CHAPTER - III

SHORT SUMMARY OF THE

KAUMĀRĪKA - KHANDA
CHAPTER 3

SHORT SUMMARY OF THE
KAUMĀRIKA-KHANDA

In this chapter the summary of Kaumārika-Khanda is given. It is a brief description of the contents of each chapter of the work.

Chapter - 1

The Kaumārika-Khanda begins with a question asked by Rais to Ugrasrava about five tirthas situated on the coast of Southern Sea. While answering this question Ugrasrava tells them about Kumārānātha Mahātmya.

Ugrasrava recalls the story told by Narada to Arjuna. Ugrasrava mentions five tirthas namely -

(1) Kumāresvara
(2) Sthambhesvara
(3) Barkāresvara
(4) Mahākalesvara
(5) Siddhesa

All of them are situated on the coast of the southern sea.

Arjuna visited these tirthas, with a view to have a sacred bath. He learnt that these tirthas had not been visited in the past by the great rasis. He asked Narada and others about the reason of their being forsaken despite their holiness.

The rai told Arjuna that five crocodiles lived in these places they had devoured a number of kings and rasis. Arjuna was therefore warned, not to take a bath. They further
argued that since he had had number of sacred baths, he should not crave for more.

Arjuna, however, counter argued that, Dharma can not be forbidden and those who forbid it, invite their destruction. He believed that a man should not hesitate to put his life in danger, while fulfilling his duties.

On hearing this, the Raig blessed Arjuna, and with their blessings he plunged in Sthambhesvara tirtha. Immediately thereupon a crocodile caught him, but brave Arjuna dragged it out of water. On coming out of the water the crocodile turned into a beautiful damsel. Arjuna was astonished at this. He asked her, "who are you? What brought you here in this water?"

The damsel replied that she was an Apsara named Varca. Saurbhaiyi, Sameyi, Budbud and Lata were her friends. Once all of them set out for a stroll, they found a brilliant faced brahmana performing penance. They began to sing, to disturb him. He paid no attention to their songs and therefore they started making undecent gestures to him. At last that brahmana got angry and cursed them. According to that curse they were made to live in water as crocodiles for a hundred years. They apologised for their misbehaviour and requested him to show mercy on them.

Therefore the brahmana preached them the importance of human body, stating that, the physical union of a man and a woman is meant for the continuation and growth of the universe as a whole. He further preached that those who misuse their semen were the greatest sinners on the earth,
because physical strength should be used for the welfare of ancestors, Devas, Munis and all the creatures at large. He told them that the universe is mortal and nothing is permanent, and therefore they would be regaining their original form, when some great man would bathe over there and drag them out of water.

On continuing the narration to Arjuna, Varca told him that they were deeply grieved, for they had no hope of getting a man who could save them within a short time. In the meantime Narada came there. To whom they narrated their sorrowful plight. Narada advised them to go to the Panica-tirthas, situated near the Southern sea, where lion-hearted Arjuna would come and rescue them. With that view they went there and waited for Arjuna to come. Varca was the first to be freed by Arjuna thereafter, she requested Arjuna to free her friends also.

Arjuna thereupon bathed in the remaining four tirthas and relieved apsaras one by one from the curse.

When they were about to return from the place, Arjuna asked them, why no one from Devamandala had forbidden them to enter those holy waters. The apsara replied that on turning to the north he would find Narada, surrounded by a large number of disciples who would answer that question.

Chapter 2

The second chapter is known as Dana Prasamśa Varnana. Here Narada explained the importance of Dana to Arjuna. In the beginning of the chapter Narada asked Arjuna the reasons
for his sad mood and told him that even great rṣis experience grief while observing duties.

Having told this to Arjuna, Narada broke the news of Yadavas and Pândavas to him. He also conveyed the news about Bhīmsena who killed King Viravarmā, and thereby discharged his duties towards his family.

Arjuna was pleased to hear the news and told Narada that in fact he was happy to travel to places of pilgrimage and therefore wanted to know him the importance of the holy places.

Narada told Arjuna that once he visited the court of Brahmā. Brahmā asked Vārtika to tell something about the wonderful activities on the earth. Thereupon Vārtika named Susravā, told a story of muni Sārasvata, who in his turn explained the essence of religion to muni Katyāyana by numerous illustrations and stressed the importance of Dāna and Worship of Siva for spiritual advancement.

When Katyāyana asked Sārasvata to explain to him the importance of Dāna in the life after death, he told him that those who offer Dāna, go to heaven like the King Sibi of Usinagara, who offered his body; Parśurāma who offered the whole earth and King Gaya who offered all the cities to Brahmānas as Dāna, found their place in the heaven after their death.

Thereupon Katyāyana decided to donate all his wealth. Narada further told Arjuna that when Susravā finished his story Brahmā himself confirmed the importance of Dāna and
described its varieties which included establishment of brahmanas and renovation of Vāpakas, wells, temples, places of Pilgrimages etc.

Nārada said to Arjuna, “On hearing these words of Brahma, I too thought of offering something for the benefit of brahmanas, but since I did not possess anything, I wandered in the Three Worlds to collect wealth from rich persons for the settlement of brahmanas.

Chapter - 5

In the beginning of the chapter, places of Pilgrimages which Nārada visited for the settlement of brahmanas are described.

The first place visited by Nārada was Sukla-Tirtha, where stood the āśrama of rṣi Bhṛgu. River Narmada is flowing just by the side of it. As soon as Nārada reached the āśrama Bhṛgu rṣi and other brahmanas stood up and well-comeled him.

Having learnt the purpose of Nārada’s visit, Bhṛgu rṣi told him that he also had moved quite a lot in the search of a suitable place, where brahmanas could be settled. Narrating his own experience in this connection Bhṛgu rṣi said, “Once I went to the bank of the river Mahi, where a large number of holy places were situated. I went to one of these places known as Sthambhatirtha to bathe. At that time I saw a brahmana frequently crying and throwing his hands in air in the throes of agony and grief. When I asked him the reason for his unhappiness, he refused to say anything. In the meantime rṣi Subhadra came there. He also inquired about the samething. When both of us insisted, that brahmana described his sorrowful plight.”
On continuing the story learnt from Bhrgu rsi, Narada told Arjuna that the name of that brahmana was Devaśarma, staying somewhere on the Sangama of the river Gangā and Sea. He was performing ceremonies to propitiate his ancestors. Once his forefathers took him to heaven. To his great surprise, he saw that ancestors of others were worshipped first. He learnt from his own fore-fathers that those who were worshipped first, were the forefathers of rsi Subhadra, who performed Sraḍha ceremony on the bank of the river Mahi, on every amāvasyā day.

Thereupon Devaśarma decided to perform the Sraḍha on the bank of the river Mahi. He wanted that his wife Ruci should accompany him, but on account of salty waters of Mahīsagara, she refused to do so.

Devaśarma therefore went alone. Later on he realised that as he was not accompanied by his wife, his worship would not bring about the desired results. With this idea he became unhappy. Rsi Subhadra consoled Devaśarma and suggested a way to satisfy his ancestors. Accordingly it was decided that Subhadra rsi would worship on the bank of Mahī-Sagara the forefather of Devaśarma, and Devaśarma in turn would worship on the bank of Gangesagara, the forefather of Subhadra. Devaśarma readily agreed to the scheme and decided to transfer the quarter of his Punya to rsi Subhadra.

Narada said to Arjuna "Having heard Subhadra, I was very eager to see that holy Tirtha. On my request Bhrgu rsi took me to that holy place. I was delighted to see that place and
decided in my mind to establish brahmanas there."

Narada told Arjuna that after the departure of Bhṛgu rṣi he sat down on the bank of the river Mahī and began to contemplate about procuring the land (Mahi-Ksetra) which actually belonged to Kings.

Chapter - 4

In this chapter the method by which Narada obtained wealth and land from king Dharmavarma is described.

Narada did not want to beg for the land and therefore anxiously searching for means to obtain Dana. In the meantime a large group of rṣis came to Mahisāgara-Saṅgama to bathe. Narada inquired about their native place. They told him that they belonged to Surastra, ruled by the king Dharmavarma. They further told him that king Dharmavarma had proclaimed an award of seven lacs of cows, a number of villages and a good deal of gold to anyone who could explain satisfactorily the meaning of a verse which ran as follows -

On hearing that story from the rṣis, Narada approached Dharmavarma and explained in detail the meaning of the verse quote above. He gave a detailed account of various kinds of Dānas and their importance for spiritual progress. King Dharmavarma was highly impressed by Narada's analysis.

Narada said to Arjuna - "On the king's request I introduced myself as Narada, wandering in search of land and asked
him to give it as ḍāna, all that he had announced earlier. He readily donated the whole of his kingdom to me and offered his services as a protector of the land."

Thus Nārada got what he wanted for the settlement of brāhmanas.

In the fifth chapter the manner in which Nārada selected deserving brāhmanas is narrated.

Nārada told Arjuna that after obtaining wealth and land from king Dharmavarma, he started wandering all over the world in search of worthy brāhmaṇas. Once when Nārada was deeply contemplating in the cool and peaceful atmosphere of the mount Raevatāka, he evolved a method of selecting worthy brāhmaṇas. He decided to help and settle at Mahi-sagāra only those brahmaṇas who could answer a set of questions framed by him.

Nārada told Arjuna that he visited many places on the earth and asked those questions to brahmaṇas staying in various āśramas. When no one could answer the questions set by him, he was very much dejected.

Suddenly it struck him that Kalapagrāma was a place inhabited by eighty-four thousand learned brahmaṇas, well-versed in the Vedas and Purāṇas. Nārada therefore went to Kalapagrāma and put those challenging questions to the brahmaṇas of that place. To his great surprise a dull-looking brahmaṇa child named Sutanu, answered all the questions correctly.
Chapter - 6

This chapter describes, how the learned brahmanas of Kalapagrama were brought to Mahi-Sagara.

Narada was very much pleased by the answers given by that small brahmana-child. The child asked the purpose of putting forth those questions. Narada revealed his identity and told that he had come there in search of worthy brahmanas to be settled on Mahi-Sagara-Sangama and the questions asked by him were for testing their knowledge.

When Narada began to describe to Arjuna how he brought Harita rsi with his twenty-six thousand followers from Kalapagrama to Mahi-Sagara, Arjuna interrupted him and said, "Please, let me know where is Kalapagrama? How did you manage to reach that Place?"

Narada told Arjuna that as the way to Kalapagrama was long and full of obstructions it was very difficult to reach that place. He had to pass through snow, thick woods, and kilometers of under ground tunnels. However, by worshipping Kartikeya, he could safely reach Kalapagrama.

Coming back to the story of the settlement of brahmanas at Mahi-Sagara-Sangama, Narada told Arjuna that by the strength of his Tapas, he reduced all the brahmanas to the size of atoms and placed them all at the top of his staff (Danda). With this staff he travelled by air to Mahi-Sagara-Sangama and transformed the brahmanas to their original size. Indra, Surya, Gandharvas and Apsaras came down in the holy atmosphere of Mahi-Sagara-Sangama. In their presence Narada washed the feet of Brahmanas
and worshipped them one by one. In the meantime, there came Kapila-Muni, who requested Narada to spare eight thousand brahmanas, because he also wanted to settle, worthy brahmanas at the place selected by him. Narada willingly accepted Kapila-Muni's proposal.

Narada told Arjuna that after fulfilling the desire of Muni-Kapila he again washed the feet of the brahmanas and gave away cows, gold, wealth, and house-hold material as Dana. Thereafter he settled those learned brahmanas on the Mahi-Sagara-Saugama and prayed to all gods to stay in that Tirtha.

Like Narada, Kapila-Muni also established brahmanas at place which was then known as Kapilesvara.

Thus this chapter not only deals with the establishment of Naradiva-Brahmanas but also with the settlement of Brahmanas at Kapilesvara.

Chapter – 7

Having learnt the Mahatmya of Mahi-Sagara-Tirtha, Arjuna asked Narada about the origin of river Mahi. Chapters seven to twelve give a detailed account of its origin.

Narada narrated the story of the origin of Mahisagara to Arjuna. He stated that in old times there was a pious King named Indradyumna, who, with his physical body secured a place in Brahma's abode, because during his region on the earth he had given plenty of Danas. When he enjoyed heavenly pleasures for a hundred Kalpas, Brahma sent him back to earth because, people
there had forgotten him. According to Brahmā's orders he would be allowed to enter heaven, only if he could regain the fame among people of the earth.

To fulfill Brahmā's desire, King Indradyumna came down to earth. First he went to a town named Kāmpilya and asked the townsmen whether they knew king Indradyumna. The townsmen replied that no one among them knew such a king, but they suggested him to consult Markandeya rsi, who was the oldest rsi on earth. Indradyumna therefore approached Markandeya rsi, who dwelt at a place called Naemisaranaya for seven Kalpas when Markandeya told that he had no knowledge of any king named Indradyumna, he was greatly disappointed and he decided to burn himself in fire. Markandeya told the king not to plunge in fire. He further told him that he would take him to a crane named Nādijangha, who was living on earth for the last fourteen Kalpas.

