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NARASIMHA-PURĀṆAM

नरसिंहपुराणम्

SANSKRIT TEXT, ENGLISH TRANSLATION

AND INDEX OF VERSES

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INTRODUCTION

The Purāṇic age or era in ancient India next to Vedas has its most significance. During mediaeval period, Purāṇic rites assumed position even higher than the rituals recommended in Vedas among the people. The rites performed through the procedure mentioned in Purāṇas got wide acceptance among public in the form of more benevolence and spirituality as it was the essence of Purāṇas. Illustrious as seen in Padma Purāṇa and Nāradīya Purāṇa are clear, evidence to the affirmation of this averment. Thorough discussion and description in Purāṇas have been made on its mutual nexus with Vedas and Smṛtis. Smṛti is equivalent to Vedas specially for the households in course of their behavioural or worldly life. Supremacy of Purāṇas more than this, one can see in Devī Bhāgavata. The seat for Vedas and Smṛti is eye but Purāṇa is seated in the heart of spiritual man. Thus, it can be stated categorically that behavioural aspect of worldly life in full is embedded in Purāṇas. Purāṇas are ascribed to establish the gems of humanity like devotion, knowledge, detachment and etiquette firmly among all Indians. Importance of Purāṇas is prima-facie from its meaning and antediluvian.

Meaning of the Term Purāṇa

Literal meaning of the term Purāṇa is old or antediluvian. According to renowned etymologist Yāska- ``An innovative thing irrespective of being its old is called Purāṇa.''[1] A beautiful derivative to this term in Purāṇas too is seen. According to Vāyu Purāṇa, it is mentioned as *purā asti* [2]viz. ``A thing alone even since most ancient period.'' As per Padma Purāṇa `` Purāṇa is, what desires for past (by-gone) period.'' As per Brahmāṇḍa Purāṇa Purāṇa, a derivative - ``this happened during ancient period'' is seen. Thus, all the above derivatives make it apparent that the contents of Purāṇa was related to the ancient period.

The term Purāṇa in its meaning as per literature is not confirmed to the contents of any particular scripture or volume but it represents the entire topic. Actually, Purāṇas too were integrated or in compiled form known as Bṛhatsaṁhitā alike all Vedic hymns integrated inseparably during their initial stage. It becomes crystal clear on going over Purāṇas separately as fifth Veda like that of four divisions made of Vedas that very fifth Veda was composed after the lapse of longer period than the period when classification on Veda was made. The sage designated as Vyāsa had divided Vedas in four parts and he himself had classified the Purāṇas also. Vedavyāsa had also composed Purāṇic code (Purāṇa Saṁhitā) alongwith the Epic

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१. पुरा नवं भवति (नि० ३.१९)

२. यस्मात् पुरा ह्यस्तीदं (वायु १.२०३)

(Ākhyāna), Episode (Upākhyāna), story (Gāthā, Allegory (Kalpa) etc. He had taught or preached homaharṣaṇa, a disciple belong to sūta caste on the Purāṇa Saṁhitā. On the basis of these three basic Saṁhitā (Mūla Saṁhitā), as much as eighteen Purāṇas and several other uppurāṇas (sub- Purāṇa) were composed complying with the tradition of disciple. It has been stated in Śiva Purāṇa that lord Vyāsa compose. Purāṇas at every end of Dvāpara era. Thus, it has become clear that the subject matter of Purāṇas is most ancient, beginningless and beyond virility (viz. not composed by manly efforts) also. However, it is of great use for the behavioural world specially because of its composition made by Vyāsa.

Purāṇas have been accepted as one of the branches of learning (vidyā) since long-long past or ab-initio. A Brāhmaṇa cannot get expertise in full even if duly learned to four Vedas with their six-parts (Ṣaḍvarga) and upaniṣads unless the read Purāṇa properly. As much as fourteen learnings (vidyās) have been described in Yājñavalkya Smṛti with their roots on religion (Dharma). Purāṇa is an exclusive learning that makes the religion (Dharma) its own base or ground. The Smṛti therefore, forbids teaching or preaching this supreme learning to any person unfamiliar and even the disciple not duly tried.

Western scholars too have accepted Purāṇa as complement to Vedas. Vedas and Purāṇas are complement to each other. Purāṇas are the inseparable parts of Indian Literature and prevalent in the Indian culture. Diligence on Purāṇas in course of all Vedic rites hence, stated as mandatory. In course of sacrifice (yajña incites Purāṇa too is Veda. Purāṇas have been given equal status to for Vedas in Chandogyapaniṣad. Besides this, one can see the term `` Purāṇa'' in Taittirīya Āraṇyaka, Bṛhadāraṇyak Upaniṣad, Āśvalāyana Gṛhyasūtra, Āpastamba Dharma Sūtra, Vālmīki Rāmāyaṇa and Mahābhārata etc. scriptures.

According to Vālmīki Rāmāyaṇa, major events pertaining to trio-periods of time viz. past, future and present are contained in Purāṇas. Sūta Sumanta had very early told king Daśaratha that how will he get the son born? Sumanta could predict that fact by virtue of his listening to the Purāṇic story. As per Mahābhārata, it has been stated that moonlight of Veda emanates from the full moon of Purāṇa. Magnificence of listening to Purāṇa can also be seen in Manusmṛti. Thus, the term Purāṇa has been used in one or other way in all scriptures found since Vedic era up to the period when Smṛtis were composed.

Excel and Beginningless of Purāṇas

Purāṇas contain descriptions ;on divine achievements (Siddhi) of all kinds. Purāṇas are as old as Vedas. All scriptures like Veda, Brāhmaṇa, Āraṇyaka, Upaniṣ ad, all aphorisms of Vedic literature, commentaries etc. furnish evidence for Purāṇas being of equal status to Vedas.

Atharvaveda envisages that Ṛk, Sāma, rhyme and Purāṇas have been originated with Yajurveda from sacrifice (yajña). In context to Vrātyastaumat, a description on the knowledge of history, Purāṇa, story, Nārāśaṁsī can be seen.

A description on Purāṇas as seen in Vedic literature is prima-facie proof of their being contemporary to Vedas. On account of being Purāṇas an ancient creation, these have been stated as Veda in Śatapath Brāhmaṇa. ``The priest doing sacrifice (yajñāuṣṭhātā) should preach them Purāṇas only are Vedas.'' Alike Vedas, Purāṇas too have emanated from exhaling of Brahmā. Ṛgveda, Yajuṣa, Sāma, Atharvaṁgirasa, History, Purāṇa, learning (Vidyā), Upaniṣad, aphorisms, hymns and their meanings are like fume coming out from the fire caused in wet fuel. These all are the exhaling of the supreme soul viz. emanated without least exertion from the supreme soul. A deep perusal and analysis on Purāṇas in Brāhmaṇa era too can be seen easily. Instructions have been given in Upaniṣads hither and thither in direction to learn Purāṇas. Nārada says to Sanatkumāra—``I am conversant to Ṛgveda, Yajuṣa, Sāma, Atharva and the fifth Veda i.e. History— Purāṇa. He states while telling about the Purāṇas being of most ancient period in Matsya Purāṇa—``Purāṇa is the oldest among all scriptures. Brahmā first recalled Purā as and the Vedas only then came out from his four mouths.''

In view of the above statement in support of Purāṇas, the scholars opine that Purāṇas are the descriptive form of Vedas. Vedas import brief account of the events while Purāṇas enumerate them with illustrations and examples. It is either exclusive peculiarity/distinction or an abnormal/exceptional style of Purāṇas by which they state even the common matters in rhetorical way creating interest and curiosity among audience. In other words, Purāṇas are skill to present the past events with their positive connotation in the light of the day. In view of the doctrine of climax as seen in ancient stories of Purāṇas, these being everlasting and most ancient, no doubt can be raised on their compliance with Vedas and their essence as well. Renowned Pundit Girdhar Śarmā Caturvedī too have mentioned in one of his articles— ``Purāṇo kī anāditā'' that `` Purāṇas being existed as ancient as Vedas, their entity like Veda too is beginningless.''

In Sūtra Sāhitya (Literature on aphorisms) like Gautam Dharma Sūtra and Yājñvalkya Smṛti, enumerates one after another has been made of Purāṇas. A peculiar significance of Purāṇa has been laid-down in very literature. It has been mentioned that to know Purāṇas is equally necessary for common people, the class of administrator (king etc.) and even for the people learned to Vedas. He is only learned or genius perfectly who has studied Purāṇa. All divine achievements have been described in Purāṇas. The procedure or methods to very achievements like hymn (mantra) and system (tantra) concomitantly are ready to see therein.

The above mentioned opinions, authorities etc. all prove that learning of Purāṇa too had emerged in Vedic era and the ancient sages classified, arranged, edited the Purāṇas in the same fashion as they did the same for Vedas.

Number of Purāṇas

As we see diverge opinions of Historians on creation, emergence and period of Purāṇas, they are not of unanimous opinion the same way in the ascertainment of exact number of them.

One can see everywhere the transformation of the expression from jargon, tough, beyond understanding as it is in Upaniṣad to simple, laid and rhetoric in Purāṇas. The Vedas have been composed using jargons and tough sentences but in Purāṇas, the same subject-matter is made easiest to understand.

This transformation in style of expression exhibits that Purāṇas were also compiled in a single Bṛhatsaṁhitā like that of Vedas. Subsequently, lord Vedavyāsa had divided the single voluminous Veda Saṁhitā in four parts. The first three codes so formed are Ṛk, Yaju and Sāma and their appendix was compiled as Atharvaveda. This division was made in order to easier perusal and study for the readers and disciple of that sage. In the similar fashion, very Kṛṣṇa Dvaipāyana Vyāsa should have perhaps divided Purāṇas in eighteen parts by taking in consideration, the convenience of the readers and disciples both.

Thus, as much as eighteen Purāṇas in divided form of single voluminous code have been accepted. As per Brahmavaivarta Purāṇa, these are — Brahma, Pada, Viṣ ṇu, Śiva, Śrimadbhāgavata, Nārada, Mārkaṇḍeya, Agni, Bhaviṣya, Brahmavaivarta, Liṅga, Vārāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. Same serial of the name is seen in Viṣṇu, Bhāgavata etc. Purāṇas. Besides names, number of hymns in Purāṇas can be seen duly mentioned in them but it is not the same in all Purāṇas hence, there is no consistency. For instance - A description on number of hymns in Brahmapurāṇa as found in Brahmavaivarta, tells ten thousand hymns and this number tallies with the statement found in Bhāgavata and Devī Bhāgavata but in Agni Purāṇa and Matsya Purāṇa, it has been stated twenty five thousand and thirteen thousand respectively.

The so called Mahāpurāṇas came in existence when the single but voluminous code was divided in eighteen parts by Kṛṣṇa Dvaipāyana Vyāsa had got these names. A statement to this effect has been made of Devī Bhāgavata as under —

मद्वयं भद्वयं चव ब्रत्रयं व चतुष्टयम्।
अ ना प लिंग कूर्मस्कानि पुराणानि पृथक्-पृथक्॥

Very hymn enumerates the so-called eighteen Mahāpurāṇas as under—

Two Purāṇas starting with ``ma'' syllable — 1. Matsya, 2. Mārkaṇḍeya

Two Purāṇas starting with ``Bha'' syllable— 3. Bhaviṣya, 4. Bhāgavata

Three Purāṇas starting with the letter ``Bra''— 5. Brahmāṇḍa, 6. Brahmavaivarta, 7. Brahma

Four Purāṇas starting with the syllable ``Va''— 8. Varāha, 9. Vāmana, 10. Vāyu, 11. Viṣṇu

Then Agni from ``A'' (12), Nārada from ``Nā'' (13), Padma from ``Pa'' (14), Liṅga from ``Li'' (15), Garuḍa from ``Ga'' (16), Kūrma from ``Kū'' (17), Skanda from ``Ska'' (18). There are the eighteen Mahā Purāṇas. A list with same serial has been given for these Mahā Purāṇas in twelfth cantos (Skandha) of Viṣṇu Purāṇa and Śrīmadbhāgavata. Kūrma Purāṇa also describes the list of eighteen Purāṇas.[1]

Characteristics of Purāṇas

Role of Purāṇas in the development of Indian culture and religion has always been of most significant. Magnificence of Purāṇa is worth consideration and honourable from several angles in which angle of religion and history is at the top. Purāṇic expressions comply with Vedas too. Hence, religious importance of Purāṇas in our physical or worldly life is peculiar and distinct. Vedas rendered the assumption of God and Purāṇas carry that severe assumption of almighty to the heart of society as a whole. According to Matsya Purāṇa, the four major subjects of Purāṇas are as under—

Akhyanaiścāpyupākhyānairgāthābhiḥ Kalpaśuddhibhiḥ.

Purāṇasaṁhitāṁ Cakre Bhagavana Vādrāyaṇaḥ.

Epic is the perceived account of events during the period so described in it. Episode is the account of events took place recently but imperceived/seen (viz. indirect expression of events). The expressions traditionally made and heard but for any knowledge about the hero or karta are called story. The knowledge propounded in theology translated in Purāṇic History Department relating to History subject etc. scriptures and guidelines on duty is Kalpaśuddhi (code of conduct).

Kalpaśuddhi or code of conduct covers the rules on acts like Śrauta-smartta, etiquette, kinds of religion, miscellaneous kinds of homage and kinds of ethics and philosophy. Although Lord Bādarāyaṇa had also prescribed the above said four subjects in the opinion of Ugraśravā Sauti, Lomaharṣaṇa says that Purāṇas have five characteristics. As per his opinion —

Sargaśca Pratisargaśca Vaṁśo manvantarāṇi ca.

Vaṁsānucaritaṁ Caiva Purāṇaṁ Pañcalakṣaṇaṁ.

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१. ब्राह्मं पुराणं प्रथमं पाद्मं वैष्णवमेव च। शैवं भागवतञ्चैव भविष्यं नारदीयकम्॥१३॥मार्कण्डेयमथाग्नेयं ब्रह्मवैवर्त्तमेव च।लैङ्गं तथा च वाराहं स्कान्दं वामनमेव च॥१४॥ कौर्मं मात्स्यं गारुडञ्च वायवीयमनन्तरम्।अष्टादशं समुद्दिष्टं ब्रह्माण्डमिति संज्ञितम्॥१५॥ अन्यान्युपपुराणानि मुनिभिः कथितानि तु। अष्टादश पुराणानि श्रुत्वा संक्षेपतो द्विजाः॥१६॥

This hymn relating to the characteristics of Purāṇa oftenly available with every Purāṇa. The word ``Pañcalakṣaṇa'' is considered mandatory to the extent that it has been used without by interpretation in Amarakośa. Use of any technical term without any interpretation denotes the universal acceptability of the same. Very fact should be considered as applying in apropos of this word.

The scholars have explained the sense born by very Pañca Lakṣaṇas as under —

(a) Creation (Sṛṣṭi), (b) Anti-creation (Prati Sṛṣṭi), (c) Dynasty (Vaṁśa), (d) Manvantara, (e) Vaṁsānucarita (Genealogy).

The five subjects referred to as characteristics of Purāṇa also have five kind difference each.

(a) Creation (Sṛṣṭi)—This portion also has five kinds owing to different opinions, introduction of incarnation and that of Brahmāṇḍa.

(b) Anti-creation (Prati-Sṛṣṭi)— Śāstrāvataraṇa, Kalpaśuddhi, Sṛṣṭi Saṁhara (dissolution), Jyoti Cakra, Geography (Bhūgola).

(c) Dynasty—Sage (Ṛṣi), Pitṛ, Solar, Lunar and five dynasty.

(d) Manvantara—Era, Divine era, Nitya Kalpa, Sapta Kalpa and Triniśaṭ Kalpa.

(e) Genealogy— Sage (Ṛṣi), Deity (Deva), Solar etc. genealogy and Demon genealogy.

(a) Creation (Sarga)— Origin of world and numerous matters found therein is called Sarga or Creation. This is the foremost and major characteristic. This learning of creation (Sṛṣṭi Vidyā) has its own distinction, freedom and personality. It has also an impression of the element of Vedic creation—

Avyākṛtaguṇakṣanbhat Mahatastrivṛto 'ham.

Bhūtamātreṇdriyārthānāṁ Sambhavaḥ Sarga ucyate.

Mahat element originates when the properties engrossed with base nature (Prakṛti) are aggrieved. The element known as Mahat gives birth to three kinds ego known as Rājas, Tāmas and Sattva. Five kinds organs of intellect (Pañcatanmātrā) and Pañcabhūta (physical body consisting of five elements) are originated from the three type egos. This serial of origin is called Sarga.

(b) Anti-creation (Prati Sarga)—A thing contrary to creation (Sarga) is anti-creation or dissolution (Prati Sarga). The word Prati Sancak has been used in place of Pratisarga in Viṣṇu Purāṇa. However, Saṁsthā is the word used in place of it in Śrīmadbhāgavata.

Naimittikaḥ Prākṛtiko Nitya Ātyantiko layaḥ.

Saṁstheti Kavibhiḥ proktāḥ caturdhā 'sya Svabhāvataḥ.

Viz. very Brahmāṇḍa (Universe) meets to dissolution in usual course of time. This dissolution is of four kinds—occasional (Naimittika, usual (Prākṛtika), rotary or routinic (Nitya) and contingent (Ātyantika).

Very term Saṁsthā has been given different names in other Purāṇas. In Brahma Purāṇa, it is internal dissolution (Antara Pralaya), Internal soul (Antarātma), cessation (Upa Saṁhṛti) Abhūta Saṁplava, Udāpluta in Viṣṇu Purāṇa, Upasaṁhṛti, Ekarṇavāvasthā, Lattvapratisaṁyama etc. and Nirodha (injunction), saṁsthā in Vāyu Purāṇa.

(c) Dynasty—The progeny in the past, present and future of the kings born from Brahmā is called dynasty—

Rajñā Brahma Prasūtānāṁ Vaṁśastraikālikonvayaḥ.

Very term as interpreted in Bhāgavata covers mainly the genealogy of the kings only. However, it is not appropriate to confine its scope up to royal dynasty. In other Purāṇas, the dynasty of sages has also been included within its scope.

(d) Manvantara—It is only word that depicts the enumeration of the ancient (Purāṇic) period. It has considerable significance for enumeration of the Purāṇic period. There are fourteen Manvantaras and every such Manvantara has its one particular Manu which has five more supporters or collaborators. These are—Manu god, Manu's son, Indra, Saptarṣi, incarnation of god. The period of time having these five characteristic is called Manvantara. As much as one thousand period of four ages (Caturyugī) in expansion of fourteen Manvantara is ascertained. While explaining the period of one Manvantara, Purāṇa bears this popular sentence—Manvantaraṁ Caturyugānāṁ Sādhikāhyeka Saptatiḥ. The time period of seventy one four ages (Caturyugī) in several Purāṇas has been enumerated in years.

(e) Genealogy—A descriptive account of descendants born in the dynasties of kings, sages, hermits and particular account of the principal royal persons (kings) is called genealogy. Purāṇas give particular account of genealogy pertaining to kings in comparison with the genealogy of the sages— Vaṁsanucaritaṁ teṣāṁ Vṛttaṁ Vaṁsadhārāścaye. Śrīmadbhāgavta considers religion (Dharma) within Manvantara by saying— Manvantaraāṇisaḍdharmaḥ. Rajanitī Śāstra (Political Science) also considers five characteristics of Purāṇas having somewhat resemblance. Following extracts from ancient scripture has been given place in Jayamaṅgalā commentary of Kauṭilya Arthaśāstra—

Sṛṣṭi Pravṛtti Saṁhāra dharmamokṣaprayojanaṁ

Brahmābhiḥ vividhaiḥ proktaṁ Purāṇaṁ Pañcalakṣaṇaṁ.

Thus, it bears absolutely new interpretation of Pañcalakṣaṇaṁ (five characteristics). Religion has been accepted herein as an inseparable characteristic or symptom of Sṛṣti. It means the religious topics also initio have been incorporated

with Purāṇa. Hence, the application of religion with Purāṇa is proved. This relation of religion with Purāṇa is an event of innumerable past centuries. It had since then incorporated other subjects also in its advanced form. However, it does not appear true as *Manvantrāṇi Saddharmaḥ* in Bhagavata Purāṇa is purported to its introduction in Manvantara.

Ten characteristics of Purāṇas

We have explained above the five characteristics i.e. Sarga, Prati-sarga, Vaṁśa, Manvantara, Vaṁśanucarita of Purāṇas yet some scholars consider Purāṇas having ten characteristics as Mahā Purāṇas. In Śrīnmadbhāgavata, description of ten characteristics has been made at two places—

Sargaśca Visargaśca Vṛttau rakṣāntarāṇi ca.

Vaṁśo Vaṁśānucaritaṁ Saṁsthā heturapātrayaḥ.

Atra Sargovisargaśca Sthānaṁ Poṣaṇamūtayaḥ.

Manvantareṣānu kathā nirodho muktirātrayaḥ.

Irrespective of distinct names given to these ten characteristics at two place in above said Purāṇa, there is seen resemblance. Similarly, ten characteristics of Mahā Purāṇa have been accepted in Brahmavaivarta Purāṇa.

Purāṇic Geography—Same style for describing geography and astronomy has been followed in Purāṇas. The islands (Dvīpas) namely, Jambū, Śāka, Kuśa, Kauñci, Gomeya and Puṣkara have been described mysteriously in Kūrma Purāṇa.

In very imagination of topography, one or other seas filled with juice (Rasa) around every island are existed. In the middle portion of the earth, there exists a mountain known as Lokāloka. The sun arises on that mountain. Magnificence of Meru mountain can be seen duly mentioned in almost all Purāṇas. According to Purāṇic description, every island has been surrounded by seas one each. Someone is the sea of ghee, some that of milk and thus, there are seas of several matters. Alkine seas are adjacent to Jambūdvīpa. Having occupied by the progeny of Bharata, the considerable part of very island, it is called Bhārata Varṣa. Kirāta (tribals) were the residents of the region eastward to Jambūdvīpa. In its central part and the west-side, there were Brāhmaṇa, Kṣatriya and Śūdra. The names of the rivers rising from Himālaya and seven mountains do not match with the names as described in Mahābhārata. The dynasty of Yavana, Śaka and Pallavas finds its place in Purāṇas. These dynasties were in India during Ist and IInd century B.C. An account of Hūṇas can be seen in Purāṇas. Those people ruined the Gupta dynasty in sixth century B.C. It has been mentioned that these islands, mountains and seas were extended up to several lakh and crore yojana (four kosa make a yojana). The basis of yojana as given in Purāṇas appear some strange of quantity. In case modern yojana (four kosa) is accepted, the periphery of earth shall work out very short of length. As per Purāṇas,

Bhāratavarṣa is located at the down land of mountain Sumeru but so-called Sumeru has no traces now-a-days. The composer of Purāṇas have given factual detail on terrestrial existence. The modern scientists however are unable to discover the same. the Purāṇic topography having seven islands has its own importance. The three islands out of them have been so far correctly described.

Bhuvanakośa in Purāṇas is an important topic. Detailed account of all Bhuvanas have been given in Bhuvana Kośa. The entire earth has been accepted in lotus form. The location of mountain Meru is considered s the stem of that lotus formed earth.

Alongwith this description on topography, almost all Purāṇas envisage the persons lucky for having their birth in Bhāratavarṣa. It is the land for performance of acts (Karma Bhūmi). Sattva property prevails here on the two others. The man born here can attain heavenly abode by virtue of his performance of great deeds. Even in this Kali era, Indians can attain absolution merely if they recite the sacred names of God. Bhāratavarṣa is the supreme and seven among all land forms and regions of the world.

The greatest peculiarity of Purāṇas is that of representation easiest way of the theories tough to understand in their basic form. This excellent way of expression conveys exceptional events to the people by knitting the same in episodes/stories and they hear them with keen interest and curiosity. Thus, the inherent theory is duly digested and entertained by the common people with devotion and reverence both. The man thus, performs common and uncommon both kinds of acts in order to preserve the religion and the rules thereby enjoys an ideal life. The custom of listening Purāṇic stories through a reader (Kathā Vācaka) at a particular venue is still prevailing and as we observe, this tradition is rapidly getting its wide expansion. It depicts the unprecedented faith of the people on Purāṇas and the subject-matter vested with them. Every Purāṇa appreciates and propitiates its principal deity varied ways. In order to magnify that deity's glory, several episodes in apropos have been inter-twined and an easiest representation is made. The knowledge acts (Karman), homage, yoga, austerity, holy-places, topography and astronomy etc. fairly get expression in orderly manner in the subject-matter of episodes introduced in each and every Purāṇa.

Of the above list of eighteen Mahāpurāṇas the Garuḍa, Agni and Nārada are encyclopaedias of literature containing the abstracts of all the great works in Arts and Science in Sanskrit literature. In addition to that, they also deal with medicines, grammar, dramaturgy, music and astrology. The *Padma, Skanda* and *Bhaviṣya Purāṇas* mainly describe the holy places and vratas (vows). The *Brahmāṇḍa* and the *Vāyu Purāṇas* are mainly historical in outlook. The *Liṅga, Vāmana* and *Mārkaṇḍeya* are sectarian in nature. The *Varāha, Kūrma* and *Matsya* are spoken in part by Varāha (boar), Kūrma (tortoise) and the *Matsya* or the fish incarnations respectively. The

Brahma, Bhāgavata and *Brahmavaivarta* deal with Kṛṣṇa legends.

Besides the Purāṇa, there are another seṭ of the Purāṇas known as upa-Purāṇas, which are more sectarian in nature. They are comparatively later in date having as well some historical background. The upa-Purāṇas are listed below :

1. Sanatkumāra, 2. Narasiṁha, 3. Nanda, 4. Śivadharma, 5. Durvāsā, 6. Nāradīya, 7. Kapila, 8. Vāmana, 9. Usanas, 10. Manava, 11. Varuṇa, 12. Kālī, 13. Maheśvara, 14. Sāmba, 15. Saura, 16. Pārāsara, 17. Mārīca, 18. Bhārgava.

Narasiṁha Purāṇa

This Purāṇa occupies an important place among the above listed upa-Purāṇas. Like other Purāṇas, Narasiṁha Purāṇa is also considered to be complied by Vyāsa. On the contrary, every Purāṇa dwells at length on one or more particular subjects and in some, these five primary topics occupy a very subordinate position. Narasiṁha Purāṇa also depicts these five topics, viz., (1) primary creation or cosmogony, (2) secondary creation, (3) genealogy of gods and patriarchs, (4) reigns of the Manus, (5) history of the solar and lunar dynasties. It contains various episodes of the incarnation of Lord Visnu, especially Rama's incarnation. There are sixty five chapters, which describe all topics related with Purana. It describes the story of Rishi Markandeya's victory over death including 'Yamagita'. The form of devotion, definition of a true devotee and the character of devotees like Dhruva has been described in this Purana. Despite of it being small, it is pregnant with meaning.

* * *

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NARASIMHA PURĀṆAM

om namo bhagavte Vāsudevāya

CHAPTER 1

An assembly of hermits (Ṛṣis) at Prayāga, Curiosity raised by Bharadvāja before Sūta, Description of the order of creation

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥१॥

Having saluted Nārāyaṇa and Nara, the foremost of male beings as well as Sarasvatī (the goddess of learning) let us narrate Purāṇa etc..[1]

तप्तहाटककेशान्तर्ज्वलत्पावकलोचन।
वज्राधिकनखस्पर्श दिव्यसिंह नमोऽस्तु ते ॥२॥
पान्तु वो नरसिंहस्य नखलाङ्गलकोटयः।
हिरण्यकशिपोर्वक्षः क्षेत्रासृक्कर्दमारुणाः॥३॥

O divine Siṁha (lion)! your eyes are glowing like the fire erupted inside the hair as yellow as the gold itself. A slight blow of your nails is harder than a thunderbolt. I salute you the supreme Īśvara (god) of great eminence. May the plough-like nails of god Nṛsiṁha turn into red owing to the mud of the heart-field of the Hiraṇyakaśipu demon, provide protection to you all.

हिमवद्वासिनः सर्वे मुनयो वेदपारगाः।
त्रिकालज्ञा महात्मानो नैमिषारण्यवासिनः॥४॥
येऽर्बुदारण्यनिरताः पुष्करारण्यवासिनः।
महेन्द्राद्रिरता ये च ये च विन्ध्यनिवासिनः॥५॥
धर्मारण्यरता ये च दण्डकारण्यवासिनः।
श्रीशूलनिरता ये च कुरुक्षेत्रनिवासिनः॥६॥
कौमारपर्वते ये च ये च पम्पानिवासिनः।
एते चान्ये च बहवः सशिष्या मुनयोऽमलाः॥७॥
माघमासे प्रयागं तु स्नातुं तीर्थं समागताः।

Once the hermits (Ṛṣis) living in the valleys of the Himālaya, well learned in the Vedas and knowers of three Kālas (viz. present, past and future) like munis from Naimiṣāraṇya, Arbudāraṇya and Puṣkarāṇya, from Dharmāraṇya, Daṇḍakāraṇya, Śrīśaila and munis living in Kurukṣetra as also hermits living at Kumāra mountain and Pampāsara including many more other holy hermits visited at the pilgrim of Prayāga for taking with their pupils in the pious month of Māgha.

तत्र स्नात्वा यथान्यायं कृत्वा कर्म जपादिकम्॥८॥
नत्वा तु माधवं देवं कृत्वा च पितृतर्पणम्।
दृष्ट्वा तत्र भरद्वाजं पुण्यतीर्थनिवासिनम्॥९॥
तं पूजयित्वा विधिवत्तेनैव च सुपूजिताः।
आसनेषु विचित्रेषु वृष्यादिषु यथाक्रमम्॥१०॥
भरद्वाजेन दत्तेषु आसीनास्ते तपोधनाः।
कृष्णाश्रिताः कथाः सर्वे परस्परमथाब्रुवन्॥११॥
कथान्तेषु ततस्तेषां मुनीनां भावितात्मनाम्।
आजगाम महातेजास्तत्र सूतो महामतिः॥१२॥
व्यासशिष्यः पुराणज्ञो लोमहर्षणसंज्ञकः।
तान् प्रणम्य यथान्यायं स च तैश्चाभिपूजितः॥१३॥
उपविष्टो यथायोग्यं भरद्वाजमतेन सः।
व्यासशिष्यं सुखासीनं ततस्ते लोमहर्षणम्
तं पप्रच्छ भरद्वाजो मुनीनामग्रतस्तदा॥१४॥

They (all hermits as described above) took bath and performed Japa etc., in a systematic and prescribed manner and bowed before the god Veṇīmādhava. They subsequently did tarpaṇa rite for their

1. This is a benedictory verse which occurs at the commencement of every Parvan of Mahābhārata.

ancestors and met the learned hermit Bharadvāja, resident of that sacred pilgrim-place. Those hermits offered honour and reverence to Bharadvāja with due manner and also received the same warm greeting from him. Subsequently, they seated on Vṛṣ i (A special seat made of kuśa grass) etc., marvellous āsanas (seats). Having properly seated, they started conversation on the episodes related to Lord Kṛṣṇa with each other. Lomaharṣaṇa Sūta, the disciple of the hermit Vyāsa arrived there in the meantime when the holy hermits were busy with discussing the life episode of lord Śrīkṛṣṇa. Lomaharṣaṇa Sūta was brilliant, very wise and well learned on the Purāṇa. Sūta saluted all the hermits seated there and received the same honour from them also. He was then seated on the appropriate āsana as allowed by Bharadvāja. When he was thus seated on the āsana provided, he relaxed himself.

भरद्वाज उवाच

शौनकस्य महासत्रे वाराहाख्या तु संहिता।
त्वत्तः श्रुता पुरा सूत एतैरस्माभिरेव च॥१५॥
साम्प्रतं नारसिंहाख्यां त्वत्तः पौराणसंहिताम्।
श्रोतुमिच्छाम्यहं सूत श्रोतुकामा इमे स्थिताः॥१६॥
अतस्त्वां परिपृच्छामि प्रश्नमेतं महामुने।
ऋषिणामग्रतः सूत प्रातर्ह्वेषां महात्मनाम्॥१७॥
कुत एतत्समुत्पन्नं केन वा परिपाल्यते।
कस्मिन् वा लयमभ्येति जगदेतच्चराचरम्॥१८॥
किं प्रमाणं च वै भूमेर्नृसिंहः केन तुष्यति।
कर्मणा तु महाभाग तन्मे ब्रूहि महामते॥१९॥
कथं च सृष्टेरादिः स्यादवसानं कथं भवेत्।
कथं युगस्य गणना किं वा स्यात्तु चतुर्युगम्॥२०॥
त्पो वा विशेष ेष्वत्र का वाऽवस्था कलौ युगे।
कथमाराध्यते देवो नरसिंहोप्यमानुषैः॥२१॥
क्षेत्राणि कानि पुण्यानि के च पुण्याः शिलोच्चयाः।
नद्यश्च काः पराः पुण्या नृणां पापहराः शुभाः॥२२॥
देवादीनां कथं सृष्टिः मनीर्मन्वन्तरस्य तु।
तथा विद्याधरादीनां सृष्टिरादौ कथं भवेत्॥२३॥
यज्वानः के च राजानः के च सिद्धिं परां गताः।
एतत्सर्वं महाभाग कथयस्व यथाक्रमम्॥२४॥

Bharadvāja said– Sūta, all of us had heard the Vārāha Saṁhitā from you in the great offering made by Śaunaka sometime in the past. All of us now are curious for listening to the Saṁhitā of Nṛsiṁha Purāṇa. All these hermits have gathered here for listening to the same. We therefore, ask you, O great hermit Sūta, in the sacred morning and in the presence of all these hermits of great souls (Mahātman). The question proposed is 'from where has the dynamic and inert world been originated? Who protects it? Or what does it merge with? O you possessed of a noble soul (Mahābhāga), what is the proof for this land and O enthronement of great knowledge, let us know the deeds satiating lord Nṛsiṁha. Further, let know the procedure involved in the creation of the world and how does it last (collapse)? How are the era (Yuga) worked out? What is the form and feature of the four eras? What are the distinguished dividing points between each era? State the living standard including the modus operandi of the people in Kaliyuga? And how did the gods worship Lord Nṛsiṁha? Please state the names of the holy places which existed on this earth? Let us further know the names of the holy mountains? Tell us the names of the holiest rives so viable as to shatter the mala-fides of people (viz. viable to clean their bodies and soul both). How had the gods originated? How do become the creation of Manu, Manvantara and Vidyādhara etc.? Tell the names of kings who had given offering

(yajña) and tell the names of kings who had obtained achievements (Siddhi) out of them. O Mahābhāga (the generous-hearted one), please tell all this in detail and in orderly manner.

सूत उवाच

व्यासप्रसादाज्जानामि पुराणानि तपोधनाः।
तं प्रणम्य प्रवक्ष्यामि पुराणं नारसिंहकम्॥२५॥
पाराशर्यं परमपुरुषं विश्वदेवैकयोनिं
विद्यावन्तं विपुलमतिदं वेदवेदाङ्गवेद्यम्।
शश्वच्छान्तं शमितविषयं शुद्धतेजोविशालं
वेदव्यासं विगतशमलं सर्वदाऽहं नमामि॥२६॥
नमो भगवते तस्मै व्यासायाऽमिततेजसे।
यस्य प्रसादाद्वक्ष्यामि वासुदेवकथामिमाम्॥२७॥
सुनिर्णीतो महान्प्रश्नस्त्वया यः परिकीर्तितः।
विष्णुप्रसादेन विना वक्तुं केनापि शक्यते॥२८॥
तथापि नरसिंहस्य प्रसादादेव तेऽधुना।
प्रवक्ष्यामि महापुण्यं भारद्वाज शृणुष्व मे॥२९॥
शृण्वन्तु मुनयः सर्वे सशिष्यास्त्वत्र ये स्थिताः।
पुराणं नरसिंहस्य प्रवक्ष्यामि यथा तथा॥३०॥

Sūta said– O great ascetics, I start with telling the story of Nṛsiṁha Purāṇa to you all with bowed head before the revered teacher (guru) Vyāsa by whose grace I could obtain the knowledge of the Purāṇas. I salute at all moments of each day, eminent, brilliant lord Vyāsa the son of great saint Parāśara, learned, excellent preacher, supreme man (Parama Puruṣa) as Lord Viṣṇu who is the sole cause for all gods and worth knowing the Vedas with their six segments (aṅgas), I will only able to describe this very story of god Vāsudeva with the grace of that brilliant god Vyāsa. I, therefore, salute him. Dear hermits, who except blessed with the grace of lord Viṣṇu can provide with replies to the questions so formed with keen deliberation. However, I start the most holy story of Nṛsiṁha Purāṇa in reply to the questions raised by you I pray you all to listen to the same patiently. The hermits with their pupils present here are also requested to listen attentively to this story. I make you all to listen the story of Nṛsiṁha Purāṇa in detail and in its original form.

नारायणादिदं सर्वं समुत्पन्नं चराचरम्।
तेनैव पाल्यते सर्वं नरसिंहादिमूर्तिभिः॥३१॥
तथैव लीयते चान्ते हरौ ज्योतिःस्वरूपिणि।
यथैव देवः सृजति तथा वक्ष्यामि तच्छृणु॥३२॥
पुराणानां हि सर्वेषां नायं साधारणः स्मृतः।
श्लोकोयं त्वं मुनेः श्रुत्वा निःशेषं ते मुने शृणु॥३३॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम्॥३४॥
आदिसर्गोऽनुसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं चैव वक्ष्याम्यनुसमासतः॥३५॥

This whole movable and the inert world as it is observed, had been originated from Lord Nārāyaṇa and he holy maintains and nourishes them through his varied forms (incarnation) like Nṛsiṁha etc. Ultimately, this whole universe is merged with that god Viṣṇu, in the form of Jyoti (flame). I tell you the procedure by which god did the creation (sṛṣṭi). Please, listen to the same. The story of creation has been described in all Purāṇas while explaining the characteristics of them. Hermits, listen to very first this hymn and only then pay your attention to the rest of the matter. This hymn is read as - "A Purāṇa comprises the five characteristics as Sarga, Pratisarga, Vaṁśa, Manvantara and Vaṁśānucarita." I

describe now the Ādisarga, Anusarga, Vaṁśa, Manvantara and Vaṁśānucarita in an orderly manner hereunder.

आदिसर्गो महांस्तावत् कथयिष्यामि वै द्विजाः।
यस्मादारभ्य देवानां राज्ञां चरितमेव च॥३६॥
ज्ञायते सरहस्यं च परमात्मा सनातनः।
प्राक्सृष्टेः प्रलयादूर्ध्वं नासीत्किञ्चिद्द्विजोत्तम॥३७॥
ब्रह्मसंज्ञमभूदेकं ज्योतिष्मत्सर्वकारणम्।
नित्यं निरञ्जनं शान्तं निर्गुणं नित्यनिर्मलम्॥३८॥
आनन्दसागरं स्वच्छं यं काङ्क्षन्ति मुमुक्षवः।
सर्वज्ञं ज्ञानरूपत्वादनन्तमजमव्ययम्॥३९॥
अविनाशि सदास्वच्छमच्युतं पावकं महत्।
सर्गकाले तु सम्प्राप्ते ज्ञात्वा तु ज्ञातृप्रायकः।
अन्तर्लीनं विकारं च तत्स्रष्टुमुपचक्रमे॥४०॥

O Brahmins, Ādisarga is the greatest. Hence, I choose it first for the description. The conduct (activities) of gods and the kings as also the mystery relating to the essence (element) of the supreme or Eternal soul (Paramātman) can be made easy to understand when the description of the creation is started from Ādisarga. Brahmins, please note that prior to creation and after the great devastation (mahāpralaya) there was nothing in existence except the only Parabrahman (celestial knowledge). The only existing element of Brahma at that time is the cause for all and ever illuminating. This very element is immortal, free from all attachments (Nirañjana), quiet, beyond the determination of quality (Nirguṇa)[1] and always innocent. The persons desirous of emancipation want shelter under the supreme Īśvara, full of (ocean of) the true pleasure. Being in the form of knowledge, it is omniscient, everlasting, unborn and indeclinable. That omniscient Parabrahman became aware of the embedded world within it and started creating the same when the appropriate time had come.

तस्मात्प्रधानमुद्भूतं ततश्चापि महानभूत्।
सात्त्विको राजसश्चैव तामसश्च त्रिधा महान्॥४१॥
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः।
त्रिविधोऽयमहङ्कारो महत्तत्त्वादजायत॥४२॥
यथा प्रधानेन महान् महता न तथावृतः।
भूतादिषु विकुर्वाणः शब्दतन्मात्रकं ततः॥४३
ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम्।
शब्दमात्रं तथाकाशं भूतादींश्च समावृणोत्॥४४॥
आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह।
बलवानभवद्वायुस्तस्य स्पर्शगुणो मतः ॥४५॥
आकाशं शब्दतन्मात्रं स्पर्शमात्रं तथावृणोत्।
ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह ॥४६॥
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते
स्पर्शमात्रात्तु वै वायू रूपमात्रं समावृणोत्॥४७॥
ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह।
सम्भवन्ति ततोऽम्भांसि रसधाराणि तानि तु॥४८॥
रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत्।
विकुर्वाणानि चाम्भांसि गन्धमात्रं ससर्जिरे॥४९॥
तस्माज्जाता मही चेयं सर्वभूतगुणाधिका।
संघातो जायते तस्मात्तस्य गन्धगुणो मतः॥५०॥
तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रका स्मृता।
तन्मात्राण्यविशेषाणि विशेषाः क्रमशोऽपराः॥५१॥
भूततन्मात्रसर्गोऽयमहङ्कारात्तु तामसात्।
कीर्तितस्ते समासेन भरद्वाज मया तव॥५२॥

The Pradhāna (Mūlaprakṛti- Universal Nature) was originated from that Brahman. Mahattattva (the supreme element) emerged from that principal. This Mahattattva

1. Saguṇa or immanent and Nirguṇa or transcendent.

consists of the three guṇas[1]- Sāttvika, Rājas and Tāmas. From the Mahatattva the Vaikārika (Sāttvika), Tejas (rājas) and Bhūta (creature) were originated. These three had originated the ego. As the Mahatattva is covered by the Pradhāna, the ego similarly is covered by the Mahatattva (intellectual principle). Subsequently, the Tāmas ego consisting of the Bhūtādi had created Śabdatanmātras (subtle particles of sound) as a result of distortion arisen in it. The ether consisting of the Śabda-guṇa had then originated. That Bhūtādi had then covered within it the Śabda-guṇa ether so generated. As a result of declination, the ether then originated the Sparśa (touch) tanmātrā. It, in turn, originated the mighty wind. The quality of the wind has been accepted as touch, that it contains. The ether of Śabda-guṇa then covered the wind containing the quality of touch. The wind thereafter created the Rūpa (form) tanmātrā when it was distorted. This originated the fire full of flames. The quality that the fire contains, has been said as Rūpa. The wind of Sparśatanmātrā had then covered the splendour of Rūpatanmātrā. The splendour (Teja) as a result of declination so obtained, created the Rasatanmātrā (subtle element of taste). This had created the water containing the quality of taste (Rasa). The splendour containing the quality of complexion then covered the water containing the quality of essence. The water by virtue of declination created the Gandha-(smell) tanmātrā. It gave birth to the earth and it consists of more qualities than the qualities of all Bhūtas (elements) including ether etc. as it contains a mixture of the qualities they possess. The formidable Piṇḍa is originated from the physical element found in the form of Gandha-tanmātrā. The quality possessed by the earth is of 'Gandha' (smell). Tanmātrās existed in the ether etc. Bhūtas i.e. the words (Śabda) etc. are their only qualities. This is the reason, they are deemed to be in the form of tanmātrā (rūpa). As there is no line to distinguish the tanmātrā of ether and wind etc. these tanmātrās are called a Viśeṣa (common). However, the ether etc. Bhūtas having special recognition, have their particular name and identity. It is worth noting that all these had originated from tanmātrās. Bharadvāja, thus, I have succinctly explained the creation of the five bhūtas and tanmātrās which have got their existence from the Tamas ahaṁkāra (ego).

तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश।
एकादशं मनश्चात्र कीर्तितं तत्र चिन्तकैः॥५३॥
बुद्धीन्द्रियाणि पञ्चात्र पञ्च कर्मेन्द्रियाणि च।
तानि वक्ष्यामि तेषां च कर्माणि कुलपावन॥५४॥
श्रवणे च दृशौ जिह्वा नासिका चैव पञ्चमी।
शब्दादिज्ञानसिद्ध्यर्थं बुद्धियुक्तानि पञ्च वै॥५५॥
पायूपस्थे हस्तपादौ वाग्भरद्वाज पञ्चमी।
विसर्गानन्दशिल्पी च गत्युक्ती कर्म तत्स्मृतम्॥५६॥

The scholars, having the element of creation and the sole subject for study, have explained that the sensory organs have been originated form the Tejas Ahaṁkāra and the corresponding ten-fold celestials and the eleventh mind had been originated from the distorted ego. Thus, listen Bharadvāja, the

1. The harmonizing or organizing tendency is called the *Sattva-guṇa;* the isolating tendency is called the *Raja-guṇa* and the disorganizing tendency is called the *Tama-guṇa.* These three universal tendencies, energies or qualities regulate the entire creation.

purifier of the race, there are five sensory organs and five executive organs. I am now describing all sense organs and their respective actions. The ear, eye, tongue, nose, and skin are five sensory organs and these make us aware of the worldly subjects like word, touch, etc. The anus, genitals, hands, feet, and tongue are called the executive organs. Their actions are excretion, carnal pleasure (sensual), work (śilpa), movement and to speech respectively. These are thus five in number.

आकाशवायुतेजांसि सलिलं पृथिवी तथा।
शब्दादिभिर्गुणैर्विप्र संयुक्तान्युत्तरोत्तरै:।।५७।।
नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना।
नाशक्नुवन्प्रजां स्रष्टुमसमागम्य कृत्स्नशः।।५८।।

Dear Brahmin, the ether, wind, touch, light, water and earth are the five elements (Bhūtas) containing the sound, touch, form, taste and smell respectively. The quality of sound (Śabda) is with ether; the word and touch are the two guṇas with wind; the word, touch and form are three guṇas with light, Similarly, the water has four and the earth has five guṇas. These five Bhūtas thus contain distinct and separate powers. These cannot do creation until properly mixed with each other.

समेत्यान्योन्यसंयोगं परस्परसमाश्रयात्।
एकसंघातलक्षाश्च सम्प्राप्यैक्यमशेषत:।।५९।।
पुरुषाधिष्ठितत्वाच्च प्रकृत्यानुग्रहेण च।
महदादयो विशेषान्तास्त्वण्डमुत्पादयन्ति ते।।६०।।
तत्क्रमेण विवृद्धं तु जलबुद्बुदवत्स्थितम्।
भूतेभ्योऽण्डं महाबुद्धे बृहत्तदुदकेशयम्।।६१।।
प्राकृतं ब्रह्मरूपस्य विष्णोः स्थानमनुत्तमम्।
तत्राव्यक्तस्वरूपोऽसौ विष्णुर्विश्वेश्वरः प्रभुः।।६२।।
ब्रह्मस्वरूपमास्थाय स्वयमेव व्यवस्थितः।
गर्भोदकं समुद्राश्च तस्याभूवन्महात्मनः।।६३।।

Having the objective of creating a single impact, the declinations from Mahatattva to the five Bhūtas took assistance from each other being governed by the Puruṣa and integrated altogether. Thus, they combinedly originated the egg (aṇḍa) under the influence and governance of the principal element. That egg gradually grew up and established on the water like a bubble. O the wisest, it was established on water after taking combined birth from all Bhūtas. That gigantic egg as created by Nature (Prakṛti) became the best premise (base) for lord Viṣṇu in the form of Brahma (Hiraṇyagarbha). Lord Viṣṇu, the master of the world enshrined himself on the same in his inexpressive form, as Hiraṇyagarbha. The Sumeru mountain was the *ulba* (the membrane covering the womb) to that great soul lord Hiraṇyagarbha at that time. The other mountains were the ovary (Jarāyuja) and the sea was the water of the ovary.

अद्द्वीपसमुद्राश्च सज्योतिर्लोकसंग्रहः।
तस्मिन्नण्डेऽभवत्सर्वं सदेवासुरमानुषम्।।६४।।
रजोगुणयुतो देवः स्वयमेव हरिः परः।
ब्रह्मरूपं समास्थाय जगत्सृष्टौ प्रवर्तते।।६५।।
सृष्टं च पात्यनुयुगं यावत्कल्पविकल्पना।
नरसिंहादिरूपेण रुद्ररूपेण संहरेत्।।६६।।

The mountains, islands, oceans, and the stars-galaxy including all worlds (lokas), the gods, demons and the creatures like man etc. have taken birth from that primordial egg. The supreme Īśvara lord Viṣṇu too obtained the form of Brahmā consisting rajas guṇa and tended to create the universe.

He only protects this universe in the form of Nṛsiṁha etc. till the creation of Kalpa exists and destroys the same on the expiry of a Kalpa.

ब्राह्मेण रूपेण सृजत्यनन्तो
जगत्समस्तं परिपातुमिच्छन्।
रामादिरूपं स तु गृह्य पाति
भूत्वाथ रुद्रः प्रकरोति नाशम्।।६७।।
इति श्रीनरसिंहपुराणे सर्गकथने प्रथमोऽध्यायः।।१।।

The lord Ananta himself created this whole universe under governance as Brahma, protects and nourishes it by attaining incarnation as Rāma etc. and finally runs it through his Rudra form.

Thus, the first chapter on description of the order of creation in Nṛsiṁha Purāṇa approaches the end.

CHAPTER 2

Description of the creation of world.

सूत उवाच

ब्रह्मा भूत्वा जगत्सृष्ट्रौ नरसिंह: प्रवर्त्तते।
यथा ते कथयिष्यामि भरद्वाज निबोध मे।।१।।
नारायणाख्यो भगवान् ब्रह्मा लोकपितामह:।
उत्पन्न: प्रोच्यते विद्वन् नित्योऽसावुपचारत:।।२।।
निजेन तस्य मानेन आयुर्वर्षशतं स्मृतम्।
तत्पराख्यं तदर्धं च परार्धमभिधीयते।।३।।
कालस्वरूपं विष्णोश्च यन्मयोक्तं तवानघ।
तेन तस्य निबोध त्वं परिमाणोपपादनम्।।४।।
अन्येषां चैव भूतानां चराणामचराश्च ये।
भूभूभृत्सागरादीनामशेषाणां च सत्तम।।५।।

Sūta said– Bharadvāja, listen to the procedure by which lord Nṛsiṁha tends to create the universe by turning himself into Brahma form; I am now going to describe the same. O scholar, lord Brahmā, the lokapitāmaha (ancestor to the universe) popular as Nārāyaṇa is Sanātana Puruṣa. However, it has been said in legend (Upacāra) that he was born. His age in his own sustainability (Parimāṇa) is told as of one hundred years. This period of hundred years is called 'para'. Its half is known as Parārdha. O innocent hermit, the greatest saint, the estimate of the sustaining age of that Brahma and the other movable and inert creatures and things like earth, mountains and oceans etc. is made on the basis of the age of lord Viṣṇu which I had described earlier. Now, I am going to tell you about the method of calculation of the time of the men. Please, listen to this attentively.

संख्याज्ञानं च ते वच्मि मनुष्याणां निबोध मे।
अष्टादश निमेषास्तु काष्ठैका परिकीर्तिता।।६।।
काष्ठास्त्रिंशत्कला ज्ञेया कलास्त्रिंशन्मुहूर्तकम्।
त्रिंशत्संख्यैरहोरात्रं मुहूर्तैर्मानुषं स्मृतम्।।७।।
अहोरात्राणि तावन्ति मासपक्षद्वयात्मक:।
तै: षड्भिरयनं मासैर्द्वेऽयने दक्षिणोत्तरे ।।८।।
अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम्।
अयनद्वितयं वर्षं मर्त्यानामिह कीर्तितम्।।९।।
नृणां मास: पितृणां तु अहोरात्रमुदाहृतम्।
वस्वादीनामहोरात्रं मानुषो वत्सर: स्मृत:।।१०।।
दिव्यैर्वर्षसहस्रैस्तु युगं त्रेतादिसंज्ञितम्।
चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे।।११।।

The eighteen Nimeṣas constitute a 'kāṣṭha'; thirty 'kāṣṭha' make a 'kalā' and thirty 'kalā' constitute a 'muhūrta'. Thirty muhūrta constitute a day and night of the men. The thirty day and nights constitute a month. Every month has two fortnights

(Pakṣa). The period of six months is called an Ayana. These are in two numbers i.e. Dakṣiṇāyana is the night and Uttarāyaṇa is the day for the gods. The conjoint period of two ayanas is called the human year. The period of one month for men has been said to be a single day and night for the Pitaras (ancestors) and the one human year has been called a day and night for Vasu etc. gods. The period of twelve thousand years of gods becomes Tretā etc. Caturyuga. Listen its division from me please (that I tell you).

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम्।
दिव्याब्दानां सहस्राणि युगेष्वाहुः पुराविदः।।१२।।
तत्प्रमाणैः शतैः संख्या पूर्वा तत्र विधीयते।
संध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि सः।।१३।।
सन्ध्यासन्ध्यांशयोर्मध्ये यः कालो वर्तते द्विज।
युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञकः।।१४।।
कृतं त्रेता द्वापरश्च कलिश्चेति चतुर्युगम्।
प्रोच्यते तत्सहस्रं तु ब्रह्मणो दिवसं द्विज ।।१५।।

The commentators on Purāṇa have told the length of the Kṛta etc. Yuga (era) as four, three, two and one thousand divine years respectively. Brahmin, the sandhyā of the same length of years prior to each era as that of sandhyāṁśa after the Yuga. The base has been taken as hundred years. The period falling between sandhyā and sandhyāṁśa, is to be considered the popular era of Satya-yuga and Tretā etc. The combination of Satya-yuga, Tretā, Dvāpara, and Kaliyuga is called Catur-yuga. O Brahmin, as much as one thousand Catur-yuga constitute a single day of Brahma.

ब्रह्मणो दिवसे ब्रह्मन् मनवस्तु चतुर्दश।
भवन्ति परिमाणं च तेषां कालकृतं शृणु।।१६।।
सप्तर्षयस्तु शक्रोऽथ मनुस्तत्सूनवोपि ये।
एककालं हि सृज्यन्ते संह्रियन्ते च पूर्ववत्।।१७।।
चतुर्युगानां संख्या च साधिका ह्येकसप्ततिः
मन्वन्तरं मनोः कालः शक्रादीनामपि द्विज ।।१८।।
अष्टौ शतसहस्राणि दिव्यया संख्यया स्मृतः।
द्विपञ्चाशत्तथान्यानि सहस्राण्यधिकानि तु।।१९।।
त्रिंशत्कोटयस्तु सम्पूर्णाः संख्याताः संख्यया द्विज।
सप्तषष्टिस्तथान्यानि नियुतानि महामुने।।२०।।
विंशतिश्च सहस्राणि कालो यमधिकः विना।
मन्वन्तरस्य संख्येयं मानुषूर्वत्सरैर्द्विज।।२१।।

O Brahmin, a day of Brahmā consists of fourteen Manus. Now listen to the time length of them. According to the previous Kalpa, the Saptarṣi, Indra, Manu and sons efo Manu are created simultaneously and these are destroyed at the same time and simultaneously too. Brahmin, a Manvantara is the period of seventy one Catur-yuga and some more. This very period is the period for Manu and Indra etc. gods. Thus, this Manvantara is the period of eight lakh fifty two thousand years according to the calculation of the divine years. O great hermit, this period according to the calculation of the human years is not in excess of thirty crore sixty seven lakh twenty thousand years.

चतुर्दशगुणो ह्येष कालो ब्राह्ममहः स्मृतम्।
विश्वस्यादौ सुमनसा सृष्ट्वा देवांस्तथा पितॄन्।।२२।।
गन्धर्वान् राक्षसान् यक्षान् पिशाचान् गुह्यकांस्तथा।
ऋषीन्विद्याधरांश्चैव मनुष्यांश्च पशूंस्तथा।।२३।।
पक्षिणः स्थावरांश्चैव पिपीलिकभुजङ्गमान्।
चातुवर्ण्य तथा सृष्ट्वा नियुज्याध्वरकर्मणि।।२४।।
पुनर्दिनान्ते त्रैलोक्यमुपसंहृत्य स प्रभुः।
शेते चानन्तशयने तावन्तीं रात्रिमव्ययः।।२५।।

The single day of Brahma is fourteen times more than this period (aforesaid). Lord Brahmā has in the initial period of the creation of this universe, made gandharva,

demon, demigod, devil, guhyaka Ṛṣi, Vidyādharas, human beings, beasts, birds, immovable (trees, mountains etc.), pipīlika (ants) and snakes in his merriment while creating the gods and the pitaras. He then classified them in four varṇas and employed them for performing the yajña (the great deeds). Subsequently, that everlasting almighty destroys the three worlds (lokas) on expiry of the time and enjoys sleeping on the cot of śeṣanāga in the night as large as the day itself i.e. equal to the day.

तस्यान्तेऽभून्महान्कल्पो ब्राह्म इत्यभिविश्रुतः।
यस्मिन्मत्स्यावतारोऽभून्मथनं च महोदधेः॥२६॥
तद्वद्वराहकल्पश्च तृतीयः परिकल्पितः।
यत्र विष्णुः स्वयं प्रीत्या वाराहं वपुराश्रितः।
उद्धर्तुं वसुधां देवीं स्तूयमानो महर्षिभिः॥२७॥

On expiry of that night, the popular Mahākalpa entered. It was called Brahma and the god incarnated as the fish (Matsyāvatāra) and the churning the ocean was performed during that Mahākalpa? The third kalpa known as Vārāha Kalpa equal to the length of this Brahma-kalpa had entered. Lord Viṣṇu appeared in the form of Varāha (boar) happily in order to absolve the earth from the clutches of demons in that very kalpa. The then hermits used to pray to him.

सृष्ट्वा जगद्व्योमचराप्रमेयः।
प्रजाश्च सृष्ट्वा सकलास्तथेशः।
नैमित्तिकाख्ये प्रलये समस्तं
संहृत्य शेते हरिरादिदेवः॥२८॥
इति श्रीनरसिंहपुराणे सर्गरचनायां द्वितीयोऽध्यायः॥२॥

Whose art is absolutely impossible to understand for all terrestrial and aerobic creatures, the lord of such eminence sleep peacefully after destroying the creation as a whole on expiry of the period prescribed for the creation once made by himself or by his own hands.

Thus, the second chapter on Sarga-racanā in Nṛsiṁha Purāṇa approaches the end.

CHAPTER 4

About Anusarga

भरद्वाज उवाच

नवधा सृष्टिरुत्पन्ना ब्रह्मणोऽव्यक्तजन्मनः।
कथं सा ववृधे सूत एतत्कथय मेऽधुना॥१॥

Bharadvāja said– Sūta, how did the nine kinds of creation of inexpressively born Brahma avail expansion? Please, tell this very thing to us now.

सूत उवाच

प्रथमं ब्रह्मणा सृष्टा मरीच्यादय एव च।
मरीचिरत्रिश्च तथा अङ्गिराः पुलहः क्रतुः॥२॥
पुलस्त्यश्च महातेजाः प्रचेता भृगुरेव च।
नारदो दशमश्चैव वसिष्ठश्च महामतिः॥३॥
सनकादयो निवृत्ताख्ये ते च धर्मे नियोजिताः।
प्रवृत्ताख्ये मरीच्याद्या मुक्त्वैकं नारदं मुनिम्॥४॥

Sūta said– The names of the first created Marīci, etc., Ṛṣis by lord Brahmā are - Marīci, Atri, Aṅgirā, Pulaha, Kratu, Pulastya, Pracetā, Bhṛgu, Nārada and the wisest of all Vasiṣṭha is the tenth and the last hermit. Sanaka etc. Hermits were tended to the emancipation (Nivṛtidharma) and all hermits like Marīci etc., except Nārada were engaged in the task of growth for the creation (Pravṛtidharma).

योऽसौ प्रजापतिस्त्वन्यो दक्षनामाङ्गसम्भवः।
तस्य दौहित्रवंशेन जगदेतच्चराचरम्॥५॥
देवाश्च दानवाश्चैव गन्धर्वोरगपक्षिणः।
सर्वे दक्षस्य कन्यासु जाताः परामधार्मिकाः॥६॥
चतुर्विधानि भूतानि ह्यचराणि चराणि च।
वृद्धिंगतानि तान्येव मनुसर्गोद्भवानि तु॥७॥
अनुसर्गस्य कर्तारो मरीच्याद्या महर्षयः।
वसिष्ठान्ता महाभाग ब्रह्मणो मानसोद्भवाः॥८॥

The other Prajāpati Dakṣa, born from the right part of the body of lord Brahmā, had the daughters and the movable as also the immovable world is generated from the clan or the sons of these daughters. The gods, demons, gandharva, uraga (snake) and birds, all were religious and born from the daughters of Dakṣa. The dynamic and inert four kinds of creatures were born in

Anusarga and obtained an appropriate growth. O you possessed of a noble soul, from Marīci to Vasiṣṭha as aforesaid are the offspring of Lord Brahmā who were generated by virtue of his thinking. All these are the creators of Anusarga.

सर्गे तु भूतानि धियश्च खानि
ख्यातानि सर्वं सृजते महात्मा।
स एव पश्चाच्चतुरास्यरूपी
मुनिस्वरूपी च सृजत्यनन्तः॥९॥
इति श्रीनरसिंहपुराणे चतुर्थोऽध्यायः॥४॥

By Sarga is meant the generation of the five Mahābhūta, wisdom and the senses as aforesaid as created by the great soul Lord Nārāyaṇa just at the beginning of the creation. Subsequently, he himself appears in the form of Brahmā with four heads and hermits like Marīci etc. during the phase of Anusarga and thus, created the universe.

Thus, the fourth chapter on creator of Anusarga in Śrī Nṛsiṁha Purāṇa approaches the end.

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CHAPTER 5

Description of Rudra and other Sargas, the expansion of the children of the daughters of Dakṣa Prajāpati.

भरद्वाज उवाच

रुद्रसर्गं तु मे ब्रूहि विस्तरेण महामते।
पुनः सर्वे मरीच्याद्याः ससृजुस्ते कथं पुनः॥१॥
मित्रावरुणपुत्रत्वं वसिष्ठस्य कथं भवेत्।
ब्रह्मणो मनसः पूर्वमुत्पन्नस्य महामते॥२॥

Bharadvāja said– O the wisest, please describe now in detail the Rudra-sarga and also tell how the hermits Marīci etc., had participated in the mission of creation. Learned Sūta, when Vasiṣṭha was created by virtue of thinking of lord Brahmā how is it that he became the son of Mitrāvaruṇa.

सूत उवाच

रुद्रसृष्टिं प्रवक्ष्यामि तत्सर्गांश्चैव सत्तम।
प्रतिसर्गं मुनीनां तु विस्तराद्वदतः शृणु॥३॥
कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः।
प्रादुरासीत् प्रभोरङ्के कुमारो नीललोहितः॥४॥
अर्धनारीनरवपुः प्रचण्डोऽतिशरीरवान्।
तेजसा भासयन् सर्वा दिशश्च प्रदिशश्च सः॥५॥
तं दृष्ट्वा तेजसा दीप्तं प्रत्युवाच प्रजापतिः।
विभजात्मानमद्य त्वं मम वाक्यान्महामते॥६॥

Sūta said– O the crown of saints, I will now provide with description on the creation made by Rudra and the sargas embedded with the same according to the question raised by you. I will concomitantly, tell in detail the Pratisarga (Anusarga) as laid down by the hermits. Please, listen to the same attentively. Just at the beginning of the creation, lord Brahmā was plunged into deep thought of obtaining a son as mighty as he himself. Very soon a baby appeared in his lap whose form was reddish-blue. Half of his body was of a woman and the rest was of a man. He was stubborn and gigantic and all directions and angular directions were illuminating by the light coming out from his body. Having seen him so glowing with light, Prajāpati said– "O wise child, go on my words and divide your body into two parts."

इत्युक्तो ब्रह्मणा विप्र रुद्रस्तेन प्रतापवान्।
स्त्रीभावं पुरुषत्वं च पृथक्पृथगथाकरोत्॥७॥
बिभेद पुरुषत्वं च दशधा चैकधा च सः।
तेषां नामानि वक्ष्यामि शृणु मे द्विजसत्तम॥८॥
अजैकपादहिर्बुध्न्यः कपाली रुद्र एव च।

हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः।।९।।
वृषाकपिश्च शम्भुश्च कपर्दी रैवतस्तथा।
एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः।।१०।।
स्त्रीत्वं चैव तथा रुद्रो विभेद दशधैकधा।
उमैव बहुरूपेण पत्नी सैव व्यवस्थिता।।११।।

O Brāhmaṇa, complying with the suggestions of Brahmā, the gallant Rudra separated his masculine and feminine parts of the body so combined at that time. He then divided the masculine part into eleven forms which were known as - Ajaikapāda, Ahirbudhnya, Kapālī, Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī and Raivata,. These eleven are Rudra and govern the three worlds (lokas). The feminine part of the body was also divided into eleven parts, the same way as that of the masculine part. Goddess Umā is the only wife in her varied forms to all these Rudras.

तपः कृत्वा जले घोरमुत्तीर्णः स यदा पुरा।
तदा स सृष्टवान् देवो रुद्रस्तत्र प्रतापवान्।।१२।।
तपोबलेन विप्रेन्द्र भूतानि विविधानि च।
पिशाचान् राक्षसांश्चैव सिंहोष्टमकराननान्।।१३।।
वेतालप्रमुखान् भूतानन्यांश्चैव सहस्रशः।
विनायकानामुग्राणां त्रिंशत्कोट्यर्धमेव च।।१४।।
अन्यकार्यं समुद्दिश्य सृष्टवान् स्कन्दमेव च।
एवं प्रकारो रुद्रोसौ मया ते कीर्तितः प्रभुः।।१५।।

O the crown of Brahmins, during the long-long past the gallant lord Rudra came out from the water of completion of his steadfast penance. He then created a number of creatures by virtue of his power so obtained from the penance. He generated the lion, camel, the devils whose mouth was akin to that of a crocodile, the monsters and vetāla etc., including many other thousands of creatures. He thus generated thirty crore fifty lakh Vināyakas who were stubborn and of aggressive nature. He then generated Skanda for the other wide mission. Thus, I have described lord Rudra and the sarga related to him.

