CHAPTER II

A SUMMARY OF THE CONTENTS OF BRAHMA-PURĀNA

Adh. 1

The Brahma-Purāṇa begins with the benedictory stanzas. A beautiful description of the Naimiśāranya follows. Being requested by the sages assembled at the Naimiśāranya to witness the sacrifice that was conducted there, the Sūta Lomaharṣana starts telling the Brahma-Purāṇa to them. He states that the same Purāṇa was revealed long ago by Brahmā as a reply to the answers of Dakṣa. Lomaharṣana continues his narrative by giving an account of the world's creation. At the beginning the waters were created and from them the egg manifested out of which Lord Brahmā emerged. Brahmā then created the Mānasa progeny, Rudra and others and Vaivasvata Manu.

Adh. 2

Manu married Satarupa and had two sons Priyavrata and Uttānāpada and a daughter Kamya by her. A detailed account of
the descendants of Uttanapāda follows. In the descendants of Uttanapāda Veṇa is born and as he was ruling unrighteously the sages killed him and created Prthu after rubbing his right hand. From the descendants of Prthu, the Pracetasas were born. As the fire emanating from their mouths burnt everything, the sages offered him Māriṣa, the daughter of trees, as a wife. To them was born Dakṣa Prajāpati and he had sixty daughters who were given in marriage to different persons.

Adh. 3

The account of creation is continued. At first the Gods and others are created. Then Dakṣa Prajāpati created the Mānasas progeny at the instance of Brahmā, but when in this way, he was unable to increase the beings, he married Asiknī, the daughter of Virana Prajāpati, and he procreated many sons by her but all of them perished. Dakṣa had sixty daughters by Asiknī and all of them were given in marriage to different persons. Then follows an account of their progeny. The account of the creation of Maruts from the sage Kasyapa and Diti, one of the daughters of Dakṣa, is given in details.

Adh. 4

Brahmā divides the kingdom between different persons. The story of Prthu's birth is repeated. The king Prthu milches the whole earth and produces various objects.
Adh. 5

The Sūta Lomahargana then relates the accounts of different manvantaras including the descriptions of Gods, Sages, Indra and others therein and then follows an account of the Mahāpralaya and the alpapralaya.

Adh. 6

Then follows an account of the creation of Vaivasvata Manu. Aditi, the daughter of Dakṣa Prajāpati and wife of the sage Kasyapa gave birth to Vaīvasvān. Vaīvasvān marries Samjñā, the daughter of Tvasta and gets three sons and two daughters by her. As Samjñā was unable to bear the lustre of Vaīvasvān, she keeps her proto-type chaṇḍa in her place and goes in the forest to practise penance. Here chaṇḍa gives birth to other children and shows partiality towards her own children, whereupon Yama, the son of Samjñā, tries to kick chaṇḍa but she curses him. Yama complains about the matter to her father Vaīvasvān about his mother’s partiality. Whereupon Vaīvasvān comes to know about the interchange of chaṇḍa and Samjñā and Tvasta lessens his lustre by piercing him on a wheel. Then Vaīvasvān goes to the forest where his wife was practising penance in the form of a man and follows her in the form of a horse and therefrom the Asvins are created from them.

Adh. 7

Vaīvasvān Manu had nine sons. Once he performed a
sacrifice with a view to obtain a son and he offered an oblation of the shares of Mitrāvaruṇa. From the sacrifice, a maiden Ilā emerged. After seeing Mitrāvaruṇa, she was going back to Manu when on her way she was invited by Budāha, the son of Soma, for sexual intercourse. She then gave birth to Purūrava and she was turned into Sudyumna. Then follows a description of the descendants of Saryāti. Among the descendants of Saryāti, one of the sons of Vṛiṇavasvata, was born Raivata who gets married his daughter Revatī with Balarama, the brother of kṛṣṇa. Then follows an account of the descendants of Iksvāku, one of the sons of Manu Vṛiṇavasvān, and among his descendants the king Kuvalāśva was born and being requested by the sage Uttanka, he kills the demon Dhundhu and becomes well-known as Dhundhumāra. In the line of Dhundhumāra, Satyavrata was born. As he carried away some girl when her wedding ceremony was being performed, his father drove him out. He went outside the city and saved Gālaṅka, the son of the sage Visvāmitra, who was being taken for sale by his mother for her maintenance when the sage Visvāmitra had gone to practise penance.

Adh. 8

In order to maintain the wife of the sage Visvāmitra, Satyavrata killed the cow of the sage Vasiṣṭha. The sage Vasiṣṭha cursed him that as he had committed three sins, viz. displeasing his father, killing the cow of his teacher and made use of a non-sprinkled thing, he would be known as Trisāṅku. As
Satyavrata maintained the family of the sage Visvāmitra, he fulfilled his desire and sent him to heaven together with his body. In the line of Satyavrata, Sagara is born. An interesting anecdote regarding the birth of Sagara with poison is related. Bāhu, the father of Sagara was addicted to vices and his kingdom was taken away by the Haihayas, Tālajaṅghas, Sākas and others. Being very dejected, the king Bāhu went to the forest and gave up his life. Thereupon his wife Yādavī wanted to follow him. Her co-wife gave poison to her but as she was pregnant the sage Aurva requested her not to become a Satī. Eventually, the child that was born to her was poisonous and he was called Sagara. Sagara destroyed all his enemies and regained his kingdom. He performed an Āṣvamedha. Someone carried away the horse and concealed it under the earth. The sons of Sagara dug the ocean and suspected the sage Kapila to be the thief of the horse whereupon the sage burnt the sixty thousand sons of Sagara. To his remaining four sons the sage Kapila granted the boons and directed that Samudra should be regarded as the son of Sagara and henceforth he was known as Sāgara.

In the genealogy of Sagara, Dīlīpa gave birth to Bhagiratha who brought the river Gaṅgā to earth. As a result Gaṅgā is called Bhāgirathī. A description of the descendants of Bhagiratha follows.

Adh. 9

Soma is created out of the lustre emanating from the
eyes of Atri, the mind-born son of lord Brahma. He was made a
king and he performed the Rājasūya sacrifice and out of egoism
he carried away Tārā, the wife of the sage Brhaspati. On her
account a terrible war ensued between the dāityas and the
dānavas. Eventually, Brahma meddled in the matter and Brhaspati
regained Tārā. But the child to whom Tārā gave birth was
considered to be Soma's son and was named Budha. Then follows
an account of the descendants of Soma.

Adh. 10

Among the descendants of Purūravā, Jahnu, the son of
Budha, was born. The river Gāṅgā wanted to be his wife but as
the sage Jahnu did not grant her desire, she drowned his sacrifi­
cial hall. The sage drank up Gāṅgā but at the request of
other sages, he accepted her as his daughter, and thenceforth
she was known as Jahnavi. Kuśika, a descendant of Jahnu, practis­
ed penance in order to get Indra as his son. Eventually, Indra
was born to him and was known as Gāḍhīrāj. Gāḍhi got his
daughter Satyavatī married to the sage Rśiaka. The sage Rśiaka
gave two pots to his wife, one for her and one for her mother
with a view that his wife might give birth to a lustrous Brahmin
whereas his mother-in-law might give birth to a mighty hero but
through mistake the carus were interchanged. Thereupon Satyavatī
prayed to Rśiaka that her son might be a lustrous Brahmin whereas
the power of caru might be transferred to her grand-child. The
boon was granted and Satyavatī gave birth to Jamadagni. Satyavatī became the holy river Keusikī. Gadhi gave birth to the sage Viśvamitra and the sage Jamadagni married Remukā and gave birth to Parasurāma. A description of the progeny of Viśvamitra follows.

