

APPENDIX I

A BRIEF SYNOPSIS OF THE MATSYA PURĀNA
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CHAPTER 1

The MP opens with an invocation to Lord Śiva and Viṣṇu in the form of a Fish. Once at the end of a long sacrificial session Śaunaka and other sages residing in the Naimiṣa forest asked the Sūta as to why the Lord Viṣṇu assumed the form of a fish and how Mahādeva became Bhairava and Purāri. In reply to this he narrated the incident of meeting of Manu and the Matsya who fell into the hands of the former when he was engrossed in japa on the Malaya. It was reared up by him and finally let loose in the ocean when it assumed a gigantic size. It was recognised by him, then, as the Lord Viṣṇu who foretold him about the coming deluge. It enjoined him to protect the movable and the immovable in a boat and blessed him with the honour of being the Prajāpati and manvantarādhipā.

CHAPTER 2

Then as foreboded there was a flood. Then as directed by the Fish, Manu tied his boat to the horns of the divine Fish with the serpent as the rope and towed away. Then Manu^{then} asked Him to enlighten him on the problems of cosmogony, universal dissolution, divine genealogies, ages of Manus, genealogies of kings, cosmography, religious gifts, śrāddha, duties of the different social orders and the stages of life, iṣṭāpūrta, consecration of images etc. Then the Lord proceeds to expound the world-egg theory, which is one of the creationistic theories.

CHAPTER 3

Vedas, Purāṇas and other forms of literature are said to originate from the mouth of Brahmā. It is significant to note that the first place is assigned to the Purāṇasāstra in the list of the forms of literature that originated from Brahmā's mouth. Then follows the birth of the ten mind-born sons viz. 1. Marīci, 2. Atri, 3. Aṅgiras, 4. Pulastya, 5. Pulaha, 6. Kratu, 7. Pracetas,

8. Vasistha, 9. Bhṛgu and 10. Nārada.¹ Then follows the account of the birth of physical sons - and personified psychological entities. This is followed by the Sāṃkhyan cosmogonic account which is followed by the incest episode of Brahmā with his daughter Sarasvatī.² This episode also states why Brahmā came to have five faces. The chapter continues the further creationistic account.

CHAPTER 4

Here an attempt is made to palliate the enormity of the incestuous act by explaining it as an allegory of the intimate relations of the lores and the presiding deity of the lores.² The chapter continues further the account of the primal creation.

CHAPTER 5

The story of the primal creation is continued by furnishing an account of the progeny of Dakṣa and their further progeny.

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1. Here there is the mention of 10 sages instead of the seven ones. This portion contains later traces as pointed out by Kirfel. *Purāṇa-Pañcalakṣaṇam*, pp. xxviii ff.
 2. For details of this episode vide Kantawala S.G., *The Brāhmā-Sarasvatī Episode in the Matsya-Purāṇa*, JOI, Vol.VIII, No.1 (Sept.1958), pp. 38 ff.

CHAPTER 6

The account of the primal creation is continued with the narration of the description of Kāśyapa's family.

CHAPTER 7

Diti, once, lost her sons in the wars between the gods and demons and being depressed at this woeful situation she practised austere penance and observed the Madanadvādasīvrata, the details of which are also given in this chapter. Kāśyapa was pleased with her and granted her the most cherished desire of having a son who would kill Indra. Then follows the rules to be observed by a pregnant lady. Indra, who feigned to serve her mother, and once finding an opportunity to enter womb, cut the embryo into 49 pieces which were later immortalised as Maruts. They were so called because they were told 'mā rudata' when they were in the womb and were also assigned a share in the sacrifice.

CHAPTER 8

The chapter deals with the consecration of various personages as the overlords of different kingdoms of life.

CHAPTER 9

The chapter gives in brief the account of different Manvantaras.

CHAPTER 10

In this chapter are described the terror of Vena, his consequent assassination at the hands of Brahmins, the birth of Pr̥thu, his belevolent rule and the epoch-making event of the milching of the earth.

CHAPTER 11

In olden times Kasyapa and Aditi had Vivasvat as their son who had three consorts - viz. Saṁjñā, Rājñī and Prabhā. Rājñī gave birth to Revata, Prabhā to Prabhāta and Tvāṣṭrī Saṁjñā to Manu, Yama and Yamunā. The latter two were the twins. Saṁjñā was unable to bear the lustre of Vivasvat and hence managed to abscond by substituting Chāyā who was created from her body and who was enjoined by her to wait upon Vivasvat and to look after her children as her own. Vivasvat continued his relations with Chāyā taking her to be Tvāṣṭrī Saṁjñā

and Sāvarṇī Manu was born to them. Moreover Sani, Viṣṭi and Tapatī were their children. Once Yama could not tolerate the discriminative treatment of Châyā towards them and raised his right leg to strike her. But alas ! he was cursed by her that his leg would suffer from the emission of blood, pus etc. In severe disappointment Yama went to Vivasvat with a request to mend the matters, but he expressed his inability to cure him completely, but gave him a cock which would eat away these impurities. Yama went to Gokarnatīrtha. By the grace of Śiva he secured the overlordship of the world of manes. On the other side Vivasvat went to Tvaṣṭṛ to inform him of the lamentable situation. The latter informed the former that she had gone to his place in the form of a mare, but she was not given an asylum as she went without the knowledge of her husband and thence she had gone to the Bhūloka. Tvaṣṭṛ told him the reason of her absconding and told him that he would like to reduce his lustre to which proposal Vivasvat willingly acceded. From there Vivasvat went in search of her. Finding her he gratified his lust,

but she emitted out his semen through nostrils. And from this were born Asvins who were also known as Nāsatya because they were born from the nostrils. (nāsikā).

Their other children also secured reputable places. Afterwards Vaivasvata Manu consecrated his son Ilā and departed to the forest for penance. In the course of his world-conquest Ilā came to the Śaṛvāṇa forest on entering which he was turned into a paragon of beauty and came to be known as Ilā. In course of time Budha happened to see her of whom he was enamoured and invited her for enjoyment.

CHAPTER 12

In the course of their search the brothers of Ilā happened to come to the abode of Budha and saw an extra-ordinary horse. From Vasiṣṭha they knew how and why every thing had transpired. Then by pleasing Śiva and Pārvatī by the performance of the Asvamedha sacrifice, Ilā became a Kinnara. He was a male for one month and a female for another month. Purūravas was born to him when she was Ilā.

He was also known as Sudyumna whose other sons - Utkala and others went in different quarters. Then follows the dynastic account of the Ikṣvāku family.

CHAPTER 13

This chapter deals with the account of the mūrtimat and amūrtimat pitṛs, the birth of Menā and Maināka. The story of the destruction of sacrifice of Dakṣa and the enumeration of 108 names of the Goddess and sacred places to her and the fruit thereof.

CHAPTER 14

The chapter narrates the love-episode of Acchodā and her catastrophic fall on account of her expressing passionate longing for union with Amāvasu who disdained her longing. Incidentally it may be noted that this day came to be immortalised as amāvāsyā because Amāvasu remained chaste in his duty. Further are narrated her other births at different times.

CHAPTER 15

The chapter gives the description of the various pitrs and their families e.g. Barhiṣad, Haviṣmat, Susvadha and Somapa and finally are mentioned the things dear to manes.

CHAPTER 16

The chapter mentions the days, the time and the mode of the performance of a śrāddha which is said to be threefold, the persons prescribed and proscribed for being invited to funeral dinner, rules for the performer of a śrāddha, its ritual, etc.

CHAPTER 17

The chapter deals with the following topics relating to śrāddha:-

Auspicious days for performing śrāddha, the mantras to be recited, different varieties of flesh which satisfy the manes for particular periods of time, directions as to how a Sūdra should perform

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3. For details about the various types of manes, vide Kantawala S.G. The Cult of Manes as depicted in the Matsya-Purāṇa, JOI, Vol. V, No. 4 (June 1958), pp. 403 ff.

a śrāddha, Vṛddhisrāddha.⁴

CHAPTER 18

The following topics are discussed in this chapter:-

'Ekoddiṣṭasrāddha, days of impurities, sapinḍī-karana, lepaḥājas, pinḍabhājas and Āmasrāddha.

CHAPTER 19

The chapter deals with the fruition of śrāddha and states how the offerings reach the departed spirits.

CHAPTER 20

The chapter gives the account of the evolutionary births of the sons of Kauśika as a result of eating the beef under the pious name of śrāddha. In the story of the king Brahmadatta who is one of the sons of Kauśika in a particular birth is narrated the love-quarrel of two ants.

4. On different types of śrāddhas etc. according to the MP vide Kantawala S.G., ibid, JOI Vol.VI, No. 1 (Sept. 1958), pp. 22 ff.

CHAPTER 21

The chapter continues the story of the king Brahmadatta.

CHAPTER 22

The chapter enumerates the various places holy for the performance of a śrāddha. There is also the mention of the auspicious as well as inauspicious time for the performance of a śrāddha, as well as sacred things for it and also the fruit of hearing and reading of the śrāddhā-nukīrtana.

CHAPTER 23

The chapter relates the birth of Candara from the tears of Atri, abandonment of the divine consorts of their respective husbands in favour of Candara on account of being enamoured of him at the sight of his ravishing handsomeness on the occasion of the Rājasūya sacrifice, his love-affair with Tārā the better-half of Brhaspati, the consequent war between Candara and Śiva, and the ally of Brhaspati for the restoration of Tārā, intervention of Brahmā and his curse and the final restoration of Tārā to Brhaspati.

CHAPTER 24

The chapter mentions the birth of Budha who was recognised as the son of Candra, when Tārā declared so on being questioned about the father-ship of that new-born child. Then follows the story of Purūravas, the son of Budha, and Urvaśī which is immortalised by Kālidāsa in his *Vikram-orvaśīyam*. Then follows the story of Nahusa, Raji and his sons who were made to accept the Jinadharmā. Then follows the account of Nāhuṣa Yayāti who requested his sons to exchange their youth with his old age. It was only Pūru who willingly accepted his request.

CHAPTER 25

In the narration of the Yayāti-carita comes the Kaca-Devayānī episode. Once the gods and demons were at war and the gods suffered the crushing defeat at the hands of the demons who were rescucitated by Śukra with the Sañjīvanī lore. Finally Kaca is selected to go to Śukra to learn this lore and he is instructed that the path to the acquisition of this lore would be smoothened if he would please Devayānī, the beloved

daughter of Śukra. Kaca pleased Devayānī to such a wonderful extent that her life was impossible without Kaca and this situation led to the imparting of this esoteric and magical lore to Kaca by Śukra.

CHAPTER 26

On the fulfilment of his onerous mission Kaca prepared to leave for his celestial abode. At this juncture Devayānī moved a proposal to Kaca that he should accept her as his frau, but he declined to it on religious and moral considerations, at which she was all wrath and cursed him that his love would be futile. To this Kaca gave a counter curse that no Brahman would accept her in marriage and also pronounced that his love would be fruitful to whomsoever he would teach. With these words he left for heaven where he was warmly received by the gods.

CHAPTER 27

On the successful acquisition of the lore by and arrival of Kaca the gods requested Indra to show his valour and declare war against the demons and he did it accordingly. Once he happened

to espy some damsels sporting in water in a forest. Assuming the form of wind he mixed up their garments. On coming out of the water after the bath Sarmisthā put on the garments of Devayānī through mistake and this led to the exchange of hot words with the consequence of Devayānī being thrown in a well. And in anger she left for him. Yayāti happens to come there and rescues Devayānī. She then sent Ghūrnikā to intimate Kāvya of the situation along with a message that she would not like to stay in Vṛṣaparvan's city. Śukra ran to her who told him the insulting words of Sarmisthā and in reply to this he said that nobody knows the power of a Brahmin (Brahman).

CHAPTER 28

Śukra tries to console and counsel Devayānī but she refuses his advice and is not conciliated.

CHAPTER 29

Śukra highly enraged goes to the court of Vṛṣaparvan, abuses him and threatens him to leave him. At this threat Vṛṣaparvan in despair

condescends to do whatever Devayānī would dictate. Ultimately Devayānī is reconciliated by Vṛṣaparvan by acceding to her proposal that his daughter Sarmisthā should be her slave with thousand maids and then Śukra went to the capital with Devayānī.

CHAPTER 30

Once Devayānī with her retinue was roaming for sport in a forest where Yayāti happened to come in course of his hunting-expedition. After enquiring about his name etc. she submitted herself to him who expressed his inability to accept her in the beginning, but being permitted by Śukra, he accepted her in marriage. He was inhibited by Śukra from having any sexual relations with Sarmisthā and he, then, left for his capital.

CHAPTER 31

In the course of time Devayānī had a son and Sarmisthā also reached the age of puberty. Once she happened to meet Yayāti and invited him to enjoy her. He hesitated in the beginning and pleaded that he was prohibited by Śukra from having relations

with her, but finally she succeeded in winning him over and she bore a son brilliant as the sun.

CHAPTER 32

On coming to know that Śarmisthā had been a mother, then, by Yayāti, Devayāni ran up to her father and complained of the situation. Śukra cursed Yayāti that he would be visited by decrepitude. Yayāti beseeched him to be merciful on him and he said that it would be transferable to his sons and a son accepting it would succeed him.

CHAPTER 33

Yayāti requested in turn his sons Yadu, Turvasu, Druhyu and Anu to exchange their youth for his old age on the condition that it would be returned to the exchanger when he would be satiated with the pleasures of youth, but all of them refused to accept his proposal and consequently they were cursed by him. Ultimately it was Pūru, the youngest son by Śarmisthā, who acceded to the king's request most willingly and Yayāti blessed him.

CHAPTER 34

After the transfer of his old age for youth he ruled over his kingdom benevolently and righteously and when he was satisfied with the pleasures of youth, he re-exchanged his youth for his old age and installed Pūru on the throne. At this act there was uproar amongst the subjects as the right of primogeniture was waived off, but the people were pacified and ^{they} welcomed Pūru when they were explained the reason of this out-of-way action.

CHAPTER 35

By practising penance and remaining on fruits and roots Yayāti ascended to heaven.

CHAPTER 36

Once Indra held a conversation with Yayāti who, when asked by the former about the precept he gave to Pūru, replied that it pertained about the practical conduct of life.

CHAPTER 37

Indra, further, asked him as to who could equal him in penance and his proud and arrogant

assertion that none could equal him in penance led to his downfall on the earth and it engendered curiosity in Aṣṭaka to know as to who that beaming personality fell from celestial regions.

CHAPTER 38

Yayāti informed him that he was Yayāti, the son of Mahuṣa and the father of Pūru, who fell down from heaven as his merit was exhausted. Then follows an interesting dialogue on varied problems like happiness, unhappiness, celestial pleasures etc.

CHAPTER 39

In this chapter the dialogue centres round various topics e.g. account of the origin of the body and the birth according to merits, the gateways to heaven etc.

CHAPTER 40

The chapter deals with the discourse of Yayāti on the duties and functions of person in different stages of life and the distinctive features of a muni.

CHAPTER 41

The question of the distinctive features of a Muni is continued. Then follows a dialogue on the account of the various regions of heaven between Yayāti and Aṣṭaka and then Yayāti and Pratardana. Both of them expressed their willingness to give away their merit to him so that he might go back to heaven, but he refused that proposal.

CHAPTER 42

Then follows a conversation between Yayāti and Vasumat and others and finally Yayāti departs to heaven.

CHAPTER 43

Then follows the account of the family of Yadu. In this is to be noted the account of Kārtavīrya, the devotee of Datta. One of his valorous deeds is the bringing of Rāvana as a captive to Māhiṣmatī. He was cursed by Āpama. Then follows the account of his sons. The chapter closes with the promise of good fruits that can be had by the uttering of the story of the birth of Kārtavīrya-Arjuna.

CHAPTER 44

In this chapter the following topics are dealt with:-

The Sun in the disguise of a Brahmin meet Kārtavīrya and asks for a dinner of all immovable things. He agreed to it and starts burning the whole earth with the arrows given by the Sun. In the course of the burning Āpama's hermitage was burnt and he consequently cursed him. Then follows the account of the family of Kroṣṭu and Vṛṣṇi.

CHAPTER 45

The chapter continues the account of the Vṛṣṇi family and also mentions the episode of the Syamantaka gem.

CHAPTER 46

The chapter continues the account of the Vṛṣṇi family.

CHAPTER 47

In this chapter various topics are mentioned: The birth of Kṛṣṇa, the consorts of Kṛṣṇa and their

progeny, twelve Devāsura wars and twelve incarnations, the world being dominated by the demons and the wars between Devas and Asuras, Sukra's departure to forest to propitiate Lord ^{Siva} for securing magical mantras, in the while Deva's attacking Asuras and the curse of Bhṛgu to Viṣṇu for being born seven times on the earth, Sukra's invocation to Siva, Asuras being deluded by Brhaspati in the guise of Sukra in the latter's absence, mending of the situation, mention of ten incarnations. The chapter closes with the bleak and bright description of the Kali age.

CHAPTER 48

The chapter purveys the account of the family of Turvasu and his successors. In this account is met with the story of Bali and his Kṣetraja sons by the sage Dīrghatamas who was taught the doctrine of Godharma by the divine bull.

CHAPTER 49

The chapter gives the account of the family of Pūru and his successors. In this account the brief account of Śakuntalā, incestuous relations

of Brhaspati with his brother's wife, Kṣātropeta dvijātis etc. are mentioned. And the dynastic account is further continued.

CHAPTER 50

The account of the Pūru-family is continued and this chapter opens with the account of Ajamīḍha and his family. In this account mention may be made of Devāpi, Santanu, the birth of Dhṛtarāṣṭra, Pāṇḍu and Vidura by Kṛṣṇadvaipāyana by the wife of Vicitra-vīrya under the levirate system, Pāṇḍavas etc., and Adhisoma-kṛṣṇa as sāmprata King. Then the future dynastic account is mentioned.

CHAPTER 51

The chapter gives the origin of Agni, its various appellations etc.

CHAPTER 52

The chapter brings out the superiority of Karma-yoga over Jñānayoga. It also mentions the ātmaguṇas and the five daily sacrifices.

CHAPTER 53

The chapter ascribes the origin of the Purāṇa-śāstra to Brahmā and states its precedence over other forms of literature. Then are mentioned the eighteen Mahāpurāṇas, its extent, its narrator etc. and their gift at the appointed time. Some Upapurāṇas are also mentioned. The pañcalakṣaṇa definition, the extended definition and the quadruple classification of the Purāṇas are also mentioned. There is also the mention of the Mbh and the Rām with their extent.

CHAPTER 54

The chapter describes the Nakṣatrapuruṣa-vrata along with the mention of its fruit.

CHAPTER 55

The chapter deals with the Ādityasayanavrata along with the mention of its fruit.

CHAPTER 56

The chapter deals with the Kṛṣṇāṣṭamīvrata and the fruit thereof.

CHAPTER 57

The chapter deals with the Rohiṇīcandrasayana-vrata and the fruit thereof.

CHAPTER 58

The chapter describes the Taḍāgavidhi.

CHAPTER 59

The chapter describes the Vrkṣotsava rite.

CHAPTER 60

The chapter describes the Saubhāgyasayanavrata. There is also the mention of the Saubhāgya octad.

CHAPTER 61

The chapter mentions the passionate longing of Mitra and Varuṇa for Urvaśī and the birth of Agastya and Vasiṣṭha in a pitcher on this earth as a result of a curse. Then is furnished the the Agastyapūjāvidhi.

CHAPTER 62

The Chapter describes the Anantatrīyāvrata.

CHAPTER 63

The chapter purveys the description of the Rasa-Kalyāṇinīvrata.

CHAPTER 64

The chapter deals with the Ārdrānandakārīvrata.

CHAPTER 65

The chapter describes the Akṣyatṛtīyāvrata.

CHAPTER 66

The chapter describes the Sārasvatavrata.

CHAPTER 67

The chapter gives the method of taking a bath at the time of the solar and lunar eclipses.

CHAPTER 68

The chapter describes the Saptamī(snapana) vrata.

CHAPTER 69

The chapter describes the Bhīmadvādasīvrata.

CHAPTER 70

The chapter describes the Anaṅgadānavrata.

The description of the ritual follows (i) the narration of the incident viz. Kṛṣṇa's wives being struck with passion at the sight of Sāmba, the cupid incarnate, in the vernal season - which led to the pronouncement of a curse to them that they would be kidnapped and ravished by bandits and (ii) the discourse of the sage Dālbhya on the duties of prostitutes.

CHAPTER 71

The chapter describes the Aśūnyasāyanavrata.

CHAPTER 72

The chapter describes the Aṅgārakavrata in connection with which is narrated how Vīrabhadra came to be known as Aṅgāraka.

CHAPTER 73

The chapter gives the Gurusūkrapūjāvidhi.

CHAPTER 74

The chapter describes the Kalyāṇasaptamīvrata.

CHAPTER 75

The chapter deals with the Viśokasaptamīvrata.

CHAPTER 76

The chapter deals with the Phalasaptamīvrata.

CHAPTER 77

The chapter describes the Śarkarāvrata.

CHAPTER 78

The chapter describes the Kamalasaptamīvrata.

CHAPTER 79

The chapter describes the Mandārasaptamīvrata.

CHAPTER 80

The chapter describes the Subhasaptamīvrata.

CHAPTER 81

The chapter describes the Viśokadvādasīvrata.

CHAPTER 82

The chapter describes the Guḍadhenudāna in the performance of the Viśokadvādasīvrata.

CHAPTER 83

The chapter sings the glory of the dāna and mentions the ten acaladānas. It also describes the Merudāna.

CHAPTER 84

The chapter describes the Lavaṇācaladāna.

CHAPTER 85

The chapter describes the Guḍaparvatadāna.

CHAPTER 86

The chapter describes the Suvarṇācaladāna.

CHAPTER 87

The chapter purveys the description of the Tilācaladāna.

CHAPTER 88

The chapter deals with the Kārpāsasailadāna.

CHAPTER 89

The chapter deals with the Ghṛtācaladāna.

CHAPTER 90

The chapter deals with the Ratnācaladāna.

CHAPTER 91

The chapter delineates the Raupyācaladāna.

CHAPTER 92

The chapter deals with the Sarkarāsailadāna. In this chapter is told the legend of the prostitute of Līlāvati who gave away the Lavanācala with golden trees etc. and who finally secured emancipation being freed from all sins. The goldsmith and his wife who fashioned out the golden trees etc. free of charge were born as the King Dharmamūrti and his queen Bhānumati as a reward of the meritorious deed.

CHAPTER 93

The chapter deals with the Navagrahahomasānti-vidhāna.

CHAPTER 94

The chapter gives the description of the nine planets.

CHAPTER 95

The chapter describes the Śivacaturdaśīvrata.

CHAPTER 96

The topic enunciated at the opening of the chapter is the sarvaphalatyāgamāhātmya. Then follows the description of the vrata to be observed.

CHAPTER 97

The chapter gives the ritual for the observing of the Sunday and also sings its glory.

CHAPTER 98

The chapter describes the Saṅkrāntyudyāpana-vidhi.

CHAPTER 99

The chapter deals with the Viṣṇuvrata.

CHAPTER 100

The chapter deals with the Vibhūtidvādaśīvrata in connection with which the story of the King Puṣpavāhana is narrated.

CHAPTER 101

The chapter mentions sixty vratas, its ritual in brief, its fruit thereof etc.

CHAPTER 102

The chapter deals with the Snānavidhi.

CHAPTER 103

The chapter delineates the Prayāgamāhātmya. It is said that Yudhiṣṭhira was in great sorrow and despair at the loss of his relatives after the great battle and at this critical juncture Mārkaṇḍeya happened to pay a visit to him and counsel him to go to Prayāga.

CHAPTER 104

Mārkaṇḍeya describes the greatness of Prayāga and mentions some other places in and in the vicinity of Prayāga.

CHAPTER 105

He continues further to sing the glory of dying in Prayāga and the transmūndane pleasures. He also

stresses the importance of making a gift of a tawny cow on the confluence of the Ganges and the Yamunā etc.

CHAPTER 106

He continues to sing the glory of Prayāga.

CHAPTER 107

The holy spots e.g. Mānasatīrtha etc. at Prayāga are mentioned.

CHAPTER 108

The chapter states the fruit of fasting at Prayāga and sings the glory of the Yamunā.

CHAPTER 109

The further glory of Prayāga is sung in this chapter and its superiority over other holy places is brought out thereby.

CHAPTER 110

The narration of the glory of Prayāga is continued.

CHAPTER 111

The narration of the glory of Prayāga is continued.

CHAPTER 112

The Lord Vāsudeva sings the glory of Prayāga.

CHAPTER 113

The chapter gives the topographical description of Jambūdvīpa.

CHAPTER 114

The chapter gives the topographical description of Bhāratavarṣa, Kimpurūṣavarṣa and Harivarṣa. The chapter also states that Jambūdvīpa is named after a Jambū tree.

CHAPTER 115

The chapter states that Purūravas, the Lord of Madras, went to the banks of the Airāvati to practise penance in order to remove his ugliness.

CHAPTER 116

The chapter gives a graphic description of the Airāvati and its surroundings.

CHAPTER 117

The chapter gives a vivid description of the Himalayas.

CHAPTER 118

The chapter purveys a graphic delineation of the region with its flora and fauna and the description of the hermitage of Atri.

CHAPTER 119

The chapter describes the inner sanctuary and paints the graphic picture of Viṣṇu lying on the serpent-couch.

CHAPTER 120

Purūravas had a chance of seeing the erotic sports of nymphs etc. and to hear the musical notes emanating from the concert-halls - Purūravas worshipped Viṣṇu and had a dream that he would meet the sage Atri and his desires would be fulfilled.

CHAPTER 121

The chapter describes Jambūdvīpa.

CHAPTER 122

The chapter describes Śākadvīpa, Kuśadvīpa, Krauñcadvīpa and Śālmaladvīpa.

CHAPTER 123

The chapter describes Gomedakadvīpa, Puṣkara-dvīpa, and also states why the aforementioned dvīpas are so named.

CHAPTER 124

The chapter gives the dimension of Meru and the earth and also the description of the equator. It also mentions the time of Nāgavīthī. This is in connection with the description of the dimensions of the solar and lunar orbs.

CHAPTER 125

The chapter deals with the movements of the polar star, sun, moon and other planets. It also mentions the Gaja mountain and the source of the clouds and describes the position of the chariot of the sun.

CHAPTER 126

The chapter mentions the position of the gods and Gandharvas near the sun, the seasons and also describes the solar and lunar horses etc.

CHAPTER 127

The chapter furnishes the description of the chariots of the Mercury and Mars, and also that of the starry column. There is also the eulogy of the polar star.

CHAPTER 128

In this chapter the following topics are treated:
How the fire and other elements arose, the various solar rays and their function, why the sun came to have the title Āditya, peculiarities of the sun and the moon due to particular location, locations and the movements of the other planets.

CHAPTER 129

From here commences the Tripurākhyāna. The chapter mentions the penance of Maya, Vidyumālī. Brahmā is pleased with Maya and grants him a boon for founding Tripura.

CHAPTER 130

The chapter gives the graphic description of Tripura.

CHAPTER 131

Tripura was inhabited by the demons. Maya had an ominous dream which portended his downfall.

CHAPTER 132

The gods approached Brahmā and lodged a complaint about their being tormented by the demons. He stated that the troubles could be redressed by Hara, who, is therefore invoked by gods with a hymn in his honour.

CHAPTER 133

Siva was pleased with their hymn and heard their woeful grievances and then asked the gods to prepare a chariot, the preparation of which is vividly described. Then riding in that chariot he marched towards Tripura.

CHAPTER 134

The chapter mentions the march of Siva towards

Tripura, Nārada's visit to Tripura and the preparations of the demons.

CHAPTER 135

The chapter gives a graphic description of the battle between the two parties.

CHAPTER 136

The demon-warriors and the dwellers of Tripura are massacred. Maya through magic created a lake which could revive the dead. It was drunk^{up} by Janārdana.

CHAPTER 137

Siva's army marched forth. It^{was} intimated to Maya that the lake was drunk up by some one in the form of a bull. Maya went to the sea and the army of the gods was exhorted.

CHAPTER 138

The chapter gives the further graphic description of the battle.

CHAPTER 139

The chapter gives the vivid description of the amorous sports of the demons and demon-beauties on the full moon night.

CHAPTER 140

The chapter continues the description of the battle between the gods and the demons. Finally Śiva discharged his fatal arrow towards Tripura in the Puṣyayoga; but then Śiva repented for his ignoble deed. Tripura was, then, ablaze. The chapter closes by enumerating the rich fruits obtainable by the reading^{of} and listening to this Rudravijaya.

CHAPTER 141

The chapter deals with the śrāddhānukīrtana. This is told in connection with the pitṛtarpaṇa done by Purūravas. The characteristics of Sinivātī and Kuhū are also mentioned. This is included in the Manvantarānukīrtana.

CHAPTER 142

From here starts the Manvantarānukīrtana. The chapter speaks of the length of a human year, divine

year etc., of the four yugas and their duration, śrauta and smārta Dharma, the seven gems and the characteristics of a cakravartin.

CHAPTER 143

The chapter describes the Tretā age in connection with which the origin of the institution of sacrifice and the allied problem whether himsā in a sacrifice is permissible or not are mentioned and discussed.

CHAPTER 144

The chapter describes the Dvāpara and Kali ages.

CHAPTER 145

The chapter deals with various topics viz. the measure of the body altering with the different ages, Dharma and its discussion, sacrifice and characteristics, kṣetra and kṣetrajña, ṛṣis, their varieties and enumeration.

CHAPTER 146

The chapter mentions the birth of Skanda, and death of Tāraka at his hands in brief. The sixty

daughters of Dakṣa and their progeny are mentioned. Diti expresses to Kaśyapa a desire to have a son who could kill Indra who divided the foetus of Diti into 49 parts with his vajra and assigned these pieces ^{an}honourable place. She again practised ^{penance}for ten thousand years and bore Vajraṅga who brought Indra as a captive but was released at the intervention of Brahmā. Then Vajraṅga and his better-half Varāṅgī practised severe austerities.

CHAPTER 147

The colophon of the chapter reads as 'Tāraḥkopākhyāna.....'. Varāṅgī, once, complained to Vajraṅga about the troubles caused by Indra, whereupon Vajraṅga decided to practise severe austerities. At this terrible decision Brahmā appeared before him and inquired of the cause. He dissuaded him from his terrible decision by promising a son Tāraka who would be the loosener of the parted hairs of the divine ladies.

CHAPTER 148

Tāraka practised penance and obtained from Brahmā a boon which practically promised immunity

from death. Then follows the description of the preparation for war on both ^{the} sides. Brhaspati preached Indra the fourfold policy. The army of the gods, then, prepared for war.

CHAPTER 149

The chapter gives a description of the hand-to-hand fight between gods and demons.

CHAPTER 150

The chapter continues the description of the battle. Kālanemi, one of the demon generalissimo, is defeated and Viṣṇu gets up from his yoga-nidrā and comes to the battle-field.

CHAPTER 151

The chapter continues the description of the battle. Grasana falls and then the cakra returns to Viṣṇu.

CHAPTER 152

The chapter continues the description of the battle. Garutmaṇi is sent for killing Mathana. There was a fierce duel between Viṣṇu and Mathana

and Viṣṇu fled from the battle-field.

CHAPTER 153

The chapter continues the vivid description of the battle. Indra and others are taken away as captives by the demons.

CHAPTER 154

The gods were dismayed and offered their prayer to Brahmā who consoled and said that Tāraka would be killed by the seven days-old boy born of Śiva and Pārvatī. The machinations were moved in that matter. Nārada went to the abode of Himālaya for this noble mission. On the other side the Cupid was deputed to disturb the penance of Śiva who burnt him to ashes. Pārvatī pines for Śiva and practises severe austerities. Ultimately their marriage is celebrated. In the course of time Vīraka is accepted as a son by Pārvatī.

CHAPTER 155

Once Śiva's remark to Pārvatī that she in her embrace to him appeared like a female cobra on a sandal tree etc. impelled her to practise austerities

with a view to transforming her dark complexion. When she went on her mission, she appointed Vīraka to see that no lady should go to Śiva.

CHAPTER 156

On her way she met Kusumāmodinī and also charged her with the same mission on which Vīraka was appointed. A demon Ādi by name made his way into the presence of Śiva by assuming the form of Pārvatī with a view to killing him. Believing him to be Pārvatī Śiva embraced him, but not finding on him a particular sign which Pārvatī bore he realised the situation and killed him. Not knowing the real situation Kusumāmodinī sent the message to Pārvatī, who consequently cursed Vīraka because of his not discharging his duty most vigilantly.

CHAPTER 157

Then a lion was produced from her fury. Brahmā was pleased, fulfilled her ardent desire and said that that lion would be her conveyance. Pārvatī went back to Śiva's abode but was not given admittance in the presence of Śiva on account of the aforementioned occasion which he narrated to her.

CHAPTER 158

Now Pārvatī could realise her folly in cursing Vīraka and declared that she was his mother and the beloved of Śiva. Vīraka, then, eulogised her. When thousand years had rolled on, the gods deputed Agni to watch the activities of Śiva. When on his mission he happened to come there in the guise of a parrot, Śiva and Pārvatī who were absorbed in erotic sports were disturbed and Śiva asked him to drink up the remaining undischarged semen, from which ultimately Skanda was born.

CHAPTER 159

On his birth he was immediately selected as the Commander-in-Chief of the divine forces and was equipped with all the requisitions. The gods sang a hymn in his honour and he accepted the onerous duty. Indra sent a messenger to Tāraka intimating him to prepare for war. He had ominous sights. The chapter closes with an eulogy in honour of Skanda.

CHAPTER 160

The chapter describes the battle between Tāraka and Skanda and the consequent victory of

Skanda. The chapter closes with a mention of the fruits of hearing and reciting this story.

CHAPTER 161

Hiranyakaśipu practised austere penance and obtained boons from Brahmā, knowing which the gods approached Brahmā who consoled them that he would be killed by Viṣṇu. Being emboldened with the boons Hiranyakaśipu started tormenting the gods who went to Viṣṇu and complained him of the terrors of the demon-king. Viṣṇu soothed them with the words that he would kill him. In company with Ōmkāra and assuming the form of a man-lion he marched towards his city, and saw him surrounded by nymphs of celebrated repute and other demon-warriors in an assembly hall whose graphic and rich description is given.

CHAPTER 162

Prahlāda, then, described that half human and half leonine creature as the omnipresent lord. On hearing this he was highly enraged and ordered the demons to seize him. They tried many weapons and missiles against him in vain.

CHAPTER 163

The demons including even Hiranyakasipu made fruitless attempts to kill him. Then there were signs which were ominous to the demons and auspicious to the gods. Hiranyakasipu armed with all sorts of weapons proceeded towards him who simply by means of his claws tore him to pieces. Nṛsimha was, then, extolled by Brahmā and others and departed in his own form to his abode.

CHAPTER 164

From here commences the padmobhava-prādurbhāva-varṇana. Manu asked Viṣṇu how the world was created in the form of a lotus on his navel in the Padmakalpa. Viṣṇu narrates it in the form of a Fish.

CHAPTER 165.

The Fish relates to Manu in brief the four ages and the dissolution of the universe.

CHAPTER 166

He, further, relates to Manu that it is Nārāyaṇa, who, adopting different forms, Vibhāvasu etc., reduced the whole world into one vast sheet of water and lived.

CHAPTER 167

On this vast ocean Nārāyaṇa took the form of a swan and from his mouth he created Brahmā, Udgātr, Sāmaga and others from the different parts of his body. When the Lord was asleep, Mārkaṇḍeya happened to slip out of his mouth and see the resplendent Lord and with a view to knowing him he went near him. He, again, entered his belly, roamed over the earth, visited holy places and again happened to slip out of his mouth. He saw a small child lying on the branch of a Nyagrodha (Fig tree) and asked him who he was. Thereupon he was told that he was his progenitor and addressed him as his child. He was enraged at this type of address and on knowing who he was bowed down to him and then the Lord described himself. He was again swallowed up by him and heard that sound ^{of} Hamsa and that it was he who remained in that great ocean bereft of the sun and moon and created the world by assuming various bodies.

CHAPTER 168

With a view to re-creating the universe the ocean is agitated and then sound and other elements

are produced. He, then, sports in the waters and creates a lotus from his navel.

CHAPTER 169

The Lord created the lotus and Brahmā, the creator of all. This lotus has been styled as the earth by the knowers of the Purāṇa. The softer parts of this lotus are the earth and its harder parts i.e. the mountains. And thus the 'puṣkara' is described.

CHAPTER 170

When Brahmā was practising penance in that lotus, the demons Madhu and Kaitābha tried to disturb him. Out of sympathy for Brahmā, the Lord killed them by placing them on his thighs.

CHAPTER 171

When Brahmā was, again, steeped in austerities, the Yogācārya and Kapila, the Sāṃkhyācārya, arrived there. Then follows the account of the birth of the mindborn sons of Brahmā and others. The chapter closes with a mention of the fruits of hearing this 'pauṣkaraprādurbhāvavarṇana'.

CHAPTER 172

From here commences the account of the Tārakāmayasaṅgrāma. After Vṛtra was killed, the Tārakāmaya war took place. The Lord Viṣṇu seeing the gods come to him and ask for help determined to kill demons. Viṣṇu promised to deliver them from that difficulty and then the propitious sights were seen.

CHAPTER 173

Hearing this promise of Viṣṇu the demons made preparations for war. Maya prepared his chariot which is graphically described. In short the chief demons mustered up their armies and prepared for fighting with the heavenly hosts.

CHAPTER 174

The gods also in order to meet the demon-forces arranged their own troops under the able leadership of Indra. Brāhaspati pronounced blessings on them.

CHAPTER 175

A great war took place between the gods and

demons. Maya projected the agnimāyā. The moon was appointed to pacify the above māyā. In this connection the story of the sage Aurva is told.

CHAPTER 176

The Moon and Varuna are deputed to calm down the āsurī māyā and scare away the demons. Various types of māyā were utilised by both the antagonistic parties in this war to counteract the effect of one another. Finally a powerful demon Kālanemi appeared on the battle-field, when the gods trembled with fear.

CHAPTER 177

On account of his overwhelming prowess Kālanemi was victorious and the gods suffered a defeat.

CHAPTER 178

When Kālanemi conquered nearly everything; but not being able to own certain things, he was angry and desired to get the Vaiṣṇavapada. There took place a fierce battle between Kālanemi and Viṣṇu who ultimately killed him. He reinstated the gods in their former possessions and returned to his own abode along with Brahma.

CHAPTER 179

The chapter deals with the Andhakavadha. Śiva in order to drink the blood of the demon Andhaka created the mothers Māheśvarī and others. Śiva had to solicit the help of Nṛsiṃha who produced the mothers to prevent the Śaivite mothers from devouring the universe. Finally Andhaka is killed.

CHAPTER 180

From here commences the Vārāṇasī-māhātmya. In connection with the Vārāṇasī-māhātmya is told the story of Harikeśa Yakṣa, the son of Pūrṇabhadra, who became the gaṇādhyakṣa by the grace of Śiva. The visit of Śiva and Gaurī to Vārāṇasī is also mentioned.

CHAPTER 181

In the course of conversation between Sanat-kumāra and Nandikeśvara some important sacred places are described.

CHAPTER 182

Skanda describes Avimuktakṣetra.

CHAPTER 183

The greatness of Avimukta is described through the dialogue between Pārvatī and Śiva. During the course of the dialogue the problems like the three-fold bhakti, incidents like lopping of the fifth head of Brahmā and the coming into existence of Kapālatīrtha etc. are also referred to.

CHAPTER 184

The chapter continues to sing the greatness of Avimukta.

CHAPTER 185

In the discourse between the sages and Skanda it is described that Vyāsa pressed with hunger after having practised austerities for a period of twelve years got no alms anywhere and thought of pronouncing a curse on Avimukta, but Śaṅkara and Pārvatī in disguise gave the alms and saved the situation. Because of his irascible nature he was asked not to stay there, but he prayed that he should be permitted to stay on the eighth and the fourteenth days.

CHAPTER 186

The greatness of the Narmadā is described in a dialogue between Mārkaṇḍeya and Yudhiṣṭhira. The greatness of the Amarakaṇṭaka is also described.

CHAPTER 187

In the topic of the greatness of the Narmadā is described that the gods tormented ^{by} the demon Bāṇa came to Śiva for protection and help. Nārada is, then, sent by Śiva to disturb the minds of women at Tripura. Anaupamyā, the wife of Bāṇa, discourses with Nārada. A rupture is made in the city on account of the faithful wives of the city becoming disloyal and losing their virtues at the instigation of Nārada.

CHAPTER 188

Śiva discharged his deadly arrow at Tripura when the three cities had come together in aerial regions and everything was ablaze. The ladies of Tripura addressed Agni and scolded him for his ruthless activities, whereupon he said that he was merely a servant appointed for a particular work.

When Bāna saw that the city was on fire, he took the phallus on his head and adored Śiva in the Totaka metre. Śiva was pleased and promised to stop the havoc and blessed him that thenceforth he would be indestructible by gods. It is said that one of the cities of Tripura fell down on the Amarakantaka and then follows the Amarakantaka-māhātmya.

CHAPTER 189

The chapter describes the confluence of the Kaverī & the Narmadā. Kubera is said to get the lordship of Yaksas.

CHAPTER 190

The various sacred places like Yantresvara etc. on the Narmadā are mentioned.

CHAPTER 191

The various holy places like Śūlabheda etc. on the Narmadā are mentioned.

CHAPTER 192

In the description of the Narmadāmāhātmya is given the origin and greatness of Suklatīrtha.

CHAPTER 193

The enumeration of the holy places on the Narmadā are continued.

CHAPTER 194

The enumeration of the holy places on the Narmadā are continued.

CHAPTER 195

Manu asks the Lord Fish to narrate the gotras and pravaras of the sages. In response to this request the Lord describes the origin of the different sages and the genealogy of Bhṛgu.

CHAPTER 196

The chapter deals with the genealogy of Aṅgiras.

CHAPTER 197

The chapter deals with the genealogy of Atri.

CHAPTER 198

The chapter deals with the genealogy of Viśvamitra.

CHAPTER 199

The chapter deals with the genealogy of Kaśyapa.

CHAPTER 200

The chapter deals with the genealogy of Vasiṣṭha.

CHAPTER 201

Once Nimi and Vasiṣṭha had a difference of opinion about the urgency of a sacrifice being performed, and in the course of arguments both cursed each other to death. Then follows the account of Vasiṣṭha being born through the agency of Mitra and Varuṇa jointly. Vasiṣṭha's son was Śakti whose son was Parāśara whose genealogical account, in turn, is given in this chapter.

CHAPTER 202

The chapter deals with the genealogical accounts of Agastya, Pulaka, Pulastya and Kratu.

CHAPTER 203

The chapter gives the account of the family of Dharma.

CHAPTER 204

The chapter delineates the various desires of manes.

CHAPTER 205

The chapter deals with the Dhenudāna.

CHAPTER 206

The chapter deals with the Kṛṣṇājinapradāna.

CHAPTER 207

The chapter deals with the Vṛṣotsargavidhi and the marks of such a bull.

CHAPTER 208

From here commences the Sāvitr̥yupākhyāna. The King Aśvapati of Madras worshipped Sāvitr̥ī and got a daughter who was named Sāvitr̥ī. She was married to Saty^avat. She heard from Nārada of the future death of her husband and accompanied her husband to the forest.

CHAPTER 209

He showed her the rich sylvan beauty which is

vividly painted and then he collected fruits and pieces of wood.

CHAPTER 210

Suddenly Satyavat is overcome with a severe headache and lay down on the ground placing his head on his wife's lap. At this critical juncture she saw Yama dragging the anguṣṭhamātrapuruṣa from him and then Yama departed in the southern direction. Finding her husband lifeless she followed Yama, and pointed out to him in the course of her conversation that a husband is a veritable god to a traditional Indian woman and therefore a life without him is an impossibility to her. To please her Yama grants the first boon that her father-in-law should regain the eyesight as well as the lost kingdom.

CHAPTER 211

In spite of getting a boon Sāvitrī continued to follow Yama and carry on the learned discourse with him and he is pleased to grant a boon that she should have a hundred uterine brothers.

CHAPTER 212

(Yet ^{va}she) continued to pursue Yama to get back Satyat's life. She, further, continues to carry on the learned disquisition with Yama who is pleased to grant her a hundred aurasa sons.

CHAPTER 213

Finally, then, Yama restores Satyavat to life.

CHAPTER 214

With her husband resuscitated Sāvitri returned to her father-in-law whose eyesight was restored and was reinstated on the throne. At the end of the chapter is mentioned the fruit of reading and hearing of this story.

CHAPTER 215

The Lord Fish describes to Manu the duties of an anointed king, the appointment of different officers and their qualifications etc.

CHAPTER 216

The Lord Fish continues to describe the mode of behaviour of an employee with his master and vice-versa.

CHAPTER 217

The chapter mentions the various types of forts, the location of the residential places of some officers etc. and also the collection of medicinal plants etc.

CHAPTER 218

The chapter mentions various antidotes against poison and demons.

CHAPTER 219

The chapter mentions various devices that might be employed for the protection of a king and also those by which the mixing of poison with different things might be detected.

CHAPTER 220

The chapter dilates on topics like the education of a prince, the companions of a king and his behaviour with them, the different limbs of the state, importance of the secrecy of the mantra, the other prescriptive and proscriptive duties of a king etc.

CHAPTER 221

The chapter expounds that human effort is more powerful than fate.

CHAPTER 222

In this chapter the expedient of śāma is discussed.

CHAPTER 223

The chapter discusses the expedient of bheda.

CHAPTER 224

The chapter describes the expedient of dāna.

CHAPTER 225

The chapter discusses the expedient of danḍa.

CHAPTER 226

The chapter brings out the king's functional resemblance with different deities.

CHAPTER 227

In the chapter are laid down various punishments for various crimes.

CHAPTER 228

The chapter lays down various propitiatory rites to be performed on the occurrence of certain terrestrial, aerial and celestial ominous portents.

CHAPTER 229

The chapter mentions the various characteristics of the aforementioned threefold portents and also the ominous and auspicious portents.

CHAPTER 230

The chapter mentions some more changes in icons portending some evil and the pacificatory⁵ rites.

CHAPTER 231

The chapter mentions some more ominous portents indicated by fire and the pacificatory rites.

CHAPTER 232

The chapter mentions some changes in trees portending some evil and the pacificatory rites.

5. Chapter 230 missing in ña and ca.

CHAPTER 233

The chapter mentions some more portents such as heavy rain, drought, downpour of blood etc. and the rites to avert its effects.

CHAPTER 234

The chapter mentions watery portents and the
6
rites to avert the evil.

CHAPTER 235

The chapter mentions the calamities indicated by irregularities in delivery.

CHAPTER 236

The chapter mentions various changes in implements, utensils etc. portending evil and the pacificatory rites thereof.

CHAPTER 237

The chapter describes some irregular behaviour in animals and birds foretelling some calamities and the pacificatory rites thereof.

6. Chapters 234-237 missing in gha.

CHAPTER 238

The chapter mentions some more portents forecasting some calamities and the propitiatory rites thereof.

CHAPTER 239

The chapter deals with the grahayajñavidhāna.

CHAPTER 240

The chapter mentions the proper times and climes starting on an expedition.

CHAPTER 241

The chapter mentions the various auspicious and inauspicious things suggested by the throbbing of the various limbs on the occasion of starting on an expedition.

CHAPTER 242

The chapter mentions various dreams foretelling favourable or unfavourable circumstances on the occasion of starting on an expedition.

CHAPTER 243

The chapter describes the various sights propitious and ominous at the time of starting on an expedition.

CHAPTER 244

From here commences the description of the Dwarf-incarnation. Once Indra and others were defeated by demons and Aditi was greatly dejected thereby and she performed severe austerities. The Lord was pleased and promised that he would be born of her womb and would re-establish Indra's suzerainty. In course of time the Lord descended in her womb.

CHAPTER 245

At this epoch-making event the demons became lustreless, a phenomenon which led Bali to ask Prahlāda, his grand sire, the reason thereof. After pondering for a while he replied that it was due to Vāmana, the doomsday of all demons. At this Bali was all wrath and said proudly that it was a trifle to destroy that omnipotent, omnipresent and omniscient Lord when he had very powerful demons at his

back and call. This haughty answer enraged Prahlāda who consequently cursed him that ere long he would lose his sovereignty. Bali implored Prahlāda who then said that Hari would be his saviour, if he worshipped him. On the other side the Lord was born and other natal rites were performed. Brahmā sang a hymn in his honour. The Lord, then, went to the sacrifice of Bali, when the earth trembled as he treaded.

CHAPTER 246

On seeing the quaking of the earth Bali asked Uśanas the reason thereof. While informing of the reason, Uśanas advised him not to give anything and plead his inability for the same, but Bali did not heed to his advice. The Lord came to his sacrifice, asked for three paces of land which were granted. No sooner it was granted than he covered the heaven and earth with his two strides and sent Bali to the nether regions where he was allowed to enjoy certain pleasures on the proviso that he would not go against gods and Brahmins. The chapter closes with a mention of the fruits acquirable by reading, remembering etc. of this Viṣṇu-māhātmya.

CHAPTER 247

From here commences the description of the Boar-incarnation. In this chapter is described the dissolution and the evolution of the world.

CHAPTER 248

After mentioning the evolution of the cosmos, it is stated that the earth was unable to bear the lustre of the Lord and was sinking down and the Lord also thought of uplifting it. The earth offered a prayer to him who in response to her prayer assumed the form of a boar which is vividly and minutely described. The earth is uplifted.

CHAPTER 249

The chapter deals with the renowned story of the churning of the ocean. Once in the war between the gods and demons, the latter were revived to life by the Sañjivani lore by Śukra and so the former were highly in a depressed mood. They went to Brahmā to solicit his help. He told them to churn the ocean and seek the help of the divine Tortoise and the serpent Śeṣa who expressed their willingness to

cooperate in their enterprise. They also praised Viṣṇu who endowed them with strength.

CHAPTER 250

In the course of the churning there arose the Kālakūṭa which was drunk up by Śiva.

CHAPTER 251

In the course of the churning many things emerged before the nectar came out. There was a quarrel for its drinking. In that great scuffle Rāhu was beheaded and other demons were also killed. The Mandara was re-established in its proper place and the nectar was handed over to the Lord for its proper safety.

CHAPTER 252

The chapter mentions the different authors of the Vāstusāstra and the birth of Vāstu from the sweat of the brow of Śiva in the fight with Andhaka.

CHAPTER 253

The chapter describes the influence of various months and asterisms on the construction of houses and the different methods of making houses.

In this chapter are mentioned the destructive features, shapes and sizes of the images of various deities.

CHAPTER 260

This chapter continues to mention the aforementioned things in connection with other deities.

CHAPTER 261

The same topic as above is continued in this chapter in connection with some other more deities.

CHAPTER 262

The chapter gives the description of the pedestals.

CHAPTER 263

The chapter deals with the distinctive features of the linga and mentions nine varieties.

CHAPTER 264

The chapter deals with the method of consecration of images.

CHAPTER 265

The chapter deals with the Adhivāsanavidhi.

CHAPTER 266

The chapter deals with the pratisthānukīrtana.

CHAPTER 267

The chapter deals with the devatāsnānavidhi.

CHAPTER 268

The chapter deals with the vāstudoṣopasāmanavidhi.

CHAPTER 269

The chapter describes various prāsādas, their names and characteristics.

CHAPTER 270

The chapter deals with the different names for mandapas and their distinctive features.

CHAPTER 271

The chapter deals with the future kings of the Ikṣāvāku and Magadha families.

CHAPTER 272

The chapter mentions Pulaka and other kings.

CHAPTER 273

The chapter describes the reign of the Āndhras, and of the kings of other dynasties etc. The chapter also purveys the description of the Kali age.

CHAPTER 274

The chapter enumerates the sixteen mahādānas, and describes the Tulāpuruṣadāna.

CHAPTER 275

The chapter describes the Hiranyapradāna.

CHAPTER 276

The chapter describes the Brahmāṇḍapradāna.

CHAPTER 277

The chapter describes the Kalpapādapadāna.

CHAPTER 278

The chapter describes the Gosahasrapradāna.

CHAPTER 279

The chapter describes the Hiranyakāmadhenu-pradāna.

CHAPTER 280

The chapter describes the Hiranyāśvapradāna.

CHAPTER 281

The chapter describes the Hiranyāśvarathapradāna.

CHAPTER 282

The chapter describes the Hemahastirathapradāna.

CHAPTER 283

The chapter describes the Pañcatāṅgalapradāna.

CHAPTER 284

The chapter describes the Hemaprthivīdāna.

CHAPTER 285

The chapter gives the description of ^{the} Viśvacakrapradāna.

CHAPTER 286

The chapter describes the Kanakakalpalatādāna.

CHAPTER 287

The chapter deals with the Saptasāgaradāna.

CHAPTER 288

The chapter deals with the Ratnadhenudāna.

CHAPTER 289

The chapter deals with the Mahābhūtaghaṭadāna.

CHAPTER 290

In this chapter are enumerated the names and numbers of the different Kalpas. Over and above this fruits of reciting some Purāṇas are also mentioned.

CHAPTER 291

The chapter enumerates the topics discussed and dealt with in the MP.

CHAPTER 291(A)

This chapter deals with the Purāṇasravana-kālīnadharmas.