CHAPTER II
SUMMARY OF THE SRIMALAPURANA

The present collated text of Srimalapurana runs into seventy five adhyāyas or chapters.

The first chapter begins with the manglācarana, with a prayer to Viṣṇu.

The son of lord Mahādeva, Skanda asks for information about a portion of land that abounds with everflowing rivers like the Ganges where all the Gods including Brahmā live and Tīrthas like prabhāsa and Sages like Vasistha keep them busy in meditation. The Risis, the nitrās, the Yakṣas and the Gandharvas, the Apasarās love and enjoy themselves. Such a place was made known also to Mandhātā the king of Ayodhyā by Vasistha. The same information was sought by king Yavansva, the father of Mandhātā from Nārada.

The place was described by Vasistha when he came to Ayodhyā with his wife Arundhati. Mandhātā was pleased to see Vasistha with his wife. While they were busy in discussion, the Risi Vasistha said to Mandhātā that king knew well about the mountain Abu, the seat of the Risi himself. The Santarṣi visited the tīrthas of Abu and from there started for mountain Saugandhika, where a temple of Mahādeva Bhūrbhuvaṇavara existed. The king Satrujita of Candravanśa came to worship the lord at the place. On the advice of Nārada all the sages went to the āśrama of Gṛ Gautama which was near the Saugandhika mountain.
The āśrama of Gautama was a holy place. It covered an area of five kosa. By the grace of goddess Laksami the area came to be called as Śrīmalaksetra. All the sages came and visited it under the leadership of Satānanda, the son to Gautama. They proclaimed the place as an unique one and returned to their āśramas. Goddess Laksami blessed the ksetra so Gautama āśrama was called the Śrīmalaksetra afterwards.

The details of Śrīmalaksetra prompted the king Mandhata to request the saint Vasistha to inform him about the blessing of the Goddess who changed the Gautamāśrama into Śrīmalaksetra, are detailed in this chapter. He wanted to know why the saint Gautama selected only that place for his meditation.

According to Vasistha the person who heard the description of Śrīmalaksetra was absolved from his sins. After this the saint narrated the legend about Gautama reaching that place.

Gautama went to the āśrama of Saint Jāvala. The Rishi welcomed him. He remained there for seven nights and went to a hill. It was Bhṛgutunga, the āśrama of Bhṛgu Rishi. He mentioned there and was blessed by Lord Mahādeva who permitted him to ask for a boon. Gautama asked that the lord should allot him a place where he could perform his penance successfully. The place that was described by the lord was to the North-West of Arbuda-Ārenya and to the
North of Saugandhika mountain. Trambakasarovara, where
lord Mahādeva also had his Tapasyā to kill the Rakṣasa
Tripura was situated there. It was the place abounding with
evergreen plants the Sidhās and Gandharvas lived there.
Gautama also could go there for a similar great success.
Gautama preferred to have his tapasyā at the place where all
the Tīrthas, Sarovara, Gods like Brahma and saints lived.
The boon which he desired was that his love for his wife
Ahīlyā should remain for ever.

'It would be so' was the reply from the lord and then
he disappeared. Gautama took permission from the VanaDevtās
and started for the Trambakasarovara.

Upon hearing this in Chapter III, the great king of
Ayodhya requested the Rishi to inform him about the activities
of Gautama on Trambaka Sarovara. Rishi Vasistha replied that
the great Muni Gautama came with his obedient disciples like
Uttanka to Trambakasarovara which was a tank full of rippling
water which rushed high on the banks. Its environs were
full of trees and plants. It was a place quite suitable for
tapasyā. Gautama ordered uttanka to search out a place for
their Āśrama. Uttanka tried but was unable to find a suitable
place. Every tree, plant and Ghāt was the seat of one or the
other sage. The pupil reported to his Guru that if he(Gautama)
desired he may search out any place anywhere behind the limits
of Trmabakasarovara. Gautama did not like to build the
Āśrama any where else. At that time the great Muni Nārāda
came to the spot and suggested to Gautama to go to Varunakānana the forest of Varuna. There Varuna had his Tapa as a result of which he became the master of the west. The forest had a pool full of water and was a place suitable for Gautama.

Gautama went and built an Ashrama having an area of 10 kos.

In the succeeding chapter the king asked the Risi to tell him the story about Gautama's Tapa. The Risi described the Ashrama as follows:

'It was surrounded by Varuna trees and abounded in trees like the sāga, the mango and the coconut. The melodious song of the birds proclaimed Gautama's Ashrama to the new comer.'

There Uttanka brought all the material of Yajna and built a hut. All the pupils were asked to take their seats. They bade Namaskāra to Brahma, Viṣṇu and Mahesa. Controlling all the sense organs, keeping himself standing and raising his hands upwards, Gautama began his Tapsya. He continued the tapsa for ten years. Afterwards Gautama controlling his breath performed pranāyama and kept himself standing on the tip of one of his toes. He remained in tapan in this pose for twenty years more. Then Gautama executed the Kāpālika-asana, kept his head downwards and legs upwards, and had pranayama, looking at the sun with his eyes open. The cloud of mist began to come out of the eyes of Gautama due to Tapa.
and it spread into the blue sky. Birds were afraid of that atmosphere and began to fly away. The Risis of nearby Trambaka-sarovara thought that if Lord Śiva did not bless Gautama pralva would take place.

All the Gods including Mahādeva, Brahma, Viṣṇu and Indra came by way of the sky to bless Gautama individually. Gautama asked the Gods that from that day that place for Tapaśā should be known as Gautamāśrama. The request was granted and the place came to be known as Gautamāśrama. Lord Viṣṇu declared that whosoever took his or her bath in this holy pond on the 14th day of Maṅgha Krīṣṇa Pākṣa would get Viṣṇu Loka. In the same way all the Gods, gave importance to the tank and it became a place of pilgrimage.

The story informs us that when Ahilyā was cured of the curse, she also came there to live with Gautama and both of them lived happily for a long time.

Gautamāśrama can wash all the sins. If any body who dies in between Gautamāśrama and Trambakaśarovara would not take birth again.

Chapter V eulogises the Gautamāśarovara tīrtha by the following legend.

Once all the persons of Śrīmāla were going to Godavari or Gautami river to take bath. As Yagyāśīla was a man without money he used to take his meal only once in a day. He was weak in health and could not go to the river Gautami. He was weak in health and could not go to the river Gautami.
He regreted the fact. It was pinching him that only he could not go there. He would never take any charity, so wealthy persons of Srimala who respected him and had a soft corner for him could not be of any help to him. He was helpless and cursed his own luck. It was midnight and Yagyasila, was sitting in a pensive-mood. At that time a light came in view as if the moon was rising out of the tank which was full of water. He saw a maiden in snow white clothes having the eyes like those of a deer. There was a blue lotus in her right hand. She had a smiling face and was looking as if she were the mother of the whole world. Yagyasila asked her who she was. She replied that she was Gautami or river Godavari herself. She would remain there in the lake of the great sage Gautama. Yagyasila thought it that this was a Ligam but the voice from the heaven declared that a bath in the Gautama Sarovara was no less holy than a bath in the River Godavari. The Brahma was pleased and he told the whole story to the persons of Srimala. They all bathed in the Gautama Sarovara.

Vasistha said to Mandhata that the same story was told by Rishi Dalabhva also in the meeting of Devtas. Vasistha had heard the same story there and told it to the king. Persons of Srimala were fortunate to enjoy a bath in the Gautama Sarovara.

Mandhata was cautious in chapter VI to know how Gautama-grama was converted into Srimala-ksetra, so Vasistha said that long ago goddess Laksami was born to Rishi Bhrigu. She was one of the most beautiful damsels. Her father, Bhrigu was
worried about selecting a suitable match for her. He knew only lord Viṣṇu could marry her. Since she was born, the āśrama of Bhrigu began to flourish rapidly. Every day plants of fruits and flowers of all seasons grew and flourished automatically. There were trees like kadamba and birds like cuckoo singing their melodious tunes. At some places it seemed that Apsaras were dancing. Rishi Bhrigu felt that the Goddess Lākṣmī, the mother of the universe, was born in that āśrama. Narada came to the āśrama and blessed Lākṣmī, "Be you the wife of Lord Viṣṇu" and disappeared. Bhrigu was happy with such a blessing.

The next chapter notes that Narada went to the milky sea, Kṣirasamudra, there lord Viṣṇu came out of the water to see the great Rishi Narada informed him that Goddess Lākṣmī was born to Bhrigu and he requested Viṣṇu to give consent for the marriage. Viṣṇu fixed the eleventh day of the month Māgha for marriage, when the moon would be in Māṅgala, the name of the nakṣatra. This message was given to Bhrigu by Narada.

On the above mentioned day lord Śiva came from Kailāṣa mountain with his Ganas, Brahmā from Brahmā Loka, Varuna, the lord of seas and rivers, and Nāga Vasuki came with all the snakes. All the Gods were present in the marriage. Viṣṇu adorned himself with two golden clothes and massaged his body with fragrant materials like Candana (sandal) and kapura (camphor). He appeared handsome in his rich dress and garland. He took his seat on the great bird Garuda and the procession started.
Visnu wore a garland called Nakṣatramāla, Indra held a canopy over the head of Visnu and Asvanikumāra waved Cāmaṇgas (fans). Garuda came to the Āśrama of Bṛigu. Bṛigu worshipped Visnu. Goddess Laksamī and Visnu were married in the Bṛigu āśrama. Flowers were showered over them from the sky by Lord Śiva. He blew his conch and performed his dance.