अनुसर्गं मरीच्यादेः कथयामि निबोध मे।
देवादिस्थावरान्ताश्च प्रजाः सृष्टाः स्वयम्भुवा।।१६।।
यदास्य च प्रजाः सर्वा न व्यवर्धन्त धीमतः।
तदा मानसपुत्रान् स सदृशानात्मनोऽसृजत्।।१७।।
मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुम्।
प्रचेतसं वसिष्ठं च भृगुं चैव महामतिम्।।१८।।
नव ब्रह्माण इत्येते पुराणे निश्चयं गताः।
अग्निश्च पितरश्चैव ब्रह्मपुत्रौ तु मानसौ।।१९।।
सृष्टिकालो महाभागौ ब्रह्मन्स्वायम्भुवोद्गतौ।
शतरूपां च सृष्ट्वा तु कन्यां स मनवे ददौ।।२०।।

I am now going to describe the Anusarga pertaining to the Marīci etc., hermits, please listen to it attentively. Svāyambhu Brahmā had created the subject encompassing from the gods to the immovable. However, the subject so generated could not avail of expansion and it made lord Brahmā to think of creating a son analogous to him and by virtue of his mental power, he generated Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Pracetā, Vasiṣṭha and the wisest Bhṛgu. These people have been ascertained as nine Brahmas in the Purāṇa. Brahmin the fire and the Pitṛns (ancestors) too are the sons created by the mind of lord Brahmā. Both of them had been created by Svāyambhu Brahma in the beginning phase of creation. He then generated a daughter Śatarūpā and entrusted her to Manu.

तस्माच्च पुरुषाद्देवी शतरूपा व्यजायत।
प्रियव्रतोत्तानपादौ प्रसूतिं चैव कन्यकाम्।।२१।।
ददौ प्रसूतिं दक्षाय मनुः स्वायम्भुवः सुताम्।

प्रसूत्यां च तदा दक्षश्चतुर्विंशतिकं तथा।।२२।।
ससर्ज कन्यकास्तासां शृणु नामानि मेऽधुना।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा तथा क्रिया।।२३।।
बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्तिस्त्रयोदशी।
अपत्यार्थं प्रजग्राह धर्मो दाक्षायणीः प्रभुः।।२४।।
श्रद्धादीनां तु पत्नीनां जाताः कामादयः सुताः।
धर्मस्य पुत्रपौत्राद्यैर्धर्मवंशो विवर्धितः।।२५।।

The goddess Śatarūpā had given birth to two sons namely, Priyavrata and Uttānapāda as a result of coition with the Svayāmbhuva Manu. She then gave birth to a daughter whose name was Prasūti. Svayāmbhuva Manu married his daughter to Dakṣa. Dakṣa gave birth to the twenty four daughters as a result of his coition with Prasūti. The names of those daughters were- Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapu, Śānti, Siddhi and the name of thirteenth daughter was Kirti. Lord Dharma made all these his wives for reproduction of children. The sons Kāma etc. were born from Śraddhā etc., wives of Dharma. The race of Dharma attained enough growth with the sons and the grand sons.

ताभ्यः शिष्टा यवीयस्यस्तासां नामानि कीर्तये।
सम्भूतिश्चानसूया च स्मृतिः प्रीतिः क्षमा तथा।।२६।।
सन्नतिश्चाथ सत्या च ऊर्जा ख्यातिर्द्विजोत्तम।
तद्वत्पुत्रौ महाभागौ मातरिश्वाऽथ सत्यवान्।।२७।।
स्वाहाऽथ दशमी ज्ञेया स्वधा चैकादशी स्मृता।
एताश्च दत्ता दक्षेण ऋषीणां भावितात्मनाम्।।२८।।

O the great Brahmin, I am going to tell you the names of the rest of the sisters to Śraddhā etc. who were younger than them. These were-- Sambhūti, Anusūyā, Smṛti, Prīti, Kṣamā Sannati, Satyā, Turyā, Khyāti, Svāhā and the eleventh is Svadhā. O the generous-hearted one! Dakṣa had two sons also- Mātariśvā and Satyavāna. Dakṣa had married his daughters to the sacred heart hermits.

मरीच्यादीनां तु ये पुत्रास्तानहं कथयामि ते।
पत्नी मरीचेः सम्भूतिर्जज्ञे सा कश्यपं मुनिम्।।२९।।
स्मृतिश्चाङ्गिरसः पत्नी प्रसूताः कन्यकास्तथा।
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा।।३०।।
अनसूया तथा चात्रेर्जज्ञे पुत्रानकल्मषान्।
सोमं दुर्वाससं चैव दत्तात्रेयं च योगिनम्।।३१।।
योऽसावग्नेरभीमानी ब्रह्मणस्तनयोग्रजः।
तस्मात्स्वाहा सुतांल्लेभे त्रीनुदारौजसो द्विज।।३२।।
पावकं पवमानं च शुचि चापि जलाशिनम्।
तेषां तु सन्ततावन्ये चत्वारिंशच्च पञ्च च।।३३।।
कथ्यन्ते वह्नयश्चैते पिता पुत्रत्रयं च यत्।
एवमेकोनपञ्चाशद्वह्नयः परिकीर्तिताः।।३४।।
पितरो ब्रह्मणा सृष्टा व्याख्याता ये मया तव।
तेभ्यः स्वधा सुते जज्ञे मेनां वै धारिणीं तथा।।३५।।

I tell you about the sons born to the hermits like Marīci etc. Sambhūti was the wife of Marīci. She gave birth to the hermits Kaśyapa. Smṛti was the wife of Aṅgirā. She gave birth to four daughters. Their names are -Sinīvālī, Kuhū, Rākā and Anumati. Similarly, Anusūyā, the wife of Atri had given birth to three innocent sons - Soma, Durvāsā and the Yogī Dattātreya. Svāhā, the wife of the eldest son of Brahma, the egoist god of fire, had given birth to Pāvaka, Pavamāna and Śuci (sipping the water). These three sons had given birth to the other forty five children in the form of fire as each had given birth to the fifteen sons. The three sons including the father fire as also these forty five sons are conjointly called the fire (Agni). Thus, forty nine fires are in existence. The Pitṛs of

whom I told you earlier, created by lord Brahmā had reproduced two daughters namely, Menā and Dhāriṇī by his wife Svadhā.

प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा।
यथा ससर्ज भूतानि तथा मे शृणु सत्तम।।३६।।
मनसैव हि भूतानि पूर्वं दक्षोऽसृजन्मुनिः।
देवानृषींश्च गन्धर्वानसुरान्यन्नगांस्तथा।।३७।।
यदास्य मनसा जाता नाभ्यवर्धन्त ते द्विज।
तदा सञ्चिन्त्य स मुनिः सृष्टिहेतोः प्रजापतिः।।३८।।
मैथुनेनैव धर्मेण सिसृक्षुर्विविधाः प्रजाः।
असिक्निमुद्वहन्कन्यां वीरणस्य प्रजापतेः।।३९।।
षष्टिं दक्षोऽसृजत्कन्यां वीरण्यामिति नः श्रुतम्।
ददौ स दश धर्माय कश्यपाय त्रयोदश।।४०।।
सप्तविंशति सोमाय चतस्रोरिष्टनेमिने।
द्वे चैव बहुपुत्राय द्वे चैवाङ्गिरसे तथा।।४१।।
द्वे कृशाश्वाय विदुषे तदपत्यानि मे शृणु।

O the crown of saints, listen to the description on the manner by which Dakṣa had created all creatures in compliance with the order of lord Brahmā in the words– 'Generate the subjects' in the long long past. Respected Brahmin, the hermit Dakṣa had at first created by virtue of his mental power, the creatures like gods, hermits, gandharva, monster and the snake. However, when he saw that the god etc. sarga, created by application of mind are not availing of the growth, he then determined doing creation through the coition process and solemnised marriage with Asikni, the daughter of Vīraṇa Prajāpati. We have heard that Dakṣa Prajāpati had given birth to sixty daughters from the womb of ten daughters with Dharma and thirteen with the hermit Kaśyapa. He then entrusted twenty seven daughters to the Moon, four to Ariṣṭanemi, two to Bahuputra, two to Aṅgirā and two daughters to the learned Kṛśāśva. Now, listen to the description of the children born from these sixty daughter.

विश्वेदेवांस्तु विश्वा या साध्या साध्यानसूयत।।४२।।
मरुत्वत्यां मरुत्वन्तो वसोस्तु वसवः स्मृताः।
भानोस्तु भानवो देवा मुहूर्तायां मुहूर्तजाः।।४३।।
लम्बायाश्चैव घोषाख्यो नागवीथिश्च जामिजा।
पृथिवीविषयं सर्वमरुन्धत्यामजायत।।४४।।
संकल्पयाश्च संकल्पः पुत्रो जज्ञे महामते।
ये त्वनेकवसुप्राणा देवा ज्योतिःपुरोगमाः।।४५।।
वसवोऽष्टौ समाख्यातास्तेषां नामानि मे शृणु।
आपो ध्रुवश्च सोमश्च धर्मश्चैवानिलोनलः।।४६।।
प्रत्यूषश्च प्रभासश्च वसवोष्टौ प्रकीर्तिताः।
तेषां पुत्राश्च पौत्राश्च शताशोऽथ सहस्रशः।।४७।।

The daughter named Viśvā gave birth to Viśvedevas and Sādhyā to the Sādhyās. Marutvatī gave birth to Marutvan (the wind) Vasu to Vasus, Bhānu to Bhānu devatā and Muhūrta to the gods pertaining to the Muhūrta. Lamba gave birth to the son Ghoṣa, Jāmi got a daughter namely, Nāgavīthi and Arundhatī generated all the creatures of this earth. O the great learned, Saṁkalpa got birth from the daughter Saṁkalpa. Listen to the names of the eight Vasus whose breathing are the light and the wealth. These are Āpa, Dhruva, Soma, Dharma, Anila, Anala, Pratyūṣa and Prabhāsa. The number of their sons and grandsons have increased to many hundreds of thousands.

साध्याश्च बहवः प्रोक्तास्तत्पुत्राश्च सहस्रशः।
कश्यपस्य तु भार्या यास्तासां नामानि मे शृणु।
अदितिर्दितिर्दनुश्चैव अरिष्टा सुरसा स्वसा।।४८।।
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा।
कद्रूर्मुनिश्च धर्मज्ञ तदपत्यानि मे शृणु।।४९।।

Similarly, the number of the Sādhyas is ever-increasing and they too have thousands of sons. The names of the Dakṣa's daughters who became the wives of Kaśyapa were - Aditi, Diti, Danu, Ariṣṭā, Surasā, Svasā, Surabhi, Vinatā, Tamrā, Krodhavaśā, Irā, Kadru, and Muni. O learned to Dharma, now listen to the detail pertaining to the children of them from me.

अदित्यां कश्यपाज्जाता: पुत्रा द्वादश शोभना:।
तानहं नामतो वक्ष्ये शृणुष्व गदतो मम।।५०।।
भगोंऽशुश्चार्यमा चैव मित्रोऽथ वरुणस्तथा।
सविता चैव धाता च विवस्वांश्च महामते।।५१।।
त्वष्टा पूषा तथा चेन्द्रो द्वादशो विष्णुरुच्यते।
दित्या: पुत्रद्वयं जज्ञे कश्यपादिति न: श्रुतम्।।५२।।
हिरण्याक्षो महाकायो वाराहेण तु यो हत:।
हिरण्यकशिपुश्चैव नरसिंहेन यो हत:।।५३।।

O the great learned, Aditi had given birth to twelve handsome sons from Kaśyapa. Their names were - Bharga, Aṁśu, Aryaman, Mitra, Varuṇa, Savitā, Dhātā, Vivasvāna, Tvaṣṭā, Pūṣā, Indra, and the twelfth is called Viṣṇu. We have heard that Diti had given birth to two sons from Kaśyapa. The first was the giant Hiraṇyākṣa who was killed by the lord Vārāha and the other Hiraṇyakśipu was slaughtered by lord Nṛsiṁha.

अन्ये च बहवो दैत्या दितिपुत्राश्च दानवा:।
अरिष्टायां तु गन्धर्वा जज्ञिरे कश्यपात्तथा।।५४।।
सुरसायामथोत्पन्ना विद्याधरगणा बहु।
गा वै स जनयामास सुरभ्यां कश्यपो मुनि:।।५५।।

Besides them, a number of other monsters had also taken birth from Diti. The sons of Danu were called Dānava and Ariṣṭā had given birth to Gandharvas from Kaśyapa. Surasā gave birth to a number of Vidyādharas and Surabhi gave birth to the cows from the hermit Kaśyapa.

विनतायां तु द्वौ पुत्रौ प्रख्यातौ गरुडारुणौ।
गरुडो देवदेवस्य विष्णोरमिततेजस:।।५६।।
वाहनत्वमियात्प्रीत्या अरुण: सूर्यसारथि:।
ताम्रायां कश्यपाज्जाता: षट्पुत्रास्तान्निबोध मे।।५७।।
अश्वा उष्ट्रा गर्दभाश्च हस्तिनो गवया मृगा:।
क्रोधायां जज्ञिरे तद्वद्दो भूम्यां दुष्टजातय:।।५८।।
इरा वृक्षलतावल्लीशणजातीश्च जज्ञिरे।
स्वसा तु यक्षरक्षांसि मुनिरप्सरसस्तथा।।५९।।
कद्रूपुत्रा महानागा दन्दशूका विषोल्बणा:।
सप्तविंशति या: प्रोक्ता सोमापत्न्योऽथ सुव्रता:।।६०।।
तासां पुत्रा महासत्त्वा बुधाद्यास्त्वभवन् द्विज।
अरिष्टनेमिपत्नीनामपत्यानीह षोडश।।६१।।

Vinatā gave birth to two famous sons known as Garuḍa and Aruṇa. Garuḍa affectionately accepted to became a vehicle for lord Viṣṇu and Aruṇa became the charioteer of lord sun god. Tāmrā gave birth to six sons from Kaśyapa. They were - horse, camel, donkey, elephant, Gavayā and deer. All organism wicked by nature have been generated from the disgust. Ira gave birth to the tree, creeper, vallī and the straw species śaṇa. Khasa gave birth to demigods and monsters while Muni gave birth to the Apsarās (the divine damsels). Kadru gave birth to the poisonous snakes known as Dandaśūkā. Brahmin, the twenty seven spouses of beautiful moon had given birth to the Budha etc., sons who were full of vigour and valour. The wives of Ariṣṭanemi had given birth to sixteen children.

बहुपुत्रस्य विदुषश्चतस्रो विद्युत: स्मृता:।
प्रत्यंगिरस्सुता: श्रेष्ठा ऋषयश्चर्षिसंस्कृता:।।६२।।
कृशाश्वस्य तु देवर्षेर्देवाश्च ऋषय: सुता:।
एते युगसहस्रान्ते जायन्ते पुनरेव हि।।६३।।

एते कश्यपदायादाः कीर्तिताः स्थाणुजङ्गमाः।
स्थितौ स्थितस्य देवस्य नरसिंहस्य धर्मतः।।६४।।
एता विभूतयो विप्र मया ते परिकीर्तिताः।
कथिता दक्षकन्यानां मया तेऽपत्यसंततिः।।६५।।
श्रद्धावान् संस्मरेदेतां स सुसन्तानवान् भवेत्।।६६।।
सर्गानुसर्गौ कथितौ मया ते
समासतः सृष्टिविवृद्धिहेतोः।
पठन्ति ये विष्णुपराः सदा नराः
इदं द्विजास्ते विमला भवन्ति।।६७।।
इति श्रीनरसिंहपुराणे सृष्टिकथने पञ्चमोऽध्यायः।।५।।

The four colour lightning are called the four children of the learned Bahuputra. Their names were - Kapila, Atilohita, Pita and Sita. The sons of Pratyāṅgira were the great hermits who attained honour from all the saints and hermits. The sons of Devarṣi Kṛśāśva became Devarṣi. These run with the cycle of birth automatically on expiry of the eras, one each (i.e. on expiry of a kalpa). Thus, the movable and immovable creatures born in the race of Kaśyapa have been described. The traditional ascending of the race of the Dakṣas daughters has also been explained in detail. The outstanding figures, always engaged in performing the great deed of lord Nṛsiṁha, have been described before you all here. The person who takes into account this description with due diligence and honour, attains to the handsome children. I have now told you all regarding the sarga and anusarga generated by lord Brahmā and other Prajāpatis for extending the scope of creation. The people (Dvijāti) going over these contexts always with due respect for lord Viṣṇu, shall definitely become sacred in their hearts.

Thus, chapter five on description of creation in Śrī Nṛsiṁha Purāṇa approaches the end.

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CHAPTER 6

An event of the birth of Agastya and Vasiṣṭha as the son of Mitrāvaruṇa

सूत उवाच

सृष्टिस्ते कथिता विष्णोर्मयास्य जगतो द्विज।
देवदानवयक्षाद्या यथोत्पन्ना महात्मनः।।१।।
यमुद्दिश्य त्वया पृष्टः पुराहमृषिसन्निधौ।
मित्रावरुणपुत्रत्वं वसिष्ठस्य कथं त्विति।।२।।
तदिदं कथयिष्यामि पुण्याख्यानं पुरातनम्।
शृणुष्वैकाग्रमनसा भरद्वाज विशेषतः।।३।।

Sūta said– Brahmin, I have told you completely the story of the worlds creation including the origin of gods, demons and demi-gods from the supreme soul lord Viṣ ṇu. I will now highlight the ancient story explaining the event which made Vasiṣṭha, the son of Mitrāvaruṇa, as you had raised a query on the same topic when I was describing the origin of hermits (in preceding chapter). Bharadvāja, please, be attentive and listen to the same with extreme heed.

सर्वधर्मार्थतत्त्वज्ञः सर्ववेदविदां वरः।
पारगः सर्वविद्यानां दक्षो नाम प्रजापतिः।।४।।
तेन दत्ता शुभाः कन्याः सर्वाः कमललोचनाः।
सर्वलक्षणसम्पूर्णाः कश्यपाय त्रयोदश।।५।।
तासां नामानि वक्ष्यामि निबोधत ममाधुना।
अदितिर्दितिर्दनुः काला मुहूर्ता सिंहिका मुनिः।।६।।
इरा क्रोधा च सुरभिर्विनता सुरसा खसा।
कद्रूश्च सरमा चैव या तु देवशुनी स्मृता।।७।।
दक्षस्यैता दुहितरस्ताः प्रादात्कश्यपाय सः।
तासां ज्येष्ठा वरिष्ठा च अदितिर्नामतो द्विज।।८।।

The Prajāpati Dakṣa, well-versed in the elements of all religion and the purport allied thereto, the greatest among the Veda

scholars and well known to all learnings (Vidyās), had solemnised the marriage of his thirteen beautiful daughters, all lotus-eyed and endowed with the best characteristics, with Muni Kaśyapa. I tell their names now. Please, listen to these. They were - Aditi, Diti, Danu, Kālā, Muhūrta, Siṁhikā, Muni, Irā, Krodha, Surabhi, Vinatā, Surasā, Khasa, Kadru and Saramā (called bitch of the gods). Dakṣa, was the greatest and oldest among them.

अदितिः सुषुवे पुत्रान् द्वादशाग्निसमप्रभान्।
तेषां नामानि वक्ष्यामि शृणुष्व गदतो मम।।९।।
यैरिदं वासरं नक्तं वर्त्तते क्रमशः सदा।
भगौंशुस्त्वर्यमा चैव मित्रोथ वरुणस्तथा।।१०।।
सविता चैव धाता च विवस्वांश्च महामते।
त्वष्टा पूषा तथैवेन्द्रो विष्णुर्द्वादशमः स्मृतः।।११।।

Aditi had given birth to twelve sons. These were of so fair complexion and full of splendour as that of fire (Agni) itself. I am going to tell their names, please listen them from me. These were - Bhaga, Aṁśu, Aryama, Mitra, Varuṇa, Savitā, Dhātā, Vivasvāna, Tvaṣṭā, Pūṣā, Indra and the twelfth was lord Viṣṇu. The cycle of the day and night incessantly and unbarred runs under the monitoring and control of them. These twelve Ādityas provide us with heat and rain as well.

एते च द्वादशादित्यास्तपन्ते वर्षयन्ति च।
तस्याश्च मध्यमः पुत्रो वरुणो नाम नामतः।।१२।।
लोकपाल इति ख्यातो वारुण्यां दिशि शब्द्यते।
पश्चिमस्य समुद्रस्य प्रतीच्यां दिशि राजते।।१३।।
जातरूपमयः श्रीमानास्ते नाम शिलोच्चयः।
सर्वरत्नमयैः शृङ्गैर्धातुप्रस्रवणान्वितैः।।१४।।
संयुक्तो भाति शैलेशो नानारत्नमयः शुभः।
महादरीगुहाभिश्च सिंहशार्दूलनादितः।।१५।।
नानाविविक्तभूमीषु सिद्धगन्धर्वसेवितः।
यस्मिन्नाते दिनकरे तमसाऽऽपूर्यते जगत्।।१६।।

The middle son of Aditi was Varuṇa. He is called Lokapāla. His location has been said to be at the Varuṇa-Diśi (the west). These are adorned at the sea-shore in the west direction. There exists a beautiful golden mountain. All its peaks are full of the treasure of gems. Several kinds of metals and fountains are found therein. The mountain consisting these and a number of gems looks enchanting. There are large passages and caves as well where tigers and lions can be seen roaring all the time. The Siddhas and Gandharvas are accommodated therein at all and many solitary places. The whole world falls in the lap of dark when the sun enters there.

तस्य शृङ्गेमहादिव्या जाम्बूनदमयी शुभा।
रम्या मणिमयैः स्तम्भैर्विहिता विश्वकर्मणा।।१७।।
पुरी विश्वावती नाम समृद्धा भोगसाधनैः।
तस्यां वरुण आदित्यो दीप्यमानः स्वतेजसा।।१८।।
पाति सर्वानिमाँल्लोकान्नियुक्तो ब्रह्मणा स्वयम्।
उपास्यमानो गन्धर्वैस्तथैवाप्सरसां गणैः।।१९।।

There at the peak of the same mountain, a city namely, Viśvāvatī is situated there which was built by Viśvakarmā. It is a giant city rendering divine pleasure and gold has been used for its construction gem minarets have been installed in the buildings constructed there. That city is fascinating and enriched with all kinds of luxuries. The Āditya, namely, Varuṇa, under the influence of lord Brahmā, rests there and provides all the worlds (three in number) with light. The Gandharva and divine damsels always serve him.

दिव्यगन्धानुलिप्ताङ्गो दिव्याभरणभूषितः।
कदाचिद्वरुणो यातो मित्रेण सहितो वनम्॥२०॥
कुरुक्षेत्रे शुभे रम्ये सदा ब्रह्मर्षिसेविते।
नानापुष्पफलोपेते नानातीर्थसमाकुले॥२१॥
आश्रमा यत्र दृश्यन्ते मुनीनामूर्ध्वरेतसाम्।
तस्मिंस्तीर्थे समाश्रित्य बहुपुष्पफलोदके॥२२॥
चीरकृष्णाजिनधरौ चरन्तौ तप उत्तमम्।

One day, Varuṇa smeared the divine sandal-paste on his whole body, worn the divine ornaments and moved towards the jungle in the company of Mitra. On arriving at Kurukṣetra, the pilgrim place, made abode by the Brahmarṣis, enriched with several kinds of flowers and fruits, covered with a number of sacred places, hermitages of Urdhvaretā Munis and abundant source of water; both of the deities had worn Cīra and the hide of the black deer and seated themselves for penance.

तत्रैकस्मिन्वनोद्देशे विमलोदो ह्रदः शुभः॥२३॥
बहुगुल्मलताकीर्णो नानापक्षिनिषेवितः।
नानातरुवनच्छन्नो नलिन्या चोपशोभितः॥२४॥
पौण्डरीक इति ख्यातो मीनकच्छपसेवितः।
ततस्तु मित्रावरुणौ भ्रातरौ वनचारिणौ।
तं तु देशं गतौ देवौ विचरन्तौ यदृच्छया॥२५॥

A beautiful pond, full of pure water is situated there in one portion of the forest. It is covered with a number of shrubs and creepers. Numerous birds sip the water of that pond. A cluster of trees and lotus flowers has enhanced the beauty of that pond. It is popular as Pauṇḍarīka and numerous fishes and tortoises live within its water. After the initiation of penance, both the brothers i.e. Mitra and Varuṇa once started moving in the forest in order to identify the whole area. In course of their walking, they found that pond.

ताभ्यां तत्र तदा दृष्टा उर्वशी तु वराप्सराः।
स्नायन्ती सहितान्याभिः सखीभिः सा वरानना।
गायन्ती च हसन्ती च विश्वस्ता निर्जने वने॥२६॥
गौरी कमलगर्भाभा स्निग्धकृष्णशिरोरुहा।
पद्मपत्रविशालाक्षी रक्तोष्ठी मृदुभाषिणी॥२७॥
शङ्खकुन्देन्दुधवलैर्दन्तैरविरलैः समैः।
सुभ्रूः सुनासा सुमुखी सुललाटा मनस्विनी॥२८॥
सिंहवत्सूक्ष्ममध्याङ्गी पीनोरुजघनस्तनी।
मधुरालापचतुरा सुमध्या चारुहासिनी॥२९॥
रक्तोत्पलकरा तन्वी सुपदी विनयान्विता।
पूर्णचन्द्रनिभा बाला मत्तद्विरदगामिनी॥३०॥

Both of them saw that a most beautiful Apsarā Urvaśī was taking a dip with her mates in the same pond. That beautiful Apsarā used to laugh and sing without hesitation assuming that it was altogether a deserted place. She was of fair complexion. Her gait was tender as that of the inner petals of a lotus flower. Her brows were raven coloured and smooth, eyes like lotus, lips dark red, her tone was full of melody, her teeth were as white as conch-shell, kund flower and the moon. The brows, nose, mouth and forehead of that enchanting damsel were most beautiful. Her waist zone was as thin as that of a lion, hips, pubic and legs were thick and formidable. She was humble in speech. Her middle portion of body was fascinating and her smile was dazzling. Both hands were as delicate and pretty as a red lotus. Her body was thinly built and feet were beautiful. Her mouth (face) was as pleasing as the full moon and her motion was as slow as that of an intoxicated elephant.

दृष्ट्वा तस्यास्तु तद्रूपं तौ देवौ विस्मयं गतौ।
तस्या हास्येन लास्येन स्मितेन ललितेन च॥३१॥
मृदुना वायुना चैव शीतानिलसुगन्धिना।
मत्तभ्रमरगीतेन पुंस्कोकिलरुतेन च॥३२॥
सुस्वरेण हि गीतेन उर्वश्या मधुरेण च।

ईक्षितौ च कटाक्षेण स्कन्दतुस्तावुभावपि।
निमेः शापादथोत्क्रम्य स्वदेहान्मुनिसत्तम॥३३॥

Both the deities fell in surprise merely at a glance of her divine complexion. Their mind was more enchanted by seeing her dance, humour, gait, smiling and by listening to her melodious song as also the touch of breeze blowing from the Malaya mountain and the murmuring sound of the bees and sweet chirping of cuckoo. The cross winking of Urvaśī threw fuel to their sensual fire which had discharged them (i.e. their semen was discharged). O the great Muni, the living soul (Jīvātmā) of Vasiṣṭha then (inserted in the semen of Mitrāvaruṇa) owing to the curse of Nimi.

वसिष्ठ मित्रावरुणात्मजोऽसी-
त्यथोचुरागत्य हि विश्वदेवाः।
रेतस्त्रिभागं कमलेऽचरत्तदं
वसिष्ठ एवं तु पितामहोक्तेः॥३४॥

Then Vāsudeva had pronounced (by entering into the semen of Nimi) "Vasiṣṭha, you shall be the son of Mitrāvaruṇa". The same statement was also given by lord Brahmā. Hence, out of the three places where the semen was discharged from Mitrāvaruṇa, the semen dropped on the lotus had gave birth to Vasiṣṭha.

त्रिधा समभवद्रेतः कमलेऽथ स्थले जले।
अरविन्दे वसिष्ठस्तु जातस्तु मुनिसत्तमः।
स्थले त्वगस्त्यः सम्भूतो जले मत्स्यो महाद्युतिः॥३५॥
स तत्र जातो मतिमान् वसिष्ठः
कुम्भे त्वगस्त्यः सलिलेथ मत्स्यः।
स्थानत्रये तत्पतितं समानं
मित्रस्य यस्माद्वरुणस्य रेतः ॥३६॥

The semen of those three gods got divided into three parts and got dropped on the lotus, water and into a pitcher. The lotus semen gave birth to a radiant fish. As the semen from Mitrāvaruṇa fell in three places, Vasiṣṭha originated from the lotus, Agastya from a pitcher and a fish from the water.

एतस्मिन्नेव काले तु गता सा उर्वशी दिवम्।
उपेत्य तानृषीन् देवौ गतौ भूयः स्वमाश्रमम्।
यमावपि तु तप्येते पुनरुग्रं परं तपः॥३७॥

Urvaśī in the meantime left for heaven. These two deities then took the hermit Vasiṣṭha and Agastya with them and returned to their hermitage and started again their tough penance.

तपसा प्राप्तुकामौ तौ परं ज्योतिः सनातनम्।
तपस्यन्तौ सुरश्रेष्ठौ ब्रह्मागत्येदमब्रवीत्॥३८॥
मित्रावरुणकौ देवौ पुत्रवन्तौ महाद्युती।
सिद्धिर्भविष्यति यथा युवयोर्वैष्णवी पुनः॥३९॥
स्वाधिकारेण स्थीयेतामधुना लोकसाक्षिकौ।
इत्युक्त्वान्तर्दधे ब्रह्मा तौ स्थितौ स्वाधिकारकौ॥४०॥

Lord Brahmā finally came to them and said that they would obtain Vaiṣṇavī Siddhi as they had desired to attain the supreme flame (the abode of Brahma) by virtue of penance. Lord Brahmā ordered them to hold their position as the witness to the world. Lord Brahmā then vanished and both these deities held their authoritative positions.

एवं ते कथितं विप्र वसिष्ठस्य महात्मनः।
मित्रावरुणपुत्रत्वमगस्त्यस्य च धीमतः॥४१॥
इदं पुंसीयमाख्यानं वारुणं पापनाशनम्।
पुत्रकामास्तु ये केचिच्छृण्वन्तीदं शुचिव्रताः।
अचिरादेव पुत्रांस्ते लभन्ते नात्र संशयः॥४२॥
यश्चैतत्पठते नित्यं हव्यकव्ये द्विजोत्तमः।

देवाश्च पितरस्तस्य तृप्ता यान्ति परं सुखम्।।४३।।
यश्चैतच्छृणुयान्नित्यं प्रातरुत्थाय मानवः।
नन्दते ससुखं भूमौ विष्णुलोकं स गच्छति ।।४४।।
इत्येतदाख्यानमिदं मयेरितं
पुरातनं वेदविदैरुदीरितम्।
पठिष्यते यस्तु शृणोति सर्वदा
स याति शुद्धौ हरिलोकमञ्जसा।।४५।।
इति श्रीनरसिंहपुराणे पुंसवनाख्यानं नाम
षष्ठोऽध्यायः।।६।।

O Brahmin, I have thus told all about the context pertaining to the event of the birth of sacred Vasiṣṭha and the wisest Agastya from Mitrāvaruṇa. This account of the reproduction of Varuṇa deity is capable of absolving all sins. The people desirous of children who do the sacred resolution and listen to this episode, definitely obtain several sons. The Brahmin reciting it while performing havya (offering for the deity) and havya (offering for the pitaras), satisfies both i.e. the gods and the ancestors. The man reciting it early in the morning or listening to it; lives on the earth with all pleasures at hand and attains the abode of lord Viṣṇu on death. This episode as explained by me and propounded by the scholars of the Vedas, will make able the persons either reciting or listening to it to attain the abode of lord Viṣṇu without much effort as it automatically purifies their hearts to the extent that they perform philanthropic deeds.

Thus, the sixth chapter on reproduction of hermit Vasiṣṭha from Mitrāvaruṇa in Śrī Nṛsiṁha Purāṇa approaches the end.

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CHAPTER 7

Penance made by Mārkaṇḍeya for attaining the grace of Lord Śrī Hari, recital of Mṛtyuñjaya strotra and conquest of death

श्री भरद्वाज उवाच

मार्कण्डेयेन मुनिना कथं मृत्युः पराजितः।
एतदाख्याहि मे सूत त्वयैतत्सूचितं पुरा॥ १॥

Bharadvāja said– Sūta, please tell me how the muni Mārkaṇḍeya had defeated death? You had already told that he had conquered the death.

सूत उवाच

इदं तु महदाख्यानं भरद्वाज शृणुष्व मे।
शृण्वन्तु ऋषयश्चेमे पुरावृत्तं ब्रवीम्यहम्॥ २॥
कुरुक्षेत्रे महापुण्ये व्यासपीठे वराश्रमे।
तत्रासीनं मुनिवरं कृष्णद्वैपायनं मुनिम्॥ ३॥
कृतस्नानं कृतजपं मुनिशिष्यैः समावृतम्।
वेदवेदार्थतत्त्वज्ञं सर्वशास्त्रविशारदम्॥ ४॥
प्रणिपत्य यथान्यायं शुकः परमधार्मिकः।
इममेवार्थमुद्दिश्य तं पप्रच्छ कृताञ्जलिः॥ ५॥
यमुद्दिश्य वयं पृष्टास्त्वयात्र मुनिसन्निधौ।
नरसिंहस्य भक्तेन कृततीर्थनिवासिना॥ ६॥

Sūta replied– O Bharadvāja! listen to this most ancient plot with all hermits present here. I am now going to describe the same. The religious soul Śukadeva had once also submitted his curiosity before the great hermit Kṛṣṇadvaipāyana, an outstanding personality in the realm of the Vedas and the commentator of the connotations derived from them. Kṛṣṇadvaipāyana was seated on the Vyāsapīṭha at that time in Kurukṣetra after the due performance of the bathe and japa. He was then surrounded by a number of his pupils. Śukadeva bowed before him duly with clasped hands and

asked this very question regarding Mārkaṇḍeyas conquest of death the same way as you, the resident of this sacred place and devotee to Nṛsiṁha has asked me.

श्रीशुक उवाच

मार्कण्डेयेन मुनिना कथं मृत्युः पराजितः।
एतादाख्याहि मे तात श्रोतुमिच्छामि तेऽधुना।।७।।

Śukadeva said– Dear father, tell me how Muni Mārkaṇḍeya had conquered the death? Please give the whole account and I am curious to listen to the same from you.

व्यास उवाच

मार्कण्डेयेन मुनिना यथा मृत्युः पराजितः।
तथा ते कथयिष्यामि शृणु वत्स महामते।।८।।
शृण्वन्तु मुनयश्चेमे कथ्यमानं मयाधुना।
मच्छिष्याश्चैव शृण्वन्तु महदाख्यानमुत्तमम्।।९।।
भृगोः ख्यात्यां समुत्पन्नो मृकण्डुर्नाम वै सुतः।
सुमित्रा नाम वै पत्नी मृकण्डोस्तु महात्मनः।।१०।।
धर्मज्ञा धर्मनिरता पतिशुश्रूषणे रता।
तस्यां तस्य सुतो जातो मार्कण्डेयो महामतिः।।११।।
भृगुपौत्रो महाभागो बालत्वेपि महामतिः।
ववृधे वल्लभो बालः पित्रा तत्र कृतक्रियः।।१२।।

Vyāsa replied– O the wise son, I tell you the episode disclosing the manner by which Mārkaṇḍeya conquered the death. All Munis and all my pupils are also advised to listen to this plot both sacred and great, to which I am going to unveil Khyāti, the wife of Bhṛgu had given birth to Mṛkaṇḍu from her womb. The sacred soul Mṛkaṇḍu was married to Sumitrā when he was grown up. Sumitrā was religious and learned. She always used to keep her busy with the service of her husband. Later on, Sumitrā gave birth to a son whose name was kept Mārkaṇḍeya. Mārkaṇḍeya, the grandson of Bhṛgu, was very sharp in his childhood too. Beloved to parent, Mārkaṇḍeya gradually started keeping pace with years after Jātakarma Saṁskāra solemnised.

तस्मिन्वै जातमात्रे तु आगमी कश्चिदब्रवीत्।
वर्षे द्वादशमे पूर्णे मृत्युरस्य भविष्यति।।१३।।
श्रुत्वा तन्मातृपितरौ दुःखितौ तौ बभूवतुः।
विदूयमानहृदयौ तं निरीक्ष्य महामते।।१४।।
तथापि तप्तता तस्य यत्नाकाले क्रियां ततः।
चकार सर्वां मेधावी उपनीतो गुरोर्गृहे।।१५।।

An astrologer, well-versed in prediction had pronounced on the birth of Mārkaṇḍeya that he would die on completion of the twelfth year since birth. The parents were badly shocked at hearing that prediction. Their heart started shivering with the apprehension of his premature death, yet they performed all ceremonies including Nāmakaraṇa etc. Subsequently, he was taken to the teacher. And Upanayana Saṁskāra was performed therein. He began to live in the service of the teacher stalwartly and involved himself deep in the study of the Vedas.

वेदानेवाभ्यसन्नास्ते गुरुशुश्रूषणोद्यतः।
स्वीकृत्य वेदशास्त्राणि स पुनर्गृहमागतः।।१६।।
मातापितृन्नमस्कृत्य पादयोर्विनयान्वितः।
तस्थौ तत्र गृहे धीमान् मार्कण्डेयो महामुनिः।।१७।।

On completion of due study of the Vedas and other scriptures, he returned to his home. Just on approaching home, the wise hermit Mārkaṇḍeya bowed his head with due reverence at the feet of the parents and used to live at home.

तं निरीक्ष्य महात्मानं सत्प्रज्ञं च विचक्षणम्।
दुःखितौ तौ भृशं तत्र तन्मातापितरौ शुचा।।१८।।

तौ दृष्ट्वा दु:खमापन्नौ मार्कण्डेयो महामति:।
उवाच वचनं तत्र किमर्थं दु:खमीदृशम्।।१९।।
सदैतत्कुरुषे मातस्तातेन सह धीमता।
वक्तुमर्हसि दु:खस्य कारणं मम पृच्छत:।।२०।।
इत्युक्ता तेन पुत्रेण माता तस्य महात्मन:।
कथयामास तत्सर्वमागमी यदुवाच ह।।२१।।
तच्छ्रुत्वासौ मुनि: प्राह मातरं पितरं पुन:।
पित्रा सार्धं त्वया मातर्न कार्यं दु:खमण्वपि।।२२।।
अपनेष्यामि भो मृत्युं तपसा नात्र संशय:।
यथा चाहं चिरायु: स्यां तथा कुर्यामहं तप:।।२३।।

Śukadeva, having seen their son well learned and wise, the parents were shocked severely instead of feeling any gaiety. The wise Mārkaṇḍeya fell in surprise and asked the reason for all this from his mother. When Mārkaṇḍeya stress on his enquiry for the reason, the mother told everything once predicted by an astrologer. Hearing this, Mārkaṇḍeya said to his parents - "Mother, father and you yourself needn't worry about the matter. Have faith in me and I declare that I will conquer the death by virtue of the toughest penance. I will perform a penance so acute as to bless me with longevity.

इत्युक्त्वा तौ समाश्वास्य पितरौ वनमभ्यगात्।
वल्लीवटं नाम वनं नानाऋषिनिषेवितम्।।२४।।
तत्रासौ मुनिभि: सार्धमासीनं स्वपितामहम्।
भृगुं ददर्श धर्मज्ञं मार्कण्डेयो महामति:।।२५।।
अभिवाद्य यथान्यायं मुनींश्चैव स धार्मिक:।
कृतांजलिपुटो भूत्वा तस्थौ तत्पुरतो दमी।।२६।।
गतायुषं ततो दृष्ट्वा पौत्रं बालं महामति:।
भृगुराह महाभागं मार्कण्डेयं तदा शिशुम्।।२७।।
किमागतोऽसि पुत्रात्र पितुस्ते कुशलं पुन:।
मातुश्च बान्धवानां च किमागमनकारणम्।।२८।।
इत्येवमुक्तो भृगुणा मार्कण्डेयो महामति:।
उवाच सकलं तस्मै आदेशिवचनं। तदा।।२९।।
पौत्रस्य वचनं श्रुत्वा भृगुस्तु पुनरब्रवीत्।
एवं सति महाबुद्धे किं त्वं कर्म चिकीर्षसि।।३०।।

Solacing his parent with these words, he went into the forest of Vallīvaṭa which was surrounded by a number of hermits. The hermit Mārkaṇḍeya saw his grand-father Bhṛgu there in the group of Munis. Religion abiding Mārkaṇḍeya bowed at the feet of his grand father and saluted all other Munis present there. He then stood with clasped hands before him. The scholar Bhṛgu saw his grandson whose age was at the verge of cessation and said– "Dear son, tell me how have you come here? How are your parents and all other kinsmen and tell me the reason for your arrival?" Mārkaṇḍeya told everything as was predicted by an astrologer in his reply. Having heard his grandson, Bhṛgu enquired again - "O wise son, what do you want to do in the present circumstance?"

मार्कण्डेय उवाच

भूतापहारिणं मृत्युं जेतुमिच्छामि साम्प्रतम्।
शरणं त्वां प्रपन्नोस्मि तत्रोपायं वदस्व न:।।३१।।

Mārkaṇḍeya said– Lord, I want to conquer the death, a predator of the living beings and have come for shelter under you. Tell me of some measure viable to achieve the objective.

भृगुरुवाच

नारायणमनाराध्य तपसा महता सुत।
को जेतुं शक्नुयान्मृत्युं तस्मात्तं तपसार्चय।।३२।।
तमनन्तमजं विष्णुमच्युतं पुरुषोत्तमम्।
भक्तप्रियं सुरश्रेष्ठं भक्त्या त्वं शरणं व्रज।।३३।।
तमेव शरणं पूर्वं गतवान्नारदो मुनि:।

तपसा महता वत्स नारायणमनामयम्।।३४।।
तत्प्रसादान्महाभाग नारदो ब्रह्मण: सुत:।
जरां मृत्युं विजित्याशु दीर्घायुर्वर्धते सुखम्।।३५।।
तमृते पुण्डरीकाक्षं नारसिंहं जनार्दनम्।
क: कुर्यान्मानवो वत्स मृत्युसत्तानिवारणम्।।३६।।
तमनन्तमजं विष्णुं कृष्णं जिष्णुं श्रिय: पतिम्।
गोविन्दं गोपतिं देवं समतं शरणं व्रज।।३७।।
नरसिंहं महादेवं यदि पूजयसे सदा।
वत्स जेतासि मृत्युं त्वं सततं नात्र संशय:।।३८।।

Bhṛgu replied– Dear son, who can conquer the death without the grace and pleasure of Lord Nārāyaṇa obtained as a result of severe penance? Hence, you are advised to sit in penance for lord Nārāyaṇa. Go to the shelter of that everlasting, the greatest god, beloved to the devotees, unborn, solitary and Puruṣottama lord Viṣṇu. Son, Nārada Muni in the ancient ages, had also resorted to that lord Nārāyaṇa by virtue of his severe penance and it was by the grace of the lord that he since then enjoys longevity and has conquered both old age and death. No man here can efface the entity of the death without the grace of the lotus-eyed, Nṛsiṁha form, lord Janārdana. Go in the everlasting shelter of that immortal, unborn conqueror, of dark complexion, Lakṣmīpati, Govinda, Gopati lord Viṣṇu. Dear son, you will undoubtedly conquer the death for ever, if you could maintain undisturbed concentration of mind on that lord.

व्यास उवाच

उक्त: पितामहेनैवं भृगुणा पुनरब्रवीत्।
मार्कण्डेयो महातेजा विनयात्स्वपितामहम्।।३९।।

Vyāsa said– In reply to his grand-father, Mārkaṇḍeya most humbly replied-

मार्कण्डेय उवाच

आराध्य: कथितस्तात विष्णुर्विश्वेश्वर: प्रभु:।
कथं कुत्र मया कार्यमच्युताराधनं गुरो।
येनासौ मम तुष्टस्तु मृत्युं सद्योऽपनेष्यति।।४०।।

Mārkaṇḍeya said– O beloved father and teacher, you have told lord Viṣṇu as Viśvapatī and the god to whom I should resort but tell me the place and the procedure for the worship of that lord. Since, the due process will only enable me to please him to the extent that he shall drive away the death from me.

भृगुरुवाच

तुङ्गभद्रेति विख्याता या नदी सह्यपर्वते।
तत्र भद्रवटे वत्स त्वं प्रतिष्ठाप्य केशवम्।।४१।।
आराध्य जगन्नाथं गन्धपुष्पादिभि: क्रमात्।
हृदि कृत्वेन्द्रियग्रामं मन: संयम्य तत्त्वत:।।४२।।
हृत्पुण्डरीके देवेशं शङ्खचक्रगदाधरम्।
ध्यायन्नेकमना वत्स द्वादशाक्षरमभ्यसन्।।४३।।
ॐनमो भगवते वासुदेवाय।
इमं मन्त्रं हि जपतो देवदेवस्य शार्ङ्गिण:।
प्रीतो भवति विश्वात्मा मृत्युं येनापनेश्यति।।४४।।

Bhṛgu said– Go to Sahya mountain. There flows the popular river Tuṅgabhadrā and a tree Bhadravaṭa exists there. Install an icon of lord Jagannātha Keśava under the tree and worship him duly by offering fragrance and the flowers. Bridle up your senses under the monitoring of mind and the mind too under check of all concentrated citta and recite the twelve letter hymn - "Oṁ Namo Bhagavate Vāsudevāya." Imagine while reciting this hymn that lord Viṣṇu is enshrined in your heart with their weapons i.e. conch-shell, discus, gadā and the lotus flower. The

Viśvātmā lord Viṣṇu is pleased with the devotee who recites this twelve letter hymn incessantly. You should also do japa of the same and he will definitely efface the fear of death.

व्यास उवाच

इत्युक्तस्तं प्रणम्याथ स जगाम तपोवनम्।।४५।।
सह्यपादोद्भवायास्तु भद्रायास्तटमुत्तमम्।
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम्।।४६।।
गुल्मवेणुलताकीर्णं नानामुनिजनाकुलम्।
तत्र विष्णुं प्रतिष्ठाप्य गन्धधूपादिभिः क्रमात्।।४७।।
पूजयामास देवेशं मार्कण्डेयो महामुनिः।
पूजयित्वा हरिं तत्र तपस्तेपे सुदुष्करम्।।४८।।
निराहारो मुनिस्तत्र वर्षमेकमतन्द्रितः।
मात्रोक्तकाले त्वासन्ने दिने तत्र महामतिः।।४९।।
स्नात्वा यथोक्तविधिना कृत्वा विष्णोस्तथार्चनम्।
हृदि कृत्वेन्द्रियग्रामं विशुद्धेनान्तरात्मना।।५०।।
आसनं स्वस्तिकं बद्ध्वा कृत्वासौ प्राणसंयमम्।
ॐकारोच्चारणाद्धीमान् हृत्पद्मं स विकासयन्।।५१।।
तन्मध्ये रविसोमाग्निमण्डलानि यथाक्रमम्।
कल्पयित्वा हरेः पीठं तस्मिन् देशे सनातनम्।।५२।।
पीताम्बरधरं कृष्णं शङ्खचक्रगदाधरम्।
भावपुष्पैः समभ्यर्च्य मनस्तस्मिन्निवेश्य च।।५३।।
ब्रह्मरूपं हरिं ध्यायंस्ततो मन्त्रमुदीरयेत्।
ॐनमो भगवते वासुदेवाय।।५४।।

Vyāsa said– Dear son, hearing these words, Mārkaṇḍeya saluted his grand father and went to the land for penance (tapovana) situated at the bank of river Tuṅgabhadrā, surrounded by different kinds of trees and creepers, flowers, gulma and Venus as also filled with numerous hermits. He established lord Viṣṇu there and started worship by offering fragrance and flowers in an orderly manner. He kicked off laxity, the desire for food and sat in penance not lesser than the period of a year. The material time as told by the mother then came and he worshipped lord Viṣṇu in the said manner tied up body on Svastika posture, controlled the senses in the mind and did Prāṇāyāma with the pure heart. He started extending the lotus heart with the recital of the syllable Oṁ, imagined the sun, moon and focused his nerves exclusively in imagination of lord Kṛṣṇa with his Pītāmbara, conch-shell, discus and gadā. Thus, he started offering spiritual flowers to the lord. At that self-forgetting penance, he started reciting the hymn - "Oṁ Namo Bhagavate Vāsudevāya."

व्यास उवाच

इत्येवं ध्यायतस्तस्य मार्कण्डेयस्य धीमतः।
मनस्तत्रैव संलग्नं देवदेवे जगत्पतौ।।५५।।
ततो यमाज्ञया तत्र आगता यमकिंकराः।
पाशहस्तास्तु तं नेतुं विष्णुदूतैस्तु ते हताः।।५६।।
शूलैः प्रहन्यमानास्तु द्विजं मुक्त्वा ययुस्तदा।
वयं निवर्त्य गच्छामो मृत्युरेवागमिष्यति।।५७।।

Vyāsa said– Dear Śukadeva, the mind of Mārkaṇḍeya was fully engrossed with the sovereign god Jagadīśvara in the state of so severe meditation. The representatives of Yama then came there with pāśa (cord) in their hands but the representatives of lord Viṣṇu had driven them away. Frightened of the pain inflicted on them by spears, they had to flee from there but they warned Mārkaṇḍeya that the god of death himself will come henceforth and he will predate his breathing.

विष्णुदूता ऊचुः

यत्र नः स्वामिनो नाम लोकनाथस्य शार्ङ्गिणः।
को यमस्तत्र मृत्युर्वा कालः कलयतां परः।।५८।।

Viṣṇudūtas replied- The Yama can do no

harm where the pious name of our lord Viṣṇu, the master of this universe, holder of the Śārṅga-bow is recited. The predator Kāla, death or Yamarāja has no power to act voluntarily.

व्यास उवाच

आगत्य स्वयमेवाह मृत्युः पार्श्वं महात्मनः।
मार्कण्डेयस्य बभ्राम विष्णुकिंकरशङ्कया॥५९॥
तेप्युद्यम्याशु मुशलानायसान् विष्णुकिंकराः।
विष्णवाज्ञया हनिष्यामो मृत्युमद्येति संस्थिताः॥६०॥
ततो विष्णवर्पितमना मार्कण्डेयो महामतिः।
तुष्टाव प्रणतो भूत्वा देवदेवं जनार्दनम्॥६१॥
विष्णुनैवोदितं यत्तत्स्तोत्रं कर्णे महात्मनः।
सुभाषितेन मनसा तेन तुष्टाव माधवम्॥६२॥

Vyāsa said– Yama himself came there on return of the Dūtas and ordered him to accompany him to the abode of Yama. However, owing to fear of Viṣṇudūtas he only roamed round Mārkaṇḍeya but could not dare to touch him. The Dūtas of lord Viṣṇu too stood with the iron *musalas* with the intention that they would slaughter Yama in compliance with the order of lord Viṣṇu. The learned Mārkaṇḍeya in the meantime started praying to the lord without deviating his attention from Viṣṇu. The psalm which he was reciting, was given by lord Viṣṇu to him in the ear. Thus, with the very psalm he worshipped Lakṣmīpati.

मार्कण्डेय उवाच

नारायणं सहस्राक्षं पद्मनाभं पुरातनम्।
प्रणतोस्मि हृषीकेशं किं मे मृत्युः करिष्यति॥६३॥
गोविन्दं पुण्डरीकाक्षमनन्तमजमव्ययम्।
केशवं च प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥६४॥
वासुदेवं जगद्योनिं भानुवर्णमतीन्द्रियम्।
दामोदरं प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥६५॥
शङ्खचक्रधरं देवं छन्नरूपिणमव्ययम्।
अधोक्षजं प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥६६॥
वाराहं वामनं विष्णुं नरसिंहं जनार्दनम्।
माधवं च प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥६७॥

Mārkaṇḍeya said– I salute Śrī Nārāyaṇa, who has one thousand eyes, master of the senses the Purātana Puruṣa, and Padmanābha (who had generated the world (Brahmāṇḍa) lotus from his navel). What will the death do me? What harm the will death do to me when I have sheltered under the everlasting, unborn, indeclinable, Govinda, lotus-eyed lord Keśava? What harm will the death do to me when I have come to the shelter of lord Dāmodara, the place of origin of the world, full of light like the sun, and omnipresent Vāsudeva? What harm may the death do to me when I am in shelter to lord Adhokṣaja, with conch-shell and discus, who is free from the distortions and who is in inexpressive form? What may the death do to me when I am in shelter to Vārāha, Vāmana, Viṣṇu, Nṛsiṁha, Janārdana and Mādhava?

पुरुषं पुष्करं पुण्यं क्षेमबीजं जगत्पतिम्।
लोकनाथं प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥६८॥
भूतात्मानं महात्मानं जगद्योनिमयोनिजम्।
विश्वरूपं प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥६९॥
सहस्रशिरसं देवं व्यक्ताव्यक्तं सनातनम्।
महायोगं प्रपन्नोस्मि किं मे मृत्युः करिष्यति॥७०॥

What will the death do to me as I am in shelter to sacred, Puṣkara form or Puṣkala (perfect) form, the seed of welfare, nourisher of world and master of lokas, lord Puruṣottama? What the will death do to me when I am in shelter to lord Viśvarūpa, who in spite of being the soul, supreme soul and

yoni to the world; himself Ayonija (not born from the womb)? What will the death do to me when I am in shelter to Mahāyogī Sanātana god, who has thousands of heads and who is in both forms i.e. expressive and inexpressive?

इत्युदीरितमाकर्ण्य स्तोत्रं तस्य महात्मनः।
अपयातस्ततो मृत्युर्विष्णुदूतैश्च पीडितः॥७१॥
इति तेन जितो मृत्युर्मार्कण्डेयेन धीमता।
प्रसन्ने पुण्डरीकाक्षे नृसिंहे नास्ति दुर्लभम्॥७२॥

The god of death immediately fled from that place on hearing to that psalm as was recited by Mārkaṇḍeya (with the grace of lord Viṣṇu) coupled with the pain inflicted by the Viṣṇu-dūtas on him. Thus, the wise Mārkaṇḍeya conquered the death. In fact, nothing is left unachieved, when lotus-eyed lord Nṛsiṁha become gracious to the devotee.

मृत्युञ्जयमिदं पुण्यं मृत्युप्रशमनं शुभम्।
मार्कण्डेयहितार्थाय स्वयं विष्णुरुवाच ह॥७३॥
य इदं पठते भक्त्या त्रिकालं नियतः शुचिः।
नाकाले तस्य मृत्युः स्यान्न तस्याच्युतचेतसः॥७४॥
हृत्पद्ममध्ये पुरुषं पुराणं
नारायणं शाश्वतमादिदेवम्।
सञ्चिन्त्य सूर्यादपि राजमानं
मृत्युं स योगी जितवांस्तदैव॥७५॥

इति श्रीनृसिंहपुराणं मार्कण्डेयमृत्युञ्जयो नाम सप्तमोध्यायः॥७॥

The lord himself had preached this all sacrosanct Mṛtyuñjaya strota, effacing the death to Mārkaṇḍeya in order to save him from the clutches of death. The person reciting this strota thrice in a day i.e. morning, evening and noon with keen devotion, scared spirit, and in a regular manner, the devotee of such trends seldom meets premature death. Yogī Mārkaṇḍeya had established the Ādideva, Purāṇa Puruṣa, and more illuminated than the sun itself; in his heart by virtue of the imagination mixed with the severe concentration and thus conquered the death immediately.

Thus, the seventh chapter on Mārkaṇḍeya's conquest on death in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 8

Yama prevents death and his Dūtas to visit the devotees of Lord Viṣṇu, departure of the hellish organism to the abode of Lord Viṣṇu.

श्रीव्यास उवाच

मृत्युश्च किङ्कराश्चैव विष्णुदूतैः प्रपीडिताः।
स्वराज्ञस्तेऽनु निर्वेशं गत्वा ते चुक्रुशुर्भृशम्।।१।।

Vyāsa said– The god of death as also the Yamadūta started wailing and crying with pains severely inflicted by Viṣṇudūtas, on their return to the palace of Yama.

मृत्युकिङ्करा ऊचुः

शृणु राजन् वचोऽस्माकं तवाग्रे यद् ब्रवीमहे।
त्वदादेशाद्वयं गत्वा मृत्युं संस्थाप्य दूरतः।।२।।
ब्राह्मणस्य समीपं च भृगोः पौत्रस्य सत्तम।
तं ध्यायमानं कमपि देवमेकाग्रमानसम्।।३।।
गन्तुं न शक्तास्तत्पार्श्वं वयं सर्वे महामते।
यावत्तावन्महाकायैः पुरुषैर्मुशलैर्हताः।।४।।
वयं निवृत्तास्तद्वीक्ष्य मृत्युस्तत्र गतः पुनः।
अस्मान्निर्भर्त्स्य तत्रायं तैर्नरैर्मुशलैर्हतः।।५।।
एवमत्र तमानेतुं ब्राह्मणं तपसि स्थितम्।
अशक्ता वयमेवात्र मृत्युना सह वै प्रभो।।६।।
तद्ब्रवीहि महाभाग यद्ब्रह्म ब्राह्मणस्य तु।

देवं कं ध्यायते विप्रः के वा ते यैर्हता वयम्।।७।।

The death and Yamadūtas said– O king, listen to what we are going to report to you. We went near Mārkaṇḍeya, the grand- son of Bhṛgu, leaving behind the death according to your orders given. However, he has in meditation on any god that time, O Satpuruṣa. We had yet to reach him when suddenly the giant Puruṣas appeared and started blowing musalas on us. Frightened of the sudden blows, we turned back immediately and the god of death then visited there. The Puruṣas did not take the least care of him also and same treatment was made. Thus, we including the god of death could not bring that Brāhmaṇa here. O master, please, tell us the penance on which he was doing meditation, the name of god in his imagination and further, the reference of the people who badly hurt us.

व्यास उवाच

इत्युक्तः किङ्करैः सर्वैर्मृत्युना च महामते।
ध्यात्वा क्षणं महाबुद्धिः प्राह वैवस्वतो यमः।।८।।

Vyāsa said– O learned son, hearing this from the death and all other dūtas, Yama, the learned son of the sun jerked on his mind for a little while and said–

यम उवाच

शृण्वन्तु किङ्कराः सर्वे मृत्युश्चान्ये च मे वचः।
सत्यमेतत्प्रवक्ष्यामि ज्ञानं यद्योगमार्गतः।।९।।
भृगोः पौत्रो महाभागो मार्कण्डेयो महामतिः।
स ज्ञात्वाद्यात्मनः कालं गतो मृत्युजिगीषया।।१०।।
भृगुणोक्तेन मार्गेण स तेपे परमं तपः।
हरिमाराध्य मेधावी जपन्वै द्वादशाक्षरम्।।११।।
एकाग्रेणैव मनसा ध्यायते हृदि केशवम्।
सततं योगयुक्तस्तु स मुनिस्तत्र किङ्कराः।।१२।।
हरिध्यानमहादीक्षा बलं तस्य महामुनेः।
नान्यद्वै प्राप्तकालस्य बलं पश्यामि किङ्कराः।।१३।।
हृदिस्थे पुण्डरीकाक्षे सततं भक्तवत्सले।
पश्यन्तं विष्णुभूतं नु को हि स्यात् केशवाश्रयम्।।१४।।

Yama said– Listen to the matter I am going to refer, O the death and my all other servants. Whatever had come to my cognisance by virtue of meditation (yogamārga), is that the wisest Mārkaṇḍeya was known to his death today earlier and he had visited the tapovana with the sole desire to conquer the death. He has under guidance Bhṛgu, worshipped lord Viṣṇu and made severe penance with recital of the twelve letter hymn. Dear representatives, that Muni is concentrating on lord Keśava with keen attention and imagination of lord in his heart. Servants, he has thus, attained the force of Mahādakṣā for the concentration on lord Viṣṇu. Otherwise no other force than that can protect the man whose time of death has come. Who can even gaze at the man who had enshrined lord Viṣṇu undeviatingly in his heart?

तेऽपि वै पुरुषा विष्णोर्यैर्यूयं ताडिता भृशम्।
अत ऊर्ध्वं न गन्तव्यं यत्र वै वैष्णवाः स्थिताः।।१५।।
न चित्रं ताडनं तत्र अहं मन्ये महात्मभिः।
भवतां जीवनं चित्रं यक्षैर्दत्तं कृपालुभिः।।१६।।
नारायणपरं विप्रं कस्तं वीक्षितुमुत्सहेत्।
युष्माभिश्च महापापैर्मार्कण्डेयं हरिप्रियम्।
समानेतुं कृतो यत्नः समीचीनं न तत्कृतम्।।१७।।
नरसिंह महादेवं ये नराः पर्युपासते।
तेषां पार्श्वे न गन्तव्यं युष्माभिर्मम शासनात्।।१८।।

The people are also the messengers from lord Viṣṇu who have inflicted pain on you all. See that you will leave the place where devotees of Viṣṇu existed. It is not a matter

of surprise that those people have hurt you. Do you get surprised that they have not slain you. Who can even dare to see the Brahmin so busy in his devotion to lord Nārāyaṇa? You, the evil-doer have not good anyway in the form of effort for bringing him here. Put ear to my order that you will not go to the sacred souls who keep them engaged in the service of Lord Nṛsiṁha.

व्यास उवाच

स एवं किङ्करानुक्त्वा मृत्युं च पुरतः स्थितम्।
यमो निरीक्ष्य च जनं नरकस्थं प्रपीडितम्॥१९॥
कृपया परया युक्तो विष्णुभक्त्या विशेषतः।
जनस्यानुग्रहार्थाय तेनोक्ताश्च गिरः शृणु॥२०॥
नरके पच्यमानस्य यमेन परिभाषितम्।
किं त्वया नार्चितो देवः केशवः क्लेशनाशनः॥२१॥
उदकेनाप्यलाभे तु द्रव्याणां पूजितः प्रभुः।
यो ददाति स्वकं लोकं स त्वया किं न पूजितः॥२२॥
नरसिंहो हृषीकेशः पुण्डरीकनिभेक्षणः।
स्मरणान्मुक्तिदो नृणां स त्वयां किं न पूजितः॥२३॥

Vyāsa said– Śukadeva, having ordered the god of death and the messengers present there, Yama started at the troubled people of the hell. Whatever he had said to them in vagary of mercy under influence of devotion to lord Viṣṇu, listen that very carefully. Yama said to those suffering organism - O consumer of fruit for vices committed, why had you not worshipped lord Viṣṇu, in you life-time? Why had you not worshipped such a god who pleases with the worship made by only water even in the absence of other ritual materials and endow the devotee even his abode also? Why had you not worshipped Nṛsiṁha form and lotus-eyed lord who provides with emancipation merely thinking of him?

इत्युक्त्वा नारकान् सर्वान् पुनराह स किङ्करान्।
वैवस्वतो यमः साक्षाद्विष्णुभक्तिसमन्वितः॥२४॥
नारदाय स विश्वात्मा प्राहैवं विष्णुरव्ययः।
अन्येभ्यो वैष्णवेभ्यश्च सिद्धेभ्यः सततं श्रुतम्॥२५॥
तद्वः प्रीत्या प्रवक्ष्यामि हरिवाक्यमनुत्तमम्।
शिक्षार्थं किङ्कराः सर्वे शृणुत प्रणता हरेः॥२६॥

Yama, the son of sun and devotee to Viṣṇu then turned to his servants and suggested -O servants, the words of god (Bhāgavadvākya) as said by lord himself to Nārada ad oftenly heard from other devotees to Viṣṇu and siddhas; is being said by me to educate you. Listen all you people with keen devotion for lord Viṣṇu.

हे कृष्ण कृष्ण कृष्णेति यो मां स्मरति नित्यशः।
जलं भित्त्वा यथा पद्मं नरकादुद्धराम्यहम्॥२७॥
पुण्डरीकाक्ष देवेश नरसिंह त्रिविक्रम।
त्वामहं शरणं प्राप्त इति यस्तं समुद्धरे॥२८॥
त्वां प्रपन्नोऽस्मि शरणं देवदेव जनार्दन।
इति यः शरणं प्राप्तस्तं क्लेशादुद्धराम्यहम्॥२९॥

The god said– I pick up the person from the hell fire the same way as the lotus come above the level of water who recites "He Kṛṣṇa, Kṛṣṇa, Kṛṣṇa,. I immediately provide support (Uddhara) to the man who calls me -"Puṇḍarīkākṣa, Deveśvara, Nṛsiṁha, Trivikrama, I am sheltered by you." I remove all pains of a devotee who takes shelter under me with expressive word - "Devādhideva, Janārdana, I have come in for shelter under you."

व्यास उवाच

इत्युदीरितमाकर्ण्य हरिवाक्यं यमेन च।
नारकाः कृष्ण कृष्णेति नारसिंहेति चुक्रुशुः॥३०॥
यथा यथा हरेर्नाम कीर्तयन्त्यत्र नारकाः।

तथा तथा हरेर्भक्तिमुद्वहन्तोऽब्रुवन्निदम्।।३१।।

Vyāsa said– O son, The organism suffering from the hell fire started reciting loudly the names of god as 'Kṛṣṇa, Kṛṣṇa, Nṛsiṁha etc., when they heard the declaration of god himself from the mouth of Yama. It was a phenomenon that in proportion to the recital of the lord's names, the hellish organism tended to be filled with the devotion for lord Viṣṇu. So filled with the devotion, they started saying -

नारका ऊचुः

ॐनमो भगवते तस्मै केशवाय महात्मने।
यन्नामकीर्त्तनात्सद्यो नरकाग्निः प्रशाम्यति।।३२।।
भक्तप्रियाय देवाय रक्षाय हरये नमः।
लोकनाथाय शान्ताय यज्ञेशायादिमूर्तये।।३३।।
अनन्तायाप्रमेयाय नरसिंहाय ते नमः।
नारायणाय गुरवे शङ्खचक्रगदाभृते।।३४।।
वेदप्रियाय महते विक्रमाय नमो नमः।
वाराहायाप्रतर्क्याय वेदाङ्गाय महीभृते।।३५।।
नमो द्युतिमते नित्यं ब्राह्मणाय नमो नमः।
वामनाय बहुज्ञाय वेदवेदाङ्गधारिणे।।३६।।

The hellish organism said– We salute the great soul lord Keśava, by the recital of whose name the hellish fire is immediately extinguished. Salute lord Viṣṇu, the Īśvara by offering Ādimūrti, always in peace and master of the world. Salutation to Śrī Nārāyaṇa who is everlasting, incomparable in the form of Nṛsiṁha, who holds a conch-shell, discus, gadā and teachers the lokas. The god, favourite to the Vedas, great and dynamic in particular. Salutation is conveyed to lord Vārāha who is beyond the scope of logic, in the form of the Vedas, holder of earth. Salutation to lord Brahmā, born in Brahmin clan, learned in the Vedas and their segments (aṅgas) and well-versed with a number of subjects. Lord Viṣṇu in the form of Vāmana is saluted.