Adh. 11

Raji was born to Āyu, one of the sons of Purūravā and he gave birth to 500 sons. A terrible war ensued between Gods and demons in which being requested by the Gods Raji defeated the Daityas and attained the status of Indra. But Indra beguiled him by sweet words and deprived him of his status. After Raji's death his sons again assumed the position of Indra but with the passage of time they became weak and Indra defeated them. A description of the progeny of Anena, one of the sons of Āyu follows. Among his descendants, Dhanvantari was born and he learnt the Ayurveda from Bharadvāja. Among his descendants, Divodāsa became the king of Vārāṇasī but on account of the curse of the sage Nikumbha, the city was burnt and remained desolate for a thousand years and at the end of that period, Alarka, one of the descendants of Divodāsa rehabilitated it. An account of the descendants of Alarka follows.

Adh. 12

An account of the progeny of Nahuṣa, one of the sons
of Áyu, is given. When Yayáti reached old age and yet retained the desire to enjoy life, he asked his sons to give their youth to him but none of them except the youngest Puru who exchanged his youth for his father's old age complied. Hence Yayáti cursed the other sons.

Adh. 13

An account of the descendants of Puru, one of the sons of Yayáti is given. Among the descendants of Puru, Bharata was born to Dusyanta and Sákuntalá and his descendants were called the Bhárátas. The genealogy of Puru includes the description of the Ájamiśha dynasty. Kártavírya was a descendant of Puru; he obtained thousand hands by the grace of Dattatreya. He defeated Rávana and gave many cities in dána to the fire and the fire devoured them together with the hermitage of the sage Vasiṣṭha. The sage Vasiṣṭha cursed him that he would be killed by Parasuráma, the son of Jamadagni. An account of the descendants of Kártavírya follows.

Adh. 14

An account of the descendants of Króṣṭu, the son of Yadu, Yayáti's eldest son, is given. Here under the name of Króṣṭu, the descendants of Vṛṣṇi, born among the descendants of Yadu, is given. Among the descendants of Vṛṣṇi, Vasudeva was born and had fourteen wives. A very short account of krśṇa's birth is given and an anecdote regarding the birth
of Kālayavana is given. Through the fear of Kālayavana, kṛṣṇa and others went to Dvārakā.

Adh. 15

An account of the descendants of Kṛṣṭu is given. Among his descendants Jyāmagha was born. He had no son but he captured a girl from a battle and prophesized that she would be the wife of a son that would be born to him, he did get a son and got him married with the maiden he had brought after conquering the battle. An account of the descendants of Kṛṣṭu is continued.

Adh. 16

An account of the descendants of Kṛṣṭu is continued. Again the descendants of Vṛṣṇi are given. Among them Prasenjit and Satrajit were born. The story of the syamantaka jewel is given. The syamantaka jewel was given to Satrajit by the Sun. Kṛṣṇa wanted it but did not ask for it. Satrajit gave it to his brother Prasenjit. Once while hunting Prasenjit was killed by a lion and he took away the jewel but as kṛṣṇa was known to have desired the jewel, everyone took kṛṣṇa to be the murderer of Prasenjit. On hearing about the false blame attached to him, kṛṣṇa went in search of the real murderer. He traced out the lion's footsteps and found that he was killed by a rकṣa, tracing out his track, kṛṣṇa found that it was Jāmbavān who had killed the lion. A terrible fight ensued between Jāmbavān and kṛṣṇa.
at the end of which krśna got the jewel and gave it to Satrajit and married Jāmbavati, the daughter of Jāmbavn, and Satyabhāmā, the daughter of Satrajit. An account of the descendants of Vṛṣṇi is continued.

Adh. 17

Bhoja Satadhanva took away the syamantaka jewel after killing Satrajit and gave it to Akrūra. A terrible fight ensued between krśna and Satadhanva and finally krśna killed Satadhanva but he did not get the jewel. When krśna told Balarāma that he did not get the jewel, Balarāma did not believe him and went away to Mithilā and taught gadāvidyā to Duryodhana. Eventually, by the powers of Yoga krśna came to know about the possession of the syamantaka by Akrūra and asked for it. When Akrūra gave it to him without any hesitation krśna gave it back to him.

Adh. 18

This adhyāya contains a description of the geography of the world and that of India describing its varṣas, rivers and mountains.

Adh. 19

It continues the description of Bhāratavarṣa and its nine divisions and contains a description of the Jambūdvipa.

Adh. 20

It contains a description of Plakṣadvipa, Sāmaladvipa,
Kuṣāḍvīpa, Krauṇacadvīpa, Sākadvīpa, Puṣkaradvīpa and Lokāloka mountain.

**Adh. 21**

It contains a description of the seven Pātālas and the greatness of Ananta residing there is described.

**Adh. 22**

It contains a description of various hells and mentions the sins by committing which the sinners go there.

**Adh. 23**

It contains a description of the various worlds like Bhuḥ, Bhurvaḥ and Svāḥ.

**Adh. 24**

It describes the Śīśumāracakra of the sky.

**Adh. 25**

It contains the names of holy places.

**Adh. 26**

The sages ask Vyāsa about the ways to attain liberation.

**Adh. 27**

A description of the Bhāratavarsa continues.
Adh. 28

It describes the greatness of the brahmins residing in the Utkalapрадesa, the greatness of the Sun-temple known as Ko∩ditya and the rites of Surya-worship. It eulogises the Damana∩njikā pilgrimage to be performed in the Utkalapрадesa and narrates the greatness of śimuliaṅga known as Rāmesvara.

Adh. 29

It continues the rites of Surya-worship and shows how special rewards can be attained by worshipping Surya on days like Vijayāsaaptamī and others.

Adh. 30

The description of Sun and the eulogy of his worship are continued.

Adh. 31

The eulogy of the Sun is continued.

Adh. 32

This adhyāya relates the birth of Sun as Mārtanda, when many gods were killed by the daityas, Aditi prayed Lord Surya to be her son. During her pregnancy she practised severe types of penances like kṛcchra, cāndrāyaṇa etc., whereupon her husband Kaśyapa asked as to whether her intention of practising severe
penances was to kill the child in the embryo. Being enraged, Aditi gave up the garbha and the heavenly voice declared that the Sun would be known as Mārtanda according to the etymology based on the question asked by Kaśyapa to Aditi, viz. 'Mārayasi garbhāṇḍaṁ kim'. The anecdote regarding Sūrya, Sanātana and Chāyā given in Adh. 6 is repeated here.

Adh. 33

Being overpowered by darkness, Brahmā and others prayed the Sun. The Sun granted a boon to the gods and his various names are enumerated.

Adh. 34

The greatness of Siva is described in the beginning; then the anecdote regarding the destruction of Dakṣa's sacrifice is related. Once Sātī, the wife of Siva, went to her father Dakṣa's house in order to witness the sacrifice that was being performed by him. Siva was not invited and to her great indignation she found that no respect was paid to her and that Siva was highly abused and she threw herself into fire and died. Siva and Dakṣa cursed each other. In her next birth Sātī was born as Uma to Himalaya and Menaka. While she was practising severe penance, Brahmā granted her a boon that she would get a husband of her desire.
Lord Siva assumed an ugly form and went near Pārvatī and told her that he had chosen her as his wife. Knowing that the ugly form was really Siva, Pārvatī honoured him and asked him to go to her father in order to ask for her hand. Himalaya replied that if his daughter chooses Siva in the svayamvara, then he was ready to welcome Siva as his son-in-law. After a short time, lord Siva disguised himself as a child grasped by a crocodile and asked Pārvatī to relieve him at the cost of the reward of her penance. Pārvatī complied and relieved the child and started again to practise penance, whereupon Siva manifested his original form and gave her back the rewards of her penance.

A beautiful description of Pārvatī's svayamvara follows. Just before the time of svayamvara, Lord Śiva took the form of a child. Knowing that it was Siva, Pārvatī took him in her lap. Not knowing his identity, all the gods tried to attack but lord Siva paralysed them. Brahma then performed the marriage rites of lord Siva with Pārvatī.