After the marriage was over, Visnu sat on Garuda with Laksamī in his lap and started for Vīṣṇuloka.

Chapter VIII tries to glorify Trambakasarovarā by the following legend.

Lord Visnu came to Trambakasarovara via mount Ābu. Nārada suggested that Goddess Laksamī should bath in the tank so that she may attain in the status of a goddess again and think about herself.

As soon as this was done Laksamī assumed the form of a goddess, with an ever smiling face and open eyes. She was seated on a throne adorned with beautiful jewels and had a Kamandalu of amṛt (nectar) in her right hand and she held aksavāmāla in her left hand. In her other two hands she held white lotuses. Such was the deity Yogesvārī or Laksamī in Yogānimudrā. All the Devas began to offer prayers when they saw Laksamī in the above form. All gods said that Visnu was the upper and Laksamī was the lower part of the world. Laksamī was nature itself.

All the devatas wanted to give their blessing to Laksamī. She said that if they desired to give blessing to her, that
land where their 'Vimānas' (aircraft) were landed, should have a magnificent city with palatial buildings. Rsisī with their families must reside there. She further said that the city and the kastrā should be donated to Brāhmaṇas. Viṣṇu granted her wish. He ordered his ganas to bring the sons of Rsisī from the places where they were residing. He told the Ganas that the Rsisī must be assured that Laksāmi and Viṣṇu would adorn them with jewels and wealth. The order was executed by the ganas. The great architect Viśvakarma was called and ordered to construct a magnificent city for the Rsiṇiputras.

The ninth chapter describes the building of Brīmāla by Viśvakarma as well as the blessings received by it. Its high structures looked like the towers (Vimānas) of Gods. They looked as if the swans were flying there. The roofs of the buildings were coloured in red beautiful pillars and paintings adorned the houses. The roads of the city crossed at right angles. The city was compared to a garment of the Earth. The city dwellers possessed boundless diamonds and jewels. The citizens had an army to defend the city. Only Indravati in heaven Lankā, Kasi, Manomati and Tejomati could be compared with Brīmāla.

Having built the city Viśvakarma requested the Goddess to the favour the city which he had built for the Brāhmaṇas with her pleasure.

The Goddess visited the city and she proclaimed with joy that it was the most beautiful city. Lord Brāhmaṇas blessed
the Goddess that the city was the garland (that is mala) given by the Goddess Śrī to the earth, hence the city would be called Śrīmāla.

Lord Visnu blessed Viśvakarma and said that he would be worshipped whenever new construction would take place, His art the Viśvakarma Dharmaśāstra would be taught as science of engineering. Other Gods also blessed Viśvakarma.

The Vimānas making thundering noise and lightning flew to bring the Āsiputras of different tīrthas by the gānas like Jaya, Vījaya and Harīva are described in chapter X. The number of the Āsiputras of different tīrthas was 45000.

All the Brahmānas got down from the Vimānas and told the Goddess that they had come to obey her. The Brahmānas were happy to see the city. Here the city is once more described in glooming terms.

In succeeding chapter Argha is given to Gautama by the lord Viśnu and the whole city Āśrama and ksetra are given to Rishi Gautama.

Lakṣamī requested Viśnu to give the city in donation. Viśnu inquired whether the city had all the houses decorated and furnished. Śiva requested Viśnu that the person getting argha must be of good character and clan.

Brahmāpati, the priest of Gods suggested that the person selected for argha must be from the Brahmānas.

The Brahmānas were divided in two groups.
One group was of Āngirasas and other was of Saindhvās. The Sarsvatās, the Vātāsayaṇas the Vasīsthas and the Ātreyas formed the first group of Āngirasas and selected Gautama for argha.

The Saindhvās opposed it. They were not in majority. Their claim of superiority was rejected. The brāhmaṇas cursed the Saindhvās that they would be without the Vedas. Later the Saindhvās returned to Sināha.

The Argha was given to Gautama. Then the Brāhmaṇas started living in the city.

The Brāhmaṇas asked for cows from the Lord Viṣṇu. Hence Four lakā cows were given to the Brāhmaṇas.

The twelfth chapter gives the details of the city Śrīmāla. It is noted here that it was well supplied with milk as their were plenty of cows.

The Brāhmaṇas had their studies. The subjects of their studies were:

The Vedas, The Śastra, The Upanisadas, the meters and grammar. Many Yajñāsālas existed. Whatever was desired by the persons of Śrīmāla was achieved.

The town was frequented by numerous visitors.
The houses of Śrīmāla were white like winter clouds.
There was no fear of any disease, disturbance, revolution or attack from outside. It was the city possessing peace of all the Devatās of heaven and human beings on the Earth and the snakes of Pātal wished to live in Śrīmāla-nagara.
There were many tirthas and Sarovaras (ponds) in the city.

The brāhmaṇas who lived in Śrīmāla are already noted in other chapters.

1. The Brāhmaṇasālas were 1000 (one thousand)
2. The Mathas were 4000 (four thousands)
3. The shops were eight thousands. They were called Vyāpāraśalas.
4. The Sabhāmandaps were one thousand.
5. There were well lighted sixty thousands and sixty six seven storied buildings in Śrīmālanagara.

In the next chapter the origin of the castes of gold smiths and Vanikas who helped the Brāhmaṇas is noted.

Lord Varuna presented the goddess Laksamī a garland of one thousand and eight flowers in the presence of the Devatās Sidhas, Vidyādharas and Gaṇas. All the flowers were eight petalled. In each leaf there was a pair of Brāhmaṇa and his wife. The goddess glanced at them repeatedly. They came out of the petals. They prayed the goddess and asked their mission. She said that as they came into existence from golden lotus (svaṃa padma), they should obtain their livelihood from gold. Live in Śrīmāla and prepare the ornaments for the Brāhmaṇa women.

Yasistha said that in that way eight thousand and sixty four of them became Sunārs from Brāhmaṇas. They are all called by the same gotra as those of the Brāhmaṇas whose reflection was the cause of their creations.
the worry of the goddess was not over. She was worried as to who would take care for the wealth of the Brahmans in Srimala. Lord Visnu recognising the worry of Laksami looked at his thighs. Then all the Vanikas having Yognapavita and staff of odumbera in their hands came in existence out of the thighs of Visnu. They asked Visnu for work. Visnu ordered that they were to remain under the order of the Brahmans to carry on agriculture to keep cattles and to trade. They were ninety thousands in number. They went in the houses prepared by Visvakarma. Their castes are as follows:

1. The Vanikas who lived in the east were called Pragvas or Poravalas.
2. The Vanikas who live in South Dhanotkatas.
3. In the North and West were Srimala and Srisrimalas Vanikas.

The king requested Vasistha to give details of all the tirthas of Srimalaksetra in the fourteenth chapter. The first and foremost Tirth was Traunakasarover. The story of its construction is noted as follows:

Deitya Tripura of Tripuri harrassed the Devatas. On the request of the Devatai Mahadiva accepted to kill him. He dug up a pond and had his tapa in its water.

Brahaspoti the head priest of the Devatās prayed Mahādīva to rescue them. There appeared the deity Yogesvari. Mahādīva asked the goddess to remain on the bank of the Sarovara till he returned after killing the Deitya.
The Earth was used as chariot, the sun and the moon were its wheels. Vishnu and Garuda were the Oxen and Lord Brahma was Sarthi. Nagas Taksaka were used as rope. Mahadeva took the great bow pinanka and started to kill the Daitya Tripura. Maya Danava dug the pond of Amrita to resurrect the dead Danvas. Vishnu drank the Amrita. The battle was furious. Mahadeva shot an arrow named Daivata as a result of which the city of Tripuri was covered in flames. The remaining Danvas ran into the ocean for safety.

Mahadeva returned to Trambakasorovara and is worshipped as Yogesvara Mahadeva with goddess Yogesvari.

It is believed that the offering of an ox and some oil seeds to a Brahmaana on the fourteenth day of Krisna Paksa at Tramsakasarovara secures the welfare of one’s children.

In this chapter Mahatmaya Devi Yogesvari is narrated.

Gautama and Ahilya were without son. So Gautama built an Agnivedi called Garaptya Kunda. With the assistance of Ahilya Gautama had the Tapa. A Devi with a rod of gold in one hand and white flower in other hand appeared in a white dress out of the kunda. She gave him a son.

The story ends here and a separate story begins without any connection with the first one indicating broken text.

Sapat-tantu was a Keya gotri Brahmaana. His son Sunita was married to a Gautama gotri girl named Sunanda. They were leading a happy life but were without issue. They also had their tapa in the same Garaptya Kunda. The
same devi appeared. On the request of Sunitha the devi
gave him a son to run his dynasty.

The deity is worshipped on Trambakasarovara ad devi
Yogesvari.

Kaka Varaha Tirtha the bank of Krisna Sarovara is
noted in chapter XVI. Lord Krishna had his bath in the
tank after killing the daitya Keitbha with his sudersana
Chakra. So the Sarovara was named as Krisana Sarovara.
For happy life honey, ghūc and cow were given to Brahmana
on its bank.