बलिबन्धनदक्षाय वेदपालाय ते नमः।
विष्णवे सुरनाथाय व्यापिने परमात्मने।।३७।।
चतुर्भुजाय शुद्धाय शुद्धद्रव्याय ते नमः।
जामदग्न्याय रामाय दुष्टक्षत्रान्तकारिणे।।३८।।
रामाय रावणान्ताय नमस्तुभ्यं महात्मने।
अस्मानुद्धर गोविन्द पूतिगन्धान्नमोस्तु ते।।३९।।

He had tied Bali under promissory-estoppel, implemented and protected the Vedas. He is master of all gods, omnipresent and the supreme soul. Lord Caturbhuja is saluted. He is in the form of purity and pure metal. God Paraśurāma is saluted as he had destroyed the wicked Kṣatriyas. Salutation is conveyed to the great soul Śrī Rāma who had killed Rāvaṇa. Govinda, we salute you frequently. Please, pick us from this hell, full of odour.

व्यास उवाच

इति सङ्कीर्तिते विष्णौ नारकैर्भक्तिपूर्वकम्।
तदा सा नारकी पीडा गता तेषां महात्मनाम्।।४०।।
कृष्णरूपधराः सर्वे दिव्यवस्त्रविभूषिताः।
दिव्यगन्धानुलिप्ताङ्गा दिव्याभरणभूषिताः।।४१।।
तानारोप्य विमानेषु दिव्येषु हरिपूरुषाः।
तर्जयित्वा यमभटान् नीतास्ते केशवालयम्।।४२।।
नारकेषु च सर्वेषु नीतेषु हरिपुरुषैः।
विष्णुलोकं यमो भूयो नमश्चक्रे तदा हरिम्।।४३।।
यन्नामकीर्तनाद्याता नारकाः केशवालयम्।
तं नमामि सदा देवं नरसिंहमहं गुरुम्।।४४।।
तस्य वै नरसिंहस्य विष्णोरमिततेजसः।
प्रणामं येऽपि कुर्वन्ति तेभ्योऽपीह नमोनमः।।४५।।

Vyāsa said– Śukadeva, the organisms suffering from the hell-fire got immediate relaxation when they recited the pious

names of lord Viṣṇu with keen devotion. They turned in the form of Śrī Kṛṣṇa with divine fragrance smeared on their parts of bodies, divine clothes and adorned with the ornaments. Then the servants of lord Vishnu appeared there and took them to the abode of lord Viṣṇu by aircraft (vimāna). They condemned the servants of Yama. Lord Yama again bowed his head before lord Viṣṇu for picking up the sufferer of heli-fire to the abode of Viṣṇu. I always salute lord Viṣṇu in the form of Nṛsiṁha, the recital of whose name is so mighty as it took the hellish organisms to Viṣṇu-dhāma. I also salute the people frequently who salute lord Viṣṇu in the form of Nṛsiṁha.

दृष्ट्वा प्रशान्तं नरकाग्निमुग्रं
यन्त्रादि सर्वं विपरीतमत्र।
पुनः स शिक्षार्थमथात्मदूतान्
यमो हि वक्तुं कृतवान्मनः स्वयम्॥४६॥

इति श्रीनरसिंहपुराणे यमगीता नामाष्टमोऽध्यायः॥८॥

Having seen the hell-fire fully extinguished and all devices in the contrary position, Yamarāja himself had determined to educate his messengers again to outright direction.

Thus, the eight chapter on 'Yama's preaching to his messengers' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 9

Recitation of Yamāṣṭaka

व्यास उवाच

स्वपुरुषमभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले।
परिहर मधुसूदनप्रपन्ना-
न्प्रभुरहमन्यनृणां न वैष्णवानाम्।।१।।

Vyāsa said– Yama having seen his servant ready to move somewhere with the pāśa (cord) in his hand, said into his ears - "Dear messenger, my sovereignty covers the creatures other than Vaiṣṇavāna. Hence, leave the people sheltered under lord Madhusūdana.

अहममरगणार्चितेन धात्रा
यम इति लोकहिताहितेन युक्तः।
हरिगुरुविमुखान् प्रशास्मि मर्त्यान्
हरिचरणप्रणतान्नमस्करोमि।।२।।

Lord Brahmā has employed me for taking into consideration, the account of the good and bad deeds performed/committed by the people, and thus, addressed me as Yama. The people who not obedient/devoted to the teacher and Viṣṇu, are only governed by me. I myself salute the people who bow their heads before Śrī Hari.

सुगतिमभिलषामि वासुदेवा
दहमपिभागवते स्थितान्तरात्मा।
मधुवधवशगोऽस्मि न स्वतन्त्रः
प्रभवति संयमने ममापि कृष्णः।।३।।

By taking special care for the devotee towards god and on remembering their penance performed, I also wish a suitable position from lord Vāsudeva. I am enslaved to Madhusūdana and nowhere independent. Lord Viṣṇu is capable enough to control me.

भगवति विमुखस्य नास्ति सिद्धि-
र्विषममृतं भवतीति नेदमस्ति।
वर्षशतमपीह पच्यमानं
व्रजति न काञ्चनतामयः कदाचित्।।४।।

The person opposing the god, cannot achieve siddhi (salvation). The poison

cannot anyway turn into nectar, the iron cannot be converted into gold even if the same is thrown into a furnace for many hundred years.

न हि शशिकलुषच्छविः कदाचि-
द्विरमति नो रवितामुपैति चन्द्रः।
भगवति च हरावनन्यचेता
भृशमलिनोऽपि विराजते मनुष्यः॥५॥

The moon similarly cannot be absolved from the scare i.e. it cannot illumine like the sun. However, the exclusive devotee of lord Viṣṇu, attains to honour and prestige in spite of being dirty in body.

महदपि सुविचार्य लोकतत्त्वं
भगवदुपास्तिमृते न सिद्धिरस्ति।
सुरगुरुसुदृढप्रसाददौ तौ
हरिचरणौ स्मरतापवर्गहेतोः॥६॥

On going over the essence of the world it is only ascertained that no achievement can be obtained but for the worship of the god. You therefore, are advised to bring in memory at all moments, the feet of god for emancipation as these feet had graced the divine teacher (Devaguru) Jupiter (Bṛhaspati).

शुभमिदमुपलभ्य मानुषत्वं
सुकृतशतेन वृथेन्द्रियार्थहेतोः।
रमयति कुरुते न मोक्षमार्गं
दहयति चन्दनमाशु भस्महेतोः॥७॥

The people indulged redundantly in the pleasures of worldly affairs, only to destroy the opportunity for utilisation of human body so received as a result of hundreds of great deeds performed in the phase of previous life. The people not following the path of emancipation, are involved in the activity as if someone pumps wind to the sandal-wood for getting its ashes.

मुकुलितकरकुड्मलैः सुरेन्द्रैः
सततनमस्कृतपादपङ्कजो यः।
अविहतगतये सनातनाय
जगति जनिं हरते नमोऽग्रजाय॥८॥

The first appeared Sanātana Puruṣa, lord Viṣṇu is saluted who destroys the cycle of birth and death, whose ever dynamic paces do not know to stay and whose lotus feet are worshipped with clasped hands by the gods of sovereignty.

यमाष्टकमिदं पुण्यं पठते यः शृणोति वा।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति॥९॥

Vyāsa said– The person either going over or listening to this sacred Yamaṣṭaka, attains to the abode of Viṣṇu and his vices are absolved in toto.

इतीदमुक्तं यमवाक्यमुत्तमं
मयाधुना ते हरिभक्तिवर्द्धनम्।
पुनः प्रवक्ष्यामि पुरातनीं कथां
भृगोस्तु पौत्रेण च या पुरा कृता॥१०॥
इति श्रीनरसिंहपुराणे नवमोऽध्यायः॥९॥

This great preaching of Yama which increases the devotion for lord Viṣṇu, has been described by me to you all. Now, I will again highlight the precedent story i.e. the activities performed by Mārkaṇḍeya, the grandson of Bhṛgu in the ancient period.

Thus, the Ninth chapter on "Yamaṣṭaka" in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 10

Marriage of Mārkaṇḍeya, Birth of Vedaśirā, Performance of penance under Akṣayavaṭa and recital of psalm by Mārkaṇḍeya, Lord give blessings and boon to him.

श्रीव्यास उवाच

जित्वैवमात्मनो मृत्युं तपसा शंसितव्रतः।
स जगाम पितुर्गेहं मार्कण्डेयो महामतिः।।१।।
कृत्वा विवाहं धर्मेण भृगोर्वाक्यविशेषतः।
स वेदशिरसं पुत्रमुत्पाद्य च विधानतः।।२।।
इष्ट्वा यज्ञैस्तु देवेशं नारायणमनामयम्।
श्राद्धेन तु पितॄनिष्ट्वा अन्नदानेन चातिथीन्।।३।।
प्रयागमासाद्य पुनः स्नात्वा तीर्थे गरीयसि।
मार्कण्डेयो महातेजास्तेपे वटतले तपः।।४।।
यस्य प्रसादेन पुरा जितवान् मृत्युमात्मनः।

Vyāsa said– Dear Śukadeva, after conquest of death, the admirable resolute, and wisest Mārkaṇḍeya, returned to the home of his father. He married there on special pressure from Bhṛgu and got a son Vedaśira in appropriate course of time. He then performed a number of offerings for lord Nārāyaṇa, performed Śrāddha for Pitaras and honoured Atithis with offering them feast and entertainment. He then went to Prayāga, took a dip there in the greatest holy place Triveṇī (confluence of the three rivers) and started god Nārāyaṇa under the tree Akṣayavaṭa.

तं देवं दृष्टुमिच्छन्यः स तेपे परमं तपः।।५।।
वायुभक्षश्चिरं कालं तपसा शोषयंस्तनुम्।
एकदा तु महातेजा मार्कण्डेयो महामतिः।।६।।
आराध्य माधवं देवं गन्धपुष्पादिभिः शुभः।
अग्रेऽव्यग्रमनाः स्थित्वा हृदये तमनुस्मरन्।
शङ्खचक्रगदापाणिं तुष्टाव गरुडध्वजम्।।७।।

With a keen desire for seeing god Nārāyaṇa under whose pleasure and grace he had conquered the death, he started the tough penance again. He gave up food and only breathed air for many years and thus inflicted troubles on his physique. In course of penance, he stood before lord Veṇīmādhava with full concentration after a formal worship with fragrance and flowers. Imagination in depth of lord Viṣṇu with conch-shell, discus and club had been fixed in his lotus heart and he started reciting the psalm of the lord.

मार्कण्डेय उवाच

नरं नृसिंहं नरनाथमच्युतं
प्रलम्बबाहुं कमलायतेक्षणम्।
क्षितीश्वरैरर्चितपादपङ्कजं
नमामि विष्णुं पुरुषं पुरातनम्।।८।।

Mārkaṇḍeya said– I salute lord Viṣṇu, the Purāṇa Puruṣa, whose eyes are like the full blossomed lotus, whose lotus like feet are worshipped by numerous kings, whose arms are lengthy and who is the supreme Nara, Nṛsiṁha is also master of men (Naranātha).

जगत्पतिं क्षीरसमुद्रमन्दिरं
तं शार्ङ्गपाणिं मुनिवृन्दवन्दितम्।
श्रियः पतिं श्रीधरमीशमीश्वरं
नमामि गोविन्दमनन्तवर्चसम्।।९।।

I bow my head before almighty, god to all, ever illumined god Govinda, who nourishes the world, who resides in Kṣīra ocean, who holds Śārṅga bow in his hands, who is worshipped by the hermits, who is the husband of Lakṣmī and always holds Lakṣmī within his heart.

अजं वरेण्यं जनदु:खनाशनं
गुरुं पुराणं पुरुषोत्तमं प्रभुम्।
सहस्रसूर्यद्युतिमन्तमच्युतं
नमामि भक्त्या हरिमाद्यमाधवम्।।१०।।

I bow my head with keen devotion before Ādimādhava god Viṣṇu, who is unborn, who is teacher, Purāṇa Puruṣottama and master of all, whose brilliance is as much as thousands of suns and who is in the form of Acyuta.

पुरस्कृतं पुण्यवतां परां गतिं
क्षितीश्वरं लोकपतिं प्रजापतिम्।
परम्पराणामपि कारणं हरिं
नमामि लोकत्रयकर्मसाक्षिणम्।।११।।

I salute lord Viṣṇu who appears in physical form before the devotee of sacred soul, who is the supreme position of all, who is the master of the earth, lokas and the subject, who is para viz., the supreme cause among the causes and witness to the deeds of the three lokas.

भोगे त्वनन्तस्य पयोदधौ सुर:
पुरा हि शेते भगवाननादिकृत्।
क्षीरोदवीचीकणिकाम्बुनोक्षितं
तं श्रीनिवासं प्रणतोस्मि केशवम्।।१२।।

I bow my head before god Keśava, the husband of Lakṣmī who slept on the bed of the body of Śeṣanāga 'Ananta' in the bottom of Kṣīrasāgara in the ancient time, who is anadi Vidhātā and who avails humidity of the water drops sprinkled by the waves of the Kṣīrasāgara.

यो नारसिंहं वपुरास्थितो महान्
सुरो मुरारिर्मधुकैटभान्तकृत्।
समस्तलोकार्तिहरं हिरण्यकं
नमामि विष्णुं सततं नमामि तम्।।१३।।

I always salute god Viṣṇu, who has held the form of him who is a great god, who is enemy to Mura monster, who is the killer of Madhu and Kaiṭabha monsters and who is Hiraṇyagarbha as also who removes the sorrows and pains of the people (worldly).

अनन्तमव्यक्तमतीन्द्रियं विभुं
स्वे स्वे हि रूपे स्वयमेव संस्थितम्।
योगश्वरैरेव सदा नमस्कृतं
नमामि भक्त्या सततं जनार्दनम्।।१४।।

I regularly bow with keen devotion my head before the god Janārdana who is everlasting, inexpressive, beyond the power of perception, omnipresent and who himself appears in the varied forms and whose feet are worshipped by the yogis.

आनन्दमेकं विरजं विदात्मकं
वृन्दालयं योगिभिरेव पूजितम्।
अणोरणीयांसमवृद्धिमक्षयं
नमामि भक्तप्रियमीश्वरं हरिम्।।१५।।

I bow my head before the god Viṣṇu, beloved to devotees, who is pleasure in himself, incomparable without the property of rajas, who is in the form of knowledge, who is the abode of Vṛnda (Lakṣmī) and who is worshipped by Yogis.

श्रीव्यास उवाच
इति स्तोत्रावसाने तं वागुवाचाशरीरिणी।
मार्कण्डेयं महाभागं तीर्थेऽनु तपसि स्थितम्।।१६।।
किमर्थं क्लिश्यते ब्रह्मंस्त्वया यो नैव दृश्यते।
माधव: सर्वतीर्थेषु यावन्न स्नानमाचरे:।।१७।।
इत्युक्त: सर्वतीर्थेषु तमानीय महामति:।
कृत्वा कृत्वा सर्वतीर्थे स्नानं चैव कृतं भवेत्।
तद्वद त्वं मम प्रीत्या योसि सोऽसि नमोऽस्तु ते ।।१८।।

Vyāsa said– Beloved son, the ākāśavāṇī suggested to Mārkaṇḍeya on completion of

the psalm. O Brahman, why are you putting yourself in troubles when it is a fact that you cannot perceive god Mādhava until and unless you take a dip in all the holy places! Complying with the suggestions delivered by ākāśavāṇī, the learned Mārkaṇḍeya took a bath in all holy places yet he could not perceive god. He then said targeting the ākāśavāṇī, I convey salutation to you whosoever you are; and request for suggesting any work that may ensure the return of the same quantum as that of bathing in holy places, if that work is successfully performed.

वागुवाच

स्तोत्रेणानेन विप्रेन्द्र स्तुहि नारायणं प्रभुम्।
नान्यथा सर्वतीर्थानां फलं प्राप्स्यसि सुव्रत ॥१९॥

Ākāśavāṇī said– O the crown of the Brahmins, and great resolute, offer a psalm to sovereign Nārāyaṇa but-for which you will not attain to the fruit of the holy places.

तदेवाख्याहि भगवन् स्तोत्रं तीर्थफलप्रदम्।
येन जप्तेन सकलं तीर्थस्नानफलं लभेत्॥२०॥

Mārkaṇḍeya said– O god, kindly tell me that phenomenal psalm, by reciting which one can avail of the fruit of bathing in all the pilgrim places.

वागुवाच

जय जय देवदेव जय माधव केशव।
जय पद्मपलाशाक्ष जय गोविन्द गोपते॥२१॥
जय जय पद्मनाभ जय वैकुण्ठ वामन।
जय पद्म हृषीकेश जय दामोदराच्युत॥२२॥
जय पद्मेश्वरानन्त जय लोकगुरो जय।
जय शङ्खगदापाणे जय भूधरसूकर॥२३॥
जय यज्ञेश वाराह जय भूधर भूमिप।
जय योगेश योगज्ञ जय योगप्रवर्त्तक॥२४॥
जय योगप्रवर्त्तक जय धर्मप्रवर्त्तक।
कृतप्रिय जय जय यज्ञेश यज्ञाङ्ग जय॥२५॥
जय वन्दित सद्विज जय नारदसिद्धिद।
जय पुण्यवतां गेह जय वैदिक भाजन॥२६॥
जय जय चतुर्भुज (श्री)जयदेव जय दैत्यभयावह।
जय सर्वज्ञ सर्वात्मन् जय शङ्कर शाश्वत॥२७॥
जय विष्णो महादेव जय नित्यमधोक्षज।
प्रसादं कुरु दवेशे दर्शयाद्य स्वकां तनुम्॥२८॥

Ākāśavāṇī said– Victory to Devādeva, Mādhava, Keśava. You eyes receive the grandeur as that of the full blossomed lotus. Victory to Govinda. Victory to Gopate. Victory to Padmanābha, Vaikuṇṭha, Vāmana, victory to you all and ever. O Hṛṣ īkeśa in the form of lotus victory to you. Victory to Dāmodara and Acyuta. Victory to the teacher of loka. Victory to picking up the earth and holding an conch-shell and gadā in your hands. Victory to you, O Yajñeśvara, Vārāha, the holder and nourisher of the earth. Victory to you O Īśvara to Yoga, the knower and founder of Yoga. Victory to you O the favourite of the Karma, the Yajñeśvara, Yajñāṅga. O the god appreciating the great Brāhmaṇas and extending honour to them and victory to the supreme Īśvara who had endowed Nārada with siddhi. Victory to you O the shelter to the philanthropists, the climax proportion to the Vedic speech. Victor to you O Caturbhuja. Victory to you O Śrījayadeva, you are the cause of fear to the monsters. Victory to you O omniscient and Sarvatman. Victory to you O Sanātana Deva and philanthropist god. O Mahādeva, Viṣṇu, Adhokṣaja, Deveśvara, be merciful to me and please enable me to perceive you.

व्यास उवाच

इत्येवं कीर्तिते तेन मार्कण्डेयेन धीमता।

प्रादुर्बभूव भगवान् पीतवासा जनार्दनः।।२९।
शङ्खचक्रगदापाणिः सर्वाभरणभूषितः।
तेजसा द्योतयन्सर्वा दिशो विष्णुः सनातनः।३०।।
तं दृष्ट्वा सहसा भूमौ चिरप्रार्थितदर्शनम्।
प्रयातः शिरसा वश्यो भक्त्या स भृगुनन्दनः।।३१।।
निपत्योत्पत्य च पुनः पुनः साङ्गं महामनाः।
प्रबद्धसम्पुटकरो गोविन्दं पुरतः स्तुवन्।।३२।।

Vyāsa said– beloved Śukadeva, when the learned Mārkaṇḍeya followed the suggestion of ākāśavāṇī and offered this very psalm to lord Viṣṇu, the god Janārdana wearing Pītāmbara appeared there. That everlasting god Viṣṇu was illuminating all directions with his radiance and he was with a conch-shell, discus and gadā in his hands as also adorned with all kinds of precious ornaments. The hermit Mārkaṇḍeya, the cause for exhilaration of the Bhṛgu clan, bowed his head on the ground and saluted with keen devotion to the god, worshipped since long. He repeatedly did Saṣṭāṅga Praṇāma (a salute by bowing down the eight organs of body), then stood with clasped hands and started offering the psalm in the following words -

मार्कण्डेय उवाच

नमोस्तु ते देवदेव महाचित्त महाकाय महाप्राज्ञ महादेव महाकीर्त्ते ब्रह्मेन्द्र-चन्द्ररुद्रार्चितपादयुगल श्रीपद्महस्त सम्मर्दितदैत्यदेह।।३३।।
अनन्तभोगशयनार्पितसर्वाङ्ग सनकसनन्दन-सनत्कुमाराद्यैर्योगिभिर्नासाग्रन्यस्तलोचनैरनवरतमभि-चिन्तितमोक्षतत्त्वगन्धर्वविद्याधरयक्षकिन्नरकिम्पुरुषै-रहरहोगीयमानदिव्ययशः।।३४।।
नृसिंह नारायण पद्मनाभ गोविन्द गोवर्द्धनगुहानिवास योगीश्वर देवेश्वर जलेश्वर महेश्वर।।३५।।
योगधर महामायाधर विद्याधर यशोधर कीर्तिधर-त्रिगुणनिवास त्रितत्त्वधर त्रेताग्निधर।।३६।।
त्रिवेदभाक् त्रिनिकेत त्रिसुवर्ण त्रिदण्डधर।।३७।।
स्निग्धमेघाभार्चितद्युतिविराजित पीताम्बरधरकिरीट-कटककेयूरहार-मणिरत्नांशुदीप्तिविद्योतित-सर्वदिश।।३८।।
कनकमणिकुण्डलमण्डितगण्डस्थल मधुसूदन विश्वमूर्ते।।३९।।
लोकनाथ यज्ञेश्वर यज्ञप्रिय तेजोमय भक्तिप्रिय वासुदेव दुरितापहाराराध्य पुरुषोत्तम नमोस्तु ते।।४०।।

Mārkaṇḍeya said– (I) salute you O the generous heart, giant, wisest, Mahādeva, great, illustrious, the god of the gods. Lord Brahmā, Indra, Moon and Rudra worship incessantly your lotus feet. A grand lotus is adorned in your hand, you have brushed the bodies of demons, I salute you. You put your body at rest on śeṣanāga, famous with the name of Ananta. You sleep on him. You are that very element of emancipation, regularly concerned but doing concentration of the sight on the fore portion of nose as a practice of Yoga exercised by Sanaka, Sananda and Sanatkumāra etc. ascetics. Your divine deeds are recited by Gandharva, Vidyādhara, Yakṣa, Kinnara and Kiṁpuruṣa in lyrics daily. Salutation is conveyed to Nṛsiṁha, Nārāyaṇa, Padmanābha, Govinda, resident of the caves in the king mountain Govardhana for recreation and rest, the master yogī, king of gods, the water king and the king of the earth. Salutation to Yogadhara, Mahāmāyādhara, Vidyādhara, Yaśodhara, Kīrtidhara, resort to the three properties, holder of three elements and the holder of Garhapatya etc. three fires. Salutation to the propounder of three Vedas - Ṛk, Sāma and Yajus, master of three lokas (worlds) trisuvarṇa, hymn and holder of tridaṇḍa.

Salute to god Nārāyaṇa, who illumines all directions with crown, valaya, keyūra, the rays coming from the gem-studded garlands and who wears Pītāmbara as also who is of dark complexion as that of the tender clouds. Salute to Viśvamūrti, whose forehead shines with the radiance coming out from the gem-studded golden ear-rings. Salute to you O Lokanātha, Yajñeśvara, Yajñapriya, brilliant Vāsudeva, lover of devotion, Pāpaharin, and adorable god Puruṣottama.

व्यास उवाच

इत्युदीरितमाकर्ण्य भगवांस्तु जनार्दनः।
देवदेवः प्रसन्नात्मा मार्कण्डेयमुवाच ह।।४१।।

Vyāsa said– God Janārdana was pleased by the psalm recited and said to Mārkaṇḍeya.

श्रीभगवानुवाच

तुष्टोस्मि भवतो वत्स तपसा महता पुनः।।
स्तोत्रैरपि महाबुद्धे नष्टपापोसि साम्प्रतम्।।४२।।
वरं वरय विप्रेन्द्र वरदोहं तवाग्रतः।।
नातप्ततपसा ब्रह्मन् द्रष्टुं साध्योऽहमञ्जसा।।४३।।

The Lord said– Dear son, I am very happy to see your strict penance and to hear the psalm you recited. O the brilliant, the evils adhered to you have now effaced in toto. O the great Brahmin, I am now prepared to fulfil your desire. Please express the same. O Brahmin, the man without penance cannot see me in a wind fall.

मार्कण्डेय उवाच

कृताकृत्योस्मि देवेश साम्प्रतं तव दर्शनात्।।
त्वद्भक्तिमचलामेकां मम देहि जगत्पते।।४४।।
यदि प्रसन्नो भगवन् मम माधव श्रीपते।।
चिरायुष्यं हृषीकेश येन त्वां चिरमर्चये।।४५।।

Mārkaṇḍeya said– O the master god, I am fully satiated now to see you. O the master of this universe, boon me with your undeviated devotion only. O Mādhava, Śrīpate, Hṛṣīkeśa, provide me with longevity to the extent that I can do your worship for if you really are pleased with me.

श्रीभगवानुवाच

मृत्युस्ते निर्जितः पूर्वं चिरायुस्त्वं च लब्धवान्।।
भक्तिरस्त्वचला ते मे वैष्णवी मुक्तिदायिनी।।४६।।
इदं तीर्थं महाभाग त्वन्नाम्ना ख्यातिमेष्यति।।
पुनस्त्वं द्रक्ष्यसे मां वै क्षीराब्धौ योगशायिनम्।।४७।।

The god said– you have conquered the death already and now I boon you with longevity. I further and coincidentally render you and undeviated devotion capable enough to ensure emancipation. This holy place will receive popularity with your name. You will now further see me sleeping with Yoganidrā within the milk-sea (Kṣīrasāgara)

व्यास उवाच

इत्युक्त्वा पुण्डरीकाक्षस्तत्रैवान्तरधीयत।
मार्कण्डेयोऽपि धर्मात्मा चिन्तयन्मधुसूदनम्।।४८।।
अर्चयन् देवदेवेशं जपन् शुद्धं नमन्नपि।
वेदशास्त्राणि पुण्यानि पुराणान्यखिलानि च।।४९।।
मुनीनां श्रावयामास गाथाश्चैव तपोधनः।
इतिहासानि पुण्यानि पितृतत्त्वं च सत्तमः।।५०।।
ततः कदाचित्पुरुषोत्तमोक्तं
वचः स्मरन् शास्त्रविदां वरिष्ठः।
भ्रमन् समुद्रं स जगाम द्रष्टुं
हरिं सुरेशं मुनिरुग्रतेजाः।।५१।।
श्रमेण युक्तश्चिरकालसम्भ्रमाद्
भृगोः स पौत्रो हरिभक्तिमुद्वहन्।

क्षीराब्धिमासाद्य हरिं सुरेशं
नागेन्द्रभोगे कृतनिद्रमैक्षत।।५२।।
इति श्रीनरसिंहपुराणे मार्कण्डेयचरित्रे
दशमोऽध्यायः।।१०।।

Vyāsa said-- The lotus-eyed god Viṣṇu vanished with these words there. The religious soul, crown to sages, great ascetic Mārkaṇḍeya too adopted a routine of doing meditation, worship, penance and salutation for the monarch god Madhusūdana and delivering lectures on the holy Vedas, the Scriptures, various Purāṇa, various episodes (divine), holy historic events and element of Ptṛ in the commune of hermits living there. With the passage of time, the best commentator of Scriptures, the extra-brilliant hermit once strolled towards the sea to see god Viṣṇu as the lord earlier had pronounced. It was a long journey but with the keen devotion in heart, he walked along without relaxation and finally reached the destination. He then saw god Viṣṇu in a sleeping posture on the cot settled body of the king serpent.

Thus, the tenth chapter on 'the life-sketch of Mārkaṇḍeya' in Śrī Purāṇa approaches the end.

CHAPTER 11

The sage Mārkaṇḍeya recites hymns to the Lord Viṣṇu.

व्यास उवाच

प्रणिपत्य जगन्नाथं चराचरगुरं हरिम्।
मार्कण्डेयोऽभितुष्टाव भोगपर्यङ्कशायिनम्।।१।।

Vyāsa said– Śukadeva, hermit Mārkaṇḍeya began reciting a hymn in praise of lord Viṣṇu who was sleeping on the bed of śeṣanāga at that time with due salute to him.

मार्कण्डेय उवाच

प्रसीद भगवन् विष्णो प्रसीद पुरुषोत्तम।
प्रसीद देवदेवेश प्रसीद गरुडध्वज।।२।।
प्रसीद विष्णो लक्ष्मीश प्रसीद धरणीधर।
प्रसीद लोकनाथाद्य प्रसीद परमेश्वर।।३।।
प्रसीद सर्वदेवेश प्रसीद कमलेक्षण।
प्रसीद मन्दरधर प्रसीद मधुसूदन।।४।।
प्रसीद सुभगाकान्त प्रसीद भुवनाधिप।
प्रसीदाद्यमहादेव प्रसीद मम केशव।।५।।

Mārkaṇḍeya said– god Viṣṇu, be pleased. Be pleased O the monarch god, Garuḍadhvaja. O Lakṣmīpati Viṣṇu, O Dharaṇīdhara, have a pleasure. O lokanātha, Ādiparameśvara, be pleased. O Sarvadeveśvara your eyes are lotus like, may it please you. O Madhusūdana, you had held the Mandara mountain, when the sea was being churned. May it please you. May it please Lakṣmīkānta, Bhuvanapati, May it please Ādipuruṣa Mahādeva, Keśava on my part.

जय कृष्ण जयाचिन्त्य जय विष्णो जयाव्यय।
जय विश्व जयाव्यक्त जय विष्णो नमोस्तु ते।।६।।
जयदेव जयाजेय जय सत्य जयाक्षर।
जय काल जयेशान जय सर्व नमोस्तु ते।।७।।
जय यज्ञपते नाथ जय विश्वपते विभो।
जय भूतपते नाथ जय सर्वपते विभो।।८।।
जय विश्वपते नाथ जय दक्ष नमोस्तु ते।
जय पापहरानन्त जयजन्मजरापह।।९।।
जय भद्रातिभद्रेश जय भद्र नमोस्तु ते।
जय कामद काकुत्स्थ जय मानद माधव।।१०।।
जय शङ्कर देवेश जय श्रीश नमोस्तु ते।
जय कुङ्कुमरक्ताभ जय पङ्कजलोचन।।११।।
जय चन्दनलिप्ताङ्ग जय राम नमोस्तु ते।

जय देव जगन्नाथ जय देवकीनन्दन।।१२।।
जय सर्वगुरो ज्ञेय जय शम्भो नमोस्तु ते।
जय सुन्दर पद्माभ जय सुन्दरिवल्लभ।
जय सुन्दर सर्वाङ्ग जय वन्द्य नमोस्तु ते।।१३।।
जय सर्वद सर्वेश जय शर्मद शाश्वत।
जय कामद भक्तानां प्रभविष्णो नमोऽस्तु ते।।१४।।

Victory to you O Kṛṣṇa, beyond the reach of imagination, indeclinable Viṣṇu, O inexpressive in spite of omnipresent and living in universal from, O Parameśvara; I salute you. Victory to you O undefeated god, the everlasting truth, victory to you. O regulating authority to all, the Kāla victory to you. O Sarvamaya, Victory to you. I salute you. Victory to you, O Yajñeśvara Nātha, Omnipresent Viśvanātha, victory to you. O Svāmī, Bhūtanātha, Sarveśvara Vibho, victory to you. Viśvapate Nātha, Kāryadakṣa Īśvara, victory to you. I salute you. O Pāpahari, Ananta and keeping away the fear of birth and old age, victory to you. Victory to you O Bhadra, Atibhadra, Iśa, benevolent Prabho. I salute you. O Mādhava, you provide with respectable position, victory to you. O Deveśvara Śaṅkara, Lakṣmīpati, Victory to you. Salute to you. O Śrī Rāma, the lotus-eyed god with radiance like kumkuma, victory to you. O sandal smeared in all parts of body, Śrī Rāma; victory to you. O Deva, Jagannātha, Devakīnandana, victory to you. Victory to teacher of all, worth knowing Śambho, victory to you. Salute to you. Śyāmasundra with radiance as the blue lotus, the husband of beautiful Rādhā, victory to you. Sarvāṅgasundara, adorable god, salute to you. Victory to you. O Sarveśvara, you render everything, O Philanthropist Sanātana Puruṣa, victory to you. O Prabhuvara, you fulfil the desire of devotees, victory to you. Salute to you.

नमः कमलनाभाय नमः कमलमालिने।
लोकनाथ नमस्तेस्तु वीरभद्र नमोस्तु ते।।१५।।
नमस्त्रैलोक्यनाथाय चतुर्मूर्ते जगत्पते।
नमो देवाधिदेवाय नमो नारायणाय ते।।१६।।
नमस्ते वासुदेवाय नमस्ते पीतवाससे।
नमस्ते नरसिंहाय नमस्ते शार्ङ्गधारिणे।।१७।।
नमः कृष्णाय रामाय नमश्चक्रायुधाय च।
नमः शिवाय देवाय नमस्ते भुवनेश्वर।।१८।।
नमो वेदान्तवेद्याय नमोऽनन्ताय विष्णवे।
नमस्ते सकलाध्यक्ष नमस्ते श्रीधराच्युत।।१९।।

Salute to the god whose navel has given birth to lotus and who wear lotus garland. Frequent salute to Lokanātha, Vīrabhadra. Salute to Jagadīśvara in the form of Caturvyūha, Tribhuvana Nātha, Devādhideva Nārāyaṇa. Salute to lord Viṣṇu in the form of Nṛsiṁha who holds the Śārṅga bow. Salute to Vāsudeva who wear Pītāmbara. O god existing in the form of Bhuvaneśvara, Cakradhārī, Viṣṇu, Kṛṣṇa, Rāma and god Śiva. Frequent salute to everlasting god Viṣṇu, master of all, Śrīdhara, Acyuta and worth knowing from Vedānta Scripture. Salute to Sakalādhykṣa, Jagatpūjya Paramātmā.

लोकाध्यक्ष जगत्पूज्य परमात्मन्नमोस्तु ते।
त्वं माता सर्वलोकानां त्वमेव जगतः पिता।।२०।।
त्वमार्तानां सुहन्मित्रं प्रियस्त्वं प्रपितामह।
त्वं गुरुस्त्वं गतिः साक्षी एवं पतिस्त्वं परायणः।।२१।।
त्वं ध्रुवस्त्वं वषट्कर्ता त्वं हविस्त्वं हुताशनः।
त्वं शिवस्त्वं वसुर्धाता त्वं ब्रह्मा त्वं सुरेश्वरः।।२२।
त्वं यमस्त्वं रविर्वायुस्त्वं जलं त्वं धनेश्वरः।
त्वं मनुस्त्वमहोरात्रं त्वं निशा त्वं निशाकरः।
त्वं धृतिस्त्वं श्रियः कान्तिस्त्वं क्षमा एवं धराधरः।।२३।

त्वं कर्ता जगतामीशस्त्वं हन्ता मधुसूदन।
त्वमेव गोप्ता सर्वस्य जगतस्त्वं चराचर।।२४।।
करणं कारणं कर्ता त्वमेव परमेश्वरः।
शङ्खचक्रगदापाणे भोः समुद्धर माधव।।२५।।
प्रिय पद्मपलाशाक्ष शेषपर्यङ्कशायिनम्।
त्वमेव भक्त्या सततं नमामि पुरुषोत्तम।।२६।।
श्रीवत्साङ्कं जगद्बीजं श्यामलं कमलेक्षणमम्।
नमामि ते वपुर्देव कलिकल्मषनाशनम्।।२७।।

You are only mother and father to the world. You are the friend to the sufferers. You are friend, beloved, grandfather to the father, teacher, position (gati), witness, husband master and the supreme resort. You are Dhruva, Vaṣaṭkartā, Havi (oblation), Hutāśana (the fire), Śiva, Vasu, Dhātā, Brahmā, king of gods, Indra, Yama, Sun, wind, water, Kubera (gospel), Manu, Day and night, Rajanī, Moon, Dhṛti, Śrī, Kānti, Kṣamā and Dharādhara, śEṣanāga. O Madhusūdana. You are in movable and immovable forms, you are the only creator, nourisher, and destroyer of the world, and you are the only saver of the world. You are the motive, cause, the subject and supreme god. O Mādhava, you hold conch, discus and gadā in you hands, please, observe my accession to. O lotus-eyed beloved, Puruṣ ottama in the bed of śEṣanāga, you are the only one to whom I salute with devotion always. O god, I salute Śrīvigraha, adorned with Śrīvatsa, the absolute cause for the creation, the dark complexion and eyes like lotus and that effaces the deficiencies of the Kali era.

लक्ष्मीधरमुदाराङ्गं दिव्यमालाविभूषितम्।
चारुपृष्ठं महाबाहुं चारुभूषणभूषितम्।।२८।।
पद्मनाभं विशालाक्षं पद्मपत्रनिभेक्षणम्।
दीर्घतुङ्गमहाघ्राणं नीलजीतूसंनिभम्।।२९।।
दीर्घबाहुं सुगुप्ताङ्गं रत्नहारोज्ज्वलोरसम्।
सुभ्रूललाटमुकुटं स्निग्धदन्तं सुलोचनम्।।३०।।
चारुबाहुं सुताम्रोष्ठं रत्नोज्ज्वलितकुण्डलम्।
वृत्तकण्ठं सुपीनांसं सरसं श्रीधरं हरिम्।।३१।।

Salute to Rasikaśekhara, Śrīdhara, Hari who holds Lakṣmī in his heart, whose body is charming and adorned with the divine garland, whose back region is beautiful and whose arms are large, who is adorned with nice ornaments, who has originated lotus from his navel, whose eyes are beautiful and large like the lotus petal, whose nose is long and high-lifted, whose complexion is as dark as that of the blue cloud, whose arms are lengthy, whose body sturdy, whose heart is adorned with the gem-studded garland, whose brows forehead and crown all beautiful, teeth are smooth and eyes enchanting, who is adorned with beautiful arms and reddish lips, whose ear-rings are illuminating owing to the gem-studded, whose throat is spherical and shoulders are fleshy.

सुकुमारमजं नित्यं नीलकुञ्चितमूर्धजम्।
उन्नतांसं महोरस्कं कर्णान्तायतलोचनम्।।३२।।
हेमारविन्दवदनमिन्दिरायनमीश्वरम्।
सर्वलोकविधातारं सर्वपापहरं हरिम्।।३३।।
सर्वलक्षणसम्पन्नं सर्वसत्त्वमनोरमम्।
विष्णुमच्युतमीशानमनन्तं पुरुषोत्तमम्।।३४।।
नतोस्मि मनसा नित्यं नारायणमनामयम्।
वरदं कामदं कान्तमनन्तं सूनृतं शिवम्।।३५।।

I cordially salute god Nārāyaṇa who is unborn and everlasting still holding a delicate form, whose hair is reven-tress and curly, whose shoulders are high lifted and

chest broad, whose eyes are extended up to ears, whose face is lotus like, who is the situs of Lakṣmī and administrator of all, who is the creator of all worlds and destroyer of all sins, who is the treasure of all good characteristics and darling to all organisms, who is omnipresent, Acyuta, Īśāna, Ananta and Puruṣottma, who is the endower of boons, who fulfils all desires, who is delicate, Ananta, humble and philanthropic to all as also free from all ailments.

नमामि शिरसा विष्णो सदा त्वां भक्तवत्सल।
अस्मिन्नेकार्णवे घोरे वायुस्कम्भितचञ्चले।।३६।।
अनन्तभोगशयने सहस्रफणशोभिते।
विचित्रशयने रम्ये सेविते मन्दवायुना।।३७।।
भुजपञ्जरसंसक्तकमलालयसेवितम्।
इह त्वां मनसा सर्वमिदानीं दृष्टवानहम्।।३८।।

O god Viṣṇu, O gracious to devotees, I always salute you with my head bowed down, I have seen to the extent of my satiation, your exclusive form in this dreadful ocean, thrilling with waves created by the lashes of devastating winds, an excellent and fascinating bed of Ananta Śeṣ anāga winds, an excellent and fascinating bed of Ananta Śeṣanāga with one thousand hoods, the pleasing breeze blowing hereunder you and Śrīlakṣmī bound in the grip of arms.

इदानीं तु सुदु:खार्तो मायया तव मोहित:।
एकोदके निरालम्बे नष्टस्थावरजङ्गमे।।३९।।
शून्ये तमसि दुष्पारे दु:खपङ्के निरामये।
शीतातपजरारोगशोकतृष्णादिभि: सदा।।४०।।
पीडितोऽस्मि भृशं तात सुचिरं कालमच्युत।
शोकमोहग्रहग्रस्तो विचरन् भवसागरे।।४१।।
इहाद्य विधिना प्राप्तस्तव पादाब्जसन्निधौ।
एकार्णवे महाघोरे दुस्तरे दु:खपीडित:।।४२।।
चिरभ्रमपरिश्रान्तस्त्वामद्य शरणं गत:।
प्रसीद सुमहामाय विष्णो राजीवलोचन।।४३।।

Owing to the fall in the dragnet of the illusion (māyā) created by you, I am severely suffering. All active and inert or this Ekarnava would have been destroyed for lack of support, encircled by the ailments and full of the mud from sorrows and pains. An inaccessible darkness, void from all directions had been only here. I am suffering for long within it from the cold, heat, old age, ailments, agony and temptations etc. O father, Acyuta, eventually I have come near your lotus feet badly misdirected and threatened by the crocodile in the form of agony and attachment in this Bhavasāgara (world). Owing to suffering caused by misdirection up to for a long period in this tough to cross and dreadful Eakarnava, I have tired badly and suffered from the sorrows and anyhow have come today to your shelter. I pray you to please have mercy on me O Great illusion creator lotus-eyed god Viṣṇu.

विश्वयोने विशालाक्ष विश्वात्मन्विश्वसम्भव।
अनन्यशरणं प्राप्तमतोऽत्र कुलनन्दन।।४४।।
त्राहि मां कृपया कृष्ण शरणागतमातुरम्।
नमस्ते पुण्डरीकाक्ष पुराणपुरुषोत्तम।।४५।।
अञ्जनाभ हृषीकेश मायामय नमोस्तु ते।
मामुद्धर महाबाहो मग्ने संसारसागरे।।४६।।
गह्वरे दुस्तरे दु:खक्लिष्टे क्लेशमहाग्रहै:।
अनाथं कृपणं दीनं पतितं भवसागरे।
मां समुद्धर गोविन्द वरदेश नमोस्तु ते।।४७।।
नमस्त्रैलोक्यनाथाय हरये भूधराय च।

देवदेव नमस्तेस्तु श्रीवल्लभ नमोस्तु ते।।४८।।

O Kulanandana Kṛṣṇa, you are situs to the origin of the world, you have giant eyes, you are the creator of the universe and the soul of the world. Hence, do something for protection of the sufferer as I have taken exclusive shelter under you instead of searching for others. O Purāṇa Puruṣottma Puṇḍarīkalocana, salute to you. O dark complexioned as kājala, Hṛṣīkeśa, O Maheśvara, the only creator of illusion, salute is conveyed to you. O god of giant arms, pick me up from the ocean of world where I have been drowned now. O boon endower god, O Govinda, pick up this pauper, baseless and miser who has now drowned in the worldly ocean surrounded by the gigantic crocodile like forms, sorrows, fatigues, agony, tough to cross and excessively deep. Salute to the master of the three-worlds, Viṣṇu and Dharaṇīdhara Ananta. Frequent salute to the god of gods and Śrī Vallabha husband of prosperity.

कृष्ण कृष्ण कृपालुस्त्वमगतीनां गतिर्भवान्।
संसारार्णवमग्नानां प्रसीद मधुसूदन।।४९।।
त्वामेकमाद्यं पुरुषं पुराणं
जगत्पतिं कारणमच्युतं प्रभुम्।
जनार्दनं जन्मजरार्तिनाशनं
सुरेश्वरं सुन्दरमिन्दिरापतिम्।।५०।।
बृहद्भुजं श्यामलकोमलं शुभं
वराननं वारिजपत्रनेत्रम्।
तरङ्गभङ्गायतकुन्तलं हरिं
सुकान्तमीशं प्रणतोऽस्मि शाश्वतम्।।५१।।

O Kṛṣṇa, you are resorted to by the baseless and you are kind-hearted. O Madhusūdana, please have mercy on the creatures immersed in the worldly ocean. I salute today, god Janārdana who is unique, Ādi, Purāṇapuruṣa, Jagadīśvara, cause of the world, in the form of Acyuta, master of all, who destroys the cycle of birth and death as also the pains, who is the god of gods and the husband of Lakṣmī. I salute to god Viṣṇu whose arms are giant, who is of dark complexion, delicate, fascinating, of charming face, lotus-eyed, whose hair is as lengthy and curly as the waves of the milk sea (Kṣīrasāgara), who is everlasting and delicate.

सा जिह्वा या हरिं स्तौति तच्चित्तं यत्वदर्पितम्।
तावेव केवलौ श्लाघ्यौ यौ त्वत्पूजाकरौ करौ।।५२।।
जन्मान्तरसहस्रेषु यन्मया पातकं कृतम्।
तन्मे हर त्वं गोविन्द वासुदेवेति कीर्तनात्।।५३।।

O god, that tongue only achieves from which your psalm recited, that mind has only gained in which concentration on you has existed and the hands used for your worship are only worth, full and admiring. O Govinda, absolve all sins committed by me in course of rotating with the thousand cycles of birth and death when I recite your name 'Vāsudeva'.

व्यास उवाच

इति स्तुतस्ततो विष्णुर्मार्कण्डेयेन धीमता।
सन्तुष्टः प्राह विश्वात्मा तं मुनिं गरुडध्वजः।।५४।।

Vyāsa said– On being requested by the wise hermit, god Viṣṇu, whose flag was eagle-marked, replied with pleasure -

श्री भगवानुवाच-

प्रीतोस्मि तपसा विप्र स्तुत्या च भृगुनन्दन।
वरं वृणीष्व भद्रं ते प्रार्थितं दद्मि ते वरम्।।५५।।

God said– O Brahmin, Bhṛgunandaya, I am pleased with your penance and the psalm you recited. I wish you the best. Ask for any boon and I will give you whatever you desired.

मार्कण्डेय उवाच

त्वत्पादपद्मे देवेश भक्तिं मे देहि सर्वदा।
यदि तुष्टो ममाद्य त्वमन्यदेकं वृणोम्यहम्।।५६।।
स्तोत्रेणानेन देवेश यस्त्वां स्तोष्यति नित्यशः।
स्वलोकवसतिं तस्य देहि देव जगत्पते।।५७।।
दीर्घायुष्ट्वं तु यद्दत्तं त्वया मे तप्यतः पुरा।
तत्सर्वं सफलं जातमिदानीं तव दर्शनात्।।५८।।
वस्तुमिच्छामि देवेश तव पादाब्जमर्चयन्।
अत्रैव भगवन्नित्यं जन्ममृत्युविवर्जितः।।५९।।

Mārkaṇḍeya said– O god of the gods, I ask for the everlasting devotion at your feet if you actually pleased and say that I should ask for whatever I desire. Another boon is that the whosoever person prays to you with recital of this hymn, provide him with the boon to settle at Vaikuṇṭha Dhāma. The longevity rendered you in the past, has now actually met with success as I could see you today. O Deveśa, I want to live here for ever in the service of your feet beyond the grip of birth and death.

श्रीभगवानुवाच

मय्यस्तु ते भृगुश्रेष्ठ भक्तिरव्यभिचारिणी।
भक्त्या मुक्तिर्भवत्येव तव कालेन सत्तम।।६०।।
यस्त्विदं पठते स्तोत्रं सायं प्रातस्तवेरितम्।
मयि भक्तिं दृढां कृत्वा मम लोके स मोदते।।६१।
यत्र यत्र भृगुश्रेष्ठ स्थितस्त्वं मां स्मरिष्यसि।
तत्र तत्र समेष्यामि दान्तो भक्तवशोस्मि भोः।।६२।।

The god said– Bhṛguśreṣṭha, May your exclusive devotion remain with me and this will provide you with emancipation in due course of time. The persons reciting this psalm composed by you in morning and evening will live with pleasure in my abode by virtue of their extreme devotion. O grandson of Bhṛgu, in spite of being Dānta (self-sufficient), I am enslaved to my devotees. Hence, call me from any place and I will be there within no time.

व्यास उवाच

इत्युक्त्वा तं मुनिश्रेष्ठं मार्कण्डेयं स माधवः।
विरराम स सर्वत्र पश्यन्विष्णुं यतस्ततः।।६३।।
इति ते कथितं विप्र चरितं तस्य धीमतः।
मार्कण्डेयस्य च मुनेस्तेनवोक्तं पुरा मम।।६४।।
ये विष्णुभक्त्या चरितं पुराणं
भृगोस्तु पौत्रस्य पठन्ति नित्यम्।
ते मुक्तपापा नरसिंहलोके
वसन्ति भक्तैरभिपूज्यमानाः।।६५।।

इति श्रीनृसिंहपुराणे मार्कण्डेयचरितं नाम एकादशोध्यायः।।१२।।

Vyāsa said– god Lakṣmīpati resisted him with these words to the crown hermit Mārkaṇḍeya and he began to see everywhere god Viṣṇu in course of his movements to and fro on the earth. O Brahmin, I have now completed the event pertaining to wise Mārkaṇḍeya as I had heard from him in the past. The people recite this long-long past act of Mārkaṇḍeya, the grandson of Bhṛgu, with their strong faith in Viṣṇu in a regular manner; reside in the abode of god Nṛsiṁha duly honoured by devotees and keeping them at bay from sins.

Thus, the eleventh chapter on 'the devotion of Mārkaṇḍeya' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 12

A dialogue between Yama and Yamī

सूत उवाच

श्रुत्वेमाममृतां पुण्यां सर्वपापप्रणाशिनीम्।
अवितृप्तः स धर्मात्मा शुको व्यासमभाषत।।१।।

Sūta said– The religious soul Śukadeva was not satisfied only with this holy story, sweet as nectar and with power to efface the evils from mind and his desire to listen to some more stories increased. He therefore, said to Vyāsa -

श्रीशुक उवाच

अहोऽतीव तपश्चर्या मार्कण्डेयस्य धीमत:।
येन दृष्टो हरि: साक्षाद्येन मृत्यु: पराजित:।।२।।
न तृप्तिरस्ति मे तात श्रुत्वेमां वैष्णवीं कथाम्।
पुण्यां पापहरां तात तस्मादन्यत्तु मे वद।।३।।
नराणां दृढचित्तानामकार्यं नेह कुर्वताम्।
यत्पुण्यमृषिभि: प्रोक्तं तन्मे वद महामते।।४।।

Śukadeva said– O father, the penance performed by wise Mārkaṇḍeya is really excellent and tough to exercise, which had made god Viṣṇu to appear in his apparent and physical form and conquered the death. I am not satisfied with it anyway. Hence, I request you to highlight some other story too. O learned father, the people of duly controlled mind, who do not involve themselves in prohibited activities in spite of the contrary circumstance, the fruit for such high stand they receive is worth conceiving and please highlight the same.

व्यास उवाच

नराणां दृढचित्तानामिह लोके परत्र च।
पुण्यं यत्स्यान्मुनिश्रेष्ठ तन्मे निगदत: शृणु।।५।।
अत्रैवोदाहरन्तीममितिहासं पुरातनम्।
यम्या च सह संवादं यमस्य च महात्मन:।।६।।
विवस्वानदिते: पुत्रस्तस्य पुत्रौ सुवर्चसौ।
जज्ञाते स यमश्चैव यमो चापि यवीयसी।।७।।
तौ तत्र संविवर्धेते पितुर्भवन उत्तमे।
क्रीडमानौ स्वभावेन स्वच्छन्दगमनावुभौ।।८।।
यमी यमं समासाद्य स्वसा भ्रातरमब्रवीत्।।९।।

Vyāsa said– O the great hermit Śukadeva, I explain the fruit for the people having undeviated mind which they receive in this physical world and the metaphysical world. Listen to it patiently. In this very context, the scholars describe the ancient episode in a form of the conversation between the great soul Yama and Yamī. Vivasvāna (sun) was the son of Aditi and he had two children. The first was a son Yama and the younger Yamī, a daughter. Both of them were brought up by the parents properly. Usually as children's nature does, they would play and walk together and move hither and thither voluntarily. One day, Yamī, the sister of Yama said to him.

यम्युवाच

न भ्राता भगिनीं योग्यां कामयन्तीं च कामयेत्।
भ्रातृभूतेन किं तस्य स्वसुर्यो न पतिर्भवेत्।।१०।।
अभूत इव स ज्ञेयो नतु भूत: कथञ्चन।
अनाथां नाथमिच्छन्तीं स्वसारं यो न नाथति।।११।।
काङ्क्षन्तीं भ्रातरं नाथं भर्तारं यस्तु नेच्छति।
भ्रातेति नोच्यते लोके स पुमान् मुनिसत्तम:।।१२।।
स्याद्वान्यतनया तस्य भार्या भवति किं तया।
इक्षतस्तु स्वसा भ्रातु: कामेन परिदह्यते।।१३।।
यत्कार्यमहमिच्छामि त्वमेवेच्छ तदेव हि।
अन्यथाहं मरिष्यामि त्वामिच्छन्ती विचेतना।।१४।।
कामदु:खमसह्यं नु भ्रात: किं त्वं न चेच्छसि।
कामाग्निना भृशं तप्ता प्रलयाम्यङ्ग मा चिरम्।।१५।।
कामार्तायाः स्त्रिया: कान्त वशगो भव मा चिरम्।
स्वेन कायेन मे कायं संयोजयितुमर्हसि ।।१६।।

Yamī said– what is the use of a brother who has no wish for his sister though of the sister so desires and able to desire and who can not be a husband to his sister? He who does not accept the offer of his sister mature in age to be her husband should consider

himself as if he had not been born. He could not be deemed as born and in existence. From any angle. If a sister wants his brother to be her husband but the brother on his part neglects her desires, in spite of his being a crown hermit, he cannot be said to be a bother. When ones sister is burning with sensuality to see her brother, what is the use in the circumstance, if other's daughter is made his wife? I am sinking within my nerves and senses. Wish to do the same as what I wish at this moment; otherwise I will commit suicide, I will die with an empty with for you. Dear bother, the prick of sensuality is intolerable. Why do you neglect me? Dear brother, the fire erupted of sex is burning me and I am dying. So, don't stop. O husband, I am a wife dying for coition. Please, be enslaved to me without any restriction. Allow the adhesion of my body with yours.

यम उवाच

किमिदं लोकविद्विष्टं धर्मं भगिनि भाषसे।
अकार्यमिह कः कुर्यात्पुमान् भद्रे सुचेतनः।।१७।।
न ते संयोजयिष्यामि कायं कायेन भामिनि।
न भ्राता मदनार्तायाः स्वसुः कामं प्रयच्छति।।१८।।
महापातकमित्याहुः स्वसारं योधिगच्छति।
पशूनामेष धर्मः स्यात्तिर्यग्योनिवतां शुभे।।१९।।

Yama said– Dear sister, the universe as a whole condemns such evil-doing. Then how are you telling the same as religion abiding? O gentle sister, who even having an average mind and sense can involve in such a forbidden evil? Sister, I will not allow the adhesion of my body with yours. No brother can satisfy the sensuality of his sister. The person who joins in coition with his own sister has been declared a heinous offender. Sister, such a heinous act can be expected from the animals falling in Triyagyoni, not any way from god or man.

यम्युवाच

एकस्थाने यथापूर्वं संयोगो नौ न दुष्यति।
मातृगर्भे तथैवायं संयोगो नौ न दुष्यति।।२०।।
किं भ्रातरप्यनाथां त्वं मम नेच्छसि शोभनम्।
स्वसारं निर्ऋती रक्षः सङ्गच्छति च नित्यशः।।२१।।

Yamī said– Brother, both of us are twins and lived together in the womb of our mother. As the combination established at the same place was not deemed sinful, this coition too cannot be considered a sinful combination. Brother, I am so far without a husband. Why do you not take care of my interests? The monster Nirṛti too enjoys coition with his sister daily.

यम उवाच

स्वयंभुवापिनिन्द्येत लोकवृत्तं जुगुप्सितम्।
प्रधानपुरुषाचीर्णं लोकोयमनुवर्तते ।।२२।।
तस्मादनिन्दितं धर्मं प्रधानपुरुषश्चरेत्।
निन्दितं वर्जयेद्यत्नादेतद्धर्मस्य लक्षणम् ।।२३।।
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।२४।।
अतिपापमहं मन्ये सुभगे वचनं तव।
विरुद्धं सर्वधर्मेषु लोकेषु च विशेषतः।।२५।।
मत्तोन्यो यो भवेद्यो वै विशिष्टो रूपशीलतः।
तेन सार्धं प्रमोदस्व न ते भर्ता भवाम्यहम् ।।२६।।
नाहं स्पृशामि तन्वा ते तनुं भद्रे दृढव्रतः।
मुनयः पापमाहुस्तं यः स्वसारं निगृह्णति ।।२७।।

Yama said– Sister, god Brahma too has condemned the vitiated worldly dealing. The people of this universe follow the deeds as performed by the great men. It is, therefore, advisable to the great man that he should follow and practise the great deed and kick off the condemned acts invoking

the special efforts. This very is the characteristic or religion (deeds). The rest of people practice the same as performed by the great men and the deeds verified by them are followed by the people. Gentle sister, I consider your words trifle and full of nuisance. Not only that but I deem it prejudicial to all religions and particularly to all the worlds. I advise you to live and enjoy with the others more beautiful and modest than me but remember that I cannot be your husband. Sister, I abide by my great resolution with all my might and cannot even touch your body. The person has been pronounced 'evil-doer' by the hermits who entertains or accompanies with his sister in coition.

यम्युवाच

दुर्लभं चैव पश्यामि लोके रूपमिहेदृशम्।
यत्र रूपं वयश्चैव पृथिव्यां क्व प्रतिष्ठितम्।।२८।।
न विजानामि ते चित्तं कुत एतत्प्रतिष्ठितम्।
आत्मरूपगुणोपेतां न कामयसि मोहिताम्।।२९।।
लतेव पादपे मग्ना कामं त्वच्छरणं गता।
बाहुभ्यां संपरिष्वज्य निवसामि शुचिस्मिता।।३०।।

Yamī said– I see that such complexion (as of yours) is tough to find in this universe. Where can be found such a combination on the earth where complexion and equal age have existed altogether. I do not know, how your mind is so stable? And prohibiting you from the coition with the woman so enchanted and of equal complexion and quality, I have come to your shelter voluntarily alike the creeper attached to the tree. A smile of chastity adorns my face. I will now embrace you definitely by gripping your body with both my arms.

यम उवाच

अन्यं श्रयस्व सुश्रोणि देवं देव्यसितेक्षणे।
यस्तु ते काममोहेन चेतसा विभ्रमं गतः।
तस्य देवस्य देवी त्वं भवेथा वरवर्णिनि।।३१।।
ईप्सितां सर्वभूतानां वर्यां शंसन्ति मानवाः।
सुभद्रा चारुसर्वाङ्गीं संस्कृतां परिचक्षते।।३२।।
तत्कृतेपि सुविद्वांसो न करिष्यन्ति दूषणम्।
परितापं महाप्राज्ञे न करिष्ये दृढव्रतः।।३३।।
चित्तं मे निर्मलं भद्रे विष्णौ रुद्रे च संस्थितम्।
अतः पापं नु नेच्छामि धर्मचित्तो दृढव्रतः।।३४।।

Yama said– O dark eyed, beauty public, I am unable to meet your desire. Shelter under any other god. O spinster, be the goddess for a god. O spinster, be the goddess for a god who is thrilled with appeal for sensuality at a glance of you. The scholar will not involve himself in vitiated acts even for the woman beloved to all, and deemed delicate, most beautiful, enlightened, benevolent and acceptable as bride from all angles. O enlightened sister, my resolution is all stable. I will not indulge in such a heinous act for regret. Gentle sister, my mind is free from excitement and duly devoted to god Viṣṇu and Śiva. I therefore, do not want to submit myself to such a sinful act; listen to this as my declaration and firm determination.

व्यास उवाच

असकृत्प्रोच्यमानोपि तया चैवं दृढव्रतः।
कृतवान्न यमः कार्यं तेन देवत्वमाप्तवान्।।३५।।
नराणां दृढचित्तानामेवं पापमकुर्वताम्।
अनन्तं फलमित्याहुस्तेषां स्वर्गफलं भवेत्।।३६।।
एतत्तु यम्युपाख्यानं पूर्ववृत्तं सनातनम्।
सर्वपापहरं पुण्यं श्रोतव्यमनसूयया।।३७।।
यश्चैतत्पठते नित्यं हव्यकव्येषु ब्राह्मणः।
सन्तृप्ताः पितरस्तस्य न विशन्ति यमालयम्।।३८।।

Śrīvyāsa said– Śukadeva, in spite of the

frequent submissions made by Yamī, Yama did not share with her in that sinful act as he was greatly resolute and religion abiding. He there fore, attained the element of god. Undepleting and everlasting fruits for the persons not indulging in sinful acts and of well checked mind, have been explained in the scriptures. Such religion abiding people definitely attain to divine results. This episode pertaining to Yamī is most ancient and everlasting. It seeps the sins and all sacrosanct in itself. It should be listen to with innocent heart and in a state free from passions. The Brahmin reciting it in the advent of divine offering (Devayāga) and offering for ancestors (Pitarayāga), satiates his fore-fathers. They seldom have to enter into the palace (abode) of Yama.

यश्चैतत्पठते नित्यं पितृणामनृणो भवेत्।
वैवस्वतीभ्यस्तीव्राभ्यो यातनाभ्यः प्रमुच्यते।।३९।।

The person reciting it daily, becomes scot-free from the liability of pitaras and thus gets absolved from the acute pains inflicted on Yama.

पुत्रैतदाख्यानमनुत्तमं मया
तवोदितं वेदपदार्थनिश्चितम्।
पुरातनं पापहरं सदा नृणां
किमन्यदद्यैव वदामि शंस मे।।४०।।
इति श्रीनरसिंहपुराणे यमीयमसंवादो नाम
द्वादशोऽध्यायः।।१२।।

Son Śukadeva, I have now completed this episode, the best and ancient which is ascertained of the pādas (feet) of Veda and the connotation attached thereto. This definitely tends killing mala-fides and sensuality of people who recite it in a regular manner. Tell me now, what more should I make you to listen to?

Thus, the twelfth chapter on 'Conversation between Yama and Yamī' in Nṛsiṁha Purāṇa approaches the end.

CHAPTER 13

Power of chastity and conversation with a Brahmacārī

शुक उवाच

विचित्रेयं कथा तात वैदिकी मे त्वयेरिता।
अन्याः पुण्याश्च मे ब्रूहि कथाः पापप्रणाशिनीः॥१॥

Śuka said– Father, this Vedic story is eccentric in itself. I now request you to describe other stories worth sweeping the evils out from the hearts of people.

व्यास उवाच

अहं ते कथयिष्यामि पुरावृत्तमनुत्तमम्।
पतिव्रतायाः संवादं कस्यचिद्ब्रह्मचारिणः॥२॥
कश्यपो नीतिमान्नाम ब्राह्मणो वेदपारगः।
सर्वशास्त्रार्थतत्त्वज्ञो व्याख्याने परिनिष्ठतः॥३॥
स्वधर्मकार्यनिरतः परधर्मपराङ्मुखः।
ऋतुकालाभिगामी च अग्निहोत्रपरायणः॥४॥
सायंप्रातर्महाभाग हुत्वाग्नि तर्पयन्द्विजान्।
अतिथीनागतान् गेहं नरसिंहं च पूजयत्॥५॥
तस्य पत्नी महाभागा सावित्री नाम नामतः।
पतिव्रता महाभागा पत्युः प्रियहिते रता॥६॥
भर्तुः शुश्रूषणेनैव दीर्घकालमनिन्दिता।
परोक्षज्ञानमापन्ना कल्याणी गुणसम्मता॥७॥
तया सह स धर्मात्मा मध्यदेशे महामतिः।
नन्दिग्रामे वसन् धीमान् स्वानुष्ठानपरायणः॥८॥

Vyāsa said– Dear son, I will now highlight that ancient story which has been knitted as a conversation of a chaste woman with a Bachelor (Brahmacārī). Kaśyapa was a Brahmin who lived in Madhya Pradesh. He was a master in ethics, a scholar in the

Vedas and their parts, well-versed in the essence of the scriptures and the element, an expert orator, prepared to perform the acts supporting his principles and non-oriented to the principles followed by others. He used to enjoy coition with his wife only in Ṛtukāla and perform offering to gods (Agnihotra) daily. Learned Kaśyapa used to serve the Brahmins and guests who came to his home to the extent of their desires after completing Agnihotra in morning and evening. He had a strong faith and devotion to god Nṛsiṁha. His most lucky wife was Sāvitrī. Being a chaste wife she used to keep herself busy all time in the service of her husband. On account of her merits, she was popular in society and people had respect for her. As a result of prolonged devotion and service to her husband, that chaste woman had automatically acquired the power of intuition. She could see the events taking place indirectly or which cannot be seen apparently. Learned Kaśyapa, the resident of Madhya Pradesh, used to live in Nandīgrāma with his very meritorious wife and perform his routine.

अथ कौशलिको विप्रो यज्ञशर्मा महामतिः।
तस्य भार्याभवत्साधवी रोहिणी नाम नामतः॥९॥
सर्वलक्षणसम्पन्ना पतिशुश्रूषणे रता।
सा प्रसूता सुतं त्वेकं तस्माद्भर्तुरनिन्दिता॥१०॥
स यायावरवृत्तिस्तु पुत्रे जाते विचक्षणः।
जातकर्म तदा चक्रे स्नात्वा पुत्रस्य मन्त्रतः॥११॥
द्वादशेहनि तस्यैव देवशर्मेति बुद्धिमान्।
पुण्याहं वाचयित्वा तु नाम चक्रे यथाविधि॥१२॥
उपनिष्क्रमणं चैव चतुर्थे मासि यत्नतः।
तथान्नप्राशनं षष्ठे मासि चक्रे यथाविधि॥१३॥

In the same period of time, one more learned Brahmin namely, Yajñaśarmā used to live in Kosala Deśa with his chaste wife Rohiṇī. She was all meritorious and used to keep herself busy all the moments in the service of her husband. That meritorious woman gave birth to a son. The Brahmin Yajñaśarmā, surviving on Yāyāvara profession, performed the ceremony of Nāmakaraṇa and gave him the name as Devaśarmā on the twelfth day of the birth after Puṇyāhavācana rite was performed. Similarly, he was taken our from home (Upaniṣkramaṇa) in the fourth month of birth and the ceremony of feeding was performed in the sixth month.

