

A P P E N D I X I

A BRIEF SYNOPSIS OF THE MĀRKANDEYA
PURĀNA
=====IntroductionCHAPTER 1

In the beginning, Jaimini, Vyāsa's disciple, approaches Mārkaṇḍeya and after a few eulogies of the Mbh (1.2 ff), he requests him to answer the following four questions:- (1) Why did Vāsudeva, the cause of the creation, preservation and destruction of the world, although himself devoid of qualities, assume human forms (1.14)? (2) How could Kṛṣṇā, King Drupada's daughter, become the common wife of the Pāṇḍavas (1.14)? (3) Why did Baladeva expiate the sin of brahma-hatyā by engaging in a pilgrimage (1.15)? (4) Why were Draupadī's sons killed in youthful age when the Pāṇḍavas were their protectors (1.16)?

It is to be noted that Mārkaṇḍeya himself does not

answer these questions but refers him to the four wise and learned Birds living on the Vindhya mountain and, at Jaimini's curiosity, relates their previous history. Their mother Vapu, an apsaras, was cursed by sage Durvāsas to be a bird for enticing him.

CHAPTER 2

Kandhara, the King of the birds, killed the demon Vidyudrūpa for killing its elder brother and married the demon's wife, who begot a daughter Tārksī, by name, who was apsaras Vapu (referred to in Canto 1). Tārksī married Drona, Mandapāla's son, and was killed at the battle of the Kauravas and Pāṇḍavas when pregnant, and she, there, laid four eggs out of which the four Birds were born. They were cherished by sage Śamika.

CHAPTER 3

The Birds, when grown-up, disclosed to Śamika the fact that in reality they were Brahmins who were born as Birds in consequence of their father's curse and were bestowed knowledge by him at their entreaty.

to /

The Bird's reply to Jaimini's four questions

CHAPTER 4

Jaimini then goes to the Birds and repeats the

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four questions. They first extol Viṣṇu, Brahmā and Śiva, and then explain the first question. After introducing the cāturvyūha doctrine of the four forms of Nārāyaṇa, they tell that the third form called Pradyumna assumes mortal forms when dharma languishes and adharma rises up.¹ The Varāha, Nṛsiṃha, Vāman and Māthura or Kṛṣṇa incarnations are mentioned here.

CHAPTER 5

The Birds explain the second question. The Pāṇḍavas were the incarnations of Indra and Kṛṣṇa an incarnation of Indra's wife. Thus Kṛṣṇa married but one person of whom the five Pāṇḍavas were only the incarnations.

CHAPTER 6

The Birds explain the third question. During intoxication Baladeva killed the Sūta and atoned for his crime of brahma-hatyā by resorting to pilgrimage.

CHAPTER 7

The Birds explain the fourth question. On seeing Viśvāmitra's cruelty to King Hariścandra, the five Viśvedevas criticised him who cursed them to die young and unmarried and

¹ MKP 4.53 = BG 4.7, with 'Jaimine' in place of 'Bhārata' at the end of b, and with 'srjatyasau' in place of 'srjāmyaham' at the end of d.

consequently they were born as Draupadī's sons and died
young.

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CHAPTER 8

At Jaimini's request the Birds relate the story of King Hariscandra in detail.

CHAPTER 9

In continuation of King Hariscandra's story the canto relates the fight between Vasistha and Visvāmitra as two gigantic birds.

The Bird's reply to Jaimini's further questions by reproducing the dialogue between Jada and his father

CHAPTER 10

Jaimini then asks them further questions about the conception, foetal life, birth, life and death and the enjoyments of good and bad actions (10.1-7). The Birds, in reply, reproduce a dialogue between Sumati alias Jada and his father dealing with the same topics (cantos 10-41). In it Jada explains how death occurs and describes the after-existences of a living being according to his acts as well as the Raurava hell.

CHAPTER 11

This canto deals with the 'garbhasthiti-varnana'.

CHAPTER 12

The Mahāraurava and other hells are described.

CHAPTER 13

Jada narrates his own experiences in hells and also the story of King Vipāścit's descent into the hell as well as his question to Yamadūtas as to why he was condemned to hell inspite of his religious life.

CHAPTER 14

The Yamadūtas explain the question that was put by Vipāścit. At his request they also explain the nature and results of good and bad actions, and describe in detail specific punishments for specific sins.

CHAPTER 15

The above description is continued here. King Vipāścit is delivered from the hell along with all the sinners.

CHAPTER 16

The father then asks the son as to how to be free from the bondage of the saṃsāra-cakra and the latter advises him to practise Yoga as taught by sage Dattātreya to King Alarka. The father asked about sage Dattātreya and his

parentage, and also about King Alarka, whom he taught Yoga, and the son related about the birth of sage Dattatreya along with the motive of his human form. Therein he mentioned that once the minister Garga advised Kṛtāvirya Arjuna to worship Dattatreya and related at length how he saved the gods from the demons.

CHAPTER 17

Kṛtāvirya Arjuna worshipped Dattatreya and obtained four boons viz: (1) getting thousand arms (2) driving out evil and injustice eventhough done by a great man (3) sovereignty all over the world through war and its protection by righteousness and (4) death in war at the hands of a superior one.

CHAPTER 18

Now begins the story of King Alarka. Two Naga princes, disguised as Brahmins, were intimate friends of Rtudhvaja, King Satrujit's son. When asked by King Asvatara, their father, they gave the following account of Alarka's life:- Once Rtudhvaja helped a brahmin sage named Galava against a demon called Pātālaketu with the aid of a wonderful horse Kuvalaya, by name, which was offered by that sage.

CHAPTER 19

He wounded that demon and in his pursuit went to the Pātāla-loka where he met a gāndharva lady named Madālasā, King Viśvāvasu's daughter, who was carried away by that demon with the intention of marrying her. The demon was killed by him who then married Madālasā by the help of her friend Kundalā, and brought her to his home.

CHAPTER 20

Once he arrived near the hermitage of demon Tālaketu, Pātālaketu's brother, disguised as a sage. With a view to take revenge, Tālaketu asked him to protect his hermitage and then went to King Śatrujit and delivered the false news of Rtudhvaja's death. Madālasā died out of grief. Tālaketu returned to the hermitage and released Rtudhvaja.

CHAPTER 21

On returning home, he knew everything that had happened, and decided not to remarry out of deep love for his wife. Āsvatara then worshipped Sarasvatī to gain perfect skill in music, and thereby worshipped Śiva by whose grace Madālasā regained her life. He, then, invited Rtudhvaja to the nether regions.

Asvatara asked him to choose some gifts and after great hesitation, he expressed his wish to see Madālasā even in illusion. He brought her as an illusion before him and afterwards handed her over to him.

CHAPTER 23

Rtudhvaja and Madālasā went home. After his father's death, Rtudhvaja became a King. He begot four sons Viz: Vikrānta, Subāhu, Sātrumardana and Alarka by Madālasā, who instructed the first three sons about spiritual knowledge whence they became indifferent to worldly things. Hence Rtudhvaja earnestly requested her to instruct Alarka about the path of action (pravṛtti-mārga).

CHAPTERS 24-29

She gave a discourse to him on the duties of a King (Canto 24); of varṇas and āsramas (Canto 25); of a house-holder (Canto 26) and also on the śrāddha ritual. She mentioned the three śrāddhas viz: Nitya, Naimittika and Nitya-naimittika or Parva and described also the Ābhyudaya, Ekoddiṣṭa, Sapindīkarana (Canto 27); and Nitya-naimittika or Parva-śrāddha, the qualifications of the Brahmins to be invited at the śrāddha-dinner, persons to be avoided at śrāddha-dinner and also the procedure of Parva-śrāddha (Canto 28);

the use of flesh and the prescribed and proscribed food at śrāddha, the vegetables, the wealth, the water, the milk, the place, the persons and the animals tabooed at śrāddha, the rules to be observed in śrāddha etc.

CHAPTER 30

This canto deals with the particular rewards of kām̐ya śrāddhas performed on particular tithis and nakṣatras.

CHAPTERS 31-32

Madālasā continues her instructions to Alarka on sadācāra (Canto 31); ^{and} on varjyāvarjya i.e. things prohibited and permitted (Canto 32).

CHAPTER 33

Rtudhvaja consecrated Alarka and Madālasā presented him a golden ring containing an instructional note and the king and the queen then retired to the forest.

CHAPTER 34

Alarka ruled with success and peace for many years but was not satisfied with enjoyments. Hence his elder brother Subāhu thought out a plan to divert him from such a life. For wresting the kingdom from Alarka, he sought the help of the King of Kāśī who attacked the kingdom of Alarka and occupied it. Alarka's city was besieged and his life

made miserable. Finding no way out from such a miserable plight, Alarka at last thought of his mother's instructional note which stated that one should avoid attachment as far as possible, and if it is not possible, one should live in the company of the saints and from Dattatreya he then got peace and relief.

CHAPTER 35

Dattatreya told him about the consciousness of the self and its results under the allegory of a tree, and Alarka asked him about Yoga.

Exposition of Yoga

CHAPTER 36

This canto deals with the description of Yoga and its means which are analysed and explained, the inimical circumstances to Yoga, bodily ailments due to improper performance of Yoga and their remedies, and the signs of proper performance of Yoga.

CHAPTER 37

In this canto are described the ailments that befall a yogin and their five varieties viz. *pratibha*, *śravaṇa*, *Daiva*, *Bhrama* and *Āvartā*; and also the stages of attaining emancipation and its eight premonitory marks viz. *anīmā*,

laghimā, mahimā, prāpti, prākāmya, īsitva, vasitva, kāmā-
vasāyitva and the result of union with the supreme soul are
mentioned.

CHAPTER 38

The life of a yogin is described here.

CHAPTER 39

The canto deals with the syllable 'Om', its
composition, meaning and efficacy.

CHAPTER 40

Here the signs of approaching death are specified.
Then the appropriate seasons for Yoga are described, and the
attainment of emancipation is indicated by various similies.

Alarka thanked Dattātreya and went to Subāhu and
the King of Kāśī, and offered them his kingdom, but the King
refused to accept it without war.

CHAPTER 41

Subāhu explained to the King his motive in
inducing him to conquer Alarka, and, at his request, explain-
ed the condition of attaining release from worldly existence,
and then departed. Alarka relinquished his kingdom in
favour of his eldest son and went to the forest, practised

Yoga and attained final bliss. The Birds concluded the dialogue by saying that Jada and his father also attained final bliss.

to/ The Bird's reply to Jaimini's further questions by repeating Mārkaṇḍeya-Krauṣṭuki dialogue

CHAPTER 42

Jaimini then asks the Birds to enlighten him on the problems of cosmogony, universal dissolution and re-creation, divine genealogies, ages of Manus, royal genealogies, cosmography, and the Birds reproduce the Mārkaṇḍeya-Krauṣṭuki dialogue dealing with the same topics.

In it Mārkaṇḍeya eulogises this Purāṇa as having originated from the mouth of Brahmā along with the Vedas and handed down by eminent sages like Bhṛgu, Cyavana, Brahmin sages and Dakṣa. He then begins the cosmogonic account containing lot of sāmkhya-like material mixed with the idea of the cosmic-egg.

CHAPTER 43

He then tells about the universal dissolution and re-creation and describes Brahmā, Viṣṇu and Śiva as the manifestations of lord Svayambhū. This is followed by the

computation of human and divine years, of the four yugas and of a manvantara and the length of Brahmā's day and life.

CHAPTER 44

Then he describes the raising of the earth from beneath the waters by Nārāyaṇa in the form of a boar, and the creation of the earth, sky, heaven and maharloka. This is followed by another account of creation, viz. of the five-fold avidyā, the vegetables, the animals, the gods, mankind, the intellectual notions called Anugrahas, and the bhūtas. He then summarises the nine sargas viz. the five prākṛta ones, the three vaikṛta ones and one prākṛta-vaikṛta one called the kaumāra.

CHAPTER 45

In another account Brahmā is said to have created the Asuras, the gods, the pitṛs and mankind, the other living beings, creatures and vegetation etc.

CHAPTER 46

Brahmā's creation of the primeval human race is narrated in this canto.

CHAPTER 47

Brahmā's

This canto mentions the creation of/nine mind-born

sons viz: (1) Bhṛgu, (2) Pulastya, (3) Pulaha, (4) Kratu, (5) Āṅgiras, (6) Marīci, (7) Dakṣa, (8) Atri and (9) Vasiṣṭha, and also of Rudra, Saṅkalpa and Dharma. This is followed by the creation of Manu Svāyambhuva and his wife Śatarūpā, and of their offsprings, as well as of Adharma's offsprings. Therein Duṣṣaha, Mr̥tyu's son, is said to have been assigned by Brahmā a dwelling and raiment and also certain bad deeds as his nourishment and certain places and times for his success, excluding certain good persons and places from his influence.

CHAPTER 48

This canto deals with Duṣṣaha's offsprings, their evil functions and the various protectives against them.

CHAPTER 49

This canto relates about the creation of eight Rudras, their names, places, wives and sons, about the offsprings of the sages viz. Bhṛgu from whom Mārkaṇḍeya himself was descended, Marīci, Āṅgiras, Atri, Pulastya, Pulaha and Vasiṣṭha and also of Agni and of the Pitṛs.

Account of Manus

CHAPTER 50

This canto states the duration of manvantara and the names of the fourteen Manus viz: Svāyambhuva, Svārocīṣa,

Auttama, Tāmasa, Raivata, Cakṣuṣa, Vaivasvata, the five Sāvarni Manus, Raucya and Bhautya. This is followed by an account of Svāyambhuva Manu and his descendants who occupied the seven dvīpas viz. Jambu-dvīpa and others. Jambu-dvīpa was assigned to Priyavrata's son Āgnidhra and was divided among Āgnidhra's nine sons. His eldest son Nābhi begot Rsabha whose son was Bharata. He was assigned Himāhva-varṣa which came to be called Bhārata-varṣa after his name. His son was Sumati.

CHAPTER 51

This canto deals with the size of the earth, the order and dimensions of the seven dvīpas, and the topographical description of Jambu-dvīpa.

CHAPTER 52

The forests, lakes and mountains around Meru are mentioned in this canto.

CHAPTER 53

Here is mentioned the course of the river Ganges, issuing from Viṣṇu's feet, from the Moon on to the Meru mountain and thence flowing in four streams viz. Śītā in the east, Alakanandā in the south, Sucakṣu in the west and Bhadrasomā in the north. The southern stream was allowed to flow in seven streams by Śiva at the entreaties of King

Bhagīratha. Then is described the happy condition of eight Varṣas except the Bhārata-varṣa in Jambu-dvīpa.

CHAPTER 54

This canto describes the topography of Bhārata-varṣa.

CHAPTER 55

This canto describes the countries, people etc. with the corresponding nakṣatras and the rāśis of Bhārata-varṣa conceived as a kūrma.

CHAPTER 56

This canto describes the topography of Bhadrāsva, Ketumāla and Uttara-kuru varṣas.

CHAPTER 57

Here is described the topography of Kimpuruṣa, Hari, Ilāvṛta and Hiraṇmaya varṣas.

CHAPTERS 58-65

Mārkaṇḍeya once more resumes the description of the further manvantaras. A Brahmin once visited the Himalayas where he met an apsaras Varūthini who fell in love with him(canto 58). Kali, a gandharva, transforming himself

into that Brahmin regained her love (Canto 59). She begot by him a son Svārocīṣ who once delivered three maidens viz. Manoramā, Vibhavarī and Kalavatī from the curse of a sage and married them (Cantos 60-62). By them he had three sons whom he established in three different kingdoms by the knowledge of Padmini-vidyā acquired from Kalāvatī. He begot Manu Svārocīṣa by a Forest-Goddess (Canto 63). His epoch is described (Canto 64). The Padmini-vidyā and the various Nidhis are also described (Canto 65).

CHAPTERS 66-70

King Uttama, Uttanapāda's son, abandoned his wife for her bad temper. He was asked by^a Brahmin to find out his ill-tempered wife who had been carried off by a demon. He was scolded by a sage for abandoning his wife. Kapotaka, a serpent king, had taken his (i.e. Uttama's) wife to the nether regions but she was hidden by his daughter Nandā whence she was cursed by her father to become dumb. The demon (the abductor of the Brahmin's wife) restored her to the King and the Brahmin changed her nature by performing the Mitra-vindā Iṣṭi, and also removed the dumbness of Nandā by performing the Sarasvatī Iṣṭi. Nandā blessed the queen and she begot a son Auttama, the third Manu (Cantos 66-69). Then Auttama epoch is described (Canto 70).

CHAPTER 71

This canto deals with the birth of Tāmasa Manu from King Svarārṣṭra and his deceased wife, disguised as a female deer by a curse, and then follows the account of his epoch.

CHAPTER 72

This canto deals with the birth of Raivata Manu. Sage R̥tavāc cursed Revatī nakṣatra to fall on the earth from which was born a maiden. She married King Durgama, the descendant of Priyavrata, and begot Raivata Manu whose epoch is then described.

CHAPTER 73

The story of Cākṣuṣa Manu is described in this Canto. King Anamitra's son was transferred when an infant by a female demon called Jāta-harīṇī to a place of King Vikrānta's son. Later on he became an ascetic and then by Brah̥mā's advice became the sixth Manu, Cākṣuṣa, the description of whose epoch then follows.

CHAPTERS 74-75

In this canto is related the story of Vivasvat. He married Tvaṣṭr's daughter Samjñā and had two sons viz. Vaivasvata Manu and Yama, and a daughter named Yamunā.

Sanjñā left him due to his unbearable lustre placing Chāyā-Sanjñā in her place. She had two sons viz. Sāvarṇi Manu, a planet Sanaīscara and a daughter called Tapatī. Tvaṣṭr parred off his lustre and the gods worshipped him. He then regained his wife Sanjñā who begot the two Asvins and Revanta. Vivasvat assigned different offices to his off-springs.

CHAPTER 76

The Vaivasvata Manu epoch is described here.

CHAPTER 77

The Sāvarṇi Manu epoch is prophesised.

The Devi — Mahatmya

CHAPTER 78

King Suratha, being defeated and driven from his kingdom, took refuge in the forest with sage Sumedhas. He met a Vaisya Samādhi who had been driven from his home by his relatives. Both of them asked the sage about their longings for the kingdom and the home respectively. He ascribed those feelings to the goddess Mahāmāyā, and related how, when worshipped by Brahṁā, she roused Viṣṇu from his deep slumber and then Viṣṇu killed the demons Madhu and

Kaitabha who tormented Brahmā.

CHAPTER 79

The gods were defeated by Mahiṣāsura and other demons and driven from heaven. Out of the combined energies of all the deities a goddess Ambikā or Candikā was born. She fought with the Asuras and destroyed them.

CHAPTER 80

This canto deals with the slaughter of Mahiṣāsura by the goddess.

CHAPTER 81

The gods praised the goddess who promised them in turn to help in calamities.

CHAPTER 82

The gods, being again overcome by Sumbha and Nisumbha, propitiated the goddess Viṣṇu-māyā on the Himalayas. Then Kausiki came out of the body of Pārvatī who had come there to bathe in the Ganges.

CHAPTER 83

The demons Candā and Munda praised the beauty of Kausiki before their King Sumbha who proposed her to marry

him or his brother Nisumbha, but she refused to marry under the pretext of her vow, viz. that she would marry one who would conquer her in the battle and tone down her pride.

CHAPTER 84

Hence Sumbha sent an army headed by Dhūmrālocana who was destroyed along with his army by the goddess.

CHAPTER 85

He then sent another army now headed by Candā and Munda. It was also destroyed by the goddess Kālī, produced out of the forehead of Ambikā.

CHAPTER 86

Then he sent all his armies against the goddess. To help her the Śaktis of Brahṁā and others arrived there. Candika-Śakti dispatched Śiva to offer the terms of peace to Sumbha, but the Asuras attacked her and the battle began. The Deva-śaktis fought with the demon Raktabīja whose drops of blood falling on the earth produced as many demons as the drops. Candikā killed this demon with the help of Kālī or Cāmundā who drank the demon's blood before it fell to the ground.

Candikā next killed Nisumbha with the help of

Kālī, Śivadūti, Brahmanī and others.

CHAPTER 87

Sumbha censured the goddess for fighting with the help of various goddesses. Hence she absorbed into herself all the vibhūtis (Brahmanī and others) and fought alone with Sumbha and finally killed him.

CHAPTER 88

The gods praised her and she promised them to deliver the world whenever oppressed by the demons and prophesised about her future births.

CHAPTER 89

The Devī-Māhatmya is eulogised. The gods regained their supremacy and praised her.

CHAPTER 90

On hearing this, the King and the Vaisya worshipped an earthen image of the goddess on the bank of a river. She, being pleased, granted them boons that the King would become in his next birth the eighth Manu, Śavarnī by name, and the Vaisya would obtain the highest knowledge.

Here ends the Devī-māhatmya.

Account of Manus resumedCHAPTER 91

The five future epochs from the ninth to the thirteenth are prophesised.

CHAPTERS 92-95

This canto relates about the birth of the thirteenth Manu viz. Raucya. A Prajapati Rci, when urged by the pitrs to marry, worshipped Brahma and on his advice, worshipped the pitrs who promised him a wife. He married an apsaras Malini and begot a son named Raucya Manu.

CHAPTERS 96-97

The birth of the fourteenth Manu, Bhautya, is here narrated. Santi, Prajapati Bhuti's pupil on finding the sacred fire in Bhuti's home extinguished, worshipped Agni, who, at Santi's request, restored the fire on the alter and promised to Bhuti a son, the would-be Manu called Bhautya.

Commencement of the GenealogiesCHAPTERS 98-99

At Krausti's request, Markandeya started giving the / lists etc. of royal genealogies. Brahma created Dakṣa whose daughter Aditi begot Mārtanda, the Sun, by Kāśyapa Mārīca. He

ustuki /

then diverged, at Kraustuki's request, into a laudation of Mārtanda, and related first about the manifestation of the Sun called Āditya. Brahmā, Viṣṇu and Śiva as well as the Vedas are said to be the manifestations of the Sun.

CHAPTER 100

On finding Sun's lustre too great for the creation, Brahmā worshipped him and he reduced his lustre. Brahmā then accomplished the act of creation.

CHAPTER 101

Brahmā's grandson Kāśyapa Mārīca married Dakṣa's thirteen daughters viz. Aditi and others and begot the gods, the demons, mankind, the animals, the vegetables etc. The gods were subdued by the demons and hence their mother Aditi worshipped the Sun imploring his help.

CHAPTER 102

The Sun became her son Mārtanda and destroyed the demons, and restored the gods to their sovereign positions.

CHAPTER 103

At Kraustuki's request, Markandeya repeated the story of Vivasvat as related before (see Cantos 74-75), He

22 / married Viśvakarman (Tvāstr)'s daughter Samjñā and had two sons, Manu Vaivasvata and Yama and a daughter, Yamunā.
 23 / Samjñā left him due to his excessive lustre leaving Chāyā-
 24 / Samjñā in her place. She begot two sons viz. Sāvarni Manu, a planet Sanaīscara, and a daughter Tapatī. She cursed Yama for his ill-treatment but Vivasvat minimised the curse. Viśvakarman parred off the lustre of the Sun at which the whole world was put into chaos and disorder. The gods and the celestial beings worshipped him.

CHAPTER 104

Viśvakarman worshipped the Sun while parring off his lustre.

CHAPTER 105

He then created the weapons of the gods from the parred off lustre of the Sun. The Sun, disguised as a horse, went to his wife, who was practising penance under the form of a mare in Uttarakuru-varṣa, and begot of her the two Aśvins and Revanta. He allotted different offices to his children.

CHAPTERS 106-107

The story of King Rājyavardhana, King Dama's son,

is related in praise of Sun's majesty. The King, when old, resolved to resign his kingdom, but his subjects in grief worshipped the Sun who bestowed longevity upon the King. The King similarly obtained the same boon for them. This story is eulogised.

The Genealogies resumed

CHAPTER 108

Manu Vaivasvata had seven² sons viz. Ikṣvāku, Nābhaga, Diṣṭa, Nariṣyanta, Nābhāga, Prṣadhra and Dhr̥ṣṭa, and also a daughter named Ilā who was afterwards changed into a man named Sudyumna. Ilā had a son named Purūravasa by Budha, Soma's son. Sudyumna had three sons viz. Utkala, Vinaya and Gaya.

CHAPTER 109

Prṣadhra killed the cow of a Brahmin sage and hence incurred the curse to become a sūdra.

CHAPTERS 110-111

Karūṣa's descendants were the Kārūṣas. Diṣṭa's

2 In the MKP 76.11-12, Manu Vaivasvata is said to have nine sons, viz: Ikṣvāku, Nābhaga, Dhr̥ṣṭa, Saryāti, Nariṣyanta, Nābhāga, Diṣṭa, Karūṣa and Prṣadhra. In the BGP 9.1.11-12, he is said to have ten sons, viz: Ikṣvāku, Nrga, Saryāti, Diṣṭa, Dhr̥ṣṭa, Karūṣaka, Nariṣyanta, Prṣadhra, Nābhāga and Kavi.

son Nābhāga married a vaiśya lady and hence was degraded to vaiśyatva. His son Bhalandana conquered the earth with the help of Rājarsi Nīpa and offered the sovereignty to his father but he refused it. At this his wife admonished him to accept it and explained that she was not really a vaiśya but her father was a King named Sudeva who was cursed by Pramati Bhārgava to be a vaiśya with a promise of regaining his Kṣatriyatva when a Kṣatriya would seize his daughter by force; and that she was a daughter of Rājarsi Suratha but was cursed by sage Gatsya to be vaiśya with a promise of regaining her Kṣatriyatva along with her husband when remembering her former birth, she would admonish her husband for undertaking the kingly rule.

CHAPTERS 112-113

Bhalandana became the King. His son Vatsapri rescued a princess Sunandā from the nether regions after killing a demon-King Kujrmbha and married her.

CHAPTERS 114-115

Vatsapri had twelve sons viz: Prāṃsu and others. Prāṃsu's son was Prajāti who had five sons viz: Khanitra and others. Khanitra became the King. His brother's ministers practised evil magic to dethrone him but were destroyed themselves. Khanitra resigned the kingdom in

grief and went to the forest accompanied by his three wives.

CHAPTER 116

Khanitra's son Kṣupa performed sacrifices for the harvests. Kṣupa's son was Vivimśa.

CHAPTERS 117-118

Khaninetra, Vivimśa's son, obtained a son called Balāśva or Karandhama by Indra's grace.

CHAPTERS 119-125

Karandhama's son Avikṣit carried off Vaiśālīnī, King Viśāla's daughter, at her svayamvara. The suiter Kings conquered and captured him. Vaiśālīnī refused to marry any of those Kings. Karandhama freed Avikṣit, but he refused to marry Vaiśālīnī on account of his defeat **in her presence**. Vaiśālīnī turned to austerities and the gods assured her that she would beget a sovereign King. Avikṣit's mother Vīrā performed the Kimicchaka vrata and thereby Karandhama obtained a promise from his son Avikṣit to beget a son. While hunting he rescued Vaiśālīnī from a demon. She proved to be a gāndharva maiden named Bhāminī and Avikṣit married her in the gāndharva-loka. She begot a son Marutta there. Avikṣit returned to his father's kingdom and offered him his son.

He refused to rule because of his defeat. Hence Marutta became King.

CHAPTERS 126-128

During Marutta's rule the Nāgas troubled the sages. Marutta attacked them but his father Avikṣit fought against him in favour of the Nāgas. Finally, the sages stopped their fight.

CHAPTER 129

Marutta's son King Nariṣyanta performed many sacrifices and gave abundant gifts to the Brahmins.

CHAPTERS 130-133

Nariṣyanta's son Dama rescued his wife Sumanā from his rival Kings. One of them called Vapuṣmat killed Dama's father in the forest. Dama vowed vengeance against him, killed him and offered his blood and flesh in the funeral rites of his father and fed with the rest of the flesh to the Brahmins of the Rākṣaṣa descent.

Conclusion

CHAPTER 134

The Birds close the Mārkaṇḍeya-Krauṣṭhiki dialogue and conclude with an eulogy of the eighteen Purāṇas and the MKP in particular. Jaimini then thanks the Birds and departs.