Rsi and king both went to that very old crane. Upon there inquiry Nādijangha replied that even in his long life time he had not come across the king Indradyumna. This reply threw the king in utter grief and despair and at the same time he was wonderstruck at the longevity of the crane. On inquirings about this, Nādijangha told the king that for the last many births he was a staunch devotee of god Śiva and in the previous birth he happened to be a son of the king of Anarta. In that birth he Kidnapped the wife of rsi Galava. Rsi Galava cursed him. Owing to which he remained on earth in the form of a crane for a very long time. On Nādijangha's frequent request to show mercy upon him Galava rsi told him that king named Indradyumna would help him to secure his Salvation.
Nadijangh's explanation satisfied king Indradyumna, but his grief continued as his name was not known to that very old crane.

Seeing king Indradyumna in a very sad mood Rsi and Nadijangha feared that he would bring an end to his life. Both of them therefore took him to an owl, named Prakarkarna, who was even older than Nadijangha. That owl was living on earth for the past twenty eight Kalpas. When he was questioned, whether he knew any king named Indradyumna, he replied in the negative. Indradyumna was shocked at this, but at the same time, he was so much amazed by the old age of that owl, that he expressed his desire to know the mystery behind it.

Recalling his previous births Prakarkarna told the king that formerly he was a brahmana named Chanta, born in one of the good families of Kasinagara. He regularly worshipped god Siva and offered Bili Patras to him. God Siva was pleased with Prakarkarna and asked for a Vardana. He asked for immortality which he got, and began to consider his birth, to be a great success. After some years he came across a very beautiful lady, who was the daughter of a brahmana named Sudarshana and belonged to Bhrgu Vamsa. He approached Sudarshana and asked for his daughter in marriage. The father accepted the proposal orally but when the girl learnt about this she refused to marry because he was an ugly brahmana, she persuaded her father and managed to
get herself engaged to someone else. Prākārkarna therefore got excited and one night he kidnapped that girl. The next morning her father went to him and in a furious mood he said—"Be an owl, and remain an ugly Owl, till you meet king Indradyumna".

Narada told Arjuna that even after hearing the story of Prākārkarna, king Indradyumna remained sad and disappointed.

Chapter - 9

On seeing the sad face of king Indradyumna, Nādirjaṅgh feared that the king would now bring an end to his life. When he expressed this fear to his friend, the owl, Prākārkarna suggested—"There is an old friend of mine, a vulture, living on the mount Gandhamādana. Let us all go to him. Perhaps he might be knowing king Indradyumna".

Acting upon his suggestion, they approached the old vulture. But to their great surprise that vulture also told them that eventhough he spent fifty six Kalpas on the earth he had not heard of king Indradyumna. On hearing those words, king Indradyumna became very sorry, but he was surprised at the old age of the bird and hence he forgot his sadness for a while and asked him the reasons for his old age as well as the explanation for his becoming a bird.

The Vulture said, "I was a playful monkey in my past birth. In the forest where I lived, there was a Śiva temple. Once when Damanaka festival was being celebrated, people had placed the Śiva linga on a golden swing. At night I happened to enter that swing. For the whole night I swayed the swing and when
I got tired I slept on the swing itself. In the morning, people came to the temple and when they saw me on the swing they beat me to death. But since I died in the temple of Śiva and swayed the swing which contained a Śivalinga, I took birth in the royal family of the king of Kāsi, as Prince Kusādhvaja.

The Vulture continued that as a prince he used to celebrate Damanaka festival regularly in the month of Caitra, and was worshipping Mahādeva. Due to his devotion to lord Śiva an aeroplane came, to bring him to heaven. When he was going in that plane, he saw a beautiful Muni-Kanyā, sitting in the cave of a mountain. Her beauty tempted him to kidnap that girl. When the girl shouted, her father Agnivesya came there, and said indignantly: "Stay where you are". The plane slowed down and the muni cursed Kusādhvaja.

The Vulture said, "since I, as a prince Kusādhvaja, tried to kidnap munikanyā, like a vulture swooping down on its prey, her father cursed me that, I would remain on the earth as a vulture for many many years, and hence I am here before you in this form."

The vulture further said that when he requested the muni Agnivesya to pardon him, he was told that only the help from king Indradyumna would relieve him from the curse.

Chapter - 10

Now the frustrated king tried to commit suicide, but the Vulture intervened and suggested that they will all go to his friend tortoise, Mantharaka, staying in Mānagarovāra. As the tortoise was older than the vulture, they thought that he might
be knowing the king Indrayumna. With this expectation Muni Markandeya, the crane, the owl, the vulture and the king all went to that old tortoise.

On seeing them, the tortoise began to sink in the water. At this, the owl remarked - "Why do you try to run away, when you have guests at your door?" The tortoise replied that he was running away just because of the presence of king Indrayumna among them. The tortoise feared the king because in the past, the king burnt his back unknowingly, while performing many Yajñas on it.

Nārada told Arjuna that on recognition of king Indrayumna by that old tortoise the glory of the king was reestablished and the occasion was graced by the presence of Gods, Goddesses and Apsarās of heaven.

When Dev-Doota sent by Brahma, came down with an aeroplane to take the king back to heaven, the king put the condition that his five friends, who helped him, should also be taken to heaven. The angel replied that he would only take the king because his friends were the Gangas of Siva and they would return to Sivaloka at the end of their curse. The king refused to go alone and told the angel that he would rather remain on earth and perform good deeds and thereby achieve Sivaloka.

Nārada told Arjuna that before the angel left the place, king Indrayumna turned to his friend tortoise and asked for an explanation about his extra ordinarily long life.

**Chapter - 11**

Nārada told Arjuna that, the tortoise began to describe his
past births to king Indradyumna and others. According to that narration the tortoise in his first birth was a brāhmaṇa, named Vāndilva. In his early childhood he prepared a Śiva-Liṅga and worshipped it with Śiva-Patra. He placed that linga in a temple among the idols of Ganesa, Parvati, Viṣṇu and the sun. Due to his devotion to Śiva, in the second birth, he was born in a high class brāhmaṇa family. In that birth also he worshipped Śiva and constructed a temple for him. Therefore in the third birth he was born as a powerful king named Jayadatta. Due to his continued devotion to Lord Śiva, he was granted immortality by Mahādeva. As he had not fear of death thereafter, he started sinful activities. Such as harassing women, Yamarāja complained about this to Mahādeva. Mahādeva got furious and cursed the king Jayadatta, turning him into a tortoise. When Jayadatta painfully pleaded for mercy, Mahādeva told him that he would be taken up as his Gana, sixty kalpa.

Narada told Arjuna that due to the curse of Śiva, Jayadatta turned into a very large tortoise, extending over ten Yojanas. King Indradyumna performed many yajñas near the sea, quite unknowingly on the back of that tortoise. Also he performed yajñas at many places on the earth. Those yajñas satisfied the earth. The place where yajñas were performed got so hot that all the holy tirthas fused together. Out of that, sprang a flow of water which is since then called the river Mahi.
Having completed his narration the tortoise asked the king *Indradyumna* why he was rejecting the call from *Brahma*. The king replied "I have been driven out by *Brahma* and therefore, I do not want to go to heaven. I now desire to go to *Sivaloka*. show me a Guru, who can guide me to *Sivaloka*?"

Chapter - 12

Continuing the narration of the story of king *Indradyumna* to *Arjuna*, *Narada* told him that at the suggestion of tortoise the king with his five friends approached *Muni-Lomasa*. The tortoise introduced king *Indradyumna* to the muni and described fully the purpose of his visit.

At this juncture, *Indradyumna* asked *Lomasa* muni, how he could become the oldest among the people of three world. To this muni *Lomasa* began to describe his past history. He told the king that formerly he was a very poor man, suffering from starvation. Once, when he was wandering aimlessly on the bank of a river, he saw a *siva-linga*. He offered lotus flowers and worshipped it. He also started meditation before that *linga*. When he died, after a short time, he was born in *brahma* family, Due to his *Saṃskāras* of the past birth, he had fully realized that the world was empty and devoid of *Satya*. With this knowledge, right from the childhood he decided not to utter a word. His father thought him to be a dumb child and made all efforts to get rid of his dumbness. Those efforts continued till he became a youngman. After his father's death, he was neglected by people as a dumb dullard. Without paying any attention to their treatment he left home and started worshipping *Mahādeva*. After hundred years of ardent
worship, lord Siva asked him for a born. He asked for immorality. Lord Siva told him that, since life would never be endless and therefore immortality could not be granted. He therefore demanded a long life, which would last for as many kalpas as he had hairs on his body. He further requested lord Siva to make him his Gana after his death. His wish was granted by Siva.

Narada told Arjuna - "Having told the mystery of his long life, Lomasa muni described fully to king Indradyumna the methods by which Sivaloka could be attained. Under the guidance of muni Lomasa, king Indradyumna along with his five friends began to worship lord Siva.

Chapter - 13

This chapter deals with the importance of Mahisagar-Sangama, Sata-Rudri and a Linga called Indradyumnesvara.

Narada told Arjuna that he happened to visit the place, where the king Indradyumna, with his companions worshipped lord Siva-under the able guidance of Muni-Lomasa. At that time Nadijañcha and others, asked him to show a holy place for worshipping Siva. So that they could get quicker salvation from their respective curses.

Narada directed them to muni Sarasvata, staying in Vrānasi. When they met Sarasvata muni, he told them that river Mahi, which came into existence by the efforts of king Indradyumna was the most holy river among all the rivers on earth because it contained waters from all those holy rivers.

He, therefore, advised them to go to Mahi-sagara-sangama and to meet there a rṣi named Bhartuvajña, if they intended to acquire
Punya of all tirthas, without actually visiting them. In fact Bhartuvajña himself was also engaged in Siva Worship on Mahīsāgara-saṅgama to achieve salvation from the curse received in his previous birth. Bhartuvajña described fully the importance of Mahīsāgara and the rituals to be carried out while worshipping Mahī, which involved recitation of eighteen names*1 of that holy river. Bhartuvajña then described the rituals to be adopted while worshipping Śiva. For this, he recommended recitation of Sata-Rudri which involved the description of one hundred kinds of Śiva-Liṅga.

* 1. Tamra
   2. Rasya
   3. Payovaha
   4. Subha
   5. Pitru-Pratidha
   6. Sasyamala
   7. Mahāsindhu
   8. Datudatri
   9. Pruthus'tuta
   10. Indradyumanakanya
   11. Ksitiyamna
   12. Iravati
   13. Mahiparna
   14. Mahisrunga
   15. Ganga
   16. Rasimavahini
   17. Rajnadi
   18. Mahī
On hearing the importance of Siva-worship and place of pilgrimage like Mahi-Sagara-Sangama, king Indradyumna and his friends decided to stay there and worship Siva. After a long time Siva appeared before them and said, "Oh! Crane! Owl! and Vulture! you all are now free from the curse and your original beautiful form will soon be restored. All of you including the king are now my Ganas". Besides, lord Siva granted Moksa to Rsi Markandeya and Muni Lomasa.

Narada told Arjuna that when king Indradyumna established the Linga called Indradyumnesvara in the presence of Lord Siva. Siva described in detail the importance of that Linga. After worshipping that Linga, King Indradyumna with his companions went to Siva-Loka.

Chapter - 14

The story of Kumaresvara (Kartikeya) begins from this chapter and it also deals with the story of demon Vajranaga.

Narada told Arjuna that god Kartikeya established a Linga called Kumaresvara, after killing Tarakasura the son of Vajranaga. Then Narada began to narrate the story of Kumaranatha Mahatmya. He told Arjuna that Brahma had a Manas putra named Daksa. Daksa had sixty daughters. They were married to some sris and gods. He gave thirteen daughters to Kasyapa. Among them the sons of Aditi were known as Adityas and the sons of Diti were known as Daityas; they were Hiranyaksha and Hiranyaksha As lord Visnu killed them, Diti performed severe penance and worshipped Kasyapa, to get another valiant son. At the end of penance, Kasyapa blessed her and granted a boon. Then Diti got a brave
son called Vajrāṅga. She encouraged Vajrāṅga to take revenge against Indra, as Indra killed her many sons in the past. So Vajrāṅga challenged Indra and defeated him in the battle and brought him to his mother as a prisoner. Meanwhile Brahmā and Muni Kashyapa came there and told Vajrāṅga that he had kept his mother's promise so he should now release Indra. Vajrāṅga did so.

At that time Brahmā created a beautiful woman named Varāṅgi, married her to Vajrāṅga and went to heaven. Then Vajrāṅga with his wife went to a dense forest, while standing there in water he performed severe penance for a thousand years. Varāṅgi the wife of Vajrāṅga also sat on the bank of the lake and performed penance. Indra behaved very wickedly to disturb her penance, but to no effect. Nevertheless when the obstruction became unbearable she was ready to curse Indra. At that time Indra appeared as an old brāhmaṇa before her and revealed his identity and expressed his regret to Varāṅgi.

On the other hand Brahmā pleased with Vajrāṅga's penance and asked him for a boon.

He only asked for the abolishment of demonish feeling in him, throughout the life and to have a true regard for Tapas and Dharma.

Vajrāṅga returned to his hermitage after being blessed by Brahmā. As his wife was not there, he went to the forest to search her. He saw his wife crying under a tree. Vajrāṅga asked her why she was crying. He further asked her about the person
who insulted her. He was eager to hear the sorrowful plight from his wife. In the end he asked for her desire and, he would fulfill it at once.

Chapter - 15

In this chapter the story of the birth of Tārkāsura is narrated. Vajrāṅga asked his wife the reason of her unhappiness. Varāṅgi told him that when she was performing severe penance, Indra troubled her very much. She therefore requested him that if he had a true love for her, he should give her such a son who could free her from that agony. Vajrāṅga then decided to perform penance for getting the very strong son. Who could destroy Indra’s pride. When Brahmā knew about the decision of Vajrāṅga he came on the earth. Where the son of Diti and Varāṅgi were sitting. Brahmā explained to Vajrāṅga that it was not necessary to perform severe penance to get such a son because he would get a valiant son, named Tāraka, who would be stronger and more lustrous than even the gods. Vajrāṅga pleased with the blessing of Brahmā returned to his asrama.

After sometime Varāṅgi gave birth to a powerful son, named Tāraka. At that time the horrible events took place. The heaven, the ocean and the earth began to tremble. The women of the great demons came there and began to sing and dance. That day was a great festival for Dānavas but Indra with other gods was afraid on that occasion.

Dānavas accepted Tāraka as their emperor. Then Tāraka put forth his ideas in the meeting of demons. He told, them that
he would perform penance to get the power and would defeat the gods, and rule over Triloka.

Therefore Taraka performed a very difficult penance. All gods were afraid of it. Brahma was pleased and came riding his swan to Taraka to bless him.

Brahma blessed Taraka and told him that there was nothing impossible for him. If he wanted anything Brahma was ready to fulfill his desire. Taraka replied that he wanted to take revenge on Devas as they killed many Danavas in the past. So he asked for the strength to re-establish demons to their former prosperity. Taraka further asked Brahma to give him immortality, but Brahma argued that those who were born must die, so he should ask after thinking. Then Taraka told Brahma so that he should die at the hands of a seven day old child only and by none else. Brahma blessed him accordingly and went to heaven. Taraka also returned to his place. All demons lived as his subjects near him and he became very prosperous. Apsarás danced and Gandharvas sang in his glamorous kingdom.

Chapter - 16

This chapter describes the beginning of war between Taraka and the gods. The armies of gods and demons are described in details. Taraka called all demons in a meeting and put before them a plan to avenge all the trouble caused to his mother by Indra.

Describing this war Narada said to Arjuna that the demons began to train the army for a war with gods. Taraka's Chariot is described. It had eight wheels. It carried a flag on golden staff. His umbrella carried strings of pearls. The chief of army
was a demon named Jambha. He had assistants named Kuja, Kalam, Nimi, Suma, Mathana Jambhaka and others. All of them were brave. Other demons were carrying different kinds of weapons, so the army looked frightful.

Narada further told Arjuna that when the news of all details of the preparation by Taraka was received in the court of Indra, Indra consulted Brahma and asked for suggestion and steps to be taken for protection and defence.

Brahma replied that there were four ways to defeat the demons.

1. to make a treaty
2. to give wealth
3. to maintain peace
4. to try to defeat the enemies and thus liquidate them.

The last way was the only one to be adopted against demons. So the army must be prepared.

Hearing the advice of Brahma, the gods also began to prepare their army. Yama was appointed as general of the army. Indra Varuna, Kubera, Candra, Surya Vasus and Visnu all joined it. Their chariots were filled with a variety of weapons and the army looked invincible because they were thirty-three crores.

Chapter - 17
This chapter takes the story forward.

The armies of gods and demons clashed and ferocious fighting took place. Drums, conches and other instruments blew to encourage the fighters. The atmosphere was dreadful. They fought against
each others without thinking of the ultimate consequence.

When the fight began the following weapons were used.

(1) Pasa (2) Asani (3) Gada (4) Phingirala (5) Parasu
(6) Adha (7) Sakti (8) Pattise (9) Sula (10) Mudgara (11) Kapra
(12) Gudha (13) Cakra (14) Tomara (15) Amkusa (16) Kari-Malika
(17) Vatsa-danta (18) Bhalla (19) Nareva (20) Vrati

The fight between Yamara and the demon Grasana was
dreadful. Yamara was tired and the demon caught hold of him and
threw him on the ground. Yamara vomitted blood. Thinking
Yamara to be dead, the demon declared himself winning the war.
On account of the fall of Yamara the gods were very much afraid.

Chapter - 18

The description of the war is continued in this chapter also.

The fight between the treasurer of gods (Kubera) and demon, Jambha
is described as under. Many soldiers were killed by the arrows thrown by Kubera and Jambha
at each other. One arrow struck the heart of Jambha, who being
angry, threw his mace at Kubera. There was a heart rending sound.
The sky was full of clouds. Seeing the mace coming near him,
Kubera threw many weapons to obstruct it. They were all destroyed
by the mace of Jambha. The fight continued for sometime and at
last Jambha was seriously wounded. He fell down on the ground
from his chariot and blood began to flow from his mouth.

Seeing Jambha wounded, his place was taken by another demon
named KuJambha.

Though he was seriously injured he, continued the fight with
gods. Kalanemi also began to attack the army of gods, with
different kinds of weapons. He troubled many gods. So Lord Visnu
himself took the bow, and threw a missile named Sambara. On account of that weapon a great change took place on the battlefield. Gods were transformed into demons and the demons into the gods. As a consequence Kalanemi killed his own men.

Chapter - 19

The story is continue from previous chapter. On account of Sambara weapon used by Viṣṇu the outward aspects of gods and demons were interchanged, and as its result demon Kalanemi killed many of his demons.

Kalanemi caught hold of demon Nimi by hairs, thinking, he was one of the gods and was going to kill him, but Nimi told Kalanemi that he was one of them so he should not be killed by him. Being carried away by the outward look he killed many demons - Nimi, therefore requested Kalanemi to use the most dreadful weapon, Brahmāstra.

Then Kalanemi threw Brahmāstra on gods. They were very much afraid demons killed Gāndharvas, Kinnaras and many other soldiers of gods. So Indra with all gods went to Bhagwana Viṣṇu. They requested him for help. Lord Viṣṇu came riding on eagle and threw a mūḍgala on demons but the demons destroyed it. Then Viṣṇu used different weapons one after the other and the demons fought against all of them. At last Viṣṇu took the mace in his hand and struck Kalanemi. His head was crushed. Blood began to flow from it and he fell from his chariot to the ground. After that time Lord Viṣṇu did not strike him again.
Chapter - 20

Describing the battle between gods and demons, Nārada told Arjuna that when Kālanemi was thrown by Viṣṇu on the earth, all demons surrounded Viṣṇu and threw all kinds of weapons on him. A demon named Mathana was riding a horse and he rushed towards Viṣṇu so Lord Viṣṇu being angry began to kill the demon's army. The demons gave a good fight and troubled the army of gods. Viṣṇu killed many demons such as Mathana, Nimi, Mahisā and others.

But after that, the strength of the demons began to increase. They destroyed many chariots, flags, bows etc. of the gods. Everywhere they crying for help. Many of the gods began to retreat, and it seemed that the demons were going to win the fight. All the gods were afraid when they saw the power of demons.

Chapter - 21

This is a long chapter in which battle between demons and gods is further described. Tāraka became a conqueror at the end. The battle was fought on the bank of the river Mahi, near a town named Tamra-Prakāśa.

Nārada told Arjuna that gods were afraid due to the different attacks of the demons, so Índra went to Viṣṇu and requested him to protect them. Viṣṇu replied that he could conquer or destroy all the demons but he could not kill Tāraka, Mahisā and Sumbha. Hearing Viṣṇu's advice, Índra prepared his army for a fresh attack. The battle began. In hand to hand fight many demons were killed at that time a very ferocious battle was being fought.
between Indra and the demon Nimi. In that battle Indra's elephant was killed. In the meantime Kubera killed Nimi's elephant. So being angry as fire, the demon Jambha took a bow and arrows and went to fight. Indra threw different kinds of weapons on Jambha. The demon faced all of them. Lastly Indra used Pasurata missile. It decapitated Jambha and he died. Gods began to praise Lord Indra. Demons were in mourning because Jambha was killed. They went to Taraka. Then Taraka himself came on the battle field. There was a strong fight between the gods and Taraka. Gods used many weapons and missiles but to no avail. Seeing that Taraka was all powerful, gods vanished from the battle-field for some time. Then Taraka brought his whole army on the bank of the river Mahi and entered the city of Tamra-Prakara. Taraka lived in the palace of the city and sat on the throne. He called a meeting. Here a lady came before him and said:

"O! King of demon! I am the goddess of wealth of all Three worlds. You have won me with your valour. Since Indra teased your mother I abandoned him and now I have come to settle with you".

Taraka was happy to hear the story of that lady and respected her.

After that, Lord Visnu came as a demon in Taraka's court. Many gods were imprisoned there. He transformed them into monkeys and sent them out. Visnu asked the permission of the king (Taraka) to present a scene of monkeys. When such permission was granted, Visnu brought the monkeys singing and dancing in the court.
The king was very pleased by their performance. So Lord Visnu asked safety for those monkeys (Gods). Тарака gave solemn promise for that purpose and further asked Lord Visnu, who he was and who those monkeys were.

Visnu replied. "I am Нараяна. To protect the gods, I have taken this garb. Now you keep your promise and let these gods go free, so that they can walk freely in your kingdom. The strength of time is the truth. None should be proud. You also honour the time. When it will be proper time, god Indra will destroy you."

Tarakāsura replied that what Visnu said was the true. He further said that he knew Visnu to be dwelling in all the creation within the world. He promised Visnu that all the gods in the guise of monkeys would remain there and move freely in his kingdom.

Afterwards Lord Visnu told Таракāsura that being a king of all demons, he should meditate and worship god Siva, because he was very intelligent and knew the time well. Visnu further advised Тарака that he should enjoy authority over all Three World, till he had his Pуnya.

Then Visnu being surrounded by the monkeys, (Gods) advised them to go to Brahmā, and he went on the mountain Меру. The son of Vajrāṅga (Тарака) ruled over Тriloka.

Chapter - 22

In this chapter the birth of Pārvati is described. When Тарака defeated gods, they went to Brahmā, along with Indra in the guise of monkeys. Brahmā gave them shelter. Then the gods
took their original forms and worshipped Brahma. They told him that he had blessed Taraka in such a way that he had destroyed many holy places on the bank of river Mahi, and killed many gods on the battle-field. Brahma said that it was not possible to kill Taraka. He could only be killed by a seven day old child and Lord Siva alone could create such a child. A daughter would be born to Himalaya and she should be married to Lord Siva. Brahma therefore advised the gods that they should go to mountain Meru and he would manage the other things.

Then Brahma with this power called goddess Night. Brahma explained the whole plan to her and said that in the old time Daksa gave his daughter to Siva. But on some occasion Daksa insulted Lord Siva so the Sati threw herself in fire and sacrificed herself. She would be again born to mountain Himalaya and would be married again to Siva. Brahma told the goddess Night that with her power she should make the daughter of the Himalaya a black one. While seeing her so black Siva would make fun of her so she would be transformed into a fair one. But while she would be at penance, Siva would feel the range of separation. He would also go in the cave of Himalayas and would start penance. A son would be born of the two, on account of their joint penance and he would kill Taraka.

In this way Brahma explained his plan to goddess Night.

Then night entered the house in the womb of Mena, wife of Himalaya. When Mena gave birth to a daughter, she was of black colour. Gods became very happy. They observed a festival in all the Three Worlds,
when the child was born at Himalayā's house. In this way the birth of Parvati was observed.

Chapter - 23

In this chapter Narada consoles Himalayā, who was worried for the marriage of his daughter Parvati.

Narada told Arjuna that he went to Himalayā by the orders of Indra. There he told Himalayā that he was of noble birth because Lord Śiva sat in his caves and performed penance. Hearing this, Himālayā, his wife Menā, daughter Parvati and her friends went to see Lord Śiva. Narada further said to Arjuna that he was asked by Menā about, who would be Parvati's husband. Then Narada replied that, one with in bad signs, naked, very poor, and very pervish, would become her husband. Hearing this, Parvati’s parent began to shed tears. They asked Narada the reason why Parvati’s husband would be such as he described.

Then Narada consoled them and said - "Please do not mourn. Your daughter is like a mother of all the world. She was first born as Sati and was wedded to Śiva. In this birth also her husband will be god Śiva. All, other gods bow at his feet. Such auspicious god Śiva will become her husband, so do not be sorry."

Chapter - 24

This chapter describes how Lord Śiva burnt Kamadeva (God of Love).

Narada said - "Hearing my consoling speech, Himalayā and his wife were happy. Moreover I told them to get Parvati married
with Śiva as soon as possible, because in this way they were going to serve an important purpose of gods. Then, as I am called mischief-maker, to prove to my name I went to Tārakāsura to tell all this.

On the other hand Indra ordered cupid to unite Śiva and Pārvati. But cupid replied that Śiva was performing penance and it was not possible to disturb him. But Indra praised Kāmadeva and again requested him to go to Śiva.

Then Kāmadeva went to the place where Śiva was seating in penance. He tried to make him move from penance. After a hard struggle, Kāmadeva succeeded in his work. Śiva was disturbed and his mind wavered from penance.

He looked round and saw Kāmadeva, standing behind him. Śiva was so angry that he opened his third eye. Fire of it, burnt Kāmadeva to ashes. Then Rati the wife of Kāmadeva came and mourned bitterly. Being carried away by her weeping Śiva blessed and said:

"Enough of your mourning!
Your husband will be born as
Lord Kṛṣṇa and you will marry him again."

Having got this favour, Rati went back to her place.

Chapter - 25

The marriage ceremony of god Śiva and Pārvati is described in this chapter. Arjuna asked Nārada why god Śiva burnt Kāmadeva, though he knew his wife Sati very well.

Nārada told Arjuna that god Śiva fully knew that he would not be united with Sati without penance. For the very same reason he burnt Kāmadeva. Pārvati was also thinking of going to
mountain for practising penance to get a desired husband. but her parents tried to prevent her, saying that her body was not fit for such penance.

Śrīvati replied that she had resolved to do anything to get god Śiva as her husband. So, saying she went into the mountains. There she performed severe penance for a long time. God Śiva appeared before her in the garb of a brāhmaṇa and narrated the outlook of Śiva. Lord Śiva in the garb of a brāhmaṇa criticised himself and told Śrīvati that Śiva did not look well. His companions also were not good. And therefore she should not wish to marry him.

Śrīvati said - "Śiva is the origin of the whole world. This world is his image incarnate. The bull is religion, so he rides it. Other bad elements such as anger jealousy etc. are like snakes so he wears them as ornaments. All the living should worship god Śiva. I have thought over the matter and decided to marry him."

Then Śrīvati started to go elsewhere but Śiva appeared before her and caught hold of the end of her saree. Śrīvati became very glad to see Lord Śiva in his original form. Śiva told her to go quickly to her parents and sent a massage to arrange for svayamvara. Then Śrīvati went to her home and requested her parents for her marriage with Śiva. Himālayā and Menā, the parents of Śrīvati were very much pleased at this proposal. Then Himālayā got erected a pandal for Svayamvara of Śrīvati. All gods were invited to attend the ceremony. Flowers were strewn from the sky. The big pandal was echoing with cheers and blessing to the newly wed.
Chapter - 26

In this chapter are described the religious rites performed during the marriage of Sīva and Pārvatī. Nārada told Arjuna that Sīva invited the whole world in the marriage of Pārvatī and every preparation was being made on both sides. Brahma, Viṣṇu and other gods, came there. Rsis began to recite Vedas. Goddesses, Apasaraś, Sāvitrī and Sarasvatī all began to Sing, marriage songs. Thereafter the religious rites begun to be performed as described in śastraś.

Himalaya performed Kanyādāna ceremony. A great festival was observed. All danced and sang and enjoyed. The musical instruments of gods were played. Great Wealth was given to Brāhmaṇa and at last the Parents of Pārvatī with great sorrow of separation, gave a send-off to the married couple.

Then god Sīva went to stay on the mountain Nirmala with Pārvatī.

Chapter - 27

Nārada told Arjuna that once all gods, being harassed by demon Tāraka came to him. He advised them to go to Lord Sīva. All gods went to Nirmala mountain, where Sīva began to live after marriage. Hearing the complaints of gods, Pārvatī gave birth to a son. His mouth was like an elephant. Sīva appointed him as the leader of all ganas so he was known as Gaṇeśa. God Sīva told to other gods that Gaṇeśa would protect them all from the harassment of Tārakāsura, until his another son to be born, would kill Tāraka.
Once Parvati and Siva were sitting together and Mahādeva spoke to Parvati that just as a black serpent looked beautiful on a white sandal-wood tree, ever so did, she appears on his lap.

Parvati replied in anger:

"I observed a strict penance to get you. Is it the result of it, that I should be insulted thus? You call me black, but do you know that you are known as Mahākāla. Now I shall go to a mountain and practice penance and change my body."

God Siva told Parvati that as he was just talking in a joke. She should not take it ill. Siva further promised that he would not say anymore if she did not like it.

Parvati was so angry that she never heard anything and at last decided to go for performing penance to obtain fair complexion.

Chapter - 28

Nārada told Arjuna that Siva requested Parvati, not to go for penance but she did not give up her resolve. When Parvati started to go, all gānas began to mourn her departure. A gānas named Vīraka, prepared to go with her. So Parvati told him that he should not go with her. She gave him some important work. Parvati told Vīraka that she should practice penance to obtain a fair complexion, because Siva called her black. Vīraka should take care of her house so that none could approach god Siva, Parvati further said that if any other woman approached god Siva, he should at once come to inform her.

After these instruction to Vīraka, Parvati went for penance along with child Ganesa.
Nārada told Arjuna that while Parvati was performing penance, a demon called Adi in the garb of a snake deceived the door keeper Viraka and went to god Siva in disguise as Parvati. But god Siva knew his cunning and killed him. Parvati came to know the matter by Vāyu. (The god of air) So she cursed Viraka, the door-keeper, that his mother would be transformed into a rock.

Then a noise like a roar of a lion came out of Parvati’s mouth. Parvati went again for penance. God Brahma came there and asked her to ask for a boon. Parvati asked transformation of her body to fair complexion. Brahma gave her accordingly and then created a very bold and impressive woman from the body of Parvati and ordered her — "Go to the mountain Viñdhvācala and as you are born of Parvati, the lion coming out of Parvati’s mouth will be your vehicle. You will kill demon Sumbha and Nisumbha the body-guards of Tārkāsura".

Having achieved her goal, Parvati came to god Siva. At the door, she told Viraka everything about his curse. Viraka asked Parvati to be relieved from the Curse. Then Parvati told Viraka that he would be born of Sila but he would be established in the forest named Arbudārnya and there would be a Sivalinga called Acalesvara. That Siva-Linga would be very holy. The devotee of that Linga would get moksa.

This is Arbudākhyāna.

Nārada described the story of the birth of Karatikēya (Skanda) to Arjuna. Nārada said that god Siva and Parvati lived happily ever
afterwards. About a thousand years passed and gods became impatient to kill Tarakasura. So they sent Agni (The fire God) to Siva to know, what was going on. Agni entered the house without permission, where Siva and Parvati were alone. God Siva was very angry. He told that he had not done well to enter there and as a consequence accept his semen or else he would be burnt alive.

Narada said that being afraid of Siva, Agni accepted the semen, but it was so heavy and unbearable that it came out tearing the body of Agni and there appeared a lake of mercury. Agni put the semen in the river Ganges, but she threw it out, turned it self into white mountain, famous in Three Worlds as Svetaparvata.

In the meantime sapta-Rsis were performing some kind of sacrifice. They invited Agni. Agni went there but he became passionate, looking at the wives of Sapta-rsis. But Agni's wife Swaha knew the passions of her husband. So she took the disguise of the wives of rsis in turn, but she was unable to change herself as Arundhati. She was united six times with Agni and then went to Svetaparvata.

When Swaha unable to bear any longer the semen, she put it in a golden tank on the mountain. But she was afraid that if the wives of the rsis saw her, they would curse her. On the other hand Agni also felt ashamed and thinking that he had sinned, he thought of committing suicide, but he heard a voice from the Sky -

"Do not die! You have not committed any sin. Those were not the wives of rsis but your own wife, Swaha. Go to Svetaparvata to see your son."
Hearing that divine voice from the sky, Agni went to Śvetaparvata and saw his brave son, with her wife Swāhā.

Arjuna put the question to Nārada and asked, why Swāhā was not afraid to take the form of six wives of the six rsis, Nārada replied that, once, Agni put the semen of god Śiva in the river Gaṅgā, which he already described in the beginning. At that time out of ignorance the six wives of rsis took bath in the Gaṅgā. They became radiant, when they came out of the river. They were ashamed to approach their husbands in that condition. Swāhā, the wife of Agni, entered into their body and sucked the semen, so the wives of rsis did not curse her.

Nārada told Arjuna that therefore Agni came to Kumāra with Viśvāmitra. The description of Kumāra Kārtikeya is as follows: "He is of six heads, twelve arms, twelve eyes and one body. Agni gave him a powerful missile. Kumāra sat on Śvetaparvata and looked in all directions. Indra approached Kumāra and surrendered himself along with his army. Kumāra consoled them and assured them of his help. So the gods were very pleased. At that time, by the valorous striking of Vajra, seven daughters and a son called Lohitākṣa were born. They were called Viraśtaka among Skanda − Matrgana."

Thereafter all gods requested Skanda to take the place of Indra. But he refused; and told Indra that he was ready to become the general of the god's army to destroy all the demons and to protect cows and brahmans.

Nārada told Arjuna that a thundering sound was heard and it made all three worlds tremble. Hearing that big noise Parvati
wounded and asked god Siva, what it was. Lord Siva replied that she had got a son. Who would be the destroyer of wicked and evil demons. He further declared that the son would remove all the miseries of gods and for that reason the gods were rejoicing.

Narada told Arjuna that god Siva rode his bull and with Parvati and all Ganas came to see his son on Svetaparvata. Skanda worshipped them and got their blessings. In the meantime the wives of rishis being abandoned by them came there and began to say that he was their son. Parvati said that he was her son. Swaha, the wife of Agni said that he was her son and not their. The river Ganga also claimed him for her son. So Kumara laughed at their confusion and said that he was a son to them all. He further told them to be please and to ask for any boon they liked. Then six wives of Sapa-rishis asked for a permanent abode in heaven Swaha asked for love from her husband Kumara satisfied them all. Then all yogis joined to gether and anointed Skanda as the greatest Yogi. Since then Kumara Kartikeya is called Yogesvara.

Chapter 39

In this chapter the anointment of Kartikeya as the general of gods is described.

Narada told Arjuna that Kartikeya descended from Svetaparvata and went to the south with gods, to destroy the demon Taraka all of them came on the bank of the river Mahi. The gods praised the importance of river Mahi. Kumara Kartikeya bowed to the river and they settled there. Again the gods and Indra anointed Skanda with the water of the river Mahi.
Narada further told that Skanda took bath in the river Mahi. Brahma Kapila and Visvamitra were ready with all the materials for worshipping Kumārā Kārtikeya. There were gathered many ṛṣis, skilled in Vedas with all religious materials as described in the Dharma Śāstra. Once more Kumāra was anointed by gods as the leader of their army.

Chapter - 31

In this chapter the invasion of demon Tāraka's abode by an army of gods led by their general Kārtikeya is described. Narada told Arjuna that Kumāra Kārtikeya received blessings of gods and then he sat on a peacock and vowed that he would kill Tāraka. Then Śiva prepared a chariot with lions attached to it. Kubera sat in his aeroplane, named Ruspaka. Indra and Viṣṇu also came with the army of gods. They all reached the city Tāmra-Prākāra.

Narada further said to Arjuna that the army of god came to fight with Tārakasura. Kumāra sent Narada as messenger to Tāraka. Narada went there and said to Tāraka in this way:

"O! wicked demon! Hear! You have harassed and tortured the world so gods have come to destroy you. If you are a man come out on the battle-field and fight with them. Otherwise they will enter your city by force."

Hearing that from Narada, Tārakasura became angry and thought that Indra dared not give such a message unless he was supported by some one. So Tāraka sat in a window of his palace and looked at the army of gods, consisting of chariots, elephants and horses.
At that time a mysterious voice was heard by Tāraka, which said - "O! Kumāra! May you be successful O! Yogesvarā! Though you are a seven days old child, destroy the enemies of gods".*

Chapter – 32

The chapter describes the war of gods and demons and also the death of the demon Tāraka.

Nārada told Arjuna that when Tāraka heard the cries of joy from gods, he remembered that his death was by the hands of a child of seven days, he called his ministers and ordered them to prepare the army. The demon named Kālanemi came with an army of ten million demons. Then war started. The angry demons destroyed many forests and forts. The earth began to tremble. The atmosphere was full of noises.

Kālanemi began to fight with Indra. Siva with Jambhaka and Vīnu with Kujambha. A great number of demons began to fight with the army of gods.

Kālanemi caught Indra and took him to Tāraka. So all gods gathered to protect Indra. Siva took his bow Jināka and killing Jambhaka, attacked Kālanemi. But Kālnemi said that he fought only with his equals. So Kūmar-Kārtikeva riding a peacock ran to the demon and fought with him.

*(Those mysterious words were the reason for creating a great fright in the mind of Tāraka, because he was blessed that he will be killed only by a child of seven days old).*
On the other hand Viṣṇu killed many demons and came near Kālanemi. Kālanemi opened his mouth and swallowed Viṣṇu. But Viṣṇu cut his stomach with Gakra and came out. Then Viṣṇu took the demon Kālanemi under spell and took him to Jātala.

All the demons were afraid because they thought that their general, Kālanemi was killed by the gods. So Tāraka came angrily to fight with the gods. First he came to Kārtikeya and said that as Kumār was a very small child, he could not kill him. But Kārtikeya did not listen to it and threw a missile, which broke the chariot of Tāraka. All the demons began to shout. They began to throw arrows on Kumāra. Tāraka struck the peacock so Vāsudeva suggested to Kumāra that Tāraka should be killed before the sun-set, to keep the words of Brahma.

Skanda replied to Vāsudeva that, he described Tāraka as a devotee of god Śiva. So Kumāra could not kill him. Kumāra further said that it was better Tāraka would kill him on the battle field. Then Vāsudeva told him that a devotee of god Śiva is full of mercy for others. While that demon Tāraka has harassed all Three Worlds. Therefore it was not proper for him to say so. He should kill him immediately.

Nārada told Arjuna that the fight started again between the gods and demons. First Tāraka attacked Viṣṇu. There was a fierce fight between them. Tāraka fought with all the gods in turn. The army of gods was afraid of him. So in the end, remembering the words (oath), Kumāra killed Tāraka along with other demons. When Tāraka was killed in that great battle, all three worlds were delighted and the occasion was observed as a great festival.
Chapter - 53

In this chapter there is a description of the establishment of three Siva-Lings named Pratiñēṣvara Karālaśvara and Saktiscidresvara where the fight between gods and demons took place and where Taraka was killed.

Nārada told Arjuna that Kumāra resolved to establish Siva-Lingas to absolve himself from the supposed Sin, committed in killing Taraka. The gods suggested to him that he should propitiate Lord Śiva Skanda, did accordingly and established different Siva-lingas. The Siva Linga at the place where Kumāra took an oath to kill Taraka was called Pratignesvara. The place, where all power left the head of Taraka, a Linga called Karalaśvara was established, and to the north of it, Saktiscidresvara-Linga was established, where Taraka was actually killed. The river Gangā appeared there. Kumāra took bath in it and gave Arghya to Taraka and worshipped the Siva-Lingas.

Chapter - 34

In this chapter, the establishment of a Siva-Linga in the name of Kumāra-Kārtikeya by Brahma is described. The methods of worshipping Śiva and its subsequent results are also noted.

Nārada told Arjuna that a Siva-Linga called Kumāresā was established by Brahma at the place where Kumāra killed Taraka. Then Skanda worshipped Lord Śiva by reciting many verses.

Skanda praised Śiva thus —

"O! Lord! you are my master and creator of whole universe. You stay in every bodys' heart. I bow to you".
After that, Siva blessed Kumāra and told him that anyone who repeats that praise composed by Kumār would not suffer from any diseases. Lord further said that the devotee of Siva would profit fully and would receive all sorts of help from him.

Then Skanda requested god Siva, Parvati, and Ganesa that they should not leave that place for ever.

Parvati blessed Skanda accordingly and told him that on account of his devotion she should always be near him. When Parvati blessed Skanda thus, Ganesa said—

O! Brother! one who puts faith in the Siva-Lingga established by you, will be free from any difficulties. I will also stay here for ever."

In this way establishing Kumāresvara and getting the blessing from Siva, Parvati, and Ganesa, Kumār-Kartikeya considered himself very lucky. After that he himself lived near-by and worshipped Kumāresa-Mahādeva.

Chapter - 35

Narada told Arjuna that Kumāra established a fourth Siva-Lingga at the request of all gods, in memory of the conquest. It was named Stambhesvara. As a memorable post a pillar was raised in the water of the river Mahi. The Siva-Lingga was placed near its right hand side. At that time gods threw flowers from the sky. The pillar giving joy to all the world, was called Visvanandaka. On the west was Stambhesvara. Near the temple a well was dug.

Taking a bath with the waters of that well and observing
Sradha ceremony over there, the man acquires great auspicious qualities and his forefathers would be satisfied by it. All the gods bowed to this Siva-Linga, established by Skandha.

Chapter - 36

In this chapter, is described the establishment of a Siva-Linga called Siddhesvara by Brahma, Indra, Visnu and other gods who came together. In addition to its description there is a description of seven other places that are noted here.

Narada told Arjuna that Brahma Visnu and Indra established a fifth Siva-Linga called Siddhesvara. Then all gods dug out a lake there, and filled it with holy waters from all Tirthas. After killing a demon name Pralambha in Patāla, the weapon of Kumāra came out of the earth and a whole created by it was called Siddhakupa.

Narada further said that in order to bless all gods Siva created a baniyan tree like Aksayavata of Prayāga. It was called Siddhayada. The gods afterwards erected a temple of Pārvati and called it Siddhāmbika. In order to protect that place, the gods kept sixty-four Kṣetrapāla They were called Siddhakṣetradhipati. After that gods established an image of Ganesa, named Siddhavināyaka.

Narada said that in that way gods established Septa-Siddha on the bank of the river Mahi. Siva blessed all gods and told them the importance of that holy-place. Also Siva assured them that he himself would stay in Stambhātirtha for ever.
Chapter - 37

The story of Kumārikā is introduced from this chapter. Nārada described Arjuna the holy place called Barkari-Tīrtha.

Nārada was a daughter of king Satasunga. On account of her name Kumāri, this part is called Kaumārikā-Khanda. Arjuna told of Nārada that he was very eager to hear the story of Kumāri-Barkarikā and also wanted to know how the world and ultimately Bhārat-Khanda was created.

Nārada replied Arjuna that in the beginning, the world was full of darkness. Brahma first of all created a Brahmanda. It was subdivided in three parts. The upper part is heaven. The gods live therein. The middle part is called Earth. People live in this part. The third part is called Pataīla, Nāgas and demons live in that part. Then there were seven parts of each of them, heaven, earth and Pataīla.

Nārada first told Arjuna the names of seven dvīpas or parts of the earth.

In the centre of the earth, is Jambu-dvīpa. Then comes Saka-dvīpa. It is double in area to Jambu dvīpa. Double to it is one called Puṣkara-dvīpa. In the same way double to the former and surrounded by oceans are Kuśa-dvīpa, Kraunca-dvīpa Sāmali-dvīpa and the last is Gomeda-dvīpa.

Mountain Merū is in the Centre of Brahmanda. On its three peacks, dwell Brahma, Viṣṇu and Mahēṣa. Mountain Merū is surrounded on all sides by other mountains as protectors. Māndrācāla to the east, Viṃula to the west. Suparśva to north and Gāndhama-dāna to the south.
Narada further told to Arjuna that in the ancient time Svāmihnu Prajāpāti became king Manu. He had two sons, named Priyavrata and Uttanapāda. Dhṛva was the son of Uttanapāda. Priyavrata had ten sons, of whom three became monks, and seven sons were established in each of seven dvīpas.

The eldest son called Āgnidhra was the king of Jaṁbu-dvīpa. The names and directions in which the kingdoms of remaining Priyavrata's sons were as under:-

In Śaka-dvīpa - Meghātithi
In Kusa-dvīpa - Hiranyaroma
In Krouṇca-dvīpa - Dhrutapuṣṭha
In Gomeda-dvīpa - Indraśivha
In Śalmaḷi-dvīpa - Vanābāhu
In Puskara-dvīpa - Vitihotra

The nine continents were known by the names of Āgnidhra's nine sons. They were as under:-

1. Ilāvratā
2. Bhadrāśva
3. Ketumāla
4. Kurū-Khandā
5. Hiranyamaya
6. Ramyaka
7. Hari-khandā
8. Kīma-puṣa-Khandā and
9. Nabhi-khandā

The king Nabhi of Nabhi-Khandā had a son named Rasbha and
Narada told Arjuna that he would then describe him the heaven, (The upper world).

Chapter — 36

In this chapter the solar system is described.

Narada told Arjuna that Sūrya-Mandala is about a lac of Yojanas in the upper direction to the earth. The chariot of the god sun is nine thousand Yojanas in size and seven horses pull that chariot. The sun does not rise or set, but when people on the earth see the sun they call it sunrise and consequently when it disappear they say sun-set. In Uttarayana the sun enters Makara-Rṣi (capricorn), then it enters Kumbha (Aquarius) and then in rotation Mina (Pisces) etc. The moon is millions of Yojanas away from the sun, but it is near to the earth. The Naksatra-Mandala (Zodiac) are one thousand yojanas away from the moon. From there, Mercury is two lacs of yojanas away. After mercury comes Venus, Mars, Jupiter, and Saturn. They are all about two lacs of yojanas away from each other. About one lac yojans away is Sāpta-Rṣis-Mandala (great-bear). Pole (Dhrva) star is one lac of yojans away from sāpta-Rṣis.

*1 I Manu

---

Priyavrata Uttānapāda
Agnidhra Dhrva
(6 brother)
Nabhi (+ 8 brothers)
Rśabh
Bharata.
Narada continued and described Sapta-loka one by one to Arjuna. He said that all people live on the earth (Bhumi), so it is called Bhūr-loka. The place between the earth and the sun is Svāra-loka. To the north of Svāra-loka is Mahar-loka. From there, about twenty millions yojans away is Jana-loka. From there, thirty million yojans is Tapa-loka and far away is Satya-loka.

Narada told Arjuna that those seven world could be achieved by leading virtuous life and also they could be achieved by performing sacrifices, giving away wealth and performing penance. Narada further stated that he would describe to Arjuna the nether worlds (Patalas).

Chapter - 39

Patala, Narka (Hell) and Brahmandā are described in this chapter.

Narada told Arjuna that there are seven Patalas viz - Atala, Vitāla, Nītalā, Rasātala, Talātala, Sutāla, and Pātala. There live many demons and Nāgas. In the seventh Patala, there is a Śiva-Linga called Hātakesvara. It was established by Brahma.

There is deep water under Patala and under this water, there are Narkas (Hell). Those Narkas are of fifty-five kinds. Different kinds of sinners have to stay in different kind of Narkas. There are four protectors in four directions in Narkas. Vaiṣuḍhāma to the east, Taksakesa to the west, Ketumāna in the north and Sankhapāla in the south. Apart from these, there are millions of goddesses who live there,
The abode of god Visnu and Rudra are considered out of Brahmanda. That divine abode can only be described by Brahma alone.

Narada further told Arjuna that he would then describe Brahmanda. Brahmanda is surrounded by such great elements as water, light, wind etc. such Brahmandas are numerous.

Narada said that he bowed to them all and would tell Arjuna about Kala. (Measure of time)

He said that, there are five parts of a day. Pratatah (down) S tenga (morning) Madhya (Mid—day) Aaragana (afternoon) and savya—kala (evening) There are five kinds of a year. The first is samvatsara, the second is karivatsara the third idvatsara four th anuvat sara and fifth is Yugavatsara. Man's year is equal to a day of gods. There are four Yugas on the earth—viz. Satya, Treta, Dwapara, and Kaliyuga. Four yugas make one yuga of gods. Thirty kalpas make a month of Brahma.

Chapter — 39

In this chapter Kumari's story is described and informations of some provinces is given.

Narada told Arjuna that there was a king named Rsabha, who had a son Bharata by name. A son named Satasuniga was born of him.

Narada further narrated that king Satasuniga had eight sons and a daughter. The daughter was called Kumari. Her face was like a goat. The reason for that was very surprising. Narada told Arjuna that there was a place called Stambhatirtha on the bank of the river Mahi. The land of delta was full of groves of trees, bushes, and creepers.
Once a goat was entrapped in the bushes of trees and was unable to come out. It died of thirst and hunger there. After some time a part of her body fell down in the water of Mahi and the head remained in the bushes.

After a long time, by the powers of that holy place, she was born as a daughter of king Satasunaga but her face remained like a goat. When she came of age, she looked in a mirror and seeing her own reflection, she remembered her past life. Then with the permission of her parents she went to the place where the head of the goat was left. There she took the remaining part of the skeleton, burnt it and the bones and ashes were thrown in the river Mahi. By the powers of the holy waters, her face changed and became beautiful like the moon.

After that she became very religious and observed penance. After a year Siva appeared before her and told her to ask for a boon. Kumari requested Siva to dwell in that holy place permanently. God Siva blessed her accordingly. Kumari was happy. She established a Linga of Mahadeva at the place where she burnt the head of the goat, and named it Barkaresvara. God Siva again blessed her and Kumari went to Simhala dvipa to her parents.

She told them whatever happened. Then her father divided his kingdom in nine parts and gave one of each to his eight sons and one to the daughter. A part which was given to Kumari was then called as Kaumarikarkhanda. The other eight were known by the names of eight brothers.
King Satasunga, having divided his kingdom in nine parts and then handing them over to his sons and daughter, went away to observe penance. On the other hand Kumari settled herself in Stambhatirtha and very generously distributed her wealth to needy persons.

In course of time, each of her brother had nine sons each. They all came to their sister and asked her to divide their kingdoms in seventy-two divisions, so that the cousins would not fight among themselves. Kumārika divided their kingdoms in the nine divisions each. She also distributed her own possessions among her eight brothers. Her own territory named after her as Kaumārika-khaṇḍa was the most important one, because there were many holy places of pilgrimage in that part. Kumārika stayed there for a long time and worshipped god Śiva. She also renovated the temple of Śiva. When Śiva was pleased with her devotion he blessed her that, he should for ever be known by Kumāresā or Kumārisā. Moreover Śiva told that her end was very near, but a virgin is not allowed to enter in heaven and therefore she should marry Mahākāla, who lived on the bank of the river Mahī.

Nārada said that according to the advice of god Śiva Kaumārika married Mahākāla and went to Keśā with her husband. There she was very happy to see Parvati. Parvati told her that as she had painted the earth like a picture she would henceforth be known as citralekha.
Chapter - 40

This chapter deals with the story of Mahākālesvara.

Arjuna asked a question to Nārada about the details of Mahākāla and his reaching Kailāsa. Nārada replied that a brāhmaṇa named Mahīta, lived in Vārānasi. He was a staunch devotee of Siva. Mahākāla was the son of Mahīta. As he was always afraid of death, his name was in the beginning Kalabhiti. of death, his name was in the beginning Kalabhiti. He worshipped god Siva for many years and went on a pilgrimage. He came at the Mahīsāgar-Sangama. There he felt himself very happy. He decided to stay there permanently and perform penance. With such determination he sat under a Bilva-tree and commenced reciting the Mantras. He completed hundred years of penance. One day a man came to him with a pot, full of water and requested him to accept its water Kalabhiti asked him as to which caste or race he belonged. But the unknown person did not disclose it. Kalabhiti said that he would not accept water from an unknown person, because he was a staunch devotee of Siva.

Nārada told Arjuna that Kalabhiti was very firm in his determination so the stranger began to laugh and vanished in the air, Kalabhiti was surprised. When he was thinking about that incident, there appeared a Siva-Līṅga, out of the ground. Kalabhiti bowed to it. God Siva appeared before him and told him disguise that he himself was the stranger. He came in disguise to test Kalabhiti.
Siva blessed Kalabhiti and declared that one who would worship that Linga, would get Salvation. Moreover he announced that the Siva-Linga should be named Mahakalesvara. Siva blessed Kalabhiti that he would be renamed as Mahakala and after meeting with king Karnadama he would obtain Kailasa.

When king Karnadama heard the fame of Mahakala, he came to him and worshipped him.

Then both discussed problems of a religious nature. The King asked about the fore-fathers, Sraddha ceremony and the importance of it. Mahakala answered all the questions in detail and satisfied king Karnadama. Lastly Mahakala explained to the king, the four ages, Satya, Treta, Dvapara and Kali-Yuga. He forcast many important things about the Kali-age. Mahakala said that people would become sinful and greedy. They would act against religion. A king named Sudaraka, Nanda, Vikrama and a king from Saka race would come into power respectively. Buddha would be born in Magadha. There would be a Maleccha king named Salva. Lord Visnu would destroy him. After that Satya-yuga would prevail on the earth.

Narada told Arjuna that Mahakala explained to the king Karnadama the arrangement of four ages and said that whoever would worship god Siva in all the four ages, would go to heaven.

Chapter - 41

The conversation between the king Karnadama and Mahakala is continued in this chapter. Mahakala explained the rites and rituals of worship of god Siva.
Karṇḍhama asked the question to Mahākāla. He said that some people worship god Brahma, some worship Viṣṇu and some Lord Śiva. Therefore he wanted to know that whom he should worship. Mahākāla replied that it was difficult to compare these three gods. It was a great sin to say anything good or bad for any of them. He further said that people on the earth commit many sins and as they go to hell after death, it is better to worship Lord Śiva. Then king asked another question about the procedure of worship of Śiva.

Mahākāla replied to the king that god Śiva should be worshipped three times a day. A devotee should go to the temple of Śiva, rub ashes on his forehead, shoulders and on the chest. A Śiva-Linga should be bathed by Pancāmrta. He should play upon any musical instrument and dance before Śiva-Linga. Then recite the sacred Mantra 'OM Namḥ Śivāya' many times in the Sivalaṃya.

Nārada told Arjuna that when Mahākāla explained all about the religious matters to the king, there was a great noise from the sky. Brahma, Viṣṇu, Mahesa, Indra and many other gods came there along with goddesses.

Mahākāla worshipped them all. They blessed Mahākāla and took him to heaven. A Śiva-Linga was established in the name of Mahākāla on the bank of the river Mahi.

Chapter - 42

In this chapter is described, how god Vasudeva was established on the bank of river Mahi. Also in it is described the biography of Aitereya-Brahmans.
Narada told Arjuna that he decided to bring god Vasudeva to the bank of river Mahi. He started worshipping Krishna, by a sacred mantra: Om Namo Narayana. After one hundred years, there appeared Bhagavata Vasudeva before Narada and blessed him. Narada requested Vasudeva that He should stay on the bank of river Mahi and agreed to do so. Then Narada established a temple of Sri Krishna and named it Vrddha Vasudeva because He is the eldest in the universe.

There was a brahmana named Aitereya, living in that holy-place. He was a devotee of Vasudeva. He had received great Siddhis. Narada told Arjuna that Aitereya had established many brähmanas on the bank of river Mahi. Harita was one of them.

From his early childhood Aitereya repeated the sacred Mantra: Om Namo Bhagavate Vasudevaya, and never uttered any other word. Therefore, in order to get another good son, his father married again. Aitereya's mother was very unhappy about that and she decided to die. Then Aitereya laughed at her and explained to her what worldly illusion is and the relation between life-death and the deeds of man. When Aitereya was explaining to her mother, the importance of worshipping god, Visnu appeared before them and said - "you will get salvation after death, but before that you go to Koti-tirtha on the bank of river Mahi and take part in the Hari-Meghas Yajna. There the desire of both of you will be fulfilled."

Narada told Arjuna that Aitereya went to Koti-Tirtha and took part in the Yajna. He pleased all other brähmans by his knowledge of Vedas and also by his intelligence. Harimegha
married his daughter to Altereya and gave him wealth. Then he returned home with his wife and met his mother. He enjoyed long life and in the end went to the heaven.

Chapter - 43

The importance of Bhattaditya (The sun) is explained in this chapter. Narada told Arjuna that he determined to bring god sun at the confluence of river Mahi and the sea. For that he devoted himself to the god sun and performed penance for one hundred years. Then sun appeared before Narada and blessed him that, he would stay permanently in that place and protect it.

Narada established a Sun-temple and called it Bhattaditya. Moreover Narada built a tank on one side of the temple. It was also a holy one and one who bathed in that tank would go to heaven. Arjuna asked that he wanted to know the way to offer Arghya to the sun. Narada replied that a devotee should bath before the sunrise. Then sitting on the holy-ground, worship the god sun with Aksata Kumakama, chandana, water, curds milk and flowers. Then facing the sun, the devotee should take water joining both the palms together and offer Arghya to the god.

Chapter - 44

This chapter deals with some Tantrika experiments given by Narada. Narada told Arjuna about Bhattaditya's importance. He said - "There are many kinds of divine experiments, Saratha is one of them. A sinner on the earth, thinks that none observes him, while he commits sin but he forgets that all the time he is seen by either of them - viz - the sun, the moon, Agni, Vayu water, Prithavi etc. Therefore the sinner who swears before Bhattaditya can easily be caught and subsequently he suffers".
Nārāda told about different kinds of *Saratha* for different kinds of people. Especially the following experiment was worth mention.

Nārāda said - "Rice is put into water at night and then given to eat to the suspect. Early in the morning he should be present before Bhattachārtya. If the blood is seen in his spitting, it is proved that he is guilty. There are many methods like that. The divine power of Bhattachārtya is wellknown in this place."

Chapter - 45

In this chapter the story of Nandabhadra is noted. He was a devotee of god Siva.

Nārāda told Arjuna that there was a Siva-Linga called Kapileśvara on the bank of river Mahi. Nandabhadra used to worship it daily. He followed religious ceremonies and considered all people equal. Nandabhadra's neighbour was called Satyavrata. He was an atheist. Nandabhadra had a son in his old age, but he died accidently. After that he lost his wife also. When Nandabhadra felt very miserable, in that condition Satyavrata said to him - "I think that the religion you follow is useless, since a holy man like you has to suffer. Where is god? I say it is only a figment of imagination. The image of god is just like a stone."

When Satyavrata finished his talk Nandabhadra told him that he was quite ignorant. Brahma established a *Līṅga* in Hukaras-Visnu, after killing Rāvana, established the Rāmeśvara-linga, and worshipped it. God Kartikeya has established a Siva-linga called Kumāresvara, in *Stoobha-śrīthā*. 
In Stambhatirtha, Nandabhadra told Satyavrata that all of these were not fools. Satyavrata did not believe in god because no one could see god. Nandabhadra gave him advise and told him that he should keep company of learned Rsis and religious persons. They would satisfy him and would give knowledge of Dharmastra.

Narada told Arjuna that Nandabhadra left his house and went to the tank Bahudaka, after giving some knowledge to Satyavrata.

Chapter - 46

The importance of Bahudaka-kunda and how Paladitya was established there is described in this chapter.

Narada told Arjuna that Nandabhadra used to bathe in Bahudaka and he lived nearby. He always thought about the reason of the construction of such a world, where devotees have to suffer miseries like sinners. There came a child of seven years. His body was suffering from leprosy. He asked Nandabhadra the reason of his unhappiness. The whole world is full of miseries. So the wise man should not mourn for it. Nandabhadra replied that, though he looked a child, he was an intelligent person. Nandabhadra asked him for his identity. Then the child told the story of his previous lives. He said that, first he was born in a brāhmaṇa family in Vaibhisa-nagar.

He was given to drinking, meat eating, adultery and such vices and therefore people called him Dharmaśīlaka. When he died after committing innumerable sins, he went to hell. After that he was born as an insect. In that birth Vyāsa-Muni reminded him of his previous lives and gave him some advice regarding religious matters. Vyāsa promised him that he would help him till he was
fully redeemed from sins and achieved Moksa. Then he was crushed under the wheel of a chariot. Later on he was born as a crow, as a fox and as a brahmana in turn. His parents disowned him after he was suffering from leprosy. He was very sorry, but Vyasa came to him, consoled him and gave a sacred verse to him. He repeated it many times and ultimately he remembered the true aspect of religion.

The child continued his narration and told Nandabhadra that Vyasa advised him to go to Nandabhadra and explain to him the mysteries of life and religion and told him to bathe in Bahudaka-Kunda daily till death.

In fact the child was in search of Nandabhadra. When he met him, he told his story in detail and then said - "After my death you cremate my dead body near Bahudaka-Kunda and then immerse my bones at the confluence of the river Mahi with the sea. At the place of my death, build a temple of Baladitya (sun). I shall describe you the importance of this place as told to me by Vyasa. A man gets all happiness if he bathes in the holy waters of Bahudaka. If anybody performs Sraddha ceremony here, his forefathers will get salvation."

Narada told Arjuna that after a long conversation with Nandabhadra the child became silent and then took bath in the Kunda. When the child died Nandabhadra performed the Antyesti rites, as per the instructions, and built a temple of Baladitya there. After that, Nandabhadra offering his devotion to the sun went to heaven.
Chapter 47

Nārada told Arjuna that he established fourteen goddesses on the bank of the river Mahī, to protect those holy tīrthas. He established four goddesses in the four direction, SiddhāmŚēka in the east, Tārā to the south, Bhāskarā in the west and YoganaŚēdini to the north. Over and above these, Nārada established Nava-Durgā there. There names are as under:

1. Devi-Tripura
2. Devi-Kolamba
3. Parvati
4. Kapalesvari
5. Suvarnakaksi
6. Carcita
7. Trailokyavijaya
8. Harsiddhi
9. Čandika

Nārada further told Arjuna that Bhūtamēta was established by him in the South. She protects one from all spirits and ghosts.

Nārada said that he build Kunda near the place of all those goddesses. If one takes bath in it, he will get all kinds of happiness. The goddesses established by Nārada on the bank of the river Mahī, the worship in the Navarātri, would be fruitful.

Chapter 48

In this chapter is described how Somanātha Mahādeva and Haṭakesvara came into existence.

Nārada told Arjuna that in the Tretāyuga there were two brahmans. Their names were Urvāvant and Prāleva. Once they read
in the Purana about the holy place of pilgrimage called Prabhasa. They started on the pilgrimage to Prabhasa. After crossing Narmada. They came to the bank of river Mahi. They bathed in the sacred water of Mahi and started for Prabhasa. The road was difficult and lonely. So they were troubled by hunger and thirst. In that condition they came to Sidda-linga and became unconscious. When they came to senses they moved further. It was giving more pain to them but they thought that god Somanatha will be pleased if they undergo more difficulties on pilgrimage to Prabhasa.

Incidently there appeared before them a Siva-Linga out of the earth. Flowers fell on it from the sky and they heared a divine voice -

"You should not go to Somanatha. It is just in front of you. You establish here on the sea-shore a holy Siva-Linga. It will be famous on the earth as Somanatha."

Narada told Arjuna that god Siva appeared before them, so both of them became very happy. The temple of Somanatha was built near Siddhesvara Mahadeva. The tank called Soma-Kunda also was built near by. Brahma also brought a Siva-linga from Patala and called it Hatakshesvara. It was established on the bank of the river Mahi. Brahma worshipped it. Narada told Arjuna that there were many holy places at the confluence of the river Mahi and the sea.
In this chapter it is narrated, how Jayādītya (The sun god) was established on the bank of the river Mahī.

Nārada told Arjuna that he wanted to bring the sun god to the bank of the river Mahī. So he went to the sun god and praised that holy place. Nārada also praised the intelligence of brahmanas, settled there by him. Then the sun god came to the bank of the river Mahī in disguise of an old brahmana for testing them. Harita and other brahmanas welcomed him and bowed down to him. They also invited him for dinner. But the sun god, in disguise of an brahmana asked them for the dinner called Prakṛta. Then Harita said to his child of eight years that if he know the kind of dinner that guest was asking for. Kamath replied to his father that there are two types of dinner, one is called Prakṛta and the other is Parāma. In Prakṛta dinner, only the body gets satisfaction, but the soul is satisfied by Parāma dinner.

Such satisfactions can only be get by reading Śastra and observing rules of religion.

Kamatha satisfied them all by his answer. Therefore the brahmana (sun) asked many questions and Kamatha replied all of them. The main questions from the sun god were, how is life created? and how human body is constructed? Kamatha also explained about the state of a child from the womb of his mother to the state after death, in detail. Then he explained the construction of the mind.
Chapter - 50

The conversation between the old brāhmaṇa (sun) and Kamathā is continued.

The brāhmaṇa asked for the main characteristic of the body. Kamathā replied to him that, there are seven elements in the body. When life ends, the man dies. Yama the god of death pulls the life and sends him according to his deeds. Servants of Yama taken him through a very difficult road. The sinner suffers much at this time. Those who have performed holy deeds, go to Dharma-ṛṣita and then go to heaven.

They have to stay there for a year as Prēta. Their relatives offer many things in the name of dead and perform Śrādha ceremony. If it is not performed the dead man has to stay there for a long time.

The sinners are re-born in a worse condition whereas the religious get birth in good place, family and body.

Kamathā told brahmaṇa that he had answered according to his ability. He further asked what more he (brahmaṇa) wanted to hear from him.

Chapter - 51

The conversation between Kamathā and the brahmaṇa (sun) is continued. The brahmaṇa asked Kamathā how sinners suffer according to their deeds?

Kamathā replied - "Killers of a brahmaṇa, suffers from
consumption, One who hears ill of saints, becomes deaf, 
one who beats a cow, becomes blind and those who do not 
believe in religion and act against it, become beast of many 
kinds."

Narada told Arjuna that the brähmana was pleased with the 
answer of Kamatha. The sun god in the disguise of an old brähmana 
was very glad because Narada brought such intelligent 
brähmanas at that place. After sometime a brähmana appeared 
before them as the sun god. All brähmanas worshipped the sun and 
addressed him as Jayāditya. They asked a blessing that the sun 
god should permanently stay in that place. The sun god blessed 
them accordingly and said that he would be known there as 
Jayāditya and his devotee would ultimately go to surveloka. 
Then Kamatha bowed down to Jayāditya and sang Jayādityāstaka. 
Kamatha got salvation by the blessing of the sun god.

Chapter - 52

In this chapter a place of Pilgrim called Kotitirtha is 
described. Arjuna asked as to who had founded Kotitirtha and how 
the place of pilgrimage is to be observed and finally about the 
result of worshipping Kotitirtha.

Narada told Arjuna that he kept a place for Brahma on the 
bank of the river Mahi. He worshipped Brahma and brought him 
there. Brahma built a big lake, and brought the holy waters 
from the earth, from the heaven and from Pātala in that lake. 
It was famous as Kotitirtha because Brahma blessed it and waters 
of many tirthas were brought over there.
Brahma achieved great Siddhi by performing many Yajnas on the bank of that lake and many risis became famous having performed penance there.

Chapter - 53

In this chapter Narada described how he established Tripurasasala, Naradiya-Sarovara, Naradesvara and goddess named Apara-dvaraka on the bank of the river Mahi.

Narada told Arjuna that he settled the holy brahmanas on the bank of the river Mahi and for their protection he worshipped Brahma, Visnu and Mahesa. They blessed him and assured him that they will stay invisibly in that holy place. Narada established Tripurasasala in the name of three gods (Brahma, Visnu and Mahesa) and asked for a sacred Mantra for protection of the brahmanas, from gods. Gods granted the boon and thus Tripurasasala came into existence on the bank of the river Mahi.

Narada further told Arjuna that he constructed a lake which he dug with Darbha. All holy waters were brought and he filled that lake. It was famous on the earth by the name of Naradiya-Sarovara. After taking bath in that Sarovara, one should worship a Siva-linga called Naradesvara on its bank.

A goddess named Apara-Dvaraka was also established by Narada on that holy place. Formerly the goddess used to stay at the door of Brahma, but Narada meditated before her for a very long time and got a boon from her. She agreed to stay on the bank of the river Mahi and assured Narada for protecting that place. Narada established Apara-dvaraka to the east and worshipped that goddess regularly.
Chapter - 54

In this chapter Nārada tells his own history —

Nārada told Arjuna that as all brahmans wished, he had his own image like gods and goddesses. It had an umbrella in one hand and in the other a danda.

Arjuna asked 'O' Devasi! I have a doubt since childhood. I shall ask you about it, but please do not be angry. You are religious, very pious and doing good in the world, why is it said that you always create quarrels? By your deeds, there is always a strife among the gods and the demons. Why do you behave in this way?'

Nārada laughed at the talk of Arjuna and kept silence, but a disciple of Nārada, named Bābhṛavya replied to Arjuna that what he said about Nārada was true. He heard the answer from Kṛṣṇa which is as follows:—

Once Kṛṣṇa came on the bank of the river Mahi. He was accompanied by Bābhṛ, Pradyumna Ugrasena and all others. They all bathed in Koti-tirtha and worshipped Śiva-līṅga. Then they worshipped the image of Nārada. At that time Ugrasena asked a question to Kṛṣṇa. He asked why Nārada was found of Quarrels inspite of the fact that he was very intelligent, religious and did the work of all mankind as well as the work of gods and demons. He further asked why Nārada believed in Kṛṣṇa so much.

Then Kṛṣṇa replied that since Nārada had insulted the son of Dakṣa twice, he was cursed that he should wander through Three worlds. He further added that though he wandered everywhere his
mind was steady. He finally declared that he himself repeated the Narada-stotra everyday which gave happiness to the reader and ultimately helped in the achievement of heaven.

Bāhīvarvya told Arjuna that like Ugrasrava he might come to know the nature of Narada. Moreover he should donate wealth to the Nārada-Brahmanas and praise the virtues of Nārada as Kṛṣṇa.

Chapter — 55

In this chapter Nārada explains Yoga to Arjuna and also tells him the importance of Gautamesvara-Mahadeva.

Nārada told Arjuna that Gautama was a great rṣi. His wife was called Ahalyā. Gautama had the knowledge of Gupta-kaṇḍa, a holy place on the bank of the river Mahi. He underwent a very severe penance there. He achieved Yoga-Siddhi and there established a Śiva-linga called Gautamesvara.

Nārada told Arjuna that he would explain him briefly the elements of Yoga. He said:-

"Yoga is sub-divided in eight parts. They are viz. Yama, Niyama, Āsana, Prāṇāyama, Pratyāhāra, Dhyāna, Dhāraṇa and Samādhi. Each has its own characteristics. One who observes Yoga, gets true knowledge of life. Real yogis know death. They possess eight kinds of Yoga-siddhis.

Brahma, Isāna, Rāksasa, Yakṣa, Gandharva, Īḍra and Prajapati helps Yogis with their power.

Nārada further told Arjuna that health, sweetness of talk and pleasantness of mind are the signs of approaching Yoga-siddhis
He explained to him in brief the mystery of Yoga. Narada said that Gautama was successful in Yoga and he established Gautamesvara-Linga there, on the bank of the river Mahi. One goes to abode of Rudra if one worships Gautamesvara.

**Chapter - 56**

This chapter deals with the description of Brahmaesvara, Moksesvara and Garbhesvara Siva-Lingas, situated on the bank of the river Mahi.

Narada narrated to Arjuna the stay that Brahma performed a penance for one thousand five hundred years and satisfied god Siva. Then Brahma dug-out a lake called Brahma-sarovara and established a Siva-linga called Brahma on its bank. That tirtha is supposed to be superior to Auskara-tirtha. Narada further said that he then performed severe penance and worshipped god Siva. Narada established a Siva-linga called Moksesvara and dug a well near it.

Narada told Arjuna that there was a Siva-linga called Garbhesvara near Jayaditya's well. That Siva-linga is also of more importance. One would be able to avoid re-birth by worshipping Garbhesvara. It was named thus because one who worship it, would never enter the womb.

Narada described to Arjuna those holy Tirthas and also told to him the importance of Gupta-Ksetra, where all the tirthas were situated near by.
Chapter - 57

In this chapter Narada describes the story of Kedara-Linga and Nilakantha-Mahadeva to Arjuna. Narada told Arjuna that he worshipped Mahesvara along with the brahmanas, whom he settled there. He established a Siva-Linga called Kedara for the welfare of the inhabitants of Mahinagara. It was established to the north of Atriśa (Mahadeva). There was an Atri-kunda near by. If anybody took bath in that Kunda and performed rites for his ancestors, he would go to heaven.

Narada further told Arjuna that Bhagavāna Sankara gave him a Linga called Nilakantha. Then Siva stayed there in Mahinagara according to the wish of Narada.

Narada declared that he who would take bathe in Koti-tirtha and go for darsana of Nilakantha, bowing down to Jayaditya would go to Siva-loka.

Chapter - 58

Arjuna is answered by Narada as to why Stambha-tirtha, the place on the bank of river Mahi is called Gupta-Ksetra.

Narada told Arjuna that once all the dieties of all Tirthas such as Puskara, Prabhāsa, Arbuda Mahīsāgara, Kurūksetra, Kedāra etc. gathered and went to Brahmā. Seeking them, Brahmā welcomed them and told his son Pulastya to prepare Arghya, to worship tirthas. Pulastya brought a well arranged tray and gave it to Brahmā. Then Brahmā told them all to confer and point out the best that he should worship it first.
The Tirthas replied that they did not know each other's greatness and that was why they had approached him. They requested him to kindly offer his arghya to whomever he considered superior.

Brahma said that he did not know any one of them as superior to another. He declared that they were all great and therefore they themselves should decide a leader amongst them.

Narada told Arjuna that the conversation between Brahma and tirthas stopped. Nobody replied to Brahma for a long time. Afterwards Mahisagara told Brahma that he is famous amongst all holy places on account of the Yajna performed by the king Indrayumna, when the earth became very hot and all holy places were turned into liquid condition and from it the river Mahi came into existence. Mahisagara therefore said that all tirthas joined with him so he is superior to all. After Mahisagara's speech all the holy tirthas kept quiet, thinking Brahma would say something. But instead of Brahma, his eldest son Dharmadeva said as follows: "Oh! Mahisagara has told some untruth being carried away in fascination. Wise men do not speak their own virtues. So having all good qualities in it, it will be unknown henceforth and will be called by the name of Stambha-tirtha. Stambha means pride, so this place will not be famous on account of its pride.

When Dharmadeva replied like that, there was a great noise and confusion. Kartikeva came forward and asked Dharmadeva that he should not give the curse to Mahisagara. When nobody could answer the question, Kartikeva told Dharmadeva that he should name the best tirtha amongst them. Dharmadeva was not happy
with the speech of Kartikeya and he decided to resign from the post he possessed in the court of Brahma.

Narada told Arjuna that Dharmadeva was ready to leave his own duties, so he said to him thus - "O! Dharmadeva! If you leave, what will happen to us? Kartikeya is the son of god Siva and it is proper that he may be worshipped. Please try to revert your curse in some way" After that Dharmadeva worshipped Kartikeya and he told Narada that though Stambha-tirtha would be called as Gupta Ksetra, it would give all desired things to its devotee. That was Dharmadeva's blessing to Mahisagar-tirtha. Kartikeya and all the holy tirthas became very happy with the blessing of Dharmadeva. Then Brahma worshipped Mahisagar-tirtha first and gave arghya to all.

Suta said that Arjuna was surprised when he heard the story of Stambha-tirtha. After that Narada and Arjuna went to Dwarka. With the end of this chapter, the pilgrimage of Arjuna also ends.

Chapter - 59

Beginning from this chapter to the end of Kaumarika-khanda, the history of Barbarika is given. Saunaka Muni requests Ugrasrava to tell the story of Candila and Vijaya. He also asks, how they were able to achieve great Siddhis by worshipping Siddhanatha.

Ugrasrava replied that Pandavas went to Indraprastha after marrying Draupadi. Once all Pandavas were sitting together in the court, where the son of Bhima, named Ghatotkaca came and asked for a blessing from all of them, as he had obtained the throne after his maternal uncle's death. Yudhisthira along with Krishna and
Rādha blessed Ghatotkaca. Then Yudhiṣṭhira asked Kṛṣṇa that he was very much worried for the marriage of Ghatotkaca because he was very strong from birth. He asked Kṛṣṇa for help, in the matter. Śrī Kṛṣṇa replied that in Prāgajyotisapura there was a demon named Mura. Whose daughter Kāmaśāntakā was worthy of Ghatotkaca.

He added that the girl was very powerful and that even the gods were afraid of her. He further added that she had made a vow that she would marry a person who would be able to answer her questions. He finally said that if Ghatotkaca be able to win her, she would become his wife.

Ugraśrava said that hearing the words of Kṛṣṇa, all of them including Yudhiṣṭhira were afraid and refused to send Ghatotkaca there. But Bhīma and Arjuna agreed to send him. In the end Kṛṣṇa said that he was sure, Ghatotkaca would be able to win her, so he should be sent.

Thereafter Ghatotkaca bowed to all and went to Prāgajyotisapura.

Chapter - 60

Suta said - "Ghatotkaca went to Prāgajyotisapura and found residence of the daughter of demon Mura and sent a message to her that he wanted to meet her. Mura's daughter was really attracted to Ghatotkaca. She put a condition before Ghatotkaca that if he was unable to answer her questions he was to become her servant, but if he answered her correctly she would marry him. After questions and answers between the two, Mura's daughter..."
was defeated. Then they both fought according to demonic
methods and Ghatotkaca was successful in that also. Kamakantakata,
surrendered and told Ghatotkaca that she was ready to marry him.
But Ghatotkaca said that one should not marry secretly if his
parents were living. He suggested that they should go to
Indraprastha, where with the permission of the elders he would
marry her."

Suta further said that there after both of them went to
Indraprastha and bowed to all elders. Afterwards they were
married and then Ghatotkaca returned to his own kingdom. After
many days a son as bright as the sun god was born. In a very
short time he grew up and began to talk like thus —

The child said — "O! Mother and father, I bow to you. You
are my preceptors. You please name me. I shall always wait upon
you."

Ghatotkaca told him that he would be known as Barbarika,
because with the hair on his body he looked like very rude
person. But he would be a cause of happiness to their family
and race. Ghatotkaca further said that they should go to Dvārka
and asked Śrī Kṛṣṇa about what was good for Bābārika.

Chapter — 61

Suta said that Ghatotkaca went to Dvārka with his son and
in the court of Śrī Kṛṣṇa they bowed to Ugrasena, Balarāma and
others. Śrī Kṛṣṇa blessed them and asked the reason for their
visit.

Ghatotkaca replied to Kṛṣṇa that by his grace, he had got a
son. So saying, he introduced Barbarika and requested Krishna that his son wanted to ask some questions to him.

Then Barbarika said — "O! God! I bow to you and ask you — how one would achieve complete success in life? Also, how, my family and myself will be happy?

Sri Krsna replied that as he born in Ksatriya race he should first be strong and powerful. Then he should protect saints and destroy the wicked. That will give him a place in heaven. He further added that he should go to Guptaksetra on Mahisāgāra and worship the goddesses. And that would give him strength. Suta said — "After that, Barbarika went to the Guptaksetra and Ghatotkaca went to his own kingdom. Barbarika performed severe penance on the bank of the river Mahi. The goddesses being pleased to him, blessed him and said thus:— "You stay in this place some more days, in the company of a Brahmana named Vijaya. That will give you more happiness."

Suta said — "As instructed by the goddesses, Barbarika stayed there. After some days, a brahmana named Vijaya came there. He also worshipped the goddesses. The goddesses blessed him and one night they told him in his dream that he should worship Siddhamāta in this way Vijaya and Barbarika worshipped Siddhamāta and performed severe penance and got a blessing from her. Then they worshipped the image of siddha-vināyaka and also worshipped Siddha-kaṭrasāla on the holy place of Mahi-sāgara Saṅgama. Ultimately both gained all kinds of power.
Chapter - 62

On being asked by Saunaka-muni, Suta told him, how Ksetrapala and Vata-Yaksani were created on the confluence of the river Mahi with the sea. Suta said - "Gods being harassed by demons, asked for the protection of god Siva. So Parvati created a very ferocious woman. She was black in colour therefore she was called Kalika. Parvati ordered her to destroy the demon. Then Kalika went and stayed in the Samsana. There she roared so fiercely that even the gods were terrified. God Siva went to her in the guise of a child and cried. Taking pity on it the goddess allowed it to suck at her breast. In this way Siva drank all her anger, so Kalika became quiet. To lessen the fear of the gods, Siva created sixty-four Ksetrapalas from his mouth and in this way, made arrangements for their protection. Then Siva disappeared from the place."

Suta narrated, how Vata-Yaksani was created -

"Formerly when Narada brought brahmanas from Kala-pagrama, widow named Sunahda also had came to perform penance on the bank of the river Mahi. She performed severe penance and she went to the abode of Uma (Parvati). After enjoying there for a very long time she was re-born on the bank of the river Mahi as Vata-Yaksini. God Siva was pleased with her penance and blessed her that those women who will worship Vata-yaksini will get a son and will live a long time with their husbands very happily.

Chapter - 65

In this chapter is described, how Vijaya and Barbarika, together performed Yajna, and obtained all Siddhis.
Suta narrated - Vijaya and Barbarika were engaged in performing a yajna with Vedic hymns. There came a demoness called Mahājihvā. She looked very dangerous, so Vijaya was afraid, but Barbarika fought with her and defeated her. She surrendered and then went in the forest. After that Barbarika had to fight with a giant called Repalendra and a giantess called Dūhadru. Both were killed by him. When Vijaya was performing yajña, demons raised many obstructions, but Barbarika overcame them all, and helped Vijaya. Barbarika then killed the demon Falāsi and released Nāgas from his tyranny. Nāgas told Barbarika to ask for some boon. He asked for all kinds of help for Vijaya from Nāgas. In the meantime there appeared a Siva-linga. It was established there by the king of Nāgas. Barbarika worshipped it and asked a blessing for Vijaya. In the end Vijaya obtained all Siddhis. Vijaya thanked Barbarika, gave some ashes to him and said that the ashes would be useful to him when there would be a war between Kauravas and Pāṇḍavas. Gods appeared and confirmed the facts, so Barbarika accepted it. The gods honoured Vijaya and renamed him as Siddhasena because he received all siddhis from them (gods.)

Chapter - 64

In this chapter the story of Bhimesvāra is described.

Suta narrated - while Barbarika was performing penance on the bank of the river Mahī, Pāṇḍavas with Draupadi, came there. Barbarika saw them but he was not knowing anything about them. Pāṇḍavas were thirsty. They saw a tank nearby. Bhima washed his hand and put his feet in that Kunda. When he was ready to drink
the water, Barbarika told him that he should not put his feet in that holy Kunda. But Bhima did not hear it and he was ready to fight with Barbarika. There was a great quarrel between them. Barbarika lifted Bhima and was on the point of throwing him in the sea. But there was a voice from the sky and from there god Siva said - "Oh! Strong one! Keep down your grandfather because he is to be honoured and worshipped."

Suta narrated - hearing Siva’s words, Barbarika put down Bhima and began to repent. Bhima consoled him and said that it all happened because they did not know each other.

Barbarika addressed him as grandfather and declared that his sin was greater than that of killing a brahmanas. He further declared that he would drown himself in Mahishagara. So saying he went to the sea, but he was met there by Siddhambika and god Siva. They consoled him and told him that if a man commits a sin unknowingly, is not considered as sinner. If he commit suicide, Bhima would do the same and that would be a great sin on his part. They further told him that his end was near because after some time Krsna would kill him.

Barbarika was appeased by the words of Siva and the goddess Siddhambika. When Devi Candika knew about that, she took a vow that she would protect her devotee from Krsna at the proper time. Barbarika fought many battles in the past for the goddess Candika, therefore she blessed him declaring that Barbarika would be well known in the world as Candila.

Suta narrated - so saying all the gods and goddesses disappeared. Bhima with Barbarika approached Pandvas. When Bhima
told them the whole story and introduced Barbarika, they became very happy. After that Pandavas bathed in the holy waters of that tirtha. Bhima established a Sivalinga there which became famous by the name of Bhimesvara.

Chapter - 65

The goddess named Mahesvari told Bhima about the future of Pandavas. She also told them about the places of pilgrimage around Mahisagara. This chapter deals with the story of those tirthas.

Suta narrated - Pandavas lived on the Mahisagara's tirthas for seven days and then prepared to go in the morning after worshipping Siva-linga there. Yudhisthira was engaged in worshipping the goddesses. During that period Bhima addressed some unworthy words to the goddess Mahesvari. So she cursed Bhima and made him blind. Bhima was very much afraid but Yudhisthira advised him to surrender to goddess Mahesvari. Bhima bowed down to her and begged for being pardoned. Mahesvari was pleased. She gave back the sight to Bhima and declared that he was like a brother to her and she would help him to conquer in the war. She further declared that having ruled the earth for thirty-six years when he would tour the world a demon named Lohā would be in that country and that he would fight him. She further said that she would make him blind and the place would be known by the name of Lohanpura. Declaring further she said that in Kali-age, there would be one of my devotee named Kelo and she would be known by the name of Kelesvari. Also she declared that she would be well known in the east of Mahisagara by the name of Durga-devi.
Narrating further she said that in the Kali-age Vatsarasāja would be born in the Pañdavas race and she would satisfy her. Then she would be known as Vatsesvari. Finally she announced that she would kill a giantess named Attalaya and a village would spring up named Attalāga.

Suta narrated — in the end the goddess Mahesvari said that all the goddesses would stay at Mahisāgara saṅgama and would be worshipped by all. Hearing Devī's predictions, Pañdavas wondered. They bowed again and again and an image of Barbarika was also put there by them.

Chapter — 66

In this last chapter of Kaumārika-Khanda, the story of Barbarika's previous life is described.

Suta narrated — in the great war between Kauravas and Pañdavas, the armies were standing opposite each other. Yudhiṣthira asked Śrī Kṛṣṇa about who and within what time would destroy Kauravas' army. Everyone boasted of his own ability to do so. Barbarika asked for the last time away to destroy the enemies. At that time Śrī Kṛṣṇa showed some doubt about it, so, to show him own power, Barbarika stretched his bow and threw an arrow towards Kauravas' army. It was turned into ashes. It entered the bodies of Kauravas' army and blood began to come out. After that, Śrī Kṛṣṇa thought for some time and with his own Cakra (wheel) he cut-off the head of Barbarika. All were surprised and asked, why Barbarika was killed. At that time the goddess Cāṇḍikā came there and addressed them all, in this way — Cāṇḍikā said that the reason for which Śrī Kṛṣṇa killed Barbarika is
a very old story. She narrated that, once all the gods had
gathered on the Meru mountain and there Brahma had requested
Vishnu to kill the demons to lessen harassment on the earth.
Suryavarca the Yaks intercepting in the middle and said that
he also was able to kill all demons. So Vishnu should not go to
the earth for that purpose.

Continuing the narration, Candika said that, thereupon
thereupon Brahma was very angry with Suryavarca and was ready
to kill him. Suryavarca repented and asked for forgiveness of
Brahma. Further narrating, Candika said that, Suryavarca then
requested Brahma that he had no objection to be killed by him
but after his death his head should be honoured and worshipped
by all. Brahma whereupon blessed him accordingly.

Suta declared that, the son of Ghatotaka, who was killed
by Sri Krsna was Suryavarca. If he was not killed by Sri Krsna,
the words of Brahma would have proved false. He further added
that after killing Barbarika, Sri Krsna appointed him as a protector
of the holy place, named Guptaksetra, on the bank of the river Nahi.

Suta continued - after that, the head of Barbarika expressed
a desire to see all the incidents of war between Kauravas
and Pandavas. Narrating further Suta declared that, in the end
Pandavas won the war, but once again there was a question as to
who killed Kauravas. Suta further narrated that again everybody
was boasting for that purpose. So, Barbarika was asked to answer
that question. Suta finally replied that god Siva destroyed them
all and then, he described the various forms of Siva. In the end
Suta declared that flowers were showered from the sky and Sri
Krsna blessed Barbarika in many ways.