संवत्सरे ततः पूर्णे चूडाकर्म च धर्मवित्।
कृत्वा गर्भाष्टमे वर्षे व्रतबन्धं चकार सः॥१४॥
सोपनीतो यथान्यायं पित्रा वेदमधीतवान्।
स्वीकृते लोकवेदे तु पिता स्वर्लोकमास्थितः॥१५॥
मात्रा सहास दुःखी स पितर्युपरते सुतः।
धैर्यमास्थाय मेधावी साधुभिः प्रेरितः पुनः॥१६॥
प्रेतकार्याणि कृत्वा तु देवशर्मा गतः सुतः।
गङ्गादिषु सुतीर्थेषु स्नानं कृत्वा यथाविधि॥१७॥
तमेव प्राप्तवान् ग्रामं यत्रास्ते सा पतिव्रता।
सम्प्राप्य विश्रुतः सोथं ब्रह्मचारी महामते॥१८॥
भिक्षाटनं तु कृत्वासौ जपन्वेदमतन्द्रितः।
कुर्वन्नेवाग्निकार्यं तु नन्दिग्रामे च तस्थिवान्॥१९॥
मृते भर्तरि तन्माता पुत्रे प्रव्रजिते तु सा।
दुःखाद्दुःखमनुप्राप्ता नियतं रक्षकं विना॥२०॥

Subsequently, Cūḍākarma at the age of one year and Upanayana ceremony at the age of eight years, worked out from the womb were performed by the religion abiding father. After the Upanayana ceremony so performed in a prescribed manner, he began study on the Vedas. Before he could complete his study of the

first Veda, his father expired. On the death of his father, he started wailing with his mother. However, complying with the directions of the great men, he somehow made himself bold and performed the funeral ceremony. Devaśarmā then left his home (viz. became reluctant). He took dip in the Gaṅgā etc. holy rivers and began to stroll to and fro in many places. Eventually, he finally reached the place where the chaste woman Sāvitrī was living. He became popular as a Brahmacārī there. He used to live on alms and carried on his self-study of the Vedas and performed Agnihotra in a regular manner and began to pass his days in Nandīgrāma. His mother, on the other hand, was suffering from a number of pains on the death of her husband and the sudden departure of her son from home, as nobody was left there to care for her.

अथ स्नात्वा तु नद्यां वै ब्रह्मचारी स्वकर्पटम्।
क्षितौ प्रसार्य शोषार्थं जपन्नासीत वाग्यतः॥२१॥
काको बलाका तद्वस्त्रं परिगृह्याशु जग्मतुः।
तौ दृष्ट्वा भर्त्सयामास देवशर्मा ततो द्विजः॥२२॥
विष्ठामुत्सृज्य वस्त्रे तु जग्मतुस्तस्य भर्त्सनात्।
रोषेण वीक्षयामास खे यान्तौ पक्षिणौ तु सः॥२३॥
तद्रोषवह्निना दग्धौ भूम्यां निपतितौ खगौ।
स दृष्ट्वा तौ क्षितिं यातौ पक्षिणौ विस्मयं गतः॥२४।
तपसा न मया कश्चित् सदृशोऽस्ति महीतले।
इति मत्वा गतो भिक्षामटितुं ग्राममञ्जसा॥२५॥

One day that Brahmacārī spread his towel after a bath in the river so as to get it dried. In the meantime, a crow and heron came down, took that towel and fled. Having seen their nuisance, Devaśarmā scolded them at which they left that cloth after throwing their dropping on the same. That Brahmin then started with anguish at them. The anguish gaze of the Brahmin had singed the birds and they fell down dead on the ground. The Brahmin was surprised at this event. Then he was caught in the grip of illusion that nobody is equal to me on this earth to observe so strict penance. Deeming this and with full of ego, he went to the village for alms.

अटन् ब्राह्मणगेहेषु ब्रह्मचारी तपःस्मयी।
प्रविष्टस्तद्गृहं वत्स गृहे यत्र पतिव्रता॥२६॥
तं दृष्ट्वा याच्यमानापि तेन भिक्षां पतिव्रता।
वाग्यता पूर्वं विज्ञाय भर्तुः कृत्वानुशासनम्॥२७॥
क्षालयामास तत्पादौ भूय उष्णेन वारिणा।
आश्वास्य स्वपतिं सा तु भिक्षां दातुं प्रचक्रमे॥२८॥
ततः क्रोधेन रक्ताक्षो ब्रह्मचारी पतिव्रताम्।
दग्धुकामस्तपो वीर्यात्पुनः पुनरुदैक्षत।
सावित्री तु निरीक्ष्यैवं हसन्ती सा तमब्रवीत्॥२९॥
न काको न बलाकाहं त्वत्क्रोधेन तु यौ मृतौ।
नदीतीरेऽद्य कोपात्मन् भिक्षां मत्तो यदीच्छसि॥३०॥

Dear son, that egoist of penance, went to that home where the chaste woman Sāvitrī used to live. Without taking least care that he was asking for alms; She kept silence. She first took care of her husband, complied his order, washed his feet with warm water and only then she prepared herself to give alms to the Brahmacārī. That Brahmin was annoyed and he started staring at her as if he would burn her into ashes. Sāvitrī noticed it and said in humour - O furious Brahmin remember that I am not like the crow and heron which were burnt into ashes by your anger today at the bank of the river. Take the alms with silence and peace if you so desire.

तयैवमुक्त: सावित्र्या भिक्षामादाय सोऽग्रत:।
चिन्तयन्मनसा तस्या: शक्तिं दूरार्थवेदिनीम्।।३१।।
एत्याश्रमे मठे स्थाप्य भिक्षापात्रं प्रयत्नत:।
पतिव्रतायां भुक्तायां गृहस्थे निर्गते पतौ।।३२।।
पुनरागम्य तद्गेहं तामुवाच पतिव्रताम्।

He took the alms without any reaction on his part and proceeded further. On the way, he was regularly thinking over the intuitive power of that woman and finally, reached his hermitage. He carefully kept the alms-bowl in the hermitage and again visited the home of that chaste woman at an appropriate time when she had taken food and her husband went out from home. On this visit, he said to that woman -

ब्रह्मचार्युवाच

प्रब्रूह्येतन्महाभागे पृच्छतो मे यथार्थत:।।३३।।
विप्रकृष्टार्थविज्ञानं कथमाशु तवाभवत्।

The Brahmacārī said– O the luckiest woman, I ask you humbly that by which means you come to know the events taking place indirectly? Please, tell me the reality.

इत्युक्ता तेन सा साध्वी सावित्री तु पतिव्रता।।३४।।
तं ब्रह्मचारिणं प्राह पृच्छन्तं गृहमेत्य वै।
शृणुष्वावहितो ब्रह्मन् यन्मां त्वं परिपृच्छसि।।३५।।
तत्तेऽहं सम्प्रवक्ष्यामि स्वधर्मपरिबृंहितम्।
स्त्रीणां तु पतिशुश्रूषा धर्म एष परिस्थित:।।३६।।

Taking care of his revisit, the woman replied - O Brahmin, listen to me carefully. I am going to tell you how the power of intuition can be increased when a man observes his own apparent duty. You see that the supreme duty or religion for the wife is to serve her husband.

तमेवाहं सदा कुर्यां नान्यदस्ति महामते।
दिवारात्रमसन्दिग्धं श्रद्धया परितोषणम्।।३७।।
कुर्वन्त्या मम सम्भूतं विप्रकृष्टार्थदर्शनम्।
अन्यच्च ते प्रवक्ष्यामि निबोध त्वं यदीच्छसि।।३८।।

O learned man, I always observe that religion with all my devotion and sincerity. Other religions are valueless and void for me. I undoubtedly serve and keep satisfied my husband throughout the day and night. This is the reason, I am so intuitive to know the event to which I do not see through my physical eyes. I will tell you some more. Listen to me if you so desire.

पिता यायावर: शुद्धस्तस्माद्वेदमधीत्य वै।
मृते पितरि कृत्वा तु प्रेतकार्यमिहागत:।।३९।।
उत्सृज्य मातरं द्रष्टुं वृद्धां दीनां तपस्विनीम्।
अनाथां विधवामत्र नित्यं स्वोदरपोषक:।।४०।।

Your father was a holy Brahmin observing the Yāyāvara profession. You had learnt the Vedas from him. You came here just after the funeral ceremony. What you are doing here is no more than earning bread for your single stomach and the widow and old mother has been left by you for suffering as she is absolutely helpless now.

यया गर्भे धृत: पूर्वं पालितो लालितस्तथा।
तां त्यक्त्वा विपिने धर्मं चरन् विप्र न लज्जसे।।४१।।

O Brahmin, tell me whether you should not feel it a shameful act that you have left the woman who once had brought you up and who is helpless now.

यया तव कृतं ब्रह्मन् बाल्ये मलनिकृन्तनम्।
दु:खितां तां गृहे त्यक्त्वा किं भवेद्विपिनेऽटत:।।४२।।
मातृदु:खेन ते वक्त्रं पूतिगन्धमिदं भवेत्।
पित्रैव संस्कृतो यस्मात् तस्माच्छक्तिरभूदियम्।।४३।।
पक्षी दग्ध: सुदुर्बुद्धे पापात्मन् साम्प्रतं वृथा।
वृथा स्नानं वृथा तीर्थं वृथा जप्तं वृथा हुतम्।।४४।।

Brahmin, what result for your penance

can there be except the pains when you have left the mother who washed the urine and night-soil in your childhood. The pains of your mother will turn your mouth emitting odour. Your father had performed the ceremonies properly and the power that you see with yourself are as a result of the same. His all acts go futile like dive into saced rivers, a visit at pilgrimage, japa and oblation into fire.

स जीवति वृथा ब्रह्मन् यस्य माता सुदु:खिता।
यो रक्षेत्सततं भक्त्या मातरं मातृवत्सल:।।४५।।

O wicked and evil-doer, your burnt japa and even the offering-all is redundant. Brahmin, man lives the life of a corpse whose mother suffers from pains.

तस्येहानुष्ठितं सर्वं फलं चामुत्र चेह हि।
मातुश्च वचनं ब्रह्मन् पालितं यैर्नरोत्तमै:।।४६।।
ते मान्यास्ते नमस्कार्या इह लोके परत्र च।
अतस्त्वं तत्र गत्वाद्य यत्र माता व्यवस्थिता।।४७।।

The son obedient to his mother and who protects her with all his might and devotion, his acts performed are fructified in this and that world too. O Brahmin, the people deserve honour and respect in both worlds who have complied with the advices of their mother. Hence, I advise you to go there where your mother is and serve her till her death.

तां त्वं रक्षय जीवन्तीं तद्रक्षा ते परं तप:।
क्रोधं परित्यजैनं त्वं दृष्टादृष्टविघातकम्।।४८।।
तयो: कुरु वधे शुद्धिं पक्षिणोरात्मशुद्धये।
याथातथ्येन कथितमेतत्सर्वं मया तव।।४९।।

It is your only supreme penance to serve her. Give up the anger as it destroys and makes fruitless all the acts either performed directly or indirectly. Regret for the killing of those birds and make your heart innocent and free from evil concepts. I have told all these facts without any twist. Brahmacārī, do as I say if you really want to attain the position of a great man.

ब्रह्मचारिन् कुरुष्व त्वं यदीच्छसि सतां गतिम्।
इत्युक्त्वा विरारामाथ द्विजपुत्रं पतिव्रता।।५०।।
सोऽपि तामाह भूयोऽपि सावित्रीं तु क्षमापयन्।
अज्ञानात्कृतपापस्य क्षमत्व वरवर्णिनि।।५१।।
मया तवाहितं यच्च कृतं क्रोधनिरीक्षणम्।
तत्क्षमस्व महाभागे हितमुक्तं पतिव्रते।।५२।।
तत्र गत्वा मया यानि कर्माणि तु शुभव्रते।
कार्याणि तानि मे ब्रूहि यथा मे सुगतिर्भवेत्।।५३।।

That chaste woman, stopped with these words. Brahmacārī then asked for apology for the offence he had committed and replied - O the chaste woman, forgive me for this unintended offence committed O the most lucky chaste woman, you have said for my interests. Forgive me for the anguished stare. Please, tell me the duties I should observe so that I could attain the sanctifying position.

तेनैवमुक्ता साप्याह तं पृच्छन्तं पतिव्रता।
यानि कार्याणि वक्ष्यामि त्वया कर्माणि मे शृणु।।५४।।
पोष्या माता त्वया तत्र निश्चयं भैक्षवृत्तिना।
अत्र वा तत्र वा ब्रह्मन् प्रायश्चित्तं च पक्षिणो:।।५५।।
यज्ञशर्मसुता कन्या भार्या तव भविष्यति।
तां गृहीष्व च धर्मेण गते त्वयि स दास्यति।।५६।।
पुत्रस्ते भविता तस्यामेक: सन्ततिवर्धन:।
यायावरधनाद्वृत्ति: पितृवत्ते भविष्यति।।५७।।
पुनर्मृतायां भार्यायां भविता त्वं त्रिदण्डक:।
स यत्याश्रमधर्मेण यथोक्त्यानुष्ठितेन च।
नरसिंहप्रसादेन वैष्णवं पदामाप्स्यसि।।५८।।

भाव्यमेतत्तु कथितं मया तव हि पृच्छतः।
मन्यसे नानृतं त्वेतत् कुरु सर्वं हि ये वचः॥५९॥

In reply to that Brahmin the chaste woman Sāvitrī again said– Brahmin, listen to what activities you should perform there. You should at first provide your mother with maintenance on alms and regret for the killing of birds to be observed either here or there. The daughter of Yajñaśarmā will be your wife. Accept her only with religion abiding. Yajñaśarmā will offer you his daughter. A son will be born from her to extend your clan pattern. You will survive happily on alms like your father. On the death of that wife, you will become Tridaṇḍī (recluse). On being observed the prescribed rules for a recluse, You will attain to the position of Viṣṇu with the pleasure of god Nṛsiṁha. I have told you all that shall take place in future in order to meet your curiosity. Follow the advice given if you observe these us true.

ब्राह्मण उवाच

गच्छामि मातृरक्षार्थमद्यैवाहं पतिव्रते।
करिष्ये त्वद्वचः सर्वं तत्र गत्वा शुभेक्षणे॥६०॥

The Brahmin said– O chaste woman, I go for service and maintenance of my mother instantly. O meritorious, I will observe all suggestions delivered by you on my visit there.

इत्युक्त्वा गतवान् ब्रह्मन् देवशर्मा ततस्त्वरन्।
संरक्ष्य मातरं यत्नात्क्रोधमोहविवर्जितः॥६१॥
कृत्वा विवाहमुत्पाद्य पुत्रं वंशकरं शुभम्।
मृतभार्यश्च संन्यस्य समलोष्टाश्मकाञ्चनः।
नरसिंहप्रसादेन परां सिद्धिमवाप्तवान्॥६२॥
पतिव्रताशक्तिरियं तवेरिता
धर्मश्च मातुः परिरक्षणं परम्।
संसारवृक्षं च निहत्य बन्धनं
छित्वा च विष्णोः पदमेति मानवः॥६३॥
इति श्रीनृसिंहपुराणे ब्रह्मचारिसंवादो नाम
त्रयोशोऽध्यायः॥१३॥

Brahmin, Devaśarmā left from there with these words instantly and he served his mother, with all care and keeping him free from anguish and affection. He subsequently, married and got a beautiful son from his wife. After some years, his wife expired and he became a recluse. He developed the sense of treating gold like a of lump of clay and attained emancipation with the grace of god Nṛsiṁha. I have thus told you about the power of chaste woman and the supreme duty to serve and protect mother. Shattering all worldly bindings and by collapsing the world tree from root, the man attains to the position of Viṣṇu.

Thus, the thirteenth chapter on 'conversation of a Brahmacārī with a chaste woman' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 14

The importance of pilgrimages and four orders (āśramas) of life.

व्यास उवाच

शृणु वत्स महाबुद्धे शिष्याच्चैतां परां कथाम्।
मयोच्यमानां शृण्वन्तु सर्वपापप्रणाशिनीम्।।१।।

Vyāsa said– O the most learned son Śukadeva, listen to this evil sweeping story along with all my pupils present here.

पुरा द्विजवरः कश्चिद्वेदशास्त्रविशारदः।
मृतभार्यो गतस्तीर्थं पुण्यस्नानं यथाविधि।।२।।
तपः सुतप्तं विजने निःस्पृहोदारकर्मणि।
भिक्षाहारः प्रवसितो जपस्नानपरायणः।।३।।

स्नात्वा स गङ्गां यमुनां सरस्वतीं
पुण्यां वितस्तामथ गोमतीं च।
गयां समासाद्य पितृन् पितामहान्
सन्तर्पयन् सन् गतवान् महेन्द्रम्॥४॥
तत्रापि कुण्डेषु गिरौ महामतिः
स्नात्वानुदृष्ट्वा भृगुनन्दनोत्तमम्।
कृत्वा पितृभ्यस्तु तथैव तृप्तिं
व्रजन् वनं पापहरं प्रविष्टः॥५॥

In the ancient time, a Brahmin great and well-versed in the Vedas and scriptures went to a holy place on the death of his wife. He took a bathe there in the prescribed manner and seated himself for tough penance in a deserted place. He then abandoned the desire for remarriage and started living on alms and doing great deeds along with a daily bath, japa etc. He took a dip in the Gaṅgā, Yamunā, Sarasvatī, Vitastā (Jhelama) and Gomatī etc. rivers and reached Gayā. He did tarpaṇa rite for his father and grandfather and reached Mahendra hillock. He took a bath in hilly reservoirs and ponds and then met the crown hermit Paraśurāma, the son of the Bhṛgu. He again did tarpaṇa for his fore-fathers there and entered a forest capable to sweep off the evils.

धारां पतन्तीं महतीं शिलोच्चयात्
संधार्य भक्त्या त्वनुनारसिंहे।
शिरस्यशेषाघविनाशनीं तदा
विशुद्धदेहः स बभूव विप्रः॥६॥
विन्ध्याचले सक्तमनन्तमच्युतं
भक्तैर्मुनीन्द्रैरपि पूजितं सदा।
आराध्य पुष्पैर्गिरिसम्भवैः शुभै-
स्तत्रैव सिद्धिं त्वभिकाङ्क्ष्य संस्थितः॥७॥

A stream of water used to fall down from a mountain there. It was so capable as to efface the evils if any residue still remained in the minds of the people. The Brahmin took the water from it and sprinkled it on the head of god Nṛsiṁha. His body became free from home and any of the attachment of evils. He then stayed on at the mountain Vindhyācala and he started regular worship of god Viṣṇu, the Acyuta, adored by the devotees and the great hermits by offering the pretty flowers grown on the land of that mountain.

स नारसिंहो बहुकालपूजया
तुष्टः सुनिद्रागतमाह भक्तम्।
अनाश्रमित्वं गृहभङ्गकारणं
ह्यतो गृहाणाश्रममुत्तमं द्विज॥८॥
अनाश्रमीति द्विजवेदपारगा-
नपि त्वहं नानुगृह्णामि चात्र।
तथापि निष्ठां तव वीक्ष्य सत्तम
त्वयि प्रसन्नेन मयेत्युदीरितम्॥९॥

He thus worshipped for many years. God Nṛsiṁha pleased and appeared while he was in snoring sleep. The god said– 'Brahmin, it is a violation of the rules made for the couple; if someone does not follow the rules for any of the āśrama. If you really are no more interested to observe the married life, accept any other āśrama. I do not pleased with the person in spite of his being well learned in the Vedas if he does not follow the prescribed rules for any of the āśramas. However, your loyalty has pleased me and this is the reason why am I suggesting you the same.

तेनैवमुक्तः परमेश्वरेण
द्विजोऽपि बुद्ध्या प्रविचिन्त्य वाक्यम्
हरेरलङ्घ्यं नरसिंहमूर्ते-
र्बाधं च कृत्वा स यतिर्बभूव॥१०॥

The Brahmin pondered upon the suggestions delivered by god Nṛsiṁha and found it mandatory to observe. Hence, he immediately abandoned the worldly attachments and became a recluse.

त्रिदण्डवृक्षाक्षपवित्रपाणि-
राप्लुत्यतोये त्वघहारिणि स्थित:
जपन् सदा मन्त्रमपास्तदोषं
सावित्र्यमीशं हृदये स्मरन् हरिम्।।११।।
यथाकथञ्चित् प्रतिलभ्य शाकं
भैक्ष्याभितुष्टो वनवासवासी।
अभ्यर्च्य विष्णुं नरसिंहमूर्तिं
ध्यात्वा च नित्यं हृदि शुद्धमाद्यम्।।१२।।
विविक्तदेशे विपुले कुशासने
निवेश्य सर्वं हृदयेऽस्य सर्वम्।
बाह्यं समस्तं गुणमिन्द्रियाणां
विलीय भेदं भगवत्यनन्ते।।१३।।
विज्ञेयमानन्दमजं विशालं
सत्यात्मकं क्षेमपदं वरेण्यम्।
सञ्चिन्त्य तस्मिन् प्रविहाय देहं
बभूव मुक्त: परमात्मरूपी।।१४।।

The Brahmin started taking a daily bath in that evil sweeping water of the fountain. Since that day, he used to stand in water with a trident and basil garland in his hands, in deep concentration on god Viṣṇu and japa in his lips. To put the Vigraha of Viṣṇu in the form of Nṛsiṁha with sacred and devoted imagination within heart and mind, to worship him, to live in solitude, to be satisfied with vegetarian diet and that too through alms was the routine observed by him. In that wide and deserted place (Province) he would sit on the seat made of kuśa grass, merge his all affairs pertaining to sensory organs, the senses, the discriminative mind all in everlasting god Viṣṇu, and meditate on omniscient, unborn, gigantic, in the form of truth, the best, benevolent, full of pleasure and the supreme Īśvara. Thus, at death, he attained emancipation and became form of the supreme soul.

इमां कथां मुक्तिपरां यथोक्तां
पठन्ति ये नारसिंहं स्मरन्त:।
प्रयागतीर्थप्लवने तु यत्फलं
तत् प्राप्य ते यान्ति हरे: पदं महत् ।।१५।।
इत्येतदुक्तं तव पुत्र पृच्छत:
पुरातनं पुण्यतमं पवित्रकम्।
संसारवृक्षस्य विनाशनं परं
पुन: किमिच्छस्यभिवाञ्छितं वद।।१६।।
इति श्रीनरसिंहपुराणे चतुर्दशोऽध्याय:।। १४।।

The people who read this story competent to provide with emancipation and related to the salvation with their exclusive concentration on god Nṛsiṁha, attain to the fruit as would avail on having a dip in Prayāga, the pilgrim-place and lastly, obtain the great position of god Viṣṇu. Dear son, I have told you this holy, sacrosanct and ancient episode on your enquiry and curiosity both. Now, tell me what you want more to listen to? Express your desire.

Thus, the fourteenth chapter on significance of āśramas in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 15

An elucidation of the world tree and the knowledge competent to demolish the same.

शुक उवाच

श्रोतुमिच्छाम्यहं तात साम्प्रतं मुनिभिः सह।।
संसारवृक्षं सकलं येनेदं परिवर्तते।।१।।

वक्तुमर्हसि मे तात त्वयैतत्सूचितं पुरा।
नान्यो वेत्ति महाभाग संसारोच्चारलक्षणम्।।२।।

Śukadeva said– Father, I am curious to listen to you about the world in company of all these hermits now. It is the world tree that drives this entire cycle of change in the universe. Dear father, you have earlier indicated its existence, so I think; you only are able to describe it. O the great scholar, nobody other than you knows the characteristics of this world tree.

सूत उवाच

स पुत्रेणैवमुक्तस्तु शिष्याणां मध्यगेन च।
कृष्णद्वैपायनः प्राह संसारतरुलक्षणम्।।३।।

Sūta said– Bharadvāja, on enquiry so made by his son Śukadeva in the presence of pupils, Śrīkṛṣṇadvaipāyana Vyāsa told him the characteristic of world tree as under-

व्यास उवाच

शृण्वन्तु शिष्याः सकला वत्स त्वं शृणु भावितः।
संसारवृक्षं वक्ष्यामि येन चेदं समावृतम्।।४।।
अव्यक्तमूलप्रभवस्तस्मादग्रे तथोत्थितः।
बुद्धिस्कन्धमयश्चैव इन्द्रियाङ्कुरकोटरः।।५।।
महाभूतविशाखश्च विशेषैः पत्रशाखवान्।
धर्माधर्मसुपुष्पश्च सुखदुःखफलोदयः।।६।।
आजीव्यः सर्वभूतानां ब्रह्मवृक्षः सनातनः।
एतद्ब्रह्म परं चैव ब्रह्मवृक्षस्य तस्य तत्।।७।।
इत्येवं कथितं वत्स संसारवृक्षलक्षणम्।
वृक्षमेनं समारूढा मोहमायान्ति देहिनः।।८।।
संसरन्तीह सततं सुखदुःखसमन्विताः।
प्रायेण प्राकृता मर्त्या ब्रह्मज्ञानपराङ् मुखाः।।९।।
छित्त्वैनं कृतिनो यान्ति नो यान्ति ब्रह्मज्ञानिनः।
कर्मक्रिये महाप्राज्ञ नैनं छिन्दन्ति दुष्कृताः।।१०।।
एनं छित्त्वा च भित्त्वा च ज्ञानेन परमासिना।
ततोऽमरत्वं ते यान्ति यस्मान्नावर्तते पुनः।।११।।
देहदारमयैः पाशैर्दृढं बद्धोऽपि मुच्यते।
ज्ञानमेव परं पुंसां श्रेयसामभिवाञ्छितम्।
तोषणं नरसिंहस्य ज्ञानहीनः पशुः पुमान्।।१२।।
आहारनिद्राभयमैथुनानि
समानमेतत्पशुभिर्नराणाम्।
ज्ञानं नाराणामधिकं हि लोके
ज्ञानेन हीनाः पशुभिः समानाः।।१३।।
इति श्रीनरसिंहपुराणे पञ्चदशोऽध्यायः।।१५।।

Śrīvyāsa said– Listen all my pupils present here and dear son, you also should listen carefully to me about the world tree now being described by me. This tree has gripped the entire physical and apparent illusion (parlance). This world tree has sprouted from its root in the form of inexpressive supreme soul. It is stood in this form before us after availing growth from that root. Its trunk is the wisdom (Mahatattva), the senses (nerves) are its buds and the cavities (veins) the five great elements are its gigantic branches, the peculiar matters are its leaves and sub-branches, good deeds and evils are its flowers from which the grief and gaiety fruits are obtained. This world tree is everlasting with acceleration and it is the same shelter to all organisms as that of Brahma. This Aparabrahma and Parabrahma too is the cause of this world tree. Dear son, these are the characteristics of the world tree about which I have told you now. The organisms caught of physical ego have fallen in the trap of affection while climbing on this tree. The people non-oriented to the knowledge of Brahma, often are trapped in this world and always have to feel grief and gaiety. However, on the other side, the people known to Brahma are not

entrapped by this world. They demolish this tree and become scot-free. O the great learned Śukadeva, the evil-doers seldom get out from the trap of the object and the action (karma and kriyā). The conscious people, on the other side, cut into pieces the branches of this tree by the conscious sword in their hands and attain to that immortal position from where they seldom are recycled to birth and death. The man fastened firmly by affection for the body and the wife too becomes free by virtue of the practical application of his consciousness. Hence, the great men keep the attainment of knowledge of the top of their action plan as it is the knowledge that only pleases the god Nṛsiṁha. A man without consciousness is not better than an animal. The eating habits, rest and sleep, sense of fear and intercourse etc. in man are like those in the animals. It is only consciousness that differs him from the animals. Hence, the persons without consciousness too are like animal barring the structural or physical difference.

Thus, chapter fifteen on 'description of the world tree' Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 16

Description of attainment of emancipation by virtue of concentration on god Viṣṇu

श्रीशुक उवाच

संसारवृक्षमारुह्य द्वन्द्वपाशशतैर्दृढैः।
बध्यमानः सुतैश्वर्यैः पतितो योनिसागरे॥१॥
यो नामक्रोधलोभैस्तु विषयैः परिपीडितः।
बद्धः स्वकर्मभिर्गोणैः पुत्रदारैषणादिभिः॥२॥
स केन निस्तरत्याशु दुस्तरं भवसागरम्।
पृच्छामाख्याहि मे तात तस्य मुक्तिः कथं भवेत्॥३॥

Śrī Śukadeva said– Dear father, how can a man climbed on the world tree, tied with hundreds of attachments, envies, fatigues etc., fell into the ocean of Yoni with the cord of affections for son and luxuries, suffering from sensuality, anger, greed and world affairs and fastened with the principal tie of the acts and subsidiary ties of passion for son (children) and wife cross this toughest worldly ocean quickly? How can he attain emancipation? Please provide us with the proper solution for this query.

श्रीव्यास उवाच

शृणु वत्स महाप्राज्ञ यज्ज्ञात्वा मुक्तिमाप्नुयात्।
तच्च वक्ष्यामि ते दिव्यं नारदेन श्रुतं पुरा॥४॥
नरके रौरवे घोरे धर्मज्ञानविवर्जिताः।
स्वकर्मभिर्महादुःखं प्राप्ता यत्र यमालये॥५॥
महापापकृतं घोरं सम्प्राप्ताः पापकृज्जनाः।
आलोक्य नारदः शीघ्रं गत्वा यत्र त्रिलोचनः॥६॥
गङ्गाधरं महादेवं शङ्करं शूलपाणिनम्।
प्रणम्य विधिवद्देवं नारदः परिपृच्छति॥७॥

Vyāsa said– I describe the divine knowledge to you all which provides a man with emancipation if properly understood as I had heard from Nārada in the distant past. Please, listen to it with attention O learned son. Once Devarṣi Nārada got a chance to enter into the chamber of Yama, the same place where the gross Raurava hell is and the men without conscious acts and thoughts, suffer from numerous pains as a result of their past acts. He saw that the evil-doers have been thrown into there for suffering. He moved out from there immediately and reached a place where three eyed Mahādeva was. He bowed his head with requisite etiquette before the great trident holder god Śaṅkara and Gaṅgā. He then asked him -

नारद उवाच

यः संसारे महाद्वन्द्वैः कामभोगैः शुभाशुभैः।
शब्दादिविषयैर्बद्धः पीड्यमानः षडूर्मिभिः।।८।।
कथं नु मुच्यते क्षिप्रं मृत्युसंसारसागरात्।
भगवन् ब्रूहि मे तत्त्वं श्रोतुमिच्छामि शङ्कर।।९।।
तस्य तद्वचनं श्रुत्वा नारदस्य त्रिलोचनः।
उवाच तमृषिं शम्भुः प्रसन्नवदनो हरः।।१०।।

Nārada said– O god, how can a man tied with the great struggles, grief and gaiety and the word etc. worldly affairs, suffering from six Urmis; shortly cross the ocean of mortal world? O benevolent god Śiva, please tell me that remedy as I am curious to listen to the same. Having seen the curiosity of Nārada, god Hara was pleased as his face was glowing with smile. He replied Maharṣi -

महेश्वर उवाच

ज्ञानामृतं च गुह्यं च रहस्यमृषिसत्तम।
वक्ष्यामि शृणु दुःखघ्नं सर्वबन्धभयापहम्।।११।।
तृणादि चतुरास्यान्तं भूतग्रामं चतुर्विधम्।
चराचरं जगत्सर्वं प्रसुप्तं यस्य मायया।।१२।।
तस्य विष्णोः प्रसादेन यदि कश्चित्प्रबुध्यते।
स निस्तरति संसारं देवानामपि दुस्तरम्।।१३।।
भोगैश्वर्यमदोन्मत्तस्तत्त्वज्ञानपराङ्मुखः।
संसारसुमहापङ्के जीर्णा गौरिव मज्जति।।१४।।
यस्त्वात्मानं निबध्नाति कर्मभिः कोशकारवत्।
तस्य मुक्तिं न पश्यामि जन्मकोटिशतैरपि।।१५।।
तस्मान्नारद सर्वेशं देवानां देवमव्ययम्।
आराध्येत्सदा सम्यग् ध्यायेद्विष्णुं समाहितः।।१६।।

Maheśvara said– O the great hermit, I tell you the nectar of consciousness most cryptic, confident and capable to drive off the fear of worldly binding and sorrows. The four type commune of living organisms (creatures) starting from a straw to the four headed Brahma or in other words, this movable and inert world as a whole is moving into the blind alley of the illusion (Maya) spread by god Viṣṇu. In case, therefore, someone could avail of the grace of god Viṣṇu in the form of consciousness, that only crosses this worldly ocean in spite of its being tough for god, far to say of a man. The man non-oriented to the knowledge of elements and intoxicated with the worldly enjoyments and luxuries, immerses till death in the marsh of the world as an old cow is dead when trapped into the mud. I do not see a little bit possibility for emancipation for a man even if he dies a crore deaths who had tied himself with the acts of varied nature like a silk worm. O hermit Nārada one should therefore do worship and meditation on god Viṣṇu exclusively as he is the god of all and everlasting.

यस्तं विश्वमनाद्यन्तमाद्यं स्वात्मनि संस्थितम्।
सर्वज्ञममलं विष्णुं सदा ध्यायन् विमुच्यते।।१७।।
निर्विकल्पं निराकाशं निष्प्रपञ्चं निरामयम्।
वासुदेवमजं विष्णुं सदा ध्यायन्विमुच्यते।।१८।।
निरञ्जनं परं शान्तमच्युतं भूतभावनम्।
देवगर्भं विभुं विष्णुं सदा ध्यायन्विमुच्यते।।१९।।
सर्वपापविनिर्मुक्तमप्रमेयमलक्षणम्।
निर्वाणमनघं विष्णुं सदा ध्यायन् विमुच्यते।।२०।।
अमृतं परमानन्दं सर्वपापविवर्जितम्।
ब्रह्मण्यं शङ्करं विष्णुं सदा संकीर्त्य मुच्यते।।२१।।
योगेश्वरं पुराणाख्यमशरीरं गुहाशयम्।
अमात्रमव्ययं विष्णुं सदा ध्यायन्विमुच्यते।।२२।।

The man who does concentration on god Viṣṇu, who is in the form of the universe, beyond the birth and death, the sole cause of all, existing in soul, sacrosanct and omniscient, avails of emancipation. The man frees from all worldly ties who always

keeps keen devotion for the optionless, regular, beyond the illusion, free from the agony and ailments and unborn Vāsudeva (Omniscient god) Viṣṇu, The man imagining him always in the shelter of god Viṣṇu, who is free from all distortions, absolute peace, Acyuta, creator of all creatures and the situs for the origin of the gods; is absolved from the cycle of birth and death. The man is freed from the ties of acts (karma) who always keeps his mind in concentration on god Viṣṇu, the god innocent, beyond the proof, beyond the characteristics, in the form of peace and free from evils. The man is freed from the ties of birth and death who always has devotion for god Viṣṇu, the god of Yogas, Purāṇa, without physical body, resting in the cavity of the wisdom, beyond the contacts of the worldly affairs and everlasting, makes him free from the bondage of the birth and death.

शुभाशुभविनिर्मुक्त मूर्मिषट्क परं विभुम्।
अचिन्त्यममलं विष्णुं सदा ध्यायन्विमुच्यते।।२३।।
सर्वद्वन्द्वविनिर्मुक्तं सर्वदुःखविवर्जितम्।
अप्रतर्क्यमजं विष्णुं सदा ध्यायन्विमुच्यते।।२४।।
अनामगोत्रमद्वैतं चतुर्थं परमं पदम्।
तं सर्वहृद्गतं विष्णुं सदा ध्यायन्विमुच्यते।।२५।।
अरूपं सत्यसङ्कल्पं शुद्धमाकाशवत्परम्।
एकाग्रमनसा विष्णुं सदा ध्यायन्विमुच्यते।।२६।।
सर्वात्मकं स्वभावस्थमात्मचैतन्यरूपकम्।
शुभ्रमेकाक्षरं विष्णुं सदा ध्यायन्विमुच्यते।।२७।।
अनिर्वाच्यमविज्ञेयमक्षरादिमसम्भवम्।
एकं नूतन सदा विष्णुं सदा ध्यायन्विमुच्यते।।२८।।
विश्वाद्यं विश्वगोप्तारं विश्वादं सर्वकामदम्।
स्थानत्रयातिगं विष्णुं सदा ध्यायन् विमुच्यते।।२९।।
सर्वदुःखक्षयकरं सर्वशान्तिकरं हरिम्।
सर्वपापहरं विष्णुं सदा ध्यायन् विमुच्यते।।३०।।
ब्रह्मादिदेवगन्धर्वैर्मुनिभिः सिद्धचारणैः।
योगिभिः सेवितं विष्णुं सदा ध्यायन्विमुच्यते।।३१।।
विष्णौ प्रतिष्ठितं विश्वं विष्णुर्विश्वे प्रतिष्ठितः।
विश्वेश्वरमजं विष्णुं कीर्तनादेव मुच्यते।।३२।।
संसारबन्धनान्मुक्तिमिच्छन् काममशेषतः।
भक्त्यैव वरदं विष्णुं सदा ध्यायन्विमुच्यते।।३३।।

The man is freed from the world who has a keen devotion for Viṣṇu, the god free from the bondage of good and bad, beyond six Urmis, Omnipresent, beyond imagination and always sacrosanct. The man imagining god Viṣṇu as free from all bondages and beyond sorrows, beyond the issue for argument and unborn, becomes free from all bondages. The man seeing god Viṣṇu as beyond the name and clan (Gotra) the supreme position beyond the three stages including unique and awakened etc. The man attains emancipation who always engages his mind on god Viṣṇu, who is beyond complexion, true, resolute, and as holy as the ether. The person remembering always Viṣṇu, the god omniform, within nature and sensitive form of soul, attains freedom from the worldly ties. He is always illumining and in the form of Oṁ (the single letter). The man becomes free from the bondage of world who always keeps in mind Viṣṇu, the god uninterpretable, beyond the reach of consciousness, Oṁ formed, unborn and always in never form, The god Viṣṇu, the prime cause for the universe saviour of the world, the destroyer of the universe as well and endowed with all desired things and beyond the three stages makes free his devotee from the worldly bondage who remembers him always. The worldly ties are shattered by a

man who always remembers Viṣṇu, the god who kicks off all sorrows, renders peace and sets aside all evils committed. The man is absolved from the troubles and evils if he always concentrates on Viṣṇu the god worshipped by Brahma etc. gods, Gandharva, Munis, Siddhas, soothsayers (Cārana) and Yogis. This universe is within Viṣṇu and god Viṣṇu resides on it. A man avails of emancipation who recites hymns for the master of this entire universe and who is unborn Viṣṇu. The desirous of freedom from the worldly ties and otherwise may get all these duly fulfilled if he does concentration on Viṣṇu the great giver.

व्यास उवाच

नारदेन पुरा पृष्ट एवं स वृषभध्वजः।
यदुवाच तदा तस्मै तन्मया कथितं तव॥३४॥
तमेव सततं ध्याहि निर्बीजं ब्रह्म केवलम्।
अवाप्स्यसि ध्रुवं तात शाश्वतं पदमव्ययम्॥३५॥

Vyāsa said– Dear, son, whatever was told by the holder of the Ox marked flag, god Śaṅkara to Maharṣi Nārada on the enquiry made by him, I have completely told that to you son, do continuos concentration on that unique and the Brahma unborn form Viṣṇu and you will definitely obtain an everlasting and immortal position.

श्रुत्वा सुरऋषिर्विष्णोः प्राधान्यमिदमीश्वरात्।
स विष्णुं सम्यगाराध्य परां सिद्धिमवाप्तवान्॥३६॥
यश्चैनं पठते चैव नृसिंहकृतमानसः।
शतजन्मकृतं पापमपि तस्य प्रणश्यति॥३७॥
विष्णोः स्तवमिदं पुण्यं महादेवेन कीर्तितम्।
प्रातः स्नात्वा पठेन्नित्यममृतत्वं स गच्छति॥३८॥
ध्यायन्ति ये नित्यमनन्तमच्युतं
हृत्पद्ममध्येष्वथ कीर्तयन्ति ये।
उपासकानां प्रभुमीश्वरं परं
ते यान्ति सिद्धिं परमां तु वैष्णवीम्॥३९॥
इति श्रीनरसिंहपुराणे विष्णोः स्तवराजनिरूपणे
षोडशोऽध्यायः॥१६॥

Devarṣi Nārada had obtained the supreme axiom by virtue of worship god Viṣṇu as he heard from god Śaṅkara that Viṣṇu was the greatest god. The man may dash down the evil if any committed in the phase of the hundred births if he recites this pious psalm stated by god Śaṅkara daily after a bath, attains emancipation (Amṛtapāda). The people doing concentration on Ananta god Acyuta in their lotus hearts and recite the psalm of the god of devotees Viṣṇu, attain the supreme Vaiṣṇavī Siddhi (the position of Viṣṇu).

Thus, the sixteenth chapter on the emancipation through concentration on Viṣṇu' in Śrī Nṛsiṁha Purāṇa' approaches the end.

CHAPTER 18

The story of birth of Manu, Yama and Yamī from the womb of Saṁjñā and birth of Manu, Śani and Tapatī from the womb of Chāyā, and birth of Aśvinīkumāras.

सूत उवाच

इति श्रुत्वा कथाः पुण्याः सर्वपापप्रणाशिनीः।
नानाविधा मुनिश्रेष्ठाः कृष्णद्वैपायनात्पुनः।।१।।

शुकः पूर्वं महाभागो भरद्वाजो महामतेः।
सिद्धैरन्यैश्च सहितो नारायणपरोऽभवत्।।२।।
एवं ते कथिता विप्र मार्कण्डेयादिकाः कथाः।
मया विचित्राः पापघ्न्यः किं भूयः श्रोतुमिच्छसि।।३।।

Sūta said– The hermits and learned Bharadvāja, during ancient period, the learned Śuka engaged himself along with the Siddhas in the worship of god Nārāyaṇa after hearing the several sacred and evil sweeping stories from Śrī Kṛṣṇadvaipāyana Vyāsa. O Brahmins, I have thus told you the eccentric stories of Mārkaṇḍeya etc. All those sweeping evils and now I ask you what you want to listen to more from me.

भरद्वाज उवाच

वस्वादीनां तथा प्रोक्ता मम सृष्टिस्त्वया पुरा।
अश्विनोर्मरुतां चैव नोक्तोत्पत्तिस्तु तां वद।।४।।

Bharadvāja said– Sūta, you have earlier described the origin of Vasu etc. gods but the origin of Aśvinīkumāras and Marutas has been omitted. Hence, kindly tell that very episode in detail.

सूत उवाच

मरुतां विस्तरेणोक्ता वैष्णवाख्ये महामते।
पुराणे शक्तिपुत्रेण पुरोत्पत्तिश्च वायुना।।५।।
अश्विनोर्देवयोश्चैव सृष्टिरुक्ता सुविस्तरात्।
संक्षेपात्तव वक्ष्यामि सृष्टिमेतां शृणुष्व मे।।६।।

Sūta said– O learned hermit, in the olden days, Śrī Parāśara the son of Śakti in Viṣṇupurāṇa had described the origin of Aśvinīkumāras in Vāyupurāṇa. I will give a brief account of their origin here. Please, listen to the same.

दक्षकन्याऽदितिः अदितेरादित्यः पुत्रः।
तस्य त्वष्टा दुहितरं संज्ञां नाम कन्यां दत्तवान्।।७।।
सोऽपि त्वाष्ट्रीं रूपवतीं मनोज्ञां प्राप्य तया सह रेमे।
सा कतिपयात् कालात् स्वभर्तुरादित्यस्य तापमसहन्ती पितुर्गृहंजगाम।।८।।
तामवलोक्य सुतां पितोवाच किं पुत्रि तव भर्त्ता सविता स्नेहात्त्वां रक्षत्युष परुष इति।।९।।
एवं पितुर्वचनं श्रुत्वा संज्ञा तं प्रत्युवाच। दग्धाहं भर्तुः प्रचण्डतापादिति।।१०।।
एवं श्रुत्वा तामाह पिता गच्छ पुत्रि भर्तुर्गृहमिति।।११।।
युवतीस्त्रीणां भर्तुः शुश्रूषणमेव धर्मः श्रेयान्।
अहमपि कतिपयदिवसादागत्यादित्यस्योष्णातां जामातुरुद्धरिष्यामि।।१२।।

One daughter of Prajāpati Dakṣa is renowned by the name of Aditi. She had given birth to Āditya, the son. Prajāpati Tvaṣṭā married his daughter, namely Saṁjñā to Āditya. Āditya too started living peacefully with the beautiful and well matching daughter of Tvaṣṭā. Saṁjñā could not bear the temperament (tapa) of her husband and returned to her fathers home after some time. Having seen the daughter returned from the in-laws home, her father said– "Dear daughter, tell me whether your husband sun provided you maintenance with affection or did harsh treatment." Saṁjñā replied - "Dear father, I am severely burnt of the excessive temperature of my husband." Her father suggested her to go again to her husband as to serve her husband is the only duty (dharma) of the wife. I too will reduce the temperature of son-in-law after some days as I am planing to visit there also.

इत्युक्ता सा च पुनर्भर्तुर्गृहं प्राप्य कतिपयदिवसान्मनुं यमीं यमं चापत्यत्रयमादित्यात्प्रासूत। पुनस्तदुष्णता-मसहन्ती छायां भर्तुरुपभोगाय स्वप्रज्ञाबलेनोत्पाद्य तत्र संस्थाप्य गत्वोत्तरकुरूनधिष्ठायाश्वी भूत्वा

विचचार॥१३॥

Complying with the words of her father she again came back to sun and subsequently, in course of time, gave birth to Manu, Yama and Yamī (Yamunā) respectively. However, she was again feeling tough to tolerate the scorching temperature of her husband. She then applied her mind and generated her Chāyā (reflection) for mating with her husband and then leaving her at home, she turned herself into a mare form and began to move to and fro in the province of Uttarakuru Pradesh.

आदित्योपि संज्ञेयमिति मत्वा तस्यां जायां पुनरपत्यत्रयमुत्पादयामास॥१४॥

मनुं शनैश्चरं तपतीं च। स्वेष्वपत्येषु पक्षपातेन वर्तमानां छायां दृष्ट्वा यमः स्वपितरमाह नेयमस्मन्मातेति॥१५॥

पितापि तच्छ्रुत्वा भार्यां प्राह। सर्वेष्वपत्येषु सममेव वर्ततामिति॥१६॥

पुनरपि स्वेष्वपत्येषु स्नेहात्प्रवर्तन्तीं छायां दृष्ट्वा यमो यमी चतां बहुविधमपीत्थमुवाच। आदित्यसंनिधानात्तूष्णीं बभूवतुः॥१७॥

ततश्छाया तयोः शापं दत्तवती। यम त्वं प्रेतराजो भव यमि त्वं यमुना नाम नदी भवेति॥१८॥

ततः क्रोधादादित्योऽपि छायापुत्रयोः शापं दत्तवान् हे पुत्र शनैश्चर त्वं ग्रहो भव क्रूरदृष्टिर्मन्दगामी च पापग्रहस्त्वं च॥१९॥

पुत्रि तपती नाम नदी भवेति। अथादित्यो ध्यानमास्थाय संज्ञा क्व स्थितेति विचारयामास॥२०॥

The sun, son of Aditi fell in illusion and deeming her as if she was Saṁjñā, enjoyed coition with her. Thus, she gave birth to Manu, Śanaiścara and Tapatī. Having seen special treatment with her own children, Yama, the son of Saṁjñā said to his father - O dear father, she is not our mother. 'The father then suggested Chāyā to behave equally with all children. When nothing was changed and Yama and Yamī found her doing extra favour of her own children; they started abusing her. However, they had to sew their lips when their father sun came there. Chāyā on seeing such a tricky deal, cursed Yama to be the king of ghosts (Preta) and Yamī to be the river Yamunā. Having seen such barbarous treatment on the part of Chāyā, god sun was annoyed and cursed her own children. He cursed Śanaiścara to be a slow moving star with cruel sight and be counted among the evil stars. The daughter was cursed to be the river Tapatī. Subsequently, god sun did concentration and began to think the whereabouts of Saṁjñā.

स दृष्टवानुत्तरकुरुषु ध्यानचक्षुषाश्वी भूत्वा विचरन्तीम्। स्वयं चाश्वरूपेण तत्र गत्वा तया सह संपर्कं कृतवान्॥२१॥

तस्यामेवादित्यानाश्विदवुत्पन्नौ तयोरतिशयवपुषोः साक्षात् प्रजापतिरागत्य देवत्वं यज्ञभागत्वं मुख्यं च देवानां भिषजत्वं दत्वा जगाम।

आदित्यश्चाश्वरूपं विहाय स्वभार्यां संज्ञां त्वाष्ट्रीं स्वरूपधारिणीं नीत्वा स्वरूपमास्थाय दिवं जगाम॥२२॥

विश्वकर्मा चागत्य आदित्यं नामभिः स्तुत्वा तदतिशयोष्णतांशतामपशातयामास॥२३॥

In the state of concentration, he saw that Saṁjñā is moving on the land of Uttarakuru Pradesh. He then immediately disfigured himself in as a horse and went there. He enjoyed coition with her there. Both Aśvinīkumāras were born from the semen of Sun as horse and Saṁjñā as mare. Their

bodies were more beautiful than all other gods. Brahma himself came there and endowed them with right to gain a share in the offering (yajña) and the cadre of gods. He concomitantly declared them the chief Doctors (Physician) of gods. Brahma then left for his abode and god Sun took his original form. Tvaṣṭā also abandoned her mare form and came into her original form. God Sun then took Saṁjñā, the daughters of Prajāpati Tvaṣṭā and his wife to his abode. Subsequently, Viśvakarmā came to Sun and started praying to him with a number of names. He then with the permission of god Sun, reduced the excessive heat of his body by fewer degrees.

एवं वः कथिता विप्रा अश्विनोत्पत्तिरुत्तमा।
पुण्या पवित्रा पापघ्नी भरद्वाज महामते।।२४।।
आदित्यपुत्रौ भिषजौ सुराणां
दिव्येन रूपेण विराजमानौ।
श्रुत्वा तयोर्जन्म नरः पृथिव्यां
भवेत्सुरूपो दिवि मोदते च।।२५।।
इति श्रीनरसिंहपुराणे अश्विनोरुत्पत्तिर्नाम
अष्टादशोऽध्यायः।।१८।।

O learned Bharadvāja and other Brahmins, I have now completely told the sacred, pious and evil sweeping story of both Aśvinīkumāras to you all. Both sons of god sun are the physicians of gods. They always illuminate with their divine forms. The man listening to the story of their birth, receives a beautiful complexion on this earth and enjoys all pleasure in heaven after death.

Thus, the eighteenth chapter on 'origin of Aśvinīkumāras etc.' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 19

A prayer comprising one hundred eight names of sun god by Viśvakarmā

भारद्वाज उवाच

यैः स्तुतो नामभिस्तेन सविता विश्वकर्मणा।

तान्यहं श्रोतुमिच्छामि वद सूत विवस्वतः॥१॥

Bharadvāja said– Sūta, I want to listen to the names of sun god addressed by Viśvakarmā while praying to him. Please, unveil those names of god Sun before us.

सूत उवाच

तानि मे शृणु नामानि यैः स्तुतो विश्वकर्मणा।

सविता तानि वक्ष्यामि सर्वपापहराणि ते॥२॥

Sūta said– Brahmin, I tell you all the names applied by Viśvakarmā while praying to god sun. Those all are evil sweeping and sacrosanct.

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान्।

तिमिरोन्मथनः शम्भुस्त्वष्टा मार्तण्ड आशुगः॥३॥

1) Āditya the son of Aditi, 2) Savitā- creator of the world, 3) Sūrya-creator of light and property, 4) Khaga-mover in the sky, 5) Pūṣā-nourisher of all, 6) Gabhastimān- equipped with thousands rays, 7) Timironmathanaḥ- destroyer of the dark, 8) Śambhu benevolent, 9) Tvaṣṭā - Viśvakarmā or generator of craft in world form, 10) Mārtaṇḍaḥ–appeared from the dead egg, 11) Āśugaḥ–sharp mover.

हिरण्यगर्भः कपिलस्तपनो भास्करो रविः।

अग्निगर्भोऽदितेः पुत्रः शम्भुस्तिमिरनाशनः॥४॥

12) Hiraṇyagarbhaḥ–Brahma, 13) Kapila– yellowish complexion or in the form of hermit Kapila, 14) Tapana– heater or temper giver, 15) Bhāskara– light giver,

16) Ravi- with the sound of three Vedas (the sound) or absorber of the liquids from the earth, 17) Agnigarbhaḥ-holder of fire within (full of splendour), 18) Adite Putra– son of Aditi Śambhu-creator of welfare, 19) Timiranāśana– killer of the dark.

अंशुमानंशुमाली च तमोघ्नस्तेजसां निधिः।

आतपी मण्डली मृत्युः कपिलः सर्वतापनः॥५॥

20) Aṁśumān– lighted with numberless rays, 21) Aṁśumālī– adorned with the cluster of rays, 22) Tamoghna– killer of dark, 23) Tejasā Nidhi– treasure of radiance or light, 24) Ātapī– Producer of heat or temperature, 25) Maṇḍali– composed with self form, 26) Mṛtyu- the father of Yama, *the administrator of death* or in the form of death, 27) Kapila Sarvatāpana– heating all with brown or golden rays.

हरिर्विश्वो महातेजाः सर्वरत्नप्रभाकरः।

अंशुमाली तिमिरहा ऋग्यजुस्सामभावितः॥६॥

28) Hari– Sūrya or remover of sins, 29) Viśva– in all forms, 30) Mahātejā– great in brilliance, 31) Sarvaratna Prabhākara– producer of all gems and the cluster of light, 32) Aṁśumālī Timira– remover of dark by holding the garland of rays, 33) Ṛgyajusāmabhāvita– propounded or spirited by Ṛgveda, Yajurveda and Sāmaveda.

प्राणाविष्करणो मित्रः सुप्रदीपो मनोजवः।

यज्ञेशो गोपतिः श्रीमान् भूतज्ञः क्लेशनाशनः॥७॥

34) Prāṇāviṣkaraṇa– sole cause of raining and producer of the cereals etc. the fundament element of breathing, 35) Mitra-Āditya known as Mitra or friend to all, 36) Supradīpa– properly illuminating or lighting equally everywhere, 37) Manoratha– with velocity equal to the mind or more acute than mind too, 38) Yajñeśa– the master of yajña in the form of Nārāyaṇa, 39) Gopati– the master of rays or nourisher of land and cows, 40) Śrīmān– full of radiance, 41) Bhūtajña– observer of all creatures or known to the past, 42) Kleśanāśana– killer of all kind of griefs.

अमित्रहा शिवो हंसो नायकः प्रियदर्शनः।

शुद्धो विरोचनः केशी सहस्रांशुः प्रतर्दनः॥८॥

43) Amitraha– suppresser of the enemy, 44) Śiva in the form of welfare, 45) Haṁsa– only rājahaṁsa who swims the sky pond or the soul of all, 46) Nāyaka– leader or regulator (controller), 47) Priyadarśana– who wish for all welfare or observer of welfare to all or whose glance is favourite to all, 48) Śuddha– pure or all clean and shining, 49) Virocana– illuminating excessively, 50) Keśī– with ray hair, 51) Sahastrāṁśu– treasure of numberless rays, 52) Pratardanah– killer of dark etc. particularly.

धर्मरश्मिः पतङ्गश्च विशालो विश्वसंस्तुतः।

दुर्विज्ञेयगतिः शूरस्तेजोराशिर्महायशाः॥९॥

53) Dharmaraśmi– with the dutiful (Dharmamāyā) rays or promulgator of dharma, 54) Pataṅga– in the form of sky mover bird flying with the wings of rays, 55) Viśāla– giant form or specially charming, 56) Viśvasaṁstuta– adorable by all creatures, 57) Durvijñeyagati– to understand the nature of whom is tough, 58) Śūra– chivalrous, 59) Tejorāśi– a treasure of brilliance, 60) Mahāyaśā– great illustrious.

भ्राजिष्णुर्ज्योतिषामीशो विजिष्णुर्विश्वभावनः।

प्रभविष्णुः प्रकाशात्मा ज्ञानराशिः प्रभाकरः॥१०॥

61) Bhrājiṣṇu– radiating, 62) Jyotiṣ āmīśā– master of the all illuminating stars and planets, 63) Vijiṣṇu-victorious, 64)

Viśvabhāvana-originator of the universe, 65) Prabhaviṣṇu– influential or cause for the creation of the world, 66) Prakāśātmā– in the form of light, 67) Jñānarāśi– treasure of knowledge, 68) Prabhākara– propagator of the supreme light

आदित्यो विश्वदृग् यज्ञकर्ता नेता यशस्करः।
विमलो वीर्यवानीशो योगज्ञो योगभावनः॥११॥

69) Ādityo Viśvadṛk– observer or witness of world in the form of Āditya or eye to the entire world, 70) Yajñakartā– giver of water and life to the world and thus, making them able to perform the generosity and offering, 71) Netā– shattered of the dark, 72) Yaśaskara– giver of wide scope to the fame, 73) Vimala– unscared or clean form, 74) Vīryavāna– mighty, 75) Īśa– god, 76) Yogajña– preacher of the knowledge of Karmayoga after obtaining the same from god Śrī Hari, 77) Yogabhāvana– producer of Yoga.

अमृतात्मा शिवो नित्यो वरेण्यो वरदः प्रभुः।
धनदः प्राणदः श्रेष्ठः कामदः कामरूपधृक्॥१२॥

78) Amṛtātmā Śiva– Śiva in the form of nector, 79) Nitya– everlasting, 80) Vareṇya– worth taking resort or shelter, 81) Varada– endower of desired boon to the devotee, 82) Prabhuḥ– capable to do everything, giver, 83) Dhanadaḥ– donor or wealth, 84) Prāṇadaḥ– life giver, 85) Śreṣṭhaḥ– the best of all, 86) Kāmadaḥ– giver of desired thing, 87) Kāmarūpadhṛk– holder or varied forms voluntarily.

तरणिः शाश्वतः शास्ता शास्त्रज्ञस्तपनः शयः।
वेदगर्भो विभुर्वीरः शान्तः सावित्रीवल्लभः॥१३॥

88) Taraṇiḥ-maker of safe crossing from the ocean of world, 89) Śāśvataḥ-everlasting man (Puruṣa), 90) Śāstā– administrator or preacher, 91) Śāstrajña-known to all scriptures, 92) Tapanaḥ– temper giver or heating, 93) Śayaḥ– shelter or the situs to all, 94) Vedagarbha– producer of Śukla Yajurveda, 95) Vibhu– omnipresent, 96) Vīraī– gallant or warrior, 97) Śāntaḥ– controlled (Saṁyukta), 98) Sāvitrī– vallabha the super god of Gāyatrī hymn.

ध्येयो विश्वेश्वरो भर्ता लोकनाथो महेश्वरः।
महेन्द्रो वरुणो धाता विष्णुरग्निर्दिवाकरः॥१४॥

99) Dhyeya- worth doing concentration, 100) Viśveśvara- god of the entire world, 101) Bhartā-nourisher of all, 102) Lokanātha– protector of the world, 103) Maheśvara– supreme Īśvara (Parameśvara), 104) Mahendra– in the form of the king of gods i.e. Indra, 105) Varuṇa– Āditya in the name of Varuṇa the administrator of the west direction, 106) Dhātā- nourisher of the world or Āditya in the name of Dhātā, 107) Viṣṇu– wide spread or Āditya in the name of Viṣṇu, 108) Agni– in the form of fire, 109) Divākara– remover of the dark spread in the night and producer of the day all illuminating.[1]

एतैस्तु नामभिः सूर्यः स्तुतस्तेन महात्मना।
उवाच विश्वकर्माणं प्रसन्नो भगवान् रविः॥१५॥

That great soul Viśvakarmā worshipped god Sun with the recital of the above mentioned names. God sun overwhelmed with pleasure said to Viśvakarmā.

भ्रमिमारोप्य मामत्र मण्डलं मम शातय।
त्वद्बुद्धिस्थं मया ज्ञातमेवमौष्ण्यं शमं व्रजेत्॥१६॥

Prajāpati, the matter within your mind and the purpose for which you have arrived

1. According to Ślokas, we mentioned here 109 names of lord Viṣṇu instead of 108 names.

here is known to me. Curtail my orbit therefore, by putting me on Śaṅkara and it will reduce my temperature to some small extent.

इत्युक्तो विश्वकर्मा च तथा स कृतवान् द्विज
शान्तोष्णः सविता तस्य दुहितुर्विश्कर्मणः।।१७।।

Brahmin, Viśvakarmā followed the advice so given by god sun. Brahmins, the light god Savitā became cool for the daughter of Viśvakarmā and his temperature reduced. He then said toTvaṣṭā-

संज्ञायाश्चाभवद्विप्र भानुस्त्वष्टारमब्रवीत्
त्वया यस्मात् स्तुतोहं वै नाम्नामष्टशतेन च।।१८।।

O innocent soul, as you have worshipped me with reciting one hundred eight names, I am therefore, ready to boon you with pleasure. Ask anything you wish for.

वरं वृणीष्व तस्मात् त्वं वरदोहं तवानघ।
इत्युक्तो भानुना सोऽथ विश्वकर्माब्रवीदिदम्।।१९।।
वरदो यदि मे देव वरमेतं प्रयच्छ मे।
एतैस्तु नामभिर्यस्त्वां नरः स्तोष्यति नित्यशः।।२०।।
तस्य पापक्षयं देव कुरु भक्तस्य भास्कर।।२१

Having seen the generosity of god sun and persuasion, Viśvakarmā said– God Bhāskara, sweep away entire sins of the person who recites these names daily with keen devotion for you.

तेनैवमुक्तो दिनकृत् तथेति
त्वष्टारमुक्त्वा विरराम भास्करः।
संज्ञां विशङ्कां रविमण्डलस्थितां
कृत्वा जगामाथ रविं प्रसाद्य।।२२।
इति श्रीनरसिंहपुराणं एकोनविंशोऽध्यायः।।१९।।

God Bhāskara, the cause for opening the day, replied in affirmative to the demand of Viśvarkarmā with expressive words– "Very well'. Viśvakarmā then returned to his hermitage after having pleased god sun and eliminating the cause for fear of Saṁjñā, the resident of the sun orbit, the wife of god sun.

Thus, the nineteenth chapter on "Psalm recited for god sun with one hundred eight names' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 20

Origin of Marutas

सूत उवाच

साम्प्रतं मारुतोत्पत्तिं वक्ष्यामि द्विजसत्तम।
पुरा देवासुरे युद्धे देवैरिन्द्रारिभिर्दिते:।।१।।
पुत्रा: पराभूता: दितिश्च विनष्टपुत्रा महेन्द्रदर्पहरं पुत्रमिच्छन्ती कश्यपमृषिं स्वपतिमाराधयामास।।२।।
स च तपसा सन्तुष्टो गर्भाधानं चकार तस्याम्। पुनस्तामेवमुक्तवान्।।३।।
यदि त्वं शुचि: सती शरच्छतमिमं गर्भं धारयिष्यसि ततश्च महेन्द्रदर्पहन्ता पुत्रो भविष्यति। इत्येवमुक्ता सा च तं गर्भं धारयामास।।४।

Sūta said– O the Great Brahmin, I will now highlight the origin of Marutas. In the ancient period, the demons, the son of Diti had been defeated by the army of Indra etc. gods when a dreadful war between gods and demons was erupted. Diti then began to worship her husband Kaśyapa with a desire to give birth a mighty son to the extent competent to suppress the go of Mahendra. Having been pleased by the penance so intended Kaśyapa did intercourse with her and said– "the mighty son as you want to be shall only take birth if you could retain the womb as much as one hundred long years and that too with taking care of all sanctity." Diti tool all care as suggested by

the hermit Kaśyapa.

इन्द्रोऽपि तज्ज्ञात्वा वृद्धब्राह्मण-
रूपेणागत्य दितिपार्श्वं स्थितवान्।
किञ्चिदूनपूर्णे वर्षशते पादशौचमकृत्वा
दितिः शयनमारुह्य निद्रां गता।।५।।
सोऽपि लब्धावसरो वज्रपाणिस्तत्कुक्षिं
प्रविश्य वज्रेण तं गर्भं सप्तधा चिच्छेद।
सोऽपि तेन प्रच्छिद्यमानो रुरोद।।६।।
मारोदीरिति वदन्निन्द्रस्तान् सप्तधैकैकं चिच्छेद।।७।।
सप्तधा ते सर्वे मरुतो यतो जातमात्रान्मा रोदीरित्युक्तवान्। महेन्द्रस्य सहाया अमी मरुतो नाम देवा बभूवुः।।८।।

God Indra smelled the matter intended and he transformed himself in the physique of an old Brahmin in order to live in proximity to Diti. He then reached there and settled. One day when the time limit was about to complete, Diti went to bed and forgot cleaning her feet after supper. As Indra was onlooker of opportunity, he immediately entered into the womb of Diti and cut the womb into seven pieces with an acute blow of his thunder bolt. The womb started weeping so, Indra in order to resist his crying, further, took each piece so made and cut the same into other seven pieces. Thus, these 7x7=49 pieces became popular as Maruta because the god Indra, had used the word ma rodī when the first seven parts of the womb were weeping and when he further divided each part in seven more parts.

एवं मुने सृष्टिरियं तवेरिता
देवासुराणां नरनागरक्षसाम्।
वियन्मुखानामपि यः पठेदिदं
शृण्वंश्च भक्त्या हरिलोकमेति सः।।९।।
इति श्रीनरसिंहपुराणे विंशतितमोऽध्यायः।।२०।।

O hermit, I have thus, told you all the origin of gods, demon, man, serpent, monster and ether etc. elements (Bhūtas). The man avails the abode of Viṣṇu who recites or hears with devotion this episode.

Thus, the Nineteenth chapter on 'Origin of Marutas' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 21

Description of Sūryavaṁśa

भारद्वाज उवाच

अनुसर्गश्च सर्गश्च त्वया चित्रा कथेरिता।
वंशमन्वन्तरे ब्रूहि वंशानुचरितं च मे।।१।।

Bharadvāja said– Sūta, you told about Sarga and Anusarga, highlighted the eccentric stories, and it is requested that a description on the dynasty of kings, Manvantara and the clanology (Vaṁśānucarita) should also be added so that all of us could know this all.

