

CHAPTER - IV

Sources of Mahābhāgavatapurāṇa

The Mabhg. has inherited a lot of useful material from the following Purāṇas, Epics and Tantra works. The comparative study reveals that from among the Purāṇas the Sivapurāṇa has most deeply influenced the Mabhg. The influence of Skandapurāṇa on Mabhg. ranks next to it. The Śrīmadbhāgavata, the Kālikā, the Devībhāgavata, the Liṅga and the Vāyu Purāṇas have also exercised considerable influence on the Mabhg. in the descending order as shown below. The two epics viz. Vālmīki Rāmāyaṇa and Mahābhārata have also exercised sufficient influence while the Tantra work Mahānirvāṇatantra has also exercised influence on this Purāṇa. In order to have a correct estimate of Vālmīki Rāmāyaṇa's influence on Mabhg. please refer to the heading Epitome of Vālmīki Rāmāyaṇa in Chapter VII as also the Gaṅgāvatarana episode in this chapter. The main story of the Mahābhārata is briefly adhered to in Mabhg. As regards Lord Kṛṣṇa's inviting the Pāṇḍavas and conveying them and other relatives about His intention to ascend heaven and their agreeing to accompany Him there all those details found in Mabhg. 58 differ from the said account as found in Śbh.XI. 30 & 31 and Mbh.XVIII. The felling on the ground of the limbs of Setī's corpse held by Lord Śiva on His shoulder to form five main Mahā (or Śakti) pīṭhas as found in Kālikāpurāṇa (18.39-43; 48-50) appears to have been elaborated in the Mabhg. 12.29^{cd} - 30^{ab} which mentions fifty-one Śaktipīṭhas. Tantra matter is very scarce in Mabhg. which consists of reference to Daśamahāvidyās,

to fifty-one Śaktipīṭhas and to Vāmamārgīya Upāsana of Devī inclusive of Pañcamakāras and to Śaṭcākras.-

Relevant Episodes From ¹Sivapurāṇa¹ Rudrasaṁhita² Śaṭikhaṇḍa
Brahmā's Eulogy of Devī and His Request to Her to Delude Śiva

The eulogy of the goddess by Brahmā (2.2.11.2-16).

Brahmā requested the goddess who had appeared before Him to delude Lord Śiva who was practising penance and who was without a wife (2.2.11.20-30). Brahmā requested the goddess to become a daughter of Dakṣa and to obtain Lord Śiva as Her husband (2.2.11.31)² The goddess pondered over the request of Brahmā and doubted about the advantage of deluding Śiva, who was free from infatuation and was one without a second (2.2.11.35). She considered Herself to be the maid servant of Lord Śiva under His control (2.2.11.36). According to the goddess, Lord Śiva was the Lord of both Brahmā and Viṣṇu and was the supernatural power (2.2.11.38). She considered that Brahmā was deluded by ignorance as He considered Rudra as an ordinary god fit to be deluded (2.2.11.39). She found Herself on the horns of dilemma in so far as on Her refusal to give the desired boon to Brahmā Vēdanīti would be violated. She pondered over the course of action to be followed (2.2.11.40). Then she remembered Lord Śiva and after having obtained His consent, informed Brahmā that

1 (Sivapurāṇa), Dr. Pushpendra (ed.) Kumara Nag Publishers, Delhi-7, 1981. All references cited are from the above edition of Siva Mahāpurāṇa.

2 Cf. Dakṣastapati deveśi kṣīrodottarātīragah
tvāmuddiśya samādhāya manastvayī dṛḍhāvrateḥ
SVP. 2.2.11.31

His request was proper and promised Him to manage as He desired (2.2.11.45). She told Brahmā that she would be born as the daughter of Dakṣa called Satī and would obtain Lord Śiva as Her husband (2.2.11.48).

Mabhg. 21.36-44^{ab} alludes to the incident mentioned in Śivapurāṇa (=ŚVP.) as regards Brahmā's eulogizing and requesting Devī to delude Lord Śiva in order that He might give up penance and might accept a wife (2.2.11.2-16, 20-31, 35-36, 39-40, 45). This shows imitation on the part of Mabhg. from Śivapurāṇa.

Dakṣa's Penance And Devī's Boon To him :-

At the behest of Brahmā, Dakṣa worshipped the goddess to attain Her direct vision (2.2.12.4-5). Compare for similarity of ideas Mabhg. Pu.4.1-3. ŚVP. 2.2.12.5-9, contain the description of the penance of Dakṣa which lasted for three thousand divine years. Compare Mabhg. Pu.4.8-9. The goddess appeared before Dakṣa (2.2.12.10) whose face was beautiful and who had four hands in which she had held a blue lotus, a sword and had kept one of Her hands in Varadamudrā and the other in Abhayamudrā. Her eyes were reddish and Her hair were dishevelled. She had black hue and she was riding a lion (2.2.12.11-12ab). The description of the goddess given here generally resembles that given in Mabhg. (4.10-12) but it differs in certain respects e.g. Her eyes are reddish in ŚVP. while they resemble a blue lotus in the Mabhg.

Her putting on a garland of skulls and having the directions for Her garment³ are peculiar characteristics mentioned in the Mabhg. which show deep influence of Tantric upāsana on the purāṇakāra. Dakṣa eulogized the goddess (2.2.12.12^{cd}-14) and requested the goddess to become his daughter and to obtain Lord Śiva as Her husband (2.2.12.18-21). Devī granted the desired boon to Dakṣa (2.2.12.25-32). Devī foretold Dakṣa that she would abandon Her body in case she would be disrespected by Dakṣa (2.2.12.34).

Upto this extent i.e. Devī's appearance and Her giving a boon to Dakṣa this incident is imitated by Mabhg. (4.16-17) from SVP.

In Mabhg. Devī mentions that as the daughter of Dakṣa she would be having a beautiful golden hue and warned Dakṣa that he would be deficient in his regard for Her when the merit of his penance would be exhausted. At that time she would again assume a terrific form and would approach Dakṣa and would go back to Her abode after deluding the world (4.18^{cd}-20^{ab}) also compare (7.78^{cd}-83). Devī also told Dakṣa that she would be born as his daughter again and again in each and every Kalpa (2.2.12.35). This information is peculiar to SVP.

3 Regarding the nakedness of Devī refer to the remarks of Sircar D.C. in 'The Śākta Pīṭhas', Introduction, P.3, fn.2 which run as follows. "Aparṇā signifies the deity who is without her leaf-cloth i.e. naked, nakedness being one of the striking characteristics of the Indian mother-goddess. She must have originally been worshipped by a tribe such as the Nagnā-Sabara (the naked Sabaras) of the Brhatsaṃhitā, just as the Buddhist deity, Parnaśabarī was undoubtedly associated with the Parna-Sabaras (the leaf-clad Sabaras) of the same work." See J.K.H.R.S., I, PP.87-88.

The reason why Satī was mentally abandoned by Śiva, is given in ŚVP, 2.2.24.31-61 and 2.2.25.1-69. While Rāma along with Lakṣmaṇa was searching for Sītā in the forest goddess Satī approached Him in the form of Sītā to test His supernatural power as an incarnation of Viṣṇu. Lord Rāma recognized Her as Satī and expressed His joy at His good fortune indicated by Her vision capable to make him regain Sītā (2.2.25.36-38). This information is peculiar to ŚVP.

As stated in Mabhg. the progenitor Dakṣa was very much displeased on Satī's selecting Lord Śiva as Her husband at Her Svayamvara (4.52). Thereafter he always remained displeased with Satī and Śiva (4.59), and always censured Lord Śiva (7.18). Lord Śambhu also did not consider him as worthy of respect. Thus this was the main reason of their mutual dislike (7.19). Thus Satī's selecting Śiva as Her husband in Svayamvara was the cause of Dakṣa's displeasure for Śiva and Satī. This is a sound improvement in the account which explains the reason of Dakṣa's displeasure for Satī. This is exclusive to the Mabhg.

Dakṣa did not invite Lord Śiva to his sacrifice because he wanted to avert a likely attack of Rudra and His host on his city (7.22^{cd}-23) as reported by Nārada. The reason is cogent. The reason commonly shared by Mabhg. with other Purāṇas was to deprive Śiva of His legitimate share in the sacrifice (7.40-42^{ab}).

Dakṣa's Curse To Lord Śiva :-

The account of a sacrifice arranged at Prayāga by Sages and high souled persons as found in 2.2.26.1-18 runs parallel to that given in Śrīmad-Bhāgavata (=Śbh.) (IV.2.1-26) and Skandapurāṇa (=SKP.) (1.1.1.21-30, 32-33, 35-38^{ab}, 38^{cd}-42^{ab}, 44). Instead of Bhṛgu's cursing the persons initiated in Śiva-Dīkṣa as found in Śbh. (IV.2.28-32), it is mentioned in ŚVP that Bhṛgu etc. censured Rudra on hearing Dakṣa's curse to Him (2.2.26.19). Then Nandī who was enraged by Dakṣa's cursing Śiva, censured Dakṣa (2.2.26.20-24). The curse given by Bhṛgu as mentioned in Śbh. (IV.2.28-32), is the same as that given by Dakṣa to those persons (2.2.26.26-27). Thereafter Nandī cursed the Brahmins who censured Śiva as well as Dakṣa (2.2.26.30-39). Lord Śeṣśiva persuaded Nandī to introspect and to think over the real nature of Lord Śiva and to give up anger (2.2.26.43-49). On hearing the words of Lord Śiva, Nandī became quiet and Lord Śiva left the place along with His retinue (2.2.26.50-51). Thereafter Dakṣa also went to his place accompanied by Brahmins (2.2.26.52). This episode is absent in Mabhg.

Dakṣa's Performing Sacrifice Without Inviting Lord Śiva :-

The account of Dakṣa's performing the sacrifice without inviting Śiva and Satī, and sage Dadhīci's persuading him and insisting upon him to invite Lord Śiva as a sacrifice without Lord Śiva would never be fruitful (7.52-63^{ab}) and as

there was no difference at all between Lord Śiva and Lord Nārāyaṇa wherever and whenever (7.63^{cd}-64^{ab}; 65^{ab}) as found in Mabhg. (7.31^{cd}-75^{ab}) appears to be an imitation from that found in SKP. (1.1.2.14-20) and ŚVP. (2.2.27.1-56) as well as (7.1.19.10-21). The incident of Dadhīci's actually persuading Dakṣa in vain to invite Lord Śiva to his sacrifice is described in (SKP. 1.1.2.14-20) in 7 stanzas, while it is described in (ŚVP. 2.2.27.26-35) in 10 stanzas, whereas the same is described in the Mabhg. (7.51^{cd}-75^{ab}) in 23 stanzas. Thus there is further expansion of the stanzas in Mabhg. over and above that of ŚVP. On his failure to persuade Dakṣa, Dadhīci prophesied that Lord Śiva would destroy Dakṣa's sacrifice and left the sacrificial ground along with other sages (7.65^{cd}-75^{ab}).

Satī who was staying on Gandhamādana along with Śiva, came to know from Her friend Vijayā that the moon was going to participate in the sacrifice of Dakṣa along with Rohiṇī (ŚVP. 2.2.28.1-8). Compare SKP. 1.1.2.36^{cd}-41^{ab}. In Mabhg. sage Nārada visits Lord Brahma and Satī and informs them about Dakṣa's performing the sacrifice without inviting them (7.86-90) and advised them to go there (7.92-93). She was astonished to find that she Herself, who was very dear to Her parents was not invited by them. So she went to Lord Śiva and informed Him that Her father was performing a sacrifice and asked Him the reason why He did not like to go there (ŚVP. 2.2.28.9-14 and 18-20). She insisted upon Their going there (2.2.28.21-22). Lord Śiva informed Satī about His insult inflicted by Dakṣa and stressed that one should not go to another's house uninvited. He also

pointed out that the arrows discharged by the enemies do not create as much pain as the taunting of one's own relatives. Thus Śiva tried to dissuade Her from going to Dakṣa's sacrifice (2.2.28.24-30). In Mabhg. Lord Śiva tried to dissuade Satī from Her intention to visit Dakṣa's sacrifice advancing the same points and explaining them in details (8.4-20). But Satī insisted upon Her going to Her father's sacrifice as she wanted to know why Her father had not invited Lord Śiva and sought Śiva's permission to go there (2.2.28.31-34). Compare Mabhg. 8.24^{cd}-30; 33; 38-42. Thereupon Lord Śiva permitted Her to go along with His attendants to the sacrifice of Dakṣa.

Vision of Daśamahāvidyās to Śiva As Stated in Mabhg. :-

According to Mabhg. Satī was enraged by the remark of Lord Śiva that one performs a bad deed oneself and accuses another and showed Him Her dreadful form. At that Śiva tried to run away but was surrounded by the ten forms of the goddess called Daśamahāvidyās and was prevented from running away (8.43,45-72).

Thereafter she started for Dakṣa's sacrifice riding a bull along with Śiva's attendants (SVP.2.2.28.36-43). Satī got down from Her vehicle and entered the pavilion alone, who was welcomed by Her mother and sisters, but not by Her father as well as by anybody else (2.2.29.1-5). Compare Śbh.IV.4.7 and Mabhg. 9.1-8^{ab}; 41-45^{ab} for similarity of ideas.

Satī bowed down to Her parents and saw the shares of all other gods except that of Lord Hera. She was enraged at that and censured Her father for not inviting Śiva. According to Her it was Śiva's insult. She scolded Viṣṇu, Brahmā, Indra and other gods for participating in that sacrifice without caring for Śiva's share (2.2.29.9-26). Dakṣa replied Her that Her husband Lord Rudra was inauspicious and not belonging to a noble family and was not authorized to study Vedas and was the king of evil spirits and hence He was not invited to the sacrifice. He asked Her to accept the gifts kept ready for Her (2.2.29.30-34). For similarity of ideas compare Mābhg. 9.49-52^{ab}; 69-70^{ab}. However Satī's creation of Chāyāśetī and ordering Her to destroy the sacrifice is peculiar to Mābhg. 9.55-56. Satī was not satisfied with this and decided to give up Her body foretelling that the gods would be punished by Lord Śiva before long (2.2.29.38-63).

Sati's Abandoning Her Body By Resorting To Yogamarga :-

The description of Satī's resorting to yogamārga and creating the fire by mystic trance and burning Her body to ashes, while meditating upon the feet of Lord Śiva as mentioned in ŚVP.2.2.30.1-8 is exactly the same as found in Śbh.IV.4.24-27.

Stanzas 9-19 of 2.2.30 describe the tumult following Satī's abandoning Her body. This is also practically the same as found in Śbh. IV.4.29-30. Twenty thousand attendants of Śiva committed suicide by the weapons in their hands (2.2.30.20-21).

This is a detail peculiar to ⁷SVP. The remaining attendants of ¹Śiva attacked Dakṣa and his supporters, but Bhṛgu offered an oblation into Dakṣiṇāgni by yajus mantras and created the gods called Rbhus, who defeated and drove away the attendants of Śiva (2.2.30.22-27). Gaṇeś² attacking Dakṣa and Bhṛgu's creating Rbhus appear in Śbh.IV.4.31-34.

A voice from the air scolded Dakṣa for disrespecting Satī and described the splendour of Satī (2.2.31.1-13). It also stressed the greatness of Lord Śiva (2.2.31.14-18, and 21-29). It also predicted the destruction of Dakṣa's sacrifice, as a result of disrespecting Satī (2.2.31.19-20). The voice added that Dakṣa's head would be burnt and his allies would also meet the same fate (2.2.31.30-31). It also advised Lord Viṣṇu, Brahmā etc. to leave the sacrificial pavilion (2.2.31.32-37).

The attendants of Śiva who were defeated by the incantations of Bhṛgu rushed towards the place where Śiva was and informed Him about what had happened (2.2.32.1-14). On hearing them Śiva remembered Nārada who appeared before Him and on being asked, told Him everything that had happened there (2.2.32.15-18). On hearing his words, Lord Śiva plucked out a portion of the matted hair and dashed it on the mountain from which Vīrabhadra came out. From the sighs of Lord Rudra a hundred fevers were created and thirteen types of sannipātas also (2.2.32.19-24). In Śbh.IV.5.2-3 Vīrabhadrotpatti is found which has influenced this account found in ⁷SVP. ~~Mab~~hg.10.10-12

describe Vīrabhadra's origin from the third eye of Śiva. From the other part of the matted hair of Śiva goddess Mahākālī came out surrounded by crores of goblins (2.2.32.25).

This detail is peculiar to SVP and SKP. On Vīrabhadra's requesting Śiva (2.2.32.27-44), He ordered him to destroy Dakṣa's sacrifice along with the gods, gandharvas, yakṣas etc. (2.2.32.45-59). Compare Śbh.IV.5.4 and Mābhg. 10.18-21 for similarity of ideas.

The Episode of Dakṣayajñavidhvamsa :-

The fight between Lord Viṣṇu and Vīrabhadra and between the leaders on both the sides is described in 2.2.37. 1-32, in which Viṣṇu became unconscious. After coming to consciousness He tried to hurl the discus towards Vīrabhadra but Vīrabhadra paralyzed His hand (2.2.37.33-36). At last when Viṣṇu found that it was not possible to conquer Vīrabhadra, He thought to disappear from the sight of the enemy along with Brahṁā and the goddess of speech (2.2.37-41). Thereafter Vīrabhadra killed certain gods, destroyed the sacrifice, and punished Dakṣa and his supporters like Bhaga, Pūṣā, Bhṛgu etc. Vīrabhadra separated the head of Dakṣa by twisting and threw it into sacrificial altar (2.2.37.42-68).

Brahṁā was very much pained on account of the death of His son and in order to enliven Dakṣa and to get the sacrifice completed Brahṁā along with all the gods went to Viṣṇu and requested Him, to do something in the matter (2.2.40.1-10).

Thereupon Viṣṇu advised them to propitiate Lord Śiva, and expressed His willingness to accompany them to Śiva's abode (2.2.40.11-20). All of them approached mountain Kailāsa in the proximity of which there was the city Alkā and the forest called Saugandhika (2.2.40.21-33). These details are found for the first time in Sbh.IV.6.9-23. In proximity of the forest there was a big banyan tree under which Lord Śiva was seated (2.2.40.34-43). Compare Sbh.IV.6.31-39. In Sbh. Lord Brahmā, eulogizes Lord Śiva and advocates the case of Dakṣa, in IV.6.42-53, while in SVP 2.2.41.1-47, Lord Viṣṇu alongwith all other gods eulogizes Lord Śiva. They jointly requested Śiva to enliven Dakṣa, to complete the sacrifice and to restore the limbs of certain gods and sages etc. (2.2.41.48-50). Compare Sbh.IV.6.51-52. They also said that in the remaining part of the sacrifice the share of Rudra will be complete (2.2.41.51). Compare Sbh.IV.6.53. Thus eulogized Lord Śiva was pleased and ordered that Dakṣa would have the head of a goat, and that god Bhaga might see his share in the sacrifice through the eyes of god Mitra, and puṣā might eat by the teeth of the sacrificer and other gods might have their broken limbs of bodies joined. As also Bhṛgu might have the beard of a goat (2.2.42.1-9). Compare Sbh.IV.7.3-5. Then all the gods accompanied by Śiva went to the sacrificial ground of Dakṣa in Kanakhala, and saw the sacrifice destroyed by Vīrabhadra (2.2.42.12-18). Compare Sbh.IV.7.7; SKP.1.15.23. Lord Śiva ordered Vīrabhadra to bring Dakṣa's body whereupon he brought it headless (2.2.42.19-21). On being asked, about the head of Dakṣa by Śiva, Vīrabhadra informed Him that he had thrown it

into the sacrificial fire (2.2.42.22-23). Compare SKP.1.1.5.27-33 Śiva's placing the head of a goat on the body of Dakṣa and Dakṣa's getting up and eulogizing Lord Śiva (2.2.42.26-41), that episode is similar to a large extent to the same described in Sbh.IV.7.8-12 and 13-15. Also cf. SKP.1.1.5.34-35.

Thereafter Viṣṇu eulogized Lord Śiva, and apologized to Him for fighting with Vīrabhadra and requested Śiva to pardon His devotee Dakṣa for censuring Him as He was their father (2.2.42.43-48). Then Brahmā also eulogized Śiva, emphasizing that He had favoured His son and requested Him to deliver the sacrifice setting aside His insult (2.2.42.49-51). Thereafter the other gods, the protectors of the worlds, the progenitors, the accomplished sages, the semigods, the Brahmins etc. eulogized Lord Śiva (2.2.42.53-55). Compare for similar eulogies by gods and sages etc. Sbh.IV.7.27-54.