The gods prayed lord Śiva.
Adh. 38

Mahādeva burnt Kāmādeva when he came to disturb him. Once Menakā came to see Umā and poked fun at her husband's poverty. Pārvatī felt the insult and thereupon lord Siva went to Meru and left Himalaya.

Adh. 39

In the Vaivasvata Manvantara, Dakṣa was born as a Prajāpati and he started performing a sacrifice in which he invited all the gods but did not invite Siva. On being questioned by Dadhīci as to why Siva was not invited, Dakṣa replied that he did not want to give a share to Siva in his sacrifice. On seeing that everyone was going to the sacrifice of Dakṣa, Umā asked Siva as to why he too was not going. Siva explained his position and at the same time acclaimed his greatness but Umā was not satisfied and induced him to destroy the sacrifice whereupon Virabhadra emerged from Siva and he destroyed the sacrifice of Dakṣa. Dakṣa prayed lord Siva and obtained a boon that all his labours over the preparations for the sacrifice would not be wasted.

Adh. 40

Dakṣa prayed lord Siva.

Adh. 41

A description of the Ekārakakṣetra is given.
Adh. 42

A description of the Utkalakṣetra is given.

Adh. 43

A description of Avanti is given. King Indradyumna ruled there, Mahākāla Śiva is described and Viṣṇu is described under the name of Viṣṇusvāmī.

Adh. 44
Adh. 45

The description of Puruṣottamakṣetra, i.e. Utkalakṣetra is continued. In the olden times, in the Utkalakṣetra there was the idol of lord Viṣṇu made up of blue sapphire. On beholding it, people became free from desires and directly went to the svetadhāma of Viṣṇu and thus Yama was unable to do his work and he prayed lord Viṣṇu and expressed his difficulty whereupon Viṣṇu covered the idol with sand.

Adh. 46

A description of Utkalakṣetra is continued.

Adh. 47

The king Indradyumna built a palace in the utkalakṣetra and performed a sacrifice.

Adh. 48

The king Indradyumna gave up all the enjoyments in
the anxiety of getting the idol of lord Viṣṇu.

Adh. 49

The King Indradyumna prayed lord Viṣṇu.

Adh. 50

The king Indradyumna got a dream in which lord Viṣṇu told him that after obtaining the tree flowing in the ocean near the utkalapradesā, the idols of lord kṛṣṇa, Balarāma and Subhadrā be prepared. When on the next day the king went to the ocean, he found the tree and Viṣṇu and Viśvakarmā appeared before him in the form of Brahmins and Viśvakarmā prepared the three idols out of the tree for the king Indradyumna.

Adh. 51

Lord Viṣṇu described his greatness. The king Indradyumna consecrated the idols according to the proper rites and after ruling for a long time, he went to Viṣṇuloka.

Adh. 52

At the end of a Kalpa, at the time of Pralaya, the sage Mārkaṇḍeya was in great distress and saw the nyagrodha tree.

Adh. 53

The sage Mārkaṇḍeya saw the great Pralaya and had a vision of lord Viṣṇu sitting on the branch of the nyagrodha tree in the form of a child. At first the sage got angry
as he was not able to recognise the child; then lord Viṣṇu revealed his real form and the child entered his belly.

Adh. 54

Mārkaṇḍeya saw all the worlds in lord Viṣṇu's belly.

Adh. 55

Mārkaṇḍeya came out of the belly and worshipped lord Viṣṇu.

Adh. 56

Being requested by the sage Mārkaṇḍeya, lord Viṣṇu described his greatness to him and the sage Mārkaṇḍeya asked Viṣṇu about constructing a temple in honour of Śiva. Lord Viṣṇu granted his request.

Adh. 57

A description of the five tīrthas situated in the utkalapradesa is given and the rites and rewards of the vaṭa-worship, are given. A eulogy of the Mārkaṇḍeya stream and the worship of kṛṣṇa are given.

Adh. 58

The rites of Nṛśimha worship are stated.

Adh. 59

The king Sveta worshipped lord Śiva and requested
him to enliven the dead child of the sage Kapūla Gautama.
Being pleased with his devotion, lord Siva revived the child.
The king then constructed in the Puruṣottamaksetra a beautiful temple and established in it the idol of Svetamādhava. He then prayed lord Viṣṇu and attained him.

Adh. 60

The rites of taking a bath in the ocean, the worship of vaṭa and the worship of lord Nārāyaṇa are given.

Adh. 61

The rites of Nārāyaṇa worship are stated.

Adh. 62

Bath in the ocean is eulogised.

Adh. 63

The greatness of the five tīrthas is described.

Adh. 64

The eulogy of seeing lord krṣṇa on the Mahājyaisthī day is given.

Adh. 65

The rites of bathing lord krṣṇa are given. The gods prayed him. The rewards of seeing him are mentioned.
Adh. 66

The greatness of the pilgrimage to Guḍīvā situated near Jagannāṭhāpurū is mentioned.

Adh. 67

A description of performing the twelve pilgrimages in the Puruṣottama-kṣetra and their rewards are given.

Adh. 68

A description of Viṣṇuloka is given. The temple in honour of Viṣṇu situated near the Nyagrodha tree in the Puruṣottama-kṣetra is described.

Adh. 69

The greatness of lord Puruṣottama is described.

Adh. 70

From this adh. the Gautami-māhātmya starts and it ends with the 175th adhyāya. As an answer to the query of the sage Nārāda, Brahmā revealed four types of tīrthas and their nature to Nārāda.

Adh. 71

When confronted by the danger of the demon Taṅkāka, the gods approached Viśṇu and on his advice requested Himavān to give birth to Umā who would be the wife of Śiva and the mother
of the child, who would kill the demon Tāraka. Accordingly, Gaurī was born and she practised penance to get Śiva as her husband. Being advised by Brhaspati, Madana i.e. the god of love went near lord Śiva and with the help of the spring season disturbed the penance of lord Śiva but he was burnt by lord Śiva. The gods requested lord Śiva to marry the daughter of Himavān and Śiva granted their request.

Adh. 72

In the beginning, a description of Himalaya is given. While Brahmā was performing the marriage rites of Śiva and Pārvatī, he saw Pārvatī’s beauty and as a result of it his semen was discharged and from it the Vālakhilyas were created. Brahmā was very abashed but in order to expiate him, lord Śiva gave him a water-pot which consisted of water collected from all the holy places and in that water-pot lord Śiva established the river Ganges too.

Adh. 73

The story of Bali and Vāmanāvatara is introduced. Bali was a powerful demon and a great devotee of lord Viṣṇu. Being jealous of him all the gods approached Viṣṇu and asked the means to dispose of Bali. Lord Viṣṇu said that as Bali was his great devotee he would not kill him but he would find out the way to give them back their kingdom. Lord Viṣṇu took birth as Vamana by Aditi and Kasyapa and went to the sacrifice
that was being performed by Bali. The sage Sukra warned Bali that Vāmana was not an ordinary person but he was lord Viṣṇu himself and that Bali should be careful before granting any of his requests. But instead of being cautious, Bali was more pleased and granted the request of Vāmana of getting the land covering his three steps. Vāmana placed his first step and covered the world, the second step covered the Brahmāloka and the third step was placed on Bali's head. Bali was then given the boons of the lordship of Rasatala, the future status of Indra and the status of being the lord of his own self. On beholding the second step of Viṣṇu in the Brahmāloka, Brahmā thought of receiving it by sprinkling the water of the pot given to him by Śiva. He sprinkled it on Viṣṇu's foot and it spread in four directions. The water falling in the southern direction reached Śiva's head, that in the north reached Viṣṇu, that in the west reached again the water-pot and that in the east reached the gods, pītṛs, sages and Lokapālas.

Adh. 74

Pārvatī did not like the increasing affection of Śiva for the Ganges. So she asked Gaṇeṣa to find out the means by which lord Śiva would release Gaṅgā from his hair. Gaṇeṣa took the help of Jaya and planned a conspiracy in such a way that the blame of killing a cow was attached to the sage Gautama. By way of expiation, the sage Gautama was asked to release Gaṅgā from lord Śiva's head.
Adh. 75

The sage Gautama prayed lord Siva and he released the Ganges.

Adh. 76

The sage Gautama requested the Ganges to divide herself to benefit all the people. She divided herself for three worlds and went to heaven in four forms, remained on earth in seven forms and went to the Rasatala in four forms. Thus she divided herself in fifteen forms. Thus the Ganges that was brought by the sage Gautama went to the eastern ocean and became the river Godāvari. The rites of taking a bath in the river Godāvari are described.

Adh. 77

A eulogy of the river Gautamī is given.

Adh. 78

By the grace of the sage Vasīṣṭha, the king Sagara obtained children. Sagara performed asvamedha and sent his 60,000 sons to protect the horse but the horse was carried away by Indra and in spite of searching for it everywhere the sons of Sagara did not find it. The divine speech declared that it was in the Rasatala. The demons thought that it would be easier to bring about the death of Sagara's sons at the hand of the sage Kapila and so they tied the horse near the place where
the sage Kapila was sleeping. The sons of Sagara reached the place, kicked the sage and were burnt by the lustre emanating from the sage. Nārada related the dismal news of the death of the sons to Sagara. Another son Asaśāṇja was left off but as he had a habit of throwing away other's children in water, the king Sagara abandoned him but brought Aṃśumān, the child of Asaśāṇja, prayed Kapila and completed the sacrifice. Among his descendants Bhagītratha prayed lord Siva on Kapila's advice, brought Ganges on earth and sprinkled its water on the ancestors and relieved them. The Ganges brought by Bhagītratha also reached the eastern ocean. Thus the Ganges that had reached lord Siva's locks was brought by two persons, viz. Gautama and Bhagītratha, on the earth.

Adh. 79

The Varāhāvatāra is related. A demon Sindhusena carried away the sacrifice to Rasātala. As Indra and other gods were unable to bring back the sacrifice they approached Viśṇu and lord Viśṇu took the form of Varāha and after killing the demons gave the sacrifice to the gods. The river Ganges followed through the path by which lord Viṣṇu had gone to the Rasātala. The place where this happened was called the Varāhatīrtha.

Adh. 80

A hunter caught a female-pigeon and the male-pigeon
became very unhappy on seeing his mate being caught by the
hunter but the female pigeon related to him the importance
of receiving a guest properly. Thereupon the male-pigeon
lighted fire and both threw themselves into fire in order to
provide food for the hunter. They went to heaven and on their
advice, the hunter prayed the river Gautamī and went to heaven.
The place was called Kapotatīrtha.

Adh. 81

An anecdote regarding Kumaratīrtha is related. On
the destruction of Tāraka, Pārvatī was pleased with Kārtikeya
and asked him to enjoy himself. Not observing due limits
Kārtikeya enjoyed with the wives of gods according to his
desire. They complained to Pārvatī but when Pārvatī was un-
able to check him, she took the form of the wife of every god.
On seeing his mother's form in the wife of every god, Kārtikeya
was very abashed and took a strict vow of seeing his mother in
every female form for ever. He prayed Siva and Pārvatī and
obtained a boon that whosoever would come to the Kumaratīrtha
would be relieved of his sins, even if he be a great sinner
who had approached his teacher's wife.

Adh. 82

An anecdote regarding the birth of Kārtikeya is given.
The greatness of Kṛttikatīrtha is described.
The king Bhanvana obtained the rewards of performing ten asvamedhas by performing one asvamedha on the bank of the river Gautami. The greatness of Dasāvamedhatīrtha is described.

Anjana and Adrika, the wives of the monkey Kesari and the mothers of Hanumān and Nirṛti respectively were nymphs in their previous births but owing to some curse of Indra they were deformed. Hanumān and Nirṛti took them to the river Gautami when they took a bath and their deformity was cured.

The sage Kap.va was envious of the prospering of the sage Gautama and he prayed the river Gautami and became prosperous. A eulogy of kṣudhatīrtha is given.

Moved by the bewailings of the Vaisya Visvadhara over his son's death, Yama gave up his duty of killing men and started practising penance on the bank of the river Gautami. Indra was afraid lest Yama gained powers higher than him by practising penance. Indra sent Menaka to disturb Yama's penance. Viṣṇu sent his cakra for the protection of Yama
therefore the place was called cakratīrtha. Menakā disturbed his penance and Sūrya, the father of Yama, directed Yama to continue his work.

Adh. 87

Brahma created Ahalyā and asked the sage Gautama to bring her up. When she came of age, Brahma declared that whosoever would return first after circumambulating the world would get Ahalyā as a wife. All the gods started going round the world but the sage Gautama went round a cow who was giving birth to a calf and then approached Brahma and married Ahalyā. One day Indra took the form of the sage Gautama and approached Ahalyā in the absence of the sage Gautama. Deceived by his form, Ahalyā allowed him to enjoy with her. On his return the sage Gautama cursed Ahalyā to become a dry river and Indra to have a thousand signs of female organs all over his body. Being appealed to for mercy, the sage showed them the way of expiations and the thousand signs of Indra were converted into eyes and he was called Sahasrākṣa. The place was called either Ahalyāsāmagamatīrtha or Indratīrtha.

Adh. 88

Varuṇa discussed with Vājñavākyā and Janaka about enjoyment and liberation and eulogised the river Gautami.

Adh. 89

The anecdote regarding the pañcini of the lustre of
As the serpent Maśināga was afraid of the Garuḍā, he worshipped Śiva and asked a boon to have permanent freedom from the fear of Garuḍā. Though, Śiva granted the boon, once Garuḍa carried away the Maśināga. Nandi went to Viṣṇu and asked him to tell Garuḍa to release the Maśināga. Inspite of Viṣṇu’s order, the Garuḍa did not release it. Then Viṣṇu made Garuḍa realize his promise whereupon Garuḍa released the Maśināga. By Śiva’s advice, Garuḍa took a bath in the river Gautamī and attained a strong body.

A brahmin Jabāli did not release his cows for grazing. Seeing their grief, Nandi, the bull of lord Śiva, carried away the cows. The gods approached lord Śiva and received back the cows. The place was called Govardhanatīrtha.

There was a Brahmin Dhṛtavata. His wife’s name was Mahī and they had a son Sanājñāta. After the death of Dhṛtavata, Mahī gave his son to the sage Gālava and enjoyed life with many men. Once she came to Janasthāna, Sanājñāta too came there after getting good education from the sage Gālava but Sanājñāta had inherited his mother’s lax character. Not knowing the
identity of each other, the mother and son enjoyed with each other in the Janasthāna. The sage Gālava apprehended a change in Sanājjāta and inquired about his activities. On knowing the details, the sage Gālava revealed the relationship of Sanājjāta and Mahī to each other. Both went to the river Gautamī and expiated.

Adh. 93

Once when there was a famine, the pupils of the sage Visvāmitra brought a dead dog, cooked his meat, offered it to the gods and were about to eat it. At that time Indra carried away the vessel full of meat and returned it after filling it with honey. Visvāmitra was enraged and threatened to burn Indra. Indra was released when he consented to pour rain.

Adh. 94

 Śveta, a devotee of lord Siva was killed by Yama. A terrible war ensured between Yama and Kārtikeya and at the end Kārtikeya killed him. The gods prayed lord Siva to enliven Yama. Lord Siva granted their request on condition that Yama would have no control over the devotees of lord Viṣṇu and lord Siva.

Adh. 95

Jīva and Kavi were the sons of the sages Aṅgirā and
Bhṛgu respectively. Both of them studied under Angirasa. But the sage Angirasa showed partiality towards his own son, therefore Kavi i.e. Sūkra approached the sage Gautama and on his advice went to the river Gautamī and worshipped lord Śiva and he obtained the knowledge of the Mṛtasamjīvinīvidyā through his grace.