सूत उवाच

राज्ञां वंशः पुराणेषु विस्तरेण प्रकीर्तितः।
संक्षेपात्कथयिष्यामि वंशमन्वन्तराणि ते।।२।।
वंशानुचरितं चैव शृणु विप्र महामते।
शृण्वन्तु मुनयश्चेमे श्रोतुमागत्य ये स्थिताः।।३।।

Sūta said– The royal dynasty has been described in detail in the womb of Purāṇas but I will tell you in brief, the dynasty of kings, Manvantara and Vaṁśānucarita here. O learned Brahmin, listen to this description with all hermits gathered here for the same.

आदौ तावद्ब्रह्मा ब्रह्मणो मरीचिः।
मरीचेः कश्यपः कश्यपादादित्यः।।४।।
आदित्यान्मनुः मनोरिक्ष्वाकुः इक्ष्वाकोर्विकुक्षिः।
विकुक्षेर्द्योतः,द्योताद्वेनो वेनात्पृथुः पृथोः पृथाश्वः।।५।।

पृथाश्वादसंख्याताश्वः। असंख्याताश्वान्मान्धाता।।६।।
मान्धातुः पुरुकुत्सः पुरुकुत्साद्दृषदो दृषदादभिशम्भुः।।७।।
अभिशंभोर्दारुणो दारुणात्सगरः।।८।।
सगराद्धर्यश्वो हर्यश्वाद्धारीतः।।९।।
हारीताद्रोहिताश्वो रोहिताश्वादंशुमान्। अंशुमतो भगीरथः ।।१०।।
भगीरथात् सौदासः सौदासाच्छत्रुंदमः।।११।।
शत्रुन्दमादनरव्यः अनरव्याद्दीर्घबाहुः दीर्घबाहोरजः।।१२।। अजाद्दशरथः दशरथाद्रामः रामाल्लवः लवात्पद्मः।।१३।।
पद्मादनुपर्णः। अनुपर्णाद्वस्त्रपाणिः।।१४।।
वस्त्रपाणेः शुद्धोदनः। शुद्धोदनाद्बुधः। बुधादादित्यवंशो निवर्तते।।१५।।

Brahma first appeared, then Marīci was originated from him, Kaśyapa from Marīci, Sun from Kaśyapa, Manu from Sun, Ikṣvāku form Manu, Vikukṣi from Ikṣvāku, Dyota from Ikṣvāku, Veṇa from Dyota, Pṛthu from Veṇa and Pṛthāśva form Pṛthu. Similarly, in a seriatim Asaṁkhyātāśva was originated from Pṛthāśva, Mandhātā from Asaṁkhyātāśva, Purukutsa from Mandhātā, Dṛṣada from Dāruṇa, Harṣaśva from Sagara, Hārīta from Harṣaśva, Rohitāśva from Hārīta, Aṁśumān from Rohitāśva, and Bhagīratha from Aṁśumān. Saudāsa from Bhagīratha, Śatrundama from Saudāsa, Anaraṇya from Śatrundama, Dīrghabāhu from Anaraṇya, Aja from Dīrghabāhu, Daśaratha from Aja, Śrī Rāma from Daśaratha, Lava from Śrī Rāma, Padma from Lava, Anuparṇa from Padma and Vastrapāṇi from Anuparṇa. Similarly, Śuddhodana from Vastrapāṇi, and Budha (Budha) from Vastrapāṇi. The clan of Sun (Sūryavaṁśa) ceased from Budha.

सूर्यवंशभवा ये ते प्राधान्येन प्रकीर्तिताः।
यैरियं पृथिवी भुक्ता धर्मतः क्षत्रियैः पुरा।।१६।।
सूर्यस्य वंशः कथितो मया मुने
समुद्गता यत्र नरेश्वराः पुरा।
मयोच्यमानाञ्छशिनः समाहितः
शृणुष्व वंशेऽथ नृपाननुत्तमान्।।१७।।
इति श्रीनरसिंहपुराणे एकाविंशेऽध्यायः।।२१।।

The Kṣatriyas born in the clan of Sun have been described herein above selectively and only those names have been referred to here who had ruled ideally following justice. O hermit, this is the description of Sūryavaṁśa in which a number of kings had ruled. Now listen to the description on the great kings born in the clan of Moon (Candravaṁśa).

Thus, the twenty one chapter on about Sūryavaṁśa in Sir Nṛsiṁha Purāṇa approaches the end.

CHAPTER 22

Description of Candravaṁśa

सूत उवाच

सोमवंशं शृणुष्वाथ भरद्वाज महामुने।
पुराणे विस्तरेणोक्तं संक्षेपात्कथयेऽधुना।।१।।

Sūta said– O great hermit Bharadvāja, listen to the description on Candravaṁśa now. It has been described in detail in other Purāṇas, so I would like to give a succinct account of this herein.

आदौ तावद्ब्रह्मा ब्रह्मणो मानसः
पुत्रो मरीचिर्मरीचेर्दाक्षायण्यां कश्यपः।।२।।
कश्यपाददितेरादित्यः। आदित्यात्सुवर्चलायां मनुः।।३।।
मनोः सुरूपायां सोमः। सोमाद्रोहिण्यां बुधः।।४।।
बुधादिलायां पुरुरवाः आयुः। आयो रूपवत्यां नहुषः।।५।।

नहुषात्पितृवत्यां ययातिः। ययातेः शर्मिष्ठायां पूरुः॥६॥

पुरोर्वंशदायां सम्पातिः। सम्पातेर्भानुदत्तायां सार्वभौमः। सार्वभौमस्य वैदेह्यां भोजः॥७॥

भोजस्य लिङ्गायां दुष्यन्तः। दुष्यन्तस्य शकुन्तलायां भरतः॥८॥

भरतस्य नन्दायामजमीढः। अजमीढस्य सुदेव्यां पृश्निः। पृश्नेरुग्रसेनायां प्रसरः। प्रसरस्य बहुरूपायां शन्तनुः। शन्तनोर्योजनगन्धायां विचित्रवीर्यः। विचित्रवीर्यस्याम्बिकायां पाण्डुः॥९॥

पाण्डोः कुन्तिदेव्यामर्जुनः। अर्जुनात्सुभद्रायामभिमन्युः॥१०॥

अभिमन्योरुत्तरायां परीक्षितः। परीक्षितस्य मातृवत्यां जनमेजयः। जनमेजयस्य पुण्यवत्यां शतानीकः॥११॥

शतानीकस्य पुष्पवत्यां सहस्रानीकः। सहस्रानीकस्य मृगवत्यामुदयनः। तस्य वासवदत्तायां नरवाहनः॥१२॥

नरवाहनस्याश्वमेधायां क्षेमकः। क्षेमकान्ताः पाण्डवाः सोमवंशो निवर्तते॥१३॥

Brahma was born very first, then his thought-churned (Mānasa) son Marīci, was born. Marīci reproduced from the womb of Dāksāyāṇī a son namely, Kaśyapa. Then the sun was born from the womb of Aditi, the wife of Kaśyapa also. Sūrya reproduced from the womb of Suvarcalā (Saṁjñā) a son Manu. Manu reproduced Soma from the womb of Surūpā and Soma reproduced Budha from the womb of Rohiṇī. Budha reproduced Pururava from the womb of Ilā. Pururava reproduced Āyu and Āyu reproduced from the womb of Rūpavatī a son namely, Nahuṣa. Nahuṣa reproduced Yayāti from the womb of Pitṛvatī and Yayāti reproduced Puru from the womb of Śarmiṣṭhā. Puru with the co-operation of his wife Vaṁśadā gave birth to Sampati and he by virtue of intercourse with Bhānudatta gave birth to Sārvabhauma. Sārvabhauma with the co-operation of his wife Vaidehī gave birth to Bhoja. Bhoja married Liṅga and gave birth to Duṣyanta. Duṣyanta married Śakuntalā and brought in Bharata. Bharata married Nanda and gave birth to Ajamīḍha. Ajamīḍha married Sudevī and gave birth to Pṛśni. Pṛśni gave birth to Prasara as a result of coition with her. Prasara reproduced Śāntanu from the womb of Bahurūpa. Śāntanu made wife Yojanagandhā and gave birth to Vicitravīrya. Vicitravīrya reproduced Pāṇḍu from the womb of Ambikā. Pāṇḍu got Arjuna from the womb of Kunti, Arjuna reproduced Abhimanyu form the womb of Subhadrā. Abhimanyu reproduced from the womb of Uttarā a son Parīkṣita. Parīkṣita gave birth to Janamejaya from his wife Mātṛvatī and Janamejaya got Śatānīka from the womb of his wife Puṣpavatī. Śatānīka got a son Sahastrānīka from the womb of his wife Puṣpavatī. Sahastrānīka got Udayana from the womb of Mṛgavatī and Udayana got a son Naravāhana from his wife Vāsavadattā. Naravāhana got a son Kṣemaka from his wife Aśvamedha. Kṣemaka was the last king of the Pāṇḍavas dynasty and Candravaṁśa ceased.

य इदं शृणुयान्नित्यं राजवंशमनुत्तमम्।
सर्वपापैः शुद्धात्मा विष्णुलोकं स गच्छति॥१४॥
यश्चेदं पठते नित्यं श्राद्धे वा श्रावयेत्पितॄन्।
वंशानुकीर्तनं पुण्यं पितृणां दत्तमक्षयम्॥१५॥
राज्ञां हि सोमस्य मया तवेरिता
वंशानुकीर्तिर्द्विज पापनाशनी।
शृणुष्व विप्रेन्द्र मयोच्यमानं
मन्वन्तरं चापि चतुर्दशाख्यम्॥१६॥

The man who listens to always this great royal dynasty becomes absolved from all

sins and after having a pure mind he attains to the abode of Viṣṇu. Anyone who reads daily this description of royal dynasty and makes his forefathers (Pitaras), to listen in course of Śrāddha (a rite to remember), the things, offered by him to his ancestors becomes undepleting. O Brahmin, I have made you to listen to this episode pertaining to the dynasty of the kings of Candravaṁśa. Now, listen to the fourteen Manvantaras which I am going to tell you.

इति श्रीनरसिंहपुराणे सोमवंशानुकीर्तन नाम द्वाविंशोऽध्यायः॥२२॥

Thus the twenty-second chapter on 'About Candravaṁśa' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 23

Descriptions of fourteen Manvantaras

सूत उवाच

प्रथमं तावत्स्वायम्भुवं मन्वन्तरं तत्स्वरूपं कथितम्।
सर्गादौ स्वारोचिषो नाम द्वितीयो मनुः॥१॥
तस्मिन् स्वारोचिषे मन्वन्तरे विपश्चिन्नाम देवेन्द्रः।
पारावताः सतुषिता देवाः॥२॥
ऊर्जस्तम्बः सुप्राणो दन्तो निर्ऋषभो वरीयानीश्वरः सोमः सप्तर्षयश्चैवम्। किंपुरुषाद्याः स्वारोचिषस्य मनोः पुत्रा राजानो भवन्ति॥३॥

Sūta said– The first is Svayāmbhuva Manvantara. Its introductions had already been given earlier. Svārociṣa named second Manu had been born in the initial phase of the creation. At that Svārociṣa Manvantara, there was Vipaścit named Indra, the king of gods. The gods of that phase were Parvata and Tuṣitā. The Saptarṣi at that Manvantara were Suprāṇa, Danta, Nirṛṣabha, Varīyāna, Īśvara and Soma. Similarly, Kiṁpuruṣa etc. named sons of Svārociṣa Manu were the kings on the earth.

तृतीय उत्तमो नाम मनुः। सुधामानः सत्याः शिवाः।
प्रतर्दना वंशवर्तिनश्च देवाः पञ्चैते द्वादश गणाः॥४॥
तेषां सुशान्तिरिन्द्रः॥५॥
वंद्याः सप्तर्षयोऽभवन्। अत्र परशुचित्राद्या मनोः सुताः॥६॥

The third Manu was renowned by the name 'Uttama'. During their regime, five gods– Sudhāma, Satya, Śiva, Pratardana and Vaṁśavartī (or Vasavartī) were existed. In each commune of these five gods, there were five persons in each. The name of Indra to these five gods was Suśānti. The Saptarṣi of those times were known as Vandya. Manu's sons Parasūta and Citrā etc. were the kings on the earth that time.

चतुर्थस्तामसो नाम मनुः। तत्र मन्वन्तरे सुराः पराः सत्याः सुधियश्च सप्तविंशतिका गणाः॥७॥
तत्र भुशुण्डी नाम देवेन्द्रः। हिरण्यरोमा देवश्रीरूर्ध्वबाहुर्देवबाहुः सुधामा पर्जन्यो मुनिरित्येते सप्तर्षयः॥८॥
ज्योतिर्धामा पृथुः काश्योग्निर्धनक इत्येते तामसस्य मनोः पुत्रा राजानः॥९॥

The name of fourth Manu was Tāmasa. In the Manvantara concerned, there were the commune of gods known as Parā, Satya and Sudhi. Each commune consisted of twenty gods. The name of Indra, the king of these gods was Bhuśuṇḍī. At that phase of time, the Saptarṣi were– Hiraṇyaroma Devaśrī, Udhravabāhu, Devabāhu, Sudhāmā, Parjanya and Muni. The sons of Tāmasa Manu i.e. Jyotirdhāma, Pṛthu, Kāṣya, Agni and Dhanaka were kings on this earth.

पञ्चमो नाम रैवतो मनुः। तस्यान्तरेऽमिता निरता वैकुण्ठाः सुमेधस इत्येते देवगणाश्चतुर्दशका गणाः। असुरान्तको नाम देवेन्द्रः। सप्तकाद्या मनोः सुता राजानो वै बभूवुः॥१०॥

शान्तः शान्तमयौ विद्वांस्तपस्वी मेधावी सुतपाः सप्तर्षयोभवन्॥११॥

The name of fifth Manu was Raivata. The communes of gods in their Manvantara were Amita, Nirata, Vaikuṇṭha and Sumedha. There were fourteen persons in each commune. The king of these gods i.e. Indra was Asurāntaka. The sons of Manu i.e. Saptaka etc. were the kings of this earth. The seven ṛṣis were Sānta, Sāntamaya, Vidvān, Tapasvī, Medhāvī and Sutapā, respectively. [1]

षष्ठश्चाक्षुषो नाम मनुः। पुरुशतद्युम्नप्रमुखास्तस्य सुता राजानः। सुशान्ता आप्याः प्रसूता भव्याः प्रथिताश्च महानुभावा लेखाद्याः पञ्चैते ह्यष्टका गणास्तत्र देवाः॥१२॥

तेषामिन्द्रो मनोजवः। मेधाः सुमेधा विरजा हविष्मानुत्तमो मतिमान्नाम्ना सहिष्णुश्चैते सप्तर्षयः॥१३॥

Cakṣusa was the sixth Manu. During their regime, Puru and Satyadyumna etc. sons of Manu were the kings. At that time of phase, five, peace-loving gods i.e. Lekha, Apya, Prasūta, Havya and Prathita existed. Each commune of these five gods consisted of eight persons. The name of their Indra was Manojava. The Saptarṣi were– Medhā, Sumedhā, Virajā, Haviṣmān, Uttama, Matimān and Sahiṣṇu.

सप्तमो वैवस्वतो मनुः साम्प्रतं वर्तते। तस्य पुत्रा इक्ष्वाकुप्रभृतयः क्षत्रिया भूभुजः॥१४॥

आदित्यविश्ववसुरुद्राद्या देवाः पुरन्दरोऽत्र देवेन्द्रः॥१५॥

वसिष्ठः कश्यपोऽत्रिर्जमदग्निगौतमविश्वामित्रभरद्वाजाः सप्तर्षयो भवन्ति॥१६॥

Presently the seventh Manu is in existence and his name is Vaivasvata. His Ikṣvāku etc. Kṣatriya caste sons became kings of the earth. In this Manvantara, the commune of gods are Āditya, Viśvavasu and Rudra etc. Purandara is Indra of them. The Saptarṣi of this Manvantara are– Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja.

भविष्याणि मन्वन्तराणि कथ्यन्ते। तद्यथा आदित्यात् संज्ञायां जातो यो मनुः। पूर्वोक्तश्छायायामुत्पन्नो मनुर्द्वितीयः स तु। पूर्वजस्य सावर्णस्य मन्वन्तरं सावर्णिकमष्टमं शृणु॥१७॥

The prospective Manvantara now remains to be told. Manu as was reproduced by Sun god from the womb of Saṁjñā has been already introduced in the earlier chapter. The second Manu got birth from the womb of Chāyā. The first born is Sāvarṇa Manu. The Manvantara pertaining to him is called Sāvarṇika Manvantara. It is the eighth Manvantara.

मनुः सावर्णो अष्टमो भविता तत्र सुतपाद्या देवगणास्तेषां बलिरिन्द्रो भविता॥१८॥

दीप्तिमान् गालवो नामा कृपद्रौणिव्यासऋष्यशृङ्गाश्च सप्तर्षयो भवितारः।

विराजोर्वरीयनिर्मोकाद्याः सावर्णस्य मनोः सुता राजानो भविष्यन्ति॥१९॥

Sāvarṇa will be the eighth Manu. Sutāpa etc. will be the commune of gods. And Bali will be their Indra (the king god). The Saptarṣis will be Dīptimān, Gālava, Nāma, Kṛpa, Aśvatthāmā, Vyāsa and Ṛṣyaśṛṅga. Manu's sons Virajā, Urvariya and Nirmoka etc. will be the king of earth.

1. In the Ślokas, only six names of Ṛṣis are mentioned

नवमो दक्षसावर्णिर्मनुर्भविता। धृतिः कीर्तिर्दीप्तिः केतुः पञ्चहस्तो निरामयः पृथुश्रवाद्या दक्षसावर्णाराजानोस्यं मनोः पुत्राः॥२०॥

मरीचिगर्भाः सुधर्माणो हविष्मन्तस्तत्र देवताः तेषामिन्द्रोऽद्भुतः॥२१॥

सवनः कृतिमान् हव्यो वसुमेधातिथिर्ज्योतिष्मानित्येते सप्तर्षयः॥२२॥

The ninth prospective Manu will be Dakṣasāvarṇi. His sons Dhṛti, Kīrti, Dīpti, Ketu, Pañcahasta, Nirāmaya and Pṛthuśrava etc. will be the kings of this earth. The gods will be in that Manvantara as Marīcigarbha, Sudharmā and Haviṣmān and Adbhuta will be their kings. The Saptarṣi will be Savana, Kṛtimān, Havya, Vasu, Medhātithi, and Jyotiṣmān (and Satya).

दशमो ब्रह्मसावर्णिर्मनुर्भविता विरुद्धादयस्तत्र देवाः। तेषां शान्तिरिन्द्रः हविष्मान् सुकृतिः सत्यस्तपोमूर्तिः नाभागः प्रतिमोकः सप्तकेतुरित्येते सप्तर्षयः॥२३॥ सुक्षेत्र उत्तमो भूरिषेणादयो ब्रह्मसावर्णिपुत्रा राजानो भविष्यन्ति॥२४॥

The tenth will Brahma Sāvarṇi. Viruddha etc. will be gods and Śānti will be their Indra. The Saptarṣi will be Haviṣmān, Sukṛti, Satya, Tapomūrti, Nābhāga, Pratimoka and Saptaketu. Sukṣetra, Uttama, Bhūriṣeṇa etc. sons of Brahmasāvarṇi will be the kings on the earth.

एकादशे मन्वन्तरे धर्मसावर्णिको मनुः॥२५॥

सिंहसवनादयो देवगणाः। तेषां दिवस्पतिरिन्द्रः॥२६॥ निर्मोहस्तत्त्वदर्शी निकम्पो निरुत्साहो धृतिमान् रुच्य इत्येते सप्तर्षयः। चित्रसेनविचित्राद्या धर्मसावर्णिपुत्रा भूभृतो भविष्यन्ति॥२७॥

Dharmasāvarṇi will be Manu in the eleventh Manvantara. The commune of gods at that time will be Siṁha, Savana etc. And Divāspati will be their Indra. Nirmoha, Tattvadarśī, Nikampa, Nirutsāha, Dhṛtimān and Rucya will be Saptarṣi. Citrasena and Vicitra etc. sons of Dharma-Sāvarṇi Manu will be kings on this earth.

रुद्रसावर्णिर्भविता द्वादशो मनुः॥२८॥

कृतधामा तत्रेन्द्रो हरिता रोहिताः सुमनसः सुकर्माणः सुतपाश्च देवाः॥२९॥

तपस्वी चारुतपास्तपोमूर्तिस्तपोरतिस्तपोधृतिर्ज्योतिस्तप इत्येते सप्तर्षयः॥३०॥

देववान् देवश्रेष्ठाद्यास्तस्य मनोः सुता भूपाला भविष्यन्ति॥३१॥

Manu in the twelfth Manvantara will Rudrasāvarṇi. In the phase of that twelfth Manvantara, Kṛtadhāma will be Indra and Hārīta, Rohita, Sumana, Sukarma and Sutāpa will be the gods. Saptarṣi will be Tapasvī, Carutapa, Tapomūrti, Taporati, Tapodhṛti, Jyoti and Tapa. The sons of Rudrasāvarṇi Devavāna and Devaśreṣṭha etc. will be the kings on the earth.

त्रयोदशो रुचिर्नाम मनुः। स्रग्वी वाणः सुधर्माणप्रभृतयो देवगणाः। तेषामिन्द्र ऋषभो नाम भविता॥३२॥

निश्चतोऽग्नितेजा वपुष्मान् धृष्टो वारुणिर्हविष्मान् नहुषो भव्य इति सप्तर्षयः। सुधर्मा देवानीकादयस्तस्य मनोः पुत्राः पृथ्वीश्वरा भविष्यन्ति॥३३॥

The name of the thirteenth Manu will be Ruci. Sragvī, Vāna and Sudharmā will be the communes of gods and Ṛṣabha will be their Indra. The Saptarṣi will be Niścita, Agniteja, Vapuṣmān, Dhṛṣṭa, Varuṇī, Haviṣ mān and Bhavyamūrti Nahuṣa. The sons of Ruci, the Manu; Sudharmā and Devanīka etc. will be the kings on the earth.

भौमश्चतुर्दशो मनुर्भविता। सुरुचिस्तत्रेन्द्रः। चक्षुष्मन्तः पवित्राः कनिष्ठाभाः देवगणाः॥३४॥

अग्निबाहुशुचिशुक्रमाधवशिवाभीमजितश्वासा इत्येते

सप्तर्षयः। उरुगम्भीरब्रह्माद्यास्तस्य मनोः सुता राजानः॥३५॥

एवं ते चतुर्दश मन्वन्तराणि कथितानि।

राजानश्च चैरियं वसुधा पाल्यते॥३६॥

Bhauma will be the fourteenth Manu. Suruci will be Indra and the communes of gods will be Cakṣuṣmān, Pavitra and Kaustubha. Agnibāhu, Śuci, Śukra, Mādhava, Śiva, Abhimān and Jītasvāsa will be Saptarṣi and the sons of Manu Bhīma i.e. Uru, Gambhīra and Brahma etc. will be the kings on the earth. Thus, I have told you all about the fourteen Manvantaras and the names of the sons of fourteen Manus who will then be the kings on the earth who look after the interests of this earth.

मनुःसप्तर्षयो देवा भूपालाश्च मनोः सुताः।

मन्वन्तरे भवन्त्येते शक्राश्चैवाधिकारिणः॥३७॥

चतुर्दशभिरेतैस्तु गतैर्मन्वन्तरैर्द्विज।

सहस्रयुगपर्यन्तः कालो गच्छति वासरः॥३८॥

तावत्प्रमाणा च निशा ततो भवति सत्तम।

ब्रह्मरूपधरः शेते सर्वात्मा नृहरिः स्वयम्॥३९॥

त्रैलोक्यमखिलं ग्रस्ता भगवानादिकृद्विभुः।

स्वमायामास्थितो विप्र सर्वरूपी जनार्दनः॥४०॥

अथ प्रबुद्धो भगवान् यथापूर्वं तथा पुनः।

युगव्यवस्थां कुरुते सृष्टिं च पुरुषोत्तमः॥४१॥

एते तवोक्ता मनवोऽमराश्च

पुत्राश्च भूपा मुनयश्च सर्वे।

विभूतयस्तस्य स्थितौ स्थितस्य

तस्यैव सर्वं त्वमवेहि विप्र॥४२॥

इति श्रीनरसिंहपुराणे त्रयोविंशतितमोऽध्यायः॥२३॥

The authorities commanding every Manvantara are Manu, Saptarṣi, gods, the ruling sons of Manu and Indra. O Brahmin, On expiry of the time limit of these fourteen Manvantaras, the period of one thousand Caturyuga is passed. This period is called a single day of Brahma. O the crown of sages, then there enters there the night for the equal period. God Nṛsiṁha in the form of Brahma, the soul of all creatures sleep all along that period. O Brahmin, god Janārdana omnipresent, omniform and the first creator merges the three-worlds with him and then sleeps under cover of his Yogamāyā. He again reiterates the process adopted in the prior Kalpa for creation and doing an appropriate arrangement for the eras (Yuga). O Brahmin, I have thus told you about Manu, the gods, the kings, Manu's sons and Ṛṣis. You should deem all these as the outstanding components of the worlds nourisher god Viṣṇu.

Thus, the twenty third chapter on 'About the fourteen Manvantaras' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 24

Devotion of Ikṣvāku, his departure for penance

सूत उवाच

अतः परं प्रवक्ष्यामि वंशानुचरितं शुभम्।
शृण्वतामपि पापघ्नं सूर्यसोमनृपात्मकम्।।१।।
सूर्यवंशोद्भवो यो वै मनुपुत्रः पुरोदितः।
इक्ष्वाकुर्नाम भूपालश्चरितं तस्य मे शृणु।।२।।

Śrī Sūta said– I will now describe the evil sweeping account of the activities of the kings born in the Sun and Moon clan. O hermit, firstly listen to the account of the deeds performed by Ikṣvāku, the king born in the Sun-clan about which I had indicated earlier.

आसीद्भूमौ महाभाग पुरी दिव्या सुशोभना।
सरयूतीरमासाद्य अयोध्या नाम नामतः।।३।।
अमरावत्यतिशया त्रिंशद्योजनजालिनी।

हस्त्यश्वरथपत्त्यौघैर्दुमैः कल्पद्रुमप्रभैः।।४।।
प्राकाराट्टप्रतोलीभिस्तोरणैः काञ्चनप्रभूः।
विराजमाना सर्वत्र सुविभक्तचतुष्पथा।।५।।
अनेकभूमिप्रासादा बहुभाण्डसुविक्रया।
पद्मोत्पलशुभूस्तोयैर्वापीभिरुपशोभिता।।६।।
देवतायतनैर्दिव्यैर्वेदघोषैश्च शोभिता।
वीणावेणुमृदङ्गैश्च शब्दैरुत्कृष्टकैर्युता।।७।।
शालैस्तालैर्नालिकेरैः पनसामलजम्बुकैः।
तथैवाम्रकपित्थाद्यैरशोकैरुपशोभिता।।८।।

O the Scholar, A divine city popularly known as Ayodhyā is situated on the bank of Sarayū river on this earth. That city is more fascinating than Amarāvatī and it is extended in the land thirty yojana both in length and width. The charming gems of that city were the elephants, chariots and the infantry segments of the army and the greenery of the trees not less charming than the Kalpavṛkṣa. There were fences, grand buildings, highways, streets and decent gates all orderly maintained. The roundabouts distinctly constructed were very fascinating. The palaces constructed there were multi-stories. The marketing system for a number of commodities and vessels was well disciplined. The ponds filled with water and lotus flowers were the next attraction of the city. Excellently constructed temples and the recital of the Vedic hymns therein were the cause for accession to and wealth of the city. That city was under echo of flute, lyre, and drums all time. That Ayodhyā was excellently decorated with the trees like sāla, palm, coconut, kaṭahala, amla, jāmuna, mango and kaith etc. and with the flowers of aśoka.

आरामैर्विविधैर्युक्ता सर्वत्र फलपादपैः।
मल्लिकामालतीजातिपाटलानागचम्पकैः।।९।।
करवीरैः कर्णिकारैः केतकीभिरलङ्कृता।
कदलीजातिकदलीमातुलुङ्गमहाफलैः।
क्वचिच्चन्दनगन्धाद्यैर्नारङ्गैश्च सुशोभिता।।१०।।
नित्योत्सवप्रमुदिता गीतवाद्यविचक्षणैः।
नरनारीभिराढ्याभी रूपद्रविणप्रेक्षणैः।।११।।

There were a number of orchards, gardens and the trees were laden with delicious fruits. It seemed as if the city has been trimmed Mallikā (motiyā), Mālatī, Jasmine, Pangara, Nāgakesara, Campā, Kanera, Kanakacampā and Ketakī etc. flowers. There were the fruit trees laden with banana, harapha, revadi, jayaphala and bijaura lemon as also oranges of sandal fragrance and of other scents. The people expert in music and singing used to arrange functions there daily. All the men and women of that city were beautiful, modest and of fascinating eyes.

नानाजनपदाकीर्णा पताकाध्वजशोभिता।
देवतुल्यप्रभायुक्तैर्नृपपुत्रैश्च संयुता।।१२।।
सुरूपाभिर्वरस्त्रीभिर्देवस्त्रीभिरिवावृता।
विप्रैः सत्कविभिर्युक्ता बृहस्पतिसमप्रभैः।।१३।।
वणिग्जनैस्तथा पौरैः कल्पवृक्षवरैर्युता।
अश्वैरुच्चैः श्रवस्तुल्यैर्दन्तिभिर्दिग्गजैरिव।।१४।।
इति नानाविधैर्भावैरयोध्येन्द्रपुरीसमा।
तां दृष्ट्वा नारदः श्लोकं सभामध्ये पुरोक्तवान्।।१५।।
स्वर्गं वै सृजमानस्य व्यर्थं स्यात्पद्मजन्मनः।
जातायोध्याऽधिका स्वर्गात् कामभोगसमन्विता।।१६।।

That city was crowded with foreigners, adorned with flags and door-decorations and there were a number of god-like princes. There were modest and beautiful women analogous to the damsels of heaven.

The philanthropic poet Brahmins were as intelligent as Jupiter (Bṛhaspati). The citizens were as generous as Kalpavṛkṣa, the kind businessmen, the horses were as Ucchaiśrava and giant elephants as Diggajas. Thus, Ayodhyā was as prosperous with all things as Amarāvatī. In the olden times, Nārada had expressed his views about Ayodhyā in a hymn and it has become more than heaven in matters to provide with all kinds of desired enjoyments.

तामावसदयोध्यां तु स्वभिषिक्तो महीपतिः।
जितवान् सर्वभूपालान् धर्मेण स महाबलः।।१७।।
माणिक्यमुकुटैर्युक्तै राजभिर्मण्डलाधिपैः।
नमद्भिर्भक्तिभीतिभ्यां पादौ तस्य किणीकृतौ।।१८।।

Ikṣvāku was the resident of such an Ayodhyā. He was crowned and began to rule judiciously. He, the mighty king, had won all kings by waging a war of Dharma. Owing to frequent salute made by the subsidiary or subjugated kings, marks were emerged on his feet by the kings crowns as in course of salute they all used to put their heads on the feet of Ikṣvāku. Some of them did this due to fear of him while some due to keen devotion for him.

इक्ष्वाकुरक्षतबलः सर्वशास्त्रविशारदः।
तेजसेन्द्रेण सदृशो मनोः सूनुः प्रतापवान्।।१९।।
धर्मतो न्यायतश्चैव वेदज्ञैर्ब्राह्मणैर्युतः।
पालयामास धर्मात्मा आसमुद्रां महीमिमाम्।।२०।।
अस्त्रैर्जिगाय सकलान्संयुगे भूपतीन्बली।
अवजित्य सुतीक्ष्णौस्तु तन्मण्डलमथाहरत्।।२१।।
जितवान् परलोकांश्च क्रतुभिर्भूरिदक्षिणैः।
दानैश्च विविधैर्ब्रह्मन् राजेक्ष्वाकुः प्रतापवान्।।२२।।
बाहुद्वयेन वसुधां जिह्माग्रेण सरस्वतीम्।
वभार पद्मामुरसा भक्तिं चित्तेन माधवे।।२३।।
सन्तिष्ठतो हरेरूपमुपविष्टं च माधवम्।
शयानमप्यनन्तं तु कारयित्वा पटेऽमलम्।।२४।।
त्रिकालं त्रयमाराध्य रूपं विष्णोर्महात्मनः।
गन्धपुष्पादिभिर्नित्यं रेमे दृष्ट्वा पटे हरिम्।।२५।।
कृष्णं तं कृष्णमेघाभं भुजगेन्द्रनिवासिनम्।
पद्माक्षं पीतवासं च स्वप्नेष्वपि स दृष्टवान्।।२६।।
चकार मेघे तद्वर्णे बहुमानमतिं नृपः।
पक्षपातं च तन्नाम्नि मृगे पद्मे च तादृशे।।२७।।

O Brahmin, the chivalrous king Ikṣvāku had even won the metaphysical world too by his generosity and by performing the grand offerings wherein substantial wealth was required for donation. He used to bear the burden of earth on his arms, Rājalakṣmī by his chest (heart), Sarasvatī by the fore portion of tongue and god Lakṣmīpati by his heart. He had got from the painter, the portrait of god Hari in standing posture and Anantadeva in sleeping posture and he used to worship with flowers and fragrances all these three portraits of god Viṣṇu in the morning, at noon and in the evening respectively. He could imagine the apparent god even in these portraits. Moreover, he used to see even in dream god Śrīkṛṣṇa (Viṣṇu), lotus-eyed, Pītāmbara on body, dark complexion like the dark clouds and in sleeping posture on the cot of king serpent Ananta. The king had developed a sense of respect for the dark clouds. He favoured the black deer and dark colour lotus owing to their similarity in the names with Śrī Kṛṣṇa.

दिव्याकृतिं हरेः साक्षाद्द्रष्टुं तस्य महीभृतः।
अतीव तृष्णा सञ्जाता अपूर्वैव हि सत्तम।।२८।।
तृष्णायां तु प्रवृद्धायां मनसैव हि पार्थिवः।
चिन्तयामास मतिमान् राज्यभोगमसारवत्।।२९।।

वैश्यदारसुतक्षेत्रं सन्यस्तं येन दुःखदम्।
वैराग्यज्ञानपूर्वेण लोकेस्मिन्नास्ति तत्समः॥३०॥
इत्येवं चिन्तयित्वा तु तपस्यासक्तचेतनः।
वसिष्ठं परिपप्रच्छ तत्रोपायं पुरोहितम्॥३१॥
तपोबलेन देवेशं नारायणमजं मुने।
द्रष्टुमिच्छाम्यहं तत्र उपायं तं वदस्व मे॥३२॥

O the crown of sages, a burning passion to see god Viṣṇu in his divine form lifted its head in the mind of that king and it was a temptation unprecedented. He began to be reluctant to the royal luxuries gradually and in proportion to the rise of the temptation to see god. He began to think– "Nobody other is so lucky as the man who was abandoned *his home, wife, son and territory etc. cause* for the pains by virtue of his self conscious and detachment." Having thoroughly deliberated and determined for the penance, he enquired of the procedure from his Purohita, Vasiṣṭha– "O hermit, I am desirous of meeting god Nārāyaṇa, the unborn, king of gods with severe penance. So, kindly tell me of the best procedure for the same."

इत्युक्तः प्राह राजानं तपस्यासक्तमानसम्।
वसिष्ठः सर्वधर्मज्ञः सदा तस्य हिते रतः॥३३॥
यदीच्छसि महाराज द्रष्टुं नारायणं परम्।
तपसा सुकृतेनेह आराधय जनार्दनम्॥३४॥
केनाप्यतप्ततपसा देवदेवो जनार्दनः।
द्रष्टुं न शक्यते जातु तस्मात्तं तपसार्चय॥३५॥

The great hermit Vasiṣṭha, always prepared for the welfare of the king and well-versed in the essence of Dharma, replied to the king– "O king, you should please Nārāyaṇa with great deeds and penance if you really want to see him apparently. Nobody may meet to Janārdana, the god of the gods, without penance. Hence, do penance to meet him.

पूर्वदक्षिणदिग्भागे सरयूतीरगे नृप।
गालवप्रमुखानां च ऋषीणामस्ति चाश्रमः॥३६॥
पञ्चयोजनमध्वानं स्थानमस्मात्तु पावनम्।
नानाद्रुमलताकीर्णं नानापुष्पसमाकुलम्॥३७॥
स्वमन्त्रिणि महाप्राज्ञे नीतिमत्यर्जुने नृप।
स्वराज्यभारं विन्यस्य कर्मकाण्डमपि द्विज॥३८॥
स्तुत्वाऽराध्य गणाध्यक्षमितो व्रज विनायकम्।
तपः सिद्ध्यर्थमन्विच्छंस्तस्मात्तत्र तपः कुरु॥३९॥
तापसं वेषमास्थाय शाकमूलफलाशनः।
ध्यायन्नारायणं देवमिमं मन्त्रं सदा जप॥४०॥
ॐनमो भगवते वासुदेवाय।
एष सिद्धिकरो मन्त्रो द्वादशाक्षरसंज्ञितः
जप्त्वैनं मुनयः सिद्धिं परां प्राप्ताः पुरातनाः॥४१॥

O king! go to a distance of five *yojana* at east-south corner of the bank of Sarayū where you will find a holy place and the hermitage of Gālava etc. Ṛṣis, numerous trees and creepers are there and different kinds of flowers you will see there. Assign the burden of the affairs of state to the wise and expert secretary Arjuna and the state itself for ruling, worship Vināyaka, the head of gaṇas and leave for that place with the clear intentions. Engage yourself in penance, wear the costumes of an ascetic, eat vegetable and fruit and roots and do japa of "Oṁ Namo Bhagavate Vāsudeva" with keen attention on Nārāyaṇa. This twelve letter hymn ensures the desired axiom (siddhi). The Ṛṣis in the past have also acquired the supreme axiom as a fruit for the recital of this hymn.

गत्वा गत्वा निवर्त्तन्ते चन्द्रसूर्यादयो ग्रहाः।
अद्यापि न निवर्तन्ते द्वादशाक्षरचिन्तकाः॥४२॥
बाह्येन्द्रियं हृदि स्थाप्य मनः सूक्ष्मे परात्मनि।

नृप संजप तन्मन्त्रं द्रष्टव्यो मधुसूदनः॥४३॥
इति ते कथितोपायो हरिप्राप्तेस्तपः कृतौ।
पृच्छतः साम्प्रतं भूयो यदीच्छसि कुरुष्व तत्॥४४॥

The moon and the Sun even run with the cycle of arrival and departure but the people concentrating on this hymn seldom turn back again and attain emancipation. O king, do japa of this hymn, by pulling the extraneous senses in the heart and the mind duly stable in the element of the supreme soul. This will definitely enable you to meet Madhusūdana. Thus, just on your enquiry, I have told you the procedure for the deeds to be performed as part and parcel of penance and now, you may do as you like"

इत्येवमुक्तो मुनिना स राजा
राज्यं भुवो मन्त्रिवरे समर्प्य।
स्तुत्वा गणेशं सुमनोभिरर्च्य
गतः पुरात् स्वात्तपसे धृतात्मा॥४५॥
इति श्रीनरसिंहपुराणे इक्ष्वाकुचरित्रे
चतुर्विंशेऽध्यायः॥२४॥

Complying with the procedure told by Vasiṣṭha, the king Ikṣvāku assigned the burden of the state affairs to his able secretary, worshipped god Gaṇeśa, determined firmly on penance and finally, left his state for the holy place suggested by Purohita Vasiṣṭha.

Thus, the chapter twenty fourth on "the account of deeds performed by Ikṣvāku" in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 25

Penance performed by Ikṣvāku and attainment of Viṣṇu's icon by Brahmā

भरद्वाज उवाच

कथं स्तुतो गणाध्यक्षस्तेन राज्ञा महात्मना।
यथा तेन तपस्तप्तं तन्मे वद महामते।।१।।

Bharadvāja asked– O the commander of great learning, tell me how the king prayed to god Gaṇeśa and further, how had he performed the intended penance?

सूत उवाच

चतुर्थीदिवसे राजा स्नात्वा त्रिषवणं द्विज।
रक्ताम्बरधरो भूत्वा रक्तगन्धानुलेपनः।।२।।
सुरक्तकुसुमैर्हृद्यैर्विनायकमथार्चयत्।
रक्तचन्दनतोयेन स्नानपूर्वं यथाविधि।।३।।
विलिप्य रक्तगन्धेन रक्तपुष्पैः प्रपूजयत्।
ततोऽसौ दत्तवान्धूपमाज्ययुक्तं सचन्दनम्
नैवेद्यं चैव हारिद्रं गुडखण्डघृतप्लुतम्।।४।।
एवं सुविधिना पूज्य विनायकमथास्तवीत्।

Sūta said– O Brahmin, the king had worn red apparel on Gaṇeśa Caturthī after a bath and smeared red sandal. He then sprinkled the red sandal mixed water with red flowers on Gaṇeśa and thus made him to bathe. The worship was then made followed in the prescribed manner. He then smeared red sandal on Gaṇeśa's parts of body (Śrī aṅgas). The red flowers were then used for worship. The fragrance (Dhūpa) was made with the mixture of ghee and sandal and finally offered the sweet Naivedya prepared by mixing turmeric, ghee and jaggery. Thus the king started praying to god Gaṇeśa after worshipping him in orderly manner.

इक्ष्वाकुरुवाच

नमस्कृत्य महादेवं स्तोष्येहं तं विनायकम्।।५।।
महागणपतिं शूरमजितं ज्ञानवर्धनम्।
एकदन्तं द्विदन्तं च चतुर्दन्तं चतुर्भुजम्।।६।।
त्र्यक्षं त्रिशूलहस्तं च रक्तनेत्रं वरप्रदम्।
आम्बिकेयं शूर्पकर्णं प्रचण्डं च विनायकम्।।७।।
आरक्तं दण्डिनं चैव वह्निवक्त्रं हुतप्रियम्।
अनर्चितो विघ्नकरः सर्वकार्येषु यो नृणाम्।।८।।
तं नमामि गणाध्यक्षं भीममुग्रमुमासुतम्।
मदमत्तं विरूपाक्षं भक्तविघ्ननिवारकम्।।९।।
सूर्यकोटिप्रतीकाशं भिन्नाञ्जनसमप्रभम्।
बुद्धं सुनिर्मलं शान्तं नमस्यामि विनायकम्।।१०।।
नमोस्तु गजवक्त्राय गणानां पतये नमः।
मेरुमन्दररूपाय नमः कैलासवासिने।।११।।
विरूपाय नमस्तेस्तु नमस्ते ब्रह्मचारिणे।
भक्तस्तुताय देवाय नमस्तुभ्यं विनायक।।१२।।

Ikṣvāku said– I pray Vighnarāja with offering salute to him as Gaṇeśa who is a great god and master of gaṇas. He is chivalrous and undefeated. He enhances one's knowledge. He is three-eyed, he holds a trident in his hands, his eyes are of red colour, he gives boons, he is the son of mother Pārvatī, his eyes are like Sūpa (winnowing instrument), he has reddish complexion, he holds a *daṇḍa* (a rod) and Agnimukha, he favours offering and who created hurdles if not worshipped initially and first of all. I salute such a giant and aggressive Gaṇeśa, the son of Pārvatī. Who is always intoxicated of Mada, whose eyes are dreadful, who kicks off the hurdles of devotees, whose brilliance is like crores of Suns, whose complexion is as dark as the coal excavated from a mine, and who is sacrosanct and in peace. I salute such god Vināyaka. Salute to Gaṇapati, the resident of Kailāśa, giant as Merugiri and elephant mouth. O god Vināyaka, you are Virūpa and Brahmacārī, devotees pray to you. You are frequently saluted.

त्वया पुराणपूर्वेषां देवानां कार्यसिद्धये।
गजरूपं समास्थाय त्रासिताः सर्वदानवाः।।१३।।
ऋषीणां देवतानां च नायकत्वं प्रकाशितम्।
यतस्ततः सुरैरग्रैः पूज्यसे त्वं भवात्मज।।१४।।
त्वामाराध्य गणाध्यक्षं सर्वज्ञं कामरूपिणम्।
कार्यार्थं रक्तकुसुमैरक्तचन्दनवारिभिः।।१५।।
रक्ताम्बरधरो भूत्वा चतुर्थ्यामर्चयेज्जपेत्।
त्रिकालमेककालं वा पूजयेन्नियताशनः।।१६।।
राजानं राजपुत्रं वा राजमन्त्रिणमेव वा।
राज्यं च सर्वविघ्नेशवशं कुर्यात्सराष्ट्रकम्।।१७।।

O Purāṇa Puruṣa, you appeared in the form of an elephant and frightened the demons in order to proceed with the divine work for success in the past. O son of Śiva, you have established your ownership/ authority on Ṛṣis and the gods. This is the reason, why they all worship you first of all. O Sarvavighneśvara, a man can enslave the king, prince minister including the state or the entire nation if he takes a balanced diet, offers red flowers, sprinkles the sandal mixed water, prays to omniscient Gaṇapati in the form of the proposed mission (Kāma) on caturthī either morning, noon and evening (i.e. three time) or in morning only.

अविघ्नं तपसो मह्यं कुरु नौमि विनायक।
मयेत्थं संस्तुतो भक्त्या पूजितश्च विशेषतः।।१८।।
यत्फलं सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम्।
तत्फलं पूर्णमाप्नोति स्तुत्वा देवं विनायकम्।।१९।।
विषमं न भवेत्तस्य न च गच्छेत्पराभवम्।
न च विघ्नो भवेत्तस्य जातौ जातिस्मरो भवेत्।।२०।।

य इदं पठते स्तोत्रं षड्भिर्मासैर्वरं लभेत्।
संवत्सरेण सिद्धिं च लभते नात्र संशयः॥२१॥

Vināyaka, I pray to you. Accept this prayer with devotion and do away the hurdle standing in the way of my penance of this special worship. A man attains the same fruit as he would have obtained as a result of a bath in all pilgrimages and offering of all kinds if he duly worships god Gaṇeśa. He neither befalls in adversity nor humiliation and seldom has to face hurdles. He gets such a sound mind as to keep ready the matters of the previous life. One may achieve the desired aim as a result of regular worship and prayer to god Gaṇapati and achieves complete aim within the period of one year. No doubt can be arisen regarding this fact.

सूत उवाच

एवं स्तुत्वा पुरा राजा गणाध्यक्षं द्विजोत्तम।
तापसं वेषमास्थाय तपश्चर्तुगतो वनम्॥२२॥
उत्सृज्य वस्त्रं रागत्वक्सदृशं बहुमूल्यकम्।
कठिनां तु त्वचं वाक्षीं कट्यां धत्ते नृपोत्तमः॥२३।
तथा रत्नानि दिव्यानि वलयानि निरस्य तु।
अक्षसूत्रमलङ्कारं फलैः पद्मस्य शोभनम्॥२४॥
तथोत्तमाङ्गेमुकुटं रत्नहाटकशोभितम्।
त्यक्त्वा जटाकलापं तु तपोर्थे बिभृयान्नृपः॥२५॥
कृत्वेत्थं स तपोवेषं वसिष्ठोक्तं तपोवनम्।
प्रविश्य च तपस्तेपे शाकमूलफलाशनः॥२६॥

Sūta said– O learned Brahmins, king Ikṣvāku had first prayed to Gaṇeśa and then went into the forest as a recluse with dress and intention. His wore the hard bark of tree round the delicate waist and gave up the precious clothes. He took out the garlands of divine gems as also the bangles (kade) and held basil garland round the wrist and a garland made of lotus stem round the neck. Similarly, he substituted matted hair for the gold crown studded with gems. Thus, he was prepared for the penance.

ग्रीष्मे पञ्चाग्निमध्यस्थोऽतपत्काले महातपाः।
वर्षाकाले निरालम्बो हेमन्ते च सरोजले॥२७॥
इन्द्रियाणि समस्तानि नियम्य हृदये पुनः।
मनो विष्णौ समावेश्य मन्त्रं वै द्वादशाक्षरम्॥२८॥
जपतो वायुभक्षस्य तस्य राज्ञो महात्मनः।
आविर्बभूव भगवान् ब्रह्मा लोकपितामहः॥२९॥
तमागतमथालोक्य पद्मयोनिं चतुर्मुखम्।
प्रणम्य भक्तिभावेन स्तुत्या च पर्यतोषयत्॥३०॥

Thus, in pursuance of the suggestions of Vasiṣṭha, he entered into the forest as an ascetic, and started penance living on vegetables, fruits and roots as his food. He did penance amid Pañcagni during summer, under the open sky during rainy season and half-immersed in the water of pond during the winter. Gripping very hard all senses in the mind, merging that mind in god Viṣṇu, doing japa of twelfth-letter hymn and taking only wind as food he proceed on penance. Finally, god Brahma appeared before the king. The king saluted with reverence and satisfy that four-mouthed, Padmayoni Brahma with a psalm in praise of him.

नमो हिरण्यगर्भाय जगत्स्रष्ट्रे महात्मने।
वेदशास्त्रार्थविदुषे चतुर्वक्त्राय ते नमः॥३१॥
इति स्तुतो जगत्स्रष्टा ब्रह्मा प्राह नृपोत्तमम्।
तपस्यभिरतं शान्तं त्यक्तराज्यं महासुखम्।

The king said– Salute to the creator of universe, knower of the essence of the Vedas and scriptures, four mouthed, the great soul and Hiraṇyagarbha Brahma. "Brahma, the creator of universe said to that king, engaged in severe penance, who had

give up the authority, the tranquil and the happiest.

ब्रह्मोवाच

लोकप्रकाशको राजन् सूर्यस्तव पितामहः।।३२।।
मुनीनामपि सर्वेषां सदा मान्यो मनुः पिता।
कृतवन्तौ तपः पूर्वं तीव्रं पितृपितामहौ।।३३।।
किमर्थं राज्यभोगं तु त्यक्त्वा सर्वं नृपोत्तम।
तपः करोषि घोरं त्वं समाचक्ष्व महामते।।३४।।

Brahma said– O king, your ancestor Sun, the light giver of universe and your father Manu too had attained high place among the hermits. Both of them also did severe penance in the past. (You also are doing the same like them). O learned and great king, tell me for what purpose, are you busy on this severe penance after kicking-off your authority and luxuries as a king?

इत्युक्तो ब्रह्मणा राजा तं प्रणम्याब्रवीद्वचः।
द्रष्टुमिच्छंस्तपश्चर्याबलेन मधुसूदनम्।।३५।।
करोम्येवं तपो ब्रह्मन् शंखचक्रगदाधरम्।
इत्युक्तः प्राह राजानं पद्मजन्मा हसन्निव।।३६।।

The king with bowed head replied- O Brāhmaṇa, I am busy with the penance in order to see apparently the god Madhusūdana with conch-shell, discus and gadā in this hands. Having heard of the mission of that king, god Brahmā, the lotus born laughed and said.

न शक्यस्तपसा द्रष्टुं त्वया नारायणो विभुः।
मादृशैरपि नो दृश्यः केशवः क्लेशनाशनः।।३७।।
पुरातनीं पुण्यकथां कथयामि निबोध मे।
निशान्ते प्रलये लोकान् निनीय कमलेक्षणः।।३८।।
अनन्तभोगशयने योगनिद्रां गतो हरिः।
सनन्दनाद्यैर्मुनिभिः स्तूयमानो महामते।।३९।।
तस्य सुप्तस्य नाभौ तु महत्पद्ममजायत।
तस्मिन् पद्मे शुभे राजन् जातोहं वेदवित्पुरा।।४०।।
ततो भूत्वा त्वधोदृष्टिर्दृष्टवान् कमलेक्षणम्।
अनन्तभोगपर्यङ्के भिन्नाञ्जननिभं हरिम्।।४१।।
अतसीकुसुमाभासं शयानं पीतवाससम्।
दिव्यरत्नविचित्राङ्गं मुकुटेन विराजितम्।।४२।।

O king, you will not able to see omnipresent god Nārāyaṇa only by virtue of your penance (what to say about others when) people like ours are bereaved of a look at god Keśava who sweeps away the sins and pains. I would like to tell you a story in this context. Please, listen to. In the night of the great devastation (Pralaya) the lotus-eyed god Viṣṇu merged all lokas with him and enjoying to hear the prayer from Sanaka and Sanandana etc., hermits; he slept on the bed of Śeṣanāga known as Ananta under his Yoganidrā. O king, a giant lotus grew from the navel of that sleeping god. I, the well-versed in the Vedas (Brahmin) originated from that lotus. I peeped downward and saw god Viṣṇu sleeping on Śeṣanāga. His complexion was as black as the coal extracted from the mine. The radiance coming out from his parts of body was as good as the flower of Alasī. He was ornamented with the divine gems and his forehead was adorned with a crown.

कुन्देन्दुसदृशाकारमनन्तं च महामते।
सहस्रफणमध्यस्थैर्मणिभिर्दीप्तिमत्तरम्।।४३।।
क्षणमात्रं तु तं दृष्ट्वा पुनस्तत्र न दृष्टवान्।
दुःखेन महताऽऽविष्टो बभूवाहं नृपोत्तम।।४४।।
ततोन्ववातरंस्तस्मात् पद्मनालं समाश्रितः।
कौतूहलेन तं द्रष्टुं नारायणमनामयम्।।४५।।
ततस्त्वन्विष्य राजेन्द्रसलिलान्ते न दृष्टवान्।
श्रीशं पुनस्तमेवाहं पद्ममाश्रित्य चिन्तयन्।।४६।।

तदूपं वासुदेवस्य द्रष्टुं तेपे महत्तपः।
ततो मामन्तरिक्षस्था वागुवाचाशरीरिणी।।४७।।

O learned, I saw in the meantime that Ananta god, Śeṣanāga too. His complexion was as white as kunda flower and moon and that was radiating with the thousand gems on his hoods. O the great king, I could thus, see him there and that too for a moment and never from that day. I therefore, became excessively anxious and finally, I took the support of the lotus trunk and began to crawl downward. However, what was a matter of surprise that I could not see him there. I again came back to my previous place and started severe penance under imagination of the same complexion as I had seen that day. Subsequently, an inexpressive voice coming out from the space said to me.

वृथा किं क्लिश्यते ब्रह्मन् साम्प्रतं कुरु मे वचः।
न दृश्यो भगवान् विष्णुस्तपसा महतापि ते।।४८।।
सृष्टिं कुरु तदाज्ञप्तो यदि द्रष्टुमिहेच्छसि।
शुद्धस्फटिकसंकाशं नागपर्यङ्कशायिनम्।।४९।।
यद्दृष्टं शार्ङ्गिणो रूपं भिन्नाञ्जनसमप्रभम्।
प्रतिभानियतं रूपं विमानस्थं महामते।।५०।।
भज नित्यमनालस्यस्ततो द्रक्ष्यसि माधवम्।

O Brahmin, why are you putting you in trouble for nothing? Follow what I say. You shall not see god Viṣṇu irrespective of the size of your penance. If you are really curious to see again the god sleeping on the body of the white complexioned serpent, do creation as per his suggestion. Concentrate on the same image of god as you have seen sleeping on the body of Śeṣanāga and give up all idle thoughts, then only you could be able to see that Mādhava.

तयेत्थं चोदितो राजंस्त्यक्त्वा तप्तमनुक्षणम्।।५१।।
सृष्टवान् लोकभूतानां सृष्टिं सृष्ट्वा स्थितस्य च।
आविर्बभूव मनसि विश्वकर्मा प्रजापतिः।।५२।।
अनन्तकृष्णयोस्तेन द्वे रूपे निर्मिते शुभे।
विमानस्थो यथापूर्वं मया दृष्टो जले नृप।।५३।।
तथैव तं ततो भक्त्या सम्पूज्याहं हरिं स्थितः।
त्वत्प्रसादात्तपः श्रेष्ठं मया ज्ञानमनुत्तमम्।।५४।।
लब्ध्वा मुक्तिं च पश्यामि अविकारक्रियासुखम्।

O king, under inspiration of that inexpressive voice, I gave up that ceaseless penance and created the living organisms of this world. On completion of that project, Prajāpati Viśvakarmā appeared in my heart in a relaxed state. He made two radiant icons of god Viṣṇu and Śeṣanāga known as Ananta. O king, those portraits were made of the same posture and sentiments as I had seen of god at that time. Since then I used to worship those icons and by virtue of the blessing so indirectly obtained from god, I could acquire knowledge, ever pleasing and started living peacefully and in the state of emancipation.

तदहं ते प्रवक्ष्यामि हितं नृपवरेश्वर।।५५।।
विसृज्यै तत्तपो घोरं पुरीं व्रज निजां नृप।
प्रजानां पालनं धर्मस्तपश्चैव महीभृताम्।।५६।।
विमानं प्रेषयिष्यामि सिद्धद्विजगणान्वितम्।
तत्राराध्य देवेशं बाह्यार्थैरखिलैः शुभैः।।५७।।
नारायणमनन्ताख्ये शयानं क्रतुभिर्यजन्।
निष्कामो नृपशार्दूल प्रजा धर्मेण पालय।।५८।।
प्रसादाद्वासुदेवस्य मुक्तिस्ते भविता नृप।
इत्युक्त्वा तं जगामाथ ब्रह्मलोकं पितामहः।।५९।।

O the king of kings, I am going to tell you the benevolent way. Listen to it and as per my words give up this severe penance to which you are performing this time and go

back to your kingdom. It is the foremost religion and penance of kings to take care of their subjects. I will send that aircraft (vimāna) containing that icon to you with siddha and Brāhmaṇas. Do the worship of god in the prescribed manner for extraneous or physical adoration. O the great king, do worship of that god sleeping on Śeṣanāga known as Ananta duly performing the offerings without any expressive desire in the mind (Niṣkāmabhāva) and take care of your subjects. O king, you will definitely avail of emancipation by the grace of god Vāsudeva. "With these words Brahmā returned to his abode."

इक्ष्वाकुश्चिन्तयन्नास्ते पद्मयोनिवचो द्विज।
आविर्बभूव पुरतो विमानं तन्महीभृतः।।६०।।
ब्रह्मदत्तं द्विजयुतं माधवानन्तयोः शुभम्
तं दृष्ट्वा परया भक्त्या नत्वा च पुरुषोत्तमम्।।६१।।
ऋषीन् प्रणम्य विप्रांश्च तदादाय ययौ पुरीम्।
पौरैर्जनैश्च नारीभिर्दृष्टशोभासमन्वितैः।।६२।।
लाजा विनिक्षिपद्भिश्च नीतो राजा स्वकं गृहम्।
स्वमन्दिरे विशाले तु विमानं वैष्णवं शुभम्।।६३।।
संस्थाप्याराधयामास तैर्द्विजैरर्चितं हरिम्।
महिष्यः शोभनायास्तु पिष्ट्वा तु हरिचन्दनम्।।६४।।
मालां कृत्वा सुगन्धाढ्यां प्रीतिस्तस्य ववर्ध ह।
पौराः कर्पूरश्रीखण्डं कुङ्कुमाद्यगुरुं तथा।।६५।।
कृत्स्नं विशेषतो वस्त्रं महिषाख्यं च गुग्गुलुम्।
पुष्पाणि विष्णुयोग्यानि ददुरानीय भूपतेः।।६६।।

O Brāhmaṇa, on departure of god Brahmā, as Ikṣvāku was about to think over his suggestions, the aircraft (vimāna) given by Brahmā suddenly appeared with the icons of Ananta and Viṣṇu along with Siddha Brāhmaṇas before him. He saluted with great reverence the icons and bowed his head before the Brahmins came in that aircraft. Then he took the aircraft to his kingdom. All men and women of that kingdom saw the king and they took him spreading flowers (lava) on the way. The king installed that Vaiṣṇava aircraft at his giant temple and began to worship the icon of god Viṣṇu as the same was worshipped by the Brahmins come in that aircraft. His queens used to make garlands of scented flowers for the icon which pleased the king. The citizens too began to bring camphor, sandal, kumkum, aguru etc., fragrances and clothes, gugula and special flowers for god Viṣṇu's worship.

विमानस्थं हरिं पूज्य गन्धपुष्पादिभिः क्रमात्।
त्रिसन्ध्यं परया भक्त्या जपैः स्तोत्रैश्च वैष्णवैः।।६७।।
गीतैः कोलाहलैः शब्दैः शंखवादित्रनादितैः।
प्रेक्षणैरपि शास्त्रोक्तैः प्रीतैश्च निशि जागरैः।।६८।।
कारयामास सुचिरमुत्सवं परमं हरेः।
यागैश्च तोषयित्वा तं सर्वदेवमयं हरिम्।।६९।।
निष्कामो दानधर्मैश्च परं ज्ञानमवाप्तवान्।
यजन् यज्ञं महीं रक्षन् स कुर्वन् केशवार्चनम्।।७०।।
उत्पाद्य पुत्रान् पित्रर्थं ध्यानात्त्यक्ता कलेवरम्।
ध्यायन्वै केवलं ब्रह्म प्राप्तवान् वैष्णवं पदम्।।७१।।
अजं विशोकं विमलं विशुद्धं
शान्तं सदानन्दचिदात्मकं ततः।
विहाय संसारमनन्तदुःखं
जगाम तद्विष्णुपदं हि राजा।।७२।।
इति श्रीनरसिंहपुराणे इक्ष्वाकुचरिते
पञ्चविंशोऽध्यायः।।२५।।

The king used to worship god Viṣṇu, seated on the aircraft in the morning, noon and in the evening with obeisance. He did japa, recited the hymns, praise of his mercy and piping of conch-shell and other musical instruments himself and made others to do the same in his realm. He used to arrange

function at nights and the procession of god duly trimmed according to the manner prescribed by the scriptures. The king acquired the supreme knowledge by the grace of god Viṣṇu with his religious acts, the offerings, donations etc. He reproduced sons in order to maintain the rites exercised by him as to perform offerings, ruling and for satiation of Pitṛas coincide continuous worship of god. He attained the abode of god Viṣṇu merely by extracting the breathings through concentration on the Brahmā. Thus king Ikṣvāku attained to the position of god Viṣṇu, who is Aja, Aśoka, Amala, holy, tranquil and in the form of truth, chid and pleasure (Saccidānanda) by kicking off the limitless pain giving world.

Thus, the chapter twenty fifth on "the account of deeds performed by Ikṣvāku" in Śrī Nṛsiṁha Purāṇa approaches the end.

***

CHAPTER 26

Description of the generation of Ikṣvāku

सूत उवाच

इक्ष्वाकोर्वीकुक्षिनामपुत्रः। स तु सिद्धे पितरि महर्षिभिरभिषिक्तो धर्मेण पृथिवीं पालयन् विमानस्थमनन्तभोगशायिनमच्युतमाराध्य यागैरपि देवानिष्ट्वा स्वपुत्रं राज्ये सुबाहुमभिषिच्य दिवमारुरोह।

सुबाहोर्भ्राजमानादुद्योतोऽभिगीयते।

स तु सप्तद्वीपां पृथ्वीं धर्मेण पालयित्वा भक्तिं परां नारायणे पितामहवत् कृत्वा क्रतुभिर्भूरिदक्षिणैर्यज्ञेश्वरं निष्कामेन मनसेष्ट्वा नित्यं निरञ्जनं निर्विकल्पं परं ज्योतिरमृताक्षरं परमात्मरूपं ध्यात्वा हरिमनन्तं च परमाराध्य स्वर्गलोकं गतः॥१॥

Śrīsūtajī said– The name of the eldest son of Ikṣvāku was Vikukṣī. On emancipation of his father (i.e. death), he was enthroned by the hermits and began ruling judiciously. The king Vikukṣī followed the tradition of regular worship of god Viṣṇu and did a number of offerings during his regime. At last he enthroned his son Subāhu on the throne and expired. Now the glory of Udyota, the son of Subāhu, is described. Udyota established an admirable rule over the earth consisting of the seven continents. He, like his grand father, followed the trend of regular worship of god Viṣṇu and did a number of offerings most expensive for the master of offering (yajñapati) Viṣṇu but for any physical desire. He at last departed to his heavenly abode with regular worship of Ananta and Viṣṇu's icons and concentration throughout life on everlasting, Nirañjana, beyond option (Nirvikalpa), nectar, Akṣara (immortal) absolute, flame form and in the form of supreme soul Viṣṇu.

तस्य युवनाश्वो युवनाश्वस्य च मान्धाता पुत्रोऽभवत्।

स चाभिषिक्तो महर्षिभिर्निसर्गादेव विष्णुभक्तोऽनन्तशयनमच्युतं भक्त्याऽऽराधयन् यागैश्च विविधैरिष्ट्वा सप्तद्वीपवतीं पृथिवीं परिपाल्य दिवं गतः॥२॥

His son was Yuvanasva and son of Yuvanasva was Mandhātā. Mandhātā was devoted to Viṣṇu by nature. Sine the day he was enthroned by the hermits, he carried on the worship of god Viṣṇu, sleeping on the bed of Śeṣanāga and arranging a number of offerings, he ruled the earth consisting of the seven continents. At last he attained to the abode of god Viṣṇu (Vaikuṇṭha).

यस्यैष श्लोको गीयते।

यावत्सूर्य उदेति स्म यावच्च प्रतितिष्ठति।

सर्वं तद्यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते॥३॥

The following hymn is recited about

Mandhātā till date– "That all area from where the sun rises and sets is called the territory ruled by Mandhātā, the son of Yuvanāśva."

