

CHAPTER - VII

Myths and Legends

Deities :

Nature of Lord Śiva As a Mahāyogī :-

Once upon a time Lord Śiva practised penance in order to obtain that Pūrṇā Prakṛti as His wife (3.37). After having come to know that Lord Viṣṇu and Lord Brahmā also began practising penance with the same intention (3.38-39). The goddess tried to frighten Brahmā by assuming a terrific form. As a result Brahmā desisted from practising penance (3.42-42). On Her approaching Lord Viṣṇu in the same manner He also gave up practising penance (3.44-46). Then She approached Lord Śiva in the same manner, but His mind was not distracted from penance (3.47,48). Then the highest goddess, the best of nature itself was pleased with Lord Śiva, and attained Him as Her husband in the form of heavenly Ganges (3.49).

The mother of the world judged that Lord Brahmā and Lord Viṣṇu both were attached to the sense objects while Lord Śiva was the highest Yogī with Whom She was pleased (3.70-71). She was requested by Lord Śiva to become His wife after being born somewhere sportingly (3.75). The goddess assured Lord Śiva that She would be born as the daughter of Dakṣa and would become Śiva's wife (3.76).

Nārada on his failure to persuade Lord Śiva to go to Dakṣa's sacrifice turned to goddess Satī and continued that Lord Śiva being the highest yogī was equal in the matter of His worship or insult and hence He would neither go to that sacrifice nor would

create a hindrance in it (7.99).

This shows a peculiar characteristic feature of Lord Siva viz. His equipoise (samatva). This is a very rare characteristic feature to be found among the gods.

Sage Nārada desired to know from Lord Mahādeva how the goddess Pārvatī obtained Śambhu as Her husband Who was engaged in yogic meditation (yogacintā) (20.1). How the able god Who was averse to Saṁsāra being a great Yogī could make up His mind to marry a wife after giving up yoga ? (20.2).

On Nārada's advice to Himālaya to give Pārvatī to Lord Siva, Himālaya asked the sage that Lord Siva was absorbed in mystic trance (ecstasy) giving up everything and His mind ^{was steady & nobody could distract His mind} hence how to believe that He would marry Her ? (20.25-28^{ab}). In order to remove the doubt of Himālaya Nārada described the conquest of the three worlds by Tārakāsura on account of a boon given by Lord Brahmā Who had ordained that Tāraka would die at the hands of Lord Sive's son (20.29^{cd} - 32^{ab}).

Lord Siva with His mind steady in His own self practises penance in order to obtain Her (20.36^{cd}). After having obtained this one as His wife again Lord Siva would give up yoga (20.37^{ab}).

On the departure of sage Nārada, Lord Siva vacated the hermitage formerly occupied by Him and set in meditation on Purna Brahma at the place where Gaṅgā fell down from Brahmaloḥa formerly (21.3-4^{ab}).

Once upon a time the Gandharvas and Kinneras informed Himālaya about Lord Śiva's practising penance on its peak and about Pramethas attending upon Him (21.7-12). On hearing their words Himālaya went and saw Lord Śiva and adored Him with devotion whose adoration Lord Śambhu accepted respectfully (21.14-15). Lord Śiva told Himālaya that He had come there to practise penance along with Pramethas and requested him to manage in such a way that no one might approach Him as He wanted privacy (21.16-21^{ab}).

In spite of the rise of lust on the part of all creatures around, there was no frustration in the meditation of Lord Rudra in the least (22.86^{cd}). After regaining memory and after bringing the sense organs under control Lord Śiva thought about the cause of this modification (22.104). Lord Hera after having thought that cupid tried to surpass Him became red with anger with His eyes resembling the fire of universal destruction (22.106^{cd} - 107^{ab}). From the third eye of Rudra Who was red with anger great fire came out desiring to burn the world as it were (22.107^{cd} - 108^{ab}). In spite of the request of gods to protect cupid, the fire originated from the eye of Hera, burnt to ashes cupid at once (22.111).

Lord Śiva - the inner controller - Antaryāmin :-

Dakṣa while eulogizing Lord Śiva stated that the intellect of all creatures were under the control of Lord Śiva's intellect. When that was the case why should Lord Śiva's censure by Dakṣa be considered to be his fault (10.91).

Thus Dakṣa found out an excuse for his misbehaviour.

The Indescribable Nature of Lord Śiva :-

In his eulogy, Dakṣa added that Lord Śiva was pure, the highest of all, worshipped by Brahmā and gods and hence it was not possible for Dakṣa to describe His nature or deeds. He sought Śiva's protection and apologized to Śiva to save him from the ocean of sin (10.92). Just like Brahman's nature, Śiva's nature also is indescribable.

Pantheistic Nature of Lord Śiva :-

Dakṣa while eulogizing Lord Śiva stated that because Lord Śiva was of the form of the universe, therefore not only the great but also the distressed were His forms. Dakṣa failed to understand as to how he could incur sin by Śiva's censure (10.93).

Mṛtyuñjaya Lord Śiva :-

Lord Maheshvara became Mṛtyuñjaya (conqueror of death) as a result of His winning the good ~~grace~~^{grace} of the goddess (1.33^{cd} and 11.5^{ab}). Brahmā quotes before Rāma the incident of Lord Śambhu's remembering ~~the~~ name of the goddess at the time of drinking deadly poison and conquering death and becoming Mṛtyuñjaya (41.16) also (42.58^{abc}).

Omniscience of Lord Śiva :-

Lord Brahmā and Viṣṇu further stated that Śiva knew everything as He was omniscient Lord and advised Him to be calm (12.12).

Self-control of Lord Śiva :-

Lord Śiva who was anxious and was meditating upon the goddess, Who was inside Him did not accept Maheshvarī (Pārvatī) as

His wife at once (22.7). This shows the self-control of Lord Śiva. As the lust etc. of Lord Mahāśa have been destroyed by meditating on yoga, Sambhu does not accept Her, even though She happens to be in His proximity (22.40-41).

After eulogizing goddess Pārvatī by the 'Lalitāśahasranāma stotra' Lord Sambhu applied the ashes of the burnt body of Kāmadeva to all His limbs and began to practise penance on the peak of the Himālayas (24.1-2^{ab}). Lord Sambhu meditated upon the goddess till three thousand years passed (24.3^{a,cd}). Then Lord Sambhu, tormented by the ashes of the mind born one, went to Pārvatī and requested Her to give up penance and to engage Him in Her service as He was a slave purchased by Her by meditation by muttering of the sacred formula and by silence (24.4-6^{ab}).

For the idea of Lord Śiva's being bought by Pārvatī by austerity vide Kumārasambhava V.86 it seems that Maṅg. has inherited the idea from Kumārasambhava and has elaborated the same.

Lord Śiva desired that Pārvatī had She been pleased with Him should engage Him in cleansing Her person by rubbing with unguents and by decorating Her with necklaces and armlets and by decorating Her limbs by red lac (24.6^{cd}-7). He told Pārvatī that He (Śiva) was burnt by cupid in the form of ashes applied to His body and requested Her to save Him from lust (24.8,10). Lord Śiva added She was the Saviour of all from calamities and the giver of desired fruit. Those who take resort to Her, they do not come to grief (24.9).

Lord Śiva-A God Easy to Propitiate (Āśutoṣa) :-

On hearing the request of Lord Brahmā and Indra, Lord Mahādeva made Kāma regain a body (27.15^{cd}-16^{ab}). This shows Lord Śiva's Āśutoṣa aspect.

Characteristic Generous Nature of Lord Śiva :-

Immediately on the completion of the eulogy of Lord Śiva by Himālaya, He was given a share in the sacrifice by Lord Śiva, Who added that nobody would perform a sacrifice on this earth without Himālaya i.e. he was made the enjoyer of haviṣ in the sacrifice just as other gods were the enjoyers of sacrifices (28.26-27). This shows Lord Śiva's generous nature. As a result He granted an unexpected boon to Himālaya and made him obtain a share in the sacrifice.

Himālaya thanked Lord Śiva for bestowing the boon (28.28^{ab}) and demanded by way of a boon that Lord Śiva should remain on its peak to sport along with Pārvatī and to purify him (28.29). The boon asked for by him was granted by Lord Śiva (28.30-31).

Incarnation of Lord Śiva :-

Lord Meheṣa after having incarnated as the son of the wind god called Hanumān with great strength and valour remained in Kiṣkindhā as the counsellor of the king of the Vānaras (37.23).

Prowess of Hanumān Jumping over the Sea :-

Hanumān of terrible prowess jumped over the sea spread over a hundred yojanas by the encouraging words of the king of Rkṣas and entered Lankā in the evening and wandered in it at night, for seven nights searching for the daughter of Janaka (39.13-14).

In the Vālmīkī Rāmāyaṇa Sundarākāṇḍa 3.20 to 51 (Gītā Press edition) the encounter of Hanumān with Lankini (the presiding deity of Lankā) and her defeat are described. As stated therein Lankā prevented Hanumān from entering into the city (V.3.24). She was fearful and ugly looking (V.3.26). She angrily rebuked Hanumān and threatened Him to meet His death at her hands (V.3.27) and informed Him that She was protecting the city from all sides (V.3.30). Hanumān on being questioned by her, told her that He had the curiosity to see the city of Lankā with its palatial buildings and the ramparts and gateways as well as the gardens, and the forests etc. (V.3.33-34). Lankini replied Him that without inflicting defeat on her who was protected by the king of demons it was not possible for him to enter the city (V.3.36). On Hanumān's insisting upon allowing Him to visit the city, the presiding deity of Lankā roared loudly and slapped Hanumān (V.3.37-38) whereupon enraged Hanumān struck her with the fist of His left hand (V.3.40) as a result of which the demoness fell down on the ground (V.3.41). Thereafter she told Hanumān that she was the presiding deity of Lanka herself who was conquered by Him by His prowess (V.3.45) and added that Lord Svayambhū had given her a boon that when a monkey would conquer her, then she should understand that the demons are under peril (V.3.46-47). She said that the time had come which was fixed by Lord Svayambhū when the destruction of the wicked Ravana and all the demons was near at hand caused by Sītā (V.3.48-49). Thereafter she allowed Hanumān to enter the city protected by Ravana and to carry on his mission (V.3.50), to search out the chaste daughter of Janaka (V.3.51^{cd}). This encounter of

Hanumān with Lāṅkīni as described in the third Sarga of Sundarakāṇḍa took place as ordained by Lord Brahmā.

This incident is dropped in the Mabhg.P.Adhyaya 39 and instead another incident in which Hanumān sees the temple of the goddess and approaches Her and requests Her to abandon Lāṅkā, reminding Her about this arrangement formerly decided by Herself is added. This incident is in keeping with the decision of the goddess taken in the assembly of gods as described in the Mabhg. P. 36.56-89. This innovation is more in keeping with the spreading of the Devī cult.

Hanumān saw the fair faced Sītā in the Aśoka garden. Then Māruti desirous to perform a very difficult task, remembered the incident which had occurred formerly i.e. the battle fought by the goddess formerly (39.15-26^{ab}).

Hanumān's visit to the Goddess and His Reminding Her to quit Lāṅkā :-

Hanumān climbed up the top of a tree and threw His glance in all directions and happened to see in the North-eastern direction a temple made up of jewels and rubbies and decorated by pure gold, on which a flag with the emblem of a lion was flying which led him to the conclusion that it must be the temple of the goddess (39.16^{cd} - 19^{ab}). On approaching the door of the temple Hanumān saw the great goddess dancing and laughing along with the host of the yoginīs (39.19^{cd} - 20^{ab}).

Hanumān introduced Himself to the goddess as a servant of Rāma Who had come to Laṅkā to search out Jānakī Who was Lakṣmī incarnate (39.22). He also reminded the goddess that Viṣṇu had incarnated as a human being impelled by Herself for the sake of killing the wicked demon king Rāvaṇa (39.23). Hanumān added that He was Lord Śiva Himself incarnated as a monkey in order to assist Rāma in keeping with the command of the goddess (39.24). He reminded the goddess about Her plan to quit Laṅkā and to go to Her own place of residence on His entering it (39.25). He insisted upon Her quitting Laṅkā and Her destroying Rāvaṇa and protecting the moveable as well as the immovable world (39.26).

This incident of Hanumān's going to the temple of the goddess and reminding Her about the arrangement formerly made by Herself is an innovation in keeping with the spreading of the Devī cult.

Destruction of Aśokevaṇa :-

After the goddess quitted Laṅkā extremely enraged Māruti destroyed the forest of Aśoka trees which was protected by the king of demons (39.30).

Akṣavedha :-

The long armed Hanumān endowed with great strength killed Rāvaṇa's son Akṣa along with his followers by means of the trees uprooted and hurled towards them in the battle (39.32).

Setting Fire to Laṅkā :-

In order to mutilate Hanumān, Rāvaṇa got pieces of cloth tied on His tail and got oil sprinkled on it and set fire to

it (39.33).

Thereafter the valiant Hanumān (Māruti) set the whole Laṅkā on fire by His burning tail (39.34^{ab}).

Jumping over the Sea Again :-

Hanumān after setting fire to Laṅkā, jumped over the sea again and came to the opposite shore, where Aṅgada and other Vāṇaras were awaiting Him (39.34^d - 35^{ab}).

Killing Akampana :-

On the first day angry Māruti killed in the battle Akampana accompanied by all the four sections of an army consisting of one Akṣauhiṇī sent by Rāvaṇa (40.24-25).

Hanumān's striking by His Fist Rāvaṇa made him Faint :-

Hanumān enraged on observing Rāvaṇa trying to carry away Lakṣmaṇa struck him in his chest by His fist (47.37^{cd}-38).

Rāvaṇa thus struck by Māruti vomitted blood and fainted with his eyes moving to and fro and motionless (47.39).

The divine form of Lord Śiva :-

When Lord Śiva appeared in the sky on the occasion of Svayaṁvara of Satī, He had put on jewels on all His limbs and was wearing divine garments and garlands and was besmeared with divine unguents. He had three eyes resembling a full blown lotus and He shone like a crore moons (4.49^{cd} - 50). After having taken that garland which was given by Satī Lord Śadaśiva disappeared all of a sudden, from the sight of all the gods (4.51).

On observing the husband of Pārvatī, having a handsome face, two arms with a crescent on His head with ornaments

studded with jewels on His body and with a crown of gold on His head and Himself shining like a hundred Suns and Calm, Menakā and Himālaya were pleased (28.4-5). The gods, Gandharvas and Kinnaras could not withdraw their glances from the husband of Pārvatī (28.6). Those who had gathered together mutually remarked that just as Gaurī was very beautiful so was Lord Mahādeva also very handsome (28.7). Thus they expressed their appreciation of the union of Śiva and Pārvatī by their marriage.

The Purāṇakāra appears to have imitated this idea from Kālidāsa's Raghuvamśa describing the appropriate union of king Aja and Indumati in marriage. Each one of them was a desirable match for the other from the point of view of splendour.¹

The Gandharvas and the sages remarked that there was no one capable to describe the prowess or the handsomeness or the splendour of Lord Mahēśa which is beyond speech and mind (28.17).

The Person and Paraphernalia of Lord Śiva :-

Lord Śiva was shining like silver, and possessed five faces and a black throat and had a crown of beautiful crescent on His matted hair. He had a smile on His face and had all His limbs smeared with ashes and had serpents as His ornaments. He had put on a tiger skin and was wielding a Śūla in His hand (66.53-54).

1 Paraspāreṇa sprhaṇīyēśobhaṃ na cedidaṃ dvādvamayo jeyiṣyat /
Asmin dvaye rūpe vidhānāyateṇa patyuh prajānāṃ viphalo'bhaviṣyat ||
Raghuvamśa VII.14

King Bhagīratha prostrated before Him on the ground like a staff and eulogized the great god by His eight thousand names (66.55).

The description of Lord Śiva given above is in keeping with His description found in other Purāṇas and it depicts the benevolent aspect of Lord Śiva. The noteworthy point is that Bhagīratha eulogized Lord Śiva by His eight thousand names. Normally there are eulogies of Viṣṇu, of Śiva, of Devī etc. which contain a thousand names but here there is a reference to Bhagīratha's eulogizing Lord Śiva by His eight thousand names in 66.55. This appears to be a mistake. In the subsequent Adhyaya sts. 1-125 contain one thousand names of Lord Śiva. Hence it stands to reason that the reference to eight thousand names of Śiva must be a mistake.

Lord Śiva as seen by Bhagīratha, possessed five faces and white colour and was having armlets of serpents and was riding a bull (67.127).

Lord Śiva Who is the eternal god containing all the gods in Him, is self-sufficient, is of silvery hue, is having a lotus like face and a handsome form decorated by matted hair and by deadly poison, is wielding a trident and a small drum in His right and left hands respectively, is putting on the hide of a tiger and is having an ox on His banner is the Lord Who deludes the three worlds (67.157-159).

The Eulogy of Lord Śiva By Bhagīrathe :-

Bhagīrathe eulogized Lord Śiva by a eulogy containing one thousand names of the Lord (67.1-125). In keeping with the practice of the Purāṇas, the Mahbg. has given Śiva-Sahasra-nāma. This stotra is found in the Mahābhārata XIII. 17.31-153. Moreover it is found in Padma P. Uttarakhaṇḍa Ch.19, and in Liṅga P.I. 65 54-175 which imitates the said stotra found in Mbh. XIII. 17. 31-153. The same stotra is again found in Liṅga P.I. 98.27-159^a which is based on Viṣṇusahasranāmastotra found in Mbh. XIII. 149. 1-120. Śivasahasranāmastotra is also found in Vāmana P. 47. 62-162 and in Śiva P.IV.35 as well as in Saura P. 41.12-140. It is a list of epithets prescribed to be recited daily.

Epithets Describing Lord Śiva as the Supreme Being :-

67.1^b; 3^b; 7^b; 53^{ab}.

Describing the Abstract virtues or qualities of Lord Śiva :-

67.3^d; 4; 32^{bc}; 33^b; 35^b; 35^{cd}; 36^a; 40^d-42; 49^{cd}-50; 58^{bcd}; 65^{cd}; 71^d; 72^{abc}; 84^{ab}.

Describing the Paraphernalia of Lord Śiva :-

67.15^b; 16^{ab}; 16^d; 18^b; 30^{cd}; 36^d; 60^a; 66^d; 70^{cd}-71^{ab} 85^d; 89^a; 90^c; 97^a; 103^c; 117^{abc}; 118^{cd}.

Describing Śiva's Connection with other divine beings :-

67.1^a; 36^{bc}; 56^a; 66^{ab}; 71^c; 74^d; 77^c; 88^a; 90^b; 95^b; 103^a; 103^d; 105^{ab}; 118^a.

Describing Śiva's Exploits :-

67.21^b; 33^d; 35^a; 55^{cd}.

Describing Śiva's Epithets embodying Vedānta Concepts :-

67.7^c; 113^{cd}.

Describing Śiva's Special qualities :-

67.1^{cd}; 2^{abc}; 3^a; 5^a; 5^{cd}; 6; 7^{cd}; 8-15^a; 15^{cd}; 16^c;
 17; 18^a; 18^{cd}; 19^{abc}; 20-21^a; 21^{cd}; 22^{bcd}-30^{ab}; 31; 32^a;
 32^d; 33^a; 33^c; 34; 37-40^c; 43-49^{ab}; 51-52; 53^{cd}-55^{ab};
 56^{bcd}-57; 59^{abc}; 64^{ab}; 65^b; 66^c; 67-70^{ab}; 72^d-74^{abc};
 75-77^{ab}; 77^d-79^{ab}; 80^a; 80^{cd}; 81^{ab}; 81^d-83^{bcd}; 84^{cd}-
 85^{abc}; 86^b; 87; 88^{bcd}; 89^{bcd}; 90^d; 91; 92^{cd}-95^a; 95^{cd}-96;
 97^{bcd}; 98^{cd}; 99^{cd}-102^c; 103^b; 104^c; 105^{cd}-111; 112^{bcd}-
 113^{ab}; 114^{cd}-116; 117^d; 118^b; 119-120^a; 120^{cd}-122; 123^d;
 125^b.

Describing Śiva as being in the form of other gods :-

67 59^{cd}; 79^d; 81^c; 98^{ab}; 99^b; 125^a.

Describing different manifestations of Lord Śiva :-

67.124^{ab}; 124^d.

Describing Śiva as the soul of things :-

67.3^c; 19^d; 104^a; 124^c.

Describing Śiva as being in the form of elements, human faculties etc :-

67.123^{abc}.

Names descriptive of Śiva's personal form, greatness etc.:-

67.60^d; 61-63.

Names describing Śiva as the sages and the other great souls :-

67.83^a

Names describing Śiva's greatness in a negative way as free from one or the other defect :-

67.5^{ab}; 80^b; 86^a; 99^a; 114^{ab}.

Names describing Śiva as embodying knowledge, Vedas and other branches of knowledge :-

67.2^d; 7^a; 58^s; 64^{cd}; 65^s; 79^c; 86^{cd}; 90^a; 104^b.

Names describing Śiva as embodying different aspects of the Universe :-

67.22^a; 74^a; 92^{ab}; 102^d; 104^d; 112^a; 120^b.

Names describing Śiva as being everything :-

67.60^{bc}.

Foresightedness of Lord Śiva :-

On Setī's insisting upon Śiva's going to Her father's sacrifice Lord Śiva quoted His past experiences, in which He was always censured by Dakṣa as soon as remembered and hence it was not proper to believe that Dakṣa would honour Him (8.21^{cd}-24^{ab}). Śiva's view was prudent.

Lord Śiva rightly dissuaded Setī from going to Dakṣa's sacrifice and foretold that His condemnation by Dakṣa might result in Her loss of life (8.31-32).

The Sense of Self-respect of Lord Śiva :-

While Satī did not give up Her intention to visit Her father's sacrifice inspite of Śiva's dissuading Her eventhough Dakṣa was a non-worshipper of Śiva, Śiva inquired of Satī about Her purpose in going there and added that only those wicked persons go to a place where there be a possibility of insult as they have no fear of insult (8.33-35). Śiva pointed out to Satī that a deity should not visit the house of a non-worshipper (8.36). The limit of a deity's visit happens to be the house of the devotee .

Śiva inquired of Her as to why She wanted to go the house of one who was His slanderer in case there was no gain on Her part in listening to His slander (8.37). On realizing no effect of His words on Satī, Lord Śiva told Her to do as she liked without caring for His permission (8.43^{ab}-44). He further remarked that a person possessing bad intellect performs a bad deed and accuses another (8.43^{cd}).

The Accommodating Nature of Lord Śiva :-

On Satī's asking Śiva's permission to go to Her father's sacrifice (8.86,87) the intimidated Śiva replied Her that She was the highest goddess and was the first highest lore residing in all creatures and an independent highest power hence who was capable to lay down or prohibit anything for Her (8.88,90) ? Śiva further expressed His inability to prohibit Her from going to destroy Dakṣayajña (8.91). Lord Śiva further begged Her pardon for telling harsh words relying on His status as Her husband and allowed Her to do as She liked (8.92). This shows the accommodating

nature of Lord Śiva which is in sharp contrast with the uncompromising attitude of Satī towards Śiva.

Lord Brāhmā requested Lord Śiva to assume a form with one head, two arms and handsome form in order that Lord Śiva's parents in law may be pleased and nobody might be frightened on seeing His terrific form which was difficult to attain by the gods etc. and which increased the enthusiasm in the minds of the Yogins (27.20^{cd}-25^{ab}).

Lord Śambhu at once appeared in a pleasing form having one face and two arms (27.25^{cd}-26^{ab}). The matted hair on the head transformed itself into a crown and the fire in the third eye changed into a mark on the forehead and the ashes smeared on the body transformed itself into sandal paste and the serpent 'śeṣa' became an ornament of gold (27.26^{cd}-27^{ab}).

Affectionate nature of Lord Śiva :-

Lord Śambhu cried on account of the grief of impending separation (8.103^{ab}).

Nārada started speedily from the sacrificial assembly of Dakṣa and went to Kailāsa (9.90) where he found Lord Śiva in tears (10.1) and reported to Lord Śiva that goddess Satī who had gone to the sacrifice of Dakṣa abandoned Her body on hearing the censure of Śiva on account of anger (10.3). In spite of that Dakṣa continued his sacrifice and the gods also continued to accept the oblations (10.4).

On hearing the sad news from Nārada Lord Śiva cried and lamented on account of grief (10.5). Addressing Satī Lord Śiva asked as to where She had gone abandoning Him in the ocean of grief and also asked Her as to how He would be able to live without Her (10.6). Lord Śiva repented that since Satī was prohibited in many ways from going to Her father's house She might have abandoned Him out of anger (10.7). Lord Śiva remembered the incident in which Devī had informed Him that after having practised penance in the yonipīṭha, He would obtain Maheśvarī again (11.117).

Lord Śiva expressed His feeling of having obtained what is worth obtaining in so far as He was able to see Her (i.e. Pārvatī) in front of Him beloved to Him like Satī (23.10-11). Pārvatī assured Śambhu that She was the same Satī Who had left Him and had gone to the sacrifice of Dakṣa (23.14).

Having observed Pārvatī's Kālī form, Lord Śiva was pleased and with His body having horripilation told Her with devotion that His heart was burnt for long on account of Her separation and that She was the internal power residing in His heart, and that He would like to make cool His heart which was tormented by separation from Her by worshipping Her lotus like feet and by keeping it on His lotus like heart (23.22^{cd} - 25).

After having said so Lord Mahādeva resorted to highest Yoga and lying down bore Her lotus like foot on His heart (23.26). Lord Śiva kept His body motionless on account of the joy of meditation just like a corpse and with trembling eyes saw Her with respect (23.27).

Lord Śiva increased love of Pārvatī by engaging His ears in listening to Her words, His eyes in seeing Her beauty and His mind in entertainment of Her mind incessantly (29.2-3^{ab}).

Once upon a time Lord Mahēśvara brought flowers from the forest and prepared a garland decorated with Karpūra and Ageru and garlanded Pārvatī and after embracing Her Himself tormented by passion made up His mind to procreate a son (29.3^{cd}-5^{ab}). After having placed Nandi and Pramathas at the city gate to prevent anyone to enter without His permission (29.5^{cd}-6), Lord Śambhū dallied with Pārvatī in a lonely place for fifteen years deluded by lust and drowned in the bliss of love with His mind overwhelmed with desire and did not know either day or night (29.8-9).

Lord Śiva's Getting Tempted By the Exquisite Beauty of Pārvatī :-

In order to satisfy the curiosity of Nārada as to the reason why the goddess Mahēśvarī incarnated as a man on the earth, Lord Śiva replied that She incarnated as such in the end of Dvāpara in keeping with Lord Śambhū's desire (49.3-5).

On Nārada's insisting upon his desire to know in details about the rise of desire of Lord Śambhū and about Kālī's incarnating in the form of Śrīkrṣṇa (49.6-7), Mahādeva replied that once upon a time in a solitary temple on Kailāsa Lord Śambhū became curious while sporting with Pārvatī (49.10). On observing the exquisite beauty of Pārvatī He considered that a woman's birth was very fine (49.11).

Lord Śiva Requested Pārvatī to Fulfil His Special Desire :-

Lord Śiva praised the goddess for fulfilling all His desires and added that He desired Her to fulfil something special (49.12-14). When Devī agreed to comply with Śiva's request Śiva insisted upon Her to incarnate as a man on the surface of the earth and expressed His desire to assume the form of a woman (49.15-16).

Lord Śiva Accepted the Suggestion of Devī Pārvatī to Incarnate as A Woman :-

In keeping with the suggestion of Devī Pārvatī Lord Śiva agreed to incarnate as a daughter of Vṛṣabhānu assuming the form of Rādhā and to sport with Devī in the form of Kṛṣṇa (49.20-21) also (51-34).

Lord Śiva's Eight Forms To Incarnate as Women :-

Lord Śiva foretold that His eight forms would incarnate as women with beautiful eyes viz. the queens Rukmiṇī, Satyabhāmā etc. (49.21^{cd}-22^{ab}). Thereupon Devī assured Lord Śiva that She would sport with His eight forms befittingly (49.22^{cd}). Lord Śambhu subdividing Himself into eight female forms remained in their respective father's houses awaiting Devī in the form of Kṛṣṇa (55.3).

Rukmiṇī And Other Wives Of Kṛṣṇa Transformed As Śambhu :-

Thus when all had gone away, the wives Rukmiṇī and others assumed the form of Śambhu, and went to their highest place (58.46).

In Their Search For Kālī's Residence, Lords Viṣṇu, Brahmā and Indra Approached Lord Śiva :-

Lords Viṣṇu, Brahmā and Indra approached Lord Śambhū accompanied by goddess Pārvatī and devoutly prostrated before Him (62.10). On Lord Śiva's inquiring about the purpose of Their visit (62.11), Lord Viṣṇu narrated the incidents leading to Their visit briefly (62.12-16) and added that Lord Śambhū definitely knew the city of Mahākālī and requested Him to lead Them to Her city and to show Her to Them (62.17). Lord Viṣṇu further raised a question that in case Indra remained polluted by great sin then what would happen to the three worlds ?(62.18).

Lord Śiva informed Them that He had some to know about that place by means of His contemplation lasting for one hundred thousand years and added that He would go to Her city and ordered Them to follow Him assuring Them to show Devī (62.19-20^{ab}).

Hierarchical System Prevalent Amongst Gods :-

The king of gods was the leader of all other gods, but Lord Brahmā was superior to Him. Lord Viṣṇu was superior to Lord Brahmā and Lord Śiva was superior to Lord Viṣṇu. Mahādevī was superior to all the three great gods constituting trinity according to Mahbg.P.(62.19-20^{ab}).

The Trinity And Indra-Wonderstruck To See Devī's City :-

All the four Lords Indra, Brahmā, Viṣṇu and Girīśa were astonished after having observed the city of Devī and forgot the purpose of their visit (62.27). Once upon a time, the four gods happened to meet the yoginis (sixty-four) who had come to pluck the

flowers and who inquired of them about the purpose of their visit (63.1). To them the gods conveyed their intention to see Devī Mahākālī Herself (63.2). The Yoginis remarked that the Mahāmāyā of Devī was wonderful by which they were also deluded (63.4).

On Lord Śiva's suggestion to go to see Devī at once, They meditated upon Kālīkā in their heart and started to go to the inner apartments of the goddess (63.9).

Under The Leadership Of Śambhu The Three Great Gods Entered Devī's City :-

Then under the leadership of Lord Śambhu, Brahmā, Viṣṇu and Purandara entered the city protected by the throngs of Bhairavas (63.14). All except Indra were allowed to enter the inner apartments of Devī and hence Indra remained outside the city miserable and dejected (63.27).

Appearance And Paraphernalia of Lord Mahākālā Sadāśiva :-

The three great gods saw Sadāśiva with fearful eyes and face and having the crown with matted hair on His head, holding a skull and a Khatvāṅga in His hands and with His eyes moving to and fro on account of drunkenness (63.34), on the right hand side of Kālī (63.33^{cd}). His head was marked by the crescent and His ~~hair~~ resembled that of pounded collyrium (63.35^{ab}).

The specific spiritual characteristics of Lord Sadāśiva are His being the beginningless Puruṣa, the self-sufficient one and the ultimate destroyer of the world (63.35^{cd}). Sadāśiva was shining like a crore of Suns and had for His ornament the King of serpents and was putting on the hide of a tiger and had His body

smeared with the ashes from a funeral pyre (63.36). Stanzas 33^{cd} to 36 contain the description of Mahākālā Sādāsiva as found in Tantric works.

Merging of Sambhu In Lord Mahākālā - First Miracle :-

While the Trinity was eulogizing Mahakali and Mahakala suddenly Lord Sambhu merged into Mahākālā (63.38^{cd} - 39^{ab}).

Mahākālī And Mahākālā Both Disappeared Simultaneously -

Second Miracle :-

While Lords Brahmā and Viṣṇu were worrying about Lord Śiva's disappearance and about Indra's getting a glimpse of Devī (63.40), Devī Mahākālī along with Mahakala disappeared in a moment (63.41). This was the second miracle.

Kālī Eulogized By Both The Gods Reappeared Along With Mahākālā - Third Miracle :-

On hearing the eulogy of Devi by the two great gods, Kālī became pleased and reappeared before Them along with Mahākālā (63.52). This is the third miracle.

The Reappearance Of Śaṅkara From Mahākālā - Fourth Miracle :-

From the figure of that Mahākālā, Śaṅkara again got separated, who was having long arms and having the hue of a silver mountain (63.53). This is the fourth miracle.

When Lord Śaṅkara drew the attention of Mahākālī to the fact of Indra's awaiting outside the city for the vision of Devī and sought Her permission to allow Him to bring Indra in Her presence (63.54-55) Devī informed Śiva that the sin committed by Indra by the collection of the bones of Dadhīci was destroyed to a

large extent by coming outside that city (63.58). She advised Śiva to give Indra a little dust of the inner apartments for the destruction of any other part of the persisting sin (63.59). Then Vāsava whose sins might have been destroyed might come in Her presence (63.60^{ab}). Lord Śiva carried out the suggestion of Kālī and made Indra enter the city (63.61).

Śiva's Singing Wonderful Song In The Assembly In Vaikunṭha :-

After having heard the words of Viṣṇu, Śaṁbhu sang a beautiful song which was the best and wonderful (64.14).

Lord Śiva is the originator of all the lores and arts among which the arts of singing and dancing are the foremost. Hence Lord Śiva is called Naterāja. It was in the fitness of the things that He was requested by Viṣṇu to sing a song arousing Their joy. As a result of the wonderful effect of the first song of Śiva all the Lords of the Gods Brahmā etc. were deluded (64.15). On hearing the second song of Śiva Lord Viṣṇu was deeply moved, had horripilation on His body and ultimately, He fell down on the ground unconscious (64.16). After hearing the third song of Śiva, Lord Viṣṇu was transformed into liquid form in a moment (64.17).

Lord Śiva's Bearing Gaṅgā On His Head :-

Lord Mahādeva after having come to know that Gaṅgā had come in His proximity tied an enclosure by His long matted hair on His head and stood on the peak of the mountain Himādri in order to bear Her on His head (69.12). The bearer of Gaṅgā after having known Her to have reached His head danced joyfully (69.14). Pramathas also observing the dance of Mahēśa began to dance in crores (69.15).

Gaṅgā Unable To Find Out An Outlet From Śambhu's Matted Hair :-

On hearing the sound of Bhagīratha's conch Gaṅgā moved here and there trying to find out an outlet (69.19). Gaṅgā remained unsuccessful in finding out an outlet from Śambhu's matted hair and passed one year therein (69.20).

Lord Śiva assured Bhagīratha to give him the best river for the release of his ancestors as per the boon (69.26). Consoling the king Lord Śiva told him that Gaṅgā would come out from His head on the tenth day of the bright fortnight of the month of Jyestha when the moon would be in the Hasta constellation on Tuesday and advised him to remain there on the peak till then (69.27).

Lord Śambhu Released Gaṅgā From His Matted Hair :-

On hearing the words of Gaṅgā, Śambhu untied His matted hair by His left hand and allowed Gaṅgā to proceed in the southern direction (69.34).

Lord Viṣṇu :-

On seeing the gods driven away by the Pramathas Lord Viṣṇu thought in His mind that Dakṣa performed the sacrifice envying Lord Śambhu. So he must get that sort of fruit, otherwise the enjoining of Śruties would be futile (10.40-41). Thus Lord Viṣṇu, a guardian of the commands of the Vedas safeguarded them.

Lord Viṣṇu considered that Dakṣa had actually envied Himself (Viṣṇu) by envying Lord Śiva, since there was no difference between Śiva and Viṣṇu (10.42). Thus the non-duality between the two great gods is stressed.

In the form of Viṣṇu He is prayed to especially and is censured in His form of Mahādeva (10.43). Lord Viṣṇu thought that Dakṣa held a twofold emotion and so He also would do accordingly (10.44). Hence He decided to fight and get defeated (10.45).

Thinking thus Lord Viṣṇu obstructed the Pramathas and roared (10.47-48^{ab}).

As stated by Vīrabhadra Lord Viṣṇu was yajñapuruṣa (10.48^{cd}).

When the body of chāyā-Setī was cut by Cakrapāṇī (i.e. Viṣṇu), Lord Śiva become conscious about His head deprived of burden and surveyed the whole moveable as well as immoveable world and found it disturbed (11.85^{cd}-86). At that time Lord Viṣṇu sent Nārada to Lord Śiva in order to pacify Him (11.87).

After giving a boon to Lord Śiva the goddess bestowed the desired boons to Lords Brahmā and Viṣṇu and then disappeared (12.22).

Incarnation of Lord Viṣṇu :-

Lord Viṣṇu dividing Himself into four parts incarnated as the four sons of Daśaratha (37.16-17^{ab}). All of them were handsome and valorous. Rāma and Bharata were of dark-green hue just like Durvā (37.18), while Lakṣmaṇa and Śatrughna were of shining gold colour (37.19^{ab}).

Lakṣmaṇa endowed with good characteristics was the follower of Rāma for ever (19^{cd}), and Śatrughna was similarly the follower of Bharata since childhood (37.20^{ab}).

Lakṣmaṇa also voluntarily accompanied Rāma in exile (38.19) which reveals his great love for Rāma and his sacrifice for Rāma's service.

Extra-ordinary Popularity of Prince Rāma :-

The grief stricken citizens followed Rāma (38.23^{cd}) but Rāma left them behind and dismissed Sumānta along with the chariot on reaching Śrīngaverapura (38.24). This shows the extra-ordinary popularity of Rāma among the citizens of Ayodhyā. Hardly any prince might have earned such a popularity.

Rāma's kind And Generous Nature :-

Rāma's nature noted above is reflected in His giving asylum to Vibhīṣaṇa after having known him as a seeker for protection even though he was a brother of Rāvaṇa, Rāma's arch enemy. Not only that Rāma made him a friend and inaugurated him as the king of Laṅkā (40.1).

Truth-loving, Just and Impartial Nature of Bharata :-

Bharata tried his best to bring back Rāma, but Rāma disregarding it, went to accomplish the objective of the gods (38.29) and entered the terrible Daṇḍakāraṇya consoling Bharata again and again (38.30^{ab}). This act of Bharata reveals his truth loving, just and impartial nature.

Bharata - an obedient and Self-sacrificing brother :-

Bharata returned back on account of the command of Rāma along with his younger brother and remained in Nandi-grāma surrounded by his servants, bearing a matted hair, lying down on the ground and devoid of all kingly enjoyments, thinking about Rāma for fourteen years (38.30^{cd}-32^{ab}).

Rama's Prowess-His Killing Khara, Dūṣaṇa along with Fourteen Thousand demons single-handed :-

On hearing the words of Śurpaṇakhā the demons Khara and Dūṣaṇa surrounded by fourteen thousand demons went to the forest where Raghunandana was (38.42-43^{ab}), whom Rāmacandra killed by showering arrows (38.43^{cd}).

Rāma's killing the golden deer (Mārīca) by a single arrow :-

At last Rāma discharged an arrow towards the deer and the demon pierced by it fell down on the ground shouting, " O Lākṣmaṇa " (38.48).

After killing Kabandha, Rāghava went to the mountain Rṣyamūka (39.6^{ab}) where Sugrīva, the son of the Sun along with his four ministers among whom Hanumān was the chief was residing on account of the fear of Vālī (39.6^{cd}-7^{ab}).

Rāma made Sugrīva his friend and after killing Vālī of terrible prowess in the battle, enthroned Sugrīva (39.7^{cd}-8).

On hearing the assurance of Sugrīva to build a bridge on the ocean, the delighted Rāma with true valour made the vast ocean accept limitation of its own accord (40.4^{cd}-5^{ab}).

Dhūmrākṣavadha by Rāma :-

On the fall of (A)kaṃpaṇa, Dhūmrākṣa surrounded by his army came forward by the command of Deśānana and waged a fierce fight (40.27) whom Rāghava put to death in the battle on the second day (40.28^{ab}).

Rāma Inflicts Defeat on Rāvaṇa :-

A very tough battle was fought between Rāma and Rāvaṇa in which ten thousand crores of valiant fighters were killed (40.41). Then angry Rāma showered innumerable arrows and covered Rāvaṇa in the battle (40.42). The two Rāghava brothers equalling the brilliance of the moon and the Sun possessing great strength and prowess laughingly lifted up their bows and showered arrows on Rāvaṇa which equalled the rod of Yama (40.47-48). The demon king was enveloped by the arrows showered by Rāma and Lakṣmaṇa and by the mountains hurled towards him by the Vānara chieftains in the battle (40.51). Then badly wounded, defeated and afraid Rāvaṇa gave up fighting and entered his beautiful city (40.52).

Rāma Promulgated the Śārāḍīyapūjā of Devī For the First Time :-

Rāma after having slain Kumbhakarna in the battle went to Lord Brāhmā where He was adoring the goddess (47.6^{cd}-7^{ab}) and after having bowed down to Him informed Him that the younger brother of Rāvaṇa was slain in the battle (47.7^{cd}-8^{ab}), whereupon Brāhmā informed Him about the rite of worship of Devī formerly told by the goddess Herself and about the death of the enemies day by day (47.8^{cd}-9^{ab}).

In the Vālmīki Rāmāyaṇa there is no reference to the approaching of Rāma to Lord Brāhmā. This is clearly an elaboration introduced with a special purpose of glorifying the greatness of Devīpūjā.

Offering of Bali To Devī by Rāma :-

In the morning on the tenth Lord Rāma Himself offered balis and worshipped with devotion the goddess by means of the items useful for worship brought by monkeys (47.9^{cd}-10). Thereafter Rāma prostrated before the goddess and went out for the battle again (47.11^{ab}).

Rāma approached Lord Brahmā Again On The Fall of Atikāya :-

On the fall of Atikāya by Lakṣmaṇa, Rāma embraced His brother with His two arms affectionately and having smelt Him on His head went in proximity of Lord Brahmā with His soul overjoyed (47.29).

The Adoration of Devī in the Bilva tree by Rāma :-

Rāma adored the goddess in the Bilva tree in the morning and after prostrating before Her again set out for the battle in the battle-field (47.30).

Lakṣmaṇa killed Atikāya :-

Lakṣmaṇa killed with big arrows the great hero Atikāya on the fourth day in the night of the thirteenth (47.25).

Lakṣmaṇa Endured the Spear Hurled by Rāvaṇa to Save Vibhīṣaṇa :-

On the fall of Atikāya, Rāvaṇa himself came out for the battle and on seeing Vibhīṣaṇa near there, got enraged and hurled at him a shining spear given him by Māya which was on the point of slaying Vibhīṣaṇa but Lakṣmaṇa hurriedly stood in front of it in order to save Vibhīṣaṇa (47.31^{ab}, 32^{ab}, 34-36^{ab}) and fell down on the ground unconscious (47.36^{cd}-37^{ab}). This shows Lakṣmaṇa's great courage and leadership.

Lakṣmaṇa killed Indrajit :-

Lakṣmaṇa struck down Indrajit by infallible missiles on the Amāvāsyā night (47.45^{cd}-46^{ab}). This was a very great act of bravery of Lakṣmaṇa.

Rāma cut off the Heads of Rāvaṇa in Hundreds :-

Rāma by means of His arrows cut off the heads of Rāvaṇa in hundreds in the battle field (47.54^{bcd}).

Rāma Killed Rāvaṇa By The Missile Given By Devī Through Brāhmā :-

That missile discharged by Rāma pierced the heart of that wicked Rāvaṇa and took away his vital airs and entered the surface of the earth on account of speed (47.70^{cd}-71^{ab}).

In Keeping with Lord Rāma's Command Indra Showered Nectar :-

In keeping with Lord Rāma's command, the king of the gods showered nectar and consequently the monkeys killed in the battle were again enlivened (47.75). This shows Rāma's kind-heartedness and sympathy for all His followers.

Rāmacandra Consecrated Vibhīṣaṇa as the King of Laṅkā and Accompanied by Sītā, Lakṣmaṇa, Vānara Hosts etc. Started in Puṣpaka:-

Then on Daśamī, Rāmacandra consecrated Vibhīṣaṇa as the king of Laṅkā (48.8^{ab}). The incident of Rāma's riding Puṣpaka Vimāna along with Sītā, Lakṣmaṇa and other Vānara hosts to set out for Ayodhyā is narrated in Mahāg.P. 48.8^{cd}-10 as in the Vālmīki Rāmāyaṇa, Yuddhakāṇḍa 122.11-27.

Lord Viṣṇu Agreed to Incarnate As A Man From Indra In Kuntī :-

On hearing from Brāhmā, Devī's message Viṣṇu agreed to incarnate as a man on the earth from god Indra in Kuntī (49.68).

Lord Viṣṇu Bifurcated Himself and Was Born As Rāma And Dhanañjaya :-

Lord Viṣṇu bifurcated Himself and was born by one part as Rāma in the house of Vasudeva on earth and by another part was born as Dhanañjaya, the son of Pāṇḍu, the best of archers (50.2-3^{ab}).

On hearing all that was told to Brahmā by Mahādevī and through Him to Viṣṇu, Lord Viṣṇu went to the womb of Devakī by His part in order to be born from Rohiṇī (50.60).

Devī and Viṣṇu Exchange Their Embryonic Positions From Rohiṇī To Devakī And Vice Versa :-

In the fifth month after conception of Rohiṇī and Devakī, Devī and Viṣṇu exchanged their positions from the womb of Rohiṇī to that of Devakī and vice versa (50.62) as decided earlier.

Lord Rāma Along With Śrīdāmā And Vasudāmā Sported With Kṛṣṇa :-

Rāma, the son of Rohiṇī daily sported with Kṛṣṇa (51.38) Similarly the two youngsters Śrīdāmā and Vasudāmā also used to sport with Kṛṣṇa (51.39).

Mustikavadha :-

When the wrestlers Mustika etc. invited Rāma and Kṛṣṇa to participate in the wrestling, Rāma, the son of Rohiṇī killed Mustika by striking with a fist (54.36-37). Both Rāma and Kṛṣṇa killed other wrestlers in hundreds in a moment showing their prowess in the contest (54.39).

Investiture Of The Sacred Thread Ceremony Of Rāma And Kṛṣṇa :-

Then Vasudeva after having brought the great sage Gargācārya got performed the investiture of the sacred thread ceremony of Rāma and Kṛṣṇa according to the laid down rites

(54.64^{cd} - 65^{ab}). Gargācārya taught them all the scriptures and the science of archery (54.65^{cd}).

Arjuna :-

Lord Viṣṇu after having been born from Kuntī as Arjuna through the god Purandara (Indra) remained in the city Hastināpura along with His brothers (55.4). Even though Arjuna belonged to the warrior caste, he was the knower of the essence of all the scriptures over and above being an expert in the science of archery (55.5). Along with him there were his other four brothers viz. Dharmaputra etc. who were brave and endowed with great strength and terrible prowess (55.6).

Kṛṣṇa's Ascending Heaven Along With Vṛṣṇis, Pāṇḍavas Etc. :-

Rāma came back and weeping implored Kṛṣṇa, who was ready to ascend to heaven (58.29) to take with Him those born in the lineage of Vṛṣṇi without delay (58.30) as those kings born in the race of Vṛṣṇi would never remain on the earth without Him (58.31).

Rāma along with all the Vṛṣṇis, Pāṇḍavas, their ministers and women folk followed Kṛṣṇa (58.33). All of them came to the sea-shore followed by the villagers residing in different regions (58.34).

Rāma And Arjuna Merged In The Form Of Viṣṇu :-

Rāma and Arjuna after touching the water of the sea and after having abandoned their bodies, assumed the form of the hue of fresh clouds and having a lotus, a conch, a discus and a mace in the four hands mounted an eagle and went to Vaikuṇṭha swiftly (58.43-44).

Viṣṇu Ignorant About Maheśvarī's Residence - Desired To See Her :-

Before Lord Brahmā and Indra, Lord Viṣṇu expressed His ignorance about the place of residence of Devī Maheśvarī (62.2) and opined that Lord Maheśvara knew where that Devī resided and advised Indra to approach Lord Maheśāna and to inform Him about what had happened (62.3). Lord Viṣṇu expressed His desire to accompany Them to see Devī Herself (62.4). Then He got up suddenly and mounted the eagle and set out for approaching Lord Śiva along with Brahmā (62.5).

In Order To Please Lord Śiva, Viṣṇu Invited Him To Vaikunṭha Along With Gaṅgā :-

Formerly Lord Viṣṇu after having heard about the great celebration of the marriage of Gaṅgā desired to see Lord Śaṅkara pleased along with Gaṅgā and hence brought Him to Vaikunṭha (64.7).

This act of Lord Viṣṇu of inviting Śiva along with Gaṅgā to Vaikunṭha after the celebration of Their marriage was an act showing Viṣṇu's fellow feeling as well as active sympathy. The other gods Brahmā etc. had also come there to see the highest Lord and Viṣṇu (64.8).

Viṣṇu honoured Maheśvara by making Him occupy a throne of jewels and requested Him to sing a song (64.10).

Viṣṇu remarked that Lord Śiva had remained for long with uneasy mind on account of the pain of separation from Satī. That Satī had obtained Him again by Her part (64.11). This shows the effort of Viṣṇu to infuse joy in Lord Śiva Who had remained miserable for long on account of separation from Satī. Viṣṇu also assured Śiva about Their being pleased by seeing Him pleased

along with Gaṅgā (64.12). Viṣṇu deliberately proposed to Śiva to sing a song which would arouse Their joy (64.13). Viṣṇu's idea was to increase Their joy beyond measure.

The second song of Śiva deeply moved Lord Viṣṇu so much so that He had horripilation on His body and ultimately He fell down on the ground unconscious (64.16).

After hearing the third song of Śiva, Lord Viṣṇu was transformed into a liquid form in a moment (64.17). When Viṣṇu became transformed into liquid water the whole Vaiṣṇava was flooded (64.18).

Lord Viṣṇu replied Aditi that Bali was not fit to be killed by Him as he was born in the lineage of Prahlāda and was His devotee and was practising righteousness (65.5). The sum and substance is that those who are the devotees of the Lord and who are practising righteousness are not fit to be killed by Him.

Viṣṇu's Boon To Aditi :-

However Viṣṇu promised Aditi that He would be born from Kaśyapa 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 by trickery (65.6).

Viṣṇu - Born As Vāmana :-

Aditi gave birth to that handsome dwarf son, Who was characterized by all auspicious marks (65.9).

Vāmana Begged Earth Measurable By Three Steps From Bali :-

Once upon a time that Janārdana in the form of a twice born one approached along with Brahmins the great souled Bali, who was practising righteousness (65.10), and begged from Bali the earth measurable by three steps (65.11). To the objection of Bali that a little alms-giving destroys the reputation of the giver, Vāmana replied that Bali was not concerned with what Vāmana desired and insisted upon his giving him whatever he had demanded and assured him that it would not spread his infamy (65.14). Vāmana emphatically stated that the merit of giving the earth measurable by three steps to Him would bring great fame to him (65.15).

After Receiving The Alms, Vāmana Assumed The Form Of Universe :-

After giving a reply to his preceptor the king gave by way of alms the earth measurable by three steps to Vāmana whom Vāmana blessed by the word 'Svasti' and then assumed the form of the universe having three feet (65.35-36). Cf. Bhagavadgītā Adhyaya 11 (Viśvarūpadarśanayoga). One of His feet touched the end of the Brahmāṇḍa while it was raised up (65.37).

Viṣṇu after touching the head of Bali by His foot asked him as if Viṣṇu had committed an offence (65.39). The steadfastness of Bali in righteousness moved Viṣṇu.

Viṣṇu Advised Bali To Go To Pātāla promising him Sovereignty Of The Three Worlds Under - Eighth Manu :-

Viṣṇu requested Bali to consider that his three worlds he should consider as deposited then with Śakra, 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).

Viṣṇu's Boon To Bhagīratha Regarding Release Of His Ancestors
By Gaṅgā :-

Lord Viṣṇu assured Bhagīratha that Gaṅgā after coming out in Her watery form, from His body and after having reached the surface of the earth would release his ancestors (66.33). Viṣṇu further advised Bhagīratha to pray to that Gaṅgā as well as to Lord Śambhu and assured him that all his desired objects would be achieved (66.34).

Lord Brahmā :-

Lord Vidhi (Brahmā) went to Kailāsa after the destruction of the sacrifice of Dakṣa, saluted Mahādeva and reported to Him about the transgression of the ceremony (10.69) and disclosed to Lord Mahādeva Satī's real nature as Brahmā and pointed out that to think that She had assumed a body was a delusion and hence Mahādeva should not have done like that (10.70-71^{ab}).

Lord Brahmā further explained to Lord Śiva that that Mahāmāyā immanent in the world established chāyāsatī near the altar of the sacrifice for the sake of deluding Dakṣa (10.71^{cd} - 72^{ab}) Who entered the fire of sacrifice for the sake of deluding Prajāpati Dakṣa and the original Devī Herself went to the sky (10.72^{cd} - 73^{ab}).

Lord Brahmā requested Him to protect the rite as He was a Vidhisamrakṣaka (10.74) and stated that after completing the sacrifice along with Them and after praying to the goddess He (Śiva) would definitely see Her again (10.75).

Lord Brāhmā again requested Lord Śiva to order to bring back Dakṣa to life (10.81) and after Dakṣa's eulogizing Lord Śiva, Lord Brāhmā ordained that the gods would meet with the same fate immediately in case they go to a sacrifice leaving Lord Śiva (10.101) and that those human beings and gods who worship others except Lord Śiva would incur sin and would meet with the destruction of their sacrifices (10.102).

After giving a boon to Lord Śiva the goddess bestowed the desired boons to Lords Brāhmā and Viṣṇu and then disappeared (12.22).

The gods carried out Lord Brāhmā's order and went to the Himālayas in company of Brāhmā and Nārada in order to solicit Himālaya to allow Gaṅgā to go to Svargapura along with them (13.53^{cd} - 56).

Formerly, when Lord Brāhmā was deluded by lust and ran after His daughter Sandhyā, Lord Hara censured Him again and again (21.36-37^{ab}). Then Lord Vidhi with His face turned pale on account of shame worshipped goddess Śiva by means of penance (21.37^{cd} - 38^{ab}) and chose a boon from Her that She should delude Lord Mahādeva since nobody else except Her would be pleasing to Him (21.39-40^{ab}) and added that she should be born and become Harāmohinī (21.40^{cd}).

Incarnation of Lord Brāhmā :-

Lord Brāhmā incarnated by His part in the species of the bear as Jāmbavān with great intellect (37.21^{cd}, 22^{ab}).

Brāhmā's Advice To Rāma To Worship Devī in Dakṣiṇāyana :-

On Rāma's expressing a doubt before Lord Brāhmā as to how He would be able to adore the goddess Who might be asleep at that time (i.e. in Dakṣiṇāyana) especially as it was the dark fortnight (42.20-21), the latter assured Rāma that He would awaken the goddess for Rāma's victory and for the assassination of Rāvaṇa (42.22) also (43.89).

Brāhmā narrated to Rāma an anecdote as narrated by the goddess Herself to Him formerly (42.34). Lord Brāhmā had formerly five faces just as Lord Maheśvara has (42.35). Once upon a time, on hearing harsh words arrogantly told by Brāhmā to Lord Śambhu the fifth head of Brāhmā was at once cut off angrily by Lord Mahādeva (42.36-37). The trinity accidentally gathered together in the presence of the goddess with a view to pay Her ~~their~~ respects (42.38-39). On Brāhmā's inquiry about this offence on account of which Lord Śiva had cut off His fifth head, the goddess informed Him that the actions should be understood as indicating auspicious as well as inauspicious enjoyment (42.41-45).

Lord Brāhmā advised Rāma to purify Himself and to eulogize the goddess with concentration of mind to fight with the Rākṣasas to win a victory and assured Him that He would certainly win a victory (43.92).

The Installation and Worship of the Earthen Image of Devī by Brāhmā :-

On that sixth Brāhmā, the grandsire of the world made an earthen image of the goddess and after having installed (Kṛtvā dhivāsam) the goddess in the evening He adored Her (47.50).

Brahmā Adored Devī Who Had Entered The Writing Leaf (Patrī) :-

On the seventh Brahmā adored Patrī, the goddess Who had entered the writing leaf and thereby who had entered the bow of Rāma in order to kill Rāvaṇa (47.51-52^{ab}).

On Mahāṣṭamī Morning Brahmā Adored Devī Who Entered Rāma's Arrows:-

The goddess Who was pleased by Her adoration carried on by Brahmā by various articles of worship on the Mahāṣṭamī day, entered the arrows of Rāma in the union of day and night (47.52^{cd} - 54^a).

On Mahānavamī Brahmā Himself Adored Devī by Offering of Balis :-

On Mahānavamī Lord Brahmā Himself adored the goddess by offering of various balis respectfully and by fine incense and lamps and by different offerings of eatables (47.59^{ab}).

In the Morning On Daśamī Brahmā Adored Devī's Image And Dismissed It in the Ocean :-

On the tenth in the morning the grand sire adored the image and thereafter dismissed it in the ocean (48.7).

Lord Brahmā Saw Devī To Remind Her About Her Promise To Incarnate As A Man From Devakī :-

Once Lord Brahmā accompanied by all the gods went to Kailāsa and saw the great goddess and Lord Śaśivā also and reminded the goddess about Her promise to incarnate as a man from Devakī on the earth to remove the burden of the earth (50.31-33). Brahmā also narrated the events that had taken place beginning from the voice from the air to the killing by Kāṁsa of six sons of Devakī as soon as they were born (50.35-40^{ab}). Lord Brahmā insisted upon the goddess to take birth as the seventh child of Devakī and to remove the burden of the earth after taking birth

as the eighth child of Devakī (50.40^{cd} - 41).

Indra Joined With Brāhmā And Viṣṇu In Search of Devī's Residence :-

On hearing Indra, Lord Brāhmā expressed His ignorance about the place of the city of Devī (61.46). In spite of that Brāhmā consoled Indra that He would certainly try to appease the sin, since if it would persist it would be a source of manifold calamities on the residence of the gods (61.50-51). Thereafter both Brāhmā and Indra went to Vāikunṭha (61.53-54) and keeping Indra waiting outside the city, Brāhmā entered it and saw Lord Viṣṇu (61.55-57) accompanied by Lakṣmī and Sarasvatī (61.58).

On Regaining Consciousness Brāhmā And Gods Noticed Water Pervading Temple :-

After coming to consciousness gods Brāhmā etc. noticed that the temple of Lord Hari was pervaded by water (64.19).

Brāhmā Collected The Liquid Form Of Hari In His Kamandalu :-

Brāhmā realized that that liquid form of Hari had arisen as a result of the song of Śiva and collected that water in His Kamandalu (water pot) (64.21). Gaṅgā desiring to come in contact with the liquid form of Hari by Her own liquid form entered the water pot of Brāhmā (64.22). Thus Gaṅgā's assuming liquid form was in keeping with Her free will to come in contact with that of Lord Viṣṇu. Brāhmā collected the watery form of Gaṅgā in His water pot and before leaving for His own place of residence Lord Brāhmā did not forget to console the goddesses Lakṣmī and Sarasvatī as deserved the behaviour of worldly wise persons (64.23).

Brahmā Poured Water From His Water-pot On The Toe Of Viṣṇu :-

The creator in order to worship Viṣṇu's foot poured the water from His water-pot on the toe of Viṣṇu and thus the Ganges, the destroyer of all sins in the form of water remained thereon (65.38). This is the way in which the watery form of Gaṅgā came in contact with the toe of Viṣṇu and remained in it.

Lord Vidhi (Brahmā) after having seen His water-pot empty thought in His mind that this Gaṅgā in the form of water must have become steady after having attained the lotus like foot of Hari (66.1-3). Brahmā determined to make Gaṅgā ooze out from the foot of Lord Viṣṇu by practising penance and went to Vaiṣṇuṭha (66.5-6^{ab}).

Brahmā's Praying To Gaṅgā :-

There He prayed to Gaṅgā for long Who was in the body of Viṣṇu, to Whom She appeared (66.6^{cd} - 7), and assured Brahmā that She would remain for sometime in the body of Lord Hari and thereafter, after assuming liquid form She would come out from the lotus like foot of Viṣṇu by eulogizing of King Bhagīratha and would sanctify the three worlds (66.8-9^{ab}).

This aspect of Gaṅgā's remaining in the body of Viṣṇu for sometime is a special innovation of the Mahāg.P.(66.8-9^{ab}).

Indra :-

On Brhaspati's advice Purandara after praying to Lord Padmayoni (Brahmā) came to know about Brahmā's ~~ordaining~~ ordaining Vṛtra's death at the hands of Indra by the weapon made up of the bones of sage Dadhīci (60.8). Then Indra went to Dadhīci desiring to beg the alms of his bones (60.9).

In Śrīmadbhāgavata VI.9.51-55 Lord Viṣṇu asked Indra to beg from Dadhīci his body with a view to prepare weapon from his bones.

Indra Described The Wretched Condition Of Gods Due To Vṛtra :-

On Indra's being asked about the purpose of His visit by sage Dadhīci, He told him that their condition could not have remained unknown to him and added that a great demon called Vṛtra had himself become the sovereign of the three worlds after defeating the Lokapālas as a result of Brahmā's boon (60.13). On account of his fear the residents of heaven abandoned it and were residing on the mortal world like human beings (60.14). He lost His share in the sacrifice and was not worshipped by some and thus was in a miserable condition (60.15).

Indra Supplicated To Dadhīci To Save Gods From Miseries :-

Indra supplicated Dadhīci to save the gods drowned in the ocean of miseries through compassion as he was their only saviour (60.16).

Indra's Demand For The Bones Of Dadhīci :-

Disclosing the purpose of His visit Indra conveyed to Dadhīci that the creator had not ordained the death of the demon Vṛtra from any other way except by the missiles created by the bones of the sage Dadhīci (60.19). Indra was moved by the spectacle of Dadhīci's voluntarily abandoning his body and sighed again and again and rebuked themselves who were desirous of enjoying sense objects (60.26). The Indra collected those bones respectfully for the sake of killing the great demon and fashioned different sorts of weapons by those bones in consultation with the other gods (60.27).

Fight Between Indra And Vṛtra :-

Then Indra whose prowess was unfailing approached the great demon along with the gods and challenged him for the great battle (60.28). Then in the ensuing great fight Vāsava killed the demon king by the arrows, the thunderbolt and a discus made up of the bones of the sage (60.29).

According to Śrīmadbhāgavata VI.10.13 only the thunderbolt was prepared from the bones of Dadhīci.

By Prompting Dadhīci To Give Up His Body Indra Committed Brahmicide :-

Even though Dadhīci voluntarily gave up his life as he was prompted to do so by Indra the sin of Brahmicide was thus committed by Indra (60.30).

After killing the demon Vṛtra Indra entered His own city mounted on Airāvata and informed the members of His assembly that sage Dadhīci in accordance with His request, went to heaven abandoning his body in order to give Him his bones (61.1-4). Indra confessed that as a consequence of that He had incurred a sin of killing a brahmin and requested them to show Him what to do to get rid of the sin (61.5). According to the sages, that best of sages was liberated while still alive and hence complete Brahmahatyā had not occurred in Indra's case (61.6). Still they advised Indra to perform Aśvamedha-yajñe, which is the destroyer of great sins for the sake of appeasing that sin (61.7).

This advice of performing Aśvamedhayajña given to Indra to get rid of Brahmicide was quoted by Lakṣmaṇa before Rāma when the point was discussed in His court. Vide Vālmīki Rāmāyaṇa VII.84.2-4, and 85.19.

Contrast with Śrīmadbhāgavata account in which the Brahmicide was committed by Indra by killing Vṛtra VI.13.5,10.

Indra Performed Aśvamedha To Avert The Sin Of Brahmicide :-

Then the king of the gods performed Aśvamedha according to the rites laid down in order to avert the sin (61.10).

Once upon a time Nārada visited Indra and directed Him to approach His preceptor Gautama and to ask him about the means of getting rid of it as he was omniscient (61.14). Thereupon Indra reported to Gautama at the close of his mystic trance about the sin of Brahmicide committed by Him and made it clear to him that He had approached him as His saviour (61.22). Indra further told him that the said sin was committed by Him by collecting the bones of Dadhīci and even though He had performed the Vājīmedha to avert it still it persisted (61.24).

In compliance with the advice of Gautama to approach the great grandsire Brahmā, Indra approached Him and told everything that was spoken of by Gautama (61.45).

Indra followed both Lords Viṣṇu and Brahmā in a chariot in the search of the place of residence of Mahēśvarī (62.6).

Indra's Vision Of Devī :-

On account of the intervention of Lord Śiva, Indra received the dust of the inner apartments of Devī and could enter

the city (63.61). Indra along with Śiva came to the door of the temple and after having seen Devī, the mother of the three worlds, Who was difficult to attain even by the lord of gods, He prostrated on the ground just like a stick (63.63-64^{ab}). After having got up Indra eulogized Mahākālī, fit to be saluted by the world by the eulogies described in Vedas and Vedāṅgas (63.64^{cd} - 65^{ab}).

Kārtikeya :-

By way of a reply to the inquiry of Nārada Lord Śiva told that once upon a time all the gods defeated by Tāraka went to Lord Brahmā and requested Him to send the son of Mahādeva immediately for the destruction of the demon Tāraka (31.5 and 7). Thereupon Lord Brahmā ordered Kārtikeya to protect the gods then by slaying the demon Tāraka (31.9-10). Thereupon valorous Kārtikeya asked Lord Brahmā to arrange for His vehicle (31.11-12).

Paraphernalia :-

In response to the demand of Kārtikeya Lord Brahmā gave a peacock as a vehicle to the son of Śiva (31.13).

Lord Brahmā also gave Him a spear adorned with gold and shining like a crore suns for the destruction of Tāraka (31.14). That sort of great Śakti does not exist in the three worlds hence the son of Śiva would be well known as Śaktidhara (31.15).

Devasenānī :-

Lord Brahmā, the progenitor appointed Him (Kārtikeya) for the protection of all the armies of gods and sent Him for the battle (31.16).

The Senānī hurled His mace all of a sudden and destroyed that of the demon (32.24). The Senānī destroyed the lance by means of His own lance sportingly (33.4^{cd} - 5^{ab}). The son of Śiva pierced the showers of the arrows discharged by Tārakāsura and shown like a c~~o~~re Suns (33.9). Tāraka showered arrows on Kumāra and Indrā which were destroyed by the two and they retaliated by discharging different sorts of weapons (33.13-14). Then the enraged son of Pārvatī cut off his hand holding the sword (33.17). At last Kārtikeya hurled the lance given to Him by Lord Brahmā towards the demon king in the battle (33.19). The demon king struck by the lance fell down on the ground (33.20).

Ganeśa :-

The son of Pārvatī was having a pot belly strong arms, beautiful face, three eyes, red colour and shining like the Sun at its Zenith (35.8).

The goddess suckled the son Who was Lord Nārāyaṇa Who had assumed the status of overlord of their troop of demigods (35.9).

Pārvatī assigned the work of protecting Her city to the son as long as She would return to Her City after taking a bath (35.10).

The boy the son of Umā prevented Lord Mahādeva at the time of entering the city by lifting up a trident (35.13). On beholding Him as a wielder of a trident Lord Śūlapāṇi hurled His trident towards Him not knowing that He was the son of Umā (35.14). That dreadful trident hurled by Śūlapāṇi burnt to ashes the head of His son (35.15) still the son of Pārvatī did not give up His vital airs not the trident of Mahēśa deprived Him of His vital airs (35.16).

Incarnation of Dharma-Vibhīṣaṇa :-

In the council Vibhīṣaṇa, the best of statesman, endowed with great intelligence advised Rāvaṇa (Daśāsya) not to wage war (39.41). Vibhīṣaṇa advised Rāvaṇa to hand over Sītā to Rāma insisting upon the prowess of Rāghava, on hearing which enraged Rāvaṇa kicked Him by his foot (39.42) whereupon the enraged Vibhīṣaṇa who was righteousness incarnate (i.e. the incarnation of God Dharma) went in the proximity of Rāmacandra along with His four ministers (39.43).

This shows the truth loving and impartial nature of Vibhīṣaṇa who always sided with righteousness and did not hesitate to give unpleasant advice even to the king of demons.

When in the fight during night the two best of Raghus were tied by dreadful fetters made of serpents by Meghanāda, Vibhīṣaṇa came over there in a moment and brought Rāma to consciousness (40.35^{cd}-36^{ab}).

Vibhīṣaṇa however was pained on account of the grief of the loss of the brother and wept repeatedly. Lord Rāma Himself consoled Him (47.76). However Vibhīṣaṇa performed the final obsequies of Rāvaṇa (47.77^{ab}).

God Cupid - His Paraphernalia and His Assistants :-

The paraphernalia of cupid are the bow made up of flowers and five arrows (22.49).

His assistants are His counsellor Vasanta, the wind from Malaya a controller, the moon a friend, and Ratī, the seducer of the three worlds His wife (22.50).

Cupid was informed by Indra that Lord Maheśa did not long for Pārvatī even in His mind, Whom cupid should delude (22.59). Indra insisted that cupid should manage in such a way that Lord Śiva Who was enjoying the company of Satī longingly formerly might again do so with Pārvatī (22.60-61^{ab}).

The Effects of Vasanta on Insects, Birds and Beasts :-

By the advent of spring (Vasanta) the trees like Kesara, Kīṁśuka, saffron etc. became laden with flowers (22.80). The creepers like Mallikā, Mālatī, Jāti and Mālatīlatā bore flowers and the lakes became full of lotuses (22.81). The bees intoxicated by lust emitted humming sound, going from flower to flower (22.82). The wind from the Malaya mountain began to blow and the moon became more radiant and the embodied ones became anxious to enjoy sexual pleasure (22.83). The Siddhas and Kinnaras etc. become full of longing for sexual enjoyment (22.84).

On observing Lord Śiva's staring at Pārvatī, the Mahāmāyā, cupid shot the Harṣana arrow on the chest of Śaṅkara. As a result He saw Pārvatī with joyful mind (22.97). In the meantime in order to assist cupid pleasant wind began to blow and the sentiment of love entered lord Hara (22.98). Thereafter cupid placed the Sammohana arrow on His bow (22.99). At that time the most beautiful Rati was on His right and Prīti was on His left and Vasanta was at His back (22.100). Cupid discharged the arrow towards the heart of Lord Maheśa (22.101). Deluded by that arrow even though self controlled and immune from modifications still Lord Rudra desired sexual intercourse (22.102).

Cupid Enlivened by Lord Śiva on the Occasion of the
Preliminary Ceremony of His Marriage :-

On hearing the request of Lord Brāhmā and Indra, Lord Mahādeva made Kāma regain a body (27.15^{cd}-16^{ab}). After having attained a body due to the grace of Lord Śiva, Kāma prostrated before Him and after having saluted all the gods went by the side of Reti (27.16^{cd}-17^{ab}). Reti after having obtained Her husband, had Her mind filled with joy and the gods were also joyful (27.17^{cd}-18^{ab}).

Myths And Legends :-

Even Lord Viṣṇu had to worship the goddess in order to enable Himself to kill the demons and protect the three worlds (1.33^{ab}).

On account of the grace of the goddess Lord Śiva was able to drink deadly poison capable to destroy the three worlds (1.33^{cd}; 11.5^{ab} ; 41.16 ; 42.58).

The trinity practised penance to propitiate the goddess and to attain Her as a spouse (3.37-39). But Brāhmā and Viṣṇu gave up their penance on seeing the terrific form of the goddess. However the mind of Lord Śiva was not distracted from penance (3.42-48). The highest goddess was pleased with Lord Śiva and accepted Him as Her husband assuming the form of Ganges (3.49). By Her part She took the form of Sāvitrī and obtained Brāhmā as Her husband. Similarly She assumed the forms of Lakṣmī and Sarasvatī by Her part and obtained Lord Viṣṇu as Her husband (3.50,51). Thereafter Brāhmā created the five gross elements viz.

earth etc. and His mind born sons also. There were ten viz. Marīci, Atri, Pulaha, Kratu, Angirash, Pracetas, Vasistha, Nārada, Bhr̥gu, and Pulastya (3.52-54). Then He created the patriarchs viz. Dakṣa etc. Then He created a mind born daughter Saṁdhyā and the mind born cupid (3.55). Then Lord Brahmā bifurcated His own body from the left half of which was born a beautiful woman called Śatarūpā and from the right half of which was born Manu the Self-born one (3.57-58). From Manu and Śatarūpā, the human race proceeded.

After Gaṅgā got transformed into liquid form she came to the earth from heaven in the form of Brahmanadī and after liberating the lineage of Sagara and after attaining the ocean she went to the nether world Pātāla for deliverance of the people (14.26-27).

Formerly, when Lord Brahmā was deluded by lust and ran after His daughter Saṁdhyā, Lord Hara censured Him again and again (21.36-37^{ab}).

The gods wanted Lord Śiva to get married and to procreate a son who would kill the demon Tāraka. But the crux of the problem before them was, "Who would delude Lord Śiva" ? (22.35). Thereupon Br̥haspati informed Indra that there was a means to distract the meditation of Mahādeva without delay (22.36) and that was the daughter of Himālaya who had been the daughter of Dakṣa and wife of Mahesha in the previous birth (22.37). Br̥haspatī further advised Indra to summon cupid and to direct Him to distract the meditation of Mahesha (22.42). Cupid expressed His confidence, before Indra that His arrows made up of flowers will be able to pierce anybody's chest even where thunderbolt of Indra or the discus of Viṣṇu fails (22.48).

Lord Hara after having thought that cupid tried to surpass Him became red with anger with His eyes resembling the fire of universal destruction (22.106^{cd}-107^{ab}). From the third eye of Rudra Who was red with anger great fire came out desiring to burn the world as it were (22.107^{cd}-108^{ab}). The gods who were afraid on seeing that fire requested Lord Śiva to protect their well-wisher and pointed out that cupid had done that for which he was enjoined (22.108^{cd}-110). In spite of the request of gods to protect cupid, the fire originated from the eye of Hara, burnt cupid to ashes at once (22.111). The fire from the third eye of Lord Hara could not return to Maheśvara at any time (23.1) and assumed the form of a mare and tormented the earth (23.2^{ab}). Thereafter Brahmā led the mare to the ocean and placed it in its waters (23.2^{cd}-3^{ab}).

Sage Nārada informed Rati about the marriage of Śiva and *pārvatī* and advised Her to approach the king of gods and to request Him to persuade Lord Śiva to enliven Kāma (Cupid) and assured Her that Lord Śiva would grant the request of the gods (26.9-12^{ab}).

The paragon of beauty Rati, the wife of cupid, emaciated on account of the misery of the loss of Her husband with tears in Her eyes came over there, and lodged a complaint against Indra standing in front of Him (27.1-2). Rati stated that as per Indra's command Her husband Who was more dear to Her than Her vital airs shot an arrow on Śambhu and was reduced to ashes at once (27.3). Indra had consoled Her at the time of cupid's being burnt to ashes stating that Her husband would be enlivened again (27.4). Lord Śaṅkara deluded by that arrow was about to marry a bride then and the gods had their desires fulfilled (27.5). Rati bitterly stated

that He (Indra) was not trying to enliven Her husband (27.6). Rati separated from Her husband after saying so cried loudly in front of the king of gods and Brahmā (27.7).

Lord Brahmā and Indra brought to the notice of Lord Śiva the fact that they had promised Kāma to try their best to bring Him back to life in case of His death due to the wrath of Lord Śiva and that Kāma's wife Rati tormented on account of separation from Kāmadeva was pressing them to enliven Kāma (27.12-13). They stressed that it was in the hands of Lord Śiva to grant a body to Kāma out of compassion in order to protect the truth telling of the gods (27.14-15^{ab}).

Dalliance of Śiva And Pārvatī And Their Desisting From It Due To The Request Of Gods :-

Even while dallying thus the semen virile of Mahēśa did not fall down and He could not obtain peace (29.10). The earth struck by His stroke of foot and tortured thus assumed the form of a cow and went to the Sun (29.11) and lodged a complaint regarding Her suffering from the stroke of the foot of Lord Mahēśa to the Sun narrating the dalliance of Lord Śiva and goddess Śakti for a long time (29.12-13).

Lord Brahmā Whom the earth and the gods had approached consoled them often and told them that the dalliance of Lord Mahēśvara was for the sake of accomplishing the purpose of the gods (29.25-26^{ab}). He further assured them that a person who would be born from the mess of the semen virile dropped off by Lord Śiva would be the slayer of the demon Tāraka (29.26^{cd}-27^{ab}).

According to Brahmā if a son were to be born to Lord Śambhu by his wife then He would be the destroyer of the gods and demons and that this world would not be able to bear His valour (29.27^{cd}-28^{ab}). Brahmā advised the gods that by the semen virile of Lord Śambhu a son should be born not through His wife but elsewhere (29.28^{cd}-29^{ab}).

Lord Brahmā asked the gods to approach Lord Śambhu along with Him in order to request goddess Mahēśvarī to desist from dalliance with Lord Śiva (29.30^{cd}-31). Thereafter all of them approached Lord Śiva and saw Them sporting (29.33). Neither Lord Śiva nor goddess Pārvatī was ashamed on their approaching Them and did not desist from dalliance (29.34-35).

As mentioned in Vālmīki Rāmāyaṇa Bālakāṇḍa 36.20^{cd}-24 the goddess Umā got angry and cursed the gods that as She was prevented by them from dalliance with Her husband with a desire to procreate a son their wives would be barren thenceforth. She also cursed the earth to be the wife of many rulers (i.e. would not be under the sway of one monarch) and would not attain the happiness arising from a son. Thus it appears that the Purāṇakēra has dropped this further incident of Pārvatī's curse from his narration.

Incarnations of Lord Śiva and Pārvatī as Rādhā and Kṛṣṇa :-

Continuing their eulogy of Pārvatī the gods state that at one time the goddess, deluding the three worlds Herself sports in the form of a woman by Her part and Lord Śambhu sports as a man by His part. That same goddess by Her sport assumed a form of Kṛṣṇa a man, and makes Lord Śambhu accept the form of His queen viz. Rādhā and sports at another time (30.4).

Bhairavotpatti :-

The gods requested Pārvatī to be pleased with them and to give up sexual intercourse for the sake of the protection of the earth (30.5). Eulogized thus by the gods, the goddess Pārvatī rose up discontinuing sexual intercourse with bashfulness (30.6). From Her (Pārvatī's) reproductive energy a great man called Bhairava, Who was very strong and valorous was born (30.7). He was made the door-keeper of Her city by the goddess (30.8).

Śiva's Semen virile subdivided :-

Lord Śambhu desired to discharge the semen virile for the benefit of the gods and the world (30.10). Lord Brahmā came to know the intention of Lord Śiva to discharge the semen virile and ordered god Vāyū to carry the semen virile to the reproductive organs of the Kṛttikās speedily (30.11 and 13). Then Lord Śambhu discharged the semen virile on the head of fire which was like a heap of silver and became unbearable to fire (30.15). Then fire god threw it on a reed forest all of a sudden near the residence of Lord Mahādeva (30.16). The wind forcibly subdivided the half of that semen virile and placed it in the female organ of generation of the six Kṛttikās (30.17). It got mixed up with their blood and went to their stomach (30.18).

Origin of Precious Metal Gold :-

The semen virile which fell into the fire became gold and that which remained in the forest of reed is seen even now (30.19).

The Birth of Kārtikeya :-

The Kṛttikās could not bear the portion of the semen virile brought by the wind and collected it smeared with blood in a box of wood and threw it into the Ganges (30.20-22).

Lord Brahmā, the great grand father took that wooden box from that place and cheerfully went to His own abode (30.23). In the wooden box a man was born with six faces, twelve eyes and twelve arms (30.24). His body was resplendent like gold, His face was ~~very joyful~~ joyful, His eyes were like the Petals of blue lotus and His lustre equalled the lustre of the rising moon (30.25). Knowing thus, that the valorous son of the goddess was born from the wooden box, the creator broke down the box and saw him on the full moon day of the month of Āśvin (30.26-27^{abc}).

Thus the powerful son of Lord Śiva, the enemy of Tāraka was born in the Brahmāloka (30.27^d-28^{ab}).

Thereafter the Progenitor Lord Brahmā celebrated a great festival along with all the gods (30.39). He was requested by the gods not to introduce the son of Śaṅkara to His parents as long as He does not kill the demon Tāraka in battle lest the goddess or Lord Sadāśiva might not allow their son to proceed for the battle (30.40-43).

Thus the elder son of the goddess named Śaṅkara was born and stayed in Brahmāpura (30.45^{abc}).

Devāsurasangrāma-War between gods and demons :-

Lord Brahmā mounted a wonderful chariot along with great sages and remained in the sky to see the dangerous war between the gods and the demons on the side of Tāraka (32.3-4).

Indra killed in the battle powerful demons by hundreds and thousands by hurling His thunderbolt (32.5). The enraged Varuna also tied the best of demons by His noose and struck them by missiles and killed them (32.6). The other gods also discharged innumerable arrows and killed the soldiers of the demon king in the battle (32.7). By being struck with the missiles and the weapons of the gods, the demons lost their lives in the proximity of Tāraka (32.9). A river of blood of the throngs of demons killed began to flow in the middle of the two armies (32.11).

The son of Gaurī cut to pieces the weapons hurled at Him in thousands by the demons (32.13).

After coming to consciousness the demon took a spear in his hand on seeing which Śaḍānana hurled His spear towards the demon which burnt to ashes his spear in his hand (32.20-22).

In the meantime Vṛtrahā (Indra), a killer of Vṛtra, piercing other great demons came near the son of Pārvatī (33.10) who was riding the elephant Airāvata (33.11^d - 12^a).

Skanda - honoured and eulogized on His Victory over Tāraka :-

On His victory over Tāraka the overjoyed gods offered sandal paste, flowers, a respectful offering with water and incense to the son of Girijā and praised Him by various eulogies (34.1). Lord Brāhmā brought kumāra in an aerial car to which swans were yoked in the presence of Lord Maheśa (34.2-3^{ab}).

Brāhmā told Kārtikeya that the goddess Pārvatī was His mother and Lord Mahādeva was His father (34.3^{cd}-4^{ab}). Then Pārvatī on seeing Her son saluting placed Her son in Her lap (34.7) and Lord Maheśa celebrated a great festival inviting the gods (34.8).

Lord Viṣṇu, the imperishable Nārāyaṇa Who had come there saw Kārtikeya with divine limbs and beautiful figure (34.9). Lord Viṣṇu desired to become the son of the goddess and to enjoy Her milk after having climbed in Her lap (34.11).

Having come to know His desire the goddess gave Viṣṇu a boon to become Her son (34.13).

Mahādeva told Nārada to listen to the narration about Viṣṇu's becoming Gaṇeśvara, the son of Bhavānī. The god fit to be worshipped by all with the Head of an elephant (34.17).

The birth of Gaṇeś :-

Once upon a time Lord Bhava along with Bhavānī went out for a pleasure trip on the surface of the earth, keeping their son in the house (35.1). They came to a beautiful forest on the earth where the Lord created a city and lived therein with Umā (35.2).

Once Mahādeva went out along with Pramathas to bring flowers from the forest, keeping the goddess in the house (35.3). Lord Maheśvara took a lot of time in the beautiful forest (35.4).

In the meantime, goddess Gaurī smeared Her body with turmeric and became prepared to go to take a bath (35.5).

At that time the goddess Maheśvarī, the protector of all thought about the protection of the house (35.6). Remembering the prayer of Viṣṇu, the goddess removed the smearing of turmeric from Her body and created a son (35.7).

Here all the details are common to the description of Gaṇapati-~~gan~~makathā as described in other Purāṇas with the only exception of remembering the prayer of Viṣṇu by the goddess.

The goddess suckled the son Who was Lord Nārāyaṇa Who had assumed the status of overlord of their troop of demigods (35.9).

Meanwhile the daughter of the mountain accompanied by Her friends came over there after bathing and saw Her son fallen down on the ground (35.17-18^{ab}).

Lord Śiva replied Pārvatī that He did not know Him to be the son of Pārvatī and burnt His head to ashes considering Him as a hindrance in His path (35.20). On Pārvatī's insistence, Mahādeva searched for a head and found an elephant lying on the ground with his head in the northern direction and cut off his head as there was no committing a sin thereby (35.22-24).

Lord Mahādeva after having come to know that Lord Nārāyaṇa was born as His son showed His affection by placing Him in His Lap (35.25^{cd}-26^{ab}). At that time Lord Hara told His son Nārāyaṇa appeasing Him by sweet words (35.26^{cd}-27^a). Unknowingly He had cut off His head by this trident and thereby He had offended Janārdana (35.28).

Lord Śiva further stated that when Lord Nārāyaṇa would be born in the house of Vasudeva at the end of Dyāvapa age then there will be a battle with Him in the city called Śonitapura in which He (Śiva) would be paralyzed along with the trident by Lord Nārāyaṇa (35.29-31).

Thereafter Lord Mahādeva sported along with Pārvatī in that forest for some months and then went to the city where the elder son was placed (35.32-33^{ab}).

Accompanied by the two sons, Lord Mahādeva and the Pramathas, Pārvatī with Her mind full of joy remained on the mountain Kailāsa for ever (35.36-37).

The Autumnal Great Annual Worship :-

On the request of sage Nārada Lord Mahādeva narrated to him the autumnal great annual worship performed by the best of Raghus for assassination of Rāvaṇa (36.1-2).

The ten-necked one after praying to the goddess, the mother of the three worlds became the conqueror of the three worlds due to Her good grace (36.5).

That Rāvaṇa formerly conquered the gods Indra etc. arrogantly and troubled the three worlds and Lord Viṣṇu also (36.10). On account of his fear the gods did not enjoy oblations and the sages did not perform the sacrifices nor practised penance nor worshipped the gods (36.11). Even the protectors of the directions viz. the Sun, the Moon etc. were made obedient to him by that wicked person (36.14). The gods troubled by him went to Lord Brahmā along with the earth and requested Him to think over the means of killing Rāvaṇa who was troubling the gods and whose weight was unbearable to the earth to bear (36.15-17).

As stated in the Vālmīki Rāmāyaṇa (critical edition) I. 14.4-5, the gods had gathered together to accept their respective shares in the Putreṣṭi sacrifice performed by Daśaratha. The gods made most of the opportunity and lodged a complaint against Rāvaṇa before Lord Brahmā (I.14.6-11). Lord Brahmā thought over the means to kill Rāvaṇa. As Rāvaṇa had asked for immunity from slaughter at the hands of Gandhervas, Yakṣas, gods, demons etc.

he was granted the boon by Himself (i.e. Brahmā). Rāvaṇa did not mention the human beings due to disrespect and so he was fit to be killed by a human being and not by anybody else (I.14.13-14). In the meantime Lord Viṣṇu came there whom the gods requested to incarnate as the son of Daśaratha and to kill Rāvaṇa who was immune from slaughter at the hands of gods (I.14.17-19) as he was troubling the gods, Gandharvas, Siddhas, sages etc. (I.14.20). Thus the gods assembled at the Putreṣṭi sacrifice of Daśaratha decided that Lord Viṣṇu should incarnate as a son of Daśaratha according to Vālmīki Rāmāyaṇa.

Then Lord Brahmā consoled the earth and went to Vaikuṇṭha and told Lord Viṣṇu thus. He requested Lord Viṣṇu to assume a human form to kill the ten headed demon in Lankā, along with his sons and relatives (36.18-21).

Accordingly to Mahābhāgavata Purāṇa, the gods along with Lord Brahmā went to Vaikuṇṭha to request Viṣṇu to assume a human form.

Lord Viṣṇu promised the gods that He would be born as a human being as a son of Daśaratha and would slay the wicked Rāvaṇa along with his sons and relatives (36.23). But He insisted that the gods also should be born to assist Him to remove the burden of the earth in the form of Rkṣas and Vānaras (36.24).

According to Mabhg.P. Viṣṇu asked the gods to be born in the form of Rkṣas and Vānaras on the earth in order to assist Him while according to Vālmīki Rāmāyaṇa (Crit.ed.) I.16.1-6 Lord Brahmā ordered the gods to be born from the apsaras, Gandharvas, Yakṣas, Pannagā and Rkṣas, Vidyādhara, Kinnara and Vānara maidens in the form of their sons of equal strength. Up to this point there

is general agreement between the Mābhg.P. and Vālmīki's Rāmāyaṇa. However there is a significant divergence between the two in so far as in the Mābhg.P. Viṣṇu expresses His concern about the staying of goddess Kātyāyanī in Laṅkā for the protection of Rāvaṇa. According to Viṣṇu it was absolutely necessary that the goddess Kātyāyanī should forsake Laṅkā in order to enable Viṣṇu to kill Rāvaṇa.

The subsequent portion of the whole of Adhyaya 36 is an elaboration throwing light on the worship of the goddess for victory of Rāma over Rāvaṇa.

Prowess of the goddess - Her Omnipotence :-

Lord Viṣṇu also asked Brahmā to think over the means by which the goddess Kātyāyanī, residing in Laṅkā along with Yoginīs and protecting it, might forsake Laṅkā (36.25-28^{ab}). Viṣṇu further added that He was unable to do anything as long as She (Kātyāyanī) was in Rāvaṇa's favour (36.30^{cd} and 31^{cd}). This shows the omnipotence of the goddess. Even Lord Viṣṇu accepts His helplessness in the matter of vanquishing Rāvaṇa as long as the goddess Kātyāyanī remained in Laṅkā.

On Lord Viṣṇu's proposing to go along with Brahmā to the peak of the mountain Kailāsa to pray to the goddess of the universe to put an end to the wicked son of Paṇḍastya (36.37-38) all the three great gods approached goddess Pārvatī and prostrated like a stick on the ground (36.42-43).

The goddess Pārvatī on seeing Them prostrating appeared before Them in a moment by Her grace (36.44) and assuming 18 eighteen hands with a crescent on Her head and with a blooming

face and smiling with beautiful teeth with three eyes and having a flower garland adorning Her breast (36.45-46^{ab}).

Lord Viṣṇu requested the goddess to show Him the course to be followed for the protection of the world (36.47 and 55) informing Her that He had promised the gods to be born as the son of Deśarathā and to kill Rāvaṇa (36.50^{cd}-51^{ab}). Even the three ^{great} gods seek the advice of the goddess in the matter of putting an end to Rāvaṇa. As long as Rāvaṇa was under the protection of the goddess and Lord Maheśvara it was not possible for Viṣṇu to kill him (36.53^{cd}-54).

At that time Rāvaṇa was troubling the universe forcibly for the sake of his destruction as a result of pride (36.59). Rāvaṇa's troubling the universe was an example illustrating the maxim "Pride goeth before fall".

On hearing the words of the goddess, Viṣṇu prostrated devoutly and joyfully and requested Śiva to let Him know about His assistance to Him in His task of assassinating Rāvaṇa (37.1-4). Lord Śiva's Promising Lord Viṣṇu about His Assistance in His Human Incarnation :-

Thereupon Lord Śiva promised to render necessary help to Viṣṇu after being born as the son of the wind, in the form of a monkey (37.5). He promised that He would cross the ocean and would search out the wife of Viṣṇu and would generate His pleasure (37.6) and would perform great deeds difficult to be performed by the three worlds for the sake of increasing the joy of Viṣṇu (37.7).

Lord Śiva assured Lord Viṣṇu that as soon as He (Śiva's incarnation) would enter Lāṅkā, the presiding deity of Lāṅkā would abandon it (37.8).

On Śiva's advice Viṣṇu glanced at Brahmā to seek His help to vanquish Rāvaṇa, whereupon Brahmā informed Him that He (Brahmā) had already incarnated in the species of the bear in order to assist Him and would do so by giving Him good counsel (37.9^{cd}-10,12-13).

Brahmā added that the god of justice (Dharma) Himself had already been born as Vibhīṣaṇa, the brother of Rāvaṇa who would assist the incarnated Viṣṇu abandoning his brother and insisted on Viṣṇu's taking birth as a human being (37.15).

Incarnation of gods :-

Other gods also incarnated in the form of bears and monkeys and remained in the forest awaiting Viṣṇu (37.24).

Compare Adhyaya 37 with the 16th Sarga of the Bālakāṇḍa of Vālmīki Rāmāyaṇa critical Edition describing Vānarotpatti.

As found in the critical edition of Vālmīki Rāmāyaṇa I.16.1-6, Lord Brahmā ordered the gods to procreate sons in the leading nymphs, the Gandharvīs, the maidens of Yakṣa, Pannaga, Rkṣa, Vidyādhara, Kinnara and Vānara. On hearing the order of the Lord, the gods procreated their sons in the form of Vāneras (I.16.7), who were very powerful and inherited the form, attire and prowess of the respective gods whose sons they were (I.16.11). All those leaders of the monkeys served the two brothers Vālī, the son of Śakra i.e. Indra and Sugrīva, the son of the Sun god (I.16-19).

Rāma's destroying the Pride of Paraśurāma :-

On their way back to Ayodhyā from Mithilā after their marriage the sons of Daśaratha were confronted by arrogant Bhārgava (Paraśurāma) whose pride was destroyed by Rāma (38.15).

An obstacle in the Coronation of Rāma-created by Gods :-

The gods created an obstacle in the matter of coronation of Rāma, as a result of which Kekayī asked king Daśaratha to hand over the kingdom to Bharata and to send Rāma in exile for fourteen years in the forest (38.17-18^{ab}). This shows that the gods wanted to utilize this opportunity to destroy Rāvaṇa at the hands of Rāma and Lakṣmaṇa.

Lord Śiva conquered Death and became Mṛtyuñjaya by Devī's Grace:-

Lord Maheśvara became Mṛtyuñjaya as a result of His winning the good grace of the goddess (1.33^{cd} and 11.5^{ab}). Brahmā quotes before Rāma the incident of Lord Śambhu's remembering the name of the goddess at the time of drinking deadly poison and conquering death (41.16).

Śiva gave the credit of His bearing the deadly poison in His throat to His conquering death as a result of the goddess's placing Her foot on His chest (42.58^{abc}).

Brahmā had His Fifth Head cut off due to Desire to enjoy Daughter:-

Brahmā narrated to Rāma an anecdote as narrated by the goddess Herself to Him formerly (42.34). Lord Brahmā had formerly five faces just as Lord Maheśvara has (42.35). Once upon a time on hearing harsh words arrogantly told by Brahmā to Lord Śambhu, the fifth head of Brahmā was at once cut off angrily by Lord

Mahādeva (42.36-37). The trinity accidentally gathered together in the presence of the goddess with a view to pay Her their respects (42.38-39). On Brahmā's inquiry about His offence on account of which Lord Śiva had cut off His fifth head, the goddess informed Him that the actions should be understood as indicating auspicious as well as inauspicious enjoyment (42.41-45). The goddess further added that She was the giver of the fruits of meritorious or otherwise actions and that She was quite independent and without a second (42.46). She told Brahmā that as He was overpowered by lust desiring to enjoy His own daughter Sandhyā, He had attained that sort of fruit (42.49). She further told Him that one who thinks about enjoyment of lust on seeing one's own daughter in his case the head would be cut off as ordained by the goddess Herself (42.51). According to Her the head of Brahmā was segregated by Herself, the presiding deity and that the trident nor Lord Śiva were at fault in that regard (42.52).

Fire-the Fifth Face of Brahmā :-

The goddess told Brahmā that fire was ordained as the fifth face of Brahmā, and when oblations are offered into it all the gods get eternal satisfaction (42.54).

Sītā Born from the womb of Mandodarī :-

Sītā, the paragon of beauty was born from the womb of Mandodarī and was a daughter of Rāvaṇa, as She was an offspring of his wife (42.64).

Contrast the above statement with the statement ~~Ayonijā~~ Sītā (Bhūtalādutthitā - born from the earth) as made in Vālmīki Rāmāyaṇa I.66.13^{cd}-14 as well as in the Mahābh. P.38. 12^{cd} since it is stated here in 42.64 that Sītā was born from the womb of

Mandodarī.

Sītā's being born as the daughter of Mandodarī in the absence of Rāvaṇa is mentioned in Kāshmirī Rāmāyaṇa composed by Divākara Prakāśa Bhatt at the end of the 18th century A.D.

In Tibbatī and Khotānī Rāmāyaṇas (800-900 A.D.) also the abandoning of the daughter of Rāvaṇa on account of inauspicious horoscope is mentioned. It is quite possible that Sītā's being the daughter of Mandodarī as mentioned in the Mbhg.P.42.64 might be under the influence of Tibbatī Rāmāyaṇa as Kāmarūpa (Assam) and Tibet are geographically in proximity.

Devī Assumed the Form of Leaves of Banyan Tree to Protect Viṣṇu :-

Devī Herself after having become of the form of the leaves of a banyan tree for the sake of protection of Viṣṇu drowned in the ocean, supported Him in great waters (43.38^{cd}-39^{ab}).

Devī - the Killer of Mahiṣāsura :-

Rāma eulogized Devī as the lover of the blood of Mahiṣa in the battle, as the killer of Mahiṣāsura and as the daughter of the mountain, as the giver of protection and requested Her to bestow victory on Him (44.9).

Devī Caṇḍī - Killer of Caṇḍāsura :-

Rāma addressed Devī as caṇḍī as the killer of Caṇḍāsura with gracious face and requested Her to bestow victory in the battle and to kill the enemies (11.10).

Devī-Killer of Rakṭabījā :-

Rāma addressed Devī as possessing red eyes, red teeth and with Her limbs smeared with blood and as the killer of Rakṭabījā and requested Her to give Him victory (44.11).

Devī-Killer of Niśumbha and Śumbha :-

Rāma praised Devī as the killer of Niśumbha^m and Śumbha as the creator of the universe and prayed to Her to kill the enemies in the battle always and to give Him victory (44.12).

Thus in this eulogy of Devī by Rāma some of the main incidents of Devī māhātmya of Mārkaṇḍeyapurāṇa are briefly alluded to e.g. the killing of Mahiṣāsura, of Caṇḍa, of Raktabīja, of Niśumbha, of Śumbha etc.

The Demons Formerly Killed By Devī And Viṣṇu Were Born as Kings :-

As narrated to Nārada by Lord Śiva the demons who were killed formerly in the battle by Devī and by Viṣṇu were born again as the kings at the end of the Dvāpara age (49.30). Among them Kāṁsa was extremely unassailable and so were Duryodhana etc. (49.31).

The Earth Unable To Bear their Burden Assumed The Form of A Cow and Approached Brāhmā :-

The earth who was unable to bear their burden assumed the form of a cow and surrounded by all the gods went in proximity of Brāhmā (49.32) and on being asked by Him disclosed that whosoever best demons were formerly killed in the battle, they themselves have then become wicked kings (49.34). She expressed Her inability to bear their burden and requested Brāhmā to find out a means of putting an end to their lives (49.35).

Staying in a Forest And Remaining Incognito of Pāṇḍavas :-

That sinful souled one's (Duryodhana's) perpetrating another bad deed would be troublesome to the great souled Pāṇḍavas (49.51) e.g. staying in a forest and remaining incognito (49.52^{ab}).

Lord Viṣṇu Bifurcated Himself and Was Born As Rāma And
Dhanañjaya :-

Lord Viṣṇu bifurcated Himself and was born by one part as Rāma in the house of Vasudeva on earth and by another part was born as Dhanañjaya, the son of Pāṇḍu, the best of archers (50.2-3^{ab}).

Aditi And Kaśyapa Chose As A Boon From Devī Her Birth
As Their Daughter :-

On Devī's appearing before Aditi and Kaśyapa and on Her asking them to choose their desired boon they requested Her to be born by Her sport in their house (50.6^{cd}-8^{ab}) at the end of Dvāpara in the manner in which She was born from Prasūti in the house of Dakṣa formerly (50.8^{cd}-9). Thus a Pauranic anecdote is referred to here.

Kaśyapa - Born as Vasudeva :-

Kaśyapa after having attained a birth in the race of yadus became known as Vasudeva (50.14).

Aditi Bifurcated Herself And Was Born As Rohiṇī And Devakī :-

Aditi bifurcated Herself and Was born as Rohiṇī as well as Devakī, a sister of Kāṁsa (50.15) both of whom were married to Vasudeva in keeping with the rites (50.16).

Other Wives Of Kṛṣṇa Transformed Themselves As Bhairavas :-

The other wives of Śrīkṛṣṇa, after having abandoned their bodies, become Bhairavas as before in a moment (58.47).

Śrīdāmā And Vasudāmā Transformed Themselves As Jayā And Vijayā :-

After hearing about Kṛṣṇa's coming there, Śrīdāmā followed Him and turned as Jayā. Vasudāmā became Vijayā (58.48).

Lord Śambhu Practised Penance At Kāmākhyā :-

Even Lord Śambhu formerly practised penance at Kāmākhyā along with the other two great gods (56.2).

The Trinity Practised Penance At Kāmākhyā :-

Formerly Lords Brāhmā, Viṣṇu and Mahēśa practised penance at Kāmākhyā expecting the Kāmākṣī form of Devī (76.6).

Sage Vasīṣṭha Performed Puraścaryā At Kāmākhyā :-

The great sage Vasīṣṭha became an accomplisher of mantras formerly by performing Puraścaryā there and became as it were another creator (76.7).

Other accomplished ones and the best of Devarṣis all of them have so become as a result of the grace of the goddess Kāmākhyā (76.8).

Jāmadagnya Rāma Practised Puraścaryā At Kāmākhyā :-

Rāma, the son of Jamadagni practised Puraścaryā there with a desire to kill Kārtavīrya Arjuna and attained the status of Viṣṇu² (76.33).

Similarly others who practised Puraskriyā there on the earth, they attained equality with the respective god or goddess and attained release at the end (76.34).

2 Vide : Jamadagnisuto Rāmaḥ Kārtavīryavadhecchayā /
Tatra Kṛtvā puraścaryāṁ pratyakṣaṁ Viṣṇutāmagāt ||
76.33

Mythological Personages :-

Sage Nārada :-

The Mahābhāgavata-Purāṇa was first declared by Mahēśa to Nārada (1.8) and then by Vyāsa to Jaimini and thereafter by Sūta to Śaunaka and others in the Naimiṣa forest (1.9). By way of reply to Nārada's inquiry regarding the deity fit to be worshipped by the trinity viz. Brahmā, Viṣṇu and Mahēśa (2.32,49), Lord Mahēśa told him that that original nature (Mūlaprakṛti), pure, and eternal mother of the world, she Herself is the highest Brahman Itself who is the deity fit to be worshipped by the trinity (3.1). Even though that goddess is formless, She assumes body by Her sport and creates, preserves and destroys the universe at the end which is also deluded by Her (3.4-5^{ab}). On Nārada's requesting Lord Mahēśa to narrate to him in details how the great goddess became the daughter of Dakṣa and attained Lord Hara as Her husband and how again she was born in the house of Himālaya as his daughter and how Lord Mahādeva obtained Her again as His wife and how did She give birth to two sons having great strength and prowess viz. Kārtikeya and Gaṇeśa (3.8-10) Lord Mahādeva first disclosed the Mahābhāgavata-purāṇa to Nārada (3.11-80).

Nārada approached Lord Śiva and Satī on the peak of Himālaya and informed both of them about Dakṣa's performing a sacrifice inviting all except them (7.86,89). Sage Nārada drew the attention of Lord Śiva to the fact that if Dakṣa completes his sacrifice without giving a share to Lord Śiva, then nobody in the world would give Him His share in future. Hence Lord Śiva should either go to the sacrifice and accept His share or should create an obstacle in it (7.92-93). When Lord Śiva refused to go to Dakṣa's

sacrifice, Nārada requested Satī to go there and to destroy the pride of Dakṣa (7.98).

Nārada came to Lord Śiva from the sacrificial ground of Dakṣa and informed Him that Satī most dear to Him Who had gone to Dakṣa's sacrifice angrily abandoned Her body on hearing Śiva's censure from Dakṣa (10.3).

Nārada approaches Himālaya to see his newly born daughter (13.14^{cd}-15^{ab}). Nārada drew the attention of Himālaya to the fact that his daughter was the original subtle nature who had been born in the house of Dakṣa as Satī formely and foretold that She was born to attain Lord Hara as Her husband and that Her name should be "Gaṅgā" (13.21^{cd}-23^{ab}). Nārada advised Himālaya to hand Her over to Lord Brahmā who would take Her to Svargapura and after inviting Lord Śiva would hand Her over to Him as His wife in marriage (13.25-27^{ab}). Nārada also approached Lord Brahmā and advised Him to go to Himālaya and to beg Gaṅgā from him by way of alms and then to call Lord Mahesha and hand Her over to Him in marriage as His wife in order to win the favour of Lord Śiva (13.37-42^{ab}). Nārada approached Lord Śambhu at Kāmākhyā in Kāmarūpa and requested Him to come with him to accept Satī who had been born again with a desire to have Him as Her husband (15.18^{cd}-20^{ab}).

Once upon a time Nārada came to Himālaya to see his daughter Gaurī (20.14^{cd}-15). Nārada foretold Himālaya that his daughter would be the wife of Lord Śambhu depriving Him of His half body out of love (20.19). Nārada disclosed to Himālaya that She was the former wife of Lord Śiva who was born in the house of Dakṣa (20.21).

Once upon a time sage Nārada visited Kāṁsa in Mathurā in seclusion and disclosed to him everything that had happened and was well guarded (54.1-2). Nārada told Kāṁsa that that Kṛṣṇa, the son of Nanda in Gokula definitely has been born as the eighth issue of Devakī (54.3^{cd}-4). Nārada informed Kāṁsa that Rāma, possessing terrible prowess, has been born from the womb of Rohiṇī and that both of them were placed by Vasudeva in the house of Nanda where they were reared up (54.5). The brave soldiers of Kāṁsa *Trāṇāverta* etc. were forcibly killed by them (54.6^{ab}). Nārada further added that the girl who went to the sky was the daughter of Nanda who was brought by Vasudeva in order to cheat Kāṁsa (54.6^{cd}-7^{ab}).

Sage Dadhīci Tried To Enlighten Dakṣa About The Prowess Of Satī And Śiva :-

When in Her Sveyamvara Satī selected Lord Śiva as Her husband by placing garland on the earth uttering "Śivāya namaḥ", Dakṣa's esteem for Her diminished (4.45-48^{ab}, and 52). As a result of Satī's departure along with Śiva his divine knowledge disappeared (4.61). When Dakṣa cried on account of misery Censuring Lord Śaṁkara and Dākṣāyaṇī also (5.1), sage Dadhīci tried to console Dakṣa by drawing his attention to the splendour of Satī and Śiva and by explaining to Dakṣa that he was deluded by that Devī who was of the form of great infatuation (5.3-6). Then arguments and counter arguments were exchanged between Dakṣa and Dadhīci (5.7-50) at the end of which Dakṣa remained unconvinced (5.51).

Dadhīci Advised Dakṣa To Invite Lord Śiva In The Sacrifice :-

Sage Dadhīci drew the attention of Dakṣa to the absence of Lord Śiva in the sacrifice and requested him to call Lord Śiva there immediately (7.52-59). Dadhīci explained to Dakṣa, the futility of the sacrifice without Lord Śiva and foretold that since Dakṣa was performing the sacrifice with the intention of insulting Lord Śiva, the enraged Śiva would destroy it (7.60-66^{ab}).

Through His Eye Of Knowledge Dadhīci Knew Everything :-

Dadhīci replied Indra that he knew everything that had happened and whatever is going to happen by his eye of knowledge and asked Indra as to what He desired him to do (60.17).

Dadhīci Agreed To Give Up His Body By Mystic Trance :-

Dadhīci told Indra that if the throng of the gods could be rescued from the great demon king by his bones, then he would give up his body by mystic trance (60.23). Dadhīci remarked before Indra that the body of that embodied one was blessed the use of which was done for the sake of the happiness of others, since body was transient and duty only was eternal (60.24).

Dadhīci Gave Up His Body :-

Thereafter Dadhīci gave up his shining lustrous body by intense contemplation and attained salvation (60.25).

This was the path adopted by the yogīs.

Sage Gautama :-

On Indra's insisting upon Gautama to show Him a means to avert the sin of Brehmicide (61.25), Gautama told Indra that His sin would not last long. Gautama added that the great sage Dadhīci

was as it were the second Lord of the universe, free from the transmigratory existence while still alive (61.28).

The Vision Of Mahākālī - Destroys The Sin Of Brahmicide :-

Gautama advised Indra to go to Mahākālī Who was the destroyer of the great sins and to see Her in Order to get rid of Brahmicide (61.30).

All the Śruti passages state that after having seen the great goddess Kālī, the sins even like Brahmicide are destroyed (61.33).

Vedas And Āgamas Fail To Enlighten About The Residence of Kālī :-

On Indra's inquiring about the whereabouts of the sin-destroying Mahākālī, Gautama replied that from Vedas and Āgamas it is not known where the highest Mahākālī resides (61.32).

Here the status of the Āgamas is spoken of as equal to that of the Vedas.

Penance Practised Till The End Of The Aeon Leads To Kālī's Vision:-

As reported by Gautama to Indra, severe penance practised till the end of the aeon leads to the vision of Mahākālī, the eternal supporter of the world, fit to be known by yoga (61.36).

Gautama doubted the competency of Indra to practise penance (61.37).

Gautama further advised Indra to approach the great grandsire and to inquire about the world of Devī (61.40).

Sage Bhṛgu (Sukra):-

The preceptor of the demons revealed to Bali the real identity of the suppliant viz. His being Lord Janārdana Himself in the form of a dwarf brāhmin and that His bagging the earth measurable by three steps again and again was for the benefit of Indra (65.20-21). He further advised the king that if he were to give him the earth measurable by three steps then He would snatch away the three worlds in order to hand them over to Indra (65.22). On Bali's expressing a doubt as to how Viṣṇu would take away from him the three worlds by trickery to hand over them to Indra (65.23) Bhṛgu explained it in so many words 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 (65.24-25). The sage insisted upon Bali that if he desired to rule over the three worlds then he should not give him the earth (65.26).

Sage Jahnu :-

After having heard the sound of the conch blown by Jahnu, Gaṅgā mistaking it to be the sound of Bhagīratha's conch speedily went to Jahnu's Āśrama (70.22).

Jahnu Drank Gaṅgā :-

After having come to know that the goddess Gaṅgā angrily ran towards his āśrama to overflow it, Jahnu made Her a mouthful and drank the whole of it forcibly by the strength of his Brahmateja (70.25-26).

Gaṅgā Came Out From The Thigh Of Jahnu :-

When Gaṅgā came out from the thigh of sage Jahnu, he also bowed down to Her and eulogized Her (70.33).

Aditi - The Mother Of Gods :-

Aditi the mother of the gods, miserable on account of the loss of the kingdom of Her son, prayed to Lord Viṣṇu (65.2) Who became pleased and appeared before Her and asked Her to choose whatever She desired and assured Her that He would give Her as He was satisfied by Her austere penance (65.3).

Aditi requested Viṣṇu that if He were ready to give Her a boon He should hand over the kingdom snatched away by Bali to Indrā (65.4).

Viṣṇu's Boon To Aditi :-

Viṣṇu promised Aditi that He would be born from Kaśyapa 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 by trickery (65.6).

Viṣṇu - Born As Vāmana :-

Aditi gave birth to that handsome dwarf son, Who was characterized by all auspicious marks (65.9).

Aditi bifurcating Herself was born as Rohiṇī as well as Devakī, a sister of king Kamsa of wicked deeds (50.15).

Prasūti :-

Prasūti, the wife of Dakṣa was very much pleased to see Satī get down from the chariot and kissed Her (9.1-3^{ab}).

She described the greatness of Satī as the first and foremost power of the three worlds, unfit to be lamented as She had obtained as Her husband Sadāśiva, the lord of all gods

(9.3^{cd}-4). She accorded a warm welcome to Satī and censured the perverse intellect of Dakṣa who always envied Lord Śiva and did not invite Him to the sacrifice, nor did he invite Satī even though he was persuaded by her as well as by intelligent sages (9.5-8^{ab}). Prasūti knew the greatness of Lord Sadāśiva and that of Satī also. Her view was unbiased and real. She could realize that Dakṣa's stand-point was wrong and that Dakṣa's intellect had given him up. Hence there was no decrease in her love for Satī. Prasūti added that Satī was actually being seen by her as She was seen formerly in the dream (9.26). She also requested Satī that she should not be abandoned as she was Her mother (9.30^{ab}).

Prasūti, the wife of Dakṣa practised penance along with Dakṣa for a hundred divine years after the loss of Satī (52.8-11^{ab}). Devī pleased by the penance of Prasūti appeared before her and granted her desired boon to remain in her house in Dvāpara age when Devī would be born as the son of reborn Kaśyapa and Aditi (52.17^{cd}-20^{ab}). Thus Dakṣa and Prasūti were reborn as Nanda and Yaśodā (52.21^{cd}).

As per the boon given to Prasūti, Devī born from the womb of Devakī as Śyāmasundara, remained in Gokula for some time (52.23).

The statement that Dakṣa became Nanda and Dakṣa's wife Prasūti became Yaśodā as found in Mabhg.P. 52.21^{cd} is a peculiar explanation aimed at explaining the peculiar incidents easily.

As stated in Śbh. X.8.48-50 Droṇa a Vasu along with his wife Dharā used to carry out the orders of Lord Brahmā. They requested Brahmā to grant their devotion to Lord Hari in their subsequent birth. On Brahmā's granting it they incarnated as Nanda and Yaśodā in Vraja.

Dakṣa :-

At the behest of Lord Brahmā, Dakṣa mind born son of Brahmā, a progenitor practised penance for three thousand divine years on the shore of the ocean of milk and propitiated the goddess Parā Prakṛti in order that She might be born as his daughter to become Śiva's wife (4.8-10^{ab}). Then the goddess appeared before Dakṣa assuming a terrific form and promised Dakṣa that She would be born as his daughter and would be having a beautiful golden hue form (4.16-17). For Dakṣa's penance and his getting a boon. Compare Devībhāgavate VII.30.1-17.

When Satī, the daughter of Dakṣa attained marriageable age, Dakṣa thought of getting beautiful Satī married with some best god, Gandharva or Kinnara, but not to Lord Śiva and arranged a meeting with gods etc. excluding Śiva for selecting a groom for Satī (4.32-35). When Dakṣa asked Satī to select by garlanding any one from the assembly as Her husband, Satī uttered "Śivāya namaḥ" and placed the garland on the earth (4.45-48^{ab}). Lord Śiva bore the garland given by Satī on His head after manifesting there as possessing divine form (4.48^{cd}-49^{ab}). By Satī's giving that garland to Lord Śiva, Dakṣa's esteem for Her diminished (4.52). Then in accordance with the advice of Lord Brahmā and His mind born sons viz. sages Marīci etc. and on remembering the words of Devī, Dakṣa invited Lord Śiva and handed over the hand of Satī to Him in accordance with the nuptial rites (4.53-56). Dakṣa lost his balance of mind and censured Satī for selecting Lord Śiva as Her groom (4.59) and as a result of Satī's departure along with Śiva his divine knowledge disappeared (4.61).

Then Dakṣa cried on account of misery censuring Lord Śaṁkara and Dākṣāyaṇī also (5.1). Sage Dadhīci tried to console Dakṣa by drawing his attention to the splendour of Satī and Śiva and by explaining to Dakṣa that he was deluded by that Devī who was of the form of great infatuation (5.3-6). Then arguments and counter arguments were exchanged between Dakṣa and Dadhīci (5.7-50) at the end of which Dakṣa remained unconvinced (5.51).

Then in order to avert the possible attack of Lord Śiva with His followers, the ghosts on his city, Dakṣa decided to perform a sacrifice without inviting Lord Śiva, the chief of ghosts and by appointing Lord Viṣṇu as the protector of his sacrifice (7.31^{cd}-33^{ab}). Dakṣa thought that Śiva would not be able to attack his city guarded by meritorious deed (7.33^{cd}-34^{ab}). Dakṣa declared in the assembly of gods, sages, yakṣas, Gandharvas, manes, Daityas etc. that he had not invited Śiva and Satī, Śiva's lover and that those who would not come there would be deprived of their share in the sacrifice (7.38-41^{ab}).

Sage Dadhīci drew the attention of Dakṣa to the absence of Lord Śiva in the sacrifice and requested him to call Lord Śiva there immediately (7.52-59). Dadhīci explained to Dakṣa, the futility of the sacrifice without Lord Śiva and foretold that since Dakṣa was performing the sacrifice with the intention of insulting Lord Śiva, the enraged Śiva would destroy it (7.60-66^{ab}).

When Satī approached Dakṣa in the sacrifice, Dakṣa censured Lord Śiva as an unfit husband of Satī on account of whom Satī had fallen on bad days (9.46-49^{ab}). When chāyāsatī argued

with Dakṣa emphasizing the greatness of Lord Śiva, Dakṣa angrily told her to be away from his eye sight (9.65-76). Then chāyāsati entered Dakṣa that she would not be away from his eye sight only but would be away from the body born from him soon (9.81). In the presence of all gods chāyāsati entered the sacrificial fire (9.82).

Vīrabhadra sent by Lord Śiva killed Dakṣa (10.67) and destroyed the sacrifice of Dakṣa (10.69). On the command of Lord Śiva, Vīrabhadra enlivened Dakṣa by attaching the head of a goat to his body (10.83). Then Dakṣa eulogized Lord Śiva (10.91-95).

Dakṣa, the progenitor, became miserable on account of separation from Satī and thought that after having practised severe penance and after having attained a daughter who was the preeminent highest goddess, he was deprived of Her on account of slandering Śiva unknowingly due to infatuation (52.7-8).

Śiva's slander done unknowingly by Dakṣa deprived him of his daughter Satī.

Thus the derogatory effect of Śiva's censure done unknowingly is shown. Indirectly this shows that Śaivism was popular in the time of Mbhg.P. It also shows a fine blending of Śaiva and Śākta worship.

After having thought thus Dakṣa decided to practise penance again with a view to attain the goddess as his daughter again (52.9). Dakṣa accompanied by his wife Prasūti went to the highest peak of Himālaya and worshipped Ambikā for a hundred divine years (52.10-11^{ab}). On Devī's asking them to choose a boon, the progenitor requested Her kindly to take birth as his daughter (52.12-13^{ab}).

The goddess granted Dakṣa his desired boon to be born as his daughter at the end of Dvāpara on earth and added that She would not remain in his house as a daughter remembering his former misdeed viz. slandering Lord Śiva (52.14^{cd}-16^{ab}).

As stated in Śbh.X.8.48-50 Nanda in his previous birth was a Vasu named Droṇa who along with his wife Dāharā used to carry out the orders of Lord Brahmā and requested Him to give them devotion to Lord Hari in their next birth. On Brahmā's granting it they incarnated in Vraja as Nanda and Yaśodā.

Chāyāsati :-

After instructing Chāyāsati resembling Satī Herself in all respects to destroy Dakṣa's sacrifice, Satī became invisible and went to the sky (9.55-56).

Thereafter Chāyāsati rebuked Dakṣa for censuring Lord Śiva and warned him that Śiva would cut off his head (9.64^{cd}-69^{ab}) and would destroy his sacrifice (9.71^{cd}-73^{ab}).

Dakṣa censured Śiva as the leader of ghosts and a resident of crematory whose behaviour was ugly and that He should not be praised by Satī in front of Dakṣa (9.68^{cd}-71^{ab}). Dakṣa was much enraged to hear the virtues of Śiva being mentioned again and again by Satī and hence he ordered Her to get away from his eye sight (9.73^{cd}-77^{ab}).

On hearing Dakṣa's words, the goddess Chāyāsati got enraged and assumed a terrible form with Her three eyes burning and told Dakṣa that not only She would be out of his sight, but she would be out of the body born from him soon (9.77^{cd}-81). Thus Chāyāsati with Her eyes red with anger, entered the sacrificial fire in the sight of all the gods (9.82).

Vīrabhadra :-

After Śiva's lamentations for the loss of Satī were over the eyes and face of Lord Śiva became red with anger (10.8).

Thereafter fire came out from the third eye of Rudra from which a great Puruṣa came out (10.10). He was of gigantic size and resembled Kāla, Antaka and Yama. His three eyes were like burning sparks of fire which made him terrible. His body was smeared with ashes and there was a crescent on his head that was decorated with matted hair resembling crores of Suns at the zenith (10.11-12).

Lord Śiva called him Vīrabhadra and appointed him as the head of the Pramathas and ordered him to destroy the sacrifice of Dakṣa (10.18^{cd}-19^{ab}) and to subdue the gods who participated in the sacrifice of Dakṣa neglecting Rudra (10.19^{cd}-20^{ab}). Lord Śiva further ordered him to behead immediately Dakṣa who was engaged in His censure (10.20^{cd}-21^{ab}).

Vīrabhadra when he was opposed by Lord Viṣṇu respectfully told Him that He was yajñapuruṣa and asked Him to bring Dakṣa before him and not to fight with him as He (Viṣṇu) was the foremost amongst the outstanding devotees of Lord Śiva (10.48^{cd}-50). This shows Vīrabhadra's discrimination.

While fighting with Lord Viṣṇu, enraged Vīrabhadra raising a spear and a mace ran to kill Viṣṇu who was paralyzed (10.62).

At that time a voice from the air reminded Vīrabhadra that he had forgotten his own self on account of wrath in the battle and advised him to remain steady (10.63). That voice insisted that Viṣṇu was Mahādeva and Śiva was Nārāyaṇa Himself and that there was no difference between them anywhere at any time (10.64). Thus the voice insisted upon the non-duality of the two great gods Śiva and Viṣṇu.

On hearing the voice from the air Vīrabhadra saluted Viṣṇu who was of the nature of Śiva. Then he caught hold of Dakṣa by the hair and said that he would strike the face by which he (Dakṣa) used to censure the greatest god Śiva (10.65-66). Thereafter Vīrabhadra beheaded Dakṣa with his nails (10.67). Vīrabhadra cut off the tongues and ears of those who were rejoicing on hearing the censure of Mahādeva (10.68).

At the behest of Lord Śiva Vīrabhadra attached the head of a goat to the body of Dakṣa and enlivened him (10.83). At the time of attaching a goat's head to Dakṣa's body Vīrabhadra exclaimed that those who censured the Lord they doubtlessly become dumb cattle (10.84).

Pramathas Ganas of Śiva :-

After ordering Vīrabhadra to destroy the sacrifice of Dakṣa, Lord Mahādeva sighed again and again from which arose the Ganas of Siva expert in warfare and capable to perform great deeds and holding various weapons in their hands (10.21^{cd}-23^{ab}).

In keeping with the order of Vīrabhadra, all the Pramathas destroyed that great sacrifice. Some of them uprooted the

sacrificial posts to which the victims were fastened and threw them in all the ten directions. Some-one extinguished fire in the altar. Some ate the sacrificial oblations and some drove away the gods (10.25^{cd}-28^{ab}).

On the inquiry of Lord Viṣṇu regarding their identity as well as regarding their reason for destroying the sacrifice and driving out the gods (10.28^{cd}-29) the Pramathas replied that they were sent by Lord Mahādeva to destroy the sacrifice causing insult of Lord Śiva (10.30^{cd}-31^{ab}).

Then Vīrabhadra ordered the Pramathas to bring Dakṣa and the gods enjoying oblations in his proximity (10.31^{cd}-32). Thereupon the Pramathas attacked the gods and cut off the different limbs of the gods (10.33-36^{ab}) and tied with ropes Yama, Nairṛta and Varuṇa (10.36^{cd}).

The Pramathas saluted the Brahmins and respectfully requested them to leave the place and thus followed the path of righteousness (10.37) even under provocation.

Tārakāśura :-

In keeping with the desire of the goddess the gods approached Lord Brahmā and informed Him that the demon Tāraka conquered them all in the battle and became Indra himself (22.9-10).

That demon Tāraka had become arrogant on account of the boon of Brahmā and had deprived the kingdom of the gods and had polluted their wives (22.11). On observing the commander of the gods approaching him mounted on His peacock and surrounded by the gods and holding a spear in His hand, demon Tāraka mounted a chariot adorned with pure gold to which lions were yoked (31.21-22).

Disregarding ill omens Taraka came forward for the Encounter :-

Disregarding the terrible omens, the demon king approached the son of Śaṅkara with a desire to conquer Him with a big bow in his hand (31.26).

The demon Tāraka also destroyed all the missiles hurled at him in thousands by the Commander of the army of gods (32.14). Then the demon hurled an iron mace towards the Senānī (32.23). Then Tāraka hurled a terrible spear adorned with jewels towards the Senānī (33.2). The gods trembled on seeing that lance and Lord Brahmā tried to avert evil by the recitation of Mantras along with sages (33.3-4^{ab}).

Then the demon king discharged showers of arrows on Skanda and enveloped him in the battle and injured His peacock (33.7^{cd}-8).

The thunderbolt hurled by Indra was segregated in hundred parts on reaching his chest (33.15).

Tāraka raising a sword in his hand ran towards the king of gods leaving Kumāra (33.16); Then the demon king took a Parigha in his right hand and rushed towards Senānī (33.18).

Vānaras - Some Leaders - Their valor

Nala built a Bridge over the ocean :-

In keeping with the commands of Sugrīva, Nala, the son of Maya constructed a bridge on the ocean by uprooting the mountains on the full moon day of the month of Śrāvaṇa (40.5^{cd}-6).

The Siege of Lāṅkā by the Vānaras :-

The city of Lāṅkā was surrounded on all sides by monkeys with fierce prowess in the waters, on the earth, on the castle, on the trees, on the cross roads, on the gates, in the forest and in the gardens (40.10^{cd}-11). So much so that there was no place which was devoid of Vānaras anywhere (40.12^{ab}).

Valour of Vānara chiefs and their followers :-

Crores of Vānaras also brought mountain peaks and hurled them on the chariot of that wicked Rākṣasa in the battle (40.43).

The Vānaras hurled at him the trees like Śāla, Priyāla etc. grown in the forest (40.44).

The monkey chiefs viz. Hanumān, Aṅgada etc. threw mountains in hundreds and thousands towards him (40.45). Consequently Rāvaṇa lost his chariot in the battle (40.46).

Rāvaṇa :-

Rāvaṇa's Plan to Abduct Sītā :-

Rāvaṇa on hearing Śūrpaṇakhā's words about the exquisite beauty of Sītā thought of abducting Her, tied by the fetters of Kālā (destiny) (38.45).

Rāvaṇa's seeking the Assistance of Mārīca :-

Then Rāvaṇa made Mārīca, the son of Tāḍakā his helper and went to that forest with a desire to abduct Sītā (38.46).

Rāvaṇa cut off the Wings of Jaṭāyu :-

The best of the demons forcibly cut off the wings of Jaṭāyu and taking Sītā with him entered Lāṅkā at night (38.53).

Rāvaṇa's Defeat :-

The demon king was enveloped by the arrows showered by Rāma and Lakṣmaṇa and by the mountains hurled towards him by the Vānara chieftains in the battle (40.51). Then badly wounded, defeated and afraid Rāvaṇa gave up fighting and entered his beautiful city (40.52).

After the fall of Atikāya at the hands of Lakṣmaṇa, Rāvaṇa himself came out for the battle (47.31-32^{ab}). But struck by the fist of Hanumān Rāvaṇa fainted and after coming to consciousness ran towards Māruti to kill him (47.39-40). On Rāma's threatening to kill him Rāvaṇa gave up fighting and entered Lankā (47.43). Thus Rāvaṇa was defeated a second time.

The Final Encounter of Rāma and Rāvaṇa :-

On the Fall of Indrajit Rāvaṇa came out for the battle again (47.46^{cd}-47^{ab}).

Beginning with the first upto the ninth a tumultuous war between Rāma and Rāvaṇa took place, which was incomparable, beyond speech and frightening all the worlds (47.47^{cd}-48).

In Place of Cut off Heads Other Heads came out From Rāvaṇa's Body :-

Even though the heads of Rāvaṇa were cut off again and again by means of His arrows by Rāma, still heads came out from the body of Rāvaṇa and he did not die (47.54^{cd}-56).

Garuda :-

After being brought to consciousness by Vibhīṣaṇa and after Lord Rāma's devoutly remembering the goddess Śarvāṇī, the destroyer of great danger (40.36^{cd}-37^{ab}), Garuda came over there and eating the dreadful fetters freed the two Rāghavas along with

their soldiers from the bondage (40.37^{cd}-38).

Meghanāda :-

Meghanāda's Tying the two Rāghavas with Nāgapāśa in Rātriyaḍḍha :-

Meghanāda, the son of Rāvaṇa, possessing great prowess consoled Rāvaṇa and started for the battle unexpectedly in the night and himself remaining invisible in the sky showered arrows and tied the two best of Raghus with dreadful fetters made of serpents along with all the monkeys and bears (40.34-35^{ab}).

Indrajit (alias Meghanāda) possessing extraordinary prowess consoled Rāvaṇa and set out for the battle. A great battle between him and Lakṣmaṇa took place (47.44) which was terrific arousing fear and deluding all the people (47.45^{ab}). Then Lakṣmaṇa slew Indrajit by means of infallible missiles in the night of Amāvāsyā (47.45^{cd}-46^{ab}).

Kumbhakarna

While Rāma was thinking thus about His victory Kumbhakarna possessing terrible prowess came over there surrounded by demons (44.21). By Kumbhakarna's terrible roar the earth along with mountains and forests trembled and the ocean was agitated (44.22).

On seeing that unassailable one upholding weapons all the monkeys were frightened and were agitated and ran towards different directions (44.24). That Kumbhakarna also crushed the monkeys under his feet and by striking with his hand and devouring others approached the best of Raghus (44.26). Kumbhakarna fell lifeless on the ground on the ninth of dark fortnight of Bhādrapada by the arrows of Rāma (47.1-2^{ab}).

Yaśodā :-

Yaśodā in her previous birth was Prasūti, the wife of Dakṣa, who practised penance along with Dakṣa for a hundred divine years after the loss of Satī (52.8-11^{ab}). Devī pleased by the penance of Prasūti appeared before her and granted her desired boon to remain in her house in Dvāpara age when Devī would be born as the son of reborn Kaśyapa and Aditi (52.17^{cd}-20^{ab}). Thus Dakṣa and Prasūti were reborn as Nanda and Yaśodā (52.21^{cd}).

As per the boon given to Prasūti, Devī born from the womb of Devakī as Śyāmasundara, remained in Gokula for some time (52.23).

When Vasudeva asked boy Kṛṣṇa as to what he should do to protect Him, Kṛṣṇa advised him to exchange Him with the newly born girl of Yaśodā who had fainted and was under the sway of sleep and hence ignorant about her giving birth to a girl (50.98-99) in Gokula.

That cruel demoness Pūtāṇā praised Yaśodā saying that She must have accumulated fortune earned in a hundred births as a result of which her son was handsome in all his limbs (51.9). On seeing Him she expressed her joy as well as her desire that he might live long (51.10) and requested Yaśodā to hand over her son to her (51.11). On Yaśodā's placing her son in her lap, she suckled him her breast smeared with poison (51.12).

When Kṛṣṇa killed Trṇāvarta Yaśodā came there and on observing the demon killed, head segregated and smeared with blood just like a great mountain was wonderstruck and searched for her son (51.28-29^{ab}) and found Śyāma-Sundara on the bulky body of Trṇāvarta with pleasure on His face (51.29^{cd}-30).

Nanda :-

The cowherds Nanda etc. came to know about the Brahmanhood of Kṛṣṇa by His deeds and reared Him up with love who was of the nature of Devī (53.40).

When Vasudeva requested Nanda to place his two sons in his house and to go to Vraja, Nanda with tears in his eyes sighing starred at Rāma and Kṛṣṇa (54.57^{cd}-58^{ab}).

Thereupon both Rāma and Kṛṣṇa with their eyes filled with tears told Nanda that after having satisfied their parents there and many other distressed persons also they would return to him, their father and would see their mother also (54.58^{cd}, 60^{ab}). After having heard their words Nanda became very much miserable and crying went to his town along with the residents of Vraja (54.60^{cd}-61^{ab}).

Vasudeva :-

That sage Kaśyapa, the progenitor after having attained a birth in the race of Yadus became known as Vasudeva on the earth (50.14). According to Devībhāgavata Kaśyapa was cursed by Varuṇa to be born along with his two wives Aditi and Surabhī as a cowherd Vasudeva IV.1 and 2.

Vasudeva married Rohiṇī as well as Devakī in keeping with the rites (50.16). When on hearing a voice from the air Kāṁsa took out a sword from the sheath and ran to kill Devakī, Vasudeva spontaneously agreed to hand over to Kāṁsa all the progeny born from the womb of Devakī in order to save her (50.22). When on the request of Devakī, Kṛṣṇa showed her his real form as Kālī she hurriedly called Vasudeva there (50.80).

On Vasudeva's Request Devī Showed Him Her Beautiful Form :-

On Vasudeva's requesting Devī to show him Her beautiful form possessing ten arms and resembling a crore of rising moons (50.83-84), the goddess assumed agreeable form possessing ten arms all of a sudden (50.85). Ānaka Dundubhi (i.e. Vasudeva) was very much astonished on seeing that beautiful form and eulogized Her with devotion (50.86-90).

On Her being thus eulogized the goddess transformed Herself into a boy Kṛṣṇa before his eyes (50.91).

Vasudeva Informed Kṛṣṇa About Kāṁsa's Killing His Sons And Asked His Guidance :-

Vasudeva informed the god that the unassailable Kāṁsa had killed all his sons as soon as they were born by striking them against a stone slab (50.93) and requested Him to tell him what must be done by him then before the guards and the followers of Kāṁsa come to consciousness as He had incarnated for the sake of removing the burden of the earth (50.94-95).

So said Devī Kṛṣṇā in the form of Kṛṣṇa remembered the austerity practised by Yaśodā and Nanda formerly and told Vasudeva (50.96) that just then at the close of the eighth day Her another form had been born from the womb of Yaśodā in Gokula (50.98) whom fainted Yaśodā under the sway of sleep on account of Her superhuman power did not know (50.99).

In keeping with the advice of Kṛṣṇa, Vasudeva lifted Him up and went to Gokula (50.104). Nobody could wake up at that time as every body was deluded by the Māyā of Vāsudeva that was difficult to overcome (50.105).

Vasudeva's crossing Yamunā is mentioned here passingly only while it is described in great details in Śrīmadbhāgavata Xth Skandha, Pūrvārdha, Adhyaya 3.48-50.

The other details of Vasudeva's entering the house of Nandagopa secretly and seeing Yaśodā who had given birth to a girl and who was fast asleep and who was ignorant about the fact that a girl was born to her (50.110) and placing Kṛṣṇa near her and lifting up the girl immediately and going out of the house unwatched (50.111) is similar to the account found in Śrīmadbhāgavata X.3.51-53.

After entering the city Vasudeva entered the house and handed over the goddess (girl) to Devakī and told the guards that a girl was born (50.113-114).

After Vasudeva was freed from the fetters he embraced Nanda with tears in his eyes and told Nanda that his (Vasudeva's) those two sons remained for long in his (Nanda's) house whom he protected like a father (54.52-53). Vasudeva added that Yaśodā, the wife of Nanda also nourished his sons like her own sons (54.54^{abc}). Because of that they (Nanda, Yaśodā) were the real parents of his (Vasudeva's) own sons (54.54^d-55^a) and he was his relative also who was compassionate (54.55^b).

Thereafter Vasudeva requested Nanda to place the two boys in his house and to go to Vraja along with the residents of Vraja (54.55^{cd}-56^{ab}).

3 Cf: Janetā copanetā ca yastu vidyām prayacchati |
 Annaḍātā bhayatrātā pañcaite pitarah smṛtāḥ ||
 Cāṇakyanītisāra 5.22

Investiture Of The Sacred Thread Ceremony Of Rāma and Kṛṣṇa :-

Then Vasudeva after having brought the great sage Gargācārya got performed the investiture of the sacred thread ceremony of Rāma and Kṛṣṇa according to the laid down rites (54.64^{cd}-65^{ab}).

Rohiṇī :-

Aditi bifurcating Herself was born as Rohiṇī as well as Devakī, a sister of king Kāṁsa of wicked deeds (50.15). However according to Devībhāṣyavate Surabhi another wife of Kāśyapa had incarnated as Rohiṇī on account of Varuṇa's curse to Kāśyapa IV. 1 and 2.

Rohiṇī Gave Birth To Rāma :-

Rohiṇī gave birth to Rāma characterized by divine characteristics, whitish and possessing handsome limbs (50.64).

Devakī :-

Aditi bifurcating Herself was born as Rohiṇī as well as Devakī, a sister of king Kāṁsa of wicked deeds (50.15). However the Devībhāṣyavate states that Aditi incarnated as Devakī on account of the curse of Diti to Her (IV.3).

At the time of departure of Devakī and Vasudeva Kāṁsa approached them to bid adieu to them but an incorporeal speech by a deity was heard from the sky all of a sudden which declared that the eighth offspring of Devakī would be the killer of Kāṁsa (50.18-20).

Devī-Born From Devakī As The Highest Man :-

Devī was born from Devakī as the highest man on the eighth of the dark half of Śrāvṇa in the mid-night when the moon was in the constellation Rohiṇī and when the sign Taurus of the Zodiac was in the ascendent (50.65), when the host of clouds were roaring and when darkness pervaded everything and when all including the guards were fast asleep (50.66).

The child boy that was born from Devakī was as dark as fresh clouds, decorated with a Vanamālā, bearing the mark of Śrīvatsa with a pair of eyes and arms and with divine limbs shining by His own lustre. On seeing Him Devakī wept much and expressed her fear that her wicked brother Kāṁsa would kill him as he had killed her other sons (50.67-69^{ab}, 70-71).

The Boy Consoled Devakī Saying That There Was None Able To Kill Him:-

The boy consoled Devakī saying that she should not be afraid as there was no one either from among Asuras or gods or human beings in the three worlds able to kill him (50.72-73).

The Boy Disclosed His Real Identity to Devakī :-

The boy further disclosed to Devakī that in reality He was the ancient highest lore destroying the world who had been born from her for the sake of accomplishing the work of the gods (50.74) by the consent of Lord Śaṁbhu as She was pleased by their penance practised in former birth (50.75).

Astonished Devakī Requested Him To Show Her His Best Form of Devī:-

Devakī was astonished to hear the words of the boy and requested Him to show her His very best form of the nature of the goddess (50.76).

Devakī on seeing that form of Kālī hurriedly called Vasudeva there (50.80).

Rādhā :-

Lord Śāmbhu assumed the form of the daughter of Vṛṣabhānu by His sport and became known as Rādhā (51.34).

The cowherd who had married that Rādhā all of a sudden became impotent in keeping with the desire of Lord Śāmbhu (51.35).

That Rādhā used to go daily to the lotus eyed Kṛṣṇa and used to place Him in Her lap lovingly and used to observe Him respectfully (51.36).

On the night of the full moon day of Kārttika, Kṛṣṇa and Rādhā disappeared in a moment for the sake of roaming for pleasure with the eight forms assumed by both of them (53.29). Leaving all other Gopīs to suffer acute pain of separation Kṛṣṇa along with Rādhā went to the atmospheric region and began a sportive circular dance (Rāsakrīḍā)(53.30). When Gopīs unable to find both of them cried in the forest Kṛṣṇa and Rādhā took pity on them and appeared before them there (53.35). Then all of them sported together (53.36).

Kṛṣṇa also performed another great exploit of snatching away the garments of Rādhā (53.39).

Rādhā also after having abandoned shame sported along with Kṛṣṇa constantly as it were increasing righteousness (53.41).

Kāṁsa :-

At the time of departure of Devakī and Vasudeva Kāṁsa approached them to bid adieu to them but an incorporeal speech by

a deity was heard from the sky all of a sudden which declared that the eighth offspring of Devakī would be the killer of Kāṁsa (50.18-20).

On hearing the voice from the air Kāṁsa took out a sword from the sheath and ran towards Devakī with a view to kill her (50.21).

On Vasudeva's agreeing to hand over to Kāṁsa all the progeny born from the womb of Devakī for doing as he pleased (50.22-23^{ab}), Kāṁsa turned his back from killing her and appointed the guards to keep a watch on her and to inform him about the birth of all the issues (50.23^{cd}-25^{ab}).

Kāṁsa - A Lasting Example of A Tyrant :-

Every time on hearing about the birth of a son to Devakī from the guards that sinful Kāṁsa used to come to the prison and used to catch hold of the newly born son and killed him by striking him against a stone slab (50.28^{cd}-29^{ab}). In this manner Kāṁsa killed six sons of Devakī (50.29^{cd}). The tyrannical act of Kāṁsa is noteworthy.

As soon as the guards came to know from Vasudeva that a girl was born to Devakī, they ran quickly and informed Kāṁsa that the eighth issue of Devakī was a girl (50.115). On hearing the order of Kāṁsa to bring Her there immediately, the guards brought Her and handed over to him (50.117^{ab}).

The ignorant, sinful Kāṁsa caught Her by his left fist in order to kill Her (50.118^{cd}-119^{ab}). But considering Her to be very

strong he threw Her up in order to strike Her against a stone slab (50.119^{cd}-120^{ab}).

But the goddess shining brightly in the sky and riding a lion told Kāṁsa that she had been born by Her supernatural power in the form of a man in Devakī from Vasudeva for the sake of his destruction and was staying in the house of Nādagopa in Gokula (50.121^{cd}-122).

Note the contrast of the above account with that found in Śbh. in which the girl is not taken by the guards to Kāṁsa, but Kāṁsa himself comes to the prison and forcibly snatches away the girl from Devakī disregarding her supplications and strikes Her against a stone slab in order to kill Her when She freed from his hands escapes to the sky and assumes a divine form and tells Kāṁsa that his killer is already born in Gokula and then disappears X. 4.1-13.

Pūtānā was a demoness sent to Gokula by Kāṁsa (51.3) who was killed by Kṛṣṇa (51.3-19). Also Śbh. X.6.2-30. On hearing about the death of Pūtānā and about the deed of Kṛṣṇa, Kāṁsa considered Kṛṣṇa as his own death (51.22) as mentioned in the Mābhg.

In Śbh. Kāṁsa was not yet convinced regarding the ability of Kṛṣṇa even after the death of Pūtānā.

Then Kāṁsa sent a great demon Trṇāvarta to carry away and to bring Kṛṣṇa from Gokula (51.23) who was also killed by Kṛṣṇa (51.24-27).

This episode is also found in both the Mābhg. and Śbh. X.7.20-33 Purāṇas.

After having heard Tr̥ṇāvarta slain Kāṁsa pondered over day and night about how to bring there the son of Nanda (51.37) It appears that the Mabhg. P. has shortened the further encounters of Kṛṣṇa with others sent by Kāṁsa. Śbh. however provides a detailed account of Kṛṣṇa's encounters with others sent by Kāṁsa X.7.20-30.

On hearing all that from Nārada about the sons of Nanda the enraged Kāṁsa took out a sword from the sheath desiring to kill Devakī and Vasudeva (54.7^{cd}-8^{ab}) but he was prevented by the sage (54.8^{cd}).

On seeing the wrestlers slain by Rāma and Kṛṣṇa, Kāṁsa was terrified and ordered his messengers to remove them and expressed his desire to punish all the cowherds residing in Vreja and to kill Nanda along with his wife (54.41-42).

In Śbh. X.44.32-33, Kāṁsa orders his servants to remove the two sons of Vasudeva from the city and to confiscate the property of the cowherds and to imprison Nanda and to kill Vasudeva immediately along with his own father Ugrasena along with his followers who belonged to party of the enemy. Thus in Mabhg.P. instead of ordering to kill Vasudeva as in Śbh. Kāṁsa orders to kill Nanda. Moreover in Śbh. when Kṛṣṇa jumped over to the dais Kāṁsa got up from his seat and took a sword and a shield in his hands. But Kṛṣṇa caught Kāṁsa by his hair and throw him down in the arena from the high platform and jumped Himself on Kāṁsa. Then Kṛṣṇa dragged his dead body on the ground X.44.34-38^{ab}.

Pūtānā :-

Pūtānā was a demoness, a killer of children who was sent to Gokula by Kṛṣṇa in keeping with the advice of his ministers (51.3). Pūtānā assumed a beautiful form and after having come to Gokula entered the house of Nanda (51.4). The women of Vraja inquired of each other about the identity of that beautiful woman (51.5). The Vrajāṅgas doubted whether she was Śacī, the wife of king of gods or whether she was Rati, the wife of Kāma who had come to see the son of Nanda (51.6).

That cruel demoness Pūtānā praised Yaśodā saying that she must have accumulated fortune earned in a hundred births as a result of which her son was handsome in all his limbs (51.9). On seeing Him she expressed her joy as well as her desire that He might live long (51.10) and requested Yaśodā to hand over her son to her (51.11). On Yaśodā's placing her son in her lap, she suckled Him her breast smeared with poison (51.12). But Kṛṣṇa sucked her vital airs along with milk (51.13).

Then that demoness abandoned that beautiful form and assumed a dangerous form speaking "give up, give up" and breathed her last (51.14). Then the dreadful one with hideous mouth fell on the ground covering Gokula like a great mountain (51.15).

Trṇāvarta :-

That demon Trṇāvarta, sent by Kṛṣṇa to carry away and to bring Kṛṣṇa from Gokula (51.23) found Kṛṣṇa in a solitary place caught Him in his arms and took Him into the sky (51.24). At that Kṛṣṇa smiled and transformed Himself into Kālī, putting

on a tiger's hide, and roared like the thunder of dense clouds (51.25). The demon infatuated by Her great roar fell down on the ground shaking the earth with forests and mountains (51.26). Then the goddess Kālī severed his head with a sword and again became a small boy on his chest (51.27).

Akrūra :-

On reaching the house of Nanda in Gokula, Akrūra told Rāma and Kṛṣṇa that he was sent by the wicked King Kāṁsa in order to take both of them to Madhupurī (54.14-16). Akrūra disclosed to them the stratagem prepared by Kāṁsa in consultation with his ministers in which he intended to get them slain by the wrestlers in wrestling (54.17).

Akrūra admitted that he had come to know from a yogin about their real nature and he declared on oath that they two were of the nature of the highest men and women endowed with māyā who had been born on the earth by their own sport for the sake of the removal of the burden of the earth caused by the wicked ones Kāṁsa etc. (54.18-19). Contrast the above given remark of Akrūra with the behaviour of Akrūra as noted in Śrīmadbhāgavata who could come to know about the real nature of Rāma and Kṛṣṇa on the way back to Mathurā when he dived in the water of a large and deep pool in Yamunā for bathing when Lord showed him His real form as Śeṣanārāyaṇa in the water. Vide Śbh. X.39.38-52.

Akrūra insisted upon their going to Mathurā in order to remove the burden of the earth caused by the wicked Kāṁsa etc. (54.22). In Śbh. Akrūra insists upon their going to Madhupurī only as a messenger of Kāṁsa X. 39.8-9.

On hearing Akrūra, Rāma and Kṛṣṇa decided to go to Mādhupurī and advised all the cowherds to bring different products from cows to hand them over to the king and to accompany them (54.23-24).

Akrūra who was sent by the king of Vṛṣṇi to the king of Hastināpura after having gone to Hastināpura and after having known all the deeds of the sons of Dhṛtarāṣṭra, advised the king Dhṛtarāṣṭra to keep off his sons and to show his affection to the sons of Pāṇḍu (55.12-13) who had lost their father in childhood and were orphans (55.14). Akrūra also advised Dhṛtarāṣṭra to treat the sons of Pāṇḍu and his own sons equally and to rule over the kingdom with satisfaction (55.15).

When Dhṛtarāṣṭra confessed his inability to treat the sons of Pāṇḍu equally before Akrūra, he informed Śrī-Kṛṣṇa in details about what had happened (55.17).

Dhṛtarāṣṭra :-

Dhṛtarāṣṭra agreed with Akrūra that the jealousy of the sons of Pāṇḍu would bring about destruction and confessed that in spite of that he could not give it up on account of his affection for his sons (55.16).

This shows that the blindness of Dhṛtarāṣṭra was double-fold. Firstly because he had no eye-sight and secondly because his intellect was blinded by his affection for his sons.

Pāṇḍavas :-

After Attaining Youth Righteous Pāṇḍavas Ruled Over The Kingdom :-

Those five sons of Pāṇḍu, the performers of righteousness and the followers of the path of truth after having attained youth

ruled over the kingdom (55.7). The sons of Pāṇḍu after having learnt the scriptural unconquerable lore and after getting married and desirous of waging a war invited Kṛṣṇa (55.39-40^{ab}).

Keeping in view the removal of the burden of the earth, Kṛṣṇa advised the son of Dharma, king Yudhiṣṭhira to perform the great Rājasūya sacrifice for the decrease of the lineage of kings and for the increase of jealousy of the Kurus (55.40^{cd}-41).

Digvijaya By The Pāṇḍavas :-

As expected the brothers of Yudhiṣṭhira subdued all the kings residing in different regions and brought them along with them to the city of the King of Magadha (55.43^{cd}-44^{ab}).

Jarāśandha Slain By Bhīmaśena :-

Then Kṛṣṇa got Jarāśandha slain by Bhīmaśena with a lance in the battle (55.45).

Sahadeva-Assigned The Work of Adoring The Members Of The Assembly in Rājasūya :-

In the Rājasūya sacrifice Sahadeva was assigned the work of adoring the members of the assembly at the sacrifice by the son of Dharma (55.47) who adored the son of Yādu in the very beginning by the consent of the best of sages (55.48).

Due To Fear Of Violation Of Duty Yudhiṣṭhira Played The Game Of Dice :-

In keeping with his oath, king Yudhiṣṭhira gave up successively the whole Kingdom. Still the wicked son of Dhṛtarāṣṭra invited him to the game of dice again (55.54-55^{ab}). King Yudhiṣṭhira who was solely devoted to righteousness participated in the game of dice again on account of the fear of transgressing one's own

duty (55.55^{cd}-56^{ab}).

The above explanation for Yudhisthira's participating in the game of dice for the second time due to his fear to transgress duty seems to be reasonable.

At the commencement of the game of dice again Yudhisthira took an oath that in the case of his defeat in the game, he would reside in a forest for twelve years and would remain incognito for one year more (55.56^{cd}-57^{abc}). Yudhisthira was defeated in that game (55.57^d).

Those observing their vows viz. Bhīṣma etc. after having prevented the divine Draupadī and after having handed her over to the Pāṇḍavas reproached the wicked son of Dhṛtarāṣṭra (55.60).

Actually as stated in the Mbh. Sabhāparva 2.60.7 Draupadī but a question through Pratikēṃī to Yudhisthira as to whether she was staked first in the game or after Yudhisthira had staked himself and had lost the game. When nobody could answer her question because when Yudhisthira had staked and lost himself and had become a slave how could he put at stake Draupadī who was independent. At the end Dhṛtarāṣṭra declared that Draupadī was not won and freed the Pāṇḍavas also from the bonds of slavery by granting the boons to Draupadī.

Pāṇḍavavonagamana :-

Then all the dethroned Pāṇḍavas accompanied by all their counsellors and their other relatives went to dwell in the forest in order to fulfill their oath (55.61-62^{ab}).

Pāṇḍavas Visited Kāmākhya :-

The great souled Pāṇḍavas in the course of their wanderings came to Kāmākhya in order to see Her after a long period of time (56.1). The dutiful Pāṇḍavas adored Devī in keeping with the rites there and prayed for regaining their kingdom and for the terrible death of their enemies the wicked Kurus along with their ministers in the battle (56.3-4). The venerable Devī appeared before them and assured Yudhiṣṭhira that after having fulfilled his oath and after having killed all the unassailable sons of Dhṛterāṣṭra he would definitely acquire the kingdom (56.5-7^{ab}). Yudhiṣṭhira eulogized Devī (56.17-26). When Devī appeared before him and asked him to choose his desired boon (56.27), Yudhiṣṭhira attributed his successful completion of forest dwelling for twelve years to the grace of Devī (56.28) and requested Her to manage in such a way that they might be able to pass the thirteenth remaining year incognito (56.30). Thereupon Devī advised him to reside in the city of the king of Matsya along with Pāṇcālī and his brothers assuring him that he would fulfil his oath and would attain the kingdom again (56.31). In Mbh. there is no reference to Pāṇḍavas visit to Kāmākhya but in Virāṭaparva 6.1-35 there is a reference to Yudhiṣṭhira's eulogizing Durgā, Kālī and Her appearing before him and giving him desired boons at the time of their contemplated visit of Virāṭanagara.

Then Yudhiṣṭhira^h in consultation with his brothers decided to pass one year incognito in the city of the king Virāṭa (56.33-34) after having dismissed other followers. After having approached the city they kept their weapons including bows and

bow strings in the hollow of a ³Samī tree and then came back to the city (56.35). Mbh. 4.5.13-36.

Pāṇḍavas Entered The City Of King Virāṭa To Pass One Year Incognito :-

Then Yudhiṣṭhira bowed down to Devī and after having taken the dice decorated with gold went to the king of Matsya in the guise of a Brahmin (56.36). On inquiry by the king of Matsya about his whereabouts and about the purpose of his visit, he introduced himself as a brahmin named Kṣṇka a seeker of protection who was an adept in the game of dice formerly protected by the son of Dharma (56.38). Thereupon the king of Matsya admitted him to his court (56.39).

Similarly on approaching the king, Bhīmasena was appointed in the kitchen by the royal orders (56.41).

Arjuna putting on the garb of a woman was appointed as the teacher of the princesses to teach them dancing by the order of the king (56.42).

Draupadī, the paragon of beauty, after having approached Sudeṣṇā, the queen of that king after having become a female attendant in the womens apartment called Sairēndhrī remained there (56.43).

The two sons of Mādrī were similarly appointed by the king as the horse-groom and as a cowherd (56.44).

Bhīma Killed Kīcaka As Well As The Ūpekīcakas :-

Bhīma after having seen the persecution of Draupadī in the king's court thought about the destruction of Kīcaka (56.84).

Then that powerful Pāṇḍava once upon a time advised Sairandhrī to invite Kīcaka in the night at the Nṛpaśālā (56.85). Bhīma assured her that he would kill him in order to please her and advised her that she should say that he was killed by the gandharvas (56.86). She carried out his advice as desired and that sinful Kīcaka was killed by Bhīmasena in the midnight (56.87).

Sairandhrī told the citizens that Kīcaka was killed by the gandharvas (56.88). When Sairandhrī was being forcibly carried away along with the corpse of Kīcaka to be burnt along with it by the Upakīcakas, she cried loudly about which Bhīma came to know. Then he jumped over the compound wall and after coming out released Sairandhrī after killing the Upakīcakas (56.92-93^{ab}).

King Virāṭa Asked Sairandhrī To Quit His Place :-

The king who was afraid politely told Sairandhrī that the defenders of his kingdom were killed on her account and asked her to quit his city and to reside elsewhere (56.94-95^{ab}). Sairandhrī requested him to excuse her for some time i.e. to tolerate her for some time and assured him that before long she would quit his residence and would go away (56.95^{cd}-96^{ab}).

Pāṇḍavas Successfully Passed The Thirteenth Year Remaining Undetected :-

Then that 13th year hepped^{ne} to pass. The king Suyodhana could not come to know about them even after searching for them through his spies (56.96^{cd}-97^{ab}).

Pārth Defeated The Army Of Kauravas :-

During the war that broke out between Pārtha, the wielder of the bow and the army of Kauravas regarding the question of carrying away of the cows, Bhīṣma, Drona etc. all were defeated by him (56.99).

Abhimanyu Married The Daughter Of King Virāṭa :-

There the marriage ceremony of the son of Arjuna (Abhimanyu) with the daughter of king Virāṭa was celebrated increasing the joy of all (56.101).

Preparations For The Great War :-

By way of preparations for war all the Pāñcālas surrounded by their armies came over there (56.102). Other kings headed by Kāśirāja came to render help to the Pāṇḍavas. The Pāṇḍavas surrounded by them all and accompanied by the Matsyas went to the Kurukṣetra desiring tumultuous war (56.103).

Brave Vṛkodara - Leader Of Pāṇḍava Army :-

The brave Vṛkodara, possessing the strength of ten thousand elephants, remained in the forefront of the Pāṇḍava army just like another god of death in person (57.31).

According to Mahābhārata Dhṛṣṭadyumna was the Commander in Chief of the Pāṇḍava army, over whom in rank was Arjuna over whom Lord Kṛṣṇa was having complete control. No doubt Arjuna as well as Bhīma (Vṛkodara) were the two great leaders of Pāṇḍava army always remaining at the fore front. Vide Mbh.V. 175.6-13.

Arjuna's Taking An Oath To Kill Jayadratha Before Sunset :-

Then Arjuna took an oath to kill Jayadratha before sunset and killed him by his arrows accordingly (57.38).

Yudhiṣṭhira Killed Śalya :-

Then the angry king Yudhiṣṭhira, the son of Dharma killed Śalya by sharp arrows in the battle (57.42^{cd}-43^{ab}). Actually Śalya was killed by Yudhiṣṭhira with a Śakti (lance) and not with sharp arrows. Vide Mbh.IX. 17.39-56.

Duel Between Duryodhana And Bhīma :-

Then there took place a duel between king Duryodhana and Bhīmasena with clubs (57.43^{cd}-44^{ab}). Then Duryodhana was killed by Bhīma with his club (57.44^{cd}).

Bhīmasen Killed All The Kāurevas :-

Other sons of Dhṛterāṣṭra, among whom Duḥśāśana was the chief, all of them were already killed by the great souled one formerly in the battle (57.45).

Pāṇḍavas Performed The Obsequies Of All Kings :-

Thus after the destruction of the eighteen Akṣauhīnis from both the armies within eighteen days the great chariot fighters Pāṇḍavas along with Vāsudeva performed the obsequies of all the kings (57.48-49).

Messengers From Dwārakā Informed Pāṇḍavas About Kṛṣṇa's Decision To Go To Heaven :-

The messengers informed the great king Yudhiṣṭhira, the son of Dharma as well as other Pāṇḍavas about Kṛṣṇa's decision to ascend to heaven (58.14). On hearing that the Pāṇḍavas became

miserable and decided firmly to follow Kṛṣṇa (58.15). The ladies Draupadī etc. also decided to follow Kṛṣṇa and all of them went to Dvārakā immediately (58.16). Many others after hearing Kṛṣṇa's ascending heaven came to Kṛṣṇa with a desire to follow Him (58.17). As per the narration in Śbh. XI.30-48 only Arjuna had gone to Dvārakā before hand.

After honouring them befittingly, Kṛṣṇa requested king Yudhiṣṭhira, Arjuna and Vṛkodara to protect His subjects as He had decided to go to heaven (58.19). This appears to be a blind imitation of the event of sending messengers to His friends Sugrīva and Vibhīṣana by Rāma and calling them to Ayodhyā and informing them about His intention to ascend to heaven. Vide Vālmikī Rāmāyaṇa, Uttarakāṇḍa 108.

Pāṇḍavas Expressed Their Determination To Follow Kṛṣṇa :-

On hearing Kṛṣṇa's words the Pāṇḍavas became miserable and with tears in their eyes expressed their determination one by one to follow Him leaving this world (58.20-25).

This shows their intense love for Kṛṣṇa and their readiness to sacrifice everything including their lives to accompany Kṛṣṇa. This is a trait of true devotees.

Draupadī Also Conveyed Her Intention To Follow Kṛṣṇa :-

On Draupadī's being asked by Kṛṣṇa about Her preference, She made it clear to Him that He was the foremost highest Kālīkā from whose part She was born and hence She had decided to follow Kṛṣṇa just like water in water in a moment (58.28).

Rāma, Vṛṣṇis, Pāṇḍavas And Their Women Folk Etc. Followed Kṛṣṇa :-

Rāma along with all the Vṛṣṇis, Pāṇḍavas, their ministers and women folk followed Kṛṣṇa (58.33). All of them came to the sea-shore followed by the villagers residing in different regions (58.34).

This shows that Lord Kṛṣṇa was so much popular that even ordinary villagers were His solely devoted devotees who followed Him to ascend to heaven.

Draupadī Merged Into Devī :-

Draupadī merged into Devī Herself befittingly after touching the waters of the sea in the presence of all the people (58.41).

Yudhiṣṭhira Mounted A Chariot And Attained Heaven :-

Then king Yudhiṣṭhira, the Lord Dharma incarnate after having mounted a chariot having variegated colour attained holy heaven immediately (58.42).

Rāma And Arjuna Merged In The Form Of Viṣṇu :-

Rāma and Arjuna after touching the water of the sea and after having abandoned their bodies, assumed the form of the hue of fresh clouds and having a lotus, a conch, a discus and a mace in the four hands mounted an eagle and went to Vaiṣṇava swiftly (58.43-44).

Bhīma Along With Vṛṣṇis And Others Attained Heaven :-

Bhīma and others also including Vṛṣṇis abandoned their bodies in that great sea and attained heaven (58.45).

Kauravas :-

The unassailable sons of Dhṛtarāṣṭra among whom the wicked Duryodhana was the chief along with Śakuni and Karna envied the Pāṇḍavas (55.8). The intolerant Duryodhana constantly thought about the means of putting Pāṇḍavas to death (55.9). That cruel minded one even though he failed miserably in his attempt to kill them by giving poison etc. could not give up his bad deeds (55.10). After having seen the splendor^u of Rājasūya sacrifice the wicked son of Dhṛtarāṣṭra was ablaze with jealousy as also the cruel minded Karna (55.51).

Playing The Game Of Dice :-

Then that Duryodhana in keeping with the counsel of his maternal uncle played the game of dice with king Yudhiṣṭhira (55.52). In that game of dice Yudhiṣṭhira was defeated by the wicked king viz. the son of Dhṛtarāṣṭra by trickery (55.53).

Duryodhana Insulted Draupadī In The Assembly :-

Then Duryodhana after having won over venerable Draupadī insulted her in the midst of the assembly (55.58).

Duryodhana Could Not Detect Pāṇḍavas Residing Incognito :-

Then that 13th year happened to pass. The king Suyodhana could not come to know about the Pāṇḍavas even after searching for them through his spies (56.96^{cd}-97^{ab}). The king after having taken the counsel of all headed by Bhīṣma, Drona etc. and after having decided that Pāṇḍavas must be found where Kicaka was slain, came along with his army to the kingdom of the king of Matsya (56.97^{cd}-98).

In the war that broke out between the army of Kauravas and Pārtha, the wielder of the bow, regarding the question of carrying away of the cows, Bhīṣma, Droṇa etc. all were defeated by him (56.99).

In spite of the dissuading of Suyodhana by Bhīṣma etc. he insisted upon fight to finish (57.5). The revered omniscient Vyāsa himself approached Dhṛtarāṣṭra and his son again and again but it was of no avail (57.6). Dhṛtarāṣṭra's blind love for his son Duryodhana prevented him from acting upon the wiser course of giving a part of the kingdom to the Pāṇḍavas and avoiding the great battle which was in consonance with the kingly duty. The king enveloped by the fetters of time did not accept that advice and agreeing with the view of Karna desired battle (57.7). This is a glaring instance of the axiomatic maxim "-Vināśakāle Viparītabuddhiḥ"

Bhīṣma - The First Commander in Chief Of Kaurava Army :-

Bhīṣma, the great chariot fighter in the world became the commander in chief of the Kaurava army. Karna on account of his envy of Bhīṣma laid down his weapons (57.30).

On the tenth day, when the Sun was visible before setting, Bhīṣma fell by the great missile of Dhananājaya employed by Śikhaṇḍi in the battle (57.34).

Droṇa - The Second Commander In Chief Of Kaurava Army :-

Then the warriors among whom Karna was the foremost, made Droṇa their Commander in Chief and fought a tumultuous battle again for five days (57.36). The warriors of the son of

Dhr̥ṣṭerāṣṭre killed the great chariot fighter, the son of Subhadrā (Abhimanyu) in the battle by resorting to unrighteous war (57.37). Drona was also killed by the son of Fāñcālā on the fifth day (57.39).

Karna - The Third Commander In Chief Of Kaurava Army :-

Then their fight with Karna lasted for two days. Karna killed the brave demon king Ghaṭotkaca (57.40). According to Mahābhārata 7.179.52-58, Ghaṭotkaca was killed by Karna in the night war during Drona's leadership of the Kaurava army.

Śalya Succeeded Karna As The Commander In Chief Of Kaurava Army:-

Then the angry King Yudhiṣṭhira, the son of Dharmā killed Śalya by sharp arrows in the battle (57.42^{cd}-43^{ab}). Actually Śalya was killed by Yudhiṣṭhira with a Śakti (lance) and not with sharp arrows. Vide Mbh.9.17.39-56.

Duel Between Duryodhana And Bhīma :-

Then there took place a duel between king Duryodhana and Bhīmasena with clubs (57.43^{cd}-44^{ab}).

Aśvatthāmā Killed Dhr̥ṣṭadyumna And Five Sons Of Draupadī :-

Then by the son of Bharadvāja (i.e. Aśvatthāmā) the unassailable Dhr̥ṣṭadyumna and the five sons of Draupadī were killed while fast asleep (57.46).

Death Of Bhīṣma :-

Bhīṣma gave up his vital airs in the month of Māgha on the eight day of the bright half. The sons of Prthā enjoyed the kingdom by the grace of Mahādevī (57.50).

Rukmi :-

Rukmi, the wicked son of Bhīmaka, the king of Vidarbha disregarding his parents did not invite Kṛṣṇa as he was eager to hand over his sister to Śiṣupāla, the king of cedi (55.22^{cd}-23).

Kīcaka :-

Kīcaka - A Regent Of The King Of Matsya :-

Kīcaka, a brother of queen Sudeṣṇā happened to see Sairandhrī in the palace of Sudeṣṇā on the advent of the eleventh month (56.46). Kīcaka was the regent of the aged king of Matsya, whose opinion the king could not disregard (56.47).

On inquiry from Kīcaka about the whereabouts of Sairandhrī (56.48), Sudeṣṇā informed him that she was a female attendant who had come there all of a sudden from the residence of the son of Dharma (56.50).

Lustful Nature of Kīcaka :-

Kīcaka asked his sister Sudeṣṇā to manage in such a way that Sairandhrī might court him, threatening her that failure in that regard would bring about his death (56.51). Sudeṣṇā advised Kīcaka not to chase Sairandhrī since her five gandharva husbands might otherwise kill him (56.61^{cd}-62^{ab}). On Kīcaka's insisting upon Sudeṣṇā to send Sairandhrī in his presence to share his bed forgetting the fear of the gandharvas (56.63^{cd}-64^{ab}), Sudeṣṇā ordered Sairandhrī to go to the palace of Kīcaka and advised her to court him (56.65). But Sairandhrī refused to approach Kīcaka voluntarily adding that if he would attack her forcibly then he would die at the hands of her husband (56.66-67). Sudeṣṇā conveyed the intention of Sairandhrī to Kīcaka (56.68). On hearing her

words Kīcaka tried to forcibly enjoy her (56.69).

That Sairandhrī, with beautiful outer corner of the eye once upon a time in the night visited the house of Kīcaka due to some important work. That sinner Kīcaka finding her near him stood up and caught her by her hand. But in a moment she threw him down and went away (56.79-80). That enraged sinner chased her. She with her mind much dejected went to the court of the king of Matsya (56.81) where the son of Dharma and Bhīma were seated along with the king absorbed in the game of dice. There she had been caught by her hair by that son of Sūta^{and} was kicked by his foot suddenly (56.82). Then Draupadī after having lamented and having reproached the king of Matsya, angrily glanced towards Bhīma and towards the son of Dharma by her red eyes. Then wiping her eyes She suddenly went to her house awailing the time of the king of Matsya. Bhīma after having seen this thought in his mind about the destruction of Kīcaka (56.83-84). Bhīma advised Sairandhrī to invite Kīcaka in the Nṛpaśālā in the night where he would kill Kīcaka (56.85). Bhīma further advised her to declare that the sinner was killed by the gandharvas (56.86^{cd}). She carried out his advice and in the midnight that sinner was killed (56.87).

Upakīcakas :-

After having heard about the death of Kīcaka, the Upakīcakas came there and after having lamented for a long time, went out from the house taking away his corpse in the night for the funeral ceremony (56.89-90^{ab}). In the meantime they mutually

agreed to burn Sairandhrī along with Kīcaka and forcibly took her away along with them (56.90^{cd}-91). On hearing about the lamentations of Sairandhrī Bhīma jumped over the compound wall and after coming out released Sairandhrī after killing the Upakīcakas (56.92-93^{ab}). The people said that they were killed by the gandharvas (56.93^{cd}).

Vrtrāsura :-

By way of a reply to Nārada's inquiry Lord Mahādeva told him that the demon Vrtra formerly arose on account of the boon of Brāhmā and after having conquered all the gods, himself became Indra (60.5). Vrtra deprived the sovereignty of the moon, the Sun, the fire, the Maruts, Kubera and Yama and established his own sovereignty over the three worlds (60.6). Lord Brāhmā had ordained Vrtra's death at the hands of the king of gods by the weapon made up of the bones of Dadhīci (60.7).

Then in the ensuing great fight Vāsava killed the demon king Vrtra by the arrows, the thunderbolt and a discus made up of the bones of the sage Dadhīci (60.29).

Bali - The Demon King :-

Mahādeva narrated to Nārada that the demon king Bali, the son of Virocana who was practising righteousness snatched away the three worlds from the king of gods (65.1).

Vāmana Begged Earth Measurable By Three Steps From Bali :-

Once upon a time that Janārdana in the form of a twice born one approached along with Brahmins the great souled Bali,

who was practising righteousness (65.10), and begged from Bali the earth measurable by three steps (65.11). Bali desired to know the reason for asking for a little portion of land and not for an island or a continent or a village or its half and assured him that he would definitely give him (65.12). Bali reminded Vāmana that a little alms-giving destroys the reputation of the giver and hence his mind was not inclined to give him very little (65.13).

Bali A Protector Of Righteousness :-

Bali considered it to be his great fortune in case of the suppliant were Lord Viṣṇu Himself in the form of a dwarf and begging the three worlds (65.30-32).

This shows generous nature of Bali. Instead of acting upon the advice of his preceptor which he knew would save him from losing the sovereignty of the three worlds, Bali preferred to keep his promise and while so doing to run the risk of losing the three worlds merely to protect righteousness. Even though himself an Asura Bali was a staunch follower of righteousness.

Bali - A Dedicated Devotee Of Viṣṇu :-

Bali expressed his firm resolve before his preceptor to give the earth measurable by three steps to Lord Viṣṇu in the form of a Dwarf Brahmin for the sake of His pleasure (65.34).

Bali's Alms-giving :-

After having said so to his preceptor, the king gave the earth measurable by three steps to Viṣṇu, the Dwarf (65.35).

Bali Went To Pātāla :-

After having heard the words of Viṣṇu king Bali along with all the Asuras prostrated before Him and went to Pātāla (65.42).

King Bhagīratha :-

The king, the scion of the lineage of Sagara, in order to release his ancestors burnt to ashes by the curse of sage Kapile with a view to bring down Gaṅgā on the earth in Her watery form from the body of Viṣṇu worshipped for long Lord Viṣṇu (66.14-16). Then Lord Puruṣottama Who is the highest self was pleased and appeared before the king (66.17) Whom Bhagīratha eulogized (66.19^{cd}).

Viṣṇu's Boon To Bhagīratha Regarding Release Of His Ancestors By Gaṅgā :-

Bhagīratha requested Viṣṇu that he wished to lead Gaṅgā in Her watery form on the earth for the sake of release of his ancestors who were burnt to ashes by the curse of a Brehmin and had gone to hell (66.28-29). Gaṅgā Who had resided in the water-pot of Lord Bṛhmā had thereafter attained His (Viṣṇu's) body and had remained there (66.30). Bhagīratha requested Lord Viṣṇu that if He were to give Gaṅgā to him then all his ancestors would go to the highest place (66.31).

Viṣṇu's Boon To Bhagīratha :-

Lord Viṣṇu assured Bhagīratha that Gaṅgā after coming out in Her watery form, from His body and after having reached the surface of the earth would release his ancestors (66.33). He

further advised Bhagīratha to pray to that Gaṅgā as well as to Lord Śambhu (66.34^{a-d}).

Bhagīratha's Penance to Please Gaṅgā :-

Bhagīratha practised penance to please Gaṅgā on the northern peak of the mountain Himālaya (66.36). Gaṅgā, the power of Śiva became pleased with Bhagīratha after a lapse of many thousands of years while practising penance (66.37).

Gaṅgā's Boon To Bhagīratha :-

When Gaṅgā appeared before Bhagīratha, and asked him to choose his desired boon (66.38), Bhagīratha requested Her to come out from the foot of Hari and to come down on the surface of the earth in case She was pleased with him (66.39). He further requested Gaṅgā to sanctify the earth and thereafter to enter into the hole and to release his ancestors burnt to ashes by the sage (66.40). Gaṅgā agreed to grant Bhagīratha's request (66.42). Gaṅgā directed Bhagīratha to propitiate Lord Śiva, Her husband to obtain His consent to come down to the earth to release his ancestors (66.44^{cd}-45).

Bhagīratha's Propitiating Lord Śiva :-

When Lord Śiva eulogized by Bhagīratha by a thousand names appeared before him he considered himself to be most fortunate and thought that his austerities, sacrifices and his own birth as a human being all were fruitful and were the causes of his happiness as a result of his visualizing the Lord by his own eyes (67.128). He considered himself to be most fortunate as he was able to see the Lord, difficult to be seen by gods and demons (67.129).

When Lord Maheśvara, the remover of Calamities of those who seek His shelter inquired of the king about his desired object (67.130), Bhagīratha replied that formerly his fore-fathers, the sons of Sagara were burnt to ashes by the curse of Kapila in the hole leading to the nether regions (67.131) and with a view to release them he desired to take away Gaṅgā on the earth Who would not go to the earth without His permission (67.132).

Gaṅgā Entwined In The Matted Hair of Lord Śiva :-

After having looked behind the king became filled with anxiety on finding the quarter devoid of Gaṅgā and the great god dancing (69.17). On hearing great sound on the head of Śaṁbhu, Bhagīratha understood that Gaṅgā had reached the head of Śaṁbhu (69.18). Bhagīratha blew a conch. Gaṅgā after hearing its sound moved here and there trying to find out an outlet (69.19).

Then prostrating before Mahādeva the king requested Him to give him the divine river for the sake of the release of his ancestors from His head (69.22), and reminded Him about His boon to that effect (69.23). He further implored that Gaṅgā was forcibly snatched away by Him and expressed his doubt about the release of his ancestors under the circumstances (69.24). He requested the Lord to give him Gaṅgā dragging Her out from His head and to fulfill His boon (69.25).

When Lord Śiva assured Bhagīratha to get Gaṅgā after some time and advised him to wait he passed that time there

awaiting that day and time (69.28). After having attained that day the king blew a conch and loudly called Gaṅgā, Gaṅgā (69.29).

Jahnu's Drinking Gaṅgā And Her Coming Out From His Thigh :-

. After observing Gaṅgā going speedily towards the hermitage of Jahnu, Bhagīratha again blew the great conch (70.23).

When Jahnu drank Gaṅgā, king Bhagīratha distressed by misery wept and the earth also became miserable and the directions were agitated and the Sun's lustre faded (70.28).

As directed by Gaṅgā, the king blew the conch (70.31) On hearing the sound of that conch Gaṅgā rushed out from the thigh of Jahnu (70.32).

When Gaṅgā assured Bhagīratha to follow him and desired to know where to proceed, the king replied that he had brought Her on the surface of the earth for the sake of release of his forefathers who were burnt to ashes by the curse of the sage in the Southern direction and requested Her to go there quickly (70.48). In order to bring Gaṅgā to the correct direction king Bhagīratha blew a conch (70.55).

On observing the release of the ancestors, king Bhagīratha was overjoyed and danced in the middle of the chariot, eulogizing " May Gaṅgā be victorious " and blew the conch producing great sound (71.7^{cd}-9^{ab}).

Epitome of Vālmīki Rāmāyaṇa

From Adhyaya 38 stanzas 3 to 16^b the Mābhg. P. narrates briefly the incidents from Tāḍakāvadha to returning to Ayodhyā after marriage of the sons of Daśaratha that took place in the early life of Rāma and which are described in the Bālakāṇḍa of Vālmīki Rāmāyaṇa. There is practically no difference at all in this summary and the fuller narration of the events described in the Bālakāṇḍa of the Vālmīki Rāmāyaṇa (VR).

In brief the Mābhg.P. refers to the following incident of Bālakāṇḍa of Vālmīki Rāmāyaṇa. Rāma and Lakṣmaṇa accompanying sage Viśvāmitra for the sake of protecting his sacrifice in the penance grove and Rāma's killing Tāḍakā Rākṣasī and Subāhu and throwing Mārīca far away on the sea-coast. That of releasing Brahmā's daughter Ahalyā and breaking the great bow of Mahesā by Rāma. That of the marriage ceremony of the four princes of Daśaratha with the four princesses of Janaka. That of Sītā's extra-ordinary birth from the earth. That of returning of the four married princes of Daśaratha towards Ayodhyā and Rāma's destroying the pride of Paraśurāma on the way (38.3-16^a).

The Mābhg.P. (38.16^{bcd}-32) refers to the following incidents of the Ayodhyākāṇḍa of VR briefly.

On reaching Ayodhyā, king Daśaratha in consultation with his ministers decided to crown Rāma as the king. In accordance with the will of the gods an obstacle was created in the coronation of Rāma by mother Kekayī who demanded by way of a boon from Daśaratha to hand over the kingdom to Bharata and to send Rāma into exile for fourteen years in the forest. As a result Rāma

abandoned the kingdom and set out for Dandakāranya along with Sītā and Lakṣmaṇa. The grief stricken citizens followed Rāma but he left them behind and dismissed Sumantra along with the chariot on reaching Śrīngaverapura. The two brothers along with Sītā mounted a boat and crossing Gaṅgā went to the hermitage of Bharadvāja and thence to Citrakūṭa mountain. On hearing the news of Rāma's entering the forest from Sumantra king Daśaratha breathed his last. After arriving from the house of his maternal uncle Bharata performed the obsequies of Daśaratha and went to Rāma to bring him back. But Rāma consoled Bharata and sent him back and entered Dandakāranya to accomplish the objective of the gods. Bharata stayed in Nandigrāma devoid of all kingly enjoyments for fourteen years awaiting the returning of Rāma (38.16^{bcd}-32).

The Mahāg.P. (38.33-39.6^{ab}) refers to the following incidents of the Aranyakāṇḍa of VR. briefly.

After killing Virādha, Rāma stayed for sometime in the Dandakāranya after constructing a Pañśālā in the Pañcavatī. A demoness Śurpanakhā stricken with love approached Rāghava to make Him her husband. Recognizing her to be a demoness Lakṣmaṇa at the behest of His brother cut off her nose and ears with a sword. The crying demoness ran to her brothers Khara and Dūṣaṇa and informed them about the trial and added that while she was trying to bring that most beautiful wife of Rāma for Khara, Lakṣmaṇa cut off her nose and ears. On hearing the words of Śurpanakhā, the two demons surrounded by fourteen thousand demons attacked. Raghunandana whom Rāmacandra killed by showering arrows. Thereafter Śurpanakhā went to Laṅkā and informed Rāvaṇa about the

happenings in Janasthāna. Rāvaṇa planned to abduct Sītā and sought the help of Marīca, the son of Tāḍakā who assumed the form of a magical golden deer and dragged Rāma far away. At last while pierced by the arrow of Rāma the demon shouted calling Lakṣmaṇa for help. Considering that to be the word uttered by Rāma. Sītā sent Lakṣmaṇa immediately to Rāma's help. In the meantime Deśānana came and abducted Jānakī forcibly, who even though able to reduce Rāvaṇa to ashes at once did not do so as she was always prayed to in Her form of the goddess. Jaṭāyu in order to rescue Sītā, who was being carried away by the demon Rāvaṇa fought with him. But Rāvaṇa forcibly cut off the wings of Jaṭāyu and took Sītā with him and entered Laṅkā at night. Ravana placed that chaste woman in the beautiful forest Asoka, but he could not rape Her who was brilliant like the burning fire. The almighty goddess presiding over Laṅkā thought of becoming invisible on Sītā's entering Laṅkā. Rāma after having killed Marīca returned along with Lakṣmaṇa, to Parnaśālā where He did not find Jānakī. Rāma crying and wandering in search of Sītā per chance saw the king of birds Jaṭāyu, suspected him to be the abductor of Sītā and approached him. Jaṭāyu after having told Rāma that His beloved was abducted by Rāvaṇa, breathed his last. Rāvaṇa after burning Jaṭāyu in the forest and after killing Kēbandha went to the mountain Rṣyamūka (38.33-39.6^{ab}).

The Mabbh. P. (39.6^{cd}-12) refers to the following incidents of the Kiṣkindhākāṇḍa of VR briefly :-

Sugrīva, the son of the Sun along with his four ministers among whom Hanumān was the chief was residing on the R̥ṣyamūka mountain on account of the fear of Vālī with whom Rāma made friendship and after killing Vālī of terrible prowess enthroned Sugrīva. Rāma awaited the end of the rainy season on the mountain Mālyavat and then collected a large army of Vānaras and sent His messengers on the earth in search of Sītā. After having heard specifically about Rāvāṇa and Sītā from Sampāti the monkey chieftains viz. Hanumān, Aṅgada, Jāmbavān etc. sent to the southern direction discussed about jumping over the ocean (39.6^{cd}-12).

The Mahbg. P.(39.13-37) refers to the following incidents of the Sundarakāṇḍa of VP. briefly :-

At last Hanumān of terrible prowess jumped over the ocean spread over a hundred yojanas by the encouraging words of the king of R̥kṣas and entered Lāṅkā in the evening and wandered in it at night for seven nights searching for the daughter of Janaka.

The incident of Hanumān's encounter with Lāṅkinī (the presiding deity of Lāṅkā) described in the Vālmīki Rāmāyaṇa (Gīta Press edition), Sundarakāṇḍa Sarga 3 ślokaś 20-51 is dropped in the Mahbg.P. Adhyaya 39. Instead another incident in which Hanumān visits the great goddess in Her temple and requests Her to abandon Lāṅkā as decided by Her earlier is added. This innovation is more in keeping with the spreading of the Devī cult. Hanumān saw the fair faced Sītā in the Aśoka garden. Thereafter

Hanumān saw the great goddess in Her temple and introduced Himself to Her as a servant of Rama who had come to Lāṅkā to search out Jāṇakī. He reminded Her that Viṣṇu had incarnated as a human being and disclosed that He was Lord Rudra incarnate. He reminded the goddess that She had already decided long ago in the assembly of the gods to forsake Lāṅkā as soon as He would enter it. The goddess expressed Her feeling of anger at the insult of Sītā and in keeping with the words of Hanumān left Lāṅkā and became invisible. Then the enraged Māruti destroyed the forest of Aśoka trees and killed Akṣa, the son of Rāvana along with his followers by means of trees uprooted and hurled towards him in the battle. When fire was set to Hanumān's tail He set the whole Lāṅkā on fire by His burning tail and jumped over the sea and came to the opposite shore and met Aṅgada and other Vāṇaras. Thereafter all the Vāṇaras enjoyed honey in the Madhuvana garden of king Sugrīva and approached Rāma. On Rāma's inquiring about Jāṇakī Hanumān told Him everything that had happened (39.13-37).

The Mahāg.P. (39.38-43, 40-41.3-21.43.2-92.44.45.1-11.47.1-78-48.8-10) refers to the following incidents of the Yuddhakāṇḍa of VR. briefly.

Rāvana disregarded the advice of Vibhīṣana to hand over Sītā to Rāma and kicked him by his foot. Hence Vibhīṣana along with his four ministers went in proximity of Rāmacandra.

Rāma after having realized Vibhīṣana as a seeker for protection made friendship with him and inaugurated him as the king of Lāṅkā. Rāma made the ocean accept limitation of its own

accord. Nala constructed a bridge on the ocean. The city of Lañkā was surrounded on all sides by monkeys with fierce prowess in the waters, on the earth, on the gates, on the cross roads and forests. Lord Rāma thought of worshipping the great goddess to attain victory over Lañkā even though Dakṣiṇāyana was prevalent at that time. Rāma also decided to worship the great goddess who was in the form of manes in accordance with the ceremony called Pārvaṇa Śrāddha. Rāma actually performed that Śrāddha. The great hero Akampana sent by Rāvaṇa was killed by angry Māruti on the first day. On the second day Dhūmrākṣa was killed by Rāghava. Then Prahastā fought with the Vānara army in the night but he was killed in the battle by Rāma (Mahāmāti). Then Meghanādā, the son of Rāvaṇa, remaining invisible in the sky in the night showered arrows and tightly tied the two best of Raghū with dreadful fetters made of serpents by his magic power. Vibhīṣṇa brought Rāma to consciousness who remembered goddess Śarvāṇī whereafter Garuḍa came over there and eating the dreadful fetters freed the two princes. Then Rāvaṇa himself came out to fight with the enemy but was covered by the arrows of the two princes as well as by the mountain peaks hurled at him by Vānara chiefs. As a result he lost his chariot in the battle and he himself badly wounded gave up fighting and entered Lañkā. Thereafter Rāvaṇa awakened Kumbhakarna his younger brother to fight with Rāma and his army. The gods held a meeting to find out a way to win a victory for Rāma. During the discussion Rāma asked Lord Brāhmā the way to win a victory in the battle. Thereupon Lord Brāhmā advised Rāma to worship Devī Kātyāyanī, the remover

of great danger reminding Rāma about the decision taken by Devī in the presence of trinity and the guidelines given by Her to follow to end Rāvaṇa with his followers. Rāma desired to know from Brahmā about the place of residence of Devī and about Her typical form of beauty. Thereupon Brahmā narrated to Rāma the position of Maṇidvīpa in the Bhavānīloka and described in brief the beautiful form of Devī. Brahmā undertook to worship the Paurāṇikī form of the goddess made of mud and having ten arms under a Bilva tree on the ninth for securing victory for Rāma and advised Rāma to worship Her. Then Rāma eulogized the goddess. Thereupon a voice from the air assured Rāma of His victory. Kumbhakarna crushed the monkeys under his feet and by striking with his hand and devouring others approached the best of Rāghava. Thereupon Brahmā awakened Devī by worshipping Her in a Bilva tree and by eulogizing Her by Devīsūkta spoken of in the Vedas at an inopportune time in autumn on the ninth of dark fortnight of Bhādrapada connected with the constellation Ārdrā. Kumbhakarna fell lifeless on the ground on the ninth of dark fortnight of Bhādrapada by the arrows of Rāma. Lakṣmaṇa killed with big arrows Atikāya on the fourth day in the night of the thirteenth. On the fall of Atikāya Rāvaṇa himself came out to fight and caused Lakṣmaṇa fall unconscious by hurling his spear. But Rāvaṇa had to run away at that time. Then Indrajit came forward to fight who was also put to death by Lakṣmaṇa on Amāvāsyā. Then again Rāvaṇa came out for the battle with whom Rāma's encounter lasted for nine days from first to ninth of Āśvin Śuklapakṣa.