Adh. 96

Indra committed the sin of Brahmin – murder by killing vṛtra and concealed himself in a lotus-stalk as the Brahmahatya ran after him. Brahmā asked Indra to come out after he had resided in it for a thousand years and the gods consecrated him with the water of the river Gautamī.

Adh. 97

Paulastya was the eldest son of Vāravasa. He had three brothers Rāvana, Kumbhakarna and Vibhīṣaṇa but they were called Rākṣasas as their mother was a Rākṣasi. All of them practised severe penance and Rāvana defeated Dhanada, obtained Lakhā and Puṣpaka aeroplane, became the king and drove away his brother Pūlastya. Pūlastya prayed lord Śiva on the bank of the river Godāvari and obtained the lordship of treasurers.

Adh. 98

A demon Madhu killed Jātavedas, the brother of Agni. Being enraged, Agni entered the waters of Gautamī. The gods
prayed Agni and Agni came out.

Adh. 99

Kakṣivān had two sons. He asked them to get married in order to get freedom from the three debts. When both of them did not agree to marry they were advised to go to the river Gautamī.

Adh. 100

In the olden times, Indra killed the Vālakhilyas. The Vālakhilyas gave the rewards of half of their penance to the sage Kasyapa and asked him to create a son who would kill Indra. Kasyapa begot in his wives Kadrū and Suparnā and asked them not to go anywhere during the period of pregnancy. Violating their husband's instructions, they went to the sacrifice of some sage and misbehaved and so they were cursed to be rivers. When the sage Kasyapa heard about it he prayed lord Śiva and regained his wives and performed their simantonnayana ceremony. But Kadrū poked fun of one of the sages and was cursed to be one-eyed. After worshipping the river Gautamī, she got relieved from her curse.

Adh. 101

In the assembly hall of Brahmā, the king Purūravā saw Saraswatī and invited her. They had a son Saraswān. When Brahmā came to know about it he cursed Saraswatī to become a
river. Saraswati worshipped the river Gautami and got relief from the curse.

Adh. 102

Lord Brahma was enamoured of his own daughter and went after her in the form of a deer. When she was running away in the form of a female deer, Lord Siva took the form of a hunter and threatened to kill Brahma. Whereupon Brahma refrained from following his daughter.

Adh. 103

A demon Hiranyaksha disturbed the sacrifice of king Priyavrata. Being afraid of him, all the gods ran away in different directions whereupon the sage Vasistha killed the demon with his stick.

Adh. 104

By the grace of Varuna, the king Hariscandra obtained a son but the boon was conditional viz. that the son was to be given to Varuna. Every time Varuna came ultimately to take him away, Hariscandra postponed it. Rohita, the son of Hariscandra, gave Sunahsepa, the son of Ajigharta to him in his place. Rohita performed the sacrifice without offering Sunahsepa in it. Visvamitra considered Sunahsepa to be his eldest son and all of them worshipped the river Gautami.
Adh. 105

The Gandharvas possessed Soma but the gods exchanged Soma by giving them Saraswati. Afterwards Saraswati also came to gods without the knowledge of Gandharvas.

Adh. 106

The gods and demons churned the ocean and brought out the nectar. At the time of distribution the gods decided to distribute it amongst themselves alone but Rāhu entered the mob of gods and drank the nectar. On knowing this, lord Viṣṇu killed him and from the sakti emerging from the body of Rāhu, a river Pravara flowed.

Adh. 107

A sage Vyāddha-Gautama married a lady much older than himself. The other sages poked fun of the incongruity of the pair and they worshipped the river Gautamī and regained youth and beauty.

Adh. 108

A King Ila started for hunting. In the forest he went inside the cave of a Yakṣa who had gone outside with his wife. The Yakṣa thought out a plan of driving out the king from his cave. His wife took the form of a female deer and attracted the king. The king followed her and both of them entered the Umāvana. In olden times Umā had got a boon
from Śiva that whosoever except Śiva, Kārtikeya and Gaṇeśa enters Umāvana would be turned into a female form. Thus the king Ilā was turned into Ilā*. She married Budha, the son of Soma and they gave birth to Purūrava. Purūravā went to the river Gautamī and worshipped lord Śiva and Pārvatī and by their grace Ilā regained her original form of Ilā.

Adh. 109

The anecdote regarding Dakṣa performing the sacrifice, Sati’s suicide on hearing the abuse of her husband Śiva, the destruction of Dakṣa's sacrifice by Śiva and Dakṣa’s prayer to Śiva given in adhyāyas 34-35 are repeated here, with the addition of story regarding Śiva bestowing the cakra to Viṣṇu.

Adh. 110

The gods gave their weapons to Dadhići and in order to protect them, the sage drank them away. When the gods were confronted by the danger of the daityas, they came to the sage to ask for the weapons. Whereupon the sage gave them his bones and the gods made a weapon out of them. The pregnant wife of the sage Dadhići gave birth to a son and she entered into fire. As the son was brought up by the trees he was called Pippalāda. Pippalāda wanted to kill the gods and take the revenge of his father’s death but lord Śiva explained to him the whole matter and he was pacified. By the grace of lord Śiva, Pippalāda saw his parents in heaven.
A serpent was born to the king Sûrasena. The serpent married Bhogavati, the daughter of the king Vijaya. The serpent related to Bhogavati the story of his curse on account of which he had become a serpent. Both went to the river Gàutami and the serpent regained a human form.

Lord Siva took the side of the gods and killed many dánavas. At that time from his perspiration the Mātaras were created.

When being afraid of lord Siva, the daityas were running away in the Rasātala, the fifth head of Brahma spoke out that he would protect them and that they need not be afraid. Lord Siva cut off the fifth head of Brahma.

As the Ganesa threw obstructions in the sacrifice of the gods, they prayed him and completed the sacrifice.

Sesa was the lord of Rasātala but when the daityas entered it, they drove him out. Sesa prayed lord Siva and obtained a sūla from him. With that sūla he killed the
daityas and regained his kingdom.

Adh. 116

Once the sages performed a sacrifice and kept Mrtyu as their samitṛ, whereupon people ceased to die. The gods sent the demons to destroy the sacrifice with a condition that the demons would get half the share of the sacrifice. Mrtyu and the sages prayed lord Śiva and completed the sacrifice. When the gods came to partake the share of the sacrifice, they were given the share on the condition that they should have enmity with the demons.

Adh. 117

On the advice of his father Atri, the sage Datta prayed lord Śiva and obtained the knowledge of Brahman.

Adh. 118

The mountain Vindhyā was rising higher and higher. The sage Agastya went there and asked Vindhyā not to rise higher as long as he does not return. The sage Agastya did not return and the mountain ceased to rise higher.

Adh. 119

The Ausadhis prayed the river Gautami and obtained Soma as their husband.
Adh. 120

Giving Auṣadhis in dāna is eulogised.

Adh. 121

The sage Bharadvāja married his ugly sister Revatī to his Pupil Kātha. Both went to the river Gautami and worshipped Śiva and Revatī regained beauty.

Adh. 122

There was one Dhanvantari who practised penance but the demon Tāma took the form of a pretty maiden and disturbed his penance. He then prayed lord Viṣṇu and obtained the status of Indra.

As Indra was dethroned thrice from his status on account of his various sins, he and Brhaspati prayed Viṣṇu and Śiva and on their advice they went to the river Gautami and attained stability of the status.

Adh. 123

The king Daśaratha took the side of gods and fought with the demons. In the battle, Kaikeyī, the wife of Daśaratha, kept her hand in place of the spoke of the chariot that had broken up at a critical moment. When the king Daśaratha came to know about it, he granted her two boons, which she reserved for future.
Once on a hunting expedition, King Dasaratha killed a Brahmin boy taking him to be an animal. The parents of the boy died of grief cursing Dasaratha that he would die of the grief of separation from his sons. In course of time, Dasaratha had four sons and Rama and Lakshmana went with the sage Visvamitra and killed many demons who harassed the sages.

At the time of coronation of Rama, Kaikeyi asked the boons, viz. kingdom for Bharata and Vanavasa for Rama. Rama, Sita and Lakshmana went to the forest and the king Dasaratha died. He was thrown in various types of hells and when Rama offered him oblations on the bank of the river Gautamī, and pleased Lord Śiva, he was relieved from the hells and went to heaven.

Adh. 124

The anecdote regarding the birth of Maruts given at the end of the Adh. 3 is repeated here.

Adh. 125

A terrible fight ensued between an owl and a pigeon. The Kapota worshipped Yama and the owl worshipped Fire. All of them worshipped the river Gautamī and the war ended.

Adh. 126

A discussion took place among the sages regarding the
relative superiority of waters and Fire. All of them prayed lord Vishnu and the divine speech declared the superiority of water over fire.

Adh. 127

The king Arṣiṣeṇa coronated his son Bhara and performed a sacrifice on the bank of the river Saraswati with the help of his Purohita. A demon Mithu carried away the king and the Purohita to the Rasātala. Devāpi, the son of the Purohita, prayed lord Siva on the bank of the river Gautamī and he brought back his father and the king from the Rasātala and completed the sacrifice.

Adh. 128

Śvāhā, the wife of Agni, practised penance in order to get a child. Agni asked her not to practice penance and consoled her that she would get children.

The gods sent Agni to relate the danger of the demon Tāraka to lord Siva. As Siva and Pārvatī were in privacy at that time, Agni took the form of a parrot and went there. Lord Siva told Pārvatī that Agni was present there in the form of a parrot. Pārvatī was very abashed and Siva threw his semen in the mouth of Agni, from which Kārtikeya was created. Agni threw the remaining portion of the semen in his wife from which the twins Suvarṇa and Suvarṇā were created. As the semen of
Siva was changed to Agni and transferred to Śvāhā, the children of Agni and Śvāhā became very passionate in nature and enjoyed with various persons according to their desire. The gods cursed Agni on account of the misbehaviour of his children. Agni prayed lord Siva and lord Siva relieved him of his curse.

Adh. 129

In the beginning the anecdote as to how Indra killed the demon Nāmaci by foam is related. Then the fight between the demon Mahāśāni and Indra is described. The demon Mahāśāni defeated Indra and captivated him in the Rasātala and then started his expedition to conquer Varuṇa but Varuṇa was clever and gave his daughter to Mahāśāni. Varuṇa asked for the release of Indra. Mahāśāni released Indra on the condition that Indra should serve Varuṇa for life time. On the advice of Indrāṇī, both went to the river Gautami and worshipped lord Śiva and Viṣṇu, thereupon arose a person combining in himself the characteristics of both the gods and he killed the demon Mahāśāni.

Adh. 130

The sage Āpastamba asked a question to the sage Agastya regarding the relative superiority of the three gods Brahmā, Viṣṇu and Śiva. The sage Agastya answered that though the three were different forms of one and the same person, still
Siva was the highest being most liberal in bestowing the boons.

**Adh. 131**

Saramā protected the cows of gods. The demons carried away the cows after bribing Saramā. Saramā spoke lie to Indra that the cows were taken away forcibly. Bhraspati exposed Saramā. Indra thereupon cursed her and requested Viṣṇu to bring back the cows. Viṣṇu defeated the daityas and gave the cows to gods. The sons of Saramā prayed Yama for the release of their mother from the curse of Indra. On Sūrya's advice, Yama went to the river Gautami and prayed Brahmā, Viṣṇu and Siva and they relieved Saramā from her curse.

**Adh. 132**

Pippalā, the sister of the sage Visvāvasu poked fun of some sage in a sacrifice and was cursed to become a river. Visvāvasu prayed lord Siva and relieved her from the curse.

**Adh. 133**

The sages Vasiṣṭha and others were performing a sacrifice on the bank of the river Gautami. At that time, the daityas disturbed the sacrifice, therefore, Brahmā sent his Māyā in the form of a maiden to infatuate them. But Śambara, one of the daityas, devoured her. Viṣṇu killed the daityas with his cakra and protected the sacrifice.
Adh. 135

A dispute arose between Viṣṇu and Brahmā regarding the relative superiority over each other. A Jyotirlinga of lord Śiva arose between them and the divine speech declared that whosoever finds out its end would be considered as superior. Both of them were unable to find out its end but Brahmā spoke a lie with his fifth head that he had seen the end. Therefore, lord Śiva and Viṣṇu cursed the speech to become a river. Being prayed by the gods, Viṣṇu and Śiva declared that she would gain her original form on joining the river Gautami.

Adh. 136

The sage Maudgalya was a great devotee of Viṣṇu but he was very poor. Therefore, his wife Jābāla enjoined her husband to pray Viṣṇu for the destruction of poverty. Viṣṇu eulogised the merits of giving dāna on the bank of the river Gautami. Maudgalya gave dāna in honour of Viṣṇu and his poverty was destroyed.

Adh. 137

A dispute arose between the goddess Lakṣmī and Poverty, regarding their relative superiority over each other. On the advice of Brahmā, both went to the river Gautami and the river Gautami declared the superiority of Lakṣmī over Poverty.

Adh. 138

The king Saryāti went with his Purohita Madhucchandas,
to conquer various countries. Purohita admired the devotion of his wife for him. In order to test this king Saryāti sent a message to his kingdom that the Purohita and the king were carried away to Rasātala by the demons, hearing which the wife of the Purohita gave up her life whereas the wives of the king inquired about the truth of the message. The messengers reported to the king about the reactions of the message. The king entered fire in order to enliven the wife of the Purohita. The Purohita prayed Sūrya and reenlivened the king and his wife.

Adh. 139

The sage Pailūṣa was oppressed by domestic difficulties. He worshipped lord Śiva and attained liberation.

Adh. 140

The sage Atri practised severe penance and ordered Viśvakarmā to construct another city like Amaravati for himself. He lived exactly in the style of Indra but when the demons came to harass him, he asked Tvaṣṭā to dispose of everything that he created.

Adh. 141

The stories of Prthu's birth and his milching the earth given in the adh. 4 are again repeated here.
Adh. 142

Megahāsa, the son of the demon Rāhu, felt great distress on hearing the death of his father Rāhu at the hands of the gods at the time of the distribution of nectar. He prayed lord Siva and the gods established Rāhu in the sky and made Megahāsa the lord of the Nairṛtya direction.

Adh. 143

Rāvaṇa obtained the 108 apithets of lord Siva from Brahmā and worshipped lord Siva by practising severe penance and obtained a sword from Sivā.

Adh. 144

Aṅgirā, the son of Agni always quarrelled with his wife Ātreyī, the daughter of the sage Atri, inspite of her efforts to please him. She complained about it to her father-in-law Agni and on his advice took the form of water and drowned her husband. Both of them went to the river Gautama and were pacified.

Adh. 145

The sages discussed about Jñāna and Karma at the Markandeyatirtha.

Adh. 146

The anecdote regarding the king Yayāti enjoying the
youth of his son Puru given in adh. 12 e is repeated here.

Adh. 147

There was a great rivalry between the sage Vasiṣṭha and Visvamitra. Visvamitra practised severe penance. Indra sent Menā to disturb his penance. Menā disturbed Visvamitra, gave birth to a daughter and went to heaven. After her departure, Visvamitra recalled everything and again started practising penance. Indra sent the nymphs Gambhirā and Atigambhirā but they were cursed to be the rivers but on being prayed by them, they were relieved from the curse.

Adh. 148

While the sage Kenya was performing the sacrifice, the fire got extinguished. The sage was confused as to how to ignite it but the divine speech declared that the oblations should be offered to Haranya, the son of Agni, through whom it would reach fire.

Adh. 149

The lord Nṛsiṃha killed the demons Hiranyakasipu and Ambarya.

Adh. 150

Being oppressed by the domestic difficulties, Ajīgarta sold his middle son Sunahṣeṣa. After his death he fell in hell
and became a Pisāca. Sunahṣepa offered a Pīṇḍa to him and he was relieved from the hells.

Adh. 151

The king Aila lived with Urvasī but she had made a condition that as soon as she would see him naked, she would go away in the heaven. One day she saw the king Aila naked and went away. Oppressed by grief, the king Aila prayed lord Śiva.

Adh. 152

Candra, the son of the sage Atri, carried away Tārā, the wife of Brhaspati. Brhaspati worshipped lord Śiva, cursed Candra to become crooked and purified Tārā by sprinkling the water of Ganges over her.

Adh. 153

The king Pracīnabarhiṣ practised severe penance, saw the third eye of lord Śiva and obtained a son.

Adh. 154

After killing Rāvaṇa, Rāma brought Sītā and purified her by fire but when her purity was once questioned, Rāma ordered Laksmaṇa to leave her near the hermitage of the sage Vālmiki. After some days when Rāma performed hāyamedha, Lava and Kuśa, Rāma's sons, sang Rāmāyaṇa. Rāma embraced them and all of them prayed the river Gauṭami.
Adh. 155

The Ādityas gave land to the Āṅgirasas but the land became a devourer and ate away all the people. The Āṅgirasas went to give back the land to Ādityas but the Ādityas refused to take it back.

Adh. 156

Viṣṇu killed the demons who wanted to kill Brahmā.

Adh. 157

After killing Rāvaṇa, Rāma and others lived on the bank of the river Godāvari and worshipped lord Siva.

Adh. 158

The Āṅgirasas practised severe penance but they did not get any rewards as they had not taken the permission of their mother before practising it. All of them prayed the river Gautamī and obtained the rewards.

Adh. 159

Once a dispute arose between Vinatā and Kadrū, the wives of sage Kasyapa, it was decided that whosoever was defeated in the discussion would serve the other for her lifetime. Vinatā-defeated-Kadrū-by

Kadrū defeated Vinatā through deceit and Vinatā became her servant. Once Kadrū asked Vinatā to take her sons
to have a view of the Sun so Garuḍa, the son of Vinatā, carried the serpents, the sons of Kadru near the sun but they were burnt by the rays of the sun. Being requested by Vinatā, Garuḍa prayed Indra, who showered the rain and pacified the serpents.

Adh. 160

In the dispute between gods and demons regarding the distribution of riches, the gods obtained heaven and the demons obtained the world. The demons started to kill those who gave sacrificial share to the gods. The gods obtained victory by worshipping the river Gautamī.

Adh. 161

The account of Brahmā's creation of the world and sacrifice is given.

Adh. 162

The gods prayed lord Śiva to create a man who would defeat the demons. Śiva created Mānṣya from his third eye and he brought victory to the gods.

Adh. 163

A demon Parasu took the form of a Brahmin and went to the sage Sākalya and asked for Bhikṣā. When he was about to take his lunch he declared that he was not a Brahmin but a
demon in disguise and that he wanted to devour Sakalya. Thereupon the sage Sakalya made him realize that as he was a Brahmin, his whole body was protected by various gods. On the advice of Sakalya, Parasu prayed Saraswati and went to heaven.

Adh. 164

A king Pavamana went for a hunting expedition to a forest. There he saw a bird Ciccika with two mouths. Finding that the bird was very sad, the king asked him the reason of his sorrow whereupon the bird related that as in his past birth he had troubled many people, he was born with two mouths in the present birth and he had no peace. Being requested by the bird, the king carried him to the river Gautami and on taking a bath therein, the bird attained heaven.

Adh. 165

Vishi, the daughter of Surya, was hideous in appearance. Surya got her married with Visvarupa who too was terrible in appearance. They had many children who inherited their terrible appearance except Harshana who had a pleasant appearance. On his maternal uncle Yama's advice, Harshana worshipped the river Gautami and acquired for his parents auspicious forms.

Adh. 166

A dispute arose between the descendants of Aruna and
Íśvara, the sons of the sage Kasyapa and those of Aruṇa and GARUḍa, the sons of the Prajāpati Tārksya. Quarreling among themselves, they went near the Sun and were scorched by his rays. On worshipping the river Ganges, they were pacified.

Adh. 167

A demoness carried away Āsandiva, the son of a Brahmin and threatened to kill him if he did not act as her son. After some time the demoness got married Āsandiva with the daughter of a brahmin. Āsandiva revealed the identity of the demoness to his wife and both went to the river Gautami and prayed lord Viśnu. Viśnu killed the demoness and made them happy.

Adh. 168

A king Abhiṣṭuta wanted to perform a sacrifice. There was a custom that when the Brahmins performed a sacrifice, the kṣatriyas provided the land but king Abhiṣṭuta did not possess land; he, therefore, prayed lord Sūrya, the god of kṣatriyas and obtained land.

Adh. 169

There were two great devotees of lord Śiva. One was a hunter who did not know the rites of Śiva-worship but who worshipped Śiva out of pure faith. Another was a brahmin Veda who worshipped lord Śiva with proper rites. On beholding
that lord Śiva was pleased more with the hunter though he had no knowledge of Śiva worship, Veda tried to commit suicide but lord Śiva asked him to wait for a day. On the next day when Veda came to worship lord Śiva, he saw the linga of lord Śiva plunged in blood. He applied clay and other things to the linga of lord Śiva and after offering his worship went away but when the hunter came and saw the linga of lord Śiva plunged in blood, he committed suicide thinking that lord Śiva and he were one. Lord Śiva thus showed the difference between Veda and hunter to Veda.

Adh. 170

Gautama, the son of a brahmin Vṛddhakausīka, and Maṇikundaḷa were great friends. Both of them went to various countries to earn money. A dispute arose between Gautama and Maṇikundaḷa regarding the value of Dharma. Gautama believed that Adharma was superior while Maṇikundaḷa believed that Dharma was superior. In order to test the strength of his belief Gautama took away the wealth of Maṇikundaḷa, cut his hands and pierced his eyes but Maṇikundaḷa did not change his belief. Thereupon Gautama drove him away. Vibhīṣaṇa applied the herb brought by Hanumān to the eyes of Maṇikundaḷa and he was able to see again. Maṇikundaḷa took that herb with him and gave the eyesight to the daughter of a king Mahābala and married her. As the king Mahābala had no son,
Manikunda was made the king of his kingdom. He then found out his friend who had lost all his wealth in gambling and both of them became happy.

**Adh. 171**

King Pramati gambled with Indra, defeated him and conquered his kingdom, and took possession of Urvasi, the thunderbolt and the Yakṣa Viśvarūpa. He then asked the nymph Urvasi to be a maid-servant. Thereafter, Citrasena, the son of the Gandharva Viśvasena, played with the king Pramati and defeated him. On the advice of his Purohita Madhucchandā, Sumati, the son of Pramati, worshipped lord Śiva on the bank of the river Gautami and regained his kingdom.

**Adh. 172**

The ocean requested the river Ganges to join him. The Ganges agreed to do so on the condition that the seven great sages should welcome her with their wives. The ocean made the arrangements and the Ganges joined ocean after dividing herself into seven parts.

**Adh. 173**

Viśvarūpa, the enemy of gods, came to the sage Viśvāmitra and inquired about the philosophy of karman. The sage Viśvāmitra explained to him that one performed the actions according to one's bhāva. Thereupon Viśvarūpa practised
penance for many years and attained the Tāmasabhāva and started performing terrible actions and he worshipped lord Siva in his terrible form whereupon lord Siva was known there as Bhīmesvara.

Adh. 174

The river Ganges joined the ocean and the gods prayed Siva and Viṣṇu and the devarṣis prayed Soma.

Adh. 175

The story of Gautama bringing the river Ganges on earth from lord Siva's head given in adhs. 74-75 is repeated here. With this adhyāya the Gautami-māhātmya ends.

Adh. 176

At the beginning of the Kalpa, Brahmā called Viśva-karmā and asked him to prepare an idol of lord Vaṣudeva. Indra took it away and worshipped it for many years. In the second, i.e. Tretāyuga, Raivaṇa practised severe penance for ten thousand years and Brahmā granted him the boon of remaining invincible. He defeated Indra and took away the idol of Vaṣudeva and gave it to his younger brother Viśhvēṣana. When Rāma defeated Raivaṇa, he carried away the idol with him and at the time of his death, he gave the idol to the ocean. In the Dvāpara age, when lord Viṣṇu took birth in the family of Vaṣudeva, the ocean brought it out and established it in the Puruṣottamaksetra,
The greatness of the Puruṣottamakṣetra is described.

The sage Kandra practised severe penance but the nymph Prahladā sent by Indra disturbed him and the sage Kandra enjoyed with her. At the end of many years the sage Kandra realised his mistake and abhorred Prahladā. Prahladā threw her embryo on the trees while going to heaven and she a daughter Māriṣa was born out of it. The sage Kandra again started to practise penance and prayed lord Viṣṇu and by his grace attained liberation.

The greatness of Atman and lord Viṣṇu is described and the sages asked Badarayāna a question about the incarnation of Viṣṇu as Kṛṣṇa.

Vyāsa described the various incarnations to the sages.

As the life-story of Kṛṣṇa is given under the section 'Kṛṣṇa' of the chapter 71, named 'Mythology', the summary of the Adhy. 120-210 containing it is not given here.
The incarnations of lord Visnu viz. Varaha, Narasimha, Rama, Tattatra, Parashurama, Nara, Katyayana and Kalki are described.

A terrible description of the paths leading to Yama-loka is given.

A terrible description of hells and how the sinners are troubled there is given.

Vyasa related to the sages how people obtained pleasures by following the path of righteousness.

An account of various sins and their retributions is given. The doctrine of evolutionary rebirth is given.

The eulogy of the deities of amsa is given.

The pitrs lived with Visvdeva on the mountain heru, Srila or Svadha, the daughter of soma came there and the pitrs were
infatuated by her beauty when Soma came to know about it, he cursed the Pitrs to fall down and cursed Uṣjā to become the river Kosa. The Pitrs lived on the bank of the river Kosa. Once when the daityas came to kill the Pitrs by a slab of stone, the river Kosa covered the Pitrs by her water. The Pitrs then worshipped lord Vigna. Lord Vigna took the incarnation of Varāha and brought them out and offered them oblations. Vigna then related the rites of offering śraddha. By the grace of lord Vigna, the Pitrs and the river Kosa attained heaven and Vigna prophesied that Kosa would again take birth as Varāha, the daughter of Soma and would be married to the Pitrs.

Aṣṭh. 220

The rites of śraddha are described.

Aṣṭh. 221

A description of miscellaneous things like Dharma, Sadācāra, manner of worshipping gods, description of Vaiṣṇavas and discussion of observing śāstra is given.

Aṣṭh. 222

The duties related to various varṇas and āśramas are described.

Aṣṭh. 223

A description of how varṇāśrama takes place is given.
Adh. 224

An account of how heaven could be attained by following the path of righteousness is given.

Adh. 225

Lord Śiva eulogised the greatness of Dharma to Umā.

Adh. 226

Lord Śiva eulogised the greatness of Vāsudeva.

Adh. 226 (IIInd)

In the dialogue between Vyāsa and the sages, the rewards of kṛṣṇa-worship are stated.

Adh. 227

There was a Cāndāla Mātārīga. A Brahmārākṣasa came to devour him. The Cāndāla was a great devotee of Viṣṇu and he asked the Brahmārākṣasa to wait for one night as he observed a vow of waking for the whole night and singing in honour of lord Viṣṇu on the night of Ekādasi. On the next day, instead of his body, the Brahmārākṣasa asked for the reward of the vrata observed by the Cāndāla. After many refusals, the Cāndāla consented to give the reward of the vrata, to the Brahmārākṣasa and obtaining it, the Brahmārākṣasa went to Brahmāloka. The Cāndāla remembered his past birth in which he was a Bhikṣu but as he had taken food mixed with dirt, he was born as a Cāndāla. In
his another birth he was born as a foolish brahmin and had observed a severe vrata to get Urvasī and after many efforts he had obtained Urvasī.

Adh. 228

In the beginning, the ways to devote one's life to lord Viṣṇu are given. Then it is described how difficult it is to know the Māyā of lord Viṣṇu. Once Nārada went to lord Viṣṇu and asked him to show his Māyā. Though lord Viṣṇu asked him to choose another boon, he insisted upon seeing the Māyā. Lord Viṣṇu asked Nārada to plunge in waters from which he came out as Susūllā, the daughter of the king of Kāśi and was married to the son of the king of Vidarbha. They had many sons, grand sons, etc. and when all of them expired in battle, she entered fire and again regained his form of Nārada. But as his change of form was due to the Māyā of lord Viṣṇu, he was unable to remember it.

Another anecdote regarding the Māyā of lord Viṣṇu is given. The son of king Agnīdhra wanted to know the Māyā of lord Viṣṇu in his previous birth; he was asked to plunge in waters and he came out as a beautiful daughter of a Cāndāla and was married to a poor and ugly Cāndāla and had two blind sons and a deaf daughter by him. Being tired of them, she plunged in the water and came out as a brahmin. Her husband and children wept after her and due to god's grace they reached heaven. All this happened on account of the Māyā of lord Viṣṇu.
Adh. 229

The sage Vyāsa described the state of religion and society that would take place at the time of kali age.

Adh. 230

The narration of the future is continued.

Adh. 231

A description of Prākṛtalaya and Naimittikalaya is given.

Adh. 232

A description of the Prākṛtalaya is given.

Adh. 233

A description of the Ātyantikalaya is given.

Adh. 234

An account of the Yogic practices is given.

Adh. 235

A description of Sāmkhya and Yoga is given and the value of concentration is emphasized.

Adh. 236

Various subjects like the attainment of liberation by
the Jñānins, the attainment of heaven and other places by the performance of various types of actions, the nature of Atman constituting of the best qualities, and a description of sky and other Mahābhūtas are treated.

Adh. 237

Various subjects like the status of a Jñānin and an ignorant man, description of Dharma, and the destruction of anger etc. by forgiveness etc. are treated.

Adh. 238

A description of the Yoga is given and common points of Yoga and Sāṃkhya are narrated. A Yogin is specially eulogised and it is said that by the Yogic practices one attains lord Narayana.

Adh. 239

The description of Sāṃkhya is continued.

Adh. 240

A discussion about kṣara and Akṣara things is given. The sages eulogised Bādarāyaṇa. The world is called kṣara and the god is called Akṣara. The 24 Tattvas are enumerated. Those who resort to Tāmasabhāva fall in hell and those who are devoid of qualities attain liberation.
Adh. 241

One who has no knowledge of kṣara and Aksara has to take many births.

Adh. 242

Various subjects like Mokṣadhārma, the importance of studying the various books, Aksara and kṣara, Yoga and Sāmkhya, kṣetra and kṣetrajña are treated.

Adh. 243

Various subjects like Vidyā and Avidyā, Aksara and kṣara, identity of Sāmkhya and Yoga, are treated.

Adh. 244

The subject of attaining Jñāna is discussed.

Adh. 245

After hearing this Purāṇa, the sages eulogised Vyāsa and the rewards of reading and hearing this Purāṇa are mentioned. At the end the eulogy of dharma is given.