Lord Śiva, who was thus eulogized by Viṣṇu and Brahmā and others became pleased and told Dakṣa that He was always dependent on His devotees, even though He was independent and the Lord of all (2.2.43.1-3). Śiva added that His devotees could be classified into four types viz. Ārta, Jijñāsu, Arthārthi and Jñānī. Out of whom Jñānī was most beloved to Him (2.2.43.4-6). This is reminiscent of the four classes of devotees referred to in Śrīmad-bhāgavadgītā 7.16-17.

Śiva added that it was not possible to attain him by Vedas, by Yajñas, by alms-giving, or by austerities. By mere performance of rites Dakṣa tried to cross the transmigratory existence. Hence his sacrifice was destroyed (2.2.43.7-9). Śiva advised Dakṣa to consider Him as the highest Lord and to perform the rites with his intellect merged into knowledge (2.2.43.10). Śiva further told Dakṣa that He had assumed the three forms of the three great gods for the creation, maintenance and destruction of the world and that there was no difference among them. Just as a man does not consider his limbs as belonging to others in the same way a solely devoted devotee of the Lord considers Him as the soul of all (2.2.43.11-16). In Bhāgavata IV.7.50-54 the same ideas are conveyed by Lord Hari to Dakṣa. Thus spirit of synthesis becomes evident in both these Purāṇas. He who sees difference in the three great gods goes to hell forever. He continued that without devotion of Brahmā Viṣṇu's devotion cannot be obtained and without the devotion of Viṣṇu devotion to Lord Śiva cannot be obtained (2.2.43.17-19). This statement appears to be an elaboration in SVP. At the behest of Śiva, Dakṣa completed the sacrifice giving the respective shares of the gods and giving the complete share to Lord Śiva (2.2.43.25-26). Compare Mahbh. 10.85. Thus Satī the daughter of Dakṣa, abandoned Her body and was born from Menā, the wife of Himavat (2.2.43.39). She again practised penance and chose Lord Śiva as Her husband and that Śiva after having become whitish occupied the left half of Lord Śiva and performed wonderful feats (2.2.43.40).

The episode of Dakṣa-yajña-Vidhvamsa is narrated again in Śiva Purāṇa, Vāyavīya-Saṁhitā 7.1. Adhyayas 13-23.

Once Dakṣa the son of svayambhu went along with the gods and sages to see Lord Hera and Satī (7.1.18.5-7). Dakṣa did not know the splendour of both of them and considered Satī as his daughter only (7.1.18.9). Inspired by destiny Dakṣa did not invite Lord Bhava and Satī to his sacrifice (7.1.18.10). On hearing from Nārada about Dakṣa's performing the sacrifice, Satī informed Śiva and started towards Her father's residence (7.1.18.12). From stanzas 13-36, there is the detailed auspicious description of Satī's proceeding in an aerial car. On Her entering the house of Dakṣa, Dakṣa neglected Her even though she was the eldest and honoured Her younger sisters with their husbands (7.1.18.37-38). When asked by Satī Dakṣa told Her that his other daughters eventhough younger, were better than Her and their husbands also were dearer to him as they were more virtuous than Śaṅkara who was short-tempered (7.1.18.40-44). Thereupon Satī cursed Dakṣa that his family would be ruined and abandoned Her body and went to mountain Himavat (7.1.18.45-50).

On hearing that Lord Śiva cursed Dakṣa that in the Vaivasvata manvantara Dakṣa would be born as the grand son of Prācīnabarhiṣ and the son of pracetas and his son-inlaws also would be born and that Śiva Himself would create hindrance in his rite (7.1.18.54-58). On hearing the self-immolation of Satī in the sacrifice of Dakṣa, Lord Śiva cursed Dakṣa to be

born as the grand-son of Prācīnabarhiṣ, which curse is an addition in the ŚVP. Vāyavīya Saṁhitā part-I Adh.18.54-58. This curse is not referred to anywhere in Satī Khaṇḍa of ŚVP. It is taken in ŚVP. Vāyavīyasaṁhitā from Vāyupurāṇa Pūrvārṇha Adhyaya 30. Dakṣa cursed thus, by Rudra, gave up his body produced from Svayambhu and fell on the earth and was born as the son of Pracetas (7.1.18.59-60).

According to Vāyavīya Saṁhitā 7, Part-I, Adhyaya 19, Stanzas 2-3, the goddess Devī Pārvatī got married to Śiva and enjoined married life on the peak of Himavat. When Dakṣa began to perform Aśvamedhayajña at Gaṅgādvāra, he invited all the gods except Śiva (7.1.19.4-9). The performance of Aśvamedha by Dakṣa is a peculiarity of this Saṁhitā. Dadhīca advised Dakṣa to invite Śiva, but Dakṣa disagreed and Dadhīca went away (7.1.19.10-21). Dadhīca's advising Dakṣa to invite and honour Lord Śiva by offering Him a share in the sacrifice was disregarded by Dakṣa and consequently Dadhīca left the sacrificial ground is found in ŚVP. 7.1.19.10-21 also. This episode of Dadhīca's persuading Dakṣa is taken in Mābhg. 7.52^{cd} - 74^{ab} perhaps from Vāyavīyasaṁhitā also.

At this juncture, after having known all this from the Lord, the goddess (Pārvatī) inspired Him, to destroy Dakṣa's sacrifice (7.1.19.23), whereupon He created Vīrabhadra (7.1.19.24). This is a peculiar statement found in Vāyavīya Saṁhitā of ŚVP. Adh. 19.23-24.

On Vīrabhadra's entering the sacrificial ground, Dakṣa asked him, who was he ? And what did he desire ? (7.1.20.13). Thereupon Vīrabhadra told him that he was Śiva's attendant and all of them had come there to receive their share. He also added that if he had not kept their share, he should give him the reason for that or should fight with him (7.1.20.16,17).

As stated in 7.1.22.1-6, Brāhmā brought a chariot near Vīrabhadra in keeping with the command of Lord Śiva Vīrabhadra mounted it and fought with Viṣṇu and other gods (7.1.22.7-64).

The followers of Vīrabhadra shackled the gods (7.1.23.1-3). On Brāhmā's persuading Vīrabhadra became calm (7.1.23.4-6). The gods eulogized Vīrabhadra (7.1.23.7-11). Thereupon Vīrabhadra freed them from the shackles and brought them before Lord Śiva (7.1.23.12). Lord Śiva who was seen in the atmospheric region saw the gods who were afraid and smilingly looking at Pārvatī, told them that it was in order to favour them that He had punished them and that He had forgiven their misdeed (7.1.23.13-17).

Thereafter the gods eulogized Lord Śiva (7.1.23.20-26) followed by Viṣṇu (7.1.23.27-30) and Brāhmā (7.1.23.31-33). On the completion of the eulogy of Brāhmā, Lord Śiva smiled at the goddess and restored the limbs of the gods and goddesses which were damaged (7.1.23.34-36).

Lord Brahmā attacked the head of an old goat to the body of Dakṣa, as a result of which, Dakṣa came to consciousness and eulogized Lord Śiva with folded hands (7.1.23.37-38). On hearing the eulogy of Śiva by Dakṣa Lord Śiva asked him not to be afraid of and gave him the leadership of the hosts (7.1.23.42-43). Relevant Episodes From Siva Purāṇa, Rudra-saṁhita Pārvatikhanda.

Satī Reborn As Pārvatī :-

In accordance with the statement made in ŚVP. 2.3.1.6-10, Satī had remembered Menakā to become her daughter abandoning Her body at the time of/ due to Her insult at the sacrifice of Dakṣa. On account of this sort of determination, she was born as Menakā's daughter called Pārvatī who practised penance and attained Lord Śiva as Her husband.

On being eulogized by the gods the goddess, appeared before them and smilingly told them that she was pleased with them, and that deluding Dakṣa etc. was done by Her, and that she had decided to be born as the daughter of Himavān and Menā as they, especially Menā, worshipped the goddess with affection for Satī as daughter ŚVP. 2.3.4.1.21-27.

On seeing the carrying condition of Menā, who bore the goddess in her Womb Himavān was pleased, and the gods eulogized the goddess in the womb. ŚVP. 2.3.6.16-23.

On completion of nine months, when the tenth month was running, the goddess was born, in the month of Mādhva (Caitra), inspring season at mid night. ŚVP. 2.3.6.25-33.

Nārada's Visiting Himālaya and Predicting about the Fortune of Pārvatī :-

The incident of Nārada's visiting the house of Himālaya and foretelling the good future of the goddess Pārvatī is described in ŚVP 2.3.8.1-11.⁴

On hearing Nārada's words, goddess Pārvatī understood Lord Śiva, as Her would be husband. ŚVP. 2.3.8.13-14.

Nārada further emphasized that Lord Śiva would not accept anyone else as His wife except Pārvatī, who would be taking away forcibly the half of Lord Maṇu's body. ŚVP. 2.3.8.26-30. The same idea is expressed brieflyⁱⁿ Mabhg. 20.19-20.

On hearing from Nārada, about the characteristics of the would be husband of the daughter of Himālaya, Himālaya and Menā were dejected. Thereupon Nārada consoled Himālaya, and divulged that Lord Śambhu was Pārvatī's would be husband,

4 Cf: Sulakṣaṇāni sarvāṇi tvatsutāṅgāḥ kare gire
ekā vilakṣaṇā rekhā tatphalaṃ sṛṇu tattvateḥ ŚVP.2.3.8-10.
yogī naḥnōḡuṇo'kāmā mātrtātēvivarjitāḥ
amāno^o śivaveśaśca patirasyāḥ kiledṛśāḥ ŚVP.2.3.8.11.

and advised Himālaya to hand Her over to Lord Śiva, as His wife, who was able to remove the decrees of fate even (2.3.8.17-23). He further told Himālaya, that the love of Śambhu and Pārvatī would be unique and that both of them would accomplish many works of gods. Not only that his daughter would forcibly carry away half of the body of Lord Hara by the power of Her penance (2.3.8.25-30). Mbhg. 20.14^{cd} - 24 have irritated and expanded the ideas expressed here in ŚVP.

On Nārada's insisting upon Himālaya's giving away his daughter to Lord Śiva, Himālaya expressed his doubt as to how and why Lord Śiva engaged in incessant contemplation would give up His mystic trance (2.3.8.35-39) Mbhg. contains similar ideas in 20.25-28^{ab}. Moreover he expressed another doubt also that Lord Śiva had formerly given a promise to goddess Satī that He would not accept anybody except Her as His wife. Himālaya rightly doubted Lord Śiva's accepting another wife after Satī's death inspite of His promise to Satī (2.3.8.41-43). In order to remove Himālaya's doubts Nārada disclosed to Himālaya the real identity of his daughter Who was Satī the daughter of Dakṣa in Her former birth (2.3.8.45-47). Nārada foretold that Pārvatī would be the wife of Lord Hara doubtlessly (2.3.8.48).

Menā requested Himavān to search out a worthy husband for their daughter, but Himālaya persuaded her that the words of the sage Nārada were to come out to be true, and hence he advised Menā to instruct Pārvatī to practise penance to obtain

Lord Śiva (2.3.9.8-12). On seeing the delicate figure of Pārvatī, Menā could not ask Her to practise penance. But Pārvatī knew her intention and described to her the dream dreamt by Pārvatī Herself, the previous night, in the Ajamuhūrta (2.3.9.14-17) in which a Brahmin ascetic preached Her to practise penance to propitiate Lord Śiva (2.3.9.18). Menakā described the whole dream dreamt by Pārvatī to Himālaya, who also described a dream dreamt by him at the close of night (2.3.9.18-26). Thereafter Himālaya and Menā, decided to wait and observe the fruit of those dreams (2.3.9.28).

Penance of Parvati :-

After lapse of some days Lord Śiva tormented by separation from Satī came over there accompanied by some followers to practise penance (2.3.9.29-30). Goddess Pārvatī also practised penance engaged in serving Lord Śiva along with Her two friends (2.3.9.31). Lord Sambhu even though pierced by the arrows of cupid, sent by the gods, did not get excited (2.3.9.32). But He burnt to ashes cupid with the fire from His third eye (2.3.9.33^{ab}). Thereafter after the passage of sometime after having destroyed the arrogance of Girijā, and after being propitiated by Her by penance, Lord Mahesvara was pleased and accepted Her as His wife in keeping with the worldly rites on request of Lord Viṣṇu (2.3.9.34-35).

After the debate between Lord Śiva and Pārvatī in keeping with the implied sense of Vedānta and Sāṃkhya respectively,

Lord Śiva allowed Girijā to serve Him and burnt to ashes cupid who tried to generate excitement in Lord Śiva (2.3.13).

Śakra's inviting cupid and ordering him to arouse passion in Lord Śiva in order that a son may be born to Lord Śiva who was deemed capable to slay demon Tāraka and cupid's approaching Lord Śiva is described in 2.3.17.

In the next i.e. the 18th Adhyāya, cupid's efforts to arouse passion in Lord Śiva, pertaining to Pārvatī is described. The enraged Lord Hara burnt to ashes cupid by the fire from His third eye.

The incidents of practising penance by Śiva and Pārvatī and Śiva's burning cupid as found in ŚVP. Pārvatīkhaṇḍa as well as SKP. 1.1.21.1-34 and 35-87 are also found in Mabhg. 2.1.2-6; 14-35 and 22.1-7; 38-43; 87-111. The comparison of them reveals that Mabhg. is indebted to ŚVP. more than to SKP.

As a result of a request of the gods, Lord Śiva foretold that cupid would be born again (2.3.19).

After the disappearance of Lord Śiva, after burning cupid, Goddess Haimavatī experienced the pangs of separation from Lord Śiva, whom Nārada taught the sacred formula consisting of five syllables (2.3.21). Goddess Pārvatī again practised penance difficult to be practised even by sages in order to obtain Lord Śiva as Her husband (2.3.22). Mabhg. briefly notices this incident in 24.2^{cd}-3.

The gods afraid by the occasion of the impending burning of the three worlds by the fire generated from the penance of Pārvatī went to Brahmāloka, and from there proceeded along with Viṣṇu to the place of penance of Pārvatī and thereafter approached Lord Śiva (2.3. Adh.23).

Lord Viṣṇu narrated the miseries of the gods, inflicted by Tārakāsura by way of a reply to the inquiry of Lord Śiva and recommended that Lord Śiva should accept Pārvatī as His wife, in order to procreate a son who would be the slayer of Tārakāsura, in keeping with the boon of Brahmā (2.3. 24.49-52). Viṣṇu further added that Pārvatī was practising severe penance, and the three worlds were pervaded by Her lustre. Viṣṇu further requested Śiva to give a boon to Her and also to keep His boon given to Rati (2.3.24.53-56). Lord Śiva replied to the gods that marriage was a sort of strong captivity. Hence a person bound by the fetters in the form of a woman is never freed. Lord Śiva considered that the sense objects are the causes of strong captivity, and they keep away salvation from a person whose mind is pervaded by sense objects (2.3.24.59-63). Lord Śiva added that inspire of all that He would comply with their request, as He was dependent on His duties (2.3.24.65-67).

In order to mislead pārvatī Lord Śaṅkara sent the seven sages who approached Her and told Her that she should not believe in the words of Nārada, because putting faith in him would bring calamity (2.3.25.1-44). The seven sages pointed out

the drawbacks of Śiva and insisted on Pārvatī's rejecting Lord Śiva as Her would be husband and on accepting Lord Viṣṇu as such (2.3.25.45-54). The goddess Pārvatī explained to them the real nature of Lord Śiva and Her unflinching faith in the words of sage Nārada (2.3.25.56-69). In order to test the determination of Pārvatī, Lord Śiva approached Her in the form of a Brahmacārī with matted hair, and tried to dissuade Her from desiring Lord Śiva as Her husband (2.3.26.5-44; 27.1-39).

The Brahmacārī tried to dissuade Pārvatī to give up Her desire to have Lord Śiva as Her husband, pointing out His incompetence as a husband (2.3.27.12-38). Pārvatī described before the Brahmacārī, the extra ordinary splendour of Lord Śiva (2.3.28.6-23). After Pārvatī's trying to leave that place, in order to get rid of the Brahmacārī who was slandering Śiva, He appeared before Her in a handsome form and asked Her to choose a boon (2.3.28.40-43). Thereupon Pārvatī requested Him to be Her husband (2.3.29.7). Śiva thereafter explained to Pārvatī His imperishable, eternal, independent attributeless form which shines by its own lustre. He further added that even though by nature He was independent still He was made dependent by Her. Compare Mābhg.24.4-11. He further told Her that she was Mahāmāyā i.e. nature activating everything. This whole world is produced by the super natural power and is supported by the highest intellect of the supreme being (2.3.29.19-21^{ab}). Śiva further continued that the whole creation was brought into existence by them in keeping with the attributes and activities. The creation was for the benefit of the devotees on account of

their compassion for them. Śiva emphatically stated that Pārvatī was the subtle nature constituted of the three attributes viz. Sattva, Rajas, and Tamas and was adept in activity and was attributeless as well as with attributes. (2.3.29.23-24). Śiva made it clear that He was the soul of all the creatures in the universe that was without modification and without desire and that He had assumed a form in accordance with the desire of His devotee. Lord Śiva refused to go to Himālaya in order to beg the hand of Pārvatī because begging leads to inferiority (2.3.29.26-27). After Pārvatī's insisting upon Him for the same He agreed to do so (2.3.29.38). In order to console Himālaya and Menā, who were dejected in the matter of giving away their daughter to Lord Śiva in marriage. Vasiṣṭha and Arundhatī explained to them the splendour of Lord Śiva. (2.3. 33). After Lord Viṣṇu's persuasion Menā became ready for the marriage of Pārvatī with Śiva, on condition that Śiva should be having a handsome form (2.3.44.87-101). At the instance of Nārada Menā was very much pleased to see Lord Śiva's handsome form extremely white and decorated with crescent moon and shining brightly like a crore of suns (2.3.45.9-10). Śiva's form had the hue of beautiful campaka flower and had a garland of Mālatī flowers in His neck. Śiva appeared very young and attractive and His face equalled the beauty of a crore of moons. His form surpassed the handsomeness of a crore of cupids. He had three eyes and He attracted the minds of beautiful women (2.3.46.5-10).

Pārvatī's Marriage And Cupid's Regaining Body :-

In accordance with the ceremonial Practice Himālaya asked Lord Śiva to tell him about His Gotra (lineage from a sage), Pravara and Kula (family) as well as His name and His Veda and its branch (2.3.48.6-7). Thereupon Lord Śiva became silent and sage Nārada laughed at that and played upon his lute inspired by Lord Śiva (2.3.48.8-10). Nārada did not stop playing upon his lute (Vīṇā) eventhough prohibited by Viṣṇu, Brahmā and other gods and sages when Himālaya also asked him to stop playing upon Vīṇā sage Nārada told Himāyān that his asking Lord Śiva about His Gotra, was a great joke (2.3.48.11-15). Thereafter Nārada explained to Himālaya that Lord Śiva was the highest Brahman attributeless and beyond nature, formless, without modification, the Lord of Māyā and the highest of all. He is without Gotra, Kula, and name and is independent and compassionate towards His devotees and has assumed attributes and handsome form and many names by His own free will. He is having a good Gotra and is also without Gotra. Similarly He is without Kula and also is having a good family. The whole moveable as well as immoveable world is deluded by Him Who sports willfully. Nārada emphatically stated that the Māyā of Lord Śiva is behind understanding (2.3.48.18-23) and insisted upon Himālaya to hand over Pārvatī to Lord Śiva in marriage (2.3.48.24). Sage Nārada further explained to Himālaya that Lord Mahesh with attributes had Nāda alone as His Gotra and Kula and that there is non-difference between Śiva and Nāda (2.3.48.27-28). Compare SKF. 1.1.25.70-76 for parallelism. Rati approached Lord

Siva after His marriage with Pārvatī, considering that to be the proper time for enlivening cupid. Rati eulogized the good fortune of Lord Siva resulting from His attaining Pārvatī and questioned Him for burning cupid without any purpose (2.3.51.1-2). Rati drew the attention of Siva to the fact that all were happy in His marriage ceremony except her who was suffering the pangs of separation from her husband and insisted upon Lord Siva to unite her with her husband in accordance with His promise (2.3.51.4-9). The other goddesses viz. Sarasvatī etc. also went along with Rati and requested Lord Siva to enliven cupid (2.3.51.11-13). On hearing their words, Lord Siva compassionately looked at the ashes of cupid, brought by Rati, from which cupid came out possessing handsome form and having the characteristic marks and attire and saluted Lord Siva and eulogized Him along with Rati (2.3.51.13-16). On hearing the eulogy by cupid along with his wife, Lord Siva was pleased and asked him to choose a boon. Cupid thereupon requested Lord Siva to forgive him for his offence, and to give him His devotion and also highest love for his relatives (2.3.51.17-21). Lord Siva granted him the boon as requested by cupid and ordered him to approach Lord Viṣṇu and to remain at the entrance (2.3.51.22,23).