तस्य पुरुकुश्योऽभवद् येन देवा
ब्राह्मणाश्च यागदानैः सन्तुष्टाः।।४।।
पुरुकुश्याद् दृषदो दृषदादभिशम्भुः।
अभिशम्भोर्दारुणोः दारुणात्सगरः।।५।।
सगराद्धर्यश्वो हर्यश्वाद्धारीतो हारीताद्रोहिताश्वः।
रोहिताश्वादंशुमान्।।६।।
अंशुमतो भगीरथः। येन महता तपसा पुरा दिवो गङ्गा
अशेषकल्मषनाशनी चतुर्विधपुरुषार्थदायिनी भुवमानीता।
अस्थिशर्कराभूताः कपिलमहर्षिनिर्दग्धाश्च गुरवः
सगराख्या गङ्गातोयसंस्पृष्टा दिवमारोपिताः।
भगीरथात् पौदासः सौदासात्सत्रसवः।।७।।
सत्रसवादनरण्योऽनरण्याद्दीर्घबाहुः।।८।।
दीर्घबाहोरजो अजाद्दशरथः। तस्य गृहे रावणविनाशार्थं
साक्षान्नारायणोऽवतीर्णो रामः।।९।।

Purukutsa (or Purukusya) was the son of Mandhātā who pleased both the gods and Brahmins by arranging a number of offerings and offering, donations. Dṛṣada was the son of Purukusya and Abhiśāmbhu was the son of Dṛṣada. Again, Dāruṇa was the son of Abhisambhu and Sagara was the son of Dāruṇa. Then Haryasva was the son of Sagara, Hārīta was the son of Haryaśva, Rohitāśva was the son of Aṁśuman and lastly Bhagīratha took birth from Aṁśuman. He had made a severe penance in the past and became able to flow the holy and evil sweeping Gaṇa from the sky to earth. He thus, shattered the clutches of curse thundered by hermit Kapila on his Pitṛs known as Sagara earlier by a mere touch of holy streams of the Gaṅgā. Thus, they were exonerated from the evils. Bhagīratha then reproduced Saudāsa, Saudāsa reproduced Satrasava, Satrasava reproduced Anaraṇya and he reproduced Dirgabāhu. Similarly, Dirgabāhu reproduced Aja and Aja reproduced Daśaratha. God Rāma himself was born as son of Daśaratha. He was incarnated in order to kill Rāvaṇa, a monster who had established coercion and atrocities.

स तु पितृवचनाद्भ्रातृभार्यासहितो दण्डकारण्यं प्राप्य तपश्चचार। वने रावणापहृतभार्यो भ्रात्रा सह दुःखितोऽनेककोटिवानरनायकसुग्रीवसहायो महोदधौ सेतुं निबध्य तैर्गत्वा लङ्कां रावणं देवकण्टकं सबान्धवं हत्वा सीतामादाय पुनरयोध्यां प्राप्य भरताभिषिक्तो विभीषणाय लङ्काराज्यं विमानं वा दत्वा तं प्रेषयामास। स तु परमेश्वरो विमानस्थो विभीषणेन नीयमानो लङ्कायामपि राक्षसपुर्यां वस्तुमनिच्छन् पुण्यारण्यं तत्र स्थापितवान्।।१०।।
तन्निरीक्ष्य तत्रैव महाहिभोगशयने भगवान् शेते। सोऽपि विभीषणास्ततस्तद्विमानं नेतुमसमर्थः, तद्वचनात्स्वां पुरीं जगाम।।११।।

Rāma, in pursuance of the words of his father began observing penance in Daṇḍakāraṇya with his brother Lakṣmaṇa and wife Sītā. Rāvaṇa, in that forest abducted his wife Sītā. Aggrieved at this, Rāma in the company of his brother tied with Sugrīva in friendship, took him with his crores of army consisting of monkeys and bears, constructed a bridge on the giant sea and thus entered into Laṅkā. He killed that suppressor of gods with his relations and the army, got Sītā again and returned to Ayodhyā. Bharata, his younger brother enthroned him. Rāma gifted Vibhīṣaṇa an aircraft containing an icon of the god Viṣṇu

and the kingdom of Laṅkā and thus, bade farewell. The icon of god Viṣṇu in spite of being carried by Vibhīṣaṇa with him duly enshrined on the aircraft, was reluctant to live in Laṅkā. He therefore, automatically installed at the holy forest developed by Vibhīṣaṇa beyond the border of that state. There, the god sleeps on the body of the giant serpent. Vibhīṣaṇa could not pick up that aircraft from there. He then, departed to Laṅkā leaving the icon of Viṣṇu there in compliance with the suggestion of the god.

नारायणसंनिधानान्महद्वैष्णवं क्षेत्रमभवदद्यापि दृश्यते। रामाल्लवो लवात्पद्मः पद्मा ह्रतुपर्ण ऋतुपर्णादस्त्रपाणिः। अस्त्रपाणेः शुद्धोदनः शुद्धोदनाद्बुधः बुधाद्वंशो निवर्तते॥१२॥

The place was turned into a great holy place because of the presence of god Nārāyaṇa. It is still famous as Śrīraṅgakṣetra. The subsequent descendants were– Lava, Padma, Ṛtuparṇa, Astrapāṇi, Śuddhodana and lastly Budha. Budha was the last descendant of the solar clan and it ceased onward.

एते महीपा रविवंशजास्तव
प्राधान्यतस्ते कथिता महाबलाः।
पुरातनैर्यैर्वसुधा प्रपालिता
यज्ञक्रियाभिश्च दिवौकसैर्नृपैः॥१३॥

इति श्रीनरसिंहपुराणे सूर्यवंशानुचरितं नाम षड्विंशोऽध्यायः॥२६॥

I have only described herein those precedent descendants of solar the clan who were extraordinarily chivalrous, the great rulers and who had performed the offerings for the pleasure of the gods.

Thus, the chapter twenty sixth on "the account of Sūryavamśa' in Śrī Nṛsiṁha Purāṇa approaches the end.

CHAPTER 27

About Candra Vaṁsa (The Lunar Clan)

सूत उवाच

अथ सोमवंशोद्भवानां भूभुजां संक्षेपेण चरितमुच्यते।।१।

आदौ तावत् समस्तं त्रैलोक्यं कुक्षौ कृत्वा एकार्णवे महाम्भसि नागभोगशयने।।२।।

ऋङ्मयो यजुर्मयः साममयोऽथर्वमयो भगवान्नारायणो योगनिद्रां समारेभे। तस्य सुप्तस्य नाभौ महापद्ममजायत। तस्मिन् पद्मे चतुर्मुखो ब्रह्माभवत्।।३।।

तस्य ब्रह्मणो मानसःपुत्रोऽत्रिरभवत्। अत्रेरनसूयायां सोमः। स तु प्रजापतेर्दक्षस्य त्रयस्त्रिंशत्कन्या रोहिण्याद्या भार्यार्थं गृहीत्वा प्रियायां ज्येष्ठायां विशेषात्प्रसन्नमनाः रोहिण्यां बुधं पुत्रमुत्पादयामास।।४।।

बुधोपि सर्वशास्त्रज्ञः प्रतिष्ठाने पुरेऽवसत् इलायां पुरूरवसं पुत्रमुत्पादयामास। तस्यातिशयरूपान्वितस्य स्वर्गभोगान्विहाय उर्वशी बहुकालं भार्या बभूव।।५।।

पुरुरवसः उर्वश्यामायुः पुत्रो जज्ञे।

स तु राज्यं धर्मतः कृत्वा दिवमारुरोह।।६।।

आयो रूपवत्यां नहुषः पुत्रोऽभवत्। येनेन्द्रत्वं प्राप्तम्। नहुषस्यापि पितृमत्यां ययातिः।।७।।

यस्य वंशजा वृष्णयः। ययातेः शर्मिष्ठायां पूरुरभवत्।।८।।

पूरोर्वंशदायां संयातिः पुत्रोऽभवत्। यस्य पृथिव्यां सम्पन्नाः सर्वे कामाः।।९।।

Sūta said– A brief description of the lunar clan and their activities (the deeds performed) is to be given. This matter pertains to the initial period of the Kalpa. God Nārāyaṇa who is in the form of Ṛk, Yajus, Sāma and Atharva Veda was

sleeping under his Yoganidrā on the bed-cot of Śeṣanāga in the inmeasurable quantum of aikarnava by merging with the three worlds within his belly. A giant lotus grew up from the navel of that sleeping god. The four-mouthed Brahmā originated from that lotus. Atri, the thought churned (Mānasa) son of Brahmā namely, Atri was born. Atri reproduced Moon from the womb of Anusūyā. He accepted as bride, Rohiṇī etc., thirty three daughters of Dakṣa Prajāpati and having specially been attracted towards Rohiṇī, the seniormost wife, he reproduced Budha from her womb. Budha began to live in Pratiṣṭhānapura. He was learned in all the scriptures. He reproduced Pururava from the womb of Īlā. As Pururava was most beautiful, the divine damsel Urvaśī was enchanted and she became his wife for many years. Thus, as a result of intercourse with Urvaśī, he reproduced a son namely, Āyu from her womb. He ruled very judiciously and then departed to his heavenly abode. He got a son Nahuṣa from the womb of his wife Rūpavatī who had attained the position of Indra. Nahuṣa also reproduced Yayāti from the womb of Pitṛmatī and his descendants are called Vṛṣṇī. Yayāti reproduced Puru from the womb of Sarmiṣṭhā. Puru got a son Samyati from his wife Vamsada who had enjoyed all luxuries on this earth.

संयातेर्भानुदत्तायां सार्वभौमः। स तु सर्वां पृथिवीं धर्मेण परिपालयन्नरसिंहं भगवन्तमाराध्य यागदानैः सिद्धिमाप॥१०॥

तस्य सार्वभौमस्य वैदेह्यां भोजः। यस्य वंशे पुरा देवासुरग्रामे विष्णुचक्रहतः कालनेमिः कंसो भूत्वा वृष्णिवंशजेन वासुदेवेन धातितो निधनं गतः॥११॥

Samyati got a son Sarvabhauma from the womb of Bhānudatta. He got emancipation (siddhi) by the grace of god Nṛsiṁha as he pleased god with his great deeds including offerings performed and donations made. That Sarvabhauma got a son from his wife Vaidehī whose name was Bhoja. The monster Kālanemi who was killed by god Viṣṇu with an acute blow of discus, got rebirth in Bhoja's clan and was called Kaṁsa. He was again killed by god Kṛṣṇa, the descendent of Vṛṣṇa clan.

तस्य भोजस्य कलिङ्गायां दुष्यन्तः। स तु नरसिंहं भगवन्तमाराध्य तत्प्रसादान्निष्कण्टकं राज्यं धर्मेण कृत्वा दिवं प्राप्तवान्। दुष्यन्तस्य शकुन्तलायां भरतः। स तु धर्मेण राज्यं कुर्वन् क्रतुभिर्भूरिदक्षिणः सर्वदेवतामयं भगवन्तमाराध्य निवृत्ताधिकारो ब्रह्मध्यानपरो वैष्णवे परे ज्योतिषि लयमवाप॥१२॥

Bhoja got a son Duṣyanta from his wife Kaliṅga. He worshipped god Nṛsiṁha and enjoyed all royal pleasure till he ruled and lastly, attained to heaven by the grace of god Nṛsiṁha. Duṣyanta got a son Bharata from the womb of Śakuntalā. He was a just king. He performed a number of expensive offerings for god Viṣṇu and gave donations substantially. He then abandoned the attachments and did penance for attainment of Brahmā and thus, lastly merged with the abode of Viṣṇu, all illuminating.

भरतस्य आनन्दायामजमीढः।
स च परमवैष्णवो नरसिंहमाराध्य जातपुत्रौ
धर्मेण कृतराज्यो विष्णुपुरमारुरोह॥१३॥
अजमीढस्य सुदेव्यां वृष्णिः पुत्रोऽभवत्।
सोऽपि बहुवर्ष धर्मेण राज्यं कुर्वन् दुष्टनिग्रहं शिष्टपरिपालनं सप्तद्वीपां पृथ्वीं वशे चक्रे।

वृष्णेरुग्रसेनाद्यां प्रत्यञ्चपुत्रो बभूव॥१४॥

सोऽपि धर्मेण मेदिनीं पालयन् प्रतिसंवत्सरं ज्योतिष्टोमं चकार निर्वाणमपि लब्धवान्। प्रत्यञ्चस्य बहुरूपायां शान्तनुः॥१५॥

तस्य देवदत्तस्य स्यन्दनारोहणमशक्यं बभूव पुरतः शक्यं च॥१६॥

इति श्रीनरसिंहपुराणे सप्तविंशोऽध्यायः॥२७॥

Bharata during his life-time got a son Ajamīḍha from the womb of Ananda, his wife. He was a keen devotee of god Viṣṇu. The king Ajamīḍha got a son Vṛṣṇi from the womb of his wife Sudevī by the grace of god Nṛsiṁha and attained the abode of god Viṣṇu at his death. That son also ruled for many years. He had subjugated the earth with seven continents as a whole under his polity to protect the gentlemen and suppress the wicked. He got a son Pratyaṁca from the womb of his wife Ugrasena. He also ruled judiciously and took all care of his subjects. He annually arranged the offering of Jyotiṣṭoma and attained emancipation on death. Pratyaṁca got a son Śāntanu from the womb of his wife Bahurūpa. He was unable to administer the chariot given by the gods but later on he had got the expertise to operate the same.

Thus, the end of twenty seventh chapter in Nṛsiṁha Purāṇa.

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CHAPTER 28

Account of deeds performed by Śāntanu

भरद्वाज उवाच

स्यन्दनारोहणे पूर्वमशक्तिः शान्तनोः कथम्।

पश्चाच्छक्तिः कथं चासीत् तस्य वै तद्वदस्व नः॥१॥

Bharadvāja asked– Why was Śāntanu not capable to operate the chariot given by gods initially? And how did he later on get that expertise? Kindly, highlight this issue in detail.

सूत उवाच

भरद्वाज शृणुष्वैतत्पुरावृत्तं वदामि ते।

सर्वपापहरं तद्धि चरितं शान्तनोर्नृणाम्॥२॥

बभूव शन्तनुर्भक्तो नरसिंहतनौ पुरा।

नारदोक्तविधानेन पूजयामास माधवम्॥३॥

नरसिंहस्य देवस्य निर्माल्यं तेन लङ्घितम्।

राज्ञा शान्तनुना विप्र तस्मात्स्यन्दनमुत्तमम्॥४॥

देवदत्तं तदारोढुमशक्तस्तत्क्षणादभूत्।

किमियं मे गतिर्भग्ना सहसा वै रथात्ततः॥५॥

दुःखं चिन्तयतस्तस्य सम्प्राप्तो नारदः किल।

किं विषण्णः स्थितो राजन्निति पृष्टः स शान्तनुः॥६॥

Sūta said– Bharadvāja, it is ancient history which I explain here. Please, listen to the same. The deeds performed by Śāntanu are evil sweeping to all. Śāntanu was devoted to god Nṛsiṁha in the past and used to worship Lakṣmīpati in the manner as told by Nāradajī to him. However, he inadvertently contravened the Nirmalya of Śrī Nṛsiṁha on a day and immediately lost the power to operate the chariot which was given to him by the gods. He then pondered upon the reason for such a sudden disability. Once Nāradajī came to him when he was very sad and repeatedly his mind was tangled to detect the reason for such a sudden disqualification. He asked the anxious Śāntanu– "O king, why are you so sad?"

नारदैतन्न जानामि गतिभङ्गस्य कारणम्।

इत्युक्तो नारदो ध्यात्वा ज्ञात्वा तत्कारणं ततः॥७॥

शान्तनुं प्राह राजानं विनयेन यतः स्थितः।

यत्र क्वापि त्वया राजन्नरसिंहस्य वै ध्रुवम्॥८॥

निर्माल्यो लङ्घितस्तस्माद्रथारोहणकर्मणि।

गतिर्भग्ना महाराज श्रूयतामत्र कारणम्।।९।।

The king replied– O Nāradajī, I am still unable to detect the reason for my sudden disqualification in regard to the operation of the divine chariot. This only is the reason for my pain. Nāradajī concentrated on the matter and replied to Śāntanu who then humbly stood when the reason appeared to his intuitive power– O king, it appears that you would have definitely contravened the Nirmalya of god Nṛsiṁha any day and this is the sole reason for your sudden disqualification. O majesty, listen to its reason.

अन्तर्वेद्यां पुरा राजन्नासीत्कश्चिन्महामतिः।
मालाकारो रविर्नाम्ना तेन वृन्दावनं कृतम्।।१०।।
विविधानि च पुण्यार्थं वनानि सुकृतानि वै।
मल्लिकामालतीजातिबकुलादीनि सर्वशः।।११।।
प्राकारमुच्छ्रितं तस्य स्वभूमौ चापि विस्तृतम्।
अलङ्घ्यमप्रवेश्यं च कृत्वा चक्र स्वकं गृहम्।।१२।।
गृहं प्रविश्य तद्द्वारं भवेतान्यत्र सत्तम।

Long long ago, a wise gardener lived in Antarvedī. He was Ravi. He had a garden of basil plants and gave it the name as– Vṛndāvana. A number of flowers consisting of Mallikā, Mālatī, Jātī, Bakulā, etc., were also planted there in a systematic manner. He had constructed a high fence all around and by making it hard to trespass he had constructed his residential building at the middle of that garden. O the crown of sages, he had left the main entrance only from the front of the house and impossible from any other direction. No other entrance was left at all.

एवं कृत्वा नु वसतो मालाकारस्य धीमतः।।१३।।
पुष्पितं तद्वनं त्वासीद्गन्धामोदितदिङ्मुखम्।
भार्यया सह पुष्पाणि समाहृत्य दिने दिने।।१४।।
कृत्वा माला यथान्यायं नरसिंहस्य नित्यशः।
ददौ काश्चिद्द्विजेभ्यश्च काश्चिद्विक्रीय पोषणम्।।१५।

That Vṛndāvana of the gardener was always filled with a number of blossomed flowers. Its fragrance had made the atmosphere scented to and fro. Every morning he would enter the garden with his wife, collect the flowers of several species, intertwine them in garlands, offer some garlands to god Nṛsiṁha, a few to Brahmins and sell others for the survival of his family. Whatever he would receive from the sale of the garlands; was his only income.

चक्र समात्प्रजीवि च भार्यादेरात्मनस्तथा।
अथ स्वर्गादुपागम्य इन्द्रपुत्रो रथेन वै।।१६।।
अप्सरोगणसंयुक्तो निशि पुष्पाणि संहरेत्।
तद्गन्धलिप्सुः सर्वाणि विचित्याहृत्य गच्छति।।१७।।
दिने दिने हृते पुष्पे मालाकारोप्यचिन्तयत्।
नान्यद्द्वारं वनस्यास्य लङ्घ्यप्राकारमुन्नतम्।।१८।।
समस्तपुष्पजातस्य हरणे निशि वै नृणाम्।
अहं शक्तिं न पश्यामि किमिदं नु परीक्षये।।१९।।
इति सञ्चिन्त्य मेधावी जाग्रद्रात्रौ वने स्थितः।
तथैवागत्य पुष्पाणि संगृहीत्वा गतः पुमान्।।२०।।

"On the lapse of some years, Jayanta, the son of Indra came to know of the existence of that garden due to the fragrance spread around miles of distant places. He began to come every night with Apsarās on his chariot and voluntarily plucked the flowers. He used to pluck all blossomed flowers and left that place immediately. This continued stealing of flowers made the gardener very sad. He thought– "there is no other entrance left except the front side of the home throughout the compound. The compound too has been constructed so high as nobody

can jump and overlap the same I don't see it possible for any humans to jump from so high a fence and pluck all the flowers. What may then be the reason for such disappearance of flowers?" That wise gardener, therefore, sat throughout the night with all alertness, as he had determined to catch the thief red-handed. That man entered into the garden, plucked the flowers and took them away with him.

तं दृष्ट्वा दु:खितोऽतीव माल्यजीवी वनेऽभवत्।
ततो निद्राङ्गत: स्वप्ने दृष्टवांस्तं नृकेसरिम्।।२१।।
तद्वाक्यं श्रुतवांश्चैवं निर्माल्यं मम पुत्रक।
आनीय क्षिप्यतां क्षिप्रं पुष्पारामसमीपत:।।२२।।
इन्द्रपुत्रस्य दुष्टस्य नान्यदस्ति निवारणम्।

Having seen that man the gardener, whose source of survival was only the flowers, badly shocked. On his dream at night, he saw god Nṛsiṁha and heard him saying– "O son, go immediately into the garden and sprinkle my Nirmalya there. As no other way to prevent that wicked Jayanta, the son of Indra is left now."

इति श्रुत्वा हरेर्वाक्यं नरसिंहस्य धीमत:।।२३।।
बुद्ध्वानीय तु निर्माल्यं तथा चक्रे यथोदितम्।
सोप्यागत्य यथापूर्वं रथेनालक्षितेन तु।।२४।।
रथादुत्तीर्य पुष्पाणि विचिन्वंस्तद्भुवि स्थितम्।
निर्माल्यं लङ्घयामास इन्द्रसूनुरनिष्टकृत्।।२५।।
ततस्तस्य न शक्ति: स्याद्रथारोहणकर्मणि।
उक्त: सारथिना चैव रथस्यारोहणे तव।।२६।।
नरसिंहस्य निर्माल्यं लङ्घने नास्ति योग्यता।
गच्छामि दिवमेवाहं त्वं भूम्यां वस माऽऽरुह।।२७।।

"Hearing this advice from god Nṛsiṁha, the wise gardener got up immediately and he sprinkled Nirmalya in the garden. Jayanta too entered in the garden on an invisible chariot as before and began to pluck the flowers. In course of plucking the flowers, he overlapped the Nirmalya inadvertently. His power to operate the chariot was then suddenly lost. His charioteer told him that as he has overlapped or jumped from the Nirmalya of Nṛsiṁha; he cannot any more operate the chariot. He then said to him to stay there and prepared to return to heaven himself."

तेनैवमुक्तो मतिमांस्तमाह हरिनन्दन:।
पापस्य नोदनं त्वत्र कर्मणा येन मे भवेत्।।२८।।
तदुक्त्वा गच्छ नाकं त्वं कर्मास्मान्सारथे द्रुतम्।

"Reacting on the words of his charioteer, Jayanta said– O charioteer, I don't say you to stop here but please, tell me the procedure competent to efface my unintended evil so committed."

सारथिरुवाच

रामसत्रे कुरुक्षेत्रे द्वादशाब्दे तु नित्यश:।।२९।।
द्विजोच्छिष्टापनयनं कृत्वा त्वं शुद्धिमेष्यसि।
इत्युक्त्वासौ गत: स्वर्गं सारथिर्देवसेवितम्।।३०।।

The charioteer told– "Paraśurāma has arranged an offering in Kurukṣetra which will be over after twelve years. Go there and clean the pots and pans of Brahmins there. It will purify you." With these words, the charioteer Devasevīta departed to heaven."

इन्द्रसूनु: कुरुक्षेत्रं प्राप्त: सारस्वतं तटम्।
रामसत्रे तथा कुर्याद्द्विजोच्छिष्टस्य मार्जनम्।।३१।।
पूर्णे द्वादशमे वर्षे तमूचु: शङ्किता द्विजा।
कस्त्वं ब्रूहि महाभाग नित्यमुच्छिष्टमार्जक:।।३२।।
न भुञ्जसे च न: सत्रे शङ्का नो महती भवेत्।
इत्युक्त: कथयित्वा तु यथावृत्तमनुक्रमात्।।३३।।
जगाम त्रिदिवं क्षिप्रं रथेन तनयो हरे:।

Jayanta the son of Indra, then went to the bank of Sarasvatī river in Kurukṣetra and began to wash the pots of Brahmins in the offering hosted by Paraśurāma. On completion of the twelfth year, the Brahmins asked him with doubt– "O gentleman, who are you? You don't take food and only wash the pots daily. Your so surprising act is realising doubt in our mind." The son of Indra then told all that had happened to him and then immediately moved to heaven on the chariot (as his power to operate the same was rejuvenated).

तस्मात्त्वमपि भूपाल ब्राह्मणोच्छिष्टमादरात्।।३४।।
मार्जनं कुरु रामस्य सत्रे द्वादशवार्षिके।
ब्राह्मणेभ्यः परं नास्ति सर्वपापहरं परम्।।३५।।
एवं कृते देवदत्तस्यन्दनारोहणे गतिः।
भविष्यति महीपाल प्रायश्चित्ते कृते तव।।३६।।
अत ऊर्ध्वं च निर्माल्यं मा लङ्घय महामते।
नरसिंहस्य देवस्य तथान्येषां दिवौकसाम्।।३७।।

O king, you too should go at the offering hosted by Paraśurāma and clean the pots of Brahmins with keen devotion for them not less than twelve years i.e., up to the completion of that offering. No person except Brahmin is so great as to predate the evils. O king, regret of such nature, will definitely rejuvenate your power to operate the chariot given by gods. O learned hermits, you too should take care of the Nirmalya of Nṛsiṁha and other gods and seldom overlap or cross over the same any time in your life.

इत्युक्तः शान्तनुस्तेन ब्राह्मणोच्छिष्टमार्जनम्।
कृतवान् द्वादशाब्दं तु आरुरोह रथं च तम्।।३८।।
एवं पूर्वमशक्तिः स्यात् रथारोहे महीक्षितः।
पश्चात्तस्यैव विप्रेन्द्र शक्तिरेवमजायत।।३९।।

Following the words of Nārada, the king Śāntanu cleaned the pots and pans of Brahmins up to twelve years. Then only he could operate that chariot. O Brahmins, thus, the power to operate the chariot was lost and it was rejuvenated when the above-said remedy was exercised by Śāntanu in the past.

एवं ते कथितो विप्र दोषो निर्माल्यलङ्घने।
पुण्यं तथा द्विजानां नु प्रोक्तमुच्छिष्टमार्जने।।४०।।
भक्त्या द्विजोच्छिष्टमिहापमार्जये–
च्छुचिर्नरो यः सुसमाहितात्मा।
स पापबन्धं प्रविहाय भुङ्क्ते
गवां प्रदानस्य फलं दिवि स्थितः।।४१।।
इति श्रीनरसिंहपुराणे शान्तनुचरितं
नामाष्टविंशोऽध्यायः।।२८।।

O Brahmins, I have thus explained the evil caused as a result when even unknowingly the Nirmalya is crossed or overlapped. I have simultaneously told the blessing which may be acquired by cleaning the pots of Brahmins. The man who with physical and mental cleaning i.e., the body by bath and the mind by inserting there the pious and sanctifying thoughts for Brahmins, washes the pots of Brahmins, becomes free from the bondage of evils and after attaining to the fruits equal to the donation of cows, deserves a high place in heaven after his death.

Thus, the end of twenty Eight chapter in Nṛsiṁha Purāṇa.

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CHAPTER 29

A description of the generation of Śāntanu

सूत उवाच

शान्तनोर्योजनगन्धायां विचित्रवीर्यः। स तु हस्तिनापुरे स्थित्वा प्रजाः स्वधर्मेण पालयन् देवांश्च यागैः पितॄंश्च श्राद्धैः सन्तर्प्य संजातपुत्रो दिवमारुरोह।।१।।

विचित्रवीर्यस्याम्बालिकायां पाण्डुः पुत्रो जज्ञे। सोऽपि राज्यं धर्मतः कृत्वा मुनिशापाच्छरीरं विहाय देवलोकमवाप तस्य पाण्डोः कुन्तिदेव्यामर्जुनः।।२।।

स तु महता तपसा शङ्करं तोषयित्वा पाशुपतमस्त्रमवाप्य त्रिविष्टपाधिपतेः शत्रून् निवातकवचान् दानवान् हत्वा खाण्डववनमग्नेर्यथारुचि निवेद्य तृप्ताग्नितो दिव्यान्वरानवाप्य सुयोधनेन हृतराज्यो धर्मभीमनकुलसहदेवद्रोपदीसहितो विराटनगरेऽज्ञातवासं चरित्वा गोग्रहे च भीष्मद्रोणकृपदुर्योधनकर्णादीन् जित्वा समस्तगोमण्डलं निवर्तयित्वा भ्रातृभिः सह विराटराजकृतपूजो वासुदेवसहितः कुरुक्षेत्रे धार्त्तराष्ट्रै-र्बहुबलै र्युद्धं कुर्वन् भीष्मद्रोणकृपशल्यकर्णादिभिर्भूरि-पराक्रमैः

क्षत्रियैर्नानादेशागतैरनेकैरपि राजपुत्रैः सह दुर्योधनादीन् धार्त्तराष्ट्रान् हत्वा स्वराज्यं प्राप्य धर्मेण राज्यं परिपाल्य भ्रातृभिः सह मुदितो दिवमारुरोह।।३।।

Sūta said– Śāntanu reproduced Vicitravīrya from his wife Yojanagandha. The king Vicitravīrya ruled in Hastināpura. During his regime he hosted a number of feedings to satiate the gods, śrāddha to satiate the Pitṛs and did everything benevolent for the subjects. After being blessed with the sons, he was dead. The son of Vicitravīrya from Ambalikā was Pāṇḍu. Pāṇḍu also ruled as a kind and just king as long as he lived. Owing to the curse of a hermit, he had to die a premature death. Arjuna was his son from Kuntī who pleased god Mahādeva as a result of his severe penance and thus got Pāśupatāstra from him. He then killed the Nivatakavaca monsters who were the enemy of god Indra and rendered the Khāṇḍava forest to the fire god when it was desired by him. God Agni then burnt Khāṇḍava forest into ashes and thus was satiated. He bestowed a number of boons on Arjuna. He sheltered king Virāṭ for Ajnatāvāsa (unidentified living) with his brothers Yudhiṣṭira, Bhīma, Nakula and Sahadeva along with wife Draupadī when the state was seized by Duryodhana under manipulation. Arjuna fought in favour of king Virāṭ against the enemies who had abducted all the cows by an attack and thus defeated them. The cows were then brought back. At that time he defeated the great warriors like Bhīṣma, Droṇa, Kṛpa, Śālya, Karṇa etc. In the battle-field of Kurukṣetra he in the company of Vāsudeva fought against the mighty sons of Dhṛtarāṣṭra and regained his kingdom by slaughtering Bhīṣma, Droṇa, Kṛpa, Śālya, Karṇa etc., great chivalrous Kṣatriyas and the princes of a number of states including Duryodhana with the co-operation of Bhīma etc. He then enthroned his eldest brother Yudhiṣṭhira as per law, ruled the state and finally, departed together to the abode of heaven.

अर्जुनस्य सुभद्रायामभिमन्युः येन भारतयुद्धे चक्रव्यूहं प्रविश्यानेकभूभुजो निधनं प्रापिताः।।४।।

अभिमन्योरुत्तरायां परीक्षितः। सोप्यभिषिक्तो वनं गच्छता धर्मपुत्रेण राज्यं कृत्वा राजपुत्रो नाकं सम्प्राप्य रेमे।।५।।

परीक्षितान्मातृवत्यां जनमेजयः। येन ब्रह्महत्यावारणार्थं महाभारतं व्यासशिष्याद्वैशम्पायनात् साद्यन्तं श्रुतं।।६।।

राज्यं च धर्मतः कृत्वा दिवमारुरोह। जनमेजयस्य पुष्पवत्यां शतानीकः।।७।।

स तु धर्मेण राज्यं कुर्वन् संसारदु:खाद्विरक्त: शौनकोपदेशेन क्रियायोगेन सकललोकनाथं विष्णु-माराध्य निष्कामो वैष्णवं पदमवाप। तस्य शतानीकस्य फलवत्यां सहस्रानीक:।।८।।

स तु बाल एवाभिषिक्तो नरसिंहेऽत्यन्तं भक्तिमानभवत्। तस्य चरितमुपरिष्टाद्भविष्यति।।९।।

सहस्रानीकस्य मृगवत्यामुदयन:।

सोऽपि राज्यं कृत्वा धर्मतो नारायणमाराध्य तत्पुरमवाप।।१०।।

उदयनस्य वासवदत्तायां नरवाहन:। स तु यथान्यायं राज्यं कृत्वा दिवमवाप। नरवाहनस्याश्वमेधदत्तायां क्षेमक:।।११।।

स च राज्यस्थ: प्रजा: परिपाल्य म्लेच्छाभिभूते जगति ज्ञानबलात् कलापग्राममाश्रित:।।१२।।

Arjuna got the son Abhimanyu from the womb of his wife Subhadrā. He had killed a number of kings by jumping within Cakravyūha when the war of Mahābhārata was waged. Abhimanyu had another son from Uttarā. His name was Parīkṣita. Most religious Yudhiṣṭhira, at the time of his departure to Vānaprastha (departure to forest), enthroned Parīkṣita. He also ruled ideally and taking all care of subjects and lastly departed to the abode of Vaikuṇṭha. Parīkṣita had a son from the womb of Mātṛvatī. His name was Janamejaya. He had heard the entire Mahābhārata from the mouth of Vaiṣampāyana, the disciple of Vyāsa in order to sweep away the heinous evil of the murder of Brahmins (Brahmahatyā). He was also a just king and after a certain period of time, he also went to his heavenly abode. Janamejaya had got a son Śatānīka from his wife Puṣpāvatī. He ruled ideally and gradually became reluctant to the worldly affairs as also pains by virtue of Śaunaka's preaching which influenced him. He performed a number of offerings and worshipped god Viṣṇu, the supreme master of all the worlds, without any worldly desire and finally, acquired the abode of Viṣṇu. Śatānīka had a son Sahasrānīka from his wife Phalavatī. He was enthroned at a very early age and developed his devotion for the god Nṛsiṁha. His account of the deeds will be unveiled later on. Sahasrānīka got a son Udayana from his wife Mṛgavatī. He ruled Kauśambī for many years and did continue the worship of god Nārāyaṇa. Then he attained the Vaikuṇṭha Dhāma. Udayana got a son Naravāhana from his wife Vāsavadatta. He also ruled judiciously and finally, breathed his last. Naravāhana's son from Aśvamedhadatta was Kṣemaka. Kṣ emaka also ruled and provided his subjects all amenities and care. During his regime, Mlecchas had started attacking the states and this whole world began to be subjugated by them. He then, visited Kalpagrāma by virtue of his farsightedness.

य: श्रद्दधान: पठते शृणोति वा
हरौ च भक्तिं चरितं महीभृताम्।
स सन्ततिं प्राप्य विशुद्धकर्मकृद्
दिवं समासाद्य वसेच्चिरं सुखी।।१३।।

इति श्रीनरसिंहपुराणे शांतनुसंतीतवर्णनं एकोनत्रिंशोऽध्याय:।।२९।।

The man who either listens to or recites this account of the deeds and devotion for god pertaining to the above kings and who practically performs the great deeds, attains the heaven after his death and enjoys all pleasure there for long.

Thus, the end of twentynineth chapter on account of `Śāntanu' in Nṛsiṁha Purāṇa.

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CHAPTER 30

A description of Dvīpas and the heaven

सूत उवाच

अतः परं प्रवक्ष्यामि भूगोलं द्विजसत्तमाः।
संक्षेपात्पर्वताकीर्णं नदीभिश्च समन्ततः।।१।।

Sūta said– O Brahmins, I will now describe the entire earth surrounded by the rivers and mountains from all directions.

जम्बुप्लक्षशाल्मलकुशक्रौञ्चशाकपुष्करसंज्ञाः सप्तद्वीपाः।
लक्षयोजनप्रमाणाज्जम्बुद्वीपादुत्तरोत्तरद्विगुणाः।
लवणेक्षुरससुरासर्पिर्दधिदुग्धस्वच्छोदकसंज्ञैः परस्परं द्विगुणैः सप्तसमुद्रैर्वलयाकारैस्ते द्वीपाः परिधिष्ठिताः।।२।।
योऽसौ मनुपुत्रः प्रियव्रतो नाम सप्तद्वीपाधिपतिर्बभूव।
तस्य अग्नीध्रादयो दश पुत्रा बभूवुः।।३।।
त्रयः प्रव्रजिताः। शिष्टानां सप्तानां सप्तद्वीपाः पित्रा दत्ताः। तत्र जम्बुद्वीपाधिपतेराग्नीध्रस्य नव पुत्रा जाताः।।४।।
नाभिः किंपुरुषश्चैव हरिवर्ष इलावृतः।
रम्यो हिरण्ययश्चैव कुरुभद्रश्च केतुमान्।।५।।

There are Jambū, Palakṣa, Śālmalī, Kuśa, Krauñca, Śaka and Puṣkara– the seven continents on this earth. Jambūdvīpa is as much as one lakh yojana long and Palakṣa etc., other continents are proportionately larger in an orderly manner. These dvīpas are surrounded by the oceans known as Lavaṇa, Iṣurasa, Sura, Ghṛta, Dadhi, Dugdha and Suddhodaka more than double as compared to the Dvīpas. Priyāvrata, the son of Manu, was the king of these seven dvīpas. He got Agridhra etc., then sons. The three sons among them were reluctant to the worldly affairs so they became recluses. The rest of the sons i.e., seven in number, got the dvīpas one each from their father in partition. The nine sons of Agridhra ruled over the Jambūdvīpa. Their names were– Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramya, Hiraṇmaya, Kuru, Bhadra and Ketumān.

नववर्षाः विभज्य पुत्रेभ्यः पित्रा दत्ता वनं प्रविशता।
अग्नीध्रीयं हिमाध्वयम्। यस्याधिपतिर्नाभः ऋषभः पुत्रो बभूव।।६।।

At the time of his departure to the forest on Vānaprastha, the king Agridhra divided the Jambūdvīpa into nine segments and gave each son a segment so made. The segment adjoining the Himālaya was given to Agridhra (Nābhi). Subsequently, his son Ṛṣabha became the ruler of this segment.

ऋषभाद्भरतो भरतेन चिरकालं धर्मेण पालितत्वादिदं भारतं वर्षमभूत्। इलावृतस्य मध्ये मेरुः सुवर्णमयश्चतुरशीति-सहस्राणि योजनानि तस्योच्छ्रायः। षोडशसहस्रमप्यधस्तादवगाढः तद्द्विगुणो मूर्ध्निविस्तारः।।७।।
तन्मध्ये ब्रह्मणः पुरी। ऐन्द्र्यामिन्द्रस्य चामरावती।
आग्नेय्यामग्नेस्तेजोवती। याम्यां यमस्य संयमनी।
नैर्ऋत्यां निर्ऋतेर्भयङ्करी। वारुण्यां वरुणस्य विश्वावती।
वायव्यां वायोर्गन्धवती उदीच्यां सोमस्य विभावरीति नववर्षान्वितं जम्बूद्वीपं पुण्यपर्वतैः पुण्यनदीभिरन्वितम्।।८।।
किंपुरुषादीन्यष्टवर्षाणि पुण्यवतां भोगस्थानानि साक्षाद्भारतवर्षमेकं कर्मभूमिश्चातुर्वर्ण्ययुतम्।।९।।
तत्रैव कर्मभिः स्वर्गं कृतैः प्राप्स्यन्ति मानवाः।
मुक्तिश्चात्रैव निष्कामैः प्राप्यते ज्ञानकर्मभिः।
अधोगतिमितो विप्र यान्ति वै पापकारिणः।।१०।।
ये पापकारिणस्तान् विद्धि पातालतले नरके

कोटिसमन्वितान्।।११।।

Ṛṣabha got a son Bhārata. This country is known after his name as Bhāratavarṣa as he ruled that segment for many long years. At the middle of Ilāvṛta varṣa, there is a golden mountain known as Meru. Its height is eighty four yojanas. It has been buried in the earth to the measurement of sixteen thousand yojana and the width of its peak is double than it i.e., thirty two yojanas. There is the city of Brahmā in the middle, Amarāvatī in the east, the city Tejovatī of Agni at Agnikoṇa (north east), Samyamani of Yama in the south, the city Bhayaṅkarī of Nairṛti in Nairṛtyakoṇa (south-west) Vivavatī of Varuṇa god in the west, Gandhavatī of wind god in Vayavyakoṇa (southern east) and Vibhapurī of the moon god in the north. This Jambūdvīpa consisting of nine segments is surrounded by holy mountains and rivers. Kiṁpuruṣa etc., eight varṣa are the places of enjoyments for the people of great deeds. Only Bhāratavarṣa is the Karmakṣetra comprising of the four varṇas. The people in Bhāratavarṣa only will attain to heaven by virtue of their great deeds and the devotees going by route of knowledge, attain emancipation by virtue of their deeds performed without passions or attachments. O Brahmins, the evil-doers of this land fall to the mean positions directly. Hence, deem the evil-doers fell definitely in the hell at the nether region.

अथ सप्तकुलपर्वता: कथ्यन्ते।

महेन्द्रो मलय: शुक्तिमान् ऋष्यमूक: सह्यपर्वत:
विन्ध्य: पारियात्र: इत्येते भारते कुलपर्वता:।।१२।।

नर्मदासुरसाऋषिकुल्याभीमरथीकृष्णावेणी
चन्द्रभागाताम्रपर्णी इत्येता: सप्तनद्य:।
गङ्गायमुनागोदावरीतुङ्गभद्राकावेरी
सरयूरित्येता महानद्य: पापघ्न्य:।।१३।।

The seven Kulaparvatas are– Māhendra, Malaya, Śuktimān, Ṛṣyamūka, Sahya, Vindhya and Pāriyātra. These are Kulaprvatas in India. The seven rivers here are - Narmadā, Surasā, Ṛṣikulyā, Bhīmarathī, Kṛṣṇāveṇī, Candrabhāgā and Tāmraparṇī. The six rivers i.e., Gaṅgā, Yamunā, Godavārī, Tuṅgabhadrā, Kāverī and Sarayū are capable of sweeping the evils.

जम्बुनाम्ना च विख्यातं जम्बुद्वीपमिदं शुभम्।
लक्षयोजनविस्तीर्णमिदं श्रेष्ठं तु भारतम्।।१४।।

This beautiful Jambudvīpa is famous for Jambu (Jamunā fruit) and it is as lengthy as one lakh yojana. This Bhāratavarṣa is the best place in this continent.

ऋक्षद्वीपादिपुण्या जनपदा:। निष्कामा ये स्वधर्मेण
नरसिंहं यजन्ति ते तत्र निवसन्ति। अधिकारक्षयान्
मुक्तिं च प्राप्नुवन्ति।।१५।।

जम्ब्वाद्या: स्वादूदकान्ता: सप्त पयोधय:।
तत: परा हिरण्मयी भूमि:।
ततो लोकालोकपर्वत:। एष भूर्लोक:।।१६।।

Akṣadvīpa etc., are the holy countries. The people abiding their respective varṇas and doing worship of god Nṛsiṁha, only reside in those countries. On diminishing of the right acquired by virtue of their deeds, they attain to the emancipation also. From Jambudvīpa to Śuddhodaka, there are seven continents in all and these are surrounded by seven seas. Beyond this, there is a golden land, then Lokāloka mountain onwards and all this is called Bhūloka or the earth (environment).

अस्योपरि अन्तरिक्षलोकः।
खेचराणां रम्यस्तदूर्ध्वं स्वर्गलोकः॥१७॥
स्वर्गस्थानं महापुण्यं प्रेच्यमानं निबोधत।
भारते कृतपुण्यानां देवानामपि चालयम्॥१८॥
मध्ये पृथिव्यामद्रीन्द्रो भास्वान् मेरुर्हिरण्मयः।
योजनानां सहस्राणि चतुराशीतिमुच्छ्रितः॥१९॥
प्रविष्टः षोडशाधस्ताद्धरण्यां धरणीधरः।
तावत्प्रमाणा पृथिवी पूर्वतश्च समंततः॥२०॥

There is space above the earth or environment. It is most comfortable for the acrobats or the space creatures. Now, the description on the heaven is given. Listen to it patiently. The people who have performed great deeds in India they along with gods reside in the heaven. The mountain king, Meru is located in the middle of the earth. It is of golden lustre and shines the earth adjoining. It is as high as eighty four thousand yojana and its portion of sixteen thousand yojana has been buried below the earth. It is surrounded by the land of the same measurement.

तस्य शृङ्गत्रयं मूर्ध्नि स्वर्गो यत्र प्रतिष्ठितः।
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम्॥२१॥
मध्यमं पश्चिमं पूर्वं मेरोः शृङ्गाणि त्रीणि वै।
मध्यमं स्फटिकं शृङ्गं वैदूर्यमणिकामयम्॥२२॥
इन्द्रनीलमयं पूर्वं माणिक्यं पश्चिमं स्मृतम्।
योजनानां सहस्राणि नियुतानि चतुर्दश॥२३॥
उच्छ्रितं मध्यमं शृगं स्वर्गो यत्र त्रिविष्टपः।
अप्रभान्तरितं शृङ्गं मूर्ध्नि छत्राकृति स्थितम्॥२४॥
पूर्वमुत्तरशृङ्गाणामन्तरं मध्यमस्य च।
त्रिविष्टपे नाकपृष्ठे ह्यप्सराः सन्ति निर्वृताः॥२५॥

There are three ridges upside the Meru mountain where the abode of heaven is situated. Those heavenly ridges of Meru are surrounded by numerous trees and creepers and there are several species of flower plants laden with flowers. The three ridges are known as middle, west and east ridges. The middle ridge is made of Sphaṭika and Vaidūrya gem. The east ridge is made of Indranīla and the west ridge is made of precious stones. The middle ridge is at an altitude of fourteen lakh fourteen thousand yojana and the heaven Triviṣṭapa is located there. The east ridge of umbrella feature on the mountain Meru. Amid the middle ridge and east ridge, there is dense darkness. It is located just in the middle of the middle ridge and the west ridge. The beautiful Apsarās live in the Nākahṛṣṭha-Triviṣṭapa.

आनन्दोथ प्रमोदश्च स्वर्गशृङ्गे तु मध्यमे।
श्वेतश्च पौष्टिकश्चैव उपशोभनमन्मथौ॥२६॥
आह्लादः स्वर्गराजा वै स्वर्गशृङ्गे तु पश्चिमे।
निर्ममो निरहङ्कारः सौभाग्यश्चातिनिर्मलः॥२७॥
स्वर्गाश्चैव द्विजश्रेष्ठ पूर्वशृङ्गे समास्थिताः।
एकविंशानि स्वर्गा वै निविष्टा मेरुमूर्धनि॥२८॥
अहिंसादानकर्तारो यज्ञानां तपसां तथा।
तत्तेषु निवसन्ति स्म जनाः क्रोधविवर्जिताः॥२९॥

The heaven situated on the middle ridge of Meru is full of pleasure and amenities. Śveta, Pauṣṭika, Upaśobhana and Kāma as also the king of heaven Ālhāda reside on the west ridge. O the great Brahmin, the heavens namely, Nirmama, Nirahaṁkāra, Saubhāgya and Atinirmala are situated on the east ridge. There are twenty one heavens situated on the peak of the mountain Meru. The people observing Ahiṁsā (non-violence) in principle, generous, performers of offerings and resolute to penance as also away from the anger only reside in these heavens.

जलप्रवेशे चानन्दं प्रमोदं वह्निसाहसे।

भृगुप्रपाते सौख्यं च रणं चैवास्य निर्मलम्।।३०।।
अनाशके तु संन्यासे मृतो गच्छेत्त्रिविष्टपम्।
क्रतुयाजी नाकपृष्ठं अग्निहोत्री च निर्वृतिम्।।३१।।
तडागकूपकर्त्ता च लभते पौष्टिकं द्विजः।
सुवर्णदायी सौभाग्यं लभन्स्वर्गं तपः फलम्।।३२।।
शीतकाले महावन्हि प्रज्वालयति यो नरः।
सर्वसत्त्वहितार्थाय स्वर्गं सोऽप्सरसं लभेत्।।३३।।
हिरण्यगोप्रदाने हि निरहङ्कारमाप्नुयात्
भूमिदानेन शुद्धेन लभते शान्तिकं पदम्।।३४।।
रौप्यदानेन स्वर्गं तु निर्मलं लभते नरः।
अश्वदानेन पुण्याहं कन्यादानेन मंगलम्।।३५।।
द्विजेभ्यस्तर्पणं कृत्वा दत्वा वस्त्राणि भक्तितः।
श्वेतं तु लभते स्वर्गं यत्र गत्वा न शोचते।।३६।।

The people attain to the heaven Ananda who abandon their breathings (Prāṇas) by drowning for the sake of their duty. The people attain to Pramoda heaven who similarly offer their bodies fearlessly to the fire for philanthropic causes. Saukhya is obtained as a result of sacrifice made as to jump from the peak of a mountain for the sake of protection of the humanity. The people who do mytrdom for the cause of a nation while fighting against the enemy, get the Nirmala (or Atinirmala) heaven to reside. The people attaining death in the state of reclusion, resolution or upavāsa, move to the heaven Triviṣṭapa. The people attain Nākapṛṭha and Nirvṛti heavens who perform the offering Srauta and Agnihotra. Pauṣṭika heaven is obtained if the man has constructed ponds and wells while in earthly living. Saubhāgya is obtained to reside when the man has donated gold during his earthly living. The man who arranges wood for burning and relieving the public from the waves of shivering cold attains to Apsarā heaven. The donor of gold and cows attains to Nirahaṁkāra heaven. The man attains Śāntika heaven who donates land with reverence and for the common cause. The donor of silver attains to Nirmala heaven. Puṇyāha heaven is availed of if horses are donated and Maṅgala heaven by virtue of Kanyādāna (by entrusting daughter to her husband through solemnised marriage). The Śveta heaven is attained when Brahmins are duly offered food and clothes. He seldom suffers from agony after availing of that heaven.

कपिलागोप्रदानेन परमार्थे महीयते।
गोवृषस्य प्रदानेन स्वर्गं मन्मथामाप्नुयात्।।३६।
माघमासे सरित्स्नायी तिलधेनुप्रदस्तथा।
छत्रोपानहदाता च स्वर्गं यात्युपशोभनम्।।३८।।
देवतायतनं कृत्वा द्विजशुश्रूषकस्तथा।
तीर्थयात्रापरश्चैव स्वर्गराजे महीयते।।३९।।
एकान्नभोजी यो मर्त्यो नक्तभोजी च वित्यशः।
उपवासी त्रिरात्राद्यैः शान्तः स्वर्गं शुभं लभेत्।।४०।।
सरित्स्नायी जितक्रोधो ब्रह्मचारी दृढव्रतः।
निर्मलं स्वर्गमाप्नोति यथाभूतहिते रतः।
विद्यादानेन मेधावी निरहंकारमाप्नुयात्।।४१।।

The donor of Kapilā cows enjoys the pleasure of living in Paramārtha heaven. Manmatha heaven is obtained for living when ones best ox is donated. Upaśobhana heaven is obtained by virtue of regular bathe in a river particularly in the month of Māgha, donation of the cow consisting mole as also umbrella and shoe. The king of heaven Ālhāda is obtained if the man has constructed a temple, served the Brahmins and did pilgrimage during his life time. Śubha heaven is obtained if the man survives on a single cereal, single diet that too at night and observes the fasts as Trirātra etc., during his life on the earth. Nirmala heaven is obtained by a man who takes a dip in a river, checks on anger,

strong resolute, Brahmacārī (who observes Brahmā) and philanthropist. The heaven Nirahaṁkāra is obtained when a scholar educates others for no reward or fee.

येन येन हि भावेन यद्यद्दानं प्रयच्छति।
तत्तत्स्वर्गमवाप्नोति यद्यदिच्छति मानवः।।४२।।
चत्वारि अतिदानानि कन्या गौर्भूः सरस्वती।
नरकादुद्धरन्त्येते जपवाहनदोहनात्।।४३।।
यस्तु सर्वाणि दानानि ब्राह्मणेभ्यः प्रयच्छति।
सम्प्राप्य न निवर्तेत स्वर्गं शान्तमनामयम्।।४४।।
शृङ्गे तु पश्चिमे यत्र ब्रह्मा तत्र स्थितः स्वयम्।
पूर्वशृङ्गे स्वयं विष्णुः मध्ये चैव शिवः स्थितः।।४५।।

A man according to his spirit and desire for fruit attached while donating something, obtains the heavens of that nature. Donation of daughter, cow, land and learning is called *Atidāna*. The donor avails accession to from the hell if these four are donated with reverence by him. Moreover, the evils attached due to riding on a bull and milking the cow also are swept away by virtue of such donations. The man who donates all kinds of things available with him, attains to the peaceful and the heaven free from ailments and seldom returns from there. He himself resides at the west ridge of the Meru where god Brahmā is enshrined. God Viṣṇu is enshrined at its east ridge and god Śiva at the middle ridge.

अतः परं तु विप्रेन्द्र स्वर्गाध्वानमिमं शृणु।
विमलं विपुलं शुद्धमुपर्युपरि संस्थितः।।४६।।
प्रथमे तु कुमारस्तु द्वितीये मातरः स्थिताः।
तृतीये सिद्धगन्धर्वा स्तुर्ये विद्याधरा द्विजः।।४७।।
पञ्चमे नागराजाश्च च षष्ठे तु विनतासुतः।
सप्तमे दिव्यपितरो धर्मराजस्तथाष्टमे।
नवमे तु तथा दक्ष आदित्यो दशमे पथि।।४८।।

O the crown of Brahmin, listen to me about the Nirmala and Vimala route that lead to heaven hereinafter. There are ten routes leading to heaven and these are duly arranged one above another. On the first route, there is Kumāra Kārttikeya and Mātṛkās on the other. Similarly, Siddha-Gandharvas on the three, Vidyādharas on the fourth, king serpent on the fifth, Garuḍa, son of Vināta on the sixth, divine Pitṛas on the seventh, the king of Dharma on the eighth, Dakṣa on the ninth and Āditya is enshrined on the tenth route.

भूर्लोकाच्छतसाहस्रादूर्ध्वं चरति भास्करः।
योजनानां सहस्रे द्वे विष्टम्भनंसमं ततः।।४९।।
त्रिगुणं परिणाहेन सूर्यबिम्बं प्रमाणतः।
सोमपुर्यां विभावर्यां मध्यान्हे चार्यमा यदा।
महेन्द्रस्यामरावत्यां तदा तिष्ठति भास्करः।।५०।।
मध्याह्ने त्वमरावत्यां यदा भवति भास्करः।
तदा संयमने याम्ये तत्रोद्यंस्तु प्रदृश्यते।।५१।।
मेरुं प्रदक्षिणं कुर्वन् भात्येव सविता सदा।
ध्रुवाधारस्तथोत्तिष्ठन् वालिखिल्यादिभिःस्तुतः।।५२।।
इति श्रीनरसिंहपुराणे भूगोलकथने त्रिंशोऽध्यायः।।३०।।

The god Sun moves at an altitude of one lakh two thousand yojana measured from the earth. The spot for his stay has been there at that altitude and the expanse of sun-orbit covers the distance as much as three times more than that altitude. The sun appears rising at Amarāvatī at the time when it exists at noon in Vibhāvarī, the realm of Moon. It further seems arising in Samyamani, the city of Yama when he exists at noon in Amarāvatī. God sun always revolves round Meru mountain. He is stable at the premise of (axis of) Dhruva (the pole). Vālakhilya etc., hermits pray at the time of his rising.

Thus, the end of thirtheth chapter in Nṛsiṁha Purāṇa.

CHAPTER 31

A succinct description of Dhruva's account of deeds, the stars, plants and the nether region

भरद्वाज उवाच

कोऽसौ ध्रुवः कस्य सुतः सूर्याधारोऽभवत्कथम्।
विचिन्त्य कथयाशु त्वं सूत जीव समाः शतम्।।१।।

Bharadvāja asked- Sūta, who is Dhruva? Who is his father and how did he become the axis of the Sun god? Kindly, tell all these matters with due consideration. We wish your longevity extended by many hundred years and continue to be able to tell stories.

सूत उवाच

मनोः स्वायम्भुवस्यासीदुत्तानचरणः सुतः।
तस्य क्षितिपतेर्द्विप्रद्वौ सुतौ सम्बभूवतुः।।२।।
सुरुच्यामुत्तमो ज्येष्ठः सुनीत्यां तु ध्रुवोपरः।
मध्येसभं नरपतेरुपविष्टस्य चैकदा।।३।।
सुनीत्या राजसेवायै नियुक्तोलंकृतः सुतः।
ध्रुवो धात्रेयिकापुत्रैः समं विनयतत्परः।।४।।
स गत्वोत्तानचरणं क्षोणीशं प्रणनाम ह।
दृष्ट्वोत्तमं तदुत्संगे निविष्टं जनकस्य वै।।५।।
प्राप्य सिंहासनस्थं च नृपतिं बालचापलात्।
आरुरुक्षुमवेक्ष्यामुं सुरुचिर्ध्रुवमब्रवीत्।।६।।

Sūta said– O the great Brahmin, Uttānapāda was the son of Svāyambhū Manu. He got two sons out of which one was born from the womb and called Uttama. He was the older of the two. The second son was born from the womb of Sunīti and called Dhruva. One day, Sunīti sent her son to the service of king in a duly set-up dress and ornaments. The king was seated in the royal court at that time. The humble Dhruva went in the company of a maids sons and saluted the king Uttānapāda. Having seen Uttama in the lap of the king, Dhruva also tried to climb on to the royal chair so as to reach the king. Suruci was also present there and she scornfully said–

सुरुचिवाच

दौर्भगेयकिमारोढुमिच्छेरंके महीपतेः।
बाल बालिशबुद्धित्वादभाग्याजाठरोद्भवः।।७।।
अस्मिन् सिंहासने स्थातुं सुकृतं किं त्वया कृतम्।।८।।
यदि स्यात्सुकृतं तत्किदुर्भाग्योदरगोऽभवः।
अनेनैवानुमानेन बुध्यस्व स्वल्प पुण्यताम्।।९।।
भूत्वा राजकुमारोपि नालं कुर्या ममोदरम्।
सुकुक्षिजममुं पश्य त्वमुत्तममनुत्तमम्।।१०।।
अधिजानुधराजान्वोर्मानेन परिबृंहितम्।

O the son of a destitute woman, do you too want to climb to the lap of the king? Remember that it is your mere folly. You are not worthy to have the kings lap as you have been born from the womb of a destitute woman. Tell me what great deed you have performed so as to climb on to the throne? Had any deeds been performed in your previous life, you would not have been brought into the womb of the destitute. In spite of being a prince, you could not enter into my womb. Take it as a token to understand that you had performed no great deeds in the previous life. See Uttama who really had performed great deeds and how comfortably and respectfully; he has acquired a seat on the lap of the king.

सूत उवाच

मध्येराजसभं बालस्तयेति परिभर्त्सितः।।११।।
निपतन्नेत्रबाष्पाम्बु धैर्यात्किचिन्नचोक्तवान्।
उचितं नोचितं किञ्चिन् नोचिवान् सोऽपि पार्थिवः।।१२।
नियन्त्रितो महिष्याश्च तस्याः सौभाग्यगौरवात्।
विसर्जितसभालोकं शोकं संहृत्य चेष्टितैः।।१३।।

शैशवै: स शिशुर्नत्वा नृपं स्वसदनं ययौ।

Sūta said– On being scolded and humiliated in the presence of courtiers, tears started flowing in streams from the eyes of innocent Dhruva but he did not react. The king too could not blutter even a single word as a reaction to such humiliation, as he was enslaved of her beauty. Dhruva suppressed the pain anyhow till the court was on in full swing and saluted king when the court was over. He then immediately left for his home.

सुनीतिर्नीतिनिलयमवलोक्याथ बालकम्।।१४।।
मुखलक्ष्म्यैव चाज्ञासीत् ध्रुवं राज्ञा पमानितम्।
अथ दृष्ट्वा सुनीतिं तु रहोन्त:पुरवासिनीम्।।१५।।
आलिंग्य दीर्घं नि:श्वस्य मुक्तकण्ठं रुरोद ह।
सान्त्वयित्वा सुनीतिस्तं वदनं परिमार्ज्य च।।१६।।
दुकूलाञ्चलसंपर्कैर्वीज्य तं मृदुपाणिना।
पप्रच्छ तनयं माता वद रोदनकारणम्।।१७।।
विद्यमाने नरपतौ शिशो केनापमानित:।

Sunīti, on arrival home of Dhurva automatically guessed at the humiliation inflicted by the king by merely seeing his pale face at a glance. When Dhruva became confident of solitude, he could not resist any more the momentum of pain and started weeping bitterly. He embraced his mother with both arms round her neck and burst into streams of tears. Sunīti consoled him, wiped his tears with her delicate hands, fanned him with her sari and asked - Dear son, tell me the reason for your weeping. Who has humiliated you even in the presence of the king?

ध्रुव उवाच

संपृच्छे जननि त्वाहं सम्यक् शंस ममाग्रत:।।१८।।
भार्यात्वेपि च सामान्ये कथं सा सुरुचि: प्रिया।
कथं न भवति मात: प्रिया क्षितिपतेरसि।।१९।।
कथमुत्तमतां प्राप्त उत्तम: सुरुचे: सुत:।
कुमारत्वेपि सामान्ये कथं चाहमनुत्तम:।।२०।।
कथं त्वं मन्दभाग्यासि सुकुक्षि: सुरुचि: कथम्।
कथं नृपासनं योग्यमुत्तमस्य कथं न मे।।२१।।
कथं मे सुकृतं तुच्छमुत्तमस्योत्तमं कथम्।

Dhruva replied - Beloved mother, I ask you something and expect a true reply from you. Suruci and you both are the co-wives of the king; still she is so beloved for what reason? Mother, tell me why you are not beloved to the king. Why Uttama, the son of Suruci, is better? If I see the right of prince, both are equal but what thing still draws the dividing line between us. Why are you destitute and why is Suruci the better mother? Why is Uttama only worthy of the throne and not I? How are my deeds mean and Uttamas better?

इति श्रुत्वा वचस्तस्य सुनीतिर्नीतिमच्छिशो:।।२२।।
किञ्चिदुछवस्यशनकै: शिशुशोकोपशान्तये।
स्वभावमधुरां वाणीं वक्तुं समुपचक्रमे।।२३।।

Having heard the solemn submissions from her son Dhruva, Sunīti sighed a long sigh and began to console her sons agony with these words.

सुनीतिरुवाच

अयि तात महाबुद्धे विशुद्धेनान्तरात्मना।
निवेदयामि ते सर्वं मावमाने मतिं कृथा:।।२४।।
तया यदुक्तं तत्सर्वं तथ्यमेव न चान्यथा।
यदि सा महिषी राज्ञो राज्ञीनामतिवल्लभा।।२५।।
महासुकृतसंभारैरुत्तमश्चोत्तमोदरे।
उवास तस्या: पुण्याया: नृपसिंहासनोचित:।।२६।।
आतपत्रं च चन्द्राभं शुभे चापि हि चामरे।
भद्रासनं तथोच्चं च सिन्धुराश्च मदोत्कटा:।।२७।।

तुरङ्गमाश्च तुरगा अनाधिव्याधिजीवितम्।
निःसपत्नं शुभं राज्यं प्राप्यं विष्णुप्रसादतः।।२८।।

Sunīti said– Dear son, you are most wise. I satisfy all queries you have made solemnly and with truth in heart but don't loom frequently round humiliation. The statements of Suruci are all correct and nothing is false therein. She is Paṭarānī and further, most darling to the king. The prince Uttama had come to her womb as a result of the great deeds performed in the previous life and he only is worthy to sit on the throne. The things like royal umbrella as white as the moon, a decent pair of fans (cāṅvara), the highest throne, an intoxicated king elephant, the racing horses, a life free from ailments and calamities, a kingdom without enemies are only obtained with the grace of god Viṣṇu.

सूत उवाच
इत्याकर्ण्य सुनीत्यास्तन् मातुर्वाक्यमनिन्दितम्।
सौनीतेयो ध्रुवो वाचमाददे वक्तुमुत्तरम्।।२९।।

Sūta said– Dhruva on the statement of his mother reacted in the following words-

ध्रुव उवाच
जनयित्रि सुनीते मे शृणु वाक्यमनाकुलम्।
उत्तानचरणादन्यन्नास्तीति मे मतिः शुभे।।३०।।
सिद्धार्थोऽस्म्यम्ब यद्यस्ति कश्चिदाश्रितकामधुक्।
अद्यैव सकलाराध्यं तमाराध्य जगत्पतिम्।।३१।।
तत्तदासादितं विद्धि पदमन्यैर्दुरासदम्।
एकमेव हि साहाय्यं मातर्मे कर्तुमर्हसि।।३२।।
अनुज्ञां देहि मे विष्णुं यथा चाराधयाम्यहम्।

Dhruva said– O beloved mother, listen to my statement with a balanced mind. I thought so far that nobody else is greater than Uttānapāda. However, if any more is also existed for fulfilling the desires of his deponents, it is a matter of pleasure for me. Mother, consider even today that I have obtained the places or positions rare to achieve for others by virtue of the worship of that adorable Jagadīśvara. I only require your assistance and that only to allow me to worship god Viṣṇu.

सुनीतिरुवाच
अनुज्ञातुं न शक्नोमि त्वामुत्तानशयाङ्गज।।३३।।
सप्ताष्टवर्षदेशीयः क्रीडायोग्योऽसि पुत्रक।
त्वदेकतनया तात त्वदाधारैकजीविता।।३४।।
लब्धोसि कतिभिः कष्टैरिष्टाः सम्प्रार्थ्य देवताः।
यदा यदा बहिर्यासि रन्तुं त्रिचतुरं पदम्।
तदा तदा मम प्राणस्तात त्वामुपगच्छति।।३५।।

Sunīti said– Beloved son, I cannot allow you. You are only about seven or eight years of age this time. You are only able to play and enjoy so far. Furthermore, you are my only child and I only live on the basis of you. I have got you as a result of severe worship of god and goddesses and faced a number of troubles. Dear son, my breathings run after you even when you leave me to a distance not more than three or four paces from the home.

ध्रुव उवाच
अद्य यावत् पिता माता त्वं चोत्तानपदो विभुः।
अद्य प्रभृति मे माता पिता विष्णुर्न संशयः।।३६।।

Dhurva said– Mother, Uttānapāda and you were my only parents known to me so far but god Viṣṇu is my only mother and father from this day and no doubt can be made on this fact.

सुनीतिरुवाच
विष्णोराराधने नाहं वारये त्वां सुपुत्रकः।
जिह्वा मे शतधा यातु यदि त्वां वारयामि भो।।३७।।

Sunīti said– My worthy son, I don't preclude you from worshipping god Viṣṇu. If so is my intention, I owe that my tongue should split up into a hundred pieces.

इत्यनुज्ञामिव प्राप्य जननीचरणाम्बुजैः।
परिक्रम्य प्रणम्याथ तपसे च ध्रुवो ययौ॥३८॥
तयापि धैर्यसूत्रेण सुनीत्या परिगुम्फ्य च।
तत्रेन्दीवरजा माला ध्रुवस्योपायनीकृता॥३९॥
मात्रा तन्मार्गरक्षार्थं तदा तदनुगीकृताः।
परैरावार्यप्रसराः स्वाशीर्वादाः परैश्शताः॥४०॥

Deeming this as permission from mother the boy Dhruva did Parikramā of the mother's feet and set-out for the penance after saluting her. Sunīti gifted her son a garland of blue lotus flowers boldly. She then showered on him the blessings so mighty to suppress enemies in a thousand numbers.

सर्वत्रावतु ते पुत्रशङ्खचक्रगदाधरः।
नारायणो जगद्व्यापी प्रभुः कारुण्यवारिधिः॥४१॥

She said– Beloved son, may god Nārāyaṇa, omnipresent, ocean of mercy and holder of conch, discus and gadā weapons in hands protect you everywhere.

सूत उवाच

स्वसौधात् स विनिर्गत्य बालोऽबालपराक्रमः।
अनुकूलेन मरुता दर्शिताध्वाविशद्वनम्॥४२॥
स मातृदैवतोभिज्ञः केवलं राजवर्त्मनि।
न वेद काननाध्वानं क्षणे दध्यौ नृपात्मजः॥४३॥

Sūta said– Dhruva, the child with childish valour entered into a flower garden by following the scented wind after leaving his palace. As that child was so far known to highways and mother as only god but unknown to the route of the forest he began to think a few moments with closed eyes.

पुरोपवनमासाद्य चिन्तयामास सोऽर्भकः।
किं करोमि क्व गच्छामि को मे साहाय्यदो भवेत्॥४४॥
एवमुन्मील्य नयने यावत्पश्यति स ध्रुवः।
तावद्ददर्श सप्तर्षीन् अतर्कितगतीन्वने॥४५॥
अथ दृष्ट्वा स सप्तर्षीन् सप्तसप्ततितेजसः।
भाग्यसूत्रैरिवाकृष्योपनीतान् प्रमुमोद ह॥४६॥
तिलकाङ्कितसद्भालान् कुशोपग्रहिताङ्गुलीन्।
कृष्णाजिनोपविष्टांश्च ब्रह्मसूत्रैरलंकृतान्॥४७॥
उपगम्य विनम्रांसः प्रबद्धकरसम्पुटः।
ध्रुवो विज्ञापयांचक्रे प्रणम्य ललितं वचः॥४८॥

On exit from the garden of the city, he thought - "What should I do? Where should I go? Who will assist me? When he came out from the grip of such pessimistic thoughts, he saw Saptarṣi moving with phenomenal speed. Having seen them, who perhaps came there under the compulsion of his destiny, Dhruva was pleased. Their *foreheads were smeared with* Tilakas. They had kept Pavitrī of *kuśa* grass in their fingers. Sacrificial thread was on their shoulder and they were seated on the hide of black deer. Dhruva went to them and bowed his head before them. His hands clasped and he explained his intention in humble speech after duly saluted them.

ध्रुव उवाच

अवैत मां मुनिवराः सुनीत्युदरसम्भवम्।
उत्तानपादतनयं ध्रुवं निर्विण्णमानसम्॥४९॥

Dhruva said– O hermits, I introduce myself as the son of Sunīti and Uttānapāda. My mind this time is unattached to the world.

सूत उवाच

तं दृष्ट्वोर्जस्वलं बालं स्वभावमधुराकृतिम्।
अनर्घ्यनयनेपथ्यं मृदुगम्भीरभाषिणम्॥५०॥

उपोपवेश्य शिशुकं प्रोचुस्ते विस्मिता भृशम्।
तवाद्यापि न जानीमो वत्स निर्वेदकारणम्।।५१।।
अनवाप्ताभिलाषाणां वैराग्यं जायते नृणाम्।
सप्तद्वीपपते राज्ञः कुमारस्त्वं तथा कथम्।।५२।।
किमस्माभिरहो कार्यं कस्तवास्ति मनोरथः।

Sūta said– The hermits fell in surprise on the humble speech, the etiquette, fascinating face and splendour in complexion of the boy and called him to sit by their side and said– "Dear son, we could not so far understand the reason for unattachment or reluctance of your mind from the worldly affairs. As unattachment generally takes place in the mind of people unsatisfied, how do you fall in that category when you are the son of a king who rules over the seven continents? What do you want from us? What is your desire?

ध्रुव उवाच

मुनयो मम यो बन्धुरुत्तमश्चोत्तमोत्तमः।।५३।।
पित्रा प्रदत्तं तस्यास्तु तद्भद्रासनमुत्तमम्।
भवत्कृतं हि साहाय्यं एतदिच्छामि सुव्रताः।।५४।।
अनन्यनृपभुक्तं यत् यदन्येभ्यः समुच्छ्रितम्।
इन्द्रादिदुरवापं यत् कथं लभ्येत् तत्पदम्।।५५।।
इति श्रुत्वा वचस्तस्य मुनयो बालकस्य तु।
यथार्थमेव प्रत्यूचुर्मरीच्याद्यास्तदा ध्रुवम्।।५६।।

Dhurva replied - "O hermits, may the throne of father reserve for my great brother Uttama. O philanthropic hermits, I am only in need to know from you the position not yet occupied by any king, supreme and intact and rare even for the gods like Indra etc." As a reply to that child, the hermits explained solemnly as under-

मरीचिरुवाच

अनास्वादितगोविन्दपदाम्बुजरजोरसः।
मनोरथपथातीतं स्फीतं नाकलयेत्फलम्।।५७।।

Marīci said– The man who has not yet taken the taste of nectar essence obtained as a result of devotion to the lotus feet of Govinda, cannot attain to the fruit supreme illuminating which can only be obtained when the man goes beyond the path of desires.

अत्रिरुवाच

अनर्चिताच्युतपदः पदमासायेत कथम्।
इन्द्रादिदुरवापं यन्मानवैः सुदुरासदम्।।५८।।

Atri said– A man who has not yet worshipped the feet of Acyuta, cannot anyway obtain the position even rare to have for the gods like Indra etc.

अङ्गिरा उवाच

न हि दूरे पदं तस्य सर्वासां सम्पदामिह।
कमलाकान्तकान्ताङ्घ्रिकमलं यः सुशीलयेत्।।५९।।

Aṅgirā said– The man in concentration on the lotus feet of god Kamalakānta, accesses easily to the position where all property of the three-worlds lies.

पुलस्त्य उवाच

यस्य स्मरणमात्रेण महापातकसन्ततिः।
परमान्तकमाप्नोति स विष्णुः सर्वदो ध्रुवः।।६०।।

Pulastya said– Dhurva, god Viṣṇu only is the giver of everything and the cycle of heinous offences is broken and destroyed only when that god is summoned even for a moment.

पुलह उवाच

यदाहुः परमं ब्रह्म प्रधानपुरुषात्परम्।
यन्मायया कृतं सर्वं स विष्णुः कीर्तितोऽर्थदः।।६१।।

Pulaha said– God Viṣṇu is considered Paramabrahma, distinct from the principal (Prakṛti) and Puruṣa (organism). This entire worldly illusion has been knitted at his will

and he fulfils all desires of his devotees when continuous prayer is made to him.

क्रतुरुवाच

यो यज्ञपुरुषो विष्णुर्वेदवेद्यो जनार्दनः।
अन्तरात्मास्य जगतः संतुष्टः किं न यच्छति।।६२।।

Kratu said– The god Viṣṇu worthy of knowing by the Vedas, who is yajñapuruṣa and who is the inner soul of this entire world, can do everything if he is pleased.

वसिष्ठ उवाच

यद्भ्रूनर्तनवर्तिन्यः सिद्धयोऽष्टौ नृपात्मज।
तमाराध्य हृषीकेशं चतुर्वर्गो न दूरतः।।६३।।

Vasiṣṭha said– O prince, all the eight axioms (Siddhis) serve under the discipline of Viṣṇu's mere brow movement and such a god Hṛṣīkeśa showers with the four industries (Puruṣārtha) i.e., Dharma, Artha, Kāma and Mokṣa when he is duly prayed to.

ध्रुव उवाच

सत्यमुक्तं द्विजेन्द्रा वो विष्णोराराधनं प्रति।
कथं स भगवानिज्यः सविधिश्चोपदिश्यताम्।।६४।।
प्रभूतदो भवेद्यो वै दुराराध्यतमो भवेत्।
बालोहं राजपुत्रोहं दुःखं नैव मया क्षमम्।।६५।।

Dhruva said– O the great hermits, your experience regarding the worship of god Viṣṇu is all true. Kindly, tell me now the procedure for the worship of that god. Preach me the method for pleasing him. It is true that the god capable of giving everything, will be tough to please. I am a prince and merely a child and cannot stand for excessive pains.

मुनय ऊचुः

तिष्ठता गच्छता वापि स्वपता जाग्रता तथा।
शयानेनोपविष्टेन वेद्यो नारायणः सदा।।६६।।
पुत्रान् कलत्रं मित्राणि राज्यं स्वर्गापवर्गकम्।
वासुदेवं जपन्मर्त्यः सर्वं प्राप्नोत्यसंशयम्।।६७।।
द्वादशाक्षरमन्त्रेण वासुदेवात्मकेन च।
ध्यायंश्चतुर्भुजं विष्णुं जप्त्वा सिद्धिं न को गताः।।६८।।
पितामहेन चाप्येष महामन्त्र उपासितः।
मनुना राज्यकामेन वैष्णवेन नृपात्मज।।६९।।
त्वमप्येतेन मन्त्रेण वासुदेवपरो भव।
यथाभिलषितामृद्धिं क्षिप्रं प्राप्स्यसि सत्तम।।७०।।

The hermits said– Recite the pious name of Śrī Nārāyaṇa in all postures and motions like - sitting, standing, walking, sleeping, awaking and lying. The man doing japa of god Vāsudeva, undoubtedly, obtains sons, wife, friend, state, heaven and emancipation viz., everything whatever he desires. Who had not obtained axiom (Siddhi) by virtue of japa of the twelve lettered hymn i.e., 'Oṁ Namo Bhagavate Vāsudevaya' Vāsudeva in itself and with concentration on the four-armed god Viṣṇu. O prince, Brahmā himself had worshipped with this great hymn. Manu, a Viṣṇu devotee, had also prepared god with this very hymn with a desire for state. O the crown of gentlemen, you too must engage in praying to god with this hymn and shortly, your desire will be fulfilled.

सूत उवाच

इत्युक्त्वान्तर्हिताः सर्वे महात्मानो मुनीश्वराः।
वासुदेवमना भूत्वा ध्रुवोऽपि तपसे ययौ।।७१।।
ध्रुवः सर्वार्थदं मन्त्रं जपन् मधुवने तपः।
स चक्रे यमुनातीरे मुनिदिष्टेन वर्त्मना।।७२।।
श्रद्धान्वितेन जपता च तपः प्रभावात्
साक्षादिवाब्जनयनं ददृशे हृदीशीम्।
दिव्याकृतिं सपदि तेन ततः स एव
हर्षात्पुनः स प्रजजाप नृपात्मभूतः।।७३।।

क्षुत्तर्षवर्षघनवातमहोष्णतादिशारीर-
दु:खकुलमस्य न किञ्चनाभूत्।
मग्नेमनस्यनुपमेयसुखाम्बुराशौ राज्ञ:
शिशुनचविवेदशरीरवार्ताम्।।७४।।
विघ्नाश्च तस्य किल शङ्कितदेवसृष्टा:
बालस्य तीव्रतपसो किला बभूवु:।
शीतातपादिरिव विष्णुमयं मुनिं हि
प्रादेशिका न खलु धर्षयितुं क्षमन्ते।।७५।।

Sūta said– All hermits vanished with these words and Dhruva too departed for the penance by doing concentration on Vāsudeva. The twelve lettered hymn provides with all desires fulfilled definitely. He began to do japa according to the procedure told by hermits at the bank of Yamunā in Madhuvana. It was the effect of the reverence of Dhruva that he began to see god Viṣṇu, lotus-eyed within his heart. His figure was divine. It increased the vigour of Dhruva and he vigorously started japa of that hymn. No physical pains like hunger, thirst, rain, cyclone, storm and excess heat etc., could disturb him. His mind was diving into the ocean of pleasure at all moments. He had even forgotten his physique. It is said that the gods created several causes for disturbance under suspicion of his penance, but all those were proved futile for that child. That hermit in Viṣṇu form did not fall in the trap of the hurdles like perpetual living at a single place.

अथ भक्तजनप्रिय: प्रभु:
शिशुना ध्यानबलेन तोषित:।
वरद: पतगेन्द्रवाहनो
हरिरागात् स्वजनं तमीक्षितुम्।।७६।।
मणिपिण्डकमौलिराजतो
विलसद्रत्नमहाघनच्छवि:।
स बभावुदयाद्रिमत्सरा
द्धृतबालार्क इवासिताचल:।।७७।।
स राजसूनुं तपसि स्थितं तं
ध्रुवंस्निग्धदृगित्युवाच।
दन्तांशुसंज्ञैरमितप्रवाहै:
प्रक्षालयन्रेणुमिवास्य गात्रे।।७८।।

After some time, God Viṣṇu, beloved to devotees, the great giver came to see that devotee on Garuḍa when he was duly satisfied with the power of Dhruva's concentration. God Śrī Hari, in his dark complexion, decorated with kaustubha gems and adorned with the crown studded with gems looked as if the Kajjalagiri with the rising sun is lighted due to envy for the Udayācala. That god with affectionate and undeviated eyes as if washing the dust fixed on the body of Dhruva through the incessant flow rays formed water of his teeth, addressed him in following words-

वरं वरं वत्स वृणीष्व यस्ते
मनोगतस्त्वत्तपसास्मि तुष्ट:।
ध्यानेन ते चेन्द्रियनिग्रहेण
मनोनिरोधेन च दुष्करेण।।७९।

"Dear son, I am pleased with your penance, concentration, control over the senses and the tough restriction on mind. Ask the desired boon from me."

शृण्वन्वचस्तत्सकलं गभीर-
मुन्मीलिताक्ष: सहसा ददर्श।
स्वे चिन्त्यमानं त्विदमेव मूर्तं
पुर:स्थितं ब्रह्म चतुर्भुजं स:।।८०।।

Dhruva suddenly opened his eyes under the influence of that serious tone of god. He saw that moment the same four-armed Brahmā whose concentration he had made

in his heart. It was apparent now before him.

दृष्ट्वा क्षणं राजसुतः सुपूज्यं
पुत्रस्त्रयीशं किमिह ब्रवीमि।
किं वा करोमीति ससंभ्रमः स तु
न चाब्रवीत् किञ्चन नो चकार॥८१॥
हर्षाश्रुपूर्णः पुलकांचिताङ्गस्त्रि-
लोकनाथेति वदन्नथोच्चैः।
दण्डप्रणामाय पपात भूमौ
प्रवेपमानश्च हरेः पुरः सःहि॥८२॥
दण्डवत्प्रणिपत्याथ परितः परिलुण्ठ्य च।
रुरोद हर्षेण चिरं दृष्ट्वा तं जगतो गुरुम्।८३॥
नारदेन सनन्देन सनकेन च संश्रुतम्।
अन्यैः सनत्कुमाराद्यैर्योगिभिर्योगिनां वरम्॥८४॥
कारुण्यबाष्पनीरार्द्रं पुण्डरीकविलोचनम्।
ध्रुवमुत्थापयांचक्रे चक्री धृत्वा करेण तम्॥८५॥
हरिस्तु परिपस्पर्श तदङ्गं धूलिधूसरम्।
कराभ्यां कोमलाभ्यां स परिष्वज्याह तं हरिः॥८६॥

The prince was dazzled and fall in prey of disappointment as a reason of seeing the master of three-world before him. He tangled on the questions as to what to say and what to do for a while. His eyes were filled with tears of pleasure and hair uplift in a state of romance. He only could say "O the master of three-world" and then fell on the feet of god. His brows were shivering and saluting with full length of body laid on the ground, staring at god he wept for many hours rolling here and there due to excess state of pleasure. The lotus-eyed god was seen that day by Dhruva who is worshipped by Nārada, Sanandana, Sanaka and Sanatkumāra etc. and other yogīs, the Yogīśvara whose eyes were filled with the tears of kindness. God Cakradhara, caught Dhruva by his hands and lifted him up. He dusted his body full of dust, embraced him then said–

वरं वरय भो बाल यत्ते मनसि वर्त्तते।
तद्दामि न संदेहो नादेयं विद्यते तव॥८७॥

O child, ask to all that you desire. I will undoubtedly give you all that and there is no such thing which I cannot give to you.

ततो वरं राजशिशुर्ययाचे
विष्णुं वरं ते स्तवशक्तिमेव।
तं मूर्तिविज्ञाननिभेन देवः
पस्पर्श शंखेन मुखेऽमलेन॥८८॥
अथ सुरमुनिदत्तज्ञानचन्द्रेण सम्यग्
विमलितमिव चित्तं पूर्णमेव ध्रुवस्य।
त्रिभुवनगुरुशङ्खस्पर्शजज्ञानभाना-
नुदयति नितरांतः साधु तुष्टाव हृष्टः॥८९॥

The prince Dhruva then asked only that he could gain the power to worship him. God Viṣṇu touched the white conch-shell an apparent séance like, to the lips of Dhruva on hearing his desire. The heart of Dhruva was already purified as a result of the preaching delivered by Marīci etc., hermits and now with the touch of the conch-shell, the sun of knowledge has arisen with all radiation therein. He thus, in the pleasure of knowledge, began to pray to the god in following words-

ध्रुव उवाच

अखिलमुनिजननिवहनमितचरणः। खरकदनकरः।
चपलचरितः। देवाराधितपादजलः। सजलजलधरश्यामः
शमितसौभपतिमाल्वधामा।
अभिरामरामातिविनयकृतनवरसरसापहतेन्द्रियसुररमणी-
विहितान्तःकरणानन्दः॥
अनादिनिधनः अधननिजद्विजमित्रोद्धरणधीरः।

अवधारितसुरनाथनाथितविपक्षपक्षः।
ऋक्षराजबिलप्रवेशा-पहृतस्यमन्तकापमार्जितनिजापवाद-
दुरितहृतत्रैलोक्यभारः। द्वारकावासनिरतः।
स्वरितमधुरवेणुवादनश्रवणामृत-प्रकटितातीन्द्रियज्ञानः।
यमुनातटचरः द्विजधेनुभृंगगणै-स्त्यक्तनिजनिजाहारः।।
संसारदुस्तरपारावारसमुत्तारणांघ्रिपोतः स्वप्रतापानल-
हुतकालयवनः।
वनमालाधरवरमणिकुण्डलालंकृतश्रवणः।
नानाप्रसिद्धाभिधानः।। निगमविबुधमुनिजनवचन-
मनोऽगोचरः।
कनकपिशङ्गकौशेयवासो भगवान् भृगुपदकौस्तुभ-
विभूषितोरः स्थल।। स्वदयिताक्रूरनिजजननी
गोकुलपालकचतुर्भुजशंखचक्रगदापद्मतुलसीनवदलदाम
हारकेयूरकटकमुकुटालंकृतः। सुनन्दनादिभागवतो-
पासितविश्वरूपः।। पुराणपुरुषोत्तमः उत्तमश्लोकः
लोकावासो वासुदेवः। श्रीदेवकीजठरसंभूतः।
भूतपतिविरञ्चिनतचरणारविन्दः वृन्दावनकृतकेलि-
गोपिकाजनश्रमापहः।।
सततं सम्पादितसुजनकामः। कुन्दनिभशंखधर-
मिन्दुनिभवक्त्रं सुन्दरसुदर्शनमुदारतरहासं
विद्वज्जनवन्दितमिदं ते रूपमतिहृद्यमखिलेश्वरं
नतोस्मि।।
स्थानाभिकामी तपसि स्थितोहं
त्वां दृष्टवान् साधुमुनीन्द्रगुह्यम्।
काचं विचिन्वन्निव दिव्यरत्नं
स्वामिन् कृतार्थोऽस्मि वरान्न याचे।।९०।।
अपूर्वदृष्टे तवपादपद्मे
दृष्ट्वा दृढं नाथ न हि त्यजामि।।
कामान् याचे स हि कोऽपि मूढो
यः कल्पवृक्षात्तुषमात्रमिच्छेत्।।९१।।
त्वां मोक्षबीजं शरणं प्रपन्नः
शक्नोमि भोक्तुं न बहिः सुखानि।।
रत्नाकरे देव सति स्वनाथे
विभूषणं काचनमयं न युक्तम्।।९२।।
अतो न याचे वरमीश युष्मत्
पादाब्जभक्तिं सततं ममास्तु।।
इमं वरं देववर प्रयच्छ
पुनः पुनस्त्वामिदमेव याचे।।९३।।

Dhurva said– I salute the god whose lotus feet are worshipped by all hermits, who had killed the monster Khara and Dhenukāsura disguised as a donkey, whose childhood was full of capricious acts, whose feet washed water (Gaṅgā) is worshipped by the gods, whose complexion is like the watery clouds, who had made cool for ever the Dhāma (splendour) of Śālva, the king of Saubha aircraft, who had exhibited Rāsalīlā with innovative introduction of love within the hearts of the beautiful Gopīs (the damsels of Gopas) and who filled the hearts of the divine damsels come under the influence of that Rāsa, who is beyond beginning and end, who with patience, brought prosperity to the once poorest friend Sudāmā, who had defeated the enemy on request made by god Indra, who had washed the scare imposed on him by bringing back the Syamantaka gem, once lost from the cave of the king bear Jāmbavān and killed Durita, who lives in Dvārakāpurī daily, who exhibits the intuitive power by playing the flute with ear-pleasing melody and walks around the bank of Yamunā river, whose flute playing is so enchanting as the birds, cows and bees abandon their food in order to listen to the same, whose lotus feet are ship-like for crossing the ever tough ocean of world, who had made oblation Kālayavana to his fire of valour, who wears the wild garland, whose

ears are trimmed with the pretty rings made of gems, who is popular with a number of names, who is invisible and inaccessible to the words of the Vedas and the gods and hermits, who puts on yellow silk golden clothes, whose chest is adorned with the foot-prints of Bhṛgu and kaustubha gem, who favours his devotee Akrūra, mother Devakī and Gokula, who is adorned with the garlands of basil, pearls, keyūra, bangle and crown with conch, discus, gadā and lotus flower in four hands, the universal form Hari, worshipped by Sunandana etc., devotees, who is Purāṇa Puruṣottama, illustrious and Vāsudeva, the living sites of all lokas, who appeared from the womb of Devakī, who is saluted with reverence by Śiva and Brahmā, who provides relaxation to the Gopīs, weary of the acts done in Vṛndāvana, who fulfils the desires of gentlemen, who holds the white conch-shell radiant as kuṇḍa flowers, whose face is moon-like, beautiful eyes, fascinating smile and who is worshipped by the scholars with this enchanting complexion.

As a man finds the divine gem under the phenomenon of his luck in spite of his search for the piece of glass, I also exactly have been opportuned of seeing you in an apparent form, so tough to see for the great hermits even in spite of my basic desire for obtaining the highest position. O lord, I am now fulfilled and no other boon is required by me. Your lotus feet which I could see this time luckily a rare thing to find, cannot be abandoned by me now. I will not ask for the enjoyment any more as a stupid man only will expect mere fodder from Kalpavṛkṣa. O god, I am shelter by you who are the sole cause for emancipation and I am unable to fall down again for the worldly pleasure. When the sea (treasure of gems) has becomes ones master, he will not like to satisfy with the ornaments made of glass. O god, hence, I don't ask for any other thing except everlasting devotion to your lotus feet. O master god, please, boon me this only. I frequently, pray to you.

सूत उवाच

इत्यात्मसंदर्शनलब्धदिव्य
ज्ञानं गदन्तं भगवान् जगाद।।९४।।

Sūta said– Seeing Dhruva so excellent in prayer by virtue of divine knowledge so obtained, the god said–

श्रीभगवानुवाच

आराध्य विष्णुं किमनेन लब्धं
मा भूज्जनेऽपीत्थमसाधुवादः।
स्थानं परं प्राप्नुहि यन्मतं ते
कालेन मां प्राप्स्यसि शुद्धभावः।।९५।।
आधारभूतः सकलग्रहाणां
कल्पद्रुमः सर्वजनैश्च वन्द्यः।।
मम प्रसादात्तव सा च माता
ममान्तिके या च सुनीतिरार्या।।९६।।

Śrī god said– "Infamy to the effect that Dhruva could not get anything of worldly importance, may spread in the commune of people. Hence, you first obtain the supreme position once wished by you. Subsequently, you will regain me by the flux of a certain time frame. You along with your mother Sunīti will be in vicinity of me thereafter as an axis to all stars and planets and will be praised by Kalpavṛkṣa as also all people.

सूत उवाच

तं साधयित्वेति वरैर्मुकुन्दः
स्वमालयं दृश्यवपुर्जगाम।।
त्यक्त्वा शनैर्दिव्यवपुः स्वभक्तं

मुहुः परावृत्य समीक्षमाणः।।९७।।
तावच्च सद्यः सुरसिद्धसंघः
श्रीविष्णुतद्भक्तसमागमं तम्।
दृष्ट्वाथ वर्षन् सुरपुष्पवृष्टिं
तुष्टाव हर्षात् ध्रुवमव्ययं च।।९८।।
श्रियाभिमत्या च सुनीतिसूनु-
र्विभाति देवैरपि वन्द्यमानः।
योऽयं नृणां कीर्तनदर्शनाभ्या-
मायुर्यशो वर्धयति श्रियं च।।९९।।

Śrīsūtajī said– Thus, god appeared in his apparent form before Dhruva, fulfilled his desire with the above boons, saw frequently while vanishing from there and finally disappeared as also departed to Vaikuṇṭha Dhāma. In the meantime, the commune of gods gathered there, enjoyed the scene of face to face presence of god and the devotee, started showering flowers from the sky including words of appreciation for Dhruva. Dhurva, the son of Sunīti, is still enriched with honour and prosperity both, being worshipped by gods and he will incessantly enhance the age, fame and wealth of people who will see and worship him for ages to come.

इत्थं ध्रुवः प्राप पदं दुरापं
हरेः प्रसादान्न च चित्रमेतत्।
तस्मिन् प्रसन्ने द्विजराजपत्रे
न दुर्लभं भक्तजनेषु किंचित्।।१००।।
सूर्यमण्डलमानात्तु द्विगुणं सोममण्डलात्।
पूर्णे शतसहस्रे द्वे तस्मान्नक्षत्रमण्डलम्।।१०१।।
द्वेलक्षेपि बुधस्यापि स्थानं नक्षत्रमण्डलात्।
तावत्प्रमाणभागे तु बुधस्याप्युशना स्थितः।।१०२।।
अङ्गारकोपि शुक्रस्य तावन्माने व्यवस्थितः।
लक्षद्वयं तु भौमस्य स्थितो देवपुरोहितः।।१०३।।
सौरिबृहस्पतेश्चोर्ध्वं द्विलक्षे तु व्यवस्थितः।
तस्माच्छनैश्चरादूर्ध्वं लक्षे सप्तर्षिमण्डलम्।।१०४।।
सप्तर्षिमण्डलादूर्ध्वमेकं लक्षं ध्रुवः स्थितः।
मेढीभूतः समस्तस्य ज्योतिश्चक्रस्य सत्तम।।१०५।।

Thus, by the grace of god Viṣṇu, Dhruva had obtained the supreme and rare position as it is not surprising. Nothing remains impossible or rare for a devotee on whom god is pleased. The dimension of moon is just double than the dimension of the sun-orbit. The galaxy is as high as two lakh yojana from the moon, Budha is situated at an altitude of two lakh yojana from the galaxy and Venus is situated at an equal altitude from the Mars situated at two lakh yojana from Venus and the Jupiter (Devaguru) is situated at the distance of two lakh yojana from the Mars. The Saturn further is situated at the distance of two lakh yojana from Jupiter and the orbit of Saptarṣi is situated at the distance of two lakh yojana from the Saturn. Dhruva is situated at the distance of one lakh yojana from the orbit of Saptarṣi. O the crown of sages, he is the nucleus of the orbit of light (Jyotirmaṇḍala).

स्वभावात् तपति विप्रेन्द्र अधश्चोर्ध्वं च रश्मिभिः।
कालसंख्यां त्रिलोकस्य स करोति युगे युगे।।१०६।।
जनस्तपस्तथा सत्यमेतान् लोकान् द्विजोत्तम।
ब्रह्मणा मुनिशार्दूल विष्णुभक्ति विवर्धितः।।१०७।।
ऊर्ध्वंगतैर्द्विजश्रेष्ठ रश्मिभिस्तपते रविः।
अधोगतैश्च भूर्लोकं द्योतते दीर्घदीधितिः।।१०८।।

O the great Brahmin, the god Sun usually transmits heat to the lokas (worlds) above and below through his rays. He only ascertains the quantum of time for the three-worlds in every age. O the best hermit,

under the inspiration of Brahmā and accession to by the grace of god Viṣṇu the god Sun, transmits heat to the worlds known as Jana, Tapa and Satya through his vertical rays and transmits light and heat both of the earth through his horizontal rays.

सर्वपापहरः सूर्यः कर्त्ता त्रिभुवनस्य च।
छत्रवत् प्रतिपश्येत मण्डलान्मण्डलं परम्॥१०९॥
आदित्यमण्डलाधस्तात् भुवर्लोकं प्रतिष्ठितम्।
त्रैलोक्यस्येश्वरत्वं च विष्णुदत्तं शतक्रतो॥११०॥
लोकपालैः स सहितो लोकान् रक्षति धर्मतः।
वसेत् स्वर्गे महाभाग देवेन्द्रः स तु कीर्तिमान्॥१११॥
ततोऽधस्तान्मुने चेदं पातालं विद्धि सप्रभम्।
न तत्र तपते सूर्यो न रात्रिर्न निशाकरः॥११२॥
दिव्य स्वरूपमास्थाय तपन्ति सततं जनाः।
पातालस्था द्विजश्रेष्ठ दीप्यमानाः स्वतेजसा॥११३॥
स्वर्लोकात्तु महर्लोकः कोटिमात्रे व्यवस्थितः।
ततो योजनमात्रेण द्विगुणोमण्डलेन तु॥११४॥
जनलोकः स्थितो विप्र पञ्चमो मुनिसेवितः।
तत्रोपरि तपोलोकश्चतुर्भिः कोटिभिः स्थितः॥११५॥
सत्यलोकोष्टकोटिभिस्तपोलोको परिस्थितः
सर्वे छत्राकृतिज्ञेया भुवनोपरिसंस्थिताः॥११६॥
ब्राह्मलोकाद्विष्णुलोको द्विगुणश्च व्यवस्थितः।
वाराहे तस्य माहात्म्यं कथितं लोकचिन्तकैः॥११७॥
ततः परं द्विजश्रेष्ठ स्थितः परमपूरुषः।
ब्रह्माण्डात् परमः साक्षान् निर्लेपः पुरुषः स्थितः।११८
पशुपाशैर्विमुच्येत तपोज्ञानसमन्वितः॥

The Sun god created the three-worlds and he sweeps out all evils. He stands like an umbrella and appears from one orbit to another. Thus, the light is transmitted by him. The Bhuvarloka is situated below the orbit of Sun. God Viṣṇu has entrusted the administration of three-worlds to Śatakratu Indra. He along with the lokapālas protects these worlds in orderly manner. O learned, that illustrious Indra resides in the heaven. Below these seven lokas, the nether region is situated. Neither heat of sun nor light of moon exists there i.e., there is no cycle of day and night. O the great Brahmin, the people residing in the nether region are self-illuminating. Maharloka is situated above one crore yojana from the heaven. O Brahmin, the Janaloka is situated at an altitude just double than Maharloka i.e., two crore yojana. It is called the fifth loka. Tapoloka is situated at an altitude of four crore from that. Satyaloka is located above eight crore yojana from there. It is also called Brahmaloka. All these lokas are arranged one above the other like an umbrella. Viṣṇuloka is situated at sixteen crore yojana from the Brahmaloka. The philanthropists have described the magnificence of Viṣṇuloka in Varāhapurāṇa. O Brahmin, Parama Puruṣa is situated above it. Parama Puruṣa is apparent supreme soul distinct from the Brahmāṇḍa. The man known to this fact, does penance and acquire knowledge and thus, absolves himself from the bondage of ignorance (Avidyā).

इति ते संस्थितिः प्रोक्ता भूगोलस्य मयानघ।
यस्तु सम्यगिमां वेत्ति स याति परमां गतिम्॥११९॥
लोकस्य संस्थानकरोऽप्रमेयो
विष्णुर्नृसिंहो नरदेवपूजितः।
युगेयुगे विष्णुरनादिमूर्तिमान्
आस्थाय विश्वं परिपाति दुष्टहा॥१२०॥
इति श्रीनरसिंहपुराणे एकत्रिंशोऽध्यायः॥३१॥

O innocent, thus I have told the geographical locations of lokas. The man having consciousness of this, attains to the

supreme position. God Viṣṇu, in the form of Nṛsiṁha, worshipped by the men and gods is the protector of lokas. That unborn apparent supreme god is incarnated in each age, kills the wicked and nourishes the world.

Thus, the end of thirtyone chapter in Nṛsiṁha Purāṇa.

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CHAPTER 32

Description on Sahasrānīka, Śrī Nṛsiṁha worship and magnificence of god

भरद्वाज उवाच

सहस्रानीकस्य हरेरवतारांश्च शार्ङ्गिणः।
साम्प्रतं श्रोतुमिच्छामि तन्मे वद महामते॥१॥

Bharadvājajī said– O Sūta, I am now inclined to listen to the account of deeds performed by Sahasrānīka and the story pertaining to the various incarnations of god Viṣṇu. O revered scholar, please, let me know the same.

सूत उवाच

हन्त ते कथयिष्यामि चरितं तस्य धीमतः।
सहस्रानीकस्य हरेरवतारांश्च मे शृणु॥२॥

Sūta said– O Brahmin, it is very well. I will now describe the deeds performed my the wise Sahasrānīka and the incarnations of god. Please, listen to it attentively.

सहस्रानीकोभिषिक्तो निजराज्ये द्विजोत्तमेः।
पालयामास धर्मेण राज्यं स तु नृपात्मजः॥३॥
तस्य पालयतो राज्यं राजपुत्रस्य धीमतः।
भक्तिर्बभूव देवेशे नरसिंहे सुरोत्तमे॥४॥
तं द्रष्टुमागतः साक्षाद्विष्णुभक्तं भृगुः पुरा।
अर्घ्यपाद्यासनै राजा तमभ्यर्च्याब्रवीदिदम्॥५॥
पावितोहं मुनिश्रेष्ठ साम्प्रतं तव दर्शनात्।
त्वद्दर्शनमपुण्यानां कलावस्मिन् सुदुर्लभम्॥६॥
नरसिंहं प्रतिष्ठाप्य देवदेवं सनातनम्।
आराधयितुमिच्छामि विधानं तत्र मे वद॥७॥
अवतारानशेषांश्च देवदेवस्य चक्रिणः।
श्रोतुमिच्छामि सकलांस्तान् पुण्यानपि मे वद॥८॥

Having crowned by the great Brahmins, the erstwhile prince ruling, the king so crowned had become a devotee to the supreme god Nṛsiṁha. In ancient times, once the great hermit Bhṛgu himself had come to see such a Viṣṇu devotee king. The king honoured Bhṛgu with *arghya* (sprinkle water), *pādya* (washing the feet) and *āsana* (offering of seat) and said– O great hermit, I have become holy as a reflection of your image which I could see this time. The people devoid of great deeds can rarely see you in this Kali era. I am eager to worship with a permanent installation of everlasting Nṛsiṁha here. Please tell me the procedure for such an installation of icon. Moreover, I am curious to listen to all incarnations Śrī Hari had accepted. So, please tell me the story of all incarnations in which Śrī Hari had appeared on this earth.

भृगुरुवाच

शृणु भूपालपुत्र त्वं नहि कश्चित् कलौ युगे।
हरौ भक्तिं करोत्यत्र नृसिंहे चातिभक्तिमान्॥९॥
स्वभावाद्यस्य भक्तिः स्यान्नरसिंहे सुरोत्तमे।
तस्यारयः प्रणश्यन्ति कार्यसिद्धिश्च जायते॥१०॥
त्वमतीव हरेर्भक्तः पाण्डुवंशेपि सत्तमः।
तेन ते निखिलं वक्ष्ये शृणुष्वैकाग्रमानसः॥११॥

Bhṛgu replied - O prince, nobody in this Kali era worships god Nṛsiṁha with keen devotion. A usual birth of devotion for god Nṛsiṁha, automatically destroys all enemies of such a devotee and all his efforts meet

grand success. Your are only a gentle man in your Pāṇḍu dynasty who is so devoted to god Nṛsiṁha. I would, therefore, tell you all that is required by you. Be attentive and listen to the same.

यः कुर्याच्छोभनं वेश्म नरसिंहस्य भक्तिमान्।
स सर्वपापनिर्मुक्तो विष्णुलोकमवाप्नुयात्।।१२।।
प्रतिमां लक्षणोपेतां नरसिंहस्य कारयेत्।
स सर्वपापनिर्मुक्तो विष्णुलोकमवाप्नुयात्।।१३।।
प्रतिष्ठां नरसिंहस्य यः करोति यथाविधि।
निष्कामो नरशार्दूल देहबाधात् प्रमुच्यते।।१४।।
नरसिंहं प्रतिष्ठाप्य यः पूजामाचरेन्नरः।
तस्य कामाः प्रसिद्ध्यन्ति परमं पदमाप्नुयात्।।१५।।
ब्रह्मादयः सुराः सर्वे विष्णुमाराध्य ते पुरा।
स्वं स्वं पदमनुप्राप्ताः केशवस्य प्रसादतः।।१६।।
ये ये नृपवरा राजन् मान्धातृप्रमुखा नृपाः।
ते ते विष्णुं समाराध्य स्वर्गलोकमितो गताः।।१७।।
यस्तु पूजयते नित्यं नरसिंहं सुरेश्वरम्।
स स्वर्गमोक्षभागी स्यान् नात्र कार्या विचारणा।।१८।।
तस्मादेकमना भूत्वा यावज्जीवं प्रतिज्ञया।
अर्चनान्नरसिंहस्य प्राप्स्यसे स्वाभिवाञ्छितम्।।१९।।
विधिवत्स्थापयेद्यस्तु कारयित्वा जनार्दनम्।
न तु निर्गमनं तस्य विष्णुलोकाद्भवेन्नृप।।२०।।
नरो नृसिंहं तमनन्तविक्रमं
सुरासुरैरर्चितपादपङ्कजम्।
संस्थाप्य भक्त्या विधिवच्च पूजेयत्
प्रयाति साक्षात्परमेश्वरं हरिम्।।२१।।
इति श्रीनृसिंहपुराणे सहस्रानीकचरिते
द्वात्रिंशोऽध्यायः।।३२।।

The devotee is absolved from all evils and attains a place in the abode of Viṣṇu who installs god Nṛsiṁha in a beautiful temple constructed for it. One who arranges to design a fascinating icon of god Nṛsiṁha, gets relieved from all evils and ultimately takes a departure to Viṣṇuloka (abode of Viṣṇu). O greatman, the man who decorates and installs god Nṛsiṁha orderly and without any physical passions in mind attains relief from all physical ills. A regular worship of god Nṛsiṁha after the installation of the idol, fulfils all desires of the devotee and he attains to the supreme position. All gods in ancient times, had worshipped god Viṣṇu and it was the grace of god which had made all gods including Brahmā to attain their higher places. O king, the kings of heroic deeds like Mandhātā etc. had directly attained their place in heaven, by virtue of their devotion to god Viṣṇu. There is no scope for any other thought and in fact, the regular worshipper of the king god Nṛsiṁha enjoys the pleasure of both salvation and heaven. You too will definitely attain to the aim duly thought by you as a result of exclusive concentration on god Nṛsiṁha throughout your life under a firm determination. O king, the man attains a permanent place beyond the cycle of birth and death who makes the sculptures to design an icon of god Nṛsiṁha and establishes the same in a temple in pursuance of the prescribed procedure. In case, the man could devote himself in a regular manner to worship of god so immortal and chivalrous as his lotus feet are worshipped by gods as also the demons, he attains the apparent form of god Viṣṇu.

Thus, the end of thirtysecond chapter in Nṛsiṁha Purāṇa.

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CHAPTER 33

Great consequences for keeping the temple tidy - The story of king Jayadhvaja

राजोवाच

हरेरर्चाविधिं पुण्यां श्रोतुमिच्छामि तत्त्वतः।
त्वत्प्रसादाद्विशेषेण भगवन् प्रब्रवीहि मे।।१।।
समार्ज्जनकरो यश्च नरसिंहस्य मन्दिरे।
यत्पुण्यं लभते तद्वदुपलेपनकृन्नरः।।२।।
शुद्धोदकेन यत्पुण्यं स्नापिते केशवे भवेत्।
क्षीरस्नानेन यत्पुण्यं दध्ना च मधुना तथा।
घृतस्नानेन यत्पुण्यं पञ्चगव्येन यद्भवेत्।।३।।
क्षालिते चोष्णतोयेन प्रतिमायां च भक्तितः।
कर्पूरागरुतोयेन मिश्रेण स्नापितेन च।।४।।
अर्घ्यदानेन यत्पुण्यं पाद्याचमनदानके।
मन्त्रेण स्नापिते यच्च वस्त्रदानेन यद्भवेत्।।५।।

The king said– O lord, I am curious to listen to the holy procedure for the worship of god particularly and in detail under the grace of your revered self. Tell me separately the consequences for a man cleans and sweeps as also another who washes the temple and trims it? What consequence or fruit is availed of when Keśava is bathed with pure water and further, tell me the consequence for bathing the god with milk, curd, ghee and pañcagavya. What are the consequences for bathing the icon of god with hot water and that of with the water mixed with camphor and aguru? What are further the consequences for offering *arghya, pādya* and *ācamana*, for bathing with the recital of hymns and offering clothes?

श्रीखण्डकुंकुमाभ्यां तु अर्चिते किं फलं भवेत्।
पुष्पैरभ्यर्चिते यच्च यत्फलं धूपदीपयोः।।६।।
नैवेद्यैर्यत्फलं प्रोक्तं प्रदक्षिणकृते तु यत्।
नमस्कारकृते यच्च फलं यत्स्तोत्रगीतयोः।।७।।
तालवृन्तप्रदानेन चामरस्य च यद्भवेत्।
ध्वजप्रदाने यद्विष्णोः शङ्खदानेन यद्भवेत्।।८।।
एतच्चान्यच्च यत्किंचिदज्ञानान्न प्रचोदितम्।
तत्सर्वं कथय ब्रह्मन् भक्तस्य मम केशवे।।९।।

What consequences are for the worship of god with sandal and saffron and what are the consequences for lighting dīpaka and incense sticks? What is the fruit for offering sweet meat (naivedya) and for going round (pradakṣiṇā) the temple. Similarly, what is the consequence for offering salute, psalm and prayer? What are the consequences for offering fan, cāvṅara (palanquin), the flag and the conch-shell? O Brahmin, as my heart is absolutely tangled with god Keśava, please, tell me all that has been enquired of and that too where my little consciousness could not access?

सूत उवाच

इति सम्प्रेरितो विप्रस्तेन राज्ञा भृगुस्तदा।
मार्कण्डेयं नियुज्याथ कथने स गतो मुनिः।।१०।।
सोऽपि तस्मिन्मुदायुक्तो हरिभक्त्या विशेषतः।
राज्ञे प्रवक्तुमारेभे भृगुणा चोदितो मुनिः।।११।।

Sūta said– Bhṛgu, the great hermit heard the queries but he assigned the reply to Mārkaṇḍeya and left that place at once. In pursuance of the instruction of Bhṛgu, the great hermit, Mārkaṇḍeya appreciate the devotion of king for Hari and began to introduce the topic.

मार्कण्डेय उवाच

राजपुत्रशृणुष्वेदं हरिपूजाविधिं क्रमात्।
विष्णुभक्तस्य वक्ष्यामि तवाहं पाण्डुवंशज।।१२।।
नरसिंहस्य नित्यं च यः सम्मार्जनमारभेत्।
सर्वपापविनिर्मुक्तो विष्णुलोके स मोदते।।१३।।
गोमयेन मृदा तोयैर्यः करोत्युपलेपनम्।

स चाक्षयफलं प्राप्य विष्णुलोके महीयते।।१४।।
अत्रार्थे यत्पुरावृत्तमितिहासं पुरातनम्।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तिर्भवति सत्तम।।१५।।

Mārkaṇḍeya said– O the king of Pāṇḍu clan, listen to the procedure of lord Viṣṇu's worship in an orderly manner. You are devoted to Viṣṇu and I, therefore, will tell you it all. The person who sweeps the temple of god Nṛsiṁha, kicks-off his evils and attains to the pleasure of Viṣṇuloka. The person who smears the land or premises of the temple, with cowdung, soil and water, attains to undepleting fruit for the same and enshrines himself in the abode of god Viṣṇu. O innocent heart, an ancient episode is available in this context which is capable to sweep away all evils from the heart of a man.

पुरा युधिष्ठिरो राजा पञ्चभिर्भ्रातृभिर्युतः।
द्रौपद्या सह राजेन्द्र काननं विचचार ह।।१६।।
शूलकण्टकनिष्क्रान्तास्ततस्ते पञ्च पाण्डवाः।
नारदोऽपि गतो नाकं जुष्ट्वेदं तीर्थमुत्तमम्।।१७।।
ततो युधिष्ठिरो राजा प्रस्थितस्तीर्थमुत्तमम्।
दर्शनं मुनिमुख्यस्य तीर्थधर्मोपदेशिनः।।१८।।
चिन्तयति च धर्मात्मा क्रोध पैशुन्यवर्जितः।
दानवो बहुरोमा च तथा स्थूलशिरा नृप।।१९।।
पाण्डवान् गच्छतो वीक्ष्य दानवो द्रौपदीच्छया।
कृत्वा भूप मुने रूपं बहुरोमागतस्तदा।।२०।।
प्रणिधानं विधायाथ आसीनः कुशविष्टरे।
बिभ्रत् कमण्डलुं पार्श्वे दर्भसूचीं तथा करे।।२१।।
अक्षमालां जपन्मन्त्रं स्वनासाग्रं निरीक्षयन्।
स दृष्टः पाण्डवैस्तत्र रेवायां वनचारिभिः।।२२।।

O great king, long long ago king Yudhiṣṭhitra along with his wife Draupadī and four brothers, were passing the days in exile. In course of their wandering they crossed the way full of thorns and acute rubbles and reached a holy place. Maharṣi Nārada had came at that place earlier to them and returned to his other destination. As the mental disposition of king Yudhiṣṭhira was free from the clutches of anger and disgust, he was thinking about having a holy meet with any hermit capable to guide them regarding that holy place. In the meantime, the monsters, Bahuroma and Sthūlaśira entered there. The monster, Bahuroma disfigured himself as a hermit with the mala-fide intention to abduct Draupadī. He pretended as if a hermit is in meditation there on a seat of *kuśa* grass. A Kamaṇḍalu was kept beside him and Pavitrī of *kuśa* grass was in his hand. He seemed to be reciting hymns with his eyes focused on the fore portion of the nose. A garland of Rudrākṣa was rotating on his fingers. He was seen when the Pāṇḍavas were walking in the forest nearby the bank of Narmadā.

ततो युधिष्ठिरो राजा तं प्रणम्य सहानुजः।
जगाद वचनं दृष्ट्वा भाग्येनासि महामुने।।२३।।
तीर्थानि रुद्रदेहायाः सुगोप्यानि निवेदय।
मुनीनां दर्शनंनाथ श्रुतं धर्मोपदेशकम्।।२४।।

King Yudhiṣṭhira saluted him with his brothers and said– O great hermit, it is the grace of god that you are seen here. Tell us please regarding the most mysterious holy places located in the adjacent area of Rudradeha (Reva). O scholar, we have heard that a meet with hermits definitely enlightens the religion.

यावन्मुनिमुवाचेदं धर्मपुत्रो युधिष्ठिरः।
तावत्स्थूलशिराः प्राप्तो मुनिरूपधरोऽपरः।।२५।।
जल्पन्नित्यातुरं वाक्यं को नामस्त्यत्र रक्षकः।
भयातुरं नरो जीवं यो रक्षेच्छरणागतम्।।२६।।
तस्यानन्तफलं स्याद्वै किं पुनर्मां द्विजोत्तमम्।

एकतो मेदिनीदानं मेरुभूधरदक्षिणम्।।२७।।
अन्यतोह्यार्तजीवानां प्राणसंशयवारणम्।
द्विजं धेनुं स्त्रियं बालं पीड्यमानं च दुर्जनैः।।२८।।
उपेक्षेत नरो यस्तु स च गच्छति रौरवम्।
अथ मां हृतसर्वस्वं प्राणत्यागपरायणम्।।२९।।
को रक्षति नरो वीरः पराभूतं हि दानवैः।
गृहीत्वा चाक्षमालां मे तथा शुभकमण्डलुम्।।३०।।
निहतोऽहं कराघातैः तथा खाटो मनोहरम्।
गृहीतं मम सर्वस्वं दानवेन दुरात्मना।।३१।।

Before king Yudhiṣṭhira could complete his request to that hermit, another disfigured hermit alias a monster, Sthūlaśira appeared there. He was crying with fear and calling someone to provide protection. His expression was - Oh, who is here to protect us? The person usually attains everlasting wealth and fame for safe-guarding the interests of the man sheltered by him but here I am, a Brahmin whose protection brings unending consequences. On the one hand, the donation of the entire earth with dakṣiṇa of the Meru mountain and protection of the dying people on the other are all equal. The person who ignores Brahmins, cow, woman and babies suffering under the clutches of the wicked, definitely falls in the hell known as Raurava (crying and weeping pains). I am looted of all that I had with me and prepared for the death owing to the suffering inflicted by the monsters. Who is so brave as to protect me? The wicked monster has snatched away my sphatic garland, *kamaṇḍala* and beautiful cot and slapped me with the loot of all that I had.

इत्याकर्ण्य वचः क्लीबं पाण्डवा जातसंभ्रमाः।
यान्ति रोमाञ्चिता भूयो विधायाग्नि च तं मुनिम्।।३२।।
विमुच्य द्रौपदीं तत्र मुनेः पार्श्वे महात्मनः।
ततो दूरतरं प्राप्ताः संरम्भात्ते च पाण्डवाः।।३३।।

Having heard such a dreadful and wailing statement, the Pāṇḍavas fell in a hustle. They lighted fire immediately and followed that hermit. They left behind Draupadī with the earlier hermit and crossed a long distance in the state of fury.

ततो युधिष्ठिरोऽवोचत् किंच नो नात्र दृश्यते।
कृष्णासंरक्षणार्थाय व्रजव्यावर्त्य चार्जुन।।३४।।
ततोऽर्जुनो विनिष्क्रान्तो बन्धुवाक्यप्रणोदितः।
ततो युधिष्ठिरो राज सत्यां वाचमकल्पयत्।।३५।।
निरीक्ष्य मण्डलं भानोस्तदा सुगहने वने।
मम सत्याच्च सुकृताद् धर्मसम्भाषणात् प्रभो।।३६।।
तथ्यं शंसन्तु त्रिदशा मम संशयभाजिनः।

Yudhiṣṭhira then said– We do not see anything here in the form as that hermit had said. Arjuna, turned back immediately for the care of Draupadī. Arjuna, just then followed the words of his brother. King Yudhiṣṭhitra then turned to the orbit of Sun god and prayed to the gods to disclose the truth for an such event with the recollection of his truthfulness, great deeds and bona-fide speech.

ततोम्बरेऽभवद्वाणी तदा भूपाशरीरिणी।।३७।।
दानवोयं महाराज मुनिः स्थूलशिराः स्थितः।
नासावुपद्रुतः केन मायैषास्य दुरात्मनः।।३८।।

O king, the prayer made by Yudhiṣṭhira reacted from the space in garb of speech while no person was there. It was said that the person standing before him was not a hermit but a monster. The hermit Sthūlaśira is well protected and safe. He is not in any way in pains. This is all the art played by this wicked monster.

ततो भीमः कराघातैर्नश्यमानं हि दानवम्।
संरम्भात्कुपितोत्पर्थं मौलिदेशे जघान तम्।।३९।।
सोऽपि रूपं निजं प्राप्य रौद्रं भीममताडयत्।
तत्र युद्धं प्रववृते दारुणं भीमदैत्ययोः।।४०।।
कष्टाद्बभञ्ज भीमोपि तस्यस्थूलं शिरो वने।

Bhīma then in a state of fury blew his fist on the head of that monster who was about to flee from there. The monster too became furious and blew the fist on Bhīma. This struck a fierce fight between Bhīma and that monster. Bhīma could break his skull with extreme labour.

अर्जुनोऽपि समायातो नैव पश्यति तं मुनिम्।।४१।।
तथा च द्रौपदीं भूयः साध्वीं कान्तां च वल्लभाम्।
ततो वृक्षं समारुह्य यावत्पश्यति चार्जुनः।।४२।।
तावद्विधाय तां स्कन्धे शीघ्रं धावति दानवः।
संहृता याति दुष्टेन रुदती कुररी यथा।।४३।।
कुर्वती भीमभीमेति धर्मपुत्रेति वादिनी।
तां दृष्ट्वा स ययौ वीरः शब्दैः सन्नादयन् दिशः।।
पादन्यासोरुवेगेन प्रभग्नाः पादपा भृशम्।
ततो दैत्योऽपि तां तन्वीं विहायाशु पलायितः।।४५।।
तथापि चार्जुनो तस्य कोपान्मुञ्चति नासुरम्।
पतितो मेदिनीपृष्ठे तावदेव चतुर्भुजः।।४६।।
पीते च वाससी बिभ्रत् शंखचक्रायुधानि च।
ततः स विस्मयाक्रान्तो नत्वा पार्थो वचोऽवदत्।।४७।।

On the other side, Arjuna reached the hermitage of that hermit but he neither saw that hermit nor his chaste wife Draupadī. He then climbed on a tree and saw from there that a monster was running fast with Draupadī on his shoulders. He further saw Draupadī wailing in the state of severe fear and bluttering loudly their names. Having seen Draupadī in that piteous condition, Arjuna ran towards her with making acute sound. Owing to the force he was bearing while running, a number of trees were felled. That monster also guessed his power and he started running after leaving Draupadī behind. Arjuna did not yet leave him and continued chasing. That monster fell at last on the ground and turned in the appearance of god Viṣṇu, with four hands and the conch, discus, gadā etc., in them. Arjuna fell at sun rise still saluted and said.

अर्जुन उवाच

कथं कृतैषा भगवंस्त्वया मायात्र वैष्णवी।
मयाप्यपकृतं नाथ तत्क्षमस्व नमोस्तुते।।४८।।
नूनमज्ञानभावेन कर्मैतद्दारुणं मया।
तत्क्षन्तव्यं जगन्नाथ चैतन्यं मानवे कुतः।।४९।।

Arjuna said– God, why have you spread your illusion here? O god, I salute you and apologise for whatever I have done wrong under the deceit of your own illusion. O Jagannātha, all this have been done due to ignorance. I therefore, ask for your apology. How is a man expected to have such consciousness as to recognise you in the changed form.

चतुर्भुज उवाच

नाहं कृष्णो महाबाहो बहुरोमास्मि दानवः।
उपयातो हरेर्देहं पूर्वकर्मप्रभावतः।।५०।।

The four-armed said– O great warrior, I am Bahuroma monster and not Viṣṇu. It was the account of my previous deeds, which has turned me in the form of Viṣṇu.

अर्जुन उवाच

बहुरोमन् पूर्वजातिं कर्म मे शंस तत्त्वतः।
केन कर्मविपाकेन विष्णोः सारूप्यमाप्तवान्।।५१।।

Arjuna said– O Bahuroma, tell the factual detail of your previous birth. What

was the deed deserving the form of Viṣṇu for you?

चतुर्भुज उवाच

शृण्वर्जुन महाभाग सहितो भ्रातृभिर्मम।
चरितं चित्रमत्यर्थं शृण्वतां मुदवर्धनम्।।५२।।
अहमासं पुरा राजा सोमवंशसमुद्भवः।
जयध्वज इति ख्यातो नारायणपरायणः।।५३।।
विष्णोर्देवालये नित्यं संमार्जनपरायणः।
उपलेपरतश्चैव दीपदाने समुद्यतः।।५४।।
वीतिहोत्र इति ख्यात आसीत्साधुपुरोहितः।
ममतच्चरितं दृष्ट्वा विभो विस्मयमागतः।।५५।।

The four-armed said– O luckiest Arjuna, listen to my excellent deed in company of your brothers. It enhances the pleasure of audience. I was a popularly known king Jayadhvaja of Candra clan. I used to concentrate on the worship of god Nārāyaṇa and the temple of Nārāyaṇa was swept by me regularly. I smeared the temple daily and would light dīpaka at night. A gentle Brahmin, Vītihotra was my priest (Purohita) in those days. He fell in surprise when he saw me sweeping the temple.

मार्कण्डेय उवाच

कदाचिदुपविष्टं तं राजानं विष्णुतत्परम्।
अपृच्छद्वीतिहोत्रस्तं वेदवेदाङ्गपारगः।।५६।।
राजन् परमधर्मज्ञ हरिभक्तिपरायणः।
विष्णुभक्तिमतां पुंसां श्रेष्ठोसि पुरुषर्षभ।।५७।।
संमार्जनपरो नित्यं उपलेपरतस्तथा।
तन्मे वद महाभाग त्वया किं विदितं फलम्।।५८।।
कर्माण्यन्यानि सन्त्येव विष्णोः प्रियतराणि वै।
तथापि त्वं महाभाग एतयोः सततोद्यतः।।५९।।
सर्वात्मना महापुण्यं जनेश विदितं तव।
तद्ब्रूहि यद्यगुह्यं च प्रीतिर्मयि तवास्ति चेत्।।६०।।

Mārkaṇḍeya said–That learned of Vedas and Purāṇas i.e., Vītihotra asked me one day - O king, you are the best among all other devotees of god Viṣṇu because you sweep the temple daily. I therefore, ask you the consequences for the sweeping and smearing of the temple. Kindly, tell me whatever you know in this regard. There are numerous other works too and that equally please god yet you have confined your activity to these two works only. In case you know the fruit for such deeds and again if the same is not worth concealing and you love me to that extent, then please tell me the reality.

जयध्वज उवाच

शृणुष्व विप्रशार्दूल ममैव चरितं पुरा।।६१।।
जातिस्मरत्वाज्जानामि श्रोतृणां विस्मयावहम्।
पूर्वजन्मनि विप्रेन्द्र रैवतो नाम वाडवः।।६२।।
अयाज्ययाजकोहं वै सदैव ग्रामयाजकः।
पिशुनो निष्ठुरश्चैव अपण्यानां च विक्रयी।।६३।।
निषिद्धकर्माचरणात् परित्यक्तः स्वबन्धुभिः।
महापापरतो नित्यं ब्रह्मद्वेषरतस्तथा।।६४।।
परदारपरद्रव्यलोलुपो जन्तुहिंसकः।
मद्यपानरतो नित्यं ब्रह्मद्वेषरतस्तथा।।६५।।
एवं पापरतो नित्यं बहुशो मार्गरोधकृत्।

Jayadhvaja said– O great Brahmin, listen to the deed performed by me in the previous life. I am known to the matters pertaining to the previous life because of my strong memory. My deed is worth surprise of the audience. O the crown of Brahmin, I was a Brahmin renowned as Raivata. I would then even push and inspire certain persons not authorised for doing yajña (offering) and thus, I was a priest (Purohits) of numerous villages. My deeds were not confined to this but I used to criticise others, was cruel and

used to sell illicit and prohibited things. My relations had abandoned me owing to my perpetual involvement in forbidden deeds. I was a heinous evil-doer and always had envy of Brahmins. I was interested in the others wives and my passions were to snatch others money. To kill the creatures was my hobby. To sip wine daily and jealous of Brahmins was my routine. Thus, I indulged myself in evils and robbery was also not strange to me.

कदाचित् कामचारोहं गृहीत्वा ब्राह्मणस्त्रियः।।६६।।
शून्यं पूजादिभिर्विष्णोर्मन्दिरं प्राप्तवान्निशि।
स्ववस्त्रप्रान्ततो ब्रह्मन् कियदंशः स मार्जितः।।६७।।
प्रदीपः स्थापितस्तत्र सुरतार्थाद्विजोत्तम।
तेनापि मम दुष्कर्म निःशेषं क्षयमागतम्।।६८।।
एवं स्थितं विष्णुगृहे मया भोगेच्छया द्विज।
तदैव दीपकं दृष्ट्वा आगताः पुरपालकाः।।६९।।
चौर्यार्थं परदूतोयमित्युक्त्वा मामपातयन्।
खड्गेन तीक्ष्णधारेण शिरश्छित्वा च ते गताः।।७०।।
दिव्यं विमानमारुह्य प्रभुदाससमन्वितम्।
गन्धर्वैर्गीयमानोहं स्वर्गलोकं तदा गतः।।७१।।

One day I took some Brahmins' wives by force and brought them in a vagary of lust in a deserted temple. That temple was devoid of worship as nobody used to come that way. In brief, the temple was delapidated. In order to satisfy my lust through intercourse with those women, I cleaned a little portion of the floor and lighted a lamp so that the things may seen there. (I had cleaned the floor and lighted the lamp only to satiate my lust) however, all my evils were effaced. In that Viṣṇu temple where I had lighted the lamp and was ready for coition, some city guards suddenly entered there and assuming me a spy from the enemy, knocked me down and slaughtered me with a blow of the sword. Just then an aircraft (Vimāna) descended with messengers from Viṣṇu, made me rise thereupon and departed to heaven with the pleasure of psalm composed and sung by Gandharvas.

चतुर्भुज उवाच

तत्र स्थित्वा ब्रह्मकल्पं शतं साग्रं द्विजोत्तमाः।
दिव्यभोगसमायुक्तो दिव्यरूपसमन्वितः।।७२।।
जातोहं पुण्ययोगाद्धि सोमवंशसमुद्भवः।
जयध्वज इति ख्यातो राजा राजीवलोचनः।।७३।।
तत्रापि कालवशतो मृतः स्वर्गमवाप्तवान्।
इन्द्रलोकमनुप्राप्य रुद्रलोकं ततो गतः।।७४।।
रुद्रलोकाद्ब्रह्मलोकं गच्छता नारदो मुनिः।
दृष्टश्च नमितो नैव गर्वान्मे हसितश्च सः।।७५।।
कुपितः शतवान्मां स राक्षसो भव भूपते।
इति शापं समाकर्ण्य दत्तं देन द्विजन्मना।।७६।।
प्रसादितो मया भूप प्रसादं कृतवान् मुनिः।
यदा रेवामठे राजन् धर्मपुत्रस्य धीमतः।।७७।।
भार्यापहारं नयतः शापमोक्षो भविष्यति।
सोहमर्जुन भूपाल धर्मपुत्र युधिष्ठिर।।७८।।
विष्णोः सारूप्यमगमं यामि वैकुण्ठमद्य वै

The four-armed said– Thus, I got a divine complexion, enjoyed the divine pleasures more than one hundred kalpas. That great deed was not yet squared and this again made my birth possible in the lunar clan of kings where the name Jayadhvaja was given to me. On completion of that phase of life, I again entered into heaven. I then took a departure to Rudraloka. Once I saw Nārada who was moving from Rudraloka to Brahmaloka. I did not salute him deliberately and started laughing at him. He was annoyed and cursed me - "O

king, be a monster." I anyhow pleased him and begged for pardon. The hermit then diluted the curse with his words that I would be absolved from evil at the convent near the bank of Reva when the chaste wife of Yudhiṣṭhira would be abducted by me and you would be reaching in order to protect myself from the attack of Arjuna. O religious Yudhiṣṭhira, I am that king Jayadhvaja and I have again turned into the form of Viṣṇu. I will now certainly take a departure to Vaikuṇṭha Dhāma.

मार्कण्डेय उवाच

इत्युक्त्वा गरुडारूढो धर्मपुत्रस्य पश्यत:।।७९।।
गतवान्विष्णुभवनं यत्र विष्णु: श्रिया सह।
सम्मार्जनोपलेपाभ्यां महिमा तेन वर्णित:।।८०।।
अवशेनापि यत्कर्म कृत्वेमां श्रियमागत:।
भक्तिमद्भि: प्रशान्तैश्च किं पुन: सम्यगर्चनात्।।८१।।

Mārkaṇḍeya said– With these words, king Jayadhvaja rode on Garuḍa and departed to that Viṣṇudhāma where god Viṣṇu always enshrine with Lakṣmī. Yudhiṣṭhitra could only see this phenomenon. This episode is related to the magnificence of sweeping and cleaning the temple of god Viṣṇu. It clearly highlights the fruits for such deeds. When king Jayadhvaja had acquired so divine a property in his previous life and that too when he was indulging in evil-doing, what surprise and what to say for the person who engages himself with keen devotion and in a state of meditation for god Viṣṇu?

सूत उवाच

मार्कण्डेयवच: श्रुत्वा पाण्डुवंशसमुद्भव:।
सहस्रानीकभूपालो हरिपूजारतोऽभवत्।।८२।।
तस्माच्छृणुत विप्रेन्द्रा देवो नारायणोऽव्यय:।
ज्ञानतोऽज्ञानतो वापि पूजकानां विमुक्तिद:।।८३।।
अर्चयध्वं जगन्नाथं भूयो भूयो वदाम्यहम्।
तर्तु यदीच्छत द्विजा दुस्तरं भवसागरम्।।८४।।
येऽर्चयन्ति हरिं भक्ता: प्रणतार्तिहरं हरिम्।
ते वन्द्यास्ते प्रपूज्याश्च नमस्याश्च विशेषत:।।८५।।

इति श्रीनरसिंहपुराणे सहस्रानीकचरिते
मार्कण्डेयनोपदिष्टसम्मार्जनोफलं नाम त्रयस्त्रिंशोऽध्याय:
।।३३।।

Sūta said– The king Sahasrānīka of Pāṇḍu clan again tended to worship of god after hearing these words of the hermit Mārkaṇḍeya. O Brahmins, please, listen therefore, that god Nārāyaṇa provides his devotees with emancipation engaged deliberately or innocently. I further reiterate the statement that you all should do worship of Jagannātha if you desire to cross the ever tough worldly ocean. The worshippers of god Viṣṇu, saviour of the sheltered are honourable, adorable and worthy to salute particularly.

Thus, here ends the chapter thirty-three on description Sahasrānīka in Nṛsiṁha Purāṇa.

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CHAPTER 34

Magnificence of the worship of god Viṣṇu

श्रीसहस्रानीक उवाच

पुनरेव द्विजश्रेष्ठ मार्कण्डेय महामते।
निर्माल्यापनयाद्विष्णोर्यत्पुण्यं तद्वदस्व मे।।१।।

Śrī Sahasrānīka asked - O great learned and revered Mārkaṇḍeya, kindly, tell now the fruits for the deed performed as to remove or clean Nirmalya (the sandal smeared and the flowers offered).

मार्कण्डेय उवाच

निर्माल्यमपनीयाथ तोयेन स्नाप्य केशवम्।
नरसिंहाकृतिं राजन् सर्वपापैः प्रमुच्यते।।२।।

सर्वतीर्थफलं प्राप्य यानारूढो दिवं व्रजेत्।
श्रीविष्णोः सदनं प्राप्य मोदते कालमक्षयम्।।३।।
आगच्छ नरसिंहेति आवाह्याक्षतपुष्पकैः।
एतावतापि राजेन्द्र सर्वपापैः प्रमुच्यते।।४।।
दत्वाऽऽसनमथार्घ्यं च पाद्यमाचमनीयकम्।
देवदेवस्य विधिना सर्वपापैः प्रमुच्यते।।५।।
स्नाप्य तोयेन पयसा नरसिंहं नराधिप।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते।।६।।
स्नाप्य दध्ना सकृद्यस्तु निर्मलः प्रियदर्शनः।
विष्णुलोकमवाप्नोति पूज्यमानः सुरोत्तमैः।।७।।
यः करोति हरेरर्चां मधुना स्नापयन्नरः।
अग्निलोके स मोदित्वा पुनर्विष्णुपुरे वसेत्।।८।।
घृतेन स्नपनं यस्तु स्नानकाले विशेषतः।
नरसिंहाकृतेः कुर्याच्छंखभेरीनिनादितम्।।९।।
पापकञ्चुकमुन्मुच्य यथा जीर्णामहिस्त्वचम्।
दिव्यं विमानमास्थाय विष्णुलोके महीयते।।१०।।

Mārkaṇḍeya said– O king, the man who engages himself daily in removing the earlier days flowers and sandal smeared from the icon and make the icon to bathe, is absolved from all evils and attains to the fruits for taking bathe in all holy places. He, thus, rides on an aircraft (vimāna) and attains the heaven at his death. He then enjoys the pleasure for years immeasurable. A man is absolved all sins when he summons god Nṛsiṁha with the words - O god Nṛsiṁha, come and have a seat here with flowers and Akṣata (the grains of rice) in his hands. Under an imagination of apparent god Nṛsiṁha, one who offers water for washing hands, for washing feet and for cleaning the mouth and offers a seat, definitely is relieved of all sins committed earlier. O king, a man is enshrined in Viṣṇuloka as a result of his devotion in act to bathe god Nṛsiṁha with milk and water. The man who gives a bath to Nṛsiṁha with curd, acquires a handsome complexion and is worshipped by the gods in Viṣṇuloka after his death. A man first enjoys the pleasures of Agniloka and then finally resides in Viṣṇuloka who gives a bath with honey to the god. The man who blows the conch-shell and do drumming with sweet sound at the time of offering a bath to the icon of Nṛsiṁha, abandons the cover of evils like the snake and departs to Viṣṇuloka on the aircraft (Vimāna).

पञ्चगव्येन देवेशं यः स्नापयति भक्तितः।
मन्त्रपूर्वं महाराज तस्य पुण्यमनन्तकम्।।११।।
यश्च गोधूमकैश्चूर्णैरुद्वर्त्योष्णेन वारिणा।
प्रक्षाल्य देवदेवेशं वारुणं लोकमाप्नुयात्।।१२।।
पादपीठं तु यो भक्त्या बिल्वपत्रैर्निघर्षितम्।
उष्णाम्बुना च प्रक्षाल्य सर्वपापैः प्रमुच्यते।।१३।।
कुशपुष्पोदकैः स्नात्वा ब्रह्मलोकमवाप्नुयात्।
रत्नोदकेन सावित्रं कौवेरं हेमवारिणा।
नरसिंहं तु संस्नाप्य कर्पूरागुरुवारिणा।।१४।।
इन्द्रलोके स मोदित्वा पश्चाद्विष्णुपुरे वसेत्।
पुण्योदकेन गोविन्दं स्नाप्य भक्त्या नरोत्तम।।१५।।
सावित्रं लोकमासाद्य विष्णुलोके महीयते।
वस्त्राभ्यामर्चनं भक्त्या परिधाप्य हरिं हरेः।।१६।।
सोमलोके रमित्वा च विष्णुलोके महीयते।

O king, a man offering a bath with pañcagavya with the recital of hymns, attains the fruit ever reviving. A man attains to Varuṇaloka who does massage of the wheat flour to the icon of god Nṛsiṁha and then offers a bath with hot water. One who washes the Pādapīṭha (the slipper, a small bench for keeping the feet) duly by rubbing Vīṭā leaves and using water, gets leave from

his sins. Brahmaloka is obtained when a bath is offered with *kuśa* and flower mixed water. A bath with gem kept water ensures Surayloka and a bath offered with gold kept water ensures Kuberaloka. A bath with water mixed with camphor and aguru ensures first Indraloka and then the abode of Viṣṇu. The man attains Ādityaloka and then is respected in Viṣṇuloka who offers a bath to Govinda with the water brought from all renowned holy places. The man offering upper and lower apparels with keen devotion for god, first attains to Candraloka and then joins in Viṣṇuloka.

कुङ्कुमागुरुश्रीखण्डकर्दमैरच्युताकृतिम्।।१७।।
आलिप्य भक्त्या राजेन्द्र कल्पकोटिं वसेद्दिवि।
मल्लिकामालतीजातिकेतक्यशोकचम्पकैः।।१८।।
पुन्नागनागबकुलैः पद्मैरुत्पलजातिभिः।
तुलसीकरवीरैश्च पालाशैः सानुकुम्बकैः।।१९।।
एतैरन्यैश्च कुसुमैः प्रशस्तैरच्युतं नरः।
अर्चयेद्दशसुवर्णस्य प्रत्येकं फलमाप्नुयात्।।२०।।
मालां कृत्वा यथालाभमेतेषां मिष्णुमर्चयेत्।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च।।२१।।
दिव्यं विमानमास्थाय विष्णुलोके स मोदते।
नरसिंहं तु यो भक्त्या बिल्वपत्रैरखण्डितैः।।२२।।
निश्छिद्रैः पूजयेद्यस्तु तुलसीभिः समन्वितम्।
सर्वपापविनिर्मुक्तः सर्वभूषणभूषितः।।२३।।

O king, a man resides in the heaven for several crore kalpas as a reward for smearing saffron, aguru and sandal on the icon of god. A worship with offering of the flowers like Mallikā, Mālatī, Jātī, Ketakī, Aśoka, Campā, Punnāga, Nāgakeśara, Bakulā (Maulśiri), lotus of Utpala species, basil, kanera, palāśa and other high quality flowers is rewarded equal to donation of 10 gold currency for each of such flowers. The man who makes garland of these flowers to the extent available and offers it to god, is rewarded with the pleasure of living in Viṣṇuloka as much as many thousand crore kalpas and movement on the aircraft. A worship with full grown, untorn, holeless, bilva leaves and basil leaves of Nṛsiṁha enables a man to ride on the aircraft of god Viṣṇu, to be relieved of the sins committed and honour in Viṣṇuloka after his death.

काञ्चनेन विमानेन विष्णुलोके महीयते।
माहिषाख्यं गुग्गुलं य आज्ययुक्तं सशर्करम्।।२४।।
धूपं ददाति राजेन्द्र नरसिंहस्य भक्तिमान्।
धूपितैः सर्वदिग्भ्यस्तु सर्वपापविवर्जितः।।२५।।
अप्सरोगणसंकीर्णविमानेन विराजते।
वायुलोके स मोदित्वा पश्चाद्विष्णुपुरं व्रजेत्।।२६।।
घृतेन वाथ तैलेन दीपं प्रज्वालयेन्नरः।
विष्णवे विधिवद्भक्त्या तस्य पुण्यफलं शृणु।।२७।।
विहाय पापकलिलं सहस्रादित्यसप्रभः।
ज्योतिष्मता विमानेन विष्णुलोकं स गच्छति।।२८।।
हविः शाल्योदनं विद्वानाज्ययुक्तं सशर्करम्।
निवेद्य नरसिंहाय यावकं पायसं तथा।।२९।।
समास्तन्दुलसंख्याया यावतीस्तावती नृप।
विष्णुलोके महाभोगान्भुञ्जन्नास्ते स वैष्णवः।।३०।।
बलिना वैष्णवेनाथ तृप्ताः सन्तो दिवौकसः।
शान्तिं तस्य प्रयच्छन्ति श्रियमारोग्यमेव च।।३१।।

O king, worship of god with the fragrance prepared with Mahiṣa guggula, ghee and sugar rewards a man being free from the clutches of sins, enshrine on an aircraft in company of divine damsels in Vāyuloka and having satiated there, the next departure in Viṣṇudhāma. Now, listen to the reward for lighting lamp with ghee or oil for god. Having been relieved from the evil marsh, radiation equal to a thousand

suns he bears and goes to Viṣṇuloka by an aircraft all glittering. A reward for a oblation duly prepared with October born rice, mixed with ghee and sugar, lapasi (liquid food) of barley and khīra (sweet liquid food made from milk) for Nṛsiṁha, ensures for the offerer enjoyments of great pleasures in Viṣṇuloka for years equal to the grains of rice present in such a oblation. The offering related to Viṣṇu satiates all gods and they endow peace, wealth and sound health to the worshipper.

प्रदक्षिणेन चैकेन देवदेवस्य भक्तितः।
कृतेन यत्फलं नृणां तच्छृणुष्व नृपात्मज॥३२॥
पृथ्वीप्रदक्षिणफलं प्राप्य विष्णुपुरे वसेत्।
नमस्कारः कृतो येन भक्त्या वै माधवस्य च॥३३॥
धर्मार्थकाममोक्षाख्यं फलं तेनाप्तमञ्जसा।
स्तोत्रैर्जपैश्च देवाग्रे यः स्तौति मधुसूदनम्॥३४॥
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते।
गीतवाद्यादिकं नाट्यं शङ्खतूर्यादिनिः स्वनैः॥३५॥
यः कारयति वै विष्णोः स याति मन्दिरं नरः।
पर्वकाले विशेषेण कामगः कामरूपवान्॥३६॥
सुसंगीतविदैश्चैव सेव्यमानोप्सरोगणैः।
महार्हमणिचित्रेण विमानेन विराजता॥३७॥
स्वर्गात् स्वर्गमनुप्राप्य विष्णुलोके महीयते।
ध्वजं तु विष्णवे यस्तु गरुडेन समन्वितम्॥३८॥
दद्यात्सोपि ध्वजाकीर्णविमानेन विराजता।
विष्णुलोकमवाप्नोति सेव्यमानोऽप्सरोगणैः॥३९॥

O Prince, listen to the rewards for Pradakṣiṇā (moving round the icon or temple) of god Viṣṇu. Such a devotee attains to the fruit as if he has visited all nooks and corners of the earth and resides in Vaikuṇṭha Dhāma. Namaskāra (salute) once even ensures the fruit of Dharma, Artha, Kāma and Mokṣa. One who offers psalm with japa and hymn duly reciting before the icon of Madhusūdana, makes him scot-fee from the evils and honoured in Viṣṇuloka. The man singing, playing musical instruments and arranging drama on Viṣṇu and blows conch-shell, drums etc., in the temple, definitely attains to the pleasure of living in Viṣṇuloka. When all this is arranged on any festival, it particularly fulfils the desires of the devotee and on death moves from one heaven to another by an aircraft in company of divine-damsels expert in music. Finally, he attains a high place in Viṣṇuloka. A reward for offering a flag marked with Garuḍa to Viṣ ṇu also enables a man to ride on well-flagged and adorned with the divine damsels at the time of his departure to Viṣ ṇuloka.

सुवर्णाभरणैर्दिव्यैर्हारकेयूरकुण्डलैः।
मुकुटाभरणाद्यैश्च यो विष्णुं पूजयेन्नृप॥४०॥
सर्वपापविनिर्मुक्तः सर्वभूषणभूषितः।
इन्द्रलोके वसेद्धीमान्यावदिन्द्राश्चतुर्दश॥४१॥
यो गां पयस्विनीं विष्णोः कपिलां संप्रयच्छति।
आराध्यतमथाग्रे तु यत्किंचिद्दुग्धमुत्तमम्॥४२॥
तद्दत्त्वा नरसिंहाय विष्णुलोके महीयते।
पितरस्तस्य मोदन्ते श्वेतद्वीपे चिरं नृप॥४३॥
एवं यः पूजयेद्राजन् नरसिंहं नरोत्तमः।
तस्य स्वर्गापवर्गौ तु भवतो नात्र संशयः॥४४॥

O the great kings, a reward for offering divine garlands, keyūra, earring and crown etc., apparels and ornaments is to become free from the sins, to wear all kinds of ornaments and to reside in Indraloka for the regime of fourteen Indras (viz., for a complete kalpa). A reward for donation of a Kapilā cow for god and offering of her milk

deserves honour for a man in Viṣṇuloka and his forefathers Pitara enjoy the pleasure of living on a white island. O king, these is no scope for doubt on the attainment of heaven and emancipation for a man who worships god Viṣṇu in the form of Nṛsiṁha.

यत्रैवं पूज्यते विष्णुर्नरसिंहो नरैर्नृप।
न तव व्याधिदुर्भिक्षराजचौरादिकं भयम्।।४५।।
नरसिंहं समाराध्य विधिनानेन माधवम्।
नानास्वर्गसुखं भुक्त्वा न भूयःस्तनपो भवेत्।।४६।।
नित्यं सर्पिस्तिलैर्होमो ग्रामे यस्मिन्प्रवर्त्तते।
न भवेत्तस्य ग्रामस्य भयं वा तत्र कुत्रचित्।।४७।।
अनावृष्टिर्महामारी दोषा नो दाहका नृप।
नरसिंहं समाराध्य ब्राह्मणैर्वेदपारगैः।।४८।।
कारयेल्लक्षहोमं तु ग्रामे यत्र पुराधिपः।
कृते तस्मिन्मयोक्ते तु आगच्छति न तद्भयम्।।४९।।
दृष्टोपसर्गमरणं प्रजानामात्मनश्च हि।
सम्यगाराधनीयं तु नरसिंहस्य मन्दिरे।।५०।।

O king, the place where god Nṛsiṁha is worshipped, the ailments, famine and fear of king and thief is removed from there forever. The method as aforesaid ensures the divine pleasures for the mane on earth and he attains emancipation on the death i.e. seldom tied with the cycle of birth and death. The village with temple of Nṛsiṁhas temple is duly worshipped and offering with seasmum and ghee is performed, does not suffer from famine, drought, epidemics and immolation, fir-eruption etc. Where one lakh offering (Homa) is performed by the head of village in course of worship of Nṛsiṁha, the epidemics do not thunder there and the village people live their full life (i.e. do not die premature death due to epidemics). Hence, worship at the temple of Nṛsiṁha should be properly performed.

शंकरायतने चापि कोटिहोमं नराधिप।
कारयेत्संयतैर्विप्रैः सभोजनसदक्षिणैः।।५१।।
कृते तस्मिन्नृपश्रेष्ठ नरसिंहप्रसादतः।
उपसर्गादिमरणं प्रजानामुपशाम्यति।।५२।।
दुःस्वप्नदर्शने घोरे ग्रहपीडासु चात्मनः।
होमं च भोजनं चैव तस्य दोषः प्रणश्यति।।५३।।
अयने विषुवे चैव चन्द्रसूर्यग्रहे तथा।
नरसिंहं समाराध्य लक्षहोमं तु कारयेत्।।५४।।
शान्तिर्भवति राजेन्द्र तस्य तत्स्थानवासिनाम्।
एवमादिफलोपेतं नरसिंहार्च्चनं नृप।।५५।।
कुरुत्वं भूपतेः पुत्र यदि वाञ्छसि सद्गतिम्।
अतः परतरं नास्ति स्वर्गमोक्षफलप्रदम्।।५६।।
नरेन्द्रैः सुकरैः कर्तुं देवदेवस्य पूजनम्।
सन्त्यरण्ये ह्यमूल्यानि पत्रपुष्पाणि शाखिनाम्।।५७।।
तोयं नदीतडागेषु देवः साधारणः स्थितः।
मनो नियमयेदेकं विद्यासाधनकर्मणि।।५८।।
मनो नियमितं येन मुक्तिस्तस्य करे स्थिता।।५९।।

O king, one crore homa should also be performed in the temple of god Śaṅkara through the learned Brahmins and decent food as also dakṣiṇā (donation) should be given to them. The disturbance caused by sudden mis-happenings and apprehension of death is removed under the grace of Nṛsiṁha from that area. Homa and feeding of Brahmins are so viable that these efface the effect of nightmares and sufferings caused by the stars. One lakh homa for Nṛsiṁha should be performed with the beginning of every Uttarayāṇa and Dakṣinnayāṇa, on the day when day and night have equal hours (Viśuvakāla) or lunar or sun eclipse. It removes all disturbances from that area. O king, there are numerous rewards from the worship of god Nṛsiṁha. Do the worship of god Nṛsiṁha if you want to have emancipation. No deed is so viable for providing with heaven and

emancipation. The worship of god Nṛsiṁha is easy to perform for the king but the people living in the forest at least get the leaves and flowers free of cost. Water is also available abundantly in rivers and ponds. God Nṛsiṁha too is equal towards all. The only requirement is that one should concentrate on the deed as it is the only means of worship. So far as emancipation is concerned, it lies in god himself.

मार्कण्डेय उवाच

इत्येवमुक्तं भृगुचोदितेन
मया तवेहार्चनमच्युतस्य।
दिनेदिने त्वं कुरु विष्णुपूजां
वदस्व चान्यत्कथयामि किं ते।।६०।।

इति श्रीनरसिंहपुराणे सहस्रानीकचरिते श्रीविष्णोः पूजा विधिर्नाम चतुस्त्रिंशोऽध्यायः।।३४।।

Mārkaṇḍeya said– Thus, I have described the method of Nṛsiṁhas worship in pursuance of the instruction given by Bhṛgu. Do worship of god Viṣṇu daily and say, what should I tell you more.

Thus, the end of chapter thirtyforth on description Sahasrānīka and worship of Viṣṇu in Nṛsiṁha Purāṇa.

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CHAPTER 35

Method of performing a lakh and crore Homas and their rewards

राजोवाच

अहो महत्त्वया प्रोक्तं विष्णवाराधनजं फलम्।
सुप्तास्ते मुनिशार्दूल ये विष्णुं नार्चयन्ति वै।।१।।
त्वत्प्रसादाच्छ्रुतं ह्येतन् नरसिंहार्चनक्रमम्।
भक्त्या तं पूजयिष्यामि कोटिहोमफलं वद।।२।।

The king said– Hurrah, you have highlighted the reward as a result of worship of god Śrī Viṣṇu. O great hermit, those persons are in Mohanidra (dormancy due to illusion) who do not worship god Viṣ ṇu. I have heard the orderly way for the worship of god Nṛsiṁha under your kind grace. I will not worship him with keen devotion. Please, tell me now the awards for offering lakh and crore times.

मार्कण्डेय उवाच

इममर्थं पुरा पृष्टः शौनको गुरुणा नृपः।
यत्तस्मै कथयामास शौनकस्तद्वामि ते।।३।।
शौनकं तु सुखासीनं पर्यपृच्छद्बृहस्पतिः।

Mārkaṇḍeya said– O king, the same topic was raised earlier by Bṛhaspati (Jupiter) before the hermit Śaunaka. I am going to tell the same whatever hermit Śaunaka told Bṛhaspati. Bṛhaspati asked Śaunaka while he was in a good mood.

बृहस्पतिरुवाच

लक्षहोमस्य या भूमिः कोटिहोमस्य या शुभा।।४।।
तां मे कथय विप्रेन्द्र होमस्य चरिते विधिम्।

Bṛhaspati said– O crown of Brahmins, tell me about the suitable land for doing lakh and crore homa and its method also.

मार्कण्डेय उवाच

इत्युक्तो गुरुणा सोऽथ लक्षहोमादिकं विधिम्।
शौनको वक्तुमारेभे यथावन्नृपसत्तम।।५।।

Mārkaṇḍeya said– O king, on such enquiry from Bṛhaspati, Śaunaka began to describe the method of doing a lakh homa.

शौनक उवाच

प्रवक्ष्यामि यथावत्ते शृणु देवपुरोहित।।६।।
लक्षहोममहाभूमिं तद्विशुद्धिं विशेषतः।
यज्ञकर्मणि शस्ताया भूमेर्लक्षणमुत्तमम्।।७।।

Śaunaka said– O the priest of gods,

listen to me while I am going to tell you the suitable and wide land for one lakh homa and the particular method for making it sacred. The characteristics of the suitable land of offering are as under -

सुसंस्कृतां समां स्निग्धां पूर्वपूर्वमथोत्तमाम्।
ऊरुमात्रं खनित्वा च शोधयेत्तां विशेषत:।।८।।
बहिरच्छतया तत्र मृदाच्छाद्य प्रलेपलेत्।
प्रमाणं बाहुमात्रं तु सर्वत: कुण्डलक्षणम्।।९।।
चतुरस्रं चतुष्कोणं तुल्यसूत्रेण कारयेत्।
उपरि मेखलां कुर्याच्चतुरस्रां सुविस्तराम्।।१०।।
चतुरंगुलमात्रं तु उच्छ्रितां सूत्रसूत्रिताम्।

The land well treated, plain and smooth (in case, all these components are not found) the former is the best if all characteristics are not present (viz. the plain land is better than smooth and the treated land is much better than the plain). Such land should be dug deep up to waist deep and Pañcagavya as also water from the Ganges should be sprinkled thereupon. The outer surface of that pit (kuṇḍa) should be smeared with cowdung for the purpose of sanctity. The pit so excavated should be in the measurement of one hand square (i.e. equal length and width). The measurement should be taken on a thread and it should be exactly in square. On the upside of that pit, a protruded round bearing height of 4 fingers fully circled by a thread (Mekhalā) should be formed. It should be of equal size all around.

ब्राह्मणान् वेदसम्पन्नान् ब्रह्मकर्मसमन्वितान्।।११।।
आमन्त्रयेद्यथान्यायं यजमानो विशेषत:।
ब्रह्मचर्यव्रतं कुर्युस्त्रिरात्रं ते द्विजातय:।।१२।।

The Yakamāna (client) should then invite in the prescribed manner, the Brahmins duly learned in the Vedas and exclusively dedicated to that profession. The client as well as Brahmins should observe Brahmacārya (keeping oneself away from cohabitation) for three nights.

अहोरात्रमुपोष्याथ गायत्रीमयुतं जपेत्।
ते शुक्लवासस: स्नाता गन्धस्रक्पुष्पधारिण:।।१३।।
शुचयश्च निराहारा: संतुष्टा: संयतेन्द्रिया:।
कौशमासनमासीना एकाग्रमनस: पुन:।।१४।।
आरभेयुश्च ते यत्नात् ततो होममतन्द्रिता:।
भूमिमालिख्य चाभ्युक्ष्य यत्नादग्नि निधापयेत्।।१५।।
गृह्योक्तेन विधानेन होमं तत्र च होमयेत्।
आघारावाज्यभागौ च जुहुयात्पूर्वमेव तु।।१६।।
यवधान्यतिलैर्मिश्रां गायत्र्या प्रथमाहुतिम्।
जुहुयादेकचित्तेन स्वाहाकारान्वितां बुध:।।१७।।
गायत्री छन्दसां माता ब्रह्मयोनि: प्रतिष्ठिता।
सविता देवता तस्या विश्वामित्रस्तथा ऋषि:।।१८।।

The client should do japa of Gāyatrī for ten thousand times by observing fast for a day and night. (On the first day of offering) the Brahmins should also put on tidy and white clothes after a bath. They should wear garlands of flowers, sprinkle fragrance on body, make ready the mind for purity and away from the worldly issues and take a seat on the *āsana* made of *kuśa* grass without taking eatables. They should then begin with offering in all attentive state of mind. The land should be lined through *kuśas* as per the method of Gṛhyasūtra and watered. Then the fire should be inserted. The oblation then should be introduced therein. The two oblations (homa) i.e., Adhara and Ajyabhaga should be first offered. The learned man should offer the oblation made of barley, rice, seasmum and ghee mixed there with the recitation of the

Gāyatrī hymn and blutter Svāhā while inserting the same into fire. The mother of Gāyatrī rhyme and Brahmā (Veda) is honoured in the form of Yoni. Savitā is its god and Viśvamitrā is hermit (Ṛṣi) (thus, viniyoga of Gāyatrī has been told).

ततो व्याहृतिभिः पश्चाज्जुहुयाच्च तिलान्वितम्।
यावत् प्रपूर्यते संख्या लक्षं वा कोटिरेव वा॥१९॥
तावद्धोमं तिलैः कुर्यादच्युतार्च्चनपूर्वकम्।
दीनानाथजनेभ्यस्तु यजमानः प्रयत्नतः॥२०॥
तावच्च भोजनं दद्याद्यावद्धोमं समाचरेत्।
समाप्ते दक्षिणां दद्याद् ऋत्विग्भ्यः श्रद्धयान्वितः॥२१॥
यथार्हता न लोभेन ततः शान्त्युदकेन च।
प्रोक्षयेद्गाममध्ये तु व्याधितां स्तुविशेषतः॥२२॥
एवं कृते तु होमस्य पुरस्य नगरस्य च।
राष्ट्रस्य च महाभाग राज्ञो जनपदस्य च।
सर्वबाधाप्रशमनी शान्तिर्भवति सर्वदा॥२३॥

After the offering performed through the single Gāyatrī hymn, Gāyatro hymn with three time recital of Bhurbhurvaha Svāhā should be exercised with offering only seasmum. The offering of seasmum should be continued unless the number of offering is reached to one lakh or one crore as resolved. The client should offer food to the orphans and poor people till the offering is continued. On the completion of the offering, proper donation (Dakṣinā) should be given to the Brahmins (Ṛtvija) without being miserly and with obeisance. The pot (Śānti-kalaśa) installed at the time of offering should then be taken and the water should be sprinkled on all people living in that village. It should be taken care that the people suffering from ailments are to be preferred. O learned prince, such performance of offering renders peace and shatters the hurdles and pains from the village, town, district and the nation as a whole.

मार्कण्डेय उवाच
इत्येतच्छौनकप्रोक्तं कथितं नृपनन्दन।
लक्षहोमादिकविधिं कार्यं राष्ट्रे सुशान्तिदम्॥२४॥
ग्रामे गृहे वा पुरबाह्यदेशे
द्विजैरयं यत्नकृतः पुरोविधिः।
तत्रापि शान्तिर्भविता नराणां
गवां च भृत्यैः सह भूपतेश्च॥२५॥
इति श्रीनरसिंहपुराणे लक्षहोमविधिर्नाम
पञ्चत्रिंशोऽध्यायः॥३५॥

Mārkaṇḍeya said– O king, I have thus told you the method of one lakh homa (offering) as it was told by the hermit Śaunaka. It spreads peace and wisdom throughout the nation. In case, the offering so discussed is performed by Brahmins in their homes, village, town and other places in the prescribed manner as described here in above, the people, cows and the king including the subjects and the bureaucrats can avail of the pleasure of peace.

Thus, the end of chapter thirtyfifth on description Lakṣahoma in Nṛsiṁha Purāṇa.

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CHAPTER 36

Story pertaining to the incarnation of god

मार्कण्डेय उवाच

अवतारानहं वक्ष्ये देवदेवस्य चक्रिणः।

तान् शृणुष्व महीपाल पवित्रान् पापनाशनान्।।१।।

Mārkaṇḍeya said– O king, I will now describe the incarnations of god Viṣṇu, all holy and removing the evils. Please, listen to it.

यथामत्स्येन रूपेण दत्ता वेदाः स्वयंभुवे।
मधुकैटभौ च निधनं प्रापितौ च महात्मना।।२।।
यथा कौर्मेण रूपेण विष्णुना मन्दरो धृतः।
तथा पृथ्वी धृता राजन् वाराहेण महात्मना।।३।।
तेनैव निधनं प्राप्तो यथा राजन् महाबलः।
हिरण्याक्षो महावीर्यो दितिपुत्रो महातनुः।।४।।
यथा हिरण्यकशिपुस्त्रिदशानामरिः पुरा।
नरसिंहेन देवेन प्रापितो निधनं नृप।।५।।
यथा बद्धो बलिः पूर्वं वामनेन महात्मना।
इन्द्रस्त्रिभुवनाध्यक्षः कृतस्तेन नृपात्मज।।६।।
रामेण भूत्वा च यथा विष्णुना रावणो हतः।
सगणाश्चाद्भुता राजन् राक्षसा देवकण्टकाः।।७।।
यथा परशुरामेण क्षत्रमुत्सादितं पुरा।
बलभद्रेण रामेण यथा दैत्यः पुरा हतः।।८।।
यथा कृष्णेन कंसाद्या हता दैत्याः सुरद्विषः।
कलौ प्राप्ते यथा बुद्धो भवेन्नारायणः प्रभुः।।९।।
कल्किरूपं समास्थाय यथा म्लेच्छा निपातिताः।
समाप्ते तु कलौ भूयस्तथा ते कथयाम्यहम्।।१०।।

I will describe how god Viṣṇu was incarnated as a fish, how he brought back the Vedas (immersed into the ocean of great devastation) and gave them to Brahmā and how he killed the monsters namely, Madhu and Kaiṭabha. Again, how he was incarnated as a tortoise and picked up the mountain of Mandarācala. How he then incarnated as a pig (Vāraha) and picked up this entire earth like a ball in his jaws? How he then killed the giant, chivalrous and mighty Hiraṇyākṣa, the son of Diti. How that same god then incarnated as Nṛsiṁha and killed Hiraṇyakaśipu, an enemy of gods. Again how he became Brahmā and tied the king Bali with the promissory estopel and how he again enthroned Indra as the king of gods. Again how he appeared as Śrī Rāma and killed Rāvaṇa with his demonic culture as a whole.

As Paraśurāma he again appeared on the earth and destroyed the autocracy established by Kṣatriya kings along with their dynasty as a whole. He in the form of Balabhadra, killed the Pralambha etc., monsters and killed Kaṁsa etc., enemy to gods and monsters during incarnation as god Śrī Kṛṣṇa. Similarly, how the god will appear as Budha in era of Kali and how at the time of the ending of the era, he will become Kalki and kill all Mlecchas.

हरेरनन्तस्य पराक्रमं यः
शृणोति भूपाल समाहितात्मा
मयोच्यमानं च विमुच्य पापं
प्रयाति विष्णोः पदमत्युदारम्।।११।।
इति श्रीनरसिंहपुराणे हरेः प्रादुर्भावानुक्रमणे
षट्त्रिंशोऽध्यायः।।३६।।

O king, the person who will listen the valours of everlasting god Viṣṇu as described by me, he will attain to the supreme position of god himself after relieving himself from the bondage of evils.

Thus, the end of chapter thirty-sixth on incarnation of Hari in Nṛsiṁha Purāṇa.

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CHAPTER 37

Incarnation of Matsya and killing of Madhu and Kaiṭabha demons

मार्कण्डेय उवाच

नानात्वादवताराणामच्युतस्य महात्मनः।
न शक्यं विस्तराद्वक्तुं तान् ब्रवीमि समासतः।।१।।
पुरा किलजगत्स्रष्टा भगवान् पुरुषोत्तमः।
अनन्तभोगशयने योगनिद्रां समागतः।।२।।
अथ तस्य प्रसुप्तस्य देवदेवस्य शार्ङ्गिणः।
श्रोताभ्यामपतत्तोये स्वेदबिन्दुद्वयं नृप।।३।।
मधुकैटभनामानौ तस्माज्जातौ महाबलौ।
महाकायौ महावीर्यौ महाबलपराक्रमौ।।४।।

अच्युतस्य प्रसुप्तस्य महत्पद्ममजायत।
नाभिमध्ये नृपश्रेष्ठ तस्मिन् ब्रह्माऽभ्यजायत।।५।।

Mārkaṇḍeya said– There are several names of god Acyuta. Hence, it is impossible to highlight them all. I will therefore, tell you in brief. It is a well propagated fact that the creator of this universe had resorted to the Yoganidra and sleeping on the body of Śeṣanāga known as Ananta. At that time a great devastation had gobbled up everything and there was water everywhere. After the passage of certain time, two drops of perspiration emerged from the ear region of that god and dropped down into the water. These drops had originated two dèmons namely, Madhu and Kaiṭabha. They were most powerful, formidable with their limbs, gallant and gigantic. O king in that intervening time, a great lotus got its root from the navel region of that sleeping god. That lotus had given birth to Brahmā.

स चोक्तो विष्णुना राजन् प्रजाः सृज महामते।
तथेत्युक्त्वा जगन्नाथं ब्रह्मापि कमलोद्भवः।।६।।
वेदशास्त्रवशाद्यावत् प्रजाः स्रष्टुं समुद्यतः।
तावत्तत्र समायातौ तावुभौ मधुकैटभौ।।७।।
आगत्य वेदशास्त्रार्थविज्ञानं ब्रह्मणः क्षणात्।
अपहृत्य गतौ घोरौ दानवौ बलदर्पितौ।।८।।
ततः पद्मोद्भवो राजन् ज्ञानहीनोऽभवत् क्षणात्।
दुःखितश्चिन्तयामास कथं स्रक्ष्यामि वै प्रजाः।।९।।
चोदितस्त्वं सृजस्वेति प्रजा देवेन तत्कथम्।
स्रक्ष्येहं ज्ञानहीनस्तु अहो कष्टमुपस्थितम्।।१०।।
इति संचिन्त्य दुःखार्तो ब्रह्मालोकपितामहः।
यत्नतो वेदशास्त्राणि स्मरन्नपि न दृष्टवान्।।११।।
ततो विषण्णचित्तस्तु तं देवं पुरुषोत्तमम्।
एकाग्रमनसा सम्यक् शास्त्रेण स्तोतुमारभत्।।१२।।

O king, god Viṣṇu suggested Brahmā to create the universe of organisms. God Brahmā accepted this suggestion and as he could prepare himself ready to involve in creation, the demons - Madhu and Kaiṭabha suddenly appeared before him. They snatched within seconds, the Vedas and scriptures i.e., main sources for creation from the hands of Brahmā and brought them away. Having lost those keys to creation, god Brahmā became nervous at once and began to think - "Oh, how can I do creation now? God gave me insurrections for this great cause but I have now become devoid of the science of creation? Oh, an acute adversity has now gripped me. "Brahmā began wailing due to excessive pain and started recollection of the data as were in the Vedas. However, his effort met with failure which has further added fuel to the furnace of his agony. When no option was left with him, he began praying to god Puruṣottama in a systematic manner affirmed by the scriptures.

ब्रह्मोवाच

ॐनमो वेदनिधये शास्त्राणां निधये नमः।
विज्ञाननिधये नित्यं कर्मणां निधये नमः।।१३।।
विद्याधराय देवाय वागीशाय नमोनमः।
अचिन्त्याय नमो नित्यं सर्वज्ञाय नमोनमः।।१४।।
अमूर्त्तिस्त्वं महाबाहो यज्ञमूर्तिरधोक्षज।
साम्नां मूर्त्तिस्त्वमेवाद्य सर्वदा सर्वरूपवान्।।१५।।
सर्वज्ञानमयोऽसि त्वं हृदि ज्ञानमयोऽच्युत।
देहि मे त्वं सर्वज्ञानं देवदेव नमोनमः।।१६।।

Brahmā prayed - I convey frequent salute to the treasure of the Veda, scriptures, science and the deeds and who has laid down the praṇava (oṁ). Salute to the master of speech who holds all learnings. Salute to Parameśvara who is omniscient and beyond the imagination. O

great armed god, O Adhokṣaja, you are in the form of offering and you have no physical feature. You too are Sāma itself and always in the universal forms. Acyuta, you are omniscient and adorn in the form of knowledge in the heart of organisms. O god of the gods, please, enlighten me always. I convey you frequent salute.

मार्कण्डेय उवाच

इत्थं स्तुतस्तदा तेन शङ्खचक्रगदाधरः।
ब्रह्माणमाह देवेशो दास्ये ते ज्ञानमुत्तमम्॥१७॥
इत्युक्त्वा तु तदा विष्णुश्चिन्तयामास पार्थिव।
केनास्य नीतं विज्ञानं केन रूपेण चादधे॥१८॥
मधुकैटभकृतं सर्वमिति ज्ञात्वा जनार्दनः।
मात्स्यं रूपं समास्थाय बहुयोजनमायतम्।
बहुयोजनविस्तीर्णं सर्वज्ञानमय नृप॥१९॥
स प्रविश्य जलं तूर्णं क्षोभयामास तद्धरिः।
प्रविश्य च स पातालं दृष्टवान् मधुकैटभौ॥२०॥
तौ मोहयित्वा तुमुलं तज्ज्ञानं जगृहे हरिः।
वेदशास्त्राणि मुनिभिः संस्तुतो मधुसूदनः॥२१॥
आनीय ब्रह्मणे दत्वा त्यक्त्वातन्मात्स्यकं नृप।
जगद्धिताय स पुनर्योगनिद्रावशं गतः॥२२॥

Mārkaṇḍeya said– In reply to the prayer so made by Brahmā, god Viṣṇu, with conch, gadā, discus and lotus flower in his four hands said– "I will give you the supreme knowledge." God then began to think about the usurper of the science from Brahmā and in what form he would have held the same? Finally, he turned him into the form of a gigantic fist, several yojana long with a wide body; when it could gather consciousness it was found to be Madhu and Kaiṭabha demons. Hari, then in the form of a fish entered into the womb of the sea where the waves began confronting due to the blow of his body. He then entered into the nether loka and saw Madhu and Kaiṭabha there. On having prayed by the hermits, god Viṣṇu enchanted them and picked up the Vedas, the treasure of knowledge. He then came up and handed over the same to Brahmā. On completion of this deed, god Viṣṇu abandoned the projected form of a fish and again slept in the lap of Yoganidra.

ततः प्रबुद्धौ संक्रुद्धौ तावुभौ मधुकैटभौ।
आगत्य ददृशाते तु शयानं देवमव्ययम्॥२३॥
अयं स पुरुषो धूर्त्त आवां संमोह्य मायया।
आनीय वेदशास्त्राणि दत्त्वा शेतेऽत्र साधुवत्॥२४॥
इत्युक्त्वा तौ महाघोरौ दानवौ मधुकैटभौ।
बोधयामासतुस्तूर्णं शयानं केशवं नृप॥२५॥
युद्धार्थमागतावत्र त्वया सह महामते।
आवयोर्देहि संग्रामं युध्यस्वोत्थाय साम्प्रतम्॥२६॥

Madhu and Kaiṭabha on awakening from the spell saw that the Vedas have gone. It caused them immense pain. They were annoyed and in course of their search, they saw god Viṣṇu sleeping. Addressing Viṣṇu they said– "This is the shrewd fellow, who enchanted us and returned the Vedas to Brahmā. Now he sleeps like a sage here." Those pushed god Viṣṇu to awake him from the sleep and said– "O shrewd, both of us have come to fight you. Hence, satisfy us in the fight. Get up and struggle with us."

इत्युक्तो भगवांस्ताभ्यां देवदेवो नृपोत्तम।
तथेति चोक्त्वा तौ देवः शार्ङ्गं सज्यमथाकरोत्॥२७॥
ज्याघोषतलघोषेण शंखशब्देन माधवः।
खं दिशः प्रदिशश्चैव पूरयामास लीलया॥२८॥

O king, having heard their desire, god Viṣṇu took his Sāraṅga bow an adjusted the string on the same. He blew the conch-shell and stretched the string of his bow so fiercely that the sound coming out from it

had filled the ether, all directions and sub-directions with noise.

तौ च राजन् महावीर्यौ ज्याघोषं चक्रतुस्तदा।
युयुधाते महाघोरौ हरिणा मधुकैटभौ।।२९।।
कृष्णश्च युयुधे ताभ्यां लीलया जगतः पतिः।
समं युद्धमभूदेवं तेषामस्त्राणि मुञ्चताम्।।३०।।
केशवः शार्ङ्गनिर्मुक्तैः शरैराशीविषोपमैः।
तानि शस्त्राणि सर्वाणि चिच्छेद तिलशस्तदा।।३१।।
तौ युद्धवा सुचिरं तेन दानवौ मधुकैटभौ।
हतौ शार्ङ्गविनिर्मुक्तैः शरैः कृष्णेन दुमदौ।।३२।।
तयोस्तु मेदसा राजन् विष्णुना कल्पिता मही।
मेदिनीति ततः संज्ञामवापेयं वसुंधरा।।३३।।

O king, those great chivalrous and fierce Madhu and Kaiṭabha also had stretched the string of their bows and began to fight against god Viṣṇu. A fierce battle started and both parties attacked on each other with the weapons which they had. God Viṣṇu had shattered and broken into pieces all weapons and implements blown from the demons side. The intoxicated demons fought very long and lastly were killed by the sharp arrows shot from the Śārṅga bow of lord Viṣṇu. O king, god Viṣṇu then made this earth by using their Meda (hide, marrow and blood). The earth, therefore, is also known as Medinī.

एवं कृष्णप्रसादेन वेदाँल्लब्धवा प्रजापतिः।
प्रजाः ससर्ज भूपाल वेददृष्टेन कर्मणा।।३४।।
य इदं शृणुयान्नित्यं प्रादुर्भावं हरेर्नृप।
उषित्वा चन्द्रसदने वेदविद्ब्राह्मणो भवेत्।।३५।।
मात्स्यं वपुस्तन्महदद्रितुल्यं
विद्यामयं लोकहिताय विष्णुः।
आस्थाम भीमं जनलोकसंस्थैः
स्तुतोऽथ यस्तं स्मर भूमिपाल।।३६।।
इति श्रीनरसिंहपुराणे मत्स्यप्रादुर्भावो नाम
सप्तत्रिंशोऽध्यायः।।३७।।

O king, Prajāpati Brahmā thus, on return of the Vedas through god Viṣṇu performed the deed of creation. The person who resides in Candraloka on his death and thereafter becomes a Brahmin known to Vedas in this earth again, if he listens to this story based on the incarnation of god. O the ruler of earth, always remember god Viṣṇu who incarnated himself in the form of a giant fish, not lesser shape than a mountain and worshipped by all earthly beings.

Thus, the end of chapter thirty-seventh on incarnation of Matsya in Nṛsiṁha Purāṇa.

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CHAPTER 38

Incarnation of god Viṣṇu as tortoise, churning of ocean and Viṣṇu's form of enchanting damsel (Mohinī)

मार्कण्डेय उवाच

पुरा देवासुरे युद्धे देवा दैत्यैः पराजिताः।
सर्वे ते शरणं जग्मुः क्षीराब्धितनयापतिम्।।१।।
स्तोत्रेण तुष्टुवुः सर्वे समाराध्य जगत्पतिम्।
कृताञ्जलिपुटा राजन् ब्रह्माद्या देवतागणाः।।२।।

Mārkaṇḍeya said– In the ancient period, all gods badly defeated by the demons at the advent of a fierce war between them, sheltered themselves under god Viṣṇu, the husband of Lakṣmī (the daughter of ocean). On visit there, all gods including Brahmā stood with clasped hands before god and began to pray to him reciting the following hymns -

देवा ऊचुः

नमस्ते देवदेवाय लोकनाथाय शार्ङ्गिणे।
नमस्ते पद्मनाभाय सर्वदुःखापहारिणे।।३।।
नमस्ते विश्वरूपाय सर्वदेवमयाय च।
मधुकैटभनाशाय केशवाय नमो नमः।।४।।

दैत्यै: पराजिता देव वयं युद्धे बलान्वितै:।
जपोपायं हि नो ब्रूहि करुणाकर ते नम:॥५॥

The gods said-- Salute the Parameśvara, holder of Śārṅga bow, the master of all words and whose navel has originated the lotus flower. Frequent salute is conveyed to Keśava, the killer of Madhu and Kaiṭabha and who is in the form of all gods and the entire universe. O merciful god, all of us have now been badly defeated by the most mighty demons. So, please tell us of any positive and competent measure for victory. We salute you.

मार्कण्डेय उवाच
इति स्तुतो तदा दैवैर्देवदेवो जनार्दन:।
तानब्रवीद्धरिर्देवान् स्तेषामेवाग्रत: स्थित:॥६॥

Mārkaṇḍeya said– On the prayer so made by the gods, god Janārdana appeared before them and said–

श्रीभगवानुवाच
गत्वा तत्र सुरा: सर्वे सन्धि कुरुत दानवै:।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा च वासुकिम्॥॥
सर्वौषधी समानीय प्रक्षिप्याब्धौ त्वरान्विता:।
दानवै: सहिता भूत्वा मथ्नध्वं क्षीरसागरम्॥८॥
अहं च तत्र साहाय्यं करिष्यामि दिवौकस:।
भविष्यत्यमृतं तत्र तत्पानाद्बलवत्तरा:॥९॥
भविष्यन्ति क्षणाद्देवा अमृतस्य प्रभावत:।
यूयं सर्वे महाभागास्तेजिष्ठा रणविक्रमा:॥१०॥
इन्द्राद्यास्तु महोत्साहास्तल्लब्धवाऽमृतमुत्तमम्।
ततो हि दानवान् जेतुं समर्था नात्र संशय:॥११॥

The Lord said– O gods, do a treaty with all demons at the sea-shore. Make the churning rod (Mathāni) of Mandarācala mountain and make a cord of the serpent Vāsuki. Collect all medicines and drop them into the sea. Having done all this, start churning the sea. I will also assist you all in that project. Nectar will come out as a result of the churning, which will be sipped by the gods and they regain the immense power to fight and defeat the demons. O gods, you all including Indra will attain splendour, chivalry and full of courage as a result of sipping that nectar. You will then undoubtedly conquer the demons.

इत्युक्ता देवदेवेन देवा: सर्वे जगत्पतिम्।
प्रणम्यागत्य निलयं सन्धि कृत्वाथ दानवै:॥१२॥
क्षीराब्धेर्मन्थने सर्वे चक्रुरुद्योगमुत्तमम्।
बलिना चोद्धृतो राजन् मन्दराख्यो महागिरि:॥१३॥
क्षीराब्धौ क्षेपितश्चैव तेनैकेन नृपोत्तम।
सर्वौषधीश्चं प्रक्षिप्य देवदैत्यै: पयोनिधौ॥१४॥
वासुकिश्चागतस्तत्र राजन्नारायणाज्ञया।
सर्वदेवहितार्थाय विष्णुश्च स्वयमागत:॥१५॥

The gods again saluted the god and returned to the place suggested by him. They made a treaty with the demons and began to do the needful for the churning of the sea. Bali, the demon king picked up the Mandarācala mountain alone and threw it into the sea. The gods and demons then collected all kinds of medicines and dropped the same into the sea. Vāsuki, the serpent also came there in compliance with the order of god Viṣṇu. God Viṣṇu himself came there in order to safeguard the interest of the gods.

तत्र विष्णुं समासाद्य तत: सर्वे सुरासुरा:।
सर्वे ते मैत्रभावेन क्षीराब्धेस्तटमाश्रिता:॥१६॥
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वाथ वासुकिम्।
ततो मथितुमारब्धं नृपते तरसामृतम्॥१७॥
विष्णुना मुखभागे तु योजिता दानवास्तदा।
देवता: पुच्छभागे तु मथनाय नियोजिता:॥१८॥

एवं च मथनात्तत्र मन्दरोऽधः प्रविश्य च।
आधारेण विना राजन् तं दृष्ट्वा सहसा हरिः॥१९॥
सर्वलोकहितार्थाय कूर्मरूपमधारयत्।
आत्मानं सम्प्रविश्याथ मन्दरस्य गिरेरधः॥२०॥
प्रविश्य धृतवान् शूलं मन्दरं मधुसूदनः
उपर्याक्रांतवान् शूलं पृथग्रूपेण केशवः॥२१॥
चकर्ष नागराजं च देवैः सार्धं जनार्दनः।
ततस्ते त्वरया युक्ता ममन्थुः क्षीरसागरम्॥२२॥
यावच्छक्त्या नृपश्रेष्ठ बलवन्तः सुरासुराः।

All gods and demons then came to god Viṣṇu amicably and gathered at the coast of Kṣīrasāgara. O king, the project of sea churning with Mandarācala as the rod and Vāsuki as a cord started in full swing. God Viṣṇu appointed the demons at hood side and the gods at the tail side of the serpent Vāsuki. As there was no base in the bottom, the Mandarācala immersed into the water. Having seen the mountain so drowned, the all philanthropic god Viṣṇu, turned him into a tortoise and lifted up the Mandarācala to facilitate the project of churning. With another form of Keśava, he pressed the mountain from the top to down and his one more form as Janārdana with the gods kept busy in pull. Thus, the project of churning got accelerated.

मथ्यमानात्ततस्तस्मात् क्षीराब्धेरभवन्नृप॥२३॥
कालकूटमिति ख्यातं विषमत्यन्तदुःसहम्।
तं नागा जगृहुः सर्वे तच्छेषं शंकरोग्रहीत्॥२४॥
नारायणाज्ञया तेन नीलकण्ठत्वमाप्तवान्।
ऐरावतश्च नागेन्द्रो हरिश्चोच्चैःश्रवाः पुनः॥२५॥
द्वितीयावर्तनाद्राजन्नुत्पन्नाविति नः श्रुतम्।
तृतीयावर्तनाद्राजन्नप्सराश्च सुशोभना॥२६॥
चतुर्थात्पारिजातश्च उत्पन्नः स महाद्रुमः।
पञ्चमाद्धि हिमांशुस्तु प्रोत्थितः क्षीरसागरात्॥२७॥
तं भवः शिरसा धत्ते नारीवत् स्वस्तिकं नृप।
नानाविधानि दिव्यानि रत्नान्याभरणानि च॥२८॥
क्षीरोदधेरुत्थिताश्च गन्धर्वाश्च सहस्रशः।
एतान् दृष्ट्वा तथोत्पन्नानत्याश्चर्यसमन्वितान्॥२९॥
अभवन् जातहर्षास्ते तत्र सर्वे सुरासुराः।

O king, Kālakūṭa poison very first appeared as result of churning. All serpents shared that poison proportionately. The residual portion was drunk by god Śaṅkara under the instruction of god Viṣṇu. A blue spot it had made on the throat of god Śaṅkara and he got a new name Nīlakaṅṭha. It was heard that Airāvata elephant and Uccaiśrava horse were originated as a result of the second churning. The third churning originated the divine damsel Urvaśī and the fourth originated the great tree Parijāta; the fifth time, the moon originated. O king that moon is held by god Śiva on his forehead the same way as a woman puts Bindī (Svāstika) on her forehead. Similarly, a number of divine gems, ornaments and many thousand Gandharvas appeared from the churning of Kśrīasāgara. All gods and monsters were pleased to see all these surprising things coming out from the sea.

देवपक्षे ततो मेघाः स्वल्पं वर्षन्ति संस्थिताः॥३०॥
कृष्णाज्ञया च वायुश्च सुखं वाति सुरान्प्रति।
विषनिःश्वासवातेन वासुकेश्चापरे हताः॥३१॥
निस्तेजसोऽभवन् दैत्या निर्वीर्याश्च महामते।

The clouds then, complying with the order of god Viṣṇu, started drizzling a pleasant breeze started blowing (it has provided the gods extreme vigour). A number of monsters were dead due to the poisonous breathing of the serpent Vāsuki and the remaining lost both their valour and splendour.

ततः श्रीरुत्थिता तस्मात् क्षीरोदाद्धतपङ्कजा।।३२।।
विभ्राजमाना राजेन्द्र दिशः सर्वाः स्वतेजसा।
ततस्तीर्थोदकैः स्नाता दिव्यवस्त्रैरलंकृता।।३३।।
दिव्यगन्धानुलिप्ताङ्गी सुमनोभिः सुभूषणैः।
देवपक्षं समासाद्य स्थित्वा क्षणमरिंदम।।३४।।
हरिवक्षःस्थलं प्राप्ता ततः सा कमलालया।

Subsequently, Śrī Lakṣmī, with lotus in her hands appeared from the sea. O king, she was illuminating all directions with her splendour. O killer of enemies, she took a holy bath, smeared divine scent on body and that lotus dwelling Lakṣmī stood for a moment with fascinating ornaments on the side of gods. Then he enshrined herself within the heart of god Viṣṇu.

ततोऽमृतघटं पूर्णं दुग्धवातु पयसो निधेः।।३५।।
धन्वन्तरिः समुत्तस्थौ ततः प्रीताः सुरा नृप।
दैत्याः श्रिया परित्यक्ता दुःखितास्तेऽभवन्नृप।।३६।।
नीत्वाऽमृतघटं पूर्णं ते च जग्मुर्यथासुखम्।
ततः स्त्रीरूपमकरोद्विष्णुर्देवहिताय वै।।३७।।
आत्मानं नृपशार्दूल सर्वलक्षणसंयुतम्।
ततो जगाम भगवान् स्त्रीरूपेणासुरान् प्रति।।३८।।
दिव्यरूपां तु तां दृष्ट्वा मोहितास्ते सुरद्विषः।
सुधापूर्णघटं ते तु मौहैः संस्थाप्य सत्तम।।३९।।
कामेन पीडिता ह्यासन्नसुरास्तत्र तत्क्षणात्।
मोहयित्वा तु तानेवमसुरानवनीपते।।४०।।
अमृतं तु समादाय देवेभ्यः प्रददौ हरिः।
तत्पीत्वा तु ततो देवा देवदेवप्रसादतः।।४१।।
बलवन्तो महावीर्या रणे जग्मुस्ततोऽसुरान्।
जित्वा रणेऽसुरान् देवाः स्वानि राज्यानि चक्रिरे।।४२।
एतत्ते कथितं राजन् प्रादुर्भावो हरेरयम्।
कूर्माख्यः पुण्यदो नृणां शृण्वतां पठतामपि।।४३।।

O king, god Dhanvantari, with a nectar pot in his hand then appeared from the Kṣīrasāgara. The gods were pleased at his appearance. However, the monsters aggrieved thinking that they have been abandoned by Lakṣmī. They suddenly took the nectar pot and moved from there voluntarily. O king, god Viṣṇu then appeared in the form of a beautiful woman in order to safeguard the interests of the gods. That woman then moved towards the monsters. The demons were enchanted to see such a beautiful woman. They immediately became the prey of sensuality and in a state of exorbitant passion, they kept the nectar pot on the ground. God Viṣṇu by his beautiful trick, brought back the nectar for the gods by enchanting the monsters. They sipped the nectar, became powerful enough to win the monsters, waged the war and defeated them. O king, I have now completed the story pertaining to the incarnation of Kūrma. It provides excellent results to both the persons reciting and the listeners.

आविस्कृतं कौर्ममनन्तवर्चसं
नारायणेनाद्भुतकर्मकारिणा।
दिवौकसानां तु हिताय केवलं
रूपं परं पावनमेव कीर्तितम्।।४४।।

इति श्रीनरसिंहपुराणे
कूर्मप्रादुर्भावोनामाष्टत्रिंशोध्यायः।।३८।।

I have thus described the episode pertaining to god Viṣṇu's appearing as Kūrma with a view to safeguard the interests of the gods as a whole. Nārāyaṇa is full of excellent deeds.

Thus, the end of chapter thirty-eighth on incarnation of Kūrma in Nṛsiṁha Purāṇa.

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CHAPTER 39

Incarnation of Varāha, Killing of Hiraṇyākṣa

मार्कण्डेय उवाच

अत:परं हरे:पुण्यं प्रादुर्भावं नराधिप।
वाराहं ते प्रवक्ष्यामि समाहितमना: शृणु।।१।।

Mārkaṇḍeya said– O king, I will henceafter describe the sacred incarnation of god Viṣṇu as Varāha. Listen to it attentively.

अवान्तरलये प्राप्ते ब्रह्मणस्तु दिनक्षये।
त्रैलोक्यमखिलं व्याप्य तिष्ठन्त्यम्भांसि सत्तम।।२।।
त्रैलोक्येऽखिलसत्त्वानि यानि राजेन्द्र तानि वै।
ग्रस्त्वा विष्णुस्तत: शेते तस्मिन्नेकार्णवे जले।।३।।
अनन्तभोगशयने सहस्रफणशोभिते।
रात्रिं युगसहस्रांतां ब्रह्मरूपी जगत्पति:।।४।।
दिते: पुत्रो महानासीत् कश्यपादिति न: श्रुत्तम्।
हिरण्याक्ष इति ख्यातो महाबलपराक्रम:।।५।।
पाताले निवसन्दैत्यो देवानुपरुरोध स:।
यज्विनामपाकाराय यतते स तु भूतले।।६।।

O Sattama, only water is seen everywhere in all the three worlds, when the great devastation (Pralaya) enters on the expiry of Brahmā's day. O great king, god Viṣṇu makes oblation to all the creatures till then in the three-worlds and sleeps on the one thousand hoods of the serpent (i.e. Śeṣ anāga) as long as the thousand era lasting night within that immense quantum of the water. We have heard that in the ancient time, a gigantic demon had taken birth from the womb of Diti, the wife of hermit Kaśyapa. He was mighty and full of valour. He lived in the nether world. He attacked the gods and snatched their capital. He always used to disturb the people doing offering (yajña) on the earth.

अथ भूम्युपरि स्थित्वा मर्त्या यक्ष्यन्ति देवता:।
तेन तेषां बलं वीर्यं तेजश्चापि भविष्यति।।७।।
इति मत्वा हिरण्याक्ष: कृतसर्गं तु ब्रह्मणा।
भूमेर्या धारणाशक्तिस्तां नीत्वा स महासुर:।।८।।
विवेश तोयमध्ये तु रसातलतलं नृप।
विना शक्त्या च जगती प्रविवेश रसातलम्।।९।।

That demon once thought - "The people living on earth will perform offering for gods and it will enhance the splendour, energy and the power of the gods." The power of holding the earth in order to flourish the creation as established by god Brahmā, was therefore, subjugated by that demon and took it beneath the water i.e. in the nether world. Having lost the holding power (Dhāraṇa śakti), this earth also got immersed into the water.

निद्रावसाने सर्वात्मा क्व स्थिता मेदिनीति वै।
सञ्चिन्त्य ज्ञात्वा योगेन रसातलतलं गताम्।।१०।।
अथ वेदमयं रूपं वाराहं वपुरास्थितम्।
वेदपादं यूपदंष्ट्रं चितिवक्त्रं नराधिप।।११।।
व्यूढोरस्कं महाबाहु पृथुवक्त्र नराधिप।
अग्निजिह्वं स्रुचंतुन्डं चन्द्रार्कनयनं महत्।।१२।
पूर्तेष्टधर्मश्रवणं दिव्यं तम्सामनि: स्वनम्।
प्राग्वंशकायं हविर्नासं कुशदर्भतनूरुहम्।।१३।।
सर्वं वेदमयं तच्च पुण्यसूक्तमहासटम्।
नक्षत्रताराहारं च प्रलयावर्त्तभूषणम्।।१४।।
इत्थं कृत्वा तु वाराहं प्रविवेश वृषाकपि:।

When Śrī Hari awakened on expiry of the Yogaindra (a sleep under yoga), he did not see the earth and just then by virtue of his great intuition, he knew that it was gone to the nether world. O great king, he then

disguised himself in a divine gigantic form as a Varāha (pig) whose feet were the four Vedas. His jaw was as vast as the Yūpa, usually used for fastening the animals. His mouth was of the same shape as that of a pig. His face was formidable and a large chest, large arms, the tongue was of fire and struck (struva) was the hood. His eyes were as large as the sun and the moon, ears were the great deeds like digging the well and performing the offerings i.e. Iṣṭa Dharma and his voice was of Sāma. Pragvaṁsa (the house of client) was the body, oblation was his nose and his hair were the āsana of *kuśa* grass. Thus, his whole body was in the form of the Vedas itself. His large ayala were the holy psalm of the Vedas. The constellations and stars were his hands and the rolling waves of that Pralaya (devastation) were his garments.

रसातलं नृपश्रेष्ठ सनकाद्यैरभिष्टुतः।।१५।।
प्रविश्य च हिरण्याक्षं युद्धे जित्वा वृषाकपिः।
दंष्ट्राग्रेण ततः पृथ्वीं समुद्धृत्य रसातलात्।।१६।।
स्तूयमानोऽमरगणैः स्थापयामास पूर्ववत्।
संस्थाप्य पर्वतान् सर्वान् यथास्थानमकल्पयत्।।१७।।
विहाय रूपं वाराहं तीर्थे काकेतिविश्रुते।
वैष्णवानां हितार्थाय क्षेत्रं तद्गुप्तमुत्तमम्।।१८।।
ब्रह्मरूपं समास्थाय पुनः सृष्टिं चकार सः।
विष्णुः पाति जगत्सर्वमेवं भूतो युगेयुगे।
हन्ति चान्ते जगत्सर्वं रुद्ररूपी जनार्दनः।।१९।।

O great king, after turning into the form of so gigantic a pig, god Viṣṇu entered into the nether world. The Yogīs including Sanaka etc., were offering the holy psalms in his praise. He there killed Hiraṇyākṣa and picked up the whole earth on the fore portion of his jaws. Thus, he came up from the nether world and established the earth in its usual place. All the gods praised him for such philanthropic deeds. He then installed the mountains in their usual places and abandoned the form of a pig in the holy place of Kokāmukha in the interests of the Vaiṣṇavas. That territory of Varāha is the best and mystic place. He then turned himself into the form of Brahmā and created this universe as a whole. Thus, god Viṣṇu provided protection to his devotees by incarnating himself in all ages. He himself then turns into the form of Rudra and withdraws the universe when the appropriate time requires for the same.

वेदान्तवेद्यस्य हरेर्वृषाकपेः
कथामिमां यश्च शृणोति मानवः।
दृढां मतिं यज्ञतनौ विवेश्य वै
विहाय पापं न नरो हरिं व्रजेत्।।२०।।

इति श्रीनरसिंहपुराणे वाराहप्रादुर्भावो नाम
एकोनचत्वारिंशोऽध्यायः।।३९।।

The man who listens to this episode of god Viṣṇu, who is beyond the conscience rendered by the Vedas gets an extreme concentration on him and thus, is absolved from all sins. Finally, he attains to that god Hari.

Thus, the end of chapter thirty-ninth on incarnation of Varāha in Nṛsiṁha Purāṇa.

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CHAPTER 40

Incarnation of Nṛsiṁha, accomplishments of Hiraṇyakśipu and Praise of gods

मार्कण्डेय उवाच

वाराहः कथितो ह्येवं प्रादुर्भावो हरेस्तव।
साम्प्रतं नारसिंह तु प्रवक्ष्यामि निबोध मे।।१।।

Mārkaṇḍeya said– O king, I have thus disclosed the episode relating to the incarnation of god Viṣṇu in the form of

Varāha (pig). I will now highlight his incarnation as Nṛsiṁha. Please, listen to it attentively.

दितेः पुत्रो महानासीद्धिरण्यकशिपुः पुरा।
तपस्तेपे निराहारो बहुवर्षसहस्रकम्।।२।
तपतस्तस्य सन्तुष्टो ब्रह्मा तं प्राह दानवम्।
वरं वरय दैत्येन्द्र यस्ते मनसि वर्तते।।३।।
इत्युक्तो ब्राह्मणा दैत्यो हिरण्यकशिपुः पुरा।
उवाच नत्वा देवशं ब्रह्माणं विनयान्वितः।।४।।

In the long-long past, Hiraṇyakaśipu, the son of Diti, became a mighty man. He performed penance as long as many thousand years without consumption of food of any kind. Having been pleased with the penance so strictly observed, god Brahmā said to that monster - O the king of monster dynasty, ask for anything that pleases you. The monster at first bowed his head before god Brahmā with sheer reverence and then said.

हिरण्यकशिपुरुवाच

यदि त्वं वरदानाय प्रवृत्तो भगवन्मम।
यद्यद्वृणोम्यहं ब्रह्मं स्तत्तन्मे दातुमर्हसि।।५।।
न शुष्केण च चार्द्रेण न जलेन न वह्निना।
न काष्ठेन न कीटेन पाषाणेन न वायुना।।६।।
नायुधेन न शूलेन न शूलेन न मानुषैः।
न सुरैरसुरैर्वापि न न गन्धर्वैर्न राक्षसैः।।७।।
न किन्नरैर्न यक्षैस्तुविद्याधरभुजङ्गमैः।
न वानरैर्मृगैर्वापि नैव मातृगणैरपि।।८।।
नाभ्यन्तरे न बाह्ये तु नान्यैर्मरणहेतुभिः।
न दिने न च नक्तं मे त्वत्प्रसादाद्भवेन्मृतिः।।९।।
इति वै देवदेवेशं वरं त्वत्तोवृणोम्यहम्।

Hiraṇyakaśipu said– O Brahmā, if you really are ready to give me favours, please, give all that I now solicit. The cause for my death should not be the thing dry, wet, the water, the fire, the wood, the insect or reptile, the stone, the air, the weapon including the javelin, the mountain, the men, the gods, the monster, the gandharva or the demon, the kinnaras, the demi-gods, the vidyādharas, the snakes, the monkey including all other animals and it should not be through Durgā etc., Mātṛgaṇas. My death should neither occur inside house nor outside. Nor should it be during the day or at the night and even more, altogether the means for the death generated by you should not be the cause for my death. O gracious god, I ask the same from you.

मार्कण्डेय उवाच

इत्युक्तो दैत्यराजेन ब्रह्मा तं प्राह पार्थिव।।१०।।
तपसा तव तुष्टोऽहं महता तु वरानिमान्।
दुर्लभानपि दैत्येन्द्र ददामि परमाद्भुतान्।।११।।
अन्येषां नेदृशं दत्तं न तैरित्थं तपः कृतम्।
त्वत्प्रार्थितं मया दत्तं सर्वं ते चास्तु दैत्यप।।१२।।
गच्छ भुंक्ष्व महाबाहो तपसामूर्ज्जितं फलम्।
इत्येवं दैत्यराजस्य हिरण्यकशिपोः पुरा।।१३।।
दत्वा वरान् ययौ ब्रह्मा ब्रह्मलोकमनुत्तमम्।
सोऽपि लब्धवरो दैत्यो बलवान् बलदर्पितः।।१४।।
देवान् सिंहान् रणे जित्वा दिवः प्राच्यावयद्भुवि।
दिवि राज्यं स्वयं चक्रे सर्वशक्तिसमन्वितम्।।१५।।

Mārkaṇḍeya said– O king, god Brahmā in reply to Hiraṇyakaśipu; said, O the king of monsters, as I am under promise, I render such a wish to be fulfilled in spite of its being most rare. I have seldom given yet such a rare boon to any of my devotees. I appreciate your severe penance. O the king of monsters, may all be true whatever you wished. You should now go back to your realm and enjoy the pleasure of this boon.

With these words, god Brahmā returned to his holy abode. The monster by acquiring that mysterious boon, started abusing his powers. He fought against the gods and dethroned them. He then captured the throne of heaven himself and started enjoying all luxuries there.

देवा अपि भयात्तस्य रुद्राश्चैवर्षयो नृप।
विचेरुरवनौ सर्वे विभ्राणा मानुषीं तनुम्।।१६।।
प्राप्तत्रैलोक्यराज्योऽसौ हिरण्यकशिपुः प्रजाः।
आहूय सर्वान् राजेन्द्र वाक्यं चेदमभाषत।।१७।।
न यष्टव्यं न होतव्यं न दातव्यं सुरान् प्रति।
युष्माभिरहमेवाद्य त्रैