked the Gods that from that day that place for Tapsyā should be known as Gautamāsrama. The request was granted and the place came to be known as Gautamāsrama. Lord Visnu declared that whosoever took his or her bath in this holy pond on the 14th day of Māgha Kṛṣṇa Pakṣa would get Visnu Loka. In the same way all the Gods, gave importance to the tank and it became a place of pilgrimage.

The story informs us that when Ahilyā was cured of the curse, she also came there to live with Gautama and both of them lived happily for a long time.

Gautamāsrama can wash all the sins. If any body who dies in between Gautamāsrama and Trambakasarovara would not take birth again.

Chapter V eulogises the Gautamāsarovara tīrth by the following legend.

Once all the persons of Śrīmālā were going to Godaverī or Gautamī river to take bath. As Yagyāsila was a man without money he used to take his meal only once in a day. He was weak in health and could not go to the river Gautamā. ~~He was weak in health and could not go to the river Gautamī.~~

He regreted the fact. It was pinching him that only he could not go there. He would never take any charity, so wealthy persons of Srimāla who respected him and had a soft corner for him could not be of any help to him. He was helpless and cursed his own luck. It was midnight and Yagyāsila, was sitting in a pensive-mood. At that time a light came in view as if the moon was rising out of the tank which was full of water. He saw a maiden in snow white clothes having the eyes like those of a deer. There was a blue lotus in her right hand. She had a smiling face and was looking as if she were the mother of the whole world. Yagyāsila asked her who she was. She replied that she was Gautamī or river Godāvarī herself. She would remain there in the lake of the great sage Gautama. Yagyāsila thought it that this was a Ligam but the voice from the heaven declared that a bath in the Gautama Sarovara was no less holy than a bath in the River Godāvarī. The Brāhmaṇa was pleased and he told the whole story to the persons of Srimāla. They all bathed in the Gautamasarovara.

Vasistha said to Mandhātā that the same story was told by Rishi Dalabhya also in the meeting of Devās. Vasistha had heard the same story there and told it to the king. Persons of Srimāla were fortunate to enjoy a bath in the Gautamasarovara.

Mandhātā was cautious in chapter VI to know how Gautamaśrama was converted into Srimāla-ksetra, so Vasistha said that long ago goddess Lakṣmī was born to Rishi Bhrigu. She was one of the most beautiful damsels. Her father, Bhrigu was

worried about selecting a suitable match for her. He knew only lord Viṣṇu could marry her. Since she was born, the āśrama of Bhrigu began to flourish rapidly. Every day plants of fruits and flowers of all seasons grew and flourished automatically. There were trees like kadamba and birds like cuckoo singing their melodious tunes. At some places it seemed that Apsarās were dancing. Risi Bhrigu felt that the Goddess Lakṣmī the mother of the universe was born in that Āśrama. Nārada came to the āśrama and blessed Lakṣmī, "Be you the wife of Lord Viṣṇu" and disappeared. Bhrigu was happy with such a blessing.

The next chapter notes that Nārada went to the milky sea, Kṣīrasamudra, there lord Viṣṇu came out of the water to see the great Risi Nārada informed him that Goddess Lakṣmī was born to Bhrigu and he requested Viṣṇu to give consent for the marriage. Viṣṇu, fixed the eleventh day of the month Māgha for marriage, when the moon would be in Makṣatra. ~~put the name of the nak-~~
satra. This message was given to Bhrigu by Nārada.

On the above mentioned day lord Śiva came from Kailāśa mountain with his Gaṇas, Brahmā from Brahmā Loka, Varuna, the lord of seas and rivers and Nāga Vasuki came with all the snakes. All the Gods were present in the marriage. Viṣṇu adorned himself with two golden clothes and massaged his body with fragrant materials like Candana(sandal) and kapura(camphor). He appeared handsome in his rich dress and garland. He took his seat on the great bird Garuda and the procession started.

Visnu wore a garland called Naksatramāla, Indra held a canopy over the head of Visnu and Asvanikumāra waved Cāmara(fans). Garuda came to the Āsrama of Bhrigu. Bhrigu worshipped Visnu. Goddess Laksamī and Visnu were married in the Bhrigu āsrama. Flowers were showered over them from the sky by Lord Siva. He blew his conch and performed his dance.

After the marriage was over, Visnu sat on Garuda with Laksmī in his lap and started for Visnuloka.

Chapter VIII tries to glorify Trambakasarovara by the following legend.

Lord Visnu came to Trambakasarovara via mount Ābu. Nārda suggested that Goddess Laksamī should bath in the tank so that she may attain in the status of a goddess again and think about herself.

As soon as this was done Laksamī assumed the form of a goddess, with an ever smiling face and open eyes. She was seated on a throne adorned with beautiful jewels and had a Kamandalu of amrit(nectar) in her right hand and she held aksayamāla in her left hand. In her other two hands she held white lotuses. Such was the deity Yogésvarī or Laksamī in Yoganimudra. All the Devatās began to offer prayers when they saw Laksamī in the above form. All gods said that Visnu was the upper and Laksamī was the lower part of the world. Laksamī was nature itself.

All the devatas wanted to give their blessing to Laksamī. She said that if they desired to give blessing to her, that

land where their 'Vimānas' (aircraft) were landed, should have a magnificent city with palatial buildings. Risis with their families must reside there. She further said that the city and the ksetra should be donated to Brāhmanas. Visnu granted her wish. He ordered his ganas to bring the sons of Risis from the places where they were residing. He told the Ganas that the Risis must be assured that Laksamī and Visnu would adorn them with jewels and wealth. The order was executed by the ganas. The great architect Viśvakarmā was called and ordered to construct a magnificent city for the Risiputras.

The ninth chapter describes the building of Srīmālā by Viśvakarmā as well as the blessings received by it. Its high structures looked like the towers (Vimanas) of Gods. They looked as if the swans were flying there. The roofs of the buildings were coloured in red beautiful pillars and paintings adorned the houses. The roads of the city crossed at right angles. The city was compared to a garment of the Earth. The city dwellers possessed boundless diamonds and jewels. The citizens had an army to defend the city. Only Indravatī in heaven Lankā, Kāśī, Manomatī and Tejomatī could be compared with Srīmālā.

Having built the city Viśvakarmā requested the Goddess to the favour the city which he had built for the Brāhmanas with her pleasure.

The Goddess visited the city and she proclaimed with joy that it was the most beautiful city. Lord Brahmā blessed

the Goddess that the city was the garland(that is mala) given by the Goddess Srī to the earth, hence the city would be called Srīmāla.

Lord Visnu blessed Viśvakarmā and said that he would be worshipped whenever new construction would take place, His art the Viśvakarmā Dharmasastra would be taught as science of engineering. Other Gods also blessed Visvakarma.

The Vimānas making thundering noise and lightning flew to bring the Risiputras of different tirthas by the ganas like Jaya, Vijaya and Haryukā are described in chapter X. The number of the Risiputras of different tirthas was 45000.

All the Brāhmanas got down from the Vimānas and told the Goddess that they had come to obey her. The Brāhmanas were happy to see the city. Here the city is once more described in glooming terms.

In succeeding chapter Argha is given to Gautama by the lord Viśnu and the whole city āśrama and Ksetra are given to Risi Gautama.

Laksamī requested Visnu to give the city in donation. Visnu inquired whether the city had all the houses decorated and furnished. Śiva requested Visnu that the person getting argha must be of good character and clan.

Brahspati, the priest of Gods suggested that the person selected for argha must be from the Brāhmanas.

The Brāhmanas were divided in two groups.

One group was of Angirāsas and other was of Saindhvās.

The Sarśvatas, the Vatasayanas the Vasisthas and the atreyas formed the first group of āngirāsas and selected Gautama for argha.

The Saindhvās opposed it. They were not in majority. Their claim of superiority was rejected. The brāhmanas cursed the saindhavās that they would be without the Vedas. Later the Saindhvās returned to Sindha.

The Argha was given to Gautama. Then the Brāhmanas started living in the city.

The Brāhmanas asked for cows from the Lord Visnu. Hence Four lāka cows were given to the Brāhmanas.

The twelfth chapter gives the details of the city Śrīmāla. It is noted here that it was well supplied with milk as there were plenty of cows.

The Brāhmanas had their studies. The subjects of their studies were:

The Vedas, The Sāstras, The Upanisads, the meters and grammar. Many Yajñanasālas existed. Whatever was desired by the persons of Śrīmāla was achieved.

The town was frequented by numerous visitors.

The houses of Śrīmāla were white like winter clouds.

There was no fear of any disease, disturbance, revolution or attack from outside. It was the city possessing peace of all the Devatās of heaven and human beings on the Earth and the snakes of Pātāl wished to live in Śrīmāla-nagara.

There were many tirthas and Sarovaras(ponds) in the city.

The brāhmanas who lived in Śrīmāla are already noted in other chapters.

1. The Brāhmasālas were 1000(One thousand)
2. The Mathas were 4000 (Four thousands)
3. The shops were eight thousands. They were called Vyāpārsālas.
4. The Sabhāmandaps were one thousand.
5. There were well lighted sixty thousands and sixty six seven storied buildings in Śrīmālanagara.

In the next chapter the origin of the castes of gold smiths and Vanikas who helped the Brāhmanas is noted.

Lord Varuna presented the goddess Laksamī a garland of one thousand and eight flowers in the presence of the Devatās Sidhas, Vidyādharas and Ganas. All the flowers were eight petalled. In each leaf there was a pair of Brāhmana and his wife. The goddess glanced at them repeatedly. They came out of the petals. They prayed the goddess and asked their mission. She said that as they came into existence from golden lotus(suvarna padma), they should obtain their livelihood from gold. Live in Śrīmāla and prepare the ornaments for the Brāhmana women.

Vasistha said that in that way eight thousand and sixty four of them became Sunars from Brāhmanas. They are all called by the same gotra as those of the Brāhmanas whose reflection was the cause of their creations. Still

the worry of the goddess was not over. She was worried as to who would take care for the wealth of the Brāhmanas in Śrīmāla. Lord Viṣṇu recognising the worry of Lakṣmi looked at his thighs. Then all the Vanikas having Yogno-pavita and staff of odumbera in their hands came in existence out of the thighs of Viṣṇu. They asked Viṣṇu for work. Viṣṇu ordered that they were to remain under the order of the Brāhmanas to carry on agriculture to keep cattles and to trade. They were ninety thousands in number. They went in the houses prepared by Viśvakarmā. Their castes are as follows:

1. The Vanikas who lived in the east were called Pragvatas or Poravālas.
2. The Vanikas who live in South Dhanotkatas.
3. In the North and West were Śrīmāla and Śrīśrīmālas Vanikas.

The king requested Vasistha to give details of all the tīrthas of Śrīmālakṣetra in the fourteenth chapter.

The first and foremost Tīrth was Tramnakasarovar. The story of its construction is noted as follows:

Daitya Tripura of Tripuri harrassed the Devatās. On the request of the Devatā, Mahādēva accepted to kill him. He dug up a pond and had his tapa in its water.

Brahmaspati the head priest of the Devatās prayed Mahādēva to rescue them. There appeared the deity Yogēśvari. Mahādēva asked the goddess to remain on the bank of the Sarovara till he returned after killing the Daitya.

The Earth was used as chariot, the sun and the moon were its wheels. Visnu and Garuda were the Oxen and Lord Brahmā was Sārthi. Nāgas Taksaka were used as rope. Mahadeva took the great bow pinanka and started to kill the Daitya Tripura. Maya Dānava dug the pond of Amrita to resurrect the dead Dānvas. Visnu drank the Amrita. The battle was furious. Mahadeva shot an arrow named Daivata as a result of which the city of Tripuri was covered in flames. The remaining Danvas ran into the ocean for safety.

Mahadeva returned to Trambakasorovara and is worshipped as Yoge-svara Mahadeva with goddess Yogesvari.

It is believed that the offering of an ox and some oil seeds to a Brāhamana on the fourteenth day of Krisna Paksa at Tramsakasarovara secures the welfare of one's children.

In this chapter Mahātmaya Devi Yogesvari is narrated.

Gautama and Ahilyā were without son. So Gautama built an Agnivedi called Garahpatya Kunda. With the assistance of Ahilyā Gautama had the Tapa. A Devi with a rod of gold in one hand and white flower in other hand appeared in a white dress out of the kunda. She gave him a son.

The story ends here and a separate story begins without any connection with the first one indicating broken text.

Sapat-tantu was a ksyapa gotri Brāhmana. His son Sunitha was married to a Gautama gotri girl named Sunanda. They were leading a happy life but were without issue. They also had their tapa in the same Garaptya Kunda. The

same devi appeared. On the request of Sunitha the devi gave him a son to run his dynasty.

The deity is worshipped on Trambakasarovara ad devi Yogesvari.

Kāka Varāha Tīrtha the bank of Krisna Sarovara is noted in chapter XVI. Lord Krishna had his bath in the tank after killing the daitya Keitbha with his sudersana Chakra. So the Sarovara was named as Krisana Sarovara. For happy life honey, ghṛe and cow were given to Brahmana on its bank.

Mandhātā was informed by Vasistha how the Krisana-sarovara became Kāka Varāha tīrtha.

Satadhanu was the king and Saivyā was his queen. They went for Gangāsnana. The king Satadhanu had a talk with a pākhandhi. Due to that sin he became a crow in his next birth. The queen became the princess of Vidarbha.

The king who was then a crow came to the bank of Krisnasarovara with a rat in his paws and sat on the branch of a tree. The pākhandi had become a pig in his next birth. The pig forbade the crow to kill the rat because that would give him another low birth. The crow replied that it was necessary for his livelihood.

The rat spoke that she was a Brāhmana lady. She ate the prasada of the Lord Varāha which was to be offered to the lord. While other ladies went to worship the lord by dancing. That sin made her a rat. The rat requested

the crow to leave her in the holy tank to die herself to get rid of the sin.

The princess of Vidarbha who was queen Saivya in her previous birth came there and told the crow, as well as the pig about their last birth. On the provocation by the princess the crow and the pig jumped down into the tank and died.

The crow became a peacock in his next birth because he remembered it while he was dying. The rat became the queen of the pig who became king Baga.

Krisana Sarovara gave salvation to Kāka and Vārāha so the Vārāha is worshipped on Krisanasarovara as Kākavārāha.

The next chapter describes Brahmasarovara that was dug by Brahmā himself. Before the creation of the universe the Earth was covered with water. Brahmā thought that he himself was alone in the universe and became angry when he saw the lord Visnu. Both fought for many years for superiority but it was without result. There appeared a linga. It was decided that Brahma would find the top and Visnu the bottom of the linga. Visnu returned unsuccessful but Brahmā claimed that he had seen the top of the linga and brought the flower of its garland. Lord Siva appeared on the spot and disclosed that Brahmā was not true. Brahmā was cursed by Siva that he would not be worshipped.

Brahmā felt insulted and came to Srimala Ksetra for

tapa in a Kunda. Sarsvati filled it up with water. Mahādeva and Pārvati came to please the lord Brahmā. On the request of Brahmā the curse was partially withdrawn. Brahmā would be worshipped in Brahmapuri or where the king was a Brāhmaṇa. The linga having Brahmasutra would also be worshipped.

The kunda where the incident took place is called Brahmakunda or Sarovara.

In the Chapter XVIII a story of the Brāhmaṇas is narrated by Vasistha to Mādhātā. He told that Hakasasas killed all the Brāhmaṇas of Svarangiri. Their head was Varuna an old man who could not continue the progeny. He cursed the mountain Savargiri that it would be barren without springs and trees without leaves and fruits because it has not protected his family.

Varuna came to Trambakasarovara of Śrimalakṣaṣātra and had his tapa on the advice of the risis. He performed penance on a sand dune for one and half year.

There appeared goddess Pārvati. She said that the wife of the son of Varuna was still alive and she was pregnant. A son would be born to her after two months. In this way the dynasty of Varuna continued.

The boy was given the name as Vanta who was the first person of Vanta dynasty. The purāṇa says that there was a great number of that gotra in Śrīmāla.

The devi was worshipped as Varunāvi on the bank of Trambakasarovara.

Chapter XIX deals with the story of Bhila(Kairata) Jinjhara who came to Srīmāla to sell the white priyanagu from mount Arbuda. After his business he wanted to see the inside of the city Srīmāla. He was forbidden as Sudra. Varansankers, ungrateful and mad persons were not allowed to enter the city. He had come with his wife who was left on a Sarovara. She fell into the tank while she was drinking the water. She turned into a fair damsel. So beautiful that Jinjhara could not recognise her. As if by some miracle of the water of the tank Jinjhar also fell into it. But his complexion remained unchanged. He thought that his ugliness was due to his sins. He tied a heavy stone to himself and fell into the water and died in the same tank. His wife prepared a funeral pyre to be a Sati. Muni Kausika tried to stop her but she replied that it was useless for a woman to live without a husband. Muni blessed her and she burnt herself with jinjhara Kirata.

The pond is known as Kirata Sarovara.

Bhṛ̥tmāta who came to Srīmāla to reside there and her experience is detailed in Chapter XX. She liked to reside in a Vata tree which was already occupied by Pingaksayaksa. The Yaksa did not allow her to stay. Deity Bhṛ̥tmata was the favourite of lord Siva and Pingaksa was the favourite of Kubera who was a friend of Siva. Both began to fight for the Vata. Bhṛ̥tmata was fighting with five hundred bhṛ̥tas while the yaksas had an equal

number in their ranks.

Lord Brahmā came and pacified them. Pingākṣa expressed regrets and left the Vata. Goddess Bhṛatmata was pleased and was worshipped as Vatayaksanī. Lord Brahmā dug up a pond there. Devi Vatayaksanī was worshipped to be free from the fear of the Bhṛatas.

The next chapter deals with the story of Pingākṣa who left the Vata and went to the North towards the Gautamasarovara. He did not get a permanent settling place for his residence. He started the tapa. He was disturbed by a Yaksa Kanyā and pestered him to marry her by Gandharvavivāha. Pingākṣa explained his reluctance because he did not like to disturb his tapa. The girl appeared in the form of lord Śiva and informed the Yaksa that the lord had come to examine him. The lord gave him the boon that the place of his tapa would be known as yaksasthal and that it would be considered as the permanent dwelling place of the Yaksas.

Chapter XXII gives a story for Yakṣakṛpa as follows:

Rāvana looted kubera and took his Puspaka Vimana and other jewellery. Kubera's father Viśrva son of Pulṭsya risi was requested by kubera to get the things back. Viśrva directed him to go to Srimala and perform tapa there.

Kubera came there, dug a cave and started his penance. It reduced his body to a skelton. His disciple Yaksas requested him to leave such a penance. But he continued it

Brahmā appeared and said that Rāvana would be killed by Rāma. Kubera was directed to go to Alkapuri where he led a gay and glamorous life. He was advised to ask for one more blessing. On the request of Kubera lord Brahmā put water in the cave and it began to be called Yaksakupa. A bath in Yaksakupa made persons wealthy.

Kasyapesvara Mahādeva was to the south ^{of} Yaksakupa. This Māhātmya is noted in Chapter XXIII. Muni Kasyapa was asked to construct the universe by his grandfather. Kasyapa came to Srimāla and started his penance to get the ability to construct. His Yajāna and tapa caused fear amongst munis, animals and plants. The earth, as the daughter or Kasyapa came to request that he should leave such penance else there would be a deluge. The body of Kasyapa was covered and nothing was seen except a huge heap of the mud only. There appeared a linga tearing seven pātāls with Ākāsvāni which asked for the blessings. The heavy rains washed away the mud from the body of Kasyapa. He saw the linga and began to pray Mahādeva so that throughout the Vaivasta Manvantara all the Devatās should favour and help him in the construction of the universe. The blessing was granted and the linga was worshipped as Kasyapevara Mahādeva clothes are offered to the Brāhmanas and the linga is worshipped for obtaining freedom from sins.

The Bakasthali tirtha is described in Chapter XXIV

Daitya Baka, the son of Vastli, killed Devatās and turned them out of Meruparvata. They came to the Himaliyas but persuaded them there also. Devatas came to Śrimala and performed Yajña. In dazzling light a deity appeared in the Yajña Kunda. At the request of the Devatās she changed herself into a common woman.

Karāla the servant of Daitya Baka came through the way of the sky with his wife Stholaksi. He with malicious intention ran towards the Devi and was killed with a stroke of her toe. Stholaksi ran to her master Baka and told the whole story, he started to win over the Devi. The Devi changed herself into as a warrior. Seven other deities came out of the Yajña Kunda. They were Narsinghi ²Vārāhi, ³Brāhmi, ⁴Vaisnavi, ⁵Kumārīka and ⁶Gauri. They were armed with various weapons. Devi Camunda cut Bakasura into two parts. The Devatas were pleased. They were pleased and were asked for other blessing by the Devi Chamunda. Devi Camundā was to be worshipped in Śrimala as Bakasthalimātā and saptamātrikās as Konakidevis or Kondanayamātā as they came out of the kunda. The story was told by Cudi to the author of the purāna.

Chapter XV deals with the tirtha of Dantādevi and Brahmaspati Sarovara or Vākapati Sarovara. All the Daitya adopted the Vedika Karma and had the Yajña and animal sacrifice. It made them strong would won the devatās easily. Devatās were afraid of them and went ^{to} their

Brahaspati and told the above details. Brahaspati assured them that he would go to Śrīmāla and had his Tapa to please the deity Ambikā. She would advise some way. After one year Tapa goddess Ambikā appeared there. She advised Brahaspati that he should go to the gangetic plains and propogate the Dharma of Ahimsa. She would change the wisdom and thoughts of the daityas and made them the followers of Ahimsa Dharma. It was done so. The Daityas left the Vedika Karma and animal sacrifice and Yajña. ^{They} He became weak and were easy to be won by the Devatās. The sarovara were Brahaspati had his Tapas is known as Vakapati Sarovara and Devi Ambikā is worshipped as Dantā Devi there.

Kaliyuga was advancing and it was thought by the Devatās that people would not believe or obey the vedas as noted in Chapter XXVI. The children would not obey their parents, women would love other than their husbands and virgins would give birth to children. The problem of protection from Kali was discussed by the Devatās. They all went to Brahmā to find solution to this problem. They were directed to Śrīmālaksetra and to worship Bhurbhavesvara Mahādeva. They performed the Tapa and a linga appeared there. It was told by the lord that Prabhās, Śrīmāla, Arbuda, Kāśī, Gayā, Dvārika, Puskara and the banks of Gangā, Jamunā and Godāvari would remain free from effect of Kali. Whoever would worship the linga Bhurbhavesvara would remain free from effect of Kali for a period of one month.

The Chapter XXVII describes the Māhāt̃ya of Bandho Devi. It notes that there was an Āsrama on the mount Sogandhika. A brāhmana who lived there, served the new-comers. His name was Kundapa. There came a Brāhmana and he asked Kundapa to demand anything for the services, he had rendered to the new comer. The reply was that he wanted to go to Naga Loka. The way to it was through a cave which was to the North of the Sogandhika. There was Nāga Kanya Isumati the girl he wanted to marry but the cave was so dark that he could not go there. He(Kundapa) wanted to know some way to go there. The Sādhu gave an ointment to be rubbed on the eyelids(kājal) and that helped Kundapa to reach Isumati's palace. Lola the doorkeeper and friend to Isumati took him to her. It was decided that if in discussion Isumati would feel satisfied she would get herself married. Isumati asked the question as to how gold came into existence. The Brahmana Kundapa told her the story of the fighting of Garuda and Indra and told her that a part of the wing of the Garuda Kapil fell down. This had taken the form of Gold. The feathers of the wing scattered in the world and that was gold. Lola was pleased, she disturbed them in the talks and requested her mistress that she should accept the marriage with Kundapa. It took place and both enjoyed the marriage for a long time. Kundapa began to rem^{em}ber his relatives, natives and friends and was homesick. Both decided to go to Śrīmāla. Isumati the daughter of Nāga Kankola also came there. At the āsrama of Kundapa. She began to feel in the night that

she was alone in the land of human beings. There was none of her brethren nor lola her friend was with her. She began to weep. There came a deity. She assured her that she would help her as her brethren. The sorrow of Nāga Kanyā subsided. The Brahmana awoke and saw the goddess and began to pray her for help and kindness. She was worshipped as Bandhuksani or Bhandhē Devi by him and his brethren. She is worshipped on the eighth and fourteenth day of every Sukāla Pakṣa. Bandhē Devi was in Bhāradwāja āśrama of the Saugandhika mountain.

Nāgni Mahatmya is noted in Chapter XXVIII. It is noted here that the horse Uccaisravā came out of Sāgarmanthana. Keisya's wife Kaḍu and Vanitā were having difference of opinion about the colour of its tail. Kaḍu, the mother of all the Nāgas was of the opinion that it was black while Vanitā told it was white, it was decided that the next day both would go on Meru Pārvata to see the tail of the horse and who ever was wrong would remain the other's slave for 500 years. Kaḍu the mother of all the nāgas, ordered the Nāgas to go to the horse on Meru peak and see if the tail was white, they should sit on it and make it black. It was done so and she won (Vanitā). The nāgas requested their mother to be worshipped in Śrīmāla as Nāgnimātā. The worshipers of the Devi Nāgnimātā were never troubled by any poison or snake.

The next chapter deals with the Mahatmya of Mukulini, the family deity of Mukuriyā Vaniks. It is narrated the Prandavāra

was the daughter of Vanika named Mahardhi. She went to a nearby forest. There a Kalimukhi Raksasi caught hold of her to kidnap her, while she was picking the flowers of Campā. Prandvarā cried for her safety and rescue. ^{Palavangi} ~~Palavangi~~ the Dōti (messenger) of Ujjvala Mahādeva came with other Jognies on the spot and saved her. The Raksasi Kalimukhi was killed by the deity. Prandvarā wanted to return the courtesy by sacrifice and present to the deity. The deity told him that she would accept the animal sacrifice and wine only and that she would not do, because according to her customs it was not possible. Prandvarā was to keep her words and sent a message to her parents that if they wanted their daughter, they should come with wine and animal for sacrifice. Her female friend, who worked as messenger told the whole story to her family. The mother of the girl prepared the material purchased the wine, but for animal sacrifice the father requested the Brāhmanas to solve his difficulty. They said that animal sacrifice was for Kstriyas and not for other. Mahardhi should prepare the animal of flour and his son went to the deity. The deity refused to accept the animal of flour to be sacrificed for her. Mukula the brother of Prandvarā and son to Mahardhi thought there could be no better sacrifice than he himself. He took out his sword and began to cut off his head. The deity caught the hand and sword of Mukula. She explained that she was testing the love for the deity in the heart of the family of Prandvarā and nothing less. She said that she would be worshipped as Mukulni mata in Srimāla and no animal sacrifice

would be necessary for her. On the right bank of Sravanti river a big temple was built by Mukula for the Davi.

Chapter XXX describes the glory of the Jayasvara tirth was on the north bank of Sravanti river by a legend noted here.

An old Brāhmana Manduka had a young daughter and he had lost his wife. He was sorry that he had no wealth to get his daughter married. In grief and worry for the daughter the old Brāhmana died without making any arrangements for her marriage. With the help of other Ris the funeral ceremony was completed by Jayā the daughter of Manduka. Jayā was of eight years only. She began to weep. On the North bank of river 'Sravanti' she saw a Linga of Mahadeva. The lord said to her that she should not be afraid. The lord would take care of her and she should take him as her father and the seven deities (Spatan^{at}rikas) should be taken as her mothers. The lord further said that the next day a Brāhmana would come and take her in marriage. Jayā was pleased to hear this. Next day^{at} as announced a Brāhmana named Manki came and married her. They made deities of Dabha grass and established Mahadeva with seven Matrikās. Then he accom^{plished} her to Bhadra river on the banks of which was located his asrama. The Mahadeva with seven Matrikās was called Jayasvara Mahadeva.

The tirtha of Ksemankari is described in the next chapter. In the Satyayuga Daitya Uttamoja came to Gautama asrama in Srimala and caught a Brāhmana. The Brāhmana cried and requested Gautama to save him. Gautama performed Yajana and chanted Savitri mantra and threw the kusa grass in the Yjana kunda.

A deity appeared who promised to kill the Daitya. The Daitya fought a fierce battle leaving the Brahmana aside. Risi Gautama said that the Daitya would not die with weapons so the Devi took a hill and put it on the Daitya. The Daitya fell down and remained buried under the hill. The devi had her Cākadi on the hill and went to heaven. The deity saved Brāhmana so it is called Ksemankari.

Tīrtha Durdhasthala is described in Chapter XXXII.

Gandharva Durdhara was born in the dynasty of Visavasu. When he used to play on Vēṇa all the animal and birds stopped their activities to listen it to his music. The daughter of Meghnanda Gandharva, Ramā at the age of sixteen, came to Durdhara. She was impressed by the sweet melodious tune and fell in love with Durdhara. He also requested the girl to marry him. They had Gandharva Vivāhā(marriage). They enjoyed for a long time and Ramā was pregnant. Ramā died in her pregnancy. Durdhara was full of sorrow and he thought it useless to live without her. In the mood of sorrow Durdhar came to Śrīmālaksetra and sat near a bush of berry trees. He began to have Tapas in the name of Mahādeva. Mahādeva appeared with Devi Pārvati and told him that his wife Ramā was a female friend of the Goddess Pārvati. She was sent for punishment due to her misdeeds and that she was to die in pregnancy. Durdhara should not worry. Durdhara said that he was worshipping the lord for a longtime and asked what reward he would get for his worship. The reply was that he would be a Nandi Gana of the Lord for a manvantra.

Parvati allowed the Gandharva to ask for any blessings. The Gandharva said that she should remain in the Linga he worshipped and there the lord must be worshipped as Durdharaeshvara Mahādeva and the place should be known as Durdhasthala.

The Māhatmya of Kharanandī devi is described in this chapter. A Brahmani named Gautmi was a widow. She had a son Vicaksan. Once he climbed a Yata tree and died due to snake bite. Gautami had her Tapas. A Raksasa having a face of an ass, used to come in her āsrāma and disturb her Tapas. She prayed the Lord Sun for help. A deity out of Sun's rays came down to the Earth to kill the Khara asura. In the night the Raksasa came out from a well named, Sarkupa, when all were asleep and at rest, he broke the pots of the Āsrāma and troubled Gautami. She asked him to stop his activities and warned him that his doom was certain if he persisted. He would neither stop the disturbance nor run away from the place. The Deity was requested. She came in the form of an ass and killed Khara raksasa with her sword. The head of the Kharaśura was cut off and his body fell down like a hill. Thus the deity killed the Khara Daitya, so she^{was} worshipped as Kharānanā Devi.

Siddhi-vināyaka Tīrtha is described in Chapter XXXIV King was coming to visit Śrīmāla Ksetra with his army and officials. He came across Muni Durvāsā. On the way as soon as he saw the Muni he bowed down to the Risi, but

his army did not do so. Muni was angry with the army and was about to curse it. The king was afraid so he prayed Ganapati. Vanāyaka (Ganapati) came at once and caught the hand of Risi and requested the king should not be cursed as he was from Iksvaku dynasty. The Risi said that he would not leave the king without curse. Ganapati told Durvāsa that he (Durvāsa) was born of the Ansa of Lord Śiva and he was son to the Lord Śiva hence being son to him also, he could request him to leave the king. The above logic pleased the Risi and he allowed the king to go without curse. The king prayed the lord Vināyaka. The Lord Ganpati blessed him and told him that he would be worshipped as Siddhi-Vināyaka there. The person bathing in the holy pond of Tīrtha Sindhivina-yaka would be out of all difficulties.

The tīrtha of deity Chānd Mundariyā was near Gautama Asrama as described in Chapter XXXV. Previously this deity had killed the two Daityas Chānd and Munda. Risi Cyavana told them the story of their death to the Daityas in their new birth. They thought that they should please the seven deities first and get Abhaya. They both performed Tapas for ten years and requested the deities that they should not kill the Rakshasas on the request of Devatās at that time. The request was granted. The Daityas carried on their mischief and began to trouble the universe.

The sapta mātrikās were worshipped as Chānda Mundariyā Devi there because Chānda and Munda worshipped them.

Chapter XXXVI glorifies the tirtha of Candisa. The Daityas Canda and Munda began to trouble the universe. So in order to kill the Daityas the Devatās went to Lord Brahma to request him to suggest some way to kill them. Brahma told them that the Daityas had been blessed by the deities. Canda Mundarya hence they (Devies) should show them the way of killing them. The Devies showed their helplessness. There appeared Devi Chāndi and told them to perform Tapas and please the Lord Mahadeva and ask him to kill the Daityas. Chāndi began her Tapsya and seven Devies namely ^①Brāhmi, ^②Vārāhi, ^③Nārshinghi, ^④Kumārīka, ^⑤Vaisnavi and ^⑥Indrāni helped her. A linga appeared out of the Earth there but Chāndi did not stop her tapas because Mahadeva did not come in person. The Lord finally came and inquired about the cause of her tapas. The whole story was told and Mahadeva gave the assurance to kill the two Daityas. The Lord challenged the Daityas to come to Srīmāla for a battle. Canda sent his brother with one lac and twenty thousand persons. In the fight Munda was killed near Vasistha Āśrama. There the village was called Mundasthala in the South East of Srīmāla. When Canda heard about the death of his brother he came from Meru Jungala Pradesa to fight the Lord. Lord Siva fought so fiercely that the Daitya had to fly away. He was pursued. The Daitya threw a javeline at the lord, but he was burst by the Trisula in his chest and was killed. All the

seven -

Devatās prayed the Lord and Candi and requested them to remain in Śrīmāla. The request was accepted by the Lord. It was told by the Lord that the persons taking bath in Brahmakunda and worshipping the Lord Chandisvara would not be born again and had the right to go to the Sivaloka. It was the biggest Tirtha in Śrīmāla.

The next chapter notes that the Saindhava Aranya Brāhmanas were not satisfied by giving the Argha to Gautama. They went to Sindhu and pleased the ocean by their Tapas. As a blessing the ocean ordered Raksasi Sārīka to go to Śrīmāla and harass the Brāhmanas of Angirasgotra. She began to kidnap the young maidens from Śrīmāla to Pātāla. The Kankolanaga the father of Isumati did not allow the girls to go to Pātāla and kept them in his Loka. The inhabitants of Śrīmāla were frightened and went to the caves of Arbūdacala Mountain.

King Śripunja came to Śrīmālaksetra for hunting. He was a patient and had certain germs which came out as the king spat the betel from his mouth. He drank the water of the Brahmakunda of Śrīmāla and was cured. On the request of the queen, the king Śripunja called the Brāhmanas of Śrīmāla back from Arbūdacala and reconstructed the temple of Mahādeva candinātha.

Mandhātā inquired from Vasistha as to how Śripunja, controlled Sārīka as noted in Chapter XXXVIII. Once Sārīka came to Śrīmāla and kidnapped a girl of Angira Gotra and was taking her to the destination of Sārīka.

She was stopped by some power, Sripunja also backed her to save the girl. She was commanded by the king to leave the girl or Sārikā would be struck by his arrows. She freed the girl. Sārikā explained the king that it was not her fault. The angry Saindhvās order her to carry on that activity. She was ready for peace terms. She had her clause that on the seventh day after marriage the father of bridegroom should request all the Brāhmanas who were invited by the bride's father at his house for dinner. The term was accepted. Sārikā was allowed to go but it was not in her power to move. The cause was unknown to both (king and Sārikā herself). It was known by Ākasavāni that it was done to save the girl by her family deity; called 'Surbhimātā'. The deity appeared in person and on the request of the king freed Sārikā. The Surbhimātā Tirth was in the surroundings of Śrīmāla nagara.

Chapter XXXIX describes Kankolapakyana as follows:

The king enquired about the girls which were kidnapped by Sārikā and kept by Kankola. They remained here and hearty at the capital of the Nāga. When Sārikā was controlled the Brāhmanas of Śrīmāla requested the sons of Naga Kanya Isumati and Kundapa to bring them back from Kankola because they were his nephew. The Nāga Brāhmanas went to Kankola their maternal grandfather and requested him as above. The reply was that the girls were safe and sound and possessing the same age which they had when they were brought there. Naga said that he himself

would come to Srīmāla accompanying the girls. When the Nāga was approaching Srīmāla the persons of Srīmāla decorated its forts, streets and their houses in order to respect him and welcome their daughter. All the people of Srīmāla prayed the great Nāga Kankola. The Nāga gave them blessing if the Nāgas were worshipped on the ceremony of Yajāna and Sarādha snakes would not trouble them. It was followed by srimālis.

One lac Mahātmas came to Srīmāla to pay homage to Chāndīvara Mahādeva as noted in the next chapter. Every one of them wanted to have Darsana of the Lord first so there was a quarrel among them. They decided that no one would go for Darsana first. If any one did so he would be excommunicated. All of them set in the North of Candīvara and nobody went to worship the Lord for want of above fear. In front of every Brahmana there appeared one Linga. There was Akasevāni which said that all the Brahmanas be pleased. The Brahmanas prayed that all the Lingas should combine into one. This prayer was granted. It was called Pratnaishvara or Lacaisvara Mahādeva. The Lacaisvara or Pratnaishvara Mahādeva Tirtha is in the North of Chāndīvara Mahādeva temple.

Chapter XII deals with the cure of snake-bite by noting the legend as follows:

The son of a Kasyapa Gotra Brahmana died of snake bite. A person who died of snake bite never attained to heaven. He tried to know the Mantra so that Snake's poison could

not be effective. He performed Tapas for a hundred years. A Linga appeared there and Akasavāni told the Brāhmaṇa to ask for the Viśa-hari Mantra. It was told that the above Mantra would be told to him while he was in dreams. Through that Mantra the poison even of Sesa Nāga, Vasuki and Taksaka could not affect anybody. Due to the power of the above Mantra Lord Mahādeva could drink the poison which came out of Kṣayapesvara Mahādeva.

The Sarva Sidhārsrama is described in Chapter XLIII were twelve Adityas had their Tapas. In the Cakṣupa Manvantara Muni Kasyapa had his penance to be Tursi Devta. The same Muni became Devta Aditya in Vaiṣvata Manvantra. The Mahātmas of Kasyapa Gotra had heavy tapas and always got heaven. Kasyapa was born of Aditi so his sons, Kasyapa Gotri Brahmanas, were called Adityas Lord Brāhmā gave them reign for one Manvantara. Further the Kasyapa Gotri Brahmanas demanded that their Āsrama must be known as Srva-Sidhārsrama. The blessing was granted by the Lord.

The Mahātmya of Jagatsvāmī is described in Chapter XLIII. Yayāti son of king Nahusa could not work as a king due to his old age. He decided to perform Tapa to please the Jagatsvāmī the lord Sun. He came to Nemigarani in Srimālaksetra for the said purpose. He had his tapasya for many hundred years. His two wives Sarmista and Devayāni were serving and helping him in his Tapas. His daughter Madhavi also came there. Lord sun appeared in person but he was in such a dazzling light that Yayāti could not see the

Lord. He requested the sun to bless him so that he could see the Lord. Divya caksu were applied to Yayāti and he saw the lord having two hands with the sign of Padma, with shining ornaments, golden 'Mukafa' and Kundalas in his ears. The king requested that sun should remain in the same form. The sun said that was not possible, because no one was able to bear the powerful sun rays. He would remain there in the shape of an image. The same image was worshipped on Meru mountain. The lord would save the world from the old age and disease, and he would be called Jagatsvami. The Torna (arch) for the temple of Jagtasvami came there from the heaven. It was of Jewels in Satayuga, of Gold in Traita, Silver in Dvapara and would remain of wood in Kaliyuga.

Once an epidemic spread in Srimalaksetra as noted in Kiratopakhyana in Chapter XLIV. Many persons of the Ksetra died. Some lost their husbands others their wives, some became without sons and daughters and others were without fathers or mothers. People were weeping for their relatives. They were all beating their chests and their hair was uncombed. There could be seen half burnt bodies of the dead. There were lines of dead bodies to be burnt in funeral.

The people of Srimāla were thinking that neither Goddess Laksami, Candi nor Jagatsvami were going to help them in that time of need. A Bhila was seen in red dress. He was wearing the shoes of leaves latas. He started touching the dead bodies. Brahmanas objected to this because a Bhila could not touch a Brahmana. The Bhila insisted that he should be allowed to do so. They inquired who he was. He replied that his touch would make an impure thing pure. He was the

master of all the senses. He lived in all the living being and he used to move in the air. The Brāhmānas came to know that he was Lord Jagatsvami. All the Brāhmanas prayed him. He touched the dead bodies and they all came to life. In that way the dead got up and returned to their homes. The people of Śrīmāla were happy and they thanked the lord Jagatsvami for the kind act. The lord said that in the ceremony of Ratha Yātrā of the Lord Jagtasvami all the persons should wear the clothes of Bhilas and they should carry a body as if it were dead. They should weep and cry after it. As long as they would practise the above acting they would be without epidemic.

Lord said his image would be worshipped as Ātmādhara. The above was the story of Ātmādhārashūrya Nārāyana and his Rathayātrā ceremony was performed in the month of Asvina.

Vasistha began to tell the story of how Śrīmāla became Puspaṃālā in Chapter XLV. As Risi Durvasā curse Laksamī that she would not get her seat in the heart of Visnu, she went to the Ksirsamudra and hid there. The world was without Śrī and Daityas began to trouble the Devtas hence Sāgar-manthan was done and goddess Laksamī came out of it. She was married to Visnu. All the Risis offered Argha to Visnu in the leadership of Kasyapa. Kasyapa performed the marriage function as Guru. The garland which was offered by Visnu to goddess Laksamī was given to Kasyapa in Śrīmālanagar. It changed the name from Śrīmālanagara to Puspaṃālā. The

goddess advised the Śrīmālī brāhmanas that after the ceremony of Caturmangala was completed the bridegroom should lift his bride bodily in both his arms and then move round the holy fire four times again. This was accepted by the Brāhmanas.

For the Māhātmya of Ahilyāharidya Chapter XLVI gives the following story:

In the procession of Candisvara Mahādeva the lovely Ahilyā the wife of Gautama saw a lady who was rather ugly and laughed at her. The latter felt insulted and cursed Ahilyā that she would be without husband for many years and would be insulted due to her beauty. In the same procession Indra saw Ahilyā and was enamoured of her beauty. He went to Gautama's Āsrama in the night in the form of Gautama, and started making love to her. When Gautama saw them, in sexual embrace they were cursed by him. Gautama went to Himalyā for Tapa and Ahilyā became a stone slab. Lord Rama gave her life again. She liked her husband, led satananda and came to Supransail and then to Śrīmālā. She saw the deity Mainakesi in the fruit Amblā and blessed Ahilyā that she would be loved by Gautama who was waiting for her. The goddess came out of Amblā so she was to be worshipped as Amlajā Devi. A well was dug up by Satananda so that his mother Ahilyā could take her bath in privacy. It was called as Ahilyāharidya.

Cakrapani Bhagvana Visnu and goddess Laksamī went on a pilgrimage and came to Śrīmālā as noted in Vārahamaḥātmya in Chapter XLVII. There Laksamī asked who was the person who

brought the Earth above the water. The lord replied that he was the lord himself, who in the shape of a Vārāha worshipped in Pātāla by the Nāgakanyās. All Devatas Risis and Asvānikumaras lived in the body of the Lord Vārāha. The goddess requested Visnu to let her see the form of the lord Vārāha. With a great sound of couch there appeared the great pig. He held in his four hands Śankha, Cakra, Gadā and Padma and was wearing a Pitāmbara. The goddess prayed the lord and was requested to be worshipped in Śrīmāla as Vārāhasyāma. The eleventh day of every Pakṣa and especially the month of Āśāḍha and Kārtika was the best time for the worship and yajna of the lord. Such image exists only in Vindhyācala and the other in Śrīmāla.

The story of Valmiki in a different version is told in Chapter XLVIII.

A Brāhmaṇa in Bhārgava dynasty was unable to earn his livelihood honestly. So he became a decoit. Once seven Risis with golden Kamandalus in their hand came there. In order to take those vessels, the decoit stopped them and was about to beat them with a Mugadala(Club), the Risis asked him the reason of such behaviour. They asked him whether the sin which he was gathering would be shared by his family members. To verify the statement he tied up the seven Risis and went to his home to inquire whether his wife would share the sin. She refused and told him that it was the duty of the husband to maintain his family. He came back and requested the seven Risis to teach him a Mantra for worshipping Śiva.

He performed penance and became like a log of wood. When the seven Risis came back they saw the Brāhmana and a Linga in front of him. They bathed the Brahmana and told him that due to his penance there was a Linga for worship. Ākāśavāni proclaimed that the Brahmana would be called Valmiki Risi. The Risis blessed him and said that he would be the first poet of the world. The Linga was worshipped as Valmikesvara Mahādeva.

A Kausika Brāhmana was suffering from leprosy, he built an āśrama and began to have his Tapas with his wife as noted in Chapter XLIX to describe Vivasvāna Mahātmya. Once at midnight lord Sun appeared and spoke to the Brāhmana that he should ask for blessings. The Brāhmana inquired why he should do so and how the lord was forced to come in person. The lord Sun said that it was due to his wife, who used to have his glimpses in the dawn and prayed for her husband's health. The another question was 'Why? the Lord came in answer to the prayer of a woman'? Lord Sun replied that she was a Sati. Satis were more respected than any body else because man can keep themselves busy in their studies and control their passions but it was in the nature of Sati that they keep themselves satisfied with their husbands. Only so Satis were considered more respectable. The lord asked Brāhmana to ask for blessings. The Brāhmana requested that the lord should be worshipped as Kausikāditya there. The lord accepted the request and said further that his worshipper would be cured of eczema and laprosy. Kausikāditya was worshipped as the cure of the above

disease in Srīmālā.

Atma Canda Māhātmya is described in Chapter L as follows:

Sompā was the Brāhmaṇa in Bhardvāja Gotra. He used to have his studies under the Risī Gautama. All his class fellows succeeded in the studies of the Vedas but he could not read a single Veda. He was frustrated and left the studies and started Bhikṣā. He used to have japa of Sāvitri Mantra daily. After several days Sāvitri mātā appeared and told him to ask her blessing. He told the whole story. The Deity said that he should go to the Guru and read the Vedas for one year. He would be a scholar in Vedas. He refused to do so and requested her that she should give him the knowledge without going to school of Guru, and if she could not do so then she should go. The deity was pleased with the reply and said that in the morning he should pray the goddess and she would offer him the vedas. The deity would be worshipped there as Atma-Candā.

Indravālā Māhātmya notes the Diti the wife of Kasyapa was performing Tapa in Himaliyās to get a son. Her sons were killed by Devṭās after sāgarmanthana was performed. The king of Devṭās thought that if the penance of Diti was successful, her new born child would be a great Daitya and all Devṭās would be in trouble. He went to Himliyās and began to serve as he used to serve his own mother Aditi. Once she was sleeping with her face towards the west. Indara entered her womb and cut the child in seven pieces and every piece was cut again into

seven parts. In that way the Garbha was cut into fortynine parts. Indra came outside and began to weep. Diti awoke and knew that fact but she pardoned Indra. These forty nine parts became forty nine Māruts. Destroying a foetus was a great sin. It was done by Indra so he came to Srimāla to have his Tapsya. He used to take his bath in Trambaksarovara and performed his Tapas. All the Risis came there and began to help Indra. All the great Devtās Brahmā, Visnu and Śiva were pleased. They came and said to Indra that he had cut the womb for the safety of Devtās hence he should not be afraid of the sin and it would not affect him. He should go to heaven and rest. Devtās told him to ask for any other blessing. Indra said the place should be known by his name. The request was granted. The place of his tapas would be called Indravata and the person doing penance there would be always successful.

Chapter LII deals with the Arista Devi or Nāmbija Mahātmya. Once Mahadeva came to Srimāla and sat down for Tapsya without garments under a tree of Nīma. In night came many Yognis named as matangi, jvālīni, Gandā, Čakeamundā, Kapālīni, Karālī etc. They wanted to dance there. They could not recognise the lord and told him to go away from there. Lord was in his Tapas and could not hear their talks. When Mahādeva did not stand up or go to other place Yognies tied him up through Mantras. At Kailāsa it was known to the goddess Parvati that Śiva was under difficulties. She came there. She gave a lesson to Yognies and freed the lord. When the lord came to

know the details he gave the name of ndembjā or Arista to the deity.

In order to be free from difficulties the worship of the deity was necessary.

Sarva Manglā Mahātmya is noted in Chapter LIII as follows:

A Risi named Mankan came to visit Srīmālā. He saw that there was no pond, temple, or place without goddess Lakṣmī. He began to praise the city. There appeared a deity. She had a boy in her lap. She told the Brahmana that in Srīmālāthere were many wonders. One was that she was a mother without a husband. The Brahmana was taken by surprise as to how a woman could have any issue without a husband. Further the deity said that all he issues took birth in that way and moved without feet. Hence it is called the universe. Having heard these words the Brāhmaṇa came to realize that it was none else but the goddess Mahā Lakṣmī or the mother Goddess of the Universe. He offered prayers to the Goddess. The goddess said that he (Brāhmaṇa) knew her hence she was pleased with him and he should ask for any blessing. The Brāhmaṇa said that she was the deity for the good of persons. The worshipper of the deity called her as Sarvamanglā Devi.

There was an old Brāhmaṇa without any child. He could not go to the Lord Bhurbhuvēsvara on the Saugandhika Mountain hence he built a Linga and began to worship it with his wife as noted in Chapter LIV. His name was Markanda. He continued the worship for twenty three years. Siva appeared and gave him

the blessing that he would be father of a son who would be a great scholar. The Brāhmaṇa was pleased but he requested the lord to remain there. There appeared Devi Pārvati and told him to ask for a blessing. The Brāhmaṇa requested him also that she should also be there in Anḍa as she was on the Mountain Saugandhika. The deity said that as she appeared in a pit, she would be worshipped as Avatesvari Devi. If anybody would bathe in the holy lake he would be loved by the Lord Siva. It was the Linga of Lord Bhurbhuvaisvara other than the lord of Mount Saugandhika. The Devi was Avateshvari and the son that was born to Marikanda was famous Markandeya kṣi.

The Mahātmya of Nandni Devi begins with the story of Durdhara Gandharva in Chapter LV. He was born as Gana of the Lord Siva. His wife Rama became the female friend of Devi Pārvati and was named as Nandni. Durdhara became a special Gana of the Lord on the account of the Tapas in Srimāla Ksetra and his wife got birth in Sivaloka. They both decided to visit Srimāla again to see the place. They came to Dur-dhasthala and established a separate linga and an image of the Devi Pārvati in order to worship it. Devi Pārvati appeared and said that she would be worshipped as Nandnimātā there. The persons who were in need of a son should worship, Nandnimātā.

Chapter LVI describes Arycandi Mahātmya on a Sivaratri a brāhmaṇa named Somesvra of Gautama gotra came to the Yaksa — Kupa to take a bath. His two year old son fell from his

chariot when he was returning home. When he went home the fact was known to him. He with his disciples searched for his son but could not find him. In the light of the night the small babe was moving from street to street crying 'mother, mother', but he could not utter the name of his father. The Brahmana of Srimāla worshipped the goddess Candi and they were informed that his father was Somesvra. The boy was sent to his parents. The Gautama Gotra brahmanas began to worship the goddess as Aryācanda.

Bālgori Mahātmya is noted in Chapter LVII by describing the following story. Pārvati requested Śiva to visit Vindya mountain. Devi felt thirsty while moving on the Vindyaśāla. There was no water so the lord Śiva told Pārvati to drink Gangājala from his jatā. The praise of Gangā was not tolerated by Pārvati and she left for Himaliyā. She was stopped at Srimāla by goddess Lakṣmī who enquired why she was angry. There came Śiva following Pārvati and begged pardon. Pārvati was pleased again. Lakṣmī is worshipped as Bālgori with lord Śiva and Pārvati on the pond which was dug by the Trisula of the lord. The bath in the pond would ^{get} rid a person of his poverty.

The Govatsala Vināyaka Mahātmya described in Chapter LVIII begins with the story of a Risi named Dandaka and ^{1 prabha} ~~Devi~~ a Gandharva Kanyā. The Risi was performing penance when the Gandharvakanyā came there. She requested the Risi to marry her. The Risi advised her to wait for seven days

but she did not wait for a minute. The Risi was angry and cursed the girl. The girl begged pardon and the Risi reduced the curse and told her that she would be killed by Ganpati and thus she would be freed from that life. As a Lioness she began to kill the cows of Śrīmālā. The cows were frightened by the lioness and rushed towards the city. Ganpati killed the lioness with his axe and she was changed into Gandharva Kanyā. Ganpati was surprised and happy and asked her for any boon. Lord Vanāyaka is worshipped as Govatsalavināyaka. The fourth day of Sukla Pakṣa is for his worship. It would make the person free from difficulties.

Siddha Camundā Māhātmya is described in Chapter LIX. Once seven thousand Risis came to Śrīmālā and began to say that they wanted a Siddhā. There appeared Devī Camundā with a garland of human heads and began to say that she was Siddhā. The Brahmanas began to say how they could accept her statement. The Goddess replied that the heads in her garland uttered the words 'Siddhā, Siddhā' so she was (Siddhā). The Risi surprised to hear the voice coming from the heads. The Risis worshipped the Devī as Sarvasiddhā Devī. An image of the Devī Sarvasiddhā was established and she was worshipped there with the same name. The persons who want Siddhi must worship the deity.

In Chapter LX Sri Isāsarovara Māhātmya is noted by the following legend. Goddess, Gangā wanted to take rest with the

Lord Siva in Isvarasarovara of Srīmāla. They enjoyed themselves for a long time there. Devi Pārvati was angry when she came to know this and she came in the form of Durgā in search of the Lord. The above knowledge, was given to her by the Risi Nārada. Siva came to know the case and advised Gangā to go after her and respect the great goddess Pārvati otherwise she would curse both of them. Gangā acted accordingly. She said to Pārvati that she was mother of the universe and daughter of the great mountain she should be pleased. The mild and humble submission of Gangā pleased the goddess Durgā. She allowed her to remain with the Lord. Gangā requested Pārvati that on the fourteenth day of every month Goddess Pārvati should also remain in that Sarovara. The deity Pārvati said that she would be worshipped as Durgā Devi there and the sarovara would be called as Isāsarovara. Pārvati requested the lord to come out. He came out of the Sarovara and was prayed and worshipped by both the deities. He was worshipped there as Gangāsvara.

Pārāśaresvara Māhatmya is described in Chapter LXI. The Rāksas killed the father of Risi Pārāsara. The Risi came to Srīmāla and began to perform penance in order to take revenge and kill the Rāksasa. There came Risi Vasistha and said to him that a Yajña performed in anger and with revengeful attitude was always bad so he should abandon such Yajña. Pārāsara said to Vasistha that he would leave the penance.

There were seven Matas, who would kill the Raksas. The Mat-rikas told him that they would do their work of killing the Raksas so the Lord Siya would love them. Parasara performed the Yajna for the Lord. Lord Siya appeared and said he would live with the matrikas and help them in killing the Daityas. The Asrama was called Parasara Asrama. The visit to that Asrama would destroy all the sins.

Vasistha said to the king Manbhata about the Kamala Tirtha in Chapter LXII.

Indra was enjoyed Indrasana and the Gandharva specially Tumbara began to praise the goddess Laksami that it was her greatness that Indra was enjoying a life of luxury. Indra was not happy with their talk because he took it that it was the result of his hundred Yajnas. He turned out the Gandharva from the heaven. It displeased the goddess and she hid herself in a white Lotus. World became devoid of wealth and pleasure and only misery remained. Indra was in trouble and he requested the goddess to pardon him. The Gandharvas were called back to heaven and Indra promised not to behave in that fashion in future. Laksami came to Srimala and she showered jewels and Ratanas on Srimala. All the Devtas praised and worshipped the deity on the Lotus. She was called Kamlalya and Srimala which was once Fusapamala began to be recognised as Ratnamala.

In the next chapter the Kupadaka Mahatmya is described.

This ceremony takes place before one day of the marriage of Srīmālī brāhmanas. The story of ^{Kṛtā}~~Kṛtā~~ Raksasa is given. To get rid of him the ceremony was advised by the goddess Laksamī to be performed by the Srīmālī Brāhmanas.

The succeeding Chapter LXV describes Varuna Tirtha Mahatmya. The king Mandhātā requested the Risī Vasistha to tell him once again how Varuna became master of the west and the western sea.

Varuna performed Tapsya for ten years looking at the sun and not moving from his seat. Twenty years he performed penance keeping his head downwards and legs upwards. For five thousands and six years he performed penance sitting on one toe. Lord Brahma was pleased and asked Varuna to request blessings. He was made master of the west and western oceans. It was decided that among all the Yajnas he would be called through mantras and Dravya would be offered to him. Varuna requested that the place should be known by his name and the person who took bath there should have his wishes fulfilled. It was granted by the Lord. Varuna was master of water. All the rivers, oceans and mountains were pleased and proclaimed Varuna as their king. Gautama had his Tapa on the same place afterwards.

The story of Nāga Taksaka and king Parikṣita is given in Chapter LXVI. A Kasyapa gotri Brāhmana, who knew the science of the antidotes against snake poison started for Hastināpura but was bribed by the serpent and returned to Srīmālā. When

he heard of the death of the king he tried to bring the king back to life by telling the Caritra of king and Taksaka Naga. Goddess Laksami was also pleased. The Caritra that is the story of the king Pariksita and Naga Taksaka would be told in Srimala by the Srimali brahmanas as Kathā, says the author of this purāna.

The details of the Māhālakṣmī and Lakṣmīnārāyaṇa Vrata are given in Chapter LXV. This Vrata was to be performed in the eighth day of Kṛṣṇa Pakṣa of the month of Bhādrapa. This Vrata was told by Lord Viṣṇu to the king Amṛikha.

In Chapter LXVII the names of the heads of the Vanika Kausika Upmanya and Vatsasa Gotras with their Kuldevīs and legends are given.

In the next chapter the author has dealt with only one Gotra of Vanika namely Kasyaps. It's head was Lakṣmī Dās and his wife was Rambhā who got a son by worshipping her Kuldevī Yogesvarī.

The fourteen gotras of Srimālī Brahmana with their 14 Kuldevīs, 14 śarma, 14 Yaksas, 14 Vināvakas, 14 Bhairvas, 14 Rudras, 4 Vedas, 4 Sakhas, 4 Sutras, 40 Pravaras and 84 Avatankas are given in Chapter LXIX.

The thirty gotras and the same number of their Kuldevīs with eighty six avatankas of Srimālī Vanikas are given in the following chapter. In the same way seventeen gotras and the same number of Dhanotkatas Vanikas with their avatankas are given in this chapter.

Vasistha described the Kokilmata a custom of Srimālā Brahmanas in Chapter LXXI. It was the custom specially of Gautama Gotra. Kokilmata is a custom ^{in it} Srimālī Brahmana compared his girl to that of the bird Cuckoo. The cuckoo lays her eggs in the nest of crow and the crow hatches them thinking that they are her own. When the birds come out of the eggs and grew into full birds they fly to their parents groups, leaving the crow's association.

In the same way the girls married in the different Gotras remain in their married Gotras through out their lives and look after the Gotras in which they are married, but after their death they again return to their parental Gotras.

The second custom was given which was to be adopted when the marriage took place.

- 1.. First custom was, five Lingas of clay should be prepared and a branch of Vata tree should be kept over them. The deities Laksamī and Gaurī should be worshipped first when a marriage took place.
2. Asta manglās should be performed.
3. Asāsā (a feast) should be given.
4. Kalevā (a feast) should be done by the side of birds.
5. Devi Gōrī should be worshipped and the feast given in her name would be called Gorava.
6. The garment which the girl put on in the marriage ceremony should neither be cleaned nor should be thrown away and must be kept safe.

7. At the time of death of the ninth day the Ksaura Karma (a shaving of beards and heads) function should be performed.
8. Parna or breaking the fast should be performed on the ninth day of Navaratri.
9. Dashā Pinda Karma should be done on the ninth day. On that day Khicri (the boiled rice and muga) should be offered and only Roti or Batia (a preparation of the flour of wheat) should be used.

Above were the Laksanas or symptoms of Gautama Gotra Srimāli Brahmanas.

The Chapter LXXII eulogises Srimāla Ksetra. In it the population with castes and number of persons in each caste is given. The persons were listed living in Srimāla Nagara, when the purana was composed. There lived Brahmā, rivers like Ganges, tirtha like Prabasa and Risi like Vasistha.

The list was as follows:

Devtas

- (1) Ganpaties(1000) One thousand
- (2) Ksetrapals.....(4000) Four thousand
- (3) Candi Devies(84) Eighty four.

Places or Tirthas

- (1) Sarovars(Ponds)(1000) One thousand
- (2) Lingas of Mahādeva (1100) Eleven thousands
- (3) Temples of Importance,..... (999) Nine hundred ninety-nine
- (4) Temples of Devi Durgā(1800) Eighteen thousand

- (5) Veda sālās(4000) Four thousands
 (6) Cauthās(Road crossings)..... (4000)Four thousands.

Persons with Castes

1. Brāhmanas called by Lakṣmī45000(Forty five thousands)
 - A. Their Gotras were(14) Fourteen
 - B. Brāhmanas of R̥gveda7000
 - B₂. Brāhmanas of Yujurveda.....4000
 - B₃. Brāhmanas of Soma Veda.....22000
 - B₄. Brāhmanas of Atharveda.....4000
2. Vanikas
 - A Vanikas of thirty Gotras.....9900 Nine thousands
 - B Vanikas(Dhanotkatas).....18064 ^{Eighteen thousands}
and sixth four
3. Kansāras..... 2000 Two thousands.
4. Ganikā(Prostitues)..... 9000 Nine thousands
5. Ksatriyas 36000 Thirty-six thousands
6. Hangāras(Dyers)..... 5000 Five thousands.
7. Sompā(Massions)..... 5000 Five thousands.
8. Natas..... 3000 Three thousands
9. Barbā(Ksorkars)..... 1000 One thousands
10. Dhobies(Washer man)..... 1000 One thousands
11. Mālis(Gardeners)..... 4000 Four thousands.
12. Vanikas of other castes.. 5000 Five thousands.
13. Sudras..... 2500 Two thousands and five hundreds.

Buildings Details

1. Area of the city.....5 five Yojana in right angles.
2. Main gates of the city.. 84 Eighty four.
3. Fort walls..... 16 sixteen
4. Sabha bhavana(Assembly Halls)..1000 One thousands in use
Srimala nagar was in Marwar. Srimala Purana was read there
 and Laksami and Visnu live there.

All the tirthas were one and half Krores in number.

Laksami would go to the Patana from Srimala in Kaliyuga.

Risi Gautama would be converted to Jainism. Srimala would become Bhinmala. In this way future of the city was predicted.

Risi Gautama adopted Jain religion and this religion spread in Srimala, its story is dealt with in this chapter.

The Risi Vasistha said in every Kalpa Gautama would convert himself to Jainsim and would practise that religion.

Ricabha Dave would practise Jain religion first. Kapila Muni would criticise it and stop it's practice.

Devi Ambika would give birth to Mahvira and order him to practice the Jain cult. Mahavira performed Tapas, so he would go to a forest called Vira and become Vitaraga.

There would be famine in Srimal-ksetra with scarcity of food and water. The Brahmanas would go to Gautama in Srimala for shelter. They would enjoy all facilities for seven years. The hard times would pass away easily. The wives of the Brahmanas would suggest to their husbands that they should try

such things so that the wife of Gautama may not feel proudy. She should not think and say that it was her husband who saved the Brahmanas.

A cow would be prepared of grass through the help of Mantras. It would be sent to the rice fields of Gautama. The cow would die when the Risi would try to turn the cow out of the field.

The Brahmanas would excommunicate the Risi Gautama. He would request the Brahmanas to take him again in their caste.

There would be the following conditions for Gautama.

- (1) Gautama would have to bathe in the Ganges and the Godavari for hundred and eight times.
- (2) Gautama would have run round the Earth wearing the skin of cow.

Gautama would adopt all the conditions except wearing the skin of cow, so he would not be allowed to enter into the caste.

Gautama would go to the Goddess Laksami and would protest against the misdoings of the Brahmanas. Goddess Laksami would allow and order him to go to Kashmir and become the disciple of Mahavira. He would practise Jain religion but would also worship the Goddess Laksemi.

Other Brahmanas would hear the above deed, they would go to the Goddess to suggest to Gautama not to adopt the Jain cult. They would report for their disdeeds. Goddess would say the Brahmanas, that the persons other than Jains would respect the Brahmanas. All the Vaisnavas would help in the earning of livelihood of the Brahmanas.

Brāhmanas would go to Gautama also and he would be requested to. He would promise that Srimāla Mahātmya would not be criticised. Vaisnavas would respect the Brāhmanas. The same assurance was given to the Brāhmanas by Ahilyā who would be worshipped as Arvā Devi by the Jains.

Chapter LXXIX describes Gautamadi Jaindharam Pravriti as reported by Vasistha to Mandhātā that both Gautama and his wife would go to Mahāvira, who would seek permission from Ahilyā to allow Gautama to adopt Jainsim. Ahilyā would allow him and she would also get Diksha. She would be called Devi Arvā.

Both would return to Srimāla and see the Goddess Laksami. Laksami would not like to see Gautama as Jainsādho. ^{not Sādho but Sādhu?}

The Goddess would suggest to Gautama not to criticise or challenge the work of Srimāli Brahmanas.

Gautama would leave the city but would be called by the Vanikas. Many of them would be converted to Jain religion. They would build a āśrama for Gautama near the tenth gate of Srimāla. It would be in the east.

Gautama would write a series of Jain Granthas (Books)

They would be as follows:

- (1) Kalpa Sutra by Gautama.
- (2) Mahāvira Janam Sutra by Gautama.

Gautama would start eighty four Gacas and Tapa Gaca was the most important of them.

He would number the Tirthankaras in twenty four and would

decide that the last Tirthankara would be the Mahāvira.

Many vanikas remained Vasanayas other became Jains.

The story is narrated how Srimāla would loss its Śrī in the last chapter. Vasistha said that in Kaliyuga the persons of Śrīmālā would work in anger and Kāma. A Vanika named Sunanda would come to Śrīmālā from Patana. Lakṣmī would not go without the permission of Brāhmaṇa. She would encourage a Brāhmaṇa of Bhārdvāja Gotra to allow her to go to Gujrāt. He would take nine Lakṣ Mudrikās from the Vanika Sunanda and would start for Gujarāt. All the Brāhmaṇas would request the Goddess to remain in Śrīmālā and abuse the Brāhmaṇa. The Goddess would say that it was her desire to leave Śrīmālā and go to Gurjjar Pradesh. Lakṣmī would ^{tell} the Brāhmaṇas that she would help the worshippers. The above event would take place, on the 8th day of Vaisakh Sukla Pakṣa in Samvat 1203. Śrīmālā would now be called Bhinnmālā. The persons could like to go to Gujarāt because Lakṣmī would remain there.