Mandhātā was informed by Vasistha how the Krisana-
sarovara became Kaka Varaha tirtha.

Satadhanu was the king and Saivyā was his queen. They
went for Gangāsnana. The king Satadhanu had a talk with a
pākhāndhi. Due to that sin he became a crow in his next
birth. The queen became the princess of Vidarbha.

The king who was then a crow came to the bank of
Krisnasarovara with a rat in his paws and sat on the branch
of a tree. The pākhāndhi had become a pig in his next birth.
The pig forbade the crow to kill the rat because that would
give him another low birth. The crow replied that it was
necessary for his livelihood.

The rat spoke that she was a Brāhmaṇa lady. She ate
the prasada of the Lord Varāha which was to be offered to
the lord. While other ladies went to worship the lord
by dancing. That sin made her a rat. The rat requested
the crow to leave her in the holy tank to die herself, to get rid of the sin.

The princess of Vidarbha who was queen Saivyä in her previous birth came there and told the crow, as well as the pig about their last birth. On the provocation by the princess the crow and the pig jumped down into the tank and died.

The crow became a peacock in his next birth because he remembered it while he was dying. The rat became the queen of the pig who became king Bêga.

Krisana Sarovara gave salvation to Kâka and Vargha so the Vârâha is worshipped on Krisanasarovara as Kâkavârâha.

The next chapter describes Brahmasarovara that was dug by Brahmac himself. Before the creation of the universe the Earth was covered with water. Brahmac thought that he himself was alone in the universe and became angry when he saw the lord Visnu. Both fought for many years for superiority but it was without result. There appeared a linga. It was decided that Brahmac would find the top and Visnu the bottom of the linga. Visnu returned unsuccessful but Brahmac claimed that he had seen the top of the linga and brought the flower of its garland. Lord Siva appeared on the spot and disclosed that Brahmac was not true. Brahmac was cursed by Siva that he would not be worshipped.

Brahmac felt insulted and came to Ārimala Ksetra for
tapa in a Kunda. Sarsvati filled it up with water.
Mahádeva and Párvatí came to please the lord Brahmá. On the request of Brahmá the curse was partially withdrawn.
Brahmá would be worshipped in Brahmápuri or where the king was a Brähmana. The linga having Brähmasutra would also be worshipped.

The kunda where the incident took place is called Brahmakunda or Sarovara.

In the Chapter XVIII a story of the Brähmanais narrated by Yasistha to Mandhátá. He told that Rákásasas killed all the Brähmanas of Savargiri. Their head was Varuna an old man who could not continue the progeny. He cursed the mountain Savargiri that it would be barren without springs and trees without leaves and fruits because it has not protected his family.

Varuna came to Trambakasarovara of Árimalakasastra and had his tapa on the advice of the risis. He performed penance on a sand dune for one and half year.

There appeared goddess Párvatí. She said that the wife of the son of Varuna was still alive and she was pregnant. A son would be born to her after two months. In this way the dynasty of Varuna continued.

The boy was given the name as Vánta who was the first person of Vánta dynasty. The purána says that there was a great number of that gotra in Árimala.

The devi was worshipped as Varunávi on the bank of Trambakasarovara.
Chapter XIX deals with the story of Bhila (Kairata) Jinjhar who came to Srîmâla to sell the white priyanagu from mount Arbuda. After his business he wanted to see the inside of the city Srîmâla. He was forbidden as Sudra, Vârâsanâkara, ungrateful and mad persons were not allowed to enter the city. He had come with his wife who was left on a Sarovara. She fell into the tank while she was drinking the water. She turned into a fair damsel. So beautiful that Jinjhara could not recognise her. As if by some miracle of the water of the tank Jinjhara also fell into it. But his complexion remained unchanged. He thought that his ugliness was due to his sins. He tied a heavy stone to himself and fell into the water and died in the same tank. His wife prepared a funeral pyre to be a Sati. Muni Kausika tried to stop her but she replied that it was useless for a woman to live without a husband. Muni blessed her and she burnt herself with Jinjhara Kirata.

The pond is known as Kirata Sarovara.

Bhûtamâta who came to Srîmâla to reside there and her experience is detailed in Chapter XX. She liked to reside in a Vata tree which was already occupied by Pingâksayâksa. The Yaksa did not allow her to stay. Deity Bhûtmata was the favourite of lord Siva and Pingâksa was the favourite of Kubera who was a friend of Siva. Both began to fight for the Vata. Bhûtmata was fighting with five hundred bhûtas while the yaksas had an equal
Lord Brahma came and pacified them. Pingaksa expressed regrets and left the Vata. Goddess Bhootmata was pleased and was worshipped as Vatayaksani. Lord Brahma dug up a pond there. Devi Vatayaksani was worshipped to be free from the fear of the Bhootas.

The next chapter deals with the story of Pingaksa who left the Vata and went to the North towards the Gautamasharovara. He did not get a permanent settling place for his residence. He started the tapa. He was disturbed by a Yaksa Kanya and pestered him to marry her by Gandharvavivaha. Pingaksa explained his reluctance because he did not like to disturb his tapa. The girl appeared in the form of lord Shiva and informed the Yaksa that the lord had come to examine him. The lord gave him the boon that the place of his tapa would be known as Yaksaasthal and that it would be considered as the permanent dwelling place of the Yakṣas.

Chapter XXII gives a story for Yafehkaopa as follows:

Ravana looted Kubera and took his Puspaka Viman and other jewellery. Kubera's father Visrva son of Pultsya risi was requested by Kubera to get the things back. Visrva directed him to go to Srimala and perform tapa there.

Kubera came there, dug a cave and started his penance. It reduced his body to a skeleton. His disciple Yakṣas requested him to leave such a penance. But he continued it
Brahma appeared and said that Rāvana would be killed by Rāma. Kubera was directed to go to Alkapuri where he led a gay and glamorous life. He was advised to ask for one more blessing. On the request of Kubera lord Brahma put water in the cave and it began to be called Yaksakupa. A bath in Yaksakupa made persons wealthy.

Kasyapesvara Mahādeva was to the south Yaksakupa. This Māhātmya is noted in Chapter XXIII. Muni Kasyapa was asked to construct the universe by his grandfather. Kasyapa came to Śrimala and started his penance to get the ability to construct. His Yajana and tapa caused fear amongst munis, animals and plants. The earth, as the daughter of Kasyapa came to request that he should leave such penance else there would be a deluge. The body of Kasyapa was covered and nothing was seen except a huge heap of the mud only. There appeared a linga tearing seven pātāls with Akāsvāni which asked for the blessings. The heavy rains washed away the mud from the body of Kasyapa. He saw the linga and began to pray Mahādeva so that throughout the Vaivasta Manvantara all the Devtās should favour and help him in the construction of the universe. The blessing was granted and the linga was worshipped as Kasyapesvara Mahādeva clothes are offered to the Brähmanas and the linga is worshipped for obtaining freedom from sins.

The Bakasthali tīrtha is described in Chapter XXIV.
Daitya Baka, the son of Vastli, killed Devtas and turned them out of Meruparvata. They came to the Himalayas but persuaded them there also. Devtas came to Srimala and performed Yajna. In dazzling light a deity appeared in the Yajna Kunda. At the request of the Devtas she changed herself into a common woman.

Karala the servant of Daitya Baka came through the way of the sky with his wife Sthi*laksi. He with malicious intention ran towards the Devi and was killed with a stroke of her toe. Sthi*laksi ran to her master Baka and told the whole story, he started to win over the Devi. The Devi changed herself into a warrior. Seven other deities came out of the Yajna Kunda. They were Narsinghi, Varahi, Brhami, Vaisnavi, Kumarika and Gauri. They were armed with various weapons. Devi Camunda cut Bakasura into two parts. The Devtas were pleased. They were pleased and were asked for other blessing by the Devi Chamunda. Devi Camunda was to be worshipped in Srimala as Bakasthalimatā and saptamatrikās as Konakidevis or Kondanaya-mata as they came out of the kunda. The story was told by Cudi to the author of the purāṇa.

Chapter XV deals with the tīrtha of Dantādevi and Brahaspati Sarovara or Vākanāti Sarovara. All the Daitya adopted the Vedika Karma and had the Yajna and animal sacrifice. It made them strong would won the devatas easily. Devatas were afraid of them and went their
Brahmapati and told the above details. Brahmapati assured
them that he would go to Srimala and had his Tapa to please
the deity Ambika. She would advise some way. After one
year Tapa goddess Ambika appeared there. She advised
Brahmapati that he should go to the gangetic plains and
propogate the Dharma of Ahimsa. She would change the wisdom
and thoughts of the daityas and made them the followers
of Ahimasa Dharma. It was done so. The Daityas left the
Vedika Karma and animal sacrifice and Yaężha. They became
weak and were easy to be won by the Devatas. The sarovara
were Brahmapati had his Tapas is known as Yakapati Sarovara
and Devi Ambika is worshipped as Dant Devi there.

Kaliyuga was advancing and it was thought by the
Devatas that people would not believe or obey the vedas
as noted in Chapter XXVI. The children would not obey
their parents, women would love other than their husbands
and virgins would give birth to children. The problem
of protection from Kali was discussed by the Devatas. They
all went to Brahma to find solution to this problem. They
were directed to Srimalaksetra and to worship Bhurbhuvesvara
Mahadeva. They performed the Tapa and a linga appeared
there. It was told by the lord that Prabhā, Srimala,
Arbuda, Kasi, Gayā, Dwarka, Puskara and the banks of Gangā,
Jamuna and Godavari would remain free from effect of Kali.
Whoever would worship the linga Bhurbhuvesvara would remain
free from effect of Kali for a period of one month.
The Chapter XXVII describes the Māhatya of Bandho Devi.

It notes that there was an Āśrama on the mount Sogandhika. A brāhmaṇa who lived there, served the new-comers. His name was Kundapa. There came a Brahmā and he asked Kundapa to demand anything for the services, he had rendered to the new comer. The reply was that he wanted to go to Nāga Loka. The way to it was through a cave which was to the North of the Sogandhika. There was Nāga Kanya Sumati the girl he wanted to marry but the cave was so dark that he could not go there. He (Kundapa) wanted to know some way to go there. The Śādhu gave an ointment to be rubbed on the eyelids (kahal) and that helped Kundapa to reach Isumati's palace. Lola the doorkeeper and friend to Isumati took him to her. It was decided that if in discussion Isumati would feel satisfied she would get herself married. Isumati asked the question as to how gold came into existence. The Brahmā Kundapa told her the story of the fighting of Garuda and Indra and told her that a part of the wing of the Garuda Kapil fell down. This had taken the form of Gold. The feathers of the wing scattered in the world and that was gold. Lola was pleased, she disturbed them in the talks and requested her mistress that she should accept the marriage with Kundapa. It took place and both enjoyed the marriage for a long time. Kundapa began to rember his relatives, natives and friends and was homesick. Both decided to go to Śrīmāla. Isumati the daughter of Nāga Kankola also came there. At the Āśrama of Kundapa. She began to feel in the night that
she was alone in the land of human beings. There was none of her brethren nor lola her friend was with her. She began to weep. There came a deity. She assured her that she would help her as her brethren. The sorrow of Nāga Kanyā subsided. The Brāhmaṇa awoke and saw the goddess and began to pray her for help and kindness. She was worshipped as Bandhukṣani or Bhandhob Devī by him and his brethren. She is worshipped on the eighth and fourteenth day of every Sūkāla Pahāra. Bhandhob Devī was in Bhāradaśī Garāma of the Saugandhika mountain.

Nagnī Mahātmya is noted in Chapter XXVIII. It is noted here that the horse Uccaisravā came out of Sāgarmanthana. Kesiyaṇa's wife Kardu and Vanītā were having difference of opinion about the colour of its tail. Kardu, the mother of all the Nāgas was of the opinion that it was black while Vanītā told it was white, it was decided that the next day both would go on Meru Pervata to see the tail of the horse and who ever was wrong would remain the other's slave for 500 years. Kardu, the mother of all the nāgas, ordered the Nāgas to go to the horse on Meru peak and see if the tail was white, they should sit on it and make it black. It was done so and she won(Vanītā) The nāgas requested their mother to be worshipped in Śrīmāla as Nāgnimātā. The worshipers of the Devī Nāgnimātā were never troubled by any poison or snake.

The next chapter deals with the Mahātmya of Mukulini, the family deity of Mukuriyā Vanīka. It is narrated the Brāmdavāra
was the daughter of Vanika named Mahardhi. She went to a nearby forest. There a Kalimukhi Raksasi caught hold of her to kidnap her, while she was picking the flowers of Cappa. Framdvara cried for her safety and rescue. Palvasra, the Deity (messenger) of Ujvala Mahadeva came with other Joanies on the spot and saved her. The Raksasi Kalimukhi was killed by the deity. Framdvara wanted to return the courtesy by sacrifice and present to the deity. The deity told him that she would accept the animal sacrifice and wine only and that she would not do, because according to her customs it was not possible. Framdvara was to keep her words and sent a message to her parents that if they wanted their daughter, they should come with wine and animal for sacrifice. Her female friend, who worked as messenger told the whole story to her family. The mother of the girl prepared the material purchased the wine, but for animal sacrifice the father requested the Brahmanas to solve his difficulty. They said that animal sacrifice was for Katriyas and not for other. Mahardhi should prepare the animal of flour and his son went to the deity. The deity refused to accept the animal of flour to be sacrificed for her. Mukula the brother of Framdvara and son to Mahardhi thought there could be no better sacrifice than he himself. He took out his sword and began to cut off his head. The deity caught the hand and sword of Mukula. She explained that she was testing the love for the deity in the heart of the family of Framdvara and nothing less. She said that she would be worshipped as Mukulini mata in Srimala and no animal sacrifice
would be necessary for her. On the right bank of Sravanti river a big temple was built by Mukula for the Devi.

Chapter XXX describes the glory of the Jayasvara tirtha on the north bank of Sravanti river by a legend noted here.

An old Brahmana Manduka had a young daughter and he had lost his wife. He was sorry that he had no wealth to get his daughter married. In grief and worry for the daughter the old Brahmana died without making any arrangements for her marriage. With the help of other Rishis the funeral ceremony was completed by Jaya the daughter of Manduka. Jaya was of eight years only. She began to weep. On the North bank of river 'Sravanti' she saw a Linga of Mahadeva. The lord said to her that she should not be afraid. The lord would take care of her and she should take him as her father and the seven deities (Spatamrikas) should be taken as her mothers. The lord further said that the next day a Brahmana would come and take her in marriage. Jaya was pleased to hear this. Next day as announced a Brahmana named Manki came and married her.

They made deities of Dabba grass and established Mahadeva with seven Matrikas. Then he accomplished her to Bhadra river on the banks of which was located his asrama. The Mahadeva with seven Matrikas was called Jayasvara Mahadeva.

The tirtha of Ksemankari is described in the next chapter.

In the Satyayuga Daitya Uttamoka came to Gautama asrama in Srimala and caught a Brahmana. The Brahmana cried and requested Gautama to save him. Gautama performed Yajna and chanted Savitri mantra and threw the kusa grass in the Yjana kunda.
A deity appeared who promised to kill the Daitya. The Daitya fought a fierce battle leaving the Brahmana aside. Rishi Gautama said that the Daitya would not die with weapons so the Devi took a hill and put it on the Daitya. The Daitya fell down and remained buried under the hill. The devi had her Cakadi on the hill and went to heaven. The deity saved Brāhmaṇa so it is called Ksemankari.

Tīrtha Durdhasthala is described in Chapter XXXII. Gandharva Durdhara was born in the dynasty of Visavasu. When he used to play on Vēṇa all the animal and birds stopped their activities to listen it to his music. The daughter of Meghnanda Gandharva, Rama at the age of sixteen, came to Durdhara. She was impressed by the sweet melodious tune and fell in love with Durdhara. He also requested the girl to marry him. They had Gandharva Vivāhā(marriage). They enjoyed for a long time and Rama was pregnant. Rama died in her pregnancy. Durdhara was full of sorrow and he thought it useless to live without her. In the mood of sorrow Durdhara came to Śrīmālakṣetra and sat near a bush of berry trees. He began to have Tanas in the name of Mahādeva. Mahādeva appeared with Devi Pārvati and told him that his wife Rama was a female friend of the Goddess Pārvati. She was sent for punishment due to her misdeeds and that she was to die in pregnancy. Durdhara should not worry. Durdhara said that he was worshipping the lord for a longtime and asked what reward he would get for his worship. The reply was that he would be a Nandi Gana of the Lord for a maṇyaṇtra.
Parvati allowed the Gandharva to ask for any blessings. The Gandharva said that she should remain in the Linga he worshipped and there the lord must be worshipped as Durbhreshvarya Mahadeva and the place should be known as Durdhasthala.

The Mahatmya of Kharananda Devi is described in this chapter. A Brahmani named Gautami was a widow. She had a son Visaksan. Once he climbed a Yata tree and died due to snake bite. Gautami had her Tapas. A Rakshasa having a face of an ass, used to come in her asrama and disturb her Tapas. She prayed the Lord Sun for help. A deity out of Sun's rays came down to the Earth to kill the Khara asura. In the night the Rakshasa came out from a well named, Sarkupa, when all were asleep and at rest, he broke the pots of the Asrama and troubled Gautami. She asked him to stop his activities and warned him that his doom was certain if he persisted. He would neither stop the disturbance nor run away from the place. The Deity was requested. She came in the form of an ass and killed Khara rakṣasa with her sword. The head of the Kharasura was cut off and his body fell down like a hill. Thus the deity killed the Khara Daitya, so she worshipped as Kharananda Devi.

Siddhi-vinayaka Tirtha is described in Chapter XXXIV King was coming to visit Śrīmāla Ksetra with his army and officials. He came across Muni Durvāśa. On the way as soon as he saw the Muni he bowed down to the Rishi, but
his army did not do so. Muni was angry with the army and was about to curse it. The king was afraid so he prayed Ganapati. Vanāyaka (Ganpati) came at once and caught the hand of Risi and requested the king should not be cursed as he was from Ikṣvaku dynasty. The Risi said that he would not leave the king without curse. Ganapati told Durvāsa that he (Durvāsa) was born of the Anśa of Lord Śiva and he was son to the Lord Śiva hence being son to him also, he could request him to leave the king. The above logic pleased the Risi and he allowed the king to go without curse. The king prayed the lord Vināyaka. The Lord Ganapati blessed him and told him that he would be worshipped as Siddhi-Vināyaka there. The person bathing in the holy pond of Tīrtha Sindhivināyaka would be out of all difficulties.

The tīrtha of deity Chānd Mundariya was near Gautama Asrama as described in Chapter XXXV. Previously this deity had killed the two Daityas Chānd and Munda. Risi Cyavana told them the story of their death to the Daityas in their new birth. They thought that they should please the seven deities first and get Abhaya. They both performed Tapas for ten years and requested the deities that they should not kill the Rakshasas on the request of Devtās at that time. The request was granted. The Daityas carried on their mischief and began to trouble the universe.

The sapta mātrikās were worshipped as Chānda Mundariya Devi there because Chānda and Munda worshipped them.
Chapter XXXVI glorifies the tirtha of Candisa. The Daityas Canda and Munda began to trouble the universe. So in order to kill the Daityas the Devatās went to Lord Brahma to request him to suggest some way to kill them. Brahma told them that the Daityas had been blessed by the deities. Canda Mundayā hence they (Devīs) should show them the way of killing them. The Devīs showed their helplessness. There appeared Devī Chandī and told them to perform Tapas and please the Lord Mahadeva and ask him to kill the Daityas. Chandī began her Tapasya and seven Devīs namely Brāhma, Varāhi Narśih śi, Kumārī, Vaiśnavī and Indrāṇī helped her. A linga appeared out of the Earth there but Chandī did not stop her tapas because Mahādeva did not come in person. The Lord finally came and inquired about the cause of her tapas. The whole story was told and Mahādeva gave the assurance to kill the two Daityas. The Lord challenged the Daityas to come to Śrīmāla for a battle. Canda sent his brother with one lac and twenty thousand persons. In the fight Munda was killed near Vasiṣṭha Āśrama. There the village was called Mundasthāla in the South East of Śrīmāla. When Canda heard about the death of his brother he came from Maru Jungala Pradesa to fight the Lord. Lord Śiva fought so fiercely that the Daitya had to fly away. He was pursued. The Daitya threw a javelin at the lord, but he was burst by the Trisula in his chest and was killed. All the
Devatas prayed the Lord and Candi and requested them to remain in Śrīmāla. The request was accepted by the Lord. It was told by the Lord that the persons taking bath in Brahmakunda and worshipping the Lord Chandisvara would not be born again and had the right to go to the Śivaloka. It was the biggest Tīrtha in Śrīmāla.

The next chapter notes that the Saindhava Āranya Brāhmaṇas were not satisfied by giving the Argha to Gautama. They went to Sindhu and pleased the ocean by their Tapas. As a blessing the ocean ordered Raksasi Sarika to go to Śrīmāla and harass the Brāhmaṇas of Angirasgotra. She began to kidnap the young maidens from Śrīmāla to Pātāla. The Kankolanaga the father of Isumati did not allow the girls to go to Pātāla and kept them in his Loka. The inhabitants of Śrīmāla were frightened and went to the caves of Arbudacala Mountain.

King Sripunja came to Śrīmālaksetra for hunting. He was a patient and had certain germs which came out as the king spat the betal from his mouth. He drank the water of the Brahmakunda of Śrīmāla and was cured. On the request of the queen, the king Sripunja called the Brāhmaṇas of Śrīmāla back from Arbudacala and reconstructed the temple of Mehādeva candinātha.

Mandhata inquired from Vasistha as to how Sripunja controlled Sarika as noted in Chapter XXXVIII. Once Sarika came to Śrīmāla and kidnapped a girl of Angira Gotra and was taking her to the destination of Sarika.
She was stopped by some power, SripunjJa also backed her to save the girl. She was commanded by the king to leave the girl or Sārika would be struck by his arrows. She freed the girl. Sārika explained the king that it was not her fault. The angry Saṁdhvaś order her to carry on that activity. She was ready for peace terms. She had her clause that on the seventh day after marriage the father of bridegroom should request all the Brāhmaṇas who were invited by the bride's father at his house for dinner. The term was accepted. Sārika was allowed to go but it was not in her power to move. The cause was unknown to both (king and Sārika herself). It was known by Ākasaśāni that it was done to save the girl by her family deity; called 'Surbhimātā'. The deity appeared in person and on the request of the king freed Sārika. The Surbhimātā Tīrth was in the surroundings of Srimāla nāgaṇa.

Chapter XXXIX describes Kankolapakyāna as follows:

The king enquired about the girls which were kidnapped by Sārika and kept by Kankola. They remained happy and hearty at the capital of the Nāga. When Sārika was controlled the Brāhmaṇas of Srimāla requested the sons of Nāga Kanyā Isumati and Kundapa to bring them back from Kankola because they were his nephew. The Nāga Brāhmaṇas went to Kankola their maternal grandfather and requested him as above. The reply was that the girls were safe and sound and possessing the same age which they had when they were brought there. Nāga said that he himself
would come to Srīmalā accompanying the girls. When the Nāga was approaching Srīmalā the persons of Srīmalā decorated its forts, streets and their houses in order to respect him and welcome their daughter. All the people of Srīmalā prayed the great Nāga Kankola. The Nāga gave them blessing if the Nāgas were worshipped on the ceremony of Yazāna and Sarādha snakes would not trouble them. It was followed by Srīmalis.

One lac Mahātmas came to Srīmalā to pay homage to Chandīsvara Mahādeva as noted in the next chapter. Every one of them wanted to have Darsana of the Lord first so there was a quarrel among them. They decided that no one would go for Darsana first. If any one did so he would be excommunicated. All of them set in the North of Chandīsvara and nobody went to worship the Lord for want of above fear. In front of every Brahmana there appeared one Linga. There was Ākāśevāni which said that all the Brāhmans be pleased. The Brāhmans prayed that all the Lingas should combine into one. This prayer was granted. It was called Pratnaīsvara or Lacaīsvara Mahādeva. The Lacaīsvara or Pratnaīsvara Mahādeva Tīrtha is in the North of Chandīsvara Mahādeva temple.

Chapter XLI deals with the cure of snake-bites by noting the legend as follows:

The son of a Kasyapa Gotra Brahmana died of snake bite. A person who died of snake bite never attained to heaven. He tried to know the Mantra so that Snake's poison could
not be effective. He performed Tapas for a hundred years. A Linga appeared there and Akaśavāni told the Brahmāna to ask for the Vīśa-hārī Mantra. It was told that the above Mantra would be told to him while he was in dreams. Through that Mantra the poison even of Śeṣa Nāga, Vasuki and Takṣaka could not affect anybody. Due to the power of the above Mantra Lord Mahādeva could drink the poison which came out of Kṣaṇapesvara Mahādeva.

The Sarva Sidhārāsrama is described in Chapter XLII were twelve Adityas had their Tapas. In the Caksupa Manvantara Muni Kasyapa had his penance to be Tursī Devta. The same Muni became Devta Aditya in Vaivasvata Manvantara. The Mahātmas of Kasyapa Gotra had heavy tapas and always got heaven. Kasyapa was born of Aditi so his sons, Kasyapa Gotri Brahmanas, were called Adityas. Lord Brahma gave them reign for one Manvantara. Further the Kasyapa Gotri Brahmanas demanded that their Arama must be known as Srva-Sidhārāsrama. The blessing was granted by the Lord.

The Mahātmya of Jagatsvāmi is described in Chapter XLIII. Yayati son of king Nahusa could not work as a king due to his old age. He decided to perform Tapas to please the Jagatsvāmi the lord Sun. He came to Śrīmālasakṣetra for the said purpose. He had his tapasva for many hundred years. His two wives Sarmista and Devayāni were serving and helping him in his Tapas. His daughter Madhavi also came there. Lord sun appeared in person but he was in such a dazzling light that Yayati could not see the
Lord. He requested the sun to bless him so that he could see the Lord, *Divya caksuś* were applied to *Yayāti* and he saw the lord having two hands with the sign of *Padma*, with shining ornaments, golden *'Mukata* and *Kundalas* in his ears. The king requested that sun should remain in the same form. The sun said that was not possible, because no one was able to bear the powerful sun rays. He would remain there in the shape of an image. The same image was worshipped on Meru mountain. The lord would save the world from the old age and disease, and he would called *Jagatsvami*. The *Torma* for the temple of *Jagatsvami* came there from the heaven. It was of Jewels in *Satyayuga*, of Gold in *Tretā*, Silver in *Dvapara* and would remain of wood in *Kaliyuga*.

Once an epidemic spread in *Śrīmālaksetra* as noted in *Kiratopakhyana* in Chapter XIV. Many persons of the *Kṣetra* died. Some lost their husbands others their wives, some became without sons and daughters and others were without fathers or mothers. People were weeping for their relatives. They were all beating their chests and their hair was uncombed. There could be seen half burnt bodies of the dead. There were lines of dead bodies to be burnt in funeral.

The people of *Śrīmāla* were thinking that neither Goddess *Lakṣemi* nor *Jagatsvami* were going to help them in that time of need. A *Bhik* was seen in red dress. He was wearing the shoes of leaves *lataś*. He started touching the dead bodies. *Brahmanas* objected to this because a *Bhila* could not touch a *Brahmana*. The *Bhila* insisted that he should be allowed to do so. They inquired who he was. He replied that his touch would make an impure thing pure. He was the
master of all the senses. He lived in all the living being and he used to move in the air. The Brāhmanas came to know that he was Lord Jagatavami. All the Brāhmanas prayed him. He touched the dead bodies and they all came to life. In that way the dead got up and returned to their homes. The people of Śrīmāla were happy and they thanked the lord Jagatavami for the kind act. The lord said that in the ceremony of Hatha Yātra of the Lord Jagatavami all the persons should wear the clothes of Bhilas and they should marry a body as if it were dead. They should weep and cry after it. As long as they would practise the above acting they would be without epidemic.

Lord said his image would be worshipped as Ātmadhara.

The above was the story of Ātmadharaśya Nārāyaṇa and his Ratha Yātra ceremony was performed in the month of Asvina.

Vasistha began to tell the story of how Śrīmāla became Puspamāla in Chapter XIV. As his Durvasa curse halted and she would not get her seat in the heart of Visnu, she went to the Ksirasmudra and hid there. The world was without Śrī and Daityas began to trouble the Devtas hence Sāgarmanthan was done and goddess Laksami came out of it. She was married to Visnu. All the Risis offered Argha to Visnu in the leadership of Kasyapa. Kasyapa performed the marriage function as Guru. The garland which was offered by Visnu to goddess Laksami was given to Kasyapa in Śrīmālanagar. It changed the name from Śrīmālanagar to Puspamāla.
goddess advised the Śrimāli brāhmaṇas that after the ceremony of Saturmangala was completed the bridegroom should lift his bride bodily in both his arms and then move round the holy fire four times again. This was accepted by the Brāhmaṇas.

For the Māhātmya of Ahilyāharidva Chapter XLVI gives the following story:

In the procession of Gāndīvara Mahaḍeva the lovely Ahilyā the wife of Gautama saw a lady who was rather ugly and laughed at her. The latter felt insulted and cursed Ahilyā that she would be without husband for many years and would be insulted due to her beauty. In the same procession Indra saw Ahilyā and was enamoured of her beauty. He went to Gautama's Āśrama in the night in the form of Gautama, and started making love to her. When Gautama saw them, in sexual embrace they were cursed by him. Gautama went to Himalaya for Tapa and Ahilyā became a stone slab. Lord Rama gave her life again. She liked her husband, led Satānanda and came to Swrānasaīl and then to Śrimāla. She saw the deity Mainakeśī in the fruit Ambla and blessed Ahilyā that she would be loved by Gautama who was waiting for her. The goddess came out of Amla so she was to be worshipped as Amlai Devī. A well was dug up by Satānanda so that his mother Ahilyā could take her bath in privacy. It was called as Ahilyasheriāya.

Cakrapani Bhagvana Viṣṇu and goddess Laksāmi went on a pilgrimage and came to Śrimāla as noted in Vārahaṁahātmya in Chapter XLVII. There Laksāmi asked who was the person who
brought the Earth above the water. The lord replied that he was the lord himself, who in the shape of a Varaha worshipped in Patala by the Nāgakanyās. All Devta Risis and Asvānikumaras lived in the body of the Lord Varaha. The goddess requested Viṣṇu to let her see the form of the lord Varaha. With a great sound of couch there appeared the great pig. He held in his four hands Gānka, Cakra, Gada and Padma and was wearing a Pitāmbara. The goddess prayed the lord and was requested to be worshipped in Srimala as Varahasyāma. The eleventh day of every Pakesa and especially the month of Āsāđha and Kārtika was the best time for the worship and yajna of the lord. Such image exists only in Vindvācala and the other in Srimala.

The story of Valmiki in a different version is told in Chapter XLVIII.

A Brāhmaṇa in Bhṛgava dynasty was unable to earn his livelihood honestly. So he became a decoit. Once seven Risis with golden Kamandalus in their hand came there. In order to take those vessels, the decoit stopped them and was about to beat them with a Mugadala (Club), the Risis asked him the reason of such behaviour. They asked him whether the sin which he was gathering would be shared by his family members. To verify the statement he tied up the seven Risis and went to his home to inquire whether his wife would share the sin. She refused and told him that it was the duty of the husband to maintain his family. He came back and requested the seven Risis to teach him a Mantra for worshipping Śiva.
He performed penance and became like a log of wood. When the seven Rsis came back they saw the Brahmana and a Linga in front of him. They bathed the Brahmana and told him that due to his penance there was a Linga for worship. Akasavani proclaimed that the Brahmana would be called Valmiki Risi. The Rsis blessed him and said that he would be the first poet of the world. The Linga was worshipped as Valmikesvara Mahadeva.

A Kausika Brahmana was suffering from leprosy, he built an asrama and began to have his Tapas with his wife as noted in Chapter XLIX to describe Vivasvana Mahatmya. Once at midnight lord Sun appeared and spoke to the Brahmana that he should ask for blessings. The Brahmana inquired why he should do so and how the lord was forced to come in person. The lord Sun said that it was due to his wife, who used to have his glimpses in the dawn and prayed for her husband's health. The another question was 'Why the Lord came in answer to the prayer of a woman'? Lord Sun replied that she was a Sati. Satis were more respected than any body else because man can keep themselves busy in their studies and control their passions but it was in the nature of Sati that they keep themselves satisfied with their husbands. Only so Satis were considered more respectable. The lord asked Brahmana to ask for blessings. The Brahmana requested that the lord should be worshipped as Kausikaditya there. The lord accepted the request and said further that his worshipper would be cured of eczema and leprosy. Kausikaditya was worshipped as the cure of the above
Atma Canda Māhātmya is described in Chapter L as follows:

Sompā was the Brāhmaṇa in Bhardvāja Gotra. He used to have his studies under the Rishi Gautama. All his class fellows succeeded in the studies of the Vedas but he could not read a single Veda. He was frustrated and left the studies and started Bhikṣaṇa. He used to have japa of Sāvitrī Mantra daily. After several days Sāvitrī mātā appeared and told him to ask her blessing. He told the whole story. The Deity said that he should go to the Guru and read the Vedas for one year. He would be a scholar in Vedas. He refused to do so and requested her so that she should give him the knowledge without going to school of Guru, and if she could not do so then she should go. The deity was pleased with the reply and said that in the morning he should pray the goddess and she would offer him the Vedas. The deity would be worshipped there as Atma-Canda.

Indravatā Māhātmya notes the Diti the wife of Kasyapa was performing Tapa in Himaliyas to get a son. Her sons were killed by Devtās after sāgarmanthana was performed. The king of Devtās thought that if the penance of Diti was successful, her new born child would be a great Deity and all Devtās would be in trouble. He went to Himaliyas and began to serve as he used to serve his own mother Aditi. Once she was sleeping with her face towards the west. Indra entered her womb and cut the child in seven pieces and every piece was cut again into
seven parts. In that way the Garbha was cut into forty-nine parts. Indra came outside and began to weep. Diti awoke and knew that fact but she pardoned Indra. These forty-nine parts became forty-nine Maruts. Destroying a foetus was a great sin. It was done by Indra so he came to Śrīmāla to have his Tapaśva. He used to take his bath in Trambakesarovara and performed his Tapaś. All the Rsis came there and began to help Indra. All the great Devtās Brahma, Viṣṇu and Śiva were pleased. They came and said to Indra that he had cut the womb for the safety of Devtās hence he should not be afraid of the sin and it would not affect him. He should go to heaven and rest. Devtās told him to ask for any other blessing. Indra said the place should be known by his name. The request was granted. The place of his tapaś would be called Indraśvata and the person doing penance there would be always successful.

Chapter III deals with the Aśrita Devī or Māhāśā Māhātmya. Once Mahādeva came to Śrīmāla and sat down for Tapaśva without garments under a tree of Nīma. In night came many Yoginis named as matangi, Ṣvālini, Gāndē, Kakeamūnda, Kapālini, Karāli etc. They wanted to dance there. They could not recognise the lord and told him to go away from there. Lord was in his Tapaś and could not hear their talks. When Mahādeva did not stand up or go to other place Yoginis tied him up through Mantras. At Kailāsa it was known to the goddess Parvati that Śiva was under difficulties. She came there. She gave a lesson to Yoginis and freed the lord. When the lord came to
know the details he gave the name of 

In order to be free from difficulties the worship of the deity was necessary.

_Sarva Mangla Mahatmya_ is noted in Chapter LIII as follows:

A Rishi named Mankan came to visit Srimala. He saw that there was no pond, temple, or place without goddess Lakshmi. He began to praise the city. There appeared a deity. She had a boy in her lap. She told the Brahmana that in Srimalathere were many wonders. One was that she was a mother without a husband. The Brahmana was taken by surprise as to how a woman could have any issue without a husband. Further the deity said that all issues took birth in that way and moved without feet. Hence it is called the universe. Having heard these words the Brahmana came to realize that it was none else but the goddess Maha Lakshmi or the mother Goddess of the Universe. He offered prayers to the Goddess. The goddess said that he (Brahmana) knew her hence she was pleased with him and he should ask for any blessing. The Brahmana said that she was the deity for the good of persons. The worshipper of the deity called her as Sarvamangla Devi.

There was an old Brahmana without any child. He could not go to the Lord Bhurhuvesvara on the Saugandhika Mountain hence he built a Linga and began to worship it with his wife as noted in Chapter LIV. His name was Markanda. He continued the worship for twenty three years. Siva appeared and gave him
the blessing that he would be father of a son who would be a great scholar. The Brāhmaṇa was pleased but he requested the lord to remain there. There appeared Devi Pārvati and told him to ask for a blessing. The Brāhmaṇa requested him also that she should also be there in Anda as she was on the Mountain Saugandhika. The deity said that as she appeared in a pit, she would be worshipped as Avatesvarī Devī. If anybody would bathe in the holy lake he would be loved by the Lord Śiva.

It was the Linga of Lord Bhurbhuvaisvara other than the lord of Mount Saugandhika. The Devī was Avateshvārī and the son that was born to Marikanda was famous Markandeya Rishi.

The Mahātmya of Mandāni Devī begins with the story of Durdhara Gandharva in Chapter LV. He was born as Sana of the Lord Śiva. His wife Rāma became the female friend of Devī Pārvati and was named as Mandaṇī. Durdhara became a special Sana of the Lord on the account of the Tapas in Srimala Kṣetra and his wife got birth in Sivaloka. They both decided to visit Srimala again to see the place. They came to Durdharāsthala and established a separate linga and an image of the Devī Pārvati in order to worship it. Devī Pārvati appeared and said that she would be worshipped as Mandaṇimātā there. The persons who were in need of a son should worship, Mandaṇimātā.

Chapter LVI describes Aryoandi Mahātmya on a Sivaratri a brāhmaṇa named Somesvra of Gautama gotra came to the Yaksa— Kuna to take a bath. His two year old son fell from his
chariot when he was returning home. When he went home the fact was known to him. He with his disciples searched for his son but could not find him. In the light of the night the small babe was moving from street to street crying 'mother, mother', but he could not utter the name of his father. The Brāhmaṇa of Śrīmāla worshipped the goddess Candi and they were informed that his father was Somesvra. The boy was sent to his parents. The Gautama Gōtra brahmans began to worship the goddess as Aṛyācanda.

Bālgori Māhātmya is noted in Chapter LVII by describing the following story. Pārvati requested Śiva to visit Vindya mountain. Devī felt thirsty while moving on the Vindyaśala. There was no water so the lord Śiva told Pārvati to drink Gāṇḍajāla from his jata. The praise of Gāṇḍa was not tolerated by Pārvati and she felt for Himaliyā. She was stopped at Śrīmāla by goddess Lekṣamī who enquired why she was angry. There came Śiva following Pārvati and begged pardon. Pārvati was pleased again. Lekṣamī is worshipped as Bālgori with lord Śiva and Pārvati on the pond which was dug by the Trisula of the lord. The bath in the pond would rid a person of his poverty.

The Goyatsala Vināyaka Māhātmya described in Chapter LVIII begins with the story of a Rīṣi named Dandaka and a Gandharva Kanyā. The Rīṣi was performing penance when the Gandharvakanyā came there. She requested the Rīṣi to marry her. The Rīṣi advised her to wait for seven days
but she did not wait for a minute. The Risi was angry and cursed the girl. The girl begged pardon and the Risi reduced the curse and told her that she would be killed by Ganpati and thus she would be freed from that life. As a Lioness she began to kill the cows of Srimala. The cows were frightened by the lioness and rushed towards the city. Ganpati killed the lioness with his axe and she was changed into Gandharva Kanya. Ganpati was surprised and happy and asked her for any boon. Lord Vanayaka is worshipped as Govatsalavinayaka. The fourth day of Sukla Paksa is for his worship. It would make the person free from difficulties.

Siddha Camunda Mahatmya is described in Chapter LIX.

Once seven thousand Risis came to Srimala and began to say that they wanted a Siddha. There appeared Devi Camunda with a garland of human heads and began to say that she was Siddha. The Brahmanas began to say how they could accept her statement. The Goddess replied that the heads in her garland uttered the words ‘Siddha, Siddha’ so she was (Siddha). The Risi surprised to hear the voice coming from the heads The Risis worshipped the Devi as Sarvasiddha Devi. An image of the Devi Sarvasiddha was established and she was worshipped there with the same name. The persons who want Siddhi must worship the deity.

In Chapter LX Sri Iśasarovara Mahatmya is noted by the following legend. Goddess, Ganga wanted to take rest with the
Lord Śiva in Isvarasarover of Śrīmāla. They enjoyed themselves for a long time there. Devi Pārvati was angry when she came to know this and she came in the form of Durgā in search of the Lord. The above knowledge, was given to her by the Rishi Narada. Śiva came to know the case and advised Gangeśa to go after her and respect the great goddess Pārvati otherwise she would curse both of them. Gangeśa acted accordingly. She said to Pārvati that she was mother of the universe and daughter of the great mountain she should be pleased. The mild and humble submission of Gangeśa pleased the goddess Durgā. She allowed her to remain with the Lord. Gangeśa requested Pārvati that on the fourteenth day of every month Goddess Pārvati should also remain in that Sarovara. The deity Pārvati said that she would be worshipped as Durgā Devi there and the sarovara would be called as Isasarovara. Pārvati requested the lord to come out. He came out of the Sarovara and was prayed and worshipped by both the deities. He was worshipped there as Gangeśvara.

Pārāśāsvara Māhātya is described in Chapter LXI. The Rākṣas killed the father of Rishi Pārāśara. The Rishi came to Śrīmāla and began to perform penance in order to take revenge and kill the Rākṣas. There came Rishi Vasistha and said to him that a Yajna performed in anger and with revengeful attitude was always bad so he should abandon such Yajna. Pārāśara said to Vasistha that he would leave the penance.
There were seven Matas, who would kill the Raksas. The Matrrikas told him that they would do their work of killing the Raksas so the Lord Siva would love them. Parasara performed the Yajna for the Lord. Lord Siva appeared and said he would live with the matrikas and help them in killing the Daityas. The Ashrama was called Parasara Ashrama. The visit to that Ashrama would destroy all the sins.

Vasishtha said to the king Manohata about the Kamala Tirtha in Chapter LXII.

Indra was enjoyed Indrasana and the Gandharva specially Tumbara began to praise the goddess Lakshmi that it was her greatness that Indra was enjoying a life of luxury. Indra was not happy with their talk because he took it that it was the result of his hundred Yajnas. He turned out the Gandharva from the heaven. It displeased the goddess and she hid herself in a white Lotus. World became devoid of wealth and pleasure and only misery remained. Indra was in trouble and he requested the goddess to pardon him. The Gandharvas were called back to heaven and Indra promised not to behave in that fashion in future. Lakshmi came to Srimala and she showered jewels and Ratnas on Srimala. All the Devtas praised and worshipped the deity on the Lotus. She was called Kamlulya and Srimala which was once Fusanamala began to be recognised as Ratnamala.

In the next chapter the Kunjabaka Mahatmya is described.
The ceremony takes place before one day of the marriage of Srimāli brāhmaṇas. The story of Ṛṣtriya Rākṣasa is given. To get rid of him the ceremony was advised by the goddess Laksāmi to be performed by the Srimāli brāhmaṇas.

The succeeding Chapter LXV describes Varuna Tirtha Mahatmya. The king Manubha requested the Rṣi Vasistha to tell him once again how Varuna became master of the west and the western sea.

Varuna performed Tapaya for ten years looking at the sun and not moving from his seat. Twenty years he performed penance keeping his head downwards and legs upwards. For five thousands and six years he performed penance sitting on one toe. Lord Brahmā was pleased and asked Varuna to request blessings. He was made master of the west and western oceans. It was decided that among all the Yañnas he would be called through mantras and Brāvyā would be offered to him. Varuna requested that the place should be known by his name and the person who took bath there should have his wishes fulfilled. It was granted by the Lord. Varuna was master of water. All the rivers, oceans and mountains were pleased and proclaimed Varuna as their king. Gautama had his Tapa on the same place afterwards.

The story of Nāga Taksaka and king Varikṣita is given in Chapter LXVI. A Kasvapa gotri brāhmaṇa, who knew the science of the antidotes against snake poison started for Hastināpurā but was bribed by the serpent and returned to Srimāla. When
he heard of the death of the king he tried to bring the king back to life by telling the Caritra of king and 
Takesaka Naga. Goddess Laksami was also pleased. The Caritra that is the story of the king Parikesita and 
Naga Takesaka would be told in Srimala by the Srimali brahmanas as Katha, says the author 
of this purana.

The details of the Mahalaksami and Laksaminarayana Vrata are given in Chapter LXV. This Vrata was to be performed in the eighth day of Krishna Paksa of the month of Bhadrapa. This Vrata was told by Lord Visnu to the king Amrikha.

In Chapter LXVII the names of the heads of the Vanika Kausika Ouannya and Vatsaa Gotras with their Kuldevis and legends are given.

In the next chapter the author has dealt with only one Gotra of Vanika namely Kasyapa. It's head was Laksami Das and his wife was Rambha who got a son by worshipping her Kuldevi Yogesvari.

The fourteen gotras of Srimali Brahmana with their 14 Kuldevis, 14 Sarma, 14 Yaksas, 14 Vinavakas, 14 Bhairvas, 14 Rudras, 4 Vedas, 4 Sakhas, 4 Sutras, 40 Pravaras and 84 Avatankas are given in Chapter LXIX.

The thirty gotras and the same number of their Kuldevis with eighty six avatankas of Srimali Vanikas are given in the following chapter. In the same way seventeen gotras and the same number of Dhanotkatas Vanikas with their avatankas are given in this chapter.
Vasiṣṭha described the Kokilmata a custom of Śrimālī Brahmanas in Chapter LXXI. It was the custom specially of Gautama Gotra. Kokilmata is a custom Śrimālī Brahmanas compared his girl to that of the bird Cuckoo. The cuckoo lays her eggs in the nest of crow and the crow hatches them thinking that they are her own. When the birds come out of the eggs and grew into full birds they fly to their parents groups, leaving the crow's association.

In the same way the girls married in the different Gotras remain in their married Gotras throughout their lives and look after the Gotras in which they are married, but after their death they again return to their parental Gotras.

The second custom was given which was to be adopted when the marriage took place.

1. First custom was, five Lingas of clay should be prepared and a branch of Vata tree should be kept over them. The deities Laksāmī and Gaurī should be worshipped first when a marriage took place.

2. Aṣṭa manḍasa should be performed.

3. Asāsa (a feast) should be given.

4. Kalavā (a feast) should be done by the side of birds.

5. Devi Gaurī should be worshipped and the feast given in her name would be called Gava.

6. The garment which the girl put on in the marriage ceremony should neither be cleaned nor should be thrown away and must be kept safe.
7. At the time of death of the ninth day the Ksaura Karma (a shaving of beards and heads) function should be performed.

8. Parna or breaking the fast should be performed on the ninth day of Navaratri.

9. Dashā Pinda Karma should be done on the ninth day. On that day Khicri (the boiled rice and muga) should be offered and only Roti or Batia (a preparation of the flour of wheat) should be used.

Above were the Laksanas or symptoms of Gautama Gotra Srimali Brahmanas.

The Chapter LXXII eulogises Srimala Kestra. In it the population with castes and number of persons in each caste is given. The persons were listed living in Srimala Nagara, when the purana was composed. There lived Brahma, rivers like Ganges, tirtha like 2rābhīsa and Rigi like Vasistha.

The list was as follows:

Devtas
(1) Ganpaties .........................(1000) One thousand
(2) Keetrapals .........................(4000) Four thousand
(3) Candi Deviis .......................(84) Eighty four.

Places or Tirthas
(1) Sarovars(Ponds) ......................(1000) One thousand
(2) Lingas of Mahādeva ..................(1100) Eleven thousands
(3) Temples of Importance, ................(999) Nine hundred ninety-nine
(4) Temples of Devi Durgā ..............(1800) Eighteen thousand
Persons with Castes

1. **Brahmanas called by Laksmi** .......... 45000 (Forty five thousands)
   - **A. Their Gotras were** (14) Fourteen
   - **B. Brahmanas of Rigveda** .......... 7000
   - **B₂. Brahmanas of Yajurveda** .......... 4000
   - **B₃. Brahmanas of Soma Veda** .......... 22000
   - **B₄. Brahmanas of Atharvaveda** .......... 4000

2. **Vanikas**
   - **A. Vanikas of thirty Gotras** .......... 9000 (Nine thousands)
   - **B. Vanikas (Dhanotkatas)** .......... 18084 (Eighteen thousand and sixty-four)

3. **Kesāras** .......... 2000 (Two thousands)

4. **Janika (Prostitutes)** .......... 9000 (Nine thousands)

5. **Kṣatriyas** .......... 36000 (Thirty-six thousands)

6. **Rāṣṭras (Dyers)** .......... 5000 (Five thousands)

7. **Somā (Massions)** .......... 5000 (Five thousands)

8. **Nātas** .......... 3000 (Three thousands)

9. **Barbaṅga (Ksorkars)** .......... 1000 (One thousand)

10. **Phothis (Washer-man)** .......... 1000 (One thousand)

11. **Nālis (Gardeners)** .......... 4000 (Four thousands)

12. **Vanikas of other castes** .......... 5000 (Five thousands)

13. **Sudras** .......... 2500 (Two thousands and five hundreds)
Buildings Details

1. Area of the city... 5 five Yojana in right angles.
2. Main gates of the city.. 84 Eighty four.
3. Fort walls.............. 16 sixteen
4. Sabha bhavana (Assembly Halls) ,1000 One thousands in use

'Srimāla nagar was in Marwar. Srimāla Purana was read there and Laksāmi and Viṣṇu live there.

All the tirthas were one and half crores in number.

Laksāmi would go to the Pātana from Srimāla in Kaliyuga.

Rishi Gautama would be converted to Jainism. Srimāla would become Bhīmāla. In this way future of the city was predicted.

Rishi Gautama adopted Jain religion and this religion spread in Srimāla, its story is dealt with in this chapter.

The Rishi Vasistha said in every Kalpa Gautama would convert himself to Jainism and would practise that religion.

Rigādhya Dave would practice Jain religion first. Kanil Muni would criticise it and stop it's practice.

Devi Ambika would give birth to Mahāvira and order him to practice the Jain cult. Mahāvira performed Tapa and became Vītarūga.

There would be famine in Srimāla-kastra with scarcity of food and water. The Brahmanas would go to Gautama in Srimāla for shelter. They would enjoy all facilities for seven years.

The hard times would pass away easily. The wives of the Brahmanas would suggest to their husbands that they should try
such things so that the wife of Gautama may not feel proudly. She should not think and say that it was her husband who saved the Brahmanas.

A cow would be prepared of grass through the help of Mantras. It would be sent to the rice fields of Gautama. The cow would die when the Brahmanas would try to turn the cow out of the field.

The Brahmanas would excommunicate the Rish Gautama. He would request the Brahmanas to take him again in their caste.

There would be the following conditions for Gautama.

(1) Gautama would have to bathe in the Ganges and the Godavari for hundred and eight times.

(2) Gautama would have run round the Earth wearing the skin of cow.

Gautama would adopt all the conditions except wearing the skin of cow, so he would not be allowed to enter into the caste.

Gautama would go to the Goddess Laksami and would protest against the misdoings of the Brahmanas. Goddess Laksami would allow and order him to go to Kashmir and become the disciple of Mahavira. He would practise Jain religion but would also worship the Goddess Laksami.

Other Brahmanas would hear the above deed, they would go to the Goddess to suggest to Gautama not to adopt the Jain cult. They would report for their deeds. Goddess would say the Brahmanas, that the persons other than Jains would respect the Brahmanas. All the Vaishyas would help in the earning of livelyhood of the Brahmanas.
Brahmanas would go to Gautama also and he would be requested to. He would promise that Srimala Mahatmya would not be criticised. Vaisnavas would respect the Brahmanas. The same assurance was given to the Brahmanas by Ahilya who would be worshipped as Arvā Devī by the Jains.

Chapter LXXIX describes Gautamadi Jaindharam Pravriti as reported by Vasistha to Mandhata that both Gautama and his wife would go to Mahāvira, who would seek permission from Ahilya to allow Gautama to adopt Jainism. Ahilya would allow him and she would also get Dikṣa. She would be called Devi Arya.

Both would return to Srimala and see the Goddess Lakṣmī. Lakṣmī would not like to see Gautama as Jainśāh. She would suggest to Gautama not to criticise or challenge the work of Srimali Brahmanas.

Gautama would leave the city but would be called by the Yanikas. Many of them would be converted to Jain religion. They would build a āsrama for Gautama near the tenth gate of Srimala. It would be in the east.

Gautama would write a series of Jain Granthas (Books)

They would be as follows:

1. Kalpa Sutra by Gautama.
2. Mahāvira Janam Sutra by Gautama.

Gautama would start eighty four Gaṇas and Tapa Gaṇa was the most important of them.

He would number the Tirthankaras in twenty four and would
decide that the last Tirthankara would be the Mahāvīra.

Many vanikas remained Vasānava and became Jains.

The story is narrated how Srimālā would lose its Śrī in the last chapter. Vasistha said that in Kaliyuga the persons of Srimālā would work in anger and Kāma. A Vanika named Sunanda would come to Srimālā from Patana. Lakṣmī would not go without the permission of Brāhmaṇa. She would encourage a Brāhmaṇa of Bhrādvaśa Gotra to allow her to go to Gujrat. He would take nine Lakṣamārikas from the Vanika Sunanda and would start for Gujrat. All the Brāhmaṇas would request the Goddess to remain in Srimālā and abuse the Brāhmaṇas. The Goddess would say that it was her desire to leave Srimālā and go to Gurkīar Pradeś. Lakṣmī would tell the Brāhmaṇas that she would help the worshippers. The above event would take place, on the 8th day of Vaisakha Pakṣa in Samvat 1203. Srimālā would now be called Bhīnmālā. The persons could like to go to Gujrat because Lakṣmī would remain there.