At the time of Pārvatī's leaving the house of Her parents a brahmin woman teaches the duties of a Pativrata woman to Pārvatī in accordance with the intention of Men (2.3.54.7-83).

The account of Rati's regaining cupid as found in the Mabhg. (26.9-16; 27.1-18^{ab}) is practically similar to that found in Śivapurāṇa Vāyavīyasamhitā with the only difference that on Nārada's suggestion Rati approached Indrā who had gone in proximity of Lord Śiva along with all the gods before starting for the city of Himālaya and who along with Lord Brahmā requested Lord Śiva to enliven Kāma and to unite Rati with him on that occasion in order to fulfil the promise of the gods given to Rati when Kāma was burnt.

Relevant Episodes From Skandapurāṇa⁵ Māheśvarakhanda
Kedārekhandā :-

The episode of Dekṣa-yağña-vidhvamsa appears in skanda Mahāpurāṇa in Māheśvarakhanda in Kedārekhandam i.e. 1.1. Adhyayas 1-5 (upto Stanza 48).

Once upon a time in the best place of pilgrimage called Naimiṣāranya, the best of sages Śaunaka etc. undertook a long sacrificial session (1.1.1.2-3). They desired to know from Lomaśa, Vyāsa's pupil, the splendour of the great god Śūlin (Mahādeva), accompanied by His meditation and adoration (1.1.1.6). By way of reply to their inquiry that pupil of Vyāsa narrated the great splendour of Lord Śiva (1.1.1.12). According to which Lord Śiva is eulogized in 18 Purāṇas and hence nobody is capable to describe the splendour of Lord Śiva (1.1.1.13). During the course of explaining the super-human deeds of Lord Śiva sage Lomaśa enumerated His feats of Lord

5 The references cited are from 'The Skanda Mahāpurāṇam, Vol.I, Second (ed.), Nag Publishers, Delhi-7, 1984.

eating poison, destroying the sacrifice of Dakṣa, burning Kāla and releasing the king (1.1.1.18).

Dakṣa's Curse To Lord Śiva :-

Once upon a time Dakṣa visited Naimiṣāranya accidentally, when he was adored by the sages and the gods and ^{Demons} by eulogies and prostration (1.1.1.21-22^{ab}). Lord Mahādeva, who was sitting in the assembly, neither got up from His seat, nor saluted Dakṣa, and consequently Dakṣa was enraged (1.1.1.22c-ef). Dakṣa censured Lord Śiva for not saluting him and cursed Him in the assembly that he expelled Rudra from sacrifice (1.1.1.23-26). On hearing the curse of Dakṣa to Rudra, Nandī censured Dakṣa (1.1.1.27-30). Thereupon Dakṣa cursed the followers of Rudra and ousted them from the path of Vedic study and practices and declared them as unfit for the behaviour of the good, interested in decept^oful practices, addicted to drinking wine and having skulls (1.1.1.32-33). Nandī got angry with Dakṣa for cursing the followers of Śiva without any reason and cursed Dakṣa and the Brahmins (1.1.1.35-38^{ab}). Lord Mahādeva on hearing the curse of Nandī smiled at him and enlightened him saying that getting angry with Brāhmaṇas was improper as they were the preceptors always engaged in the discussion of the Vedas. Veda is constituted of Mantras and Sūktas. As the individual self of all the embodied ones is established in a Sūkta, therefore the knowers of the self should not be censured. Rudra was only the self, not anyone else (1.1.1.38^{cd}-42^{ab}). The progenitor Dakṣa also entered his

own place of residence surrounded by sages (1.1.1.45) and continued to slander the worshippers of Śiva abandoning the highest faith, and censured Lord Śarva in the assembly of all great sages. (1.1.1.46).

Dakṣa's Performing Sacrifice Without Inviting Lord Śiva :-

Once upon a time the progenitor Dakṣa, made preparations for the performance of a sacrifice and invited great sages, like Vasiṣṭha, Agastya, Kaśyapa, Atri, Vāmadeva, Bhṛgu, Dadhīci etc. and also all the gods, the guardians of the worlds, the Vidyādharas Gandhervas, Kinnaras and the hosts of Nymphs (1.1.2.1-4). Lords Brahmā and Viṣṇu along with Indra and other gods were invited and were assigned to different costly mansions for their stay at the Vanakhala Tīrtha (1.1.2.5-11^{ab}). The progenitor Dakṣa, had undertaken a vow and had got performed a solemn ceremony as well as the benediction of the Brahmins (1.1.2.12). In the meanwhile the sage Dadhīci approached Dakṣa and suggested to him that his sacrifice did not appear to be happy without the presence of Lord Pinākin (1.1.2.14). From whom proceeded all the auspicious things as stated by the wise that ancient puruṣa Lord Vṛṣadhvajā, Nīlakaṇṭha, Kapardī was not seen. Presided over by whom the inauspicious things become auspicious that Tryambaka should be invited by Dakṣa (1.1.2.15-17^{ab}). Dadhīci insisted upon inviting Lord Mahēśvara along with Dākṣāyaṇī immediately as everything will be purified by that yogī Lord Sambhu (1.1.2.19). By whose remembrance and

by the utterance of whose name everything becomes well done that Vṛṣadhvajā should be brought there at all costs (1.1.2.20). The stanzas persuading Dakṣa to invite Lord Śiva with His consort uttered by Dadhīci in SKP. (1.1.2.14-20) appear with variations and a little addition in ŚVP. (2.2.27.26-35). The similarity between them is striking as some lines are common. As regards Dadhīci's persuading Dakṣa, the Mahbg.7.52-75^{ab} shows the influence of Skanda and Śiva Purāṇas on it.

Dakṣa expressed his disagreement with Dadhīci insisting upon the fact that all those fit to be invited for a sacrifice and with calm disposition had already gathered there among whom Lord Viṣṇu the resort of Dharma and the support of the Vedas, the sacrifices and the different rites was present along with the progenitor Lord Brāhmā (1.1.2.21-23^{ab}). Dakṣa further emphasized that they were not in need of Rudra. He further added that he had given his daughter to Lord Śiva at the suggestion of Lord Brāhmā. According to him Lord Śiva did not belong to a noble lineage and He was the Lord of evil spirits and was difficult to be overcome. He was self satisfied, stupid and jealous (1.1.2.26-28^{ab}). Dakṣa added that Lord Rudra was unfit in the said rite and hence he was not called by him. He prohibited the sage to say again what he had already said and requested all to make his sacrifice a success (1.1.2.28cd-29). On hearing that sage Dadhīci said that it was a great breach of conduct on the part of great sages and gods, which would lead to a great destruction of those gathered there. After having

said so sage Dadhīci went out of the sacrificial ground (1.1.2.31-33^{ab}) and reached his hermitage. While the sages were performing the activities necessary for Dakṣa's sacrifice, the great goddess Dākṣāyaṇī was sporting with Her friends on the mountain Gandhamādana. (1.1.2.36^{cd} - 38^{ab}). Per chance the great goddess engrossed in sport happened to see Soma accompanied by Rohiṇī going to participate in Dakṣa's sacrifice (1.1.2.39). The goddess asked Her friend Vijayā to inquire from the moon about His destination, whereupon He disclosed that He was going to attend Dakṣa's sacrifice (1.1.2.40-41^{ab}). On hearing from Vijayā, the goddess was puzzled as to why neither Her father nor Her mother remembered Her, nor invited Her (1.1.2.41^{cd}-42). Goddess Satī immediately ran to see Lord Śiva in His court as she wanted to know the reason why He did not like to proceed towards Dakṣa's sacrifice (1.1.2.43^{ab}-53). Satī insisted upon Lord Śiva to go to Her father's sacrifice even though He was not invited (1.1.2.54-55). On hearing Her words Lord Śiva, advised Satī not to go to Dakṣa's sacrifice, as those who visit the house of another without invitation are insulted. That insult is more painful than death. Even Lord Indra on reaching the house of others becomes humiliated. Thus Lord Śiva insisted upon Satī's avoiding to go to Dakṣa's sacrifice (1.1.2.56-59). But she proclaimed Her decision to visit the sacrificial ground of Her father and requested the Lord to permit Her (1.1.2.60-62). So said Lord Śiva, who is the seer of all sight as well as the knower of everything, permitted the goddess to go riding His bull Nandī and accompanied by His hosts numbering 60 thousand

(1.1.2.63-65). Lord Maheśa thought over the going of the goddess to Her father's house and was convinced that Dākṣāyaṇī insulted by Her father would not return back (1.1.2.68).

The goddess Satī dismounted from the bull and saw the sacrifice and the gods and Her parents and made a pertinent remark (1.1.3.1-4^{ab}). The goddess Satī inquired of Her father the reason why he had not invited Lord Śambhu by whom all the movable as well as immovable world was purified. As Lord Śambhu was the sacrifice, the best knower of sacrifice, the auxiliary of the sacrifice and was of the form of the material, the sacred formulae, offering to the gods, offering to the manes, everything done without Him would be unholy (1.1.3.4^{cd}-6). She rebuked Her father and the Brahmins and gods for participating in the sacrifice without Lord Śiva (1.1.3.7-9). She further stressed upon the foats of Lord Śiva and remarked that all the gods were created from Lord Śūlin and that, that Lord reaching the end of Vedas was beyond his knowledge (1.1.3.10-14). On hearing Her words Dakṣa got angry and asked Her that she had no business there and hence Her coming there was futile. Dakṣa told Her his reasons for not inviting Śiva to the sacrifice (1.1.3.15-17). Dakṣa also expressed his repentance for giving Her to Śiva, who was ignorant and puffed up. Dakṣa advised Satī to become comfortable (1.1.3.18-19^{ab}). The goddess Satī, who was told thus by Dakṣa got enraged observing the slander by Her father, and thought in Her mind as to what she would say before Lord Śiva.

Satī Abandoned Her Body By Entering Fire :-

One who slanders Lord Mahādeva as well as he who hears His slander both of them remain in hell as long as the sun and the moon appear. Therefore she decided to give up Her body by entering the fire. So thinking she uttered O'Siva, O Rudra, and overwhelmed by insult, entered fire (1.1.3.19^{cd}-23). Compare Mabhg. 9.77^{cd}-82 the followers of Lord Śiva accompanying Satī cut off their limbs by their own weapons and died along with Her (1.1.3.24-28). Nārada went to Lord Śiva and informed Him whatever had happened. On hearing the words of Nārada Lord Śiva became very much angry and uprooted a part of His matted hair and dashed it on the peak of the mountain, from which arose famous Vīrabhadra along with Kālī surrounded by crores of ghosts (1.1.3.31-34). From the angry exhalation of Rudra a hundred fevers and thirteen sannīpātas (morbid condition of the humours) were created (1.1.3.35). The valiant Vīrabhadra requested Lord Rudra to order him immediately as to what He wanted him to do. Lord Rudra ordered him to proceed towards the sacrifice of Dakṣa to destroy it. At the behest of Lord Śūlin Vīrabhadra started along with Kālīkā and the ghosts towards Dakṣa's sacrifice (1.1.3.36-38). At the same time ill omens appeared around the sacrificial ground of Dakṣa. On observing ill omens the gods as well as Dakṣa were afraid, as a result Dakṣa requested Lord Viṣṇu to protect him. Thereupon Lord Viṣṇu pointed out that Dakṣa had insulted Lord Vṛṣadhvaṇa from whom there was the rise of danger. He added that where persons unworthy of respect are respected and the venerable persons are

not respected, there three things happen viz. famine, death and danger. Lord Viṣṇu also advised Dakṣa to honour Lord Śiva by all means. (1.1.3.41-47). Then there is the description of Vīrabhadra's attacking the sacrificial ground of Dakṣa (1.1.3.49-63^{ab}). The gods like Indra, Vāyu, Yama, Kubera, Varuṇa, Agni and the demons like Nirṛtī and the Yekṣas etc. mounted their respective vehicles to protect the sacrifice. Dakṣa prostrated before them and urged them that depending on their strength he had begun the sacrifice. He especially requested Viṣṇu to protect his sacrifice (1.1.3.68-74^{ab}). To that Viṣṇu replied that Rudra who was of the form of sacrifice was expelled from sacrifice by Dakṣa which was his bad policy (1.1.3.74^{cd}-77). He further stated that He did not find any one to protect Dakṣa from the wrath of Rudra. Viṣṇu further said that a rite alone cannot produce the desired fruit always. Only that rite becomes fruitful which is accompanied by the Lord (1.1.3.78-82).

The Episode of Dakṣayajñavidhvamsa :-

While Lord Viṣṇu was stressing the point that the Vedas were having the three guṇas for their domain and that the Vedic rites would not become fruitful without the Lord the ocean in the form of the army of Vīrabhadra was seen approaching them (1.1.4.3-5). Indra laughed at Viṣṇu and became ready to fight along with the gods. Sage Bhṛgu immediately practised a kind of charm to extirpate the enemies. At that time there ensued a fight between the gods and the guṇas of Rudra (1.1.4.6-7) in which the guṇas were defeated by the gods, on account of the

valour of the guardians of the world viz. Indra etc. as well as by the power of the incantations of Bhṛgu (1.1.4.9-11). This victory was due to practice of magical incantations on the part of sage Bhṛgu for the satisfaction of the initiated and for the act of sacrificing for the gods. (1.1.4.12-13^{ab}). On seeing the defeat of his followers enraged Vīrabhadra came forward and killed many of the opponents including the gods, the Yakṣas Piśācas, Guhyakas, and Rākṣasas. The gṇas of Śiva also killed many opponents (1.1.4.13-17^{ab}). The gods thus defeated went to heaven. Only the guardians of the worlds viz. Indra etc. remained there with curiosity. They asked Brhaspati as to how they could win a victory (1.1.4.17^{cd}-19^{ab}). By way of reply Brhaspati stated that what was told by Lord Viṣṇu formerly has turned out to be true (1.1.4.19^{cd}). Brhaspati drew the attention of Indra to the fact that the gṇas of Rudra would destroy everything (1.1.4.25). The Valiant Vīrabhadra told the gods that they had foolishly come there for the sake of massacre and added that he would satisfy them in that matter (1.1.4.27-28^{ab}). Then the gods and the guardians of the worlds were driven away by Vīrabhadra's discharging arrows (1.1.4.28^{cd}-29). Before the beginning of fight with Viṣṇu Vīrabhadra scolded Viṣṇu for taking the side of Dakṣa, even after seeing whatever was done by Dākṣāyaṇī (1.1.4.34-35^{ab}). However Vīrabhadra saluted Viṣṇu and told Him that He was equal to Lord Śambhu still he was ready to fight with Him as per His desire (1.1.4.36-37^{ab}). Lord Viṣṇu appreciated the words of Vīrabhadra and remarked that Lord Maheśvara also was dependent on His devotee and added that

either of the two should prevent the other (1.1.4.59-41). The fight between the two parties is described in 1.1.4.48-56. Thereafter the fight between Vīrabhadra and Indra is described in 1.1.4.57-60. During the fight between the gods and the gaṇas, the latter were defeated and took to their heels (1.1.4.64). During the fight with Vīrabhadra, Viṣṇu hurled His discus towards Vīrabhadra, who swallowed it which was pressed out from the mouth of Vīrabhadra by Viṣṇu. Thereafter Viṣṇu went to His abode (1.1.4.73-75^{ab}).

After the departure of Viṣṇu, all the gods and the sages were defeated by the Gaṇas of Rudra. They knocked down Bhṛgu and plucked out his beard, uprooted the teeth of Pūṣan, mocked at Svadhā as also the sages present there and threw human excrement in the fire of the sacrifice (1.1.5.1-4^{ab}). The Valiant Vīrabhadra dragged out Dakṣa who had hidden himself by catching him by his cheeks and struck his head with a sword. On finding that his head was indivisible Vīrabhadra put his feet on his shoulders and twisted his neck and separated his head and threw it into the sacrificial fire (1.1.5.5-7). The other sages, gods, manes, yakṣas and Rākṣasas who were chased by the Gaṇas ran away. The moon, the sun and all the planets, constellations and stars all were displaced on being chased by the Gaṇas (1.1.5.8-9).⁶

6 The fight between Vīrabhadra and the Gaṇas on the one hand and Viṣṇu and the gods on the other is described in SKP. in 79 stanzas (1.1.4.6-5.9) at length. While the same is described in Mabhg. within 14 stanzas only from stanzas 52-62 and 65,67,68 of Adhyaya 10 in brief.

Lord Brahmā tormented by the grief of the loss of His son went to Satyaloka and with His mind afflicted did not get peace. After having known every sin committed by that sinner, He decided to go to mountain Kailāsa riding a swan and surrounded by all the gods (1.1.5.10-12). After having entered the mountain Lord Brahmā saw Lord Sadāśiva (1.1.5.13^{ab}). Lord Rudra with matted hair shining with splendour was found staying in a lonely place along with the son of Śilāda. He was difficult to reach even by the Vedāṅgas (ancillary works to the Vedas) (1.1.5.13^{cd}-14^{ab}). Lord Brahmā eulogized Lord Rudra as Brahman, the highest self of all, as the creator of the creatures of the universe, the supporter, of the form of the universe, of the form of the seed of the universe, the cause of the joy of the world (1.1.5.16-17). He was Ōmkāra, Vaṣatkāra, promoting all the beginnings and also was the sacrifice, the sacrificer, and the promoter of the sacrifices and the protector of all sacrificers. He was the resort of all the creatures to whom Brahmā bowed down and requested Him to protect Him who was tormented by the grief of His son (1.1.5.18-19). Lord Mahādeva told Brahmā that the sacrifice of Dakṣa was not destroyed by Him in any case. Really speaking Dakṣa was killed by his own actions. One should not do anything which would torment others because the same would happen to himself (1.1.5.20^{cd}-22). Then accompanied by Brahmā and the gods Lord Rudra went to Kenakhala, the place of sacrifice of Dakṣa (1.1.5.23). Then Rudra ordered Vīrabhadra to bring Dakṣa immediately. Thereupon Vīrabhadra brought the headless body

of Dakṣa. On Śiva's inquiry regarding the head Vīrabhadra told Him that he had thrown Dakṣa's head in the fire and that only the head of a goat was spared (1.1.5.27-33). Then Rudra placed the head of the goat on the headless body of Dakṣa, whereupon Dakṣa became a live again and eulogized Lord Śaṅkara (1.1.5.34-35). Dakṣa eulogized Lord Śiva saying that he bowed down to the best of the gods, the giver of boons, the eternal one, the sole relative of the world, the Lord of the universe, who was of the form of the universe and of the form of one's own self (1.1.5.36-37^{ab}). Thus eulogized by Dakṣa, Lord Rudra exclaimed that four types of devotees who have performed meritorious deeds worship Him viz. a distressed one, a curious one, one desirous of an object, and a knower. Out of them the knowers are most dear to Him. Those who try to obtain Him without knowledge are fools. Rudra pointed out to Dakṣa that he tried to cross the transmigratory existence by means of karma (rite) alone. He further stated that it was not possible to obtain Him by stupid persons under the sway of rites by means of the Vedas, alms-giving, sacrifices nor by austerities. Hence He advised Dakṣa to perform the rites with full knowledge and also to maintain equilibrium between pleasure and pain and be always happy (1.1.5.38-43). Dakṣa thus taught by the highest Lord Sambhu was established there and then He went to His abode (1.1.5.44). Great sages Bhṛgu etc. were consoled and enlightened by Lord Brahmā. As a result they became the knowers in a moment. Thereafter Lord Brahmā went to His abode (1.1.5.45-46). Dakṣa also had obtained the highest enlightenment on account of the sentence of Śiva and became absorbed in the meditation of Śiva and practised penance (1.1.5.47-48).

Relevant Episodes From Śrīmad-Bhāgavatā⁷

Dakṣa's Curse To Lord Śiva :-

By way of reply to the query of Vidura regarding the cause of enmity between Dakṣa and Śiva, Maitreya told him, that at the sacrifice of Viśvasrj, all the gods and sages and fires stood up to pay respects to Dakṣa who entered the sacrificial assembly excepting Lords Brahmā and Śiva (IV.2.1-6). This irritated Dakṣa who censured Śiva and cursed Him that He would not get a share in the sacrifice thenceforth along with Indra, Upendṛa and others (IV.2.8-18).

Śiva's attender Nandī became angry on hearing the curse given by Dakṣa, to Śiva and cursed Dakṣa and his followers (IV 2.20). Dakṣa would lose sight of the ultimate element and would have the head of a goat before long, and would consider the performance of actions with a desire for fruit as a lore being attached to sexual pleasure. He would promulgate many and varied sorts of rites deluded by Vedic controversy (IV.2.21-24^{ab}). Dakṣa's followers would be omnivorous and would utilize their learning, austerities and vows for their livelihood and would consider as the goal riches and happiness of body and sense organs and would ever continue to wander in the transmigratory existence (IV.2.24^{cd}-26).

7 The references are cited from the Gītā Press edition of 'Śrīmadbhāgavatā', Gorakhpur, 1950.

Sage Bhṛgu gave a counter curse to the persons initiated in the Śivadīkṣā. He cursed them to remain impure and to put on bones and to follow the path of deceit (IV.2.29-32).

In this manner jealousy continued to prevail between the father-in-law viz. Dakṣa and the son-in-law viz. Śiva^{for} a long period of time (IV.3.1).

Dakṣa's Performing Sacrifice Without Inviting Lord Śiva :-

When Dakṣa was enthroned as the leader of all the progenitors by Lord Brāhmā, he was puffed up. Dakṣa began to perform a sacrifice called Brhaspatisava (this name is not mentioned in the Mahbg. (IV.3.2-3), in which all the Brāhmarṣis, Devarṣis, gods and manes had participated along with their wives (IV.3.4).

The episode of sage Dadhīci's persuading Dakṣa to invite Lord Śiva, to his sacrifice is not found in Śrīmad-bhāgavata (Sbh.). Satī's remembering about Her promise given to Menā as well as the condition which was made with Dakṣa are also not found in Sbh. Nārada's approaching Śiva and Satī and advising them to go to Dakṣa's sacrifice is also not found in Sbh. However, Satī heard the remarks of aerial spirits and came to know about the sacrifice being performed by her father Dakṣa (IV.3.5) and saw the women of the lesser gods seated in aerial cars and going to Dakṣa's sacrifice through the sky over Śiva's residence (IV.3.6-7^{ab}). Satī became curious on observing

them and informed Śiva to go to the sacrifice of Her father
 (IV.3.7.cd-8). Satī told Śiva that she was anxious to see Her
 sisters, Her mother and Her mother's sisters since long
 (IV.3.9-10ab). She added that the unborn Lord had created all
 this wonder, constituted of three gunas by His own supernatural
 power. Still she who was a non-knower of reality requested
 Him politely to participate in the sacrifice (IV.3.11). She
 pleaded that even though not invited, still people go to see
 the relatives in the house of one's own husband, teacher and
 father and insisted upon their going to Dakṣa's sacrifice
 (IV 3.13cd-14). Lord Śiva agreed with Her statement that even
 uninvited people approach their relatives but He added that it
 is possible only if their minds are free from prejudice
 (IV.3.16). He continued that one should not approach one's
 relatives who look down upon others and throw angry looks
 towards others (IV.3.18). According to Śiva the sarcastic
 remarks of one's own relatives cause unbearable pain in one's
 heart day and night which is more painful than one's getting
 pierced by the arrows of the enemies (IV.3.19). Śiva added
 that even though Satī was very dear to Her father, the progenitor
 still as she was His dependent she would not receive honour from
 Her father (IV.3.20). As your father Dakṣa had insulted me by
 harsh words at the time of the sacrifice of Viśvasrj, even
 though I had not offended him, hence you should not see him
 (IV.3.24). Śiva warned Satī that if she would go to the
 sacrifice disregarding His words she would not attain auspicious-
 ness. The defeat of an esteemed person from one's own relatives
 is as good as one's own immediate death (IV.3.25). Lord Śaṅkara

after having so said, became quiet thinking about the destruction of the body of His wife both ways. Satī found Herself on the horns of a Dilemma and often went out of the house and entered in it (IV.4.1). With Her mind dejected on account of the obstruction to Her desire to see relatives, she began to shed tears out of love and trembling angrily looked at Lord Bhava as if burning Him (IV.4.2). At last sighing satī abandoned Him with Her heart full of wrath and grief and went towards Her parents on account of her stupified intellect of a woman. The followers of Lord Śiva surrounded Her and after having placed Her on a strong ox accompanied Her (IV.4.4ab-5cd). On Her approaching the sacrificial assembly, nobody respected Her except Her sisters and mother, on account of the fear of the sacrificer (IV.4.7). Satī did not accept the adoration and the seat respectfully offered by Her mother and Her mother's sisters as she was not welcomed by Her father (IV.4.8). On observing that there was no share of Rudra in the sacrifice and that Her father^{had} insulted the Lord, the disrespected goddess became angry as if desiring to burn the world by anger (IV.4.9). Satī censured Dakṣa openly for going against the Lord who has not one most dear nor disliked (IV.4.10ab-11). She expressed Her wonder at Dakṣa's envying Lord Śiva whose command could not be transgressed and whose fame was sanctifying and whose name even uttered once occasionally, destroyed sin immediately (IV.4.14). His lotus like foot was worshipped by those who desired the joy of Brahman intensely and who showered blessings on the seekers in the world, such a one was envied by Dakṣa (IV.4.15).

According to Satī it was one's duty not to hear censure of Lord Siva, not to speak ill of Him, and even to give up one's vital airs to escape from participating in His censure (IV.4.17).

Satī's Abandoning Her Body By Resorting To Yogamārga :-

Satī declared Her decision to abandon Her body which was produced from that of Dakṣa who always censured Lord Śitikanṭha (IV.4.18ab). After having so said, satī sat facing north and sipped water and closing Her eyes entered the path of yoga. She brought the vital airs under control and raised Udāna Vāyu from solar plexus and placed it in the heart. Then from there raised it to the throat and further in the middle of the eye-brows (IV.4.24-25). Thereafter Satī meditated upon the lotus like foot of Lord Siva, Her husband and intensely concentrated on wind and fire in Her limbs. As a result of which, Her body was burnt to ashes (IV.4.26-27). The people who saw this proclaimed that this progenitor would spread his infamy as he did not prohibit his daughter from dying (IV.4.29-30).

Dakṣeyajñavidhvamsa And Dakṣa's Regaining Life With A Goat's Head:-

The attendants of Siva attacked Dakṣa with a desire to kill him, but sage Bhṛgu created the gods called Rubhus by offering oblation in the Dakṣiṇāgni. The Rubhus drove away the attendants of Siva (IV.4.31cd-34).

Lord Bhava after having come to know about the death of Bhavānī, insulted by the patriarch from Nārada and His hosts driven away by the Rubhus became very much angry (IV.5.1).

Śiva plucked off a portion of His matted hair and dashed it against the ground from which arose a huge creature possessing a thousand arms and fearful teeth with a garland of skulls and holding different weapons in his hands (IV.5.2-3). Lord Rudra ordered him to go and destroy Dakṣa's sacrifice (IV.5.4). He started along with the followers of Rudra to attack Dakṣa's sacrifice (IV.5.6). The women Prasūti etc. were depressed in mind and said that this is perhaps the result of the sin of the patriarch who insulted innocent satī before the eyes of his daughters (IV.5.9). Stanzas 14 to 26 of IV.5. Contain the description of the destruction of the sacrifice of Dakṣa in details at the end of which the head of Dakṣa was cut off and thrown in the Dakṣiṇāgni of the sacrifice by the great follower of Rudra. Then the gods defeated by the followers of Rudra with their wounded bodies, approached Brahmā along with the officiating priests and informed Him about what had happened (IV.6.1-2). Brahmā advised them to propitiate Lord Śiva who was deprived of His share in the sacrifice by them. He also asked them to beg His pardon if they desired to complete the incomplete sacrifice (IV.6.4-6). After ordering the gods thus Brahmā along with the gods, manes and progenitors started from Brahmaloḥa towards mountain Kailāsa (IV.6.8). Stanzas 9-22 of IV.6 contain a detailed description of Kailāsa. Stanzas 24-27 of IV.6 contain description of the city Alkā. Stanzas 28-31 of IV.6, contain the description of the forest called Saugandhikā. Near that forest there was a big banyan tree under which Lord Śiva was found sitting (IV.6.33). Stanzas

34-38 of IV.6 contain the description of Lord Śiva. Stanzas 39-41 of IV.6 describe the meeting of Lord Brahmā and Lord Śiva. Brahmā eulogized Lord Śiva as the Lord of Universe, as the cause of prakṛti and puruṣa and of the nature of highest Brahman beyond differences and modifications. He also stated that Lord Śiva who was sporting as prakṛti and puruṣa used to create, sustain and destroy the world. Brahmā asked Śiva that when He is the giver of heaven or salvation to the performers of good deeds and giver of terrible hell, called Tāmisra to the performers of bad deeds, still how is it that some person should get a contrary fruit (IV.6.42-45). Brahmā further argued that anger can not defeat good people who keep their minds in Śiva's feet and see Lord Śiva in all the creatures and do not consider the world as different from themselves (IV.6.46). When ordinary persons under the influence of supernatural power of Lord Puṣkarānabha get their intellect soiled and offend the good persons, the good persons consider that the person has done that under the influence of destiny and there is no fault on his part and oblige him, but do not exercise power on him (IV.6.48). Brahmā further stated that as Śiva was omniscient, He was not infatuated by the supernatural power of the highest puruṣa and hence it was quite proper on His part to favour the offenders who are stupified by Lord's Māyā and who consider rites as the ultimate goal (IV.6.49). Brahmā requested Śiva to complete the incomplete sacrifice and to enliven the sacrificer, and to give eyes to Bhaga and to see that Bhṛgu grows His beard and Pūṣan may grow teeth, and the limbs of the gods and

the sacrificial priests broken may become normal (IV.6.50-52). Brahmā expressed His desire that the remainder in a sacrifice be the portion of Rudra thereafter and by giving that portion as the share of Rudra, the incomplete sacrifice might be considered to be complete (IV.6.53).

By the eulogizing of Śiva by Brahmā, Śiva was pleased and told Brahmā that he (Śiva) did not take into consideration the offences of the ignorant persons. But He had punished the offender for teaching him a lesson (IV.7.1-2). Lord Śiva ordered that the progenitor might get the head of a goat and that god Bhoga might see His share in the sacrifice through the eyes of god Mitre. God Pūṣā might eat by the teeth of the sacrificer and the gods might have their broken limbs of their bodies joined (IV.7.3-4). Thereafter the sages accompanied by the gods, Lord Mahādeva and Brahmā came to the sacrificial ground and joined the head of a goat to the body of progenitor Dakṣa. At that time Lord Rudra glanced at Dakṣa, as a result Dakṣa, stood up as if awaking from sleep (IV.7.7-9). Thereafter Dakṣa thought to eulogize Lord Śiva, but could not do so, as a result of remembering his daughter, who had passed away (IV.7.11). With very great difficulty he controlled himself and eulogized Lord Śiva. He considered the punishment inflicted by Śiva on him as Śiva's grace (IV.7.13). He apologized to Lord Śiva for his harsh words and censure of Śiva in the assembly and thanked Śiva for neglecting those words and for saving him from falling into hell (IV.7.15). He confessed that he had censured Śiva out of ignorance. After apologizing to Lord Śiva and after taking permission of Lord Brahmā, Dakṣa again resumed carrying on the

sacrifice (IV.7.16). In the course of the sacrifice Viṣṇu appeared before them in person (IV.7.18-21). Thereafter Dakṣa, the Rtvigs, the members of the assembly, Lord Rudra, Bhṛgu, Brahmā, Indra, the wives, the sages, the accomplished one's, the wife of the sacrificer, the protectors of the worlds, the Yogeśveras, Brahmā, Agni, the gods, the gandhervas, the Vidhyādhara, and the Brahmins, eulogized Lord Viṣṇu (IV.7.26-47).

Lord Viṣṇu who was pleased by the eulogies, told Dakṣa that just as a man does not consider his limbs as belonging to others in the same manner the devotee of the Lord does not consider difference amongst the creatures (IV.7.53). Lord Viṣṇu further continued that a person who does not see any difference between the three great gods, who are of one nature and who are of the nature of the self of all creatures gets salvation (IV.7.54). At the close of the sacrifice of Dakṣa, the gods gave him a boon that his intellect would be steady in righteousness and went away (IV.7.57). Thus the daughter of Dakṣa viz. Satī abandoned Her first body and was reborn from Menā, the wife of Himālaya and again attained Lord Śiva, as Her husband, Who is the only resort of those who are His solely devoted devotees just like the power dormant at the time of universal destruction attains the Lord, at time of the beginning of creation (IV.7.58-59).

The incidents described in Adhyayas 13 and 21 of Mabhg. are not found in Ebh.

Mabhg. Represents Devī Incarnated As Śyāmasundarī, while
 Sbh. Represents Viṣṇu Incarnated As Such :-

According to Mabhg. 50.43-58, Devī bifurcating
 herself into two went to the wombs of Rohiṇī and Yaśodā and
 Viṣṇu went to the womb of Devakī. On the advent of fifth month
 Viṣṇu and Devī exchanged their positions from the wombs of
 Devakī and Rohiṇī respectively. According to Sbh.X.1.17-25
 Lord Brāhmā conveyed to gods and the earth, Viṣṇu's intention
 to be born as Kṛṣṇa along with Balarāma and yamañyāyā. Mabhg.
 50.61-64 mentions the birth of Balarāma from Rohiṇī while
 Sbh.IX.24.54 mentions it from Devakī. Mabhg.50.65-73 refers
 to the birth of Kṛṣṇa and 50.97-103 states Kṛṣṇa's telling
 Vasudeva to substitute him near yaśodā and to bring her girl
 to the prison. The same is taken from Sbh.X.3.8 and 47.

Mabhg. has Summarized the Following Incidents Described in
 Details in Sbh.:-

The killing of Ītānā - Mabhg. 51.3-19, Sbh.X.⁶2-30,
 of Tṛṇēverta-Mabhg. 51.23-27, Sbh.X.7.20-30; of Dhenukāsura
 Mabhg. 53.5^{ab}, Sbh.X.15.29-35, the subduing of Kāṭīya Mabhg.
 53.5^{cd}, Sbh.X.16.1-67; the sport of snatching away the garments
 of cowherdresses - Mabhg.53.39, Sbh.X.22.1-23; the sport of
 circular dancing with Gopī - Mabhg. 53.6-38, Sbh. X Adhyayas
 29-33 and the killing of Vṛṣābhā (Arista) Gura-Mabhg. 53.42-43,
 Sbh.X.36.1.15.

Akrūra's seeing Rāma and Kṛṣṇa as per Kāṁsa's command and informing them about Kāṁsa's intention in inviting them to Mathurā - Mabhg.54.13-22, Śbh.X.38.1;24;28-43; 39.8-9. Rāma and Kṛṣṇa's ordering the cowherds to take with them the products of milk to give them as gifts to the king and to start in their carts in the next morning and their starting along with Akrūra in a chariot towards Mathurā after consoling the crying bodies of Vraja and reaching Mathurā along with Akrūra and Nanda - Mabhg.54.23-30^{ab}, Śbh.X.39.10-12; 36; X.41.18-19.

Then follows the killing of Kuvalayāpīḍa - Mabhg. 54.30^{cd}-32, Śbh.X.43.1-16 succeeded by the killing of Cāṇūra by Kṛṣṇa-Mabhg.54.38, Śbh.X.44.17-23 and that of Muṣṭika by Balarāma - Mabhg.54.37, Śbh.X.44.24-25 and that of other wrestlers by both of them - Mabhg.54.39, Śbh.X.44.26-28. At that Kāṁsa's ordering his servants to drive away Rāma and Kṛṣṇa and giving vent to his intention to kill Nanda (Vasudeva according to Śbh.) along with his wife - Mabhg.54.40-42, Śbh.X.44.32-33. Kṛṣṇa's killing Kāṁsa - Mabhg.54.43-44, Śbh.X.44.34-39. Kṛṣṇa's freeing Vasudeva and Devakī from fetters - Mabhg.54.48-49, Śbh.X.44.50-51 and his crowning Ugrasena as a king - Mabhg.54.51, Śbh.X.45.12.

On Vasudeva's requesting Nanda to leave his sons with him, Nanda returned with other cowherds to Vraja Mabhg.54.52-61^{ab}. According to Śbh.X.45.20-25 Nanda's returning to Vraja was due to requesting of the sons.

Vasudeva's getting performed the sacred thread ceremony of Rāma and Kṛṣṇa by sage Gargācārya and his importing them the knowledge of all Śāstras including the science of archery - Mahbg.54.64-65. According to Śbh.X.45.29 Gargācārya initiated them in Gāyatrīmantra and then they learnt the Vedas with the ancillary sciences and the Upaniṣads as well as the science of archery and many other lore from sage Sāndīpani in Avanti X.45.31-36.

Mahbg. has verbatim imitated the incident of Nārada's informing Kāṁsa about the real identity of Rāma and Kṛṣṇa and about Vasudeva's placing them in the house of Nanda from Kāṁsa's fear which made Kāṁsa angry who drew out the sword to kill Vasudeva (also Devakī according to Mahbg.54.1-8) but was prevented by the sage as stated in Śbh.X.36.16-19.

Relevant Episodes From Kālikāpurāṇa :-

The Kālikāpurāṇa or Kālīpurāṇa is one of the important Upa-purāṇas which is extensively quoted by the Smṛtinibandhakāras of Assam, Bengal and Mithilā. Evidences both internal and external show that this Kālikā-purāṇa was composed in or around Kāmarūpa i.e. Assam in the tenth or eleventh century A.D. as stated by Bīṣwanārāyan Shastri in his foreword to the edition of Kālikāpurāṇa.⁸

8 Vide Śastri Bīṣwanārāyan(ed.) Kālikāpurāṇam, The Chowkhamba Sanskrit Series Office, Varanasi-1,1972. All references are cited from this edition.

The theme dealt with in Kālikāpurāṇa is the adoration of Śakti. Thus it bears striking similarity with the Mābhg. as regards the theme, the period of composition and place of origin.

The extant Kālikāpurāṇa besides glorifying Śakti and Her adoration is inclined to glorify Viṣṇu and contains especially in its latter half Tantric matter. According to Dr. Hazra its date of composition is the latter half of the 10th century A.D. The original Kālikāpurāṇa besides glorifying Śakti and Her worship was inclined to spread to splendour of Lord Śiva and was free from Tantric material. The date of composition of the original Kālikāpurāṇa as generally accepted by scholars happens to be 700 A.D. Thus it appears that the Mābhg. is deeply influenced by the original Kālikāpurāṇa, as regards matter. Not only that but the spirit of sectarian tolerance breathes forth in the extant Kālikāpurāṇa and the Mābhg.

The Episode of Dakṣa's Practising Penance :-

As narrated by sage Mārkaṇḍeya to the sages, Brahmā expressed His doubt before Dakṣa as to who was capable to enamour Lord Śiva and to become His wife and after pondering over decided that Viṣṇumāyā, Mahāmāyā, yoganidrā was capable to do so as stated in Kālikāpurāṇa 5.1-3. Lord Brahmā also decided to eulogize Mahāmāyā and ordered Dakṣa to propitiate Her by a sacrifice in order that she may become his daughter and then may become the wife of Lord Hara (5.4-5). Then Dakṣa expressed his willingness to propitiate Her by a sacrifice and started it (5.7-9). Compare Mābhg.4.1-7.

Dakṣa remaining on the northern shore of the ocean of milk meditated upon Mahāmāyā in his heart and practised penance remaining self-controlled in order to get a direct vision of Ambikā (5.10). Dakṣa sustained himself on leaves, water and wind and abstained from food for three thousand divine years (5.11-12). Compare Mabhg.4.8-9.

Devī Kālī was pleased by the eulogy of Lord Brahmā and appeared before Him (5.51-53). When asked by Her to let Her know His purpose Lord Brahmā requested goddess Kālī to enamour Lord Bhava as He had formerly censured Brahmā's desire to have a wife. Brahmā further added that the creation would not flourish until Herā remains without a wife as He would be without interest in the beginning, the middle and the end. He insisted upon the goddess to enamour Śiva as nobody else was competent to do so (5.63-70). The said passage from Kālikāpurāṇa bears remarkable similarity with Mabhg. 21.36-45^{ab}. Thus ^oit shows the influence of Kālikāpurāṇa on Mabhg. to a certain extent.

Then Yoganidrā the auspicious one worshipped by self-restrained Dakṣa appeared in front of Dakṣa. She had plump breasts, four hands, beautiful face, reddish eyes and dishevelled hair. Her figure was beautiful having dark black hue decorated with a blue lotus and she was holding a sword in one of Her hands and Her other two hands were in Varā and Abhaya Mudrās and She was riding a lion. On seeing Her Dakṣa considered himself as one who had accomplished his objective and began to eulogize

Mahāmāyā (8.7-11). This description of the form of Kālī which she showed to Dakṣa is very much similar to that described in Mabhg. 4.10-12, not only in ideas but in terminology also.

When asked by Devī to choose a boon Dakṣa requested Her to be born as his daughter and to become the wife of Hara (8.29-30). In Mabhg. 4.14 Dakṣa requested Devī to be born as his daughter. Devī gave Dakṣa his desired boon and added that she would become the wife of Lord Hara after being born as his daughter (8.32). Compare Mabhg. 4.16. In Mabhg. 4.17 Devī mentions that the colour of Dakṣa's daughter would be shining golden colour. Devī further informed Dakṣa that when the merit of his penance would be exhausted he would become deficient in his regard for Her as a result of which she would give up Her body immediately and go to Her permanent abode even though she might be happy otherwise (8.33). Compare Mabhg. 4.18-19. In Kālikāpurāṇa, Devī further added that that boon was given to Dakṣa in every creation so that Devī would be able to enamour Lord Mahādeva in every creation (8.34-35). This is peculiar to Kālikāpurāṇa.

The Episode of Satī's Practising Penance to Obtain Śiva

As A Husband :-

Kālikāpurāṇa 9.1-16 contain a detailed description of the adoration of Śiva by Satī with different articles of worship on different specific dates for one year beginning from Āśvin known as Nandāvrata and Her practising penance during that

period. This detail is peculiar to Kālikāpurāṇa and that it is not found in any other known Purāṇa.

The Episode of the Meeting of The Trinity :-

Lords Brahmā and Viṣṇu in company of their spouses went to the peak of Himālaya to see Lord Śambhu when Satī began to perform the vow (9.17-18). When asked by Lord Tryambaka to let Him know the purpose of Their visit (9.19), Lord Brahmā explained to Śiva that all the three great gods were one and that they had assumed three different forms for the sake of carrying on the work of creation, maintenance and destruction and that if the difference of the work remains unaccomplished the difference of forms assumed was futile (9.31-32). Then Brahmā explained to Mahēśvara that a woman is the root of love and that after the acceptance of a wife there is the rise of passion, anger etc. (9.35-37) and insisted upon Śiva's accepting a beautiful woman for wife for the sake of the good of the universe and the gods (9.42). Thereupon Śiva asked Brahmā to show Him a woman capable to absorb His lustre, to change Her form at will and capable to practice yoga for acceptance as a wife (9.47). Śiva insisted that She should cooperate with Him by practising yoga when He would do so and should be a seductress when He would become passionate and that she should not prove a hindrance in His meditation on the eternal highest form of light (9.48-50). Thereupon Brahmā informed Śiva that there was such a woman searched for by Him Who was the daughter of Dakṣa Who would fulfil His requirements and Who was practising penance

for attaining Him as a husband (9.54-56). This episode of the meeting of the Trinity is peculiar to Kālikāpurāṇa.

When Satī again adored with devotion and fasting Lord Hara on the eight of the bright half of Āsvin completing Nandāvrata, He appeared before Her on the ninth during day and asked Her to choose a boon (10.1-5). But Satī overpowered by bashfulness could not speak out what was in Her heart as it was enveloped by bashfulness. At that time cupid noticed the intention of Lord Hara to accept a wife by facial expression and discharged an arrow called Harṣaṇa towards Hara's heart and then again cupid pierced Hara by an arrow called Mohana under the influence of which He exhibited His intention (10.7-12). Then bringing bashfulness under control Satī asked Him to give Her, Her desired boon (i.e. husband) (10.13).

The Episode of Satī's Bursting and Custing Vital Airs :-

Kālikāpurāṇa 16.29-38 and 44-47 describe Dakṣa's performing the sacrifice without inviting Lord Śiva and Satī and Satī's getting angry at that and Her deciding to give up Her body and to be merged into Her former form of yoganidrā of Hari and Her choosing Menakā to be Her mother for Her next birth. Slender bodied Satī turned red with anger, closed all the opertures of Her body and caused bursting by resorting to yoga. By that Her great bursting, Her vital airs went out from Her body piercing the tenth aperture in centre of the skull. All the gods in the atmospheric region on observing Her lifeless loudly wailed on account of grief (16.48-51).

Satī's giving up Her vital airs by bursting through the aperture of the centre of the head on account of disregard of Dakṣa for Śiva Who was a wielder of a skull and also because of Satī's getting contaminated as Śiva's wife all that was conveyed to Śiva by Vijayā, a daughter of Satī's sister (17.6,10-16).

The above mentioned episode is a peculiar detail of Kālikāpurāṇa.

The Episode of Dakṣayajñavidhvamsa :-

On hearing the words of Vijayā, Lord Rudra got very much angry so much so that from His ears, nose, eyes and mouth dreadful blazing meteors came out. Lord Hara thereafter came to the sacrificial ground of Dakṣa and saw the sacrifice Himself remaining outside of the ground (17.17-20). This is a deviation from the account as found in other Purāṇas. In them Rudra does not go Himself to the sacrifice of Dakṣa immediately on hearing the news but sends Vīrabhadra to it.

As the account proceeds further in Kālikāpurāṇa 17.39-41, Lord Rudra sent Vīrabhadra towards the sacrifice who accompanied by Gaṇas destroyed it. Thereupon Lord Viṣṇu stopped him destroying it. On observing that Lord Śiva Himself entered the ground and destroyed it (17.42). All the exploits of Vīrabhadra described in other Purāṇas regarding yajñavidhvamsa are attributed to Lord Rudra in Kālikāpurāṇa (17.43-53). This is another deviation from the account generally found in the Purāṇas in which it is found that Vīrabhadra destroys the sacrifice.

The Episode of Śiva's Roaming About The Earth Placing the
Corpse Of Satī on His Shoulder :-

Then grief stricken Lord Śiva lamenting loudly placed the corpse of Satī on His shoulder and went to the eastern regions. The gods Brāhmā etc. saw Śiva going like a mad man and thought that the corpse would not decay on account of the touch of Śiva and so it would not fall down (18.36-38). So thinking, Lords Brāhmā, Viṣṇu and Śanaīścara entered the corpse of Satī remaining invisible by yogamāyā and then made the parts of that corpse fall down on the ground at places (18.39-40). The falling of the limbs of that Devī at different places is described in 18.41-43 and the names given to the Devī in those places are described in 18.48-50. Only a few important places where the main limbs of Satī fell down are mentioned in Kālikāpurāṇa. It is also mentioned that the other limbs of Satī divided in particles were blown away by the wind to the milky way (18.45). Thus only five main Mahāpīṭhas or Śaktipīṭhas are mentioned in Kālikāpurāṇa, and there is no reference to other Śaktipīṭhas in it. In Mābhg. 12.29^{cd} - 30^{ab}, it is clearly stated that in all fifty one Śaktipīṭhas came into existence by the falling of the limbs of Satī. It shows that in Mābhg. more details regarding Śaktipīṭhas were added.

Relevant Episodes From Devībhāgavatapurāṇa ⁹ :-

The Mahbg. has inherited the episode of Rāma's adoring Devī at an inopportune time during Śārādīya Navarātra with a view to kill Rāvaṇa and regain Sītā on the advice of Nārada from the Devībhāgavata Purāṇa (Dbh.) III Adhyayas 27 and 30.

Dakṣa's practising penance for three thousand divine years at the behest of Lord Brahmā as mentioned in Mahbg. (4.1-9) and his obtaining a boon from Devī to be born as his daughter (4.14-20^{ab}) is a reflection of similar statement in the Dbh. VII.30-1-16 in which the sons of Brahmā viz. sages Sanaka etc. and Dakṣa practise penance by repeating Māyābīja for a lakh years and obtain the desired boon from Devī.

The Dbh. assigns a strange reason for Dakṣa's entertaining envy of Lord Śiva and Satī. Once upon a time sage Durvāsā visited the house of Dakṣa and handed over to Dakṣa on demand a divine garland obtained by him from Mahādevī which Dakṣa placed on his bed and copulated with his wife on the bed in the night. On account of this offence he became envious of Śiva and Satī. Satī burnt Her body created from Dakṣa by the fire kindled by yoga afterwards to protect Her chastity VII. 30.29-37. The reason of Dakṣa's envying Śiva and Satī as given in Mahbg.(4.48-49;52) was Satī's selecting Śiva as Her husband in Sveyāṃvara which was a natural and logical reason. Thus the Mahbg. has tried to improve upon the reasoning found in the Dbh.

9 The references are cited from the Madhavīta Press edition of Devībhāgavata with Marathi Translation by Lele Śāstrī Wai, 1902.

Similarly the Mabhg. (50.14-15) explains the incarnation of Kaśyapa as Vasudeva and that of Aditi bifurcating Herself as Devakī as well as Rohiṇī in the wake of the Dbh. However the Dbh. states that Aditi incarnated as Devakī on account of the curse of Diti to Her (IV.3⁴⁷⁻⁵⁰) and adds that another wife of Kaśyapa called Surabhi incarnated as Rohiṇī on account of Varuṇa's curse to Kaśyapa (IV.3⁵⁻⁷ ~~and 2~~). Thus the Mabhg. has improved upon the representation of Aditi's taking birth by bifurcating Herself as Devakī and Rohiṇī as it was Aditi who had offended Diti and not Surabhi.

Devī Pārvatī's showing Himālaya Her dreadful form encompassing the universe as stated in the Mabhg. 15.21-26 is a reflection of Devī's showing Her dreadful universal form to Himālaya and the gods as found in the Dbh. VII.33.22-38. Similarly Devī's showing Himālaya Her another beautiful form in the Mabhg. 15.27-29 and still another such form in 15.34 is an echo of Devī's showing Her pleasing, beautiful form to the Himālayas and to the gods in the Dbh. VII.33.53-56.

The teaching of Devī to Himālaya as found in the Mabhg. 15.58 to 16 and 18 has a faint general resemblance with the same as found in the Dbh. VII.34 and 37. However in details the teaching in both the Purāṇes differs considerably.

The Dbh. IV.1 states in short the torture that a soul experiences in mother's womb. That in the three worlds there is no greater hell than remaining in the womb in which the insects bite, the fire in the stomach burns and the soul is bound

mercilessly in it. Taking birth is also not without torture and the childhood is also not free from it. The Mābhg.17.4-51 explains the embryonic state in details and the tortures in that state as well as in being born and in childhood in grown up state and again at death and advises to give up desire to enjoy the sense objects and to discriminate between eternal self and transient sense object enjoyments and to devoutly worship Devī to get rid of transmigratory existence. Thus the said point briefly stated in the Dbh. is elaborated in the Mābhg.

As stated in the Dbh.IV.18-19, Lord Viṣṇu expressed His own as well as Lord Brāhmā's and Śiva's complete dependence on yogamāyā as regards the removal of the burden of the earth and advised all the gods and the earth to resort to that yogamāyā Bhūvaneśvarī Who appeared before them on their remembering Her and promised them to implement their desire and advised the gods to incarnate on the earth to assist Her in that venture. The same incident is reiterated in the Mābhg. 49.38-68 and 50.1-58 with a small change representing Lord Kṛṣṇa as an incarnation of Devī and Lord Balarāma and Arjuna as incarnations of Lord Viṣṇu.

Relevant Episodes From Liṅgapurāṇa ¹⁰:-

The episode of Dakṣa's jñānavidhvāṇsa :-

By way of satisfying the curiosity of the sages as regards the birth of the great goddess for the first time and Her births as Satī as well as Pārvatī, Sūta narrated to them the episode first narrated by Lord Brāhmā to Sanatkumāra, then by

¹⁰ The references cited are from Liṅgapurāṇa, edited by Prof. J.L.Shastri, Motilal Banarsidass, Delhi.

Sanatkumāra to Vyāsa and thereafter by Vyāsa to Sūta as stated in Liṅgapurāṇa, 99.1-5. Lord Brāhmā after having seen the Lord Ardhanārīśvara (Rudra) eulogized Him by befitting eulogy and requested Him to divide Himself as the Lord of the world as well as the body of the world (99.11-12^{ab}). Thereupon Lord Rudra procreated from the left side of His body an auspicious, ancient wife called Śraddhā (99.12^{cd} - 13^{ab}). The very same goddess became Satī, the daughter of Dakṣa by the order of the almighty and obtained Rudra as Her husband (99. 13^{cd}-14^{ab}). Dakṣa disrespecting Lord Śiva on account of the curse of Nārada began to perform a sacrifice. When Satī was convinced about that she burnt Her body resorting to the path of yoga at once and became Devī Pārvatī on account of the penance of the lord of mountains (99.15 - 17^{ab}). After having come to know about the news of Seti's abandoning Her body Lord Bharga burnt and destroyed the sacrifice. He destroyed it on account of the words of Cyāvani, i.e. Dadhīca, the son of Cyavana (99.17^{cd}-18). Lord Rudra excessively tormented by separation from Devī sent a Gana called Bhadra, who created from the hair on his body Gaṇeśas holding different weapons and mounted along with them a chariot to proceed to the sacrificial ground of Dakṣa (100. 3-5^{ab}). That ground was near Gaṅgādvāra called Kanakhala (100.7). Vīrabhadra entered that ground along with Gaṇeśas in a moment (100.11) and declared that he was sent by Lord Rudra to destroy Dakṣa's sacrifice and then destroyed it by the assistance of Genesveras (100.12-23^{ab}). On seeing that the gods were defeated by Vīrabhadra, Lord Viṣṇu began to fight with him. By His yogabala Viṣṇu created many beings possessing divine bodies and holding

a conch, a discus, and a mace in their hands (100. 23^{cd} - 26^{ab}). But Vīrabhadra struck them with a mace and also struck Viṣṇu on His head and then on His chest. Thereupon Viṣṇu fell down unconscious (100.26^{cd} - 28^{ab}). Viṣṇu on regaining consciousness tried to hurl His discus towards Vīrabhadra but Vīrabhadra paralyzed it and cut off Viṣṇu's head by the bow-string of Śārṅga (100. 28^{cd} - 31). Vīrabhadra struck Prajāpati Dharma, Kaśyapa, Ariṣṭanemi as well as Dakṣa in their heads and chopped off Dakṣa's head and burnt it in fire (100.35-37). On Lord Brahmā's request Vīrabhadra became calm along with his followers (100.39^{cd} - 42^{ab}). At that time Lord Śiva appeared in the atmospheric region and requested by Brahmā supplied the segregated limbs of the gods to them and enlivened the dead and gave them different boons (100. 42^{cd} - 46^{ab}). Lord Śiva arranged sportingly for another head for Dakṣa, whereafter he eulogized Lord Śiva (100.46^{cd} - 48^{ab}). Lord Śiva gave him different boons as also the leadership of the Gaṇas (100.48^{cd} & 49^{ab}). Then the gods as well as Lords Nārāyaṇa, Brahmā and the sages eulogized Lord Rudra whom He favoured and disappeared (100. 49^{cd} - 51).

In this account of Dakṣayajñavidhvāṃsa of Liṅgapurāṇa, there are some noteworthy peculiarities e.g. Śraddhādevī's origin from the left side of Rudra's figure; Dakṣa's disrespecting Lord Śiva on account of the curse of Nārada; Vīrabhadra's creating Gaṇas from the hair on his body; Viṣṇu's creating many beings possessing similar appearance and prowess by His yogabala; Vīrabhadra's paralyzing Viṣṇu's discus and his cutting off Viṣṇu's head by the bowstring of Śārṅga; Lord Śiva's giving

different boons to the enlivened dead and His arranging for another head for Dakṣa (a goat's head is not specified).

Relevant Episodes From Vāyupurāṇa ¹¹
(Pūrvārdham)

Satī's Abandoning Her Body By Yogic Concentration on Fire :-

Sūta narrated to the sages that the daughter of the ocean became the wife of Prācīnabarhiṣ who procreated ten sons from Prācīnabarhiṣ called Pracetas. Among them Dakṣa, the son of Brahmā was born as a result of the curse of Lord Śaṅkara in Cākṣuṣa Manvantara (30.36-37). On Śāmsapāyana's desiring to know about the birth of Dakṣa due to the curse of Lord Śaṅkara in the former Cākṣuṣa lineage, Sūta narrated the anecdote of the curse of Śaṅkara to Dakṣa (30.38-39).

Once upon a time Dakṣa invited his eight younger daughters to his house and adored them who remained in the house of their father (30.40). Dakṣa did not invite his eldest daughter named Satī who was the wife of Lord Śaṅkara on account of his envy of Śaṅkara (30.41). Satī came to know about Her sisters' going to Her father's house and Herself also went there even though uninvited (30.43). Satī desired to know from Dakṣa why Her younger sisters were adored disregarding Her who was the eldest and the best (30.44 - 45^{ab}). Dakṣa enraged at that replied Satī that even though she was his best daughter deserving adoration yet the husbands of Her sisters were more dear to him

11 Chaturvedi Dr. Vrajamohan (ed.), The Vāyupurāṇam, Nāg Publishers, Delhi-7, 1983.

as they were superior to Lord Tryambaka in virtues, and were more righteous, better ascetics and knowers of Brahma (30.45^{cd} - 47). Dakṣa added that Satī was the body of Lord Śarva who was Her soul and to whom she was devoutly devoted. Consequently Dakṣa did not adore Her as Lord Bhava was unfavourable to him (30.49). So said by Her father Devī angrily told him that since he censured Her who was not tainted by mind, speech or action therefore She had decided to abandon Her body that had been born from his body (30.51). Satī enraged on account of that insult after having bowed down to Lord Maheśvara expressed Her desire to be born again with that lustrous body, and to attain the status of a lawful wife of Lord Tryambaka remaining a knower and a righteous one (30.52-53). Then Satī sat there and brought Her mind under control and concentrated Her mind on fire. Thereafter the fire increased by the wind produced by concentration on fire, came out from all Her limbs and burnt Satī to ashes (30.54-55). Śaṅkara came to know about the death of Satī and went there and came to know about the real dialogue between the father and the daughter and became angry with Dakṣa and the sages. Śaṅkara cursed the sages to be born in Vaivasvata manvantara without female organ of generation in His second sacrifice. He cursed Dakṣa to be born in the lineage of Cākṣuṣa Manu, as a Cākṣuṣa king called Dakṣa, a grandson of Prācīnabarhiṣ and the son of Pracetā (30.58,60-61^{ab}). In the Vaivasvat Manvantara the king of mountains Himālaya procreated from his wife Menā Satīdevī with the change of name as Umā (30.70). She is the wife of Śaṅkara as long as He remains in this world throughout the Manvantaras (30.71^{cdef}).

Dakṣayajñavidhvāṃsa :-

In the days of yore in the region of Himālaya called Gaṅgādvāra, Dakṣa began to perform a horse sacrifice (30.94) in Vāivasvata Manvantara. At that time the daughter of the king of mountains Umā inquired of Lord Paśupati as to where the gods must have gone (30.109). Thereupon Lord Maheśvara disclosed to Umā that the gods have gone to participate in the horse sacrifice of Dakṣa, the progenitor (30.110). Umā inquired of Śaṅkara about the reason for Śaṅkara's not going to participate in that sacrifice (30.111). Śaṅkara told Her that the gods have not arranged for His share in all the sacrifices (30.112). Umā was pained to know about the absence of Rudra's share and desired to know what she should do in order that Her husband might get a share in sacrifices (30.116). Then Lord Śaṅkara asked Umā to go and to see one whom He is going to create for His share (30.121). Thereafter Lord Śaṅkara created a valiant and brilliant man possessing a gigantic size and holding weapons in his hands named Vīrabhadra from His mouth (30.122-136). He requested Lord Śaṅkara to order him to do his bidding (30.137). Lord Śaṅkara ordered him to destroy the sacrifice of Dakṣa (30.138^{ab}). By him who considered himself to have come into existence from the anger of Devī, the sacrifice of Dakṣa was destroyed (30.139). Dakṣa assuming the form of a deer tried to escape in the sky. But Vīrabhadra pierced his head who was in the atmospheric region (30.156-157). The progenitor Dakṣa who was kicked in the head by Vīrabhadra and who was weakened

by old age fell down on the ground (30.158). Vīrabhadra tied with the fetters named Agnibala all the thirty-three crores of gods (30.159). When eulogized by the gods as a deity Rudra, Vīrabhadra disclosed his identity as Vīrabhadra who had been born from the anger of Lord Rudra and had come there for the destruction of the sacrifice of Dakṣa. He also told them that the goddess accompanying him was Bhadrakālī who had been born from the anger of Umādevī. Vīrabhadra advised Dakṣa to seek the protection of Lord Umāpati (30.160, 163-165). Thereupon Dakṣa meditated upon Lord Rudra (30.170). All of a sudden Lord Maheśvara came out from the altar and smilingly asked Dakṣa as to what he desired Him to do (30.171, 173^{ab}). Thereupon Dakṣa requested Lord Maheśvara to give him a boon that the provisions accumulated by him with great effort throughout a long period of time that were eaten, drunk and destroyed by Him may not be futile (30.176-177). Lord Hara granted Dakṣa the said boon (30.178^{ab}). Then Dakṣa eulogized Lord Hara by a eulogy containing eight thousand names (30.179). Stanzas 180 to 284 of Adhyaya 30 contain the eulogy of Lord Śiva by Dakṣa.

The account of the destruction of Dakṣa's sacrifice as found in the Vāyupurāṇa differs from the account of the same episode as found in Mahbhg.

As stated in the Vāyupurāṇa Pūrvārdha Adhyaya 30 Dakṣa, the progenitor, the son of Brahmā insulted Satī as she was the wife of Lord Bhava who was unfavourable to him. Satī the daughter of Dakṣa, unable to bear Her insult by Dakṣa burnt Herself to

ashes by the fire increased by the wind produced by intense contemplation on fire in Her limbs (30.54-55). This is shown briefly in Vāyupurāṇa while in Śrīmadbhāgavata IV.4.24-27 it is described in details how Satī raised the wind from solar plexus and placed it in the heart. Then from there she raised it to the throat and further in the middle of the eye-brows. Then meditating intensely on Śiva, Her husband, she concentrated on wind and fire in Her limbs. Thus the yogic process is referred to in Śrīmadbhāgavata resorting to which Satī burnt Herself to ashes. According to Mahābhāgavatapurāṇa Satī created Chāyāsati resembling Her form in a moment and ordered Her to oppose Dakṣa's views and to enter into the sacrificial fire on hearing the censure of Śiva by Dakṣa and to destroy the sacrifice (9.55-59^{ab}) which order she carried out in toto.

Moreover according to Vāyu, Satī is shown as getting enraged as Dakṣa had censured Her Who was untainted by mind, speech or action and consequently she decided to abandon Her body (30.51). Śaṅkara came to know about the death of Satī and about the dialogue between Her and Dakṣa and became angry with Dakṣa and the sages. Rudra cursed Dakṣa to be born in the lineage of Cākṣuṣa Manu, as a Cākṣuṣa king called Dakṣa, a grandson of Prācīnabarhiṣ and the son of Praceta (30.60-61^{ab}). In the Vaivasvata Manantara, the reborn Cākṣuṣa king Dakṣa, who was Dakṣa, the son of Brahmā in the previous birth began to perform a horse sacrifice in Gaṅgādvāra (30.94). Umā the wife of Śiva and daughter of Himavat expressed Her despair before

Śiva about the absence of Rudra's share in Dakṣa's sacrifice (30.112, 116). Thereupon Rudra created Vīrabhadra from His mouth (30.122) and ordered him to destroy the sacrifice of Dakṣa (30.138^{ab}).

According to Vāyu, Vīrabhadra kicked Dakṣa in his head who was running away through the sky and made him fall down on the earth weakened due to old age (30.158). When Dakṣa and the gods tried to pacify Vīrabhadra, he advised Dakṣa to seek the protection of Lord Umāpati. Thereupon Dakṣa meditated upon the Lord Who appeared before him and gave him his desired boon (30.171, 177-178^{ab}). Then Dakṣa eulogized Lord Śiva by a eulogy containing eight thousand names (30.179). The said eulogy of Śiva is contained in stanzas 180-284 (i.e. 104 stanzas only) of Adhyaya 30 which can contain only one thousand names and not eight thousand names as stated in 30.179. In imitation of the above statement of eulogizing Lord Śiva by eight thousand names by Dakṣa there is a statement of king Bhagīratha's eulogizing Lord Śiva by eight thousand names in Mabhg.Pu.66.55. But in the subsequent Adhyaya 67 stanzas 1 to 125 only contain one thousand names of Lord Śiva as clearly stated in stanza 126 as well as in the colophon to the same Adhyaya.

The account of Dakṣayajñavedhvaṁsa as found in Vāyupurāṇa appears to be confusing as it refers to the destruction of Dakṣa's sacrifice during his second birth while it retains the self-immolation of Satī during his first life against the agreement of other purāṇas regarding the successive

occurrence of both the happenings in the very first life of Dakṣa. Devī Umā is shown as the wife of Lord Śiva at the time of the destruction of Dakṣa's sacrifice - which is another deviation from the account generally found in Purāṇas.

Gaṅgāvatarana episode :-

Influence of Vālmīki Rāmāyaṇa and Śrīmadbhāgavata on Mahbhg.

Śrīmadbhāgavata IX. 9.1-15 contain a very brief account of the austerities of Amśumēn, Dilīpa and Bhagīratha for propitiating the Ganges in order to bring Her on the earth to release their forefathers, the sixty thousand sons of Sagara burnt to ashes by sage Kapila. At last Bhagīratha could obtain the vision of the goddess Gaṅgā whom he requested to come to the earth and to release his forefathers (IX.9.2^{cd}-3). Gaṅgā asked Bhagīratha that somebody should bear Her velocity while Her falling down otherwise She would pierce the earth and would go to Rasātala (IX.9.4). Gaṅgā also posed a question to Bhagīratha as to where She would wash the sin washed in Her current by men (IX.9.5). Thereupon Bhagīratha told Her that pious, calm, good persons attached to Brahman who sanctify the world would remove the sin thrown in Her by the people as Lord Hari the destroyer of sins remains in them (IX.9.6). Bhagīratha pointed out to Gaṅgā that Lord Rūdra would bear Her speed (IX.9.7). Then Bhagīratha propitiated Lord Rūdra who bore in His matted hair Gaṅgā whose waters were sanctified by the foot of Lord Hari (IX.9.8-9). Bhagīratha riding a chariot lead Gaṅgā

following him to the place where the ashes of his forefathers were lying. By the holy touch of the waters of Gaṅgā with the ashes those forefathers went to heaven (IX.9.10-13).

Mabhg. has elaborated this episode in four Adhyayas 68-71. For details see chapter VIII under Gaṅgādevī. The account of Gaṅgāvatarana is also found in Vālmīki Rāmāyaṇa (Gītā Press ed.) I.42; 43 with minor difference e.g. Bhagīratha propitiated Lord Brahmā and got a boon from Him who also advised Bhagīratha to propitiate Lord Rudra who would bear Gaṅgā on His head and instructed Gaṅgā as to what She should do I.42.12-25. The remaining account is practically similar in Vālmīki Rāmāyaṇa I.43 from which Mabhg. must have inherited and elaborated.

The Episode of Vṛtravada :-

The origin of the Vṛtravada myth is to be traced in the Ṛgveda. As put by Macdonell¹² "exhilarated by Soma and generally escorted by the Maruts Indra enters upon the fray with the chief demon of drought, most frequently called by the name of Vṛtra, the obstructor and also very often styled ahi the 'Serpent or 'Dragon'. Heaven and earth tremble with fear when Indra strikes Vṛtra with his bolt (1.80¹¹; 2.11⁹; 6.17⁹) even Tvastṛ who forged the bolt trembles at Indra's anger (1.80¹⁴)". Indra shatters Vṛtra with his bolt (1.32⁵.61¹⁰; 10.89⁷). References to this conflict with Vṛtra and the release of the waters are extremely

12 √ Vedic Mythology, Macdonell A.A., Strassburg, 1897, P.58.

frequent in the RV. The changes on the myth are rung throughout the whole of one hymn (1.80). Another deals with the details of the Vṛtra fight (1.32)¹³. Owing to the importance of the Vṛtra myth the chief and specific epithet of Indra is Vṛtrāhan, 'Vṛtra-slayer'. It is applied about 70 times to him in the RV.¹⁴

The one greatest battle of the war-god Indra was with Vṛtra (Mbh.5.109.13). Belonging to the pseudoepic is the account of Vṛtra's conversion to the Viṣṇuites his experiences after defeat and attainment of yoginhood, together with the gītam or song composed by the "Deitye Vṛtra" which astonished even the late pietist (Mbh.12.282.1). Vṛtra is described as five hundred leagues high and three hundred round ibid. 282.8; as yogin ibid. 281.59 and as having stupified Indra. The battle between the two becomes typical of all remarkable duels, Vṛtravāsevayorive (Mbh.2.23.25; R.6.58.48; ibid. 100. 31 etc.). As Vṛtra is of Brahmanic family, his slaughter is regarded as "priest-murder", and the personification of the crime came out of his dead body wearing a garland of skulls and stuck to Indra¹⁵ (Mbh.12.283.13). Indra's sin was removed by a horse sacrifice, and the sin was divided among rivers for four rain-months, earth, women during three days, and fourth among those who kill harmless priests with a lie¹⁶ (R.7.86.16).

13 Ibid. P.59

14 Ibid. P.60

15 Hopkins E.W., Epic, Mythology, Strassburg, 1915, P.129.

16 Ibid. P.132.

The Vrtravadha episode in Skandapurāṇa :-

Tvaṣṭa became angry on account of Indrā's killing his son and practised penance and received a boon from Lord Brahmā that he would get a son who would be a terror to the gods. (1.1.16.49-52^{ab}). On account of the boon a man called Vrtra was born, who increased a hundred bows daily. The demons came out from the nether regions and joined him. The gods and the sages were tormented by Vrtra and hence they lodged a complaint against Vrtra before Brahmā (1.1.16.52^{cd}-56). Brahmā told them that Vrtra was created for their destruction and advised them to try to kill him (1.1.16.57-59^{ab}). Somehow Brahmā could persuade Indrā who was afraid of Brahmarshyā to beg from sage Dadhīcā, his bones (1.1.16.65-76^{ab}). The gods begged Dadhīcā to hand over his bones in order to prepare weapons for the destruction of the demons (1.1.16.89). The sage complied with their request and abandoned his body by mystic trance and went to Brahmeloka (1.1.16.90,94-95).

The gods called for Surabhi (heavenly cow) and asked to lick the body of the sage whereupon she did it and made the body devoid of flesh. The gods seized those bones of the sage and prepared different weapons from them. The thunderbolt was created from his back-bone and the missile Brahmāśiras was created from the bone of his head. From other bones the gods shaped different weapons and they prepared the noose from his arteries (1.1.17.2-5). Suvarcā, the wife of the sage saw the dead body of her husband on coming there and became angry and cursed the gods to be devoid of progeny (1.1.17.7-9). Thereafter

she gave up her body by mystic trance and joined her husband in heaven (1.1.17.13^{ef}-14). The gods equipped with weapons and missiles gathered together around Indra. The gods came to the Madhyadeśa where they were confronted by Vṛtra and the host of demons (1.1.17.15-17). In the fight between the gods and the demons Indra hurled His thunderbolt towards Namuci but it could not harm him. His other weapons also failed to injure him. Then there was heard a voice from the air advising Indra to kill Namuci by the foam of the ocean. Indra did accordingly and killed Namuci (1.1.17.23, 27-32, 34^{cd}-35,48). After the fall of Namuci, Vṛtra ran towards Indra (1.1.17.52). Brhaspati advised Indra to worship Lord Śaśāśiva in the form of a liṅga at the time of dusk on Saturday on the thirteenth of the bright half of the Kārtika (1.1.17.59-60). From stanzas 75 to 89 the eulogy of Lord Śiva which contains salutations to His different names is given. Lord Śatakratu did the bidding of His preceptor and then fought with Vṛtra (1.1.17.136-137). Lord Śiva advised Indra to strike Vṛtra when He would find his vulnerable point or fault (1.1.17.202). Indra detected a weak point of Vṛtra whose merit was exhausted by sleeping at the dusk (1.1.17.211-213). In the fight even though god Purandara was swallowed by Vṛtra along with His elephant, he could come out from the belly of Vṛtra after tearing it who had died (1.1.17.261, 265^{cd}-266).

The Mahābhāgavata briefly narrates the episode of Vṛtrevadha mentioning that the demon Vṛtra conquered all the gods and himself became Indra as a result of Brāhmā's boon (60.5)

and assumed the authority of the Sun, the Moon, the fire, wind, Kubera and yama forcibly (60.6). By the suggestion of Brhaspati Indra prayed Lord Brahmā and came to know that He had determined the death of Vṛtra by the great missile fashioned from the bones of sage Dadhīci at the hands of Indra (60.7-8). Then Indra Himself went to sage Dadhīci and briefly narrated to him their deplorable plight and requested him to save them from the ocean of miseries (60.9^{ab}, 13-16). With a feeling of shame Indra disclosed to Dadhīci that He had approached him to bring to his notice that destiny had determined Vṛtra's death by no other means except by the missiles made from the bones of Dadhīci and that He had approached him for the said purpose (60.18-19). Dadhīci thereupon remarked that the body of one which is utilized for the pleasure of others is blessed as this body is transient whereas righteousness is eternal and conveyed his decision to give up his body (60.24). This is exactly as it is found in Śbh. VI.10.7-10. Then the sage abandoned his brilliant body by resorting to yoga and obtained salvation in front of Indra.

Influence of Śbh. on Mābhg. as regards this incident is evident.

Indra censured Himself and other gods sighing for sometime and then collected those bones respectfully and got prepared different sorts of missiles from them (60.25-27). In the ensuing fight between Him and Vṛtra, Indra killed Vṛtra by those missiles thunderbolt etc. (60.29). Thus Indra incurred a sin of killing a brahmin (60.30^{ab}).

In order to avert that sin of Brahmahatyā Indra consulted the sages who opined that sage Dadhīci was freed while still alive (Jīvanmukta) and had gone to heaven of his own will so complete Brahmahatyā had not arisen on the part of Indra (61.4-6). On their advice Indra performed Aśvamedhayajña to avert the partial Brahmahatyā (61.7-10).

Up to the performance of Aśvamedhya by Indra the Mahbg. is imitating Śbh. episode (VI.13.19-20). Thereafter it differs from it in order to propagate Śaktism.

Indra's sin of Brahmicide-Removed by the Vision of Kālī :-

Once upon a time sage Nārada visited Indra and told him in the assembly of gods that even though He had performed the sacrifice still Brahmahatyā persisted and advised Him to try to avert it (61.11-12). On Indra's requesting him to let Him know as to what he should do to avert the sin Nārada asked Him to approach His preceptor Gautama and to do his bidding (61.14-16).

On Indra's approaching Gautama He was told that Dadhīci was not an ordinary brāhmin, he was one freed while still alive and also as it were another lord of the universe. Hence the sin committed by his killing was most dangerous which cannot be averted by the performance of Aśvamedha (61.28-29). Gautama advised Indra to see Mahākālī for removing the sin and to search out Her abode and approach Her (61.30, 38^{cd}-39). Gautama advised Indra to first approach Lord Brahmā Who might hardly be knowing it but who would help to find out Her abode (61.40-41). Then Indra

went to Brāhmaloka, saw Lord Brāhmā and told Him what was told by Gautama, Who expressed His ignorance about the place of residence of Devī Kālī (61.44^{cd}-46). Brāhmā however, assured Indra that He would try to find out Kālī's residence and started for Veikunṭha along with Indra following (61.51, 53-54). Both of them saw Lord Viṣṇu there Whom Indra informed about the words of Gautam. On hearing that Lord Viṣṇu also expressed His ignorance about Kālī's residence and added that Lord Maheśvara knew it and joined them to approach Him (61.65;62.2-6). All the three gods approached Śiva Whom Viṣṇu informed in details about the purpose of their visit (62.12-17). Then all the four gods went to the city of Kālīkā and being wonderstruck wandered around it remaining outside of it for long foregetting the purpose of visit (62.22,26-27).

The Yoginīs who had come there to pluck flowers per chance inquired of Them about the purpose of Their visit to whom They informed their intention to see Devī Kālī (63.1-2). They also stated that They were deluded by the Mahāmāyā and hence they forgot the matter in hand (63.4). They got down from Their vehicles and saluted the banner of the goddess and then entered the city (63.12-13). As per the order of Kālī the three great gods were allowed to enter Her city in the beginning (63.26). The Trinity saw Devī Kālī in the temple accompanied by Mahākālā Śiva on Her right hand side (63.33). The description of the goddess is aweinspiring (63.28-32). Lord Śiva merged into Mahākālā and then both Sadāśiva and Kālī disappeared from the

vision of the two great gods who eulogized Devī (63.38^{cd}-41; 44-51). On hearing the eulogy, Devī was pleased and appeared before Them along with Mahākālā from Whom Śaṅkara came out and informed Devī that Indra had also come to see Her Who was waiting outside the city gate (63.52-54). Kālī advised Śaṅkara to give Indra some dust of Her inner apartments by which the remainder of His sin would be destroyed and then to bring Him into Her presence (63.57-60). Then Indra prostrated before the goddess at every step in the house and reached the door of the temple and saw the mother of the three worlds and eulogized Her (63.62-65^{ab}). Then all of Them bowed down to Her again and went to their respective places (63.65^{cd}-66^{ab}). This anecdote is peculiar to Mahbhg. which emphasizes the splendour of Devī Kālī.

Vṛtravadha In Śrīmad-bhāgavata :-

When the three heads of Viśvarūpa were segregated by Indra, Brahmahatyā stuck to Indra for one year. Thereafter He distributed it to the earth, trees, women and waters (VI.9.4-10). Tvastā whose son was killed performed a sacrifice to produce a son who would kill Indra. Then from the sacrificial fire arose a gigantic terrifying person called Vṛtra (VI.9.11-18). The gods attacked him with their divine weapons but he swallowed them all (VI.9.19). Then the wonderstruck gods sought the protection of Lord Viṣṇu by eulogizing Him (VI.9.20-27). Then Lord Viṣṇu appeared before the gods whom they eulogized again (VI.9.28-30 and 31-45). Lord Viṣṇu advised Indra to approach sage Dadhyaṅca and to beg from him his body which was the essence

of lores, vows and austerities (VI.9.51). Viṣṇu assured Indra that Dadhyeṅca would surely give them his limbs by means of which Viśvakarma would prepare a weapon by which Indra would cut off Vṛtra's head (VI.9.54). When the gods supplicated the sage, he pointed out that the self was very dear to all desirous to continue to live and hence who would be prepared to give it to even begging Viṣṇu (VI.10.2-4). Thereupon the gods stated that for persons taking pity on the creatures whose deeds are praiseworthy and whose names are meritorious like him there was nothing which was difficult to be abandoned (VI.10.5). Then the sage agreed to give up his body with the remark that a person who possesses a transient body if he does not desire righteousness or fame thereby out of compassion for creatures is fit to be mourned even by the immovable (VI.10.7-10). The sage joined his soul with the highest Brahman and resorting to the highest yoga controlling his eyes, mind, intellect and vital airs abandoned his body (VI.10.11-12). Indra wielded the thunderbolt prepared by Viśvakarmā from the portion of the skull of the sage and surrounded by the gods attacked Vṛtra on the bank of Narmadā in the first age which was to give way to Tretā (VI.10.13-16). In the ensuing fight Indra cut off the hands of Vṛtra by the thunderbolt (VI.12.3,25). Then Vṛtra swallowed Indra along with his vehicle, the elephant (VI.12.27-29). But Indra pierced the belly of Vṛtra with the thunderbolt and came out and cut off the head of the enemy (VI.12.32). Then Indra was chased by Brahmahatyā. Indra entered the lake Mānasa in the north-eastern direction and remained unnoticed in the fibre of lotus stalk for

a thousand years (VI.13.10-15). Then the Brahmarṣis approached Indra and initiated Him in the horse sacrifice by the performance of which the sin of Brahmahatyā committed by Indra by killing Vṛtra was averted (VI.13.18-21).

Vāmana's Begging the Earth Coverable by Three Steps From Bali :-

Once upon a time the demon king Bali, the son of Virocana who practised righteousness snatched away the three worlds from the king of gods as stated in Mabng. (65.1). Aditi, the mother of the gods became miserable on that account and prayed to Lord Viṣṇu (65.2). When Lord Viṣṇu pleased by Aditi's penance appeared before her, Aditi requested Him to handover the kingdom snatched away by Bali to Indra (65.3-4). Lord Viṣṇu told Aditi that Bali was unfit to be killed by Him, as he was a scion in the lineage of Prahlāda and was also His devotee who used to practise righteousness (65.5). However Lord Viṣṇu promised Aditi that He would be born from Kāśyapa through Her in the form of a Dwarf (Vāmana) and would snatch away the three worlds by begging and would hand them over to Vāsava (Indra) by trickery (65.6). At the proper time Aditi gave birth to a handsome Dwarf son characterized by all auspicious marks and endowed with a beautiful lotus-like face (65.9). In Skandapurāṇa in keeping with the advise of Ācārya Śukra Bali began to perform a hundred Aśvamedha sacrifices in order to become Indra (1.1.18.150-154). Compare Śrīmadbhāgavata VIII.15.32-36. He completed 99 sacrifices. When the hundredth sacrifice was going on Vāmana approached him (1.1.18.156, 164^{ab}, 165, 173-174). On Bali's asking Vāmana to beg for the required extent of earth,

Vāmana begged the earth measurable by three steps (1.1.13.191, 196-197). In Mahbhg. there is no mention of Bali's being engaged in performing Aśvamedha sacrifice.

Once Vāmana approached Bali and begged from Him the earth measurable by three steps (65.10-11^{ab}). The king Bali insisted upon Vāmana to beg something more like an island or a continent or a village or half of it and assured Him that he would surely give Him (65.11^{cd}-12). Bali reminded Vāmana that a little alms-giving destroyed the reputation of the giver and hence his mind was not inclined to give Him very little (65.13). Compare Śrīmadbhāgavata VIII.19.16-17, 19-20; 25-27. Vāmana replied that Bali was not concerned with what He desired and insisted upon his giving Him whatever He had demanded and assured him that it would not spread his infamy (65.14). Vāmana assured Bali that he would earn great unparalleled reputation by giving Him the earth measurable by three steps (65.15). The counsellors of Bali advised him to give by way of alms the desired object of Vāmana as the alms which satisfied the receiver would be fruitful and would bring glory (65.17). On their advice Bali took in his hand sesamum seeds and kuśa¹grass in order to declare his mental resolve for alms-giving (65.18). The preceptor of the demons intervened and asked the king to carefully listen to him. He revealed to Bali the real identity of the suppliant viz. Lord Janārdana in the form of Dwarf Brāhmin. Ācārya Śukra also disclosed to him that Vāmana's begging the earth measurable by three steps again and again was for the benefit of Indra (65.19-21). The sage further advised the king that if he

were to give him His desired object then He would snatch-away the three worlds in order to hand them over to Indra (65.22). Compare Śrīmedbhāgavata VIII.19.30-43). On Bali's expressing a doubt as to how Viṣṇu would take away the three worlds by trickery from him to hand over them to Indra (65.23), Bhṛgu explained it in so many words ~~that~~ that there was nothing that could not be accomplished by Viṣṇu who always protected the interest of the gods and that the Dwarf was the same Lord Viṣṇu born from Aditi by His supernatural power, who begged earth from Bali (65.24-25). Sage Bhṛgu insisted upon Bali that if he desired to rule over the three worlds, he should not give Him the earth (65.26). Breaking one's own promise given to another was considered to be a great sin. Hence Bali was reluctant to break his promise given to Vāmana, In spite of his preceptor's forbidding him to do so again and again (65.27-28). Compare Śrīmedbhāgavata VIII.20.3-4. On the contrary Bali considered it to be his great fortune in case if the suppliant were Lord Viṣṇu Himself in the form of a Dwarf begging the three steps (65.30,32). Bali retorted to his preceptor that a person performing a rite for the pleasure of Viṣṇu would never be drowned (65.33). Bali declared his resolve to give the earth measurable by three steps to the Brahmin (65.34). Then the king gave it to Viṣṇu for the sake of His pleasure (65.35). Viṣṇu in the form of a Dwarf blessed Bali by the word "Swasti" and then assumed the form of the universe having three feet (65.36).

In Śrīmed-Bhāgavata VIII.20.14-15 Ācārya Śukra curses Bali for disregarding his advice to be deprived of his royal

prosperity. After Bali's washing Vāmana's feet and ceremoniously agreeing to give the earth measurable by three steps to Vāmana, He increased His form and covered up the whole universe VIII. 20.16-33^{ab}. By the first stride He covered up the whole earth of Bali and by the second stride He covered up heaven. As a result there remained no place for the third stride VIII.20. 33^{cd}-34^{ab}. Thus in Śbh. three strides are mentioned which are also mentioned in other purāṇas. In Mabhg. only one stride is mentioned.

One of His feet touched the end of the Brahmāṇḍa, while it was raised up and the creator in order to worship Viṣṇu's foot poured the water from his water pot on the toe of Viṣṇu. Thus the Ganges, the destroyer of all sins in the form of water came to reside thereon (65.37-38). Compare Śrīmadbhāgavate VIII.21.3-4. Viṣṇu after touching the head of Bali by His foot told him as if Viṣṇu had committed an offence (65.39). Viṣṇu asked Bali to consider that his three worlds were deposited as it were then with Śakra (Indra) and advised him to go to Pātāla along with Dānavas (65.40). Viṣṇu promised Bali to regain the sovereignty of the three worlds by becoming the king of gods under the rulership of the eighth Manu (65.41). After having heard the words of Viṣṇu king Bali along with all the Asuras prostrated before Him and went to Pātāla (65.42). Compare Śrīmadbhāgavate VIII.22.28,31-35 and 23.3-4. Lord Viṣṇu also went to His abode and Gaṅgā the sanctifier of the world remained in His foot (65.43).

Thus it appears that this episode of Vāmana's begging the earth measurable by three steps from Bali, as found in Mabhg. is an abstract from the same found in Śbh.

Relevant Episodes From Skanda Purāṇa :-

Unassailable Tārakāsura :-

The sages asked Sūta to narrate how the highest power of Lord Mahēśa was united with Him again after taking birth after Sati's self-immolation in Dakṣa's sacrifice (1.1.20.16-17). By way of a reply Sūta narrated that after self immolation of Dākṣāyaṇī, Lord Śiva practised severe penance (1.1.20.19). In the meanwhile some demons were born through nescience when Bali was bound by Viṣṇu and they created a rebellion against Indra (1.1.20.24-25^{ab}). Demon Tāraka, the son of Vamucī propitiated Brahmā who appeared before him and asked him to choose a boon (1.1.20.27-28). Thereupon Tāraka requested Brahmā to make him invincible and immortal Brahmā pointed out to him that a born creature must necessarily die and hence the immortality of Tāraka cannot be attained (1.1.20.30-32^{ab}). Lord Brahmā gave Tāraka the boon that he would be invincible by all except a small child (1.1.20.33). In the battles between Tāraka and the gods, the gods became victorious by resorting to Lord Viṣṇu again and again. But when Viṣṇu went to Pātala along with Bali, the gods could not resist demon Tāraka. Then the gods approached Brahmā and requested Him to protect them from the demons (1.1.20.36-37, 38^{cd}, 40^{ab}). At that time a voice from the air was heard which consoled the

gods and informed them that when Lord Śiva's son would be born, He would slay the demon Tāraka. The gods were also asked to adopt such ways and means which would lead to the acceptance of a bride by Lord Śambhu (1.1.20.40^{cd}-43^{ab}). Thereafter the gods under the leadership of Bṛhaspati approached Himālaya and told Him all that was conveyed by the voice from the air (1.1.20.45-46, 55^{ab}). Thereupon Himālaya advised the gods to search out a bride fit for becoming Śiva's consort (1.1.20.57). But the gods requested Himālaya to procreate a girl for the sake of Lord Śiva. (1.1.20.58). Menā the wife of Himālaya disliked to procreate a girl as she was considered a cause of misery (1.1.20.64).

The Episode of Pārvatījanma :-

But Himālaya persuaded her for the same as it would result in enlivening others i.e. gods (1.1.20.66). Thereafter Menā bore the great goddess in her womb (1.1.20.67). At the proper time, the goddess Girijā was born (1.1.20.71).

The goddess Pārvatī began to grow up day by day and reached the eighth year. Thereafter Himavān accompanied by Pārvatī went to see Lord Śiva, practising Penance (1.1.21.1-3). When Himavān expressed his desire to daily visit Lord Śiva for paying respect along with Pārvatī, Lord Śiva instructed him to come alone keeping his daughter at home (1.1.21.11-13). On hearing His words the dismayed Pārvatī opposed Śiva's forbidding Her to come there to see Lord Śiva who was satisfied by Her arguments and permitted the goddess Girijā to serve Him daily

(1.1.21.16-24). Accordingly Himavān and Girijā daily came to see Lord Śiva (1.1.21.32^{cd}). The gods were worried because of the delay in the union of Lord Maheśa and Girijā (1.1.21.34^{cd}, 35^{ab}). On the advise of Brhaspati, ^{Sent for cupid who immediately approached Indra} Indra in His assembly along with Rati and Mādhava (1.1.21.36-39).

The Episode of Madanadahana in Skandapurāṇa :-

The gods directed Madana (cupid) to approach Lord Maheśa in order to unite Him with Pārvatī (1.1.21.46). Thus requested cupid immediately went to the place of Śiva's penance accompanied by celestial damsels (1.1.21.47). On account of the presence of cupid the atmosphere of the spring season spread all around eventhough it was not its proper time (1.1.21.53-57). In the meanwhile cupid, the wielder of a bow placed five arrows on the bow and made Lord Śambhu His target (1.1.21.59-60^{ab}). Just then goddess Girijā, the mother of the world approached there accompanied by Her friends for the Lord's worship. She placed a garland of flowers made of gold in the neck of Lord Nīlakantha and stared at Lord Śiva with Her eyes wide open and with Her smiling face. At that time cupid shot the arrow called Mohana by which Lord Śambhu was pierced and opened His eyes gradually. Thereupon He saw the goddess Girijā with smiling face, slender body, enchanting and fascinating the world (1.1.21.62-66^{ab}). On Her sight god Bhava became enamoured and thought with dejected mind about the reason why He was so enamoured even when He was practising penance (1.1.21.68-70^{ab}). He tried to search out the person who had done such an unpleasant deed by gazing in all the directions and found out cupid with His bow turned circular and about to

pierce Him (1.1.21.70^{cd}-72^{ab}). Before Madana could place another arrow on his bow he was angrily seen by Lord Maheśa with His third eye and consequently became encircled by series of flames of fire all around atonce. The on-looking gods loudly lamented for cupid (1.1.21⁷²^{cd}-73). The gods eulogized Lord Śiva and disclosed to Him that cupid was sent by them for the accomplishment of their objective and stressed that he was their benefactor and hence was fit to be protected by Him. They pointed out to Him that the whole world would be destroyed without him (1.1.21.74,80). After having burnt cupid Lord Śiva left the mountain angrily and became invisible. On seeing cupid burnt and also on seeing the disappearance of the Lord and on hearing the lamentations of Reti, the goddess with tears in Her eyes and with Her mind tormented thought how to bring Rudra under Her control (1.1.21.99-101).

The incident of Madanadahana is again briefly referred to in Skandapurāṇa 1.2.24.4^{cd}-49 in which Lord Śiva consoles lamenting Reti by saying that her husband would do everything needed at the time of sporting even though himself without body and that she would obtain him in the form of the son of Lord Vāsudeva.

Lord Brahmā narrates briefly to goddess Rātrī the incidents of Dakṣa's giving Satī to Lord Śiva and Her giving up Her body on account of Her insult by Dakṣa, the destruction of Dakṣa's sacrifice by Rudra, Devī's second birth as the daughter of Himālaya, Her attaining Lord Śiva as a husband after practising penance along with Lord Śiva and then begetting a son capable to slay Tārakāsura in Skanda 1.2.22.41-50 as also refers to the

birth of Pārvatī to Menā in 1.2.22.69. On Menā's asking Vāreḍa about Pārvatī's husband he narrated his characteristics which were not pleasing at first sight in 1.2.23.33 and then on Himālaya's inquiring disclosed him to be Lord Śiva 1.2.23.55-59.

Śiva and Śivā Practised Penance to Obtain Each Other :-

After burning cupid Lord Śiva again practised penance on the peak of the mountain Himālaya after applying the ashes of cupid on His body Mabhg.P.(24.1-2^{ab}). Goddess Pārvatī also practised penance on Himālaya (Mabhg.P.24.2^{cd}). Thus Śaṃbhu keeping in view Devī and Devī keeping in view Lord Śaṃkara, practised penance for three thousand years (24.3).

According to Skanda Purāṇa 1.1.21.140-146^{ab}, goddess Pārvatī practised severe penance for one thousand divine years.

Lord Śiva was conquered by the penance of Pārvatī and hence Śiva gave up mystic trance and went to Pārvatī in the form of a young Brahmacārin, Skanda P.1.1.22.39-42.

In Mabhg.P. 24.4-11, Lord Śaṃbhu Himself approaches Devī Pārvatī after a lapse of three thousand years and requests Pārvatī to give up penance and to employ Him in Her service as He was purchased by Her by means of Penance. Moreover Lord Śiva, tormented by the mind born one in His body and that she should deliver Him from the ocean of lust.

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Thus requested Pārvatī advised Lord Śiva through Her friend to convey, His intention to Her father through an intelligent person to marry Her (24.12-14).

In the Skanda P.1.1.22.73-83, Lord Śiva gave up His Brahmascēri form and appeared in His own form before Pārvatī and asked Her to choose a boon. Thereupon Pārvatī reminded Śiva that she was the daughter of Dakṣa in Her former birth who had been born again from Menā for the sake of procreating a son capable to destroy Tāraka and hence Lord Śiva should approach Himālaya and request him to get Pārvatī married to Him by Himālaya in keeping with the nuptial rites (1.1.22.84-91).

In the Mabhg.P. 24.23^{cd}-51. Lord Śaṁbhu remaining on a peak of the mountain remembered the sages Marīci etc. who appeared before Him suddenly and requested Lord Śiva to let them know the purpose of remembering them. Thereupon Lord Śiva disclosed His intention to get married for the sake of procreating progeny and for the benefit of all the worlds. Śiva desired that the sages should approach Himālaya, the father of Pārvatī to request him to hand Her over to Lord Śiva as a bride in marriage, Who was Satī, His former wife. This episode is similar to a large extent to that found in Skanda P. 1.1.23.1-19.

Marriage of Śiva And Pārvatī :-

When Himālaya expressed his willingness to give his daughter Pārvatī to Lord Śaṁbhu in marriage the officiating priests asked Lord Śiva to tell His specific Gotra and Kula (1.1.25.69-70^{cd}). At that Lord Śiva became miserable (1.1.25.70^{ef}). Sage Nārada laughed at this and played upon his lute. When prohibited by Himālaya Nārada told him that the Lord was asked by you to tell His own Gotra (1.1.25.71-73). Nārada further explained to him that the Gotra and Kula of Lord Śiva was Nāda. Lord Śaṁbhu was established

in Nāda and Nāda was established in Him. Therefore Śaṃbhu Who was pervaded by Nāda was attainable by Nāda and hence Nārada played upon the lute (1.1.25.74-75). The Gotra, Kula and the name of the Lord were not known to the gods like Brahmā etc. The son in law of the mountain was formless, not a descendant of a noble family, and was without a Gotra (1.1.25.76, 78^{cd}-79^{ab}). The relatives of Himālaya stressed that Himālaya should give his daughter to Śaṃbhu to become His wedded wife. Then inspired by Lord Brahmā Himālaya took a solemn vow to give his daughter as a slave to Śaṃbhu (1.1.26.1-4). Then the groom and the bride performed Homa (1.1.26.6, 16, 22). Then the Brahmins uttered propitiatory hymns (1.1.26.23).

Relevant Episodes From Kālikāpurāṇa :-

The Episode of Pārvatī's Birth And Nārada's Prophecy :-

Kālikāpurāṇa 41.1-36 contain the description of Menakā's austerity for twenty seven years to obtain Mahāmāyā, yogenidrā as her daughter and Devī's giving her the desired boon. Mahbg. 15.4-5; 12-13^{ab} mention that Devī Durgā was prayed to by Himavān and Menakā to be born as their daughter. The incident of Pārvatī's remaining near Himavān and Nārada's visiting him and disclosing to him that Pārvatī was a would be wife of Lord Śiva Who would snatch away half of His body by Her love and penance, Himavān's doubt and its removal by sege is common to both Kālikāpurāṇa (41.57-86) and Mahbg. (20.13-39) not only in contents but also in wording also to some extent which shows that Mahbg. is under the influence of Kālikāpurāṇa.

The incidents of Lord Śaṁbhu's coming to the peak of Himālaya where Gaṅgā had come down and His remaining engaged in meditation accompanied by some of His followers, Himālaya's visiting Śaṁbhu and adoring Him, Śaṁbhu's asking Himavān to prohibit anyone visiting that place in order that there may not be loss of penance as a result of contact are common to Kālika⁻⁰ (42.1-22) and Mābhg. (21.2-32).

The incidents of Himālaya's placing his daughter Kālī (Pārvatī) with Her two friends in proximity of Lord Śaṁbhu to assist Him daily by fetching water, and bringing flowers and fruits etc., Lord Śiva's agreeing to accept that worship, but His not accepting Her as a wife till She had not practised penance which would destroy the seed of embryo are common to Kālika⁻⁰ (42.24-27, 36-40, 46-52) and Mābhg. (22.1-7). The only difference is that in Mābhg. it is stated that Devī desired to enamour Lord Śiva (22.8^{ab}) and in order to help Her in that endeavour god Indra sent cupid to Śiva's penance grove on the advice of Brhaspati (22.37-43, 71-77). The meeting of the gods, tormented by Tāraka with Lord Brahmā, His disclosing to them that only a son of Lord Śiva would be able to kill Tāraka and no other god and advising them to do something which would hasten Lord Śiva to marry a wife giving up yoga as Kālī (Pārvatī) was destined to be His wife and Brahmā's meeting Tāraka and persuading him to vacate Svarga as he had not practised penance for that and also because Brahmā had not given him the reign of Svarga, and hence Brahmā insisted upon him to go to the earth; all these incidents are common to Kālika⁻⁰ (42.56-101) and Mābhg. (22.9-29) not only in

contents but sometimes in wording also. This shows that Mabhg. must have borrowed from Kālikāpurāṇa. The incident of burning the cupid by Lord Hara by means of fire generated in His third eye occurs in both the purāṇas Kālika^{-o} (42.102-173^{ab}) and Mabhg. (22.31-111).

Then Lord Śiva smeared all His limbs with the ashes of cupid and became invisible abandoning Kālī and practised penance for three thousand years as stated in Kālika^{-o} 42.174^{cd}-176^{ab} and 43.40-43,111 as well as in Mabhg. 24.1-3. The only difference is that in Kālika^{-o} 43.51-58, 67-84 Śiva approaches Kālī in the disguise of a Brahmin to test Her devotion while in Mabhg. 24.4-11. He approaches Her in His own form and requests Her to save Him from torment of cupid. In both the Purāṇas Śiva is advised by Kālī to send someone on His behalf to Her father to convey His intention to marry Her and to accept Her hand from Her father (Kālika^{-o} 44.2-5, Mabhg. 24.12-14). Thereupon Lord Śiva sent the seven sages to Himavat for arranging Śiva's marriage with Pārvatī (Kālika^{-o} 44.79-40; Mabhg. 24.23^{cd}-25, 30^{ab}). Then Lord Śiva ceremoniously accepted the hand of Pārvatī (Kālika^{-o} 44.41-53; Mabhg. 28.1-18). Thus Kālī enamoured Śiva (Kālika^{-o} 44.55).

Relevant Episodes From Liṅgapurāṇa :-

The Episode of Madanāśahana :-

In order to enlighten the sages, Sūta informed them that the goddess was reborn as Haimavatī from Menā by Her own sweet will and by penance (101.1-2). After attaining the age of twelve years that auspicious Haimavatī practised penance (101.3^{cd}-4^a).

By Her penance Lord Mahādeva, the lord of all creatures was brought under control (101.7). The gods tormented by the demon Tāraka approached along with their king sage Āṅgiras (i.e. Brhaspati) and lodged a complaint against demon Tāraka who defeated them and made them wander from place to place without shelter (101.16-19). They informed him that their infallible weapons also become ineffective against him not only that but even Lord Viṣṇu could not kill him in a battle extending for twenty thousand years (101.20-21). Thus informed by the thousand eyed one Brhaspati approached Lord Brahmā along with the gods who on hearing from his mouth told Brhaspati that at that time goddess Satī who had been born formerly from the limb of Rudra was reborn as Umā Raimavatī after censuring Dakṣa (101.23-26^{ab}) and advised them to try to attract the mind of Rudra by Her beauty (101.26^{cd} 27^{ab}). Lord Brahmā further informed them that by their union Lord Skanda possessing six faces and twelve arms and the wielder of a spear called Pāvaki, Kārtikeya, Svāheya, Gāṅgeya, Viśākha, Senāni, Kumāra would be born who even though a child would kill Tārakāsura and protect the gods (101.27^{cd}-30). Thereupon they prostrated before Lord Brahmā and came to the peak of mountain Meru and remembered cupid who immediately appeared along with His spouse Rati and saluted both Brhaspati and Indra (101.31-33^{ab}). When cupid asked them to order him to do their bidding they told him to unite Lord and ~~Save~~ with Ambikā happily and to manage in such a way that Lord Rudra might dally with Her (101.33^{cd}-36). They also assured him that Lord Mahādeva who was separated from Her formerly would be pleased on obtaining Girijā, Umā and would

give him auspicious position hereafter (101.37). Thereafter cupid went to the hermitage of Lord Mahādeva, along with Rati and Vasanta and with their help aroused passion in the Lord for sexual enjoyment with Pārvatī (101.39). Thereafter on seeing cupid, the three eyed Lord laughingly looked at him disdainfully by the third eye. Then the fire born from the third eye burnt cupid standing by the side at once and Rati lamented piteously (101.40-41).

On hearing the pitiful lamentations of Rati Lord Vṛṣadhvaṇṇa told her that even though formless her husband would perform all the desired deeds at the time of indulging in sexual pleasure without doubt. He further added that on account of the curse of Bṛgu when Lord Viṣṇu would be born as Vāsudeva, His son would be her husband (101.42-45^{ab}). Then Rati bowed down to Lord Mahādeva and smilingly went away along with Vasanta after obtaining Madana (101.45^{cd}-46).

In this account of Madanadhana of Liṅgapurāṇa, there are the following noteworthy peculiarities e.g. Viṣṇu's encounter with demon Tāreka for twenty thousand years and yet His remaining unsuccessful in putting an end to him; Lord Brāhmā's advising the gods to try to allure Lord Śiva towards the beauty of Pārvatī; Lord Śiva's giving a boon to Rati that cupid even though formless would perform all the desired deeds at the time of indulging in sexual pleasure and that he would be born again as the son of Vāsudeva whom she would obtain again as her husband.

The Episode of Umāsvayamvara :-

Sūta informed the sages that Lord Vṛṣabhadhvaḥ Śarva was very much pleased by the penance of the great goddess Pārvatī (102.1) as stated by Lord Brahmā. At that time Lord Brahmā along with the sages Marīci etc. went to the penance grove of Pārvatī, circumambulated Her and inquired of Her as regards the fruit for which she was tormenting the worlds by Her severe penance (102.3-4). He further added that the whole world was created by Her and was sustained by Her and requested Her not to destroy it. He further told Her that that great Lord Himself would choose Her as His wife (102.5,7).

After the departure of Lord Brahmā, Lord Mahādeva went there in the guise of a Brahmin in order to favour Her. Devī Pārvatī on seeing the Brahmin understood him as the highest Lord Vṛṣabhadhvaḥ by the genius etc. and bowed down to Him (102.9-10) and after adoring Him eulogized Him (102.11). The Lord as it were laughing told Devī that protecting the family duty of the mountain He Himself Lord Bhava, the lord of all the gods would approach Her in a handsome form in the ceremony of Her selecting a bridegroom (102.12-14^{ab}).

Then Pārvatī went to Her city. Her parents were pleased to see Her as austerity incarnate and welcomed Her not knowing what was the understanding between Her and the great Lord (102.15-16). The lord of the mountains declared the svayamvara of Pārvatī in all the worlds (102.17^{ab}). When Devī was holding a garland in the assembly of gods Lord Vṛṣabhadhvaḥ slept in Her

lap in the form of a small child for sport (102.28-29^{ab}).

Then on seeing a child in Her lap the gods were perturbed thinking who was he in Her lap (102.29^{cd}-30^{ab}). Indra tried to hurl the thunderbolt by lifting it by His arm but His arm was paralysed by the great god in the form of a child (102.30^{cd}-32^{ab}). Similarly the other gods also could not hurl their weapons at Him as they were paralysed by Lord Mahādeva along with Lord Viṣṇu (102.32^{cd}-39^{ab}). Thereupon Lord Brahmā came to know that in the lap of Umā there was Lord Īśāna by meditating intensely upon Lord Śaṁkara (102.40). On recognizing Him Lord Brahmā prostrated before and eulogized Lord Śaṁbhu (102.41-47). On the advice of Lord Brahmā to resort to Lord Śaṁkara, the gods prostrated before Him in their minds. The three-eyed Lord was pleased thereby and restored their limbs (102.50-53). Then goddess Pārvatī placed the divine, fragrant garland at the foot of Lord Śiva and adored Him and prostrated before Him with the head touching the ground along with Brahmā, gods, yakṣas, serpents and Rākṣasas (102.61^{cd}-63).

In this account of Umāsvayaṁvara from Līṅgapurāṇa, Lord Śiva's remaining in the lap of Umā in the form of a child at Her Svayaṁvara is a noteworthy peculiarity.

~~Relevant~~ The Episode of Kārttikeyajanma From Śivapurāṇa
Rudraseśhita Kumārkhaṇḍa :-

By way of a reply to Nārada's inquiry regarding the birth of a son of Lord Śiva, Brahmā replied him that after marriage Lord Śiva went to Kailāsa, and thought over the work of

the gods and the trouble of the people (2.4.1.1-3,10). Once upon a time Lord Śaṁbhu accompanied by Girijā went to a solitary divine and beautiful place, and prepared there a fine bed of flowers and enjoyed sexual union with Girijā, for a thousand divine years (2.4.1.13-15). Both of them were so much overjoyed that they forgot even day and night. Thus a very long period of time passed (2.4.1.16-17). Compare Mabhg. 29.8-10 which specifies that their sexual union lasted for fifteen years. The gods were anxious to see that a son is born to Lord Śiva, but as the birth of the son of Śiva was delayed they gathered together on the mountain Meru and expressed their concern about the delay. (2.4.1.18-20). They came to know from Nārada about the sexual enjoyment for long of both of Them and were worried. They approached Lord Nārāyaṇa Who asked them to give up anxiety, and advised them to take resort to Lord Śaṅkara (2.4.1.21-25).

Stanzas from 29 to 38 describe the sin of separating a man and a woman from intercourse giving examples. Viṣṇu added that at the end of a thousand divine years, Lord Śaṅkara would Himself desist from the intercourse and from His semen virile Skanda would be born (2.4.1.40-41).

After sometime the earth trembled on account of the sporting of Śakti and Śaktimān, and all were afraid (2.4.1.44-45). Compare Mabhg. 29.11-16 in which earth approached the sun. Then the gods along with Lord Viṣṇu went to the mountain Kailāsa (2.4.1.50). They approached the secret cave in which Śiva and Pārvatī were sporting and Lord Viṣṇu pitiously loudly praised Lord Śiva (2.4.1.58-60).

On hearing their words Lord Śiva even though He had given up lust still He did not give up intercourse on account of the fear of Pārvatī (2.4.2.1). Compare Mabhg. 29.34-35 wherein it is mentioned that even on observing the approaching gods both Śiva and Pārvatī did not give up intercourse. Compare Vālmīki Rāmāyana, Gītā Press edition, I.36.5-10.

After hearing Her eulogy Pārvatī gave up intercourse and from Her strength was born a man named Bhairava Who was placed by Her as the gate keeper of Her City (30.6-8).

At the behest of Lord Brāhmā, Vāyu placed the half of semen virile of Lord Śiva dropped by Him on the head of fire in the organ of generation of Kṛttikās (30.11-15, 17-18). The Kṛttikās unable to bear that placed it in a wooden box and threw it in the ganges wherefrom Lord Brāhmā took it and broke it on the full moon day of Āśvin from which a boy came out (30.20-27). Thus Kārttikeya was born in Brahmaloce according to Mabhg. 30.28^{ab}.

Then Lord Śiva came out and asked the gods the question as to who would bear His semen virile and ejected it (2.4.2.8-10^{ab}). Thereafter Agni assumed the form of a Kapota (dove) and ate that semen virile (2.4.2.10^{cd}-11^{ab}). In the meanwhile Girijā came there and after having come to know the incident angrily cursed the gods, that they would be miserable as they had destroyed Her intercourse and had deprived Her of progeny. She also cursed the wives of the gods to become barren (2.4.2.11^{cd}-18).

She also cursed Agni to become omnivorous and to be constantly tormented (2.4.2.19-20^{ab}). Compare Vālmiki Rāmāyaṇa I.36.12-16; 20^{cd}-24. Agni eulogized Lord Śiva and requested Him to forgive him and to mitigate his burning (2.4.2.43-44). Then Lord Śiva advised him to pass it on to the organ of generation of some good women. On the inspiration of Lord Śaṅkara, Nārada advised Agni to pass it on to the bodies of those women who take early both in the month of Tapas (Mārgaśīrṣa) (2.4.2.53-54). Thereafter the women of the seven sages came over there in the early morning to take a bath in the said month. After bathing they approached the flame of fire, as they were tormented by cold. They were prevented from approaching a flame of fire by Arundhatī. The other six wives of the sages disrespected the words of Arundhatī as they were deluded by Śiva's māyā and approached fire for removing their colds. The particles of the semen virile of Lord Śiva entered their bodies through the pores of their skin, and god fire was relieved from burning pain (2.4.2.55-59). Those ladies were conceived thus and were tormented by heat and went to their respective residences. Their husbands were angry with them and after consulting one another rejected them. Those ladies were perturbed in their minds, on realizing their infidelity and abandoned that foetus on the summit of the Himālayas and became free from burning pain (2.4.2.61-64).

The mountain Himevat unable to bear that semen virile threw it in the Ganges (2.4.2.65). Gaṅgā also threw it in the thicket of reeds by its ripples (2.4.2.66). That semen virile

immediately turned into a handsome brilliant boy (2.4.2.67). Thus Lord Śiva's son was born on the surface of the earth in the month of Mārgaśīrṣa in the bright fortnight on the sixth day (2.4.2.68).

The son of Śiva was nourished up by the milk of the six Kṛttikās as mentioned in 2.4.3.29-36.

The Episode of Kārtikeyajanma In Skandapurāṇa :-

The birth of Kumāra is described from the semen virile of Śiva first borne by Agni, then by the Kṛttikās, and subsequently by Gaṅgā (1.1.27.43,73,77). In the thicket of reeds on the bank of Gaṅgā the ripples thrust it which turned into a brilliant boy with six head (1.1.27.78-80).

The Episode of Tārakāsuraśayana :-

In the fight with Tāraka, Kārtikeya fought with a spear and at the end segregated the head of Tāraka with it as stated in SKP. (1.1.30.15-30,39).

In Mahbh. 30.41-44 the gods request Lord Brahmā not to introduce the son of Śaṅkara to His parents till He does not Himself kill demon Tāraka in the battle, lest either the goddess or Lord Śiva might not allow him to proceed for the battle. The reason is cogent. When the gods tormented by Tāraka approached Lord Brahmā, He ordered Kārtikeya to kill Tāraka and protect the gods (30.6-9). Thereupon Kārtikeya requested Brahmā to provide Him a vehicle. Consequently Brahmā provided Him with a peacock as a vehicle and a lance decorated with gold as a weapon (30.11-16).

In accordance with the command of Lord Śiva, Nandikeśvara accompanied by the followers of Śiva, went to the Kṛttikās and requested Kārtikeya to come with them to the place of residence of Lord Śiva to which He agreed and accompanied them as stated in ŚVP. (2.4.4.44-67).

Lord Śambhu made Kārtikeya occupy a throne of jewels and consecrated Him by the Vedio mantras and performed His Abhiṣeka with the waters of all Tīrthas and thereafter the gods gave Him their special weapons (2.4.5.38-53).

On that occasion Lord Śiva asked the gods to choose their desired boons. Thereupon they requested Him to allow Kumāra to march forward to slay demon Tāraka. On Śiva's granting their request they started along with Guha (2.4.5.55-60).

Kumārekhaṇḍa 2.4 Adhyayas 7-9 describe the terrific fight between Tāraka and the gods under the leadership of Kārtikeya. Compare Mābhg.32.4-27.

During the fight between Kumāra and Tāraka, the onlooking gods, Gandharvas and Kinneras asked one another about one who would be victorious. At that time a voice from the air consoled the gods saying that Kumāra would slay the demon Tāraka (2.4.10.11-13). At last Kumāra hurled His spear towards Tāraka, who fell down lifeless by the assault of the spear of Kumāra (2.4.10.30-32). Compare Mābhg.33.19-22. Thereafter the gods took Kārttikeya in the presence of Lord Maheśa and introduced Him to His parents (34.2-8).

The Episode of Viḡṇeśvarotpatti in Liṅgapurāṇa :-

Once upon a time the gods gathered together and requested Lord Maheśvara to procreate a Lord capable to create hindrance in the sacrifices, alms-giving etc. of the demons who were always harmful to the gods and also capable to remove hindrance in the undertakings of gods (105.2-7).

Thereupon Lord Śiva assumed the body of the Lord of the followers of Śiva. Devī Ambikā gave birth to Gaḡānana (the elephant faced one) who was the origin of all the worlds (105.9,12-13^{ab}). The gods eulogized Gaḡānana and prostrated before Gaṇeśa and Maheśa (105.10^{cd}). Lord Śiva told Him that His birth was for accomplishing the destruction of the demons and for obliging the gods and the twice born ones. He ordered Gaṇeśa to create hindrance in the merit of one who has performed a sacrifice without giving Dakṣiṇā, and also to take away the vital airs of those who have carried on learning, teaching and commenting unjustly as also of those men and women who are degraded from their respective castes (105.15-18). Lord Śiva further ordered Gaṇeśa to give His sameness to the men and women who always adore and sacrifice to Him and to protect His devotees here as well as hereafter (105.19-20). Lord Śiva ordained that Gaṇeśa would be fit to be adored and saluted in the three worlds everywhere and that He would be adored first in the adorations of Lords Nārāyaṇa, Śiva or Brahmā or in the sacrifices pertaining to them (105.21-22). Since then people began to adore Lord Gaṇapati who created hindrance in the merit of the demons (105.29).

The Same Episode From Śivapurāṇa Rudrasaṃhitā Kumārakhaṇḍa :-

Once upon a time, the friends of Pārvatī Jayā and Vijayā discussed with Pārvatī the problem of Their being surrounded by the followers of Lord Śiva and felt that They had none of Their own followers (2.4.13.13). After sometime the goddess Pārvatī thought that She must have Her own follower, who would not swerve an inch from Her command (2.4.13.19).

In Mabhg. it is stated that Bhava and Dhavānī placed Their son in Their house and went to a forest where They built a fine city and stayed therein. Once upon a time Lord Mahādeva placed Devī in the house and went to the forest along with His followers to fetch flowers from the forest and delayed for long (35.1-4). Meanwhile Devī smeared Her body with termeric and thought of going to take a bath and thought about the protection of the house. She remembered the prayer of Viṣṇu to be born as Her son and so She accumulated the paste of termeric from Her body and created a son (35.5-7).

After having thought like that, the goddess Pārvatī created a man from the dirt of Her body (2.4.13.20) Who was endowed with auspicious marks and was handsome and valorous (2.4.13.21). Devī suckled Him Who was none but Nārāyaṇa and ordered Him to protect Her city as long as She would return after bathing (35.8-10). Devī addressed Him as Her son and told Him that there was no other person who belonged to Her (2.4.13.23). On His asking Her to order Him to do Her biddings, She ordered Him

to be Her door-keeper and added that He was Her own son. She further added that He should not allow anybody else to enter Her inner apartments without Her order (2.4.13.24-26).

Thus Gaṇeśa was placed with a stick in his hand as a door-keeper at the door of the house by Devī Pārvatī, Who went to take a bath along with Her friends (2.4.13.30).

In the meanwhile Lord Śiva came at the door Who was prevented from entering in the house by Gaṇeśa as He was not permitted by the mother Who was taking a bath (2.4.13.31-33). Lord Śiva was enraged at that and told that He was Lord Śiva, the husband of Girijā and inquired of Him the reason for preventing Him to enter the house (2.4.13.36).

Thereafter Lord Śiva tried to enter the house, but was stricken with a stick by Gaṇeśa (2.4.13.37). Adhyaya 15 of 2.4 describes the fight between Gaṇeśa and the Ganas of Lord Śiva in which the Ganas were defeated by Gaṇeśa. They ran away and informed Lord Śiva about their defeat.

Lord Śiva invited Lord Viṣṇu and other gods Who approached Him and attacked Gaṇeśa. During the fight even Lord Viṣṇu Who was struck with a stick by Gaṇeśa fell down and all other gods took to their heels (2.4.16.2-33). In the meanwhile Lord Śiva came to the fore-front and segregated the head of Gaṇeśa with His trident (2.4.16.34).

Lord Śiva after having segregated that head became miserable. At the same time Devī Girijā got very much angry (2.4.17.4). She determined either to destroy all the gods and the followers of Śaṅkara or to destroy the whole world (2.4.17.6). Thereafter She created hundreds and thousands of female deities who requested Her to order them to do as She liked (2.4.17.7-8). Thereupon Pārvatī ordered them to destroy the whole world and to devour the gods, sages, yakṣas and Rākṣasas (2.4.17.10-11). On their starting to destroy everything, the gods and the sages were discouraged to such an extent that they gave up their desire to live. Lord Śiva also became miserable, continuing to delude all (2.4.17.12-21). The gods decided to appease Devī Girijā, but they had not the courage to stand before Her (2.4.17.22-25). In the meanwhile Nārada came there, who advised the gods to appease Devī Girijā (2.4.17.26-29).

Thereafter the sages eulogized Devī Girijā, who was pleased thereafter and agreed to stop their destruction on condition that Her son should be enlivened again and that He should be fit to be worshipped by all of them, and He should be made the leader of all (2.4.17.41-43). The sages approached the gods and informed them about the condition put forth by Girijā, who in their turn informed Lord Śaṅkara. Thereupon Lord Śaṅkara asked the gods to proceed in the northern direction and to bring the head of anyone who happens to meet them first (2.4.17.44-47). As directed by Lord Śiva, the gods brought the head of an elephant who met them first in the northern direction, and placed the head on the torso of the dead son of Pārvatī (2.4.17.48-50). Thereafter the gods

sprinkled Him with water consecrated with magical formulae (2.4.17.54-55). By the touch of that water, that boy was enlivened again at once. On seeing that boy enlivened all were happy and all the miseries came to an end. They showed that enlivened son to Devī Girijā, Who was overjoyed (2.4.17.56-59).

The son of goddess Śivā called Gaṇānana was consecrated by the gods (2.4.18.3). Devī Śivā gave Him a boon to be fit to be worshipped in the beginning of all adorations (2.4.18.7-8).

As stated in Mabhg. 35.12-16 Lord Mahādeva came there from forest but was prevented from entering the city by Devī's son with a raised trident. Not knowing that the boy was Umā's son Lord Śiva hurled His trident towards him which burnt his head but did not deprive him of his vital airs. When Pārvatī arrived there She insisted upon fixing the head of Her son. Hence Lord Śiva cut the head of an elephant lying with his head in the northern direction and attached it to the body of His son. Lord Mahādeva knowing Him to be Nārāyaṇa reborn loved Him (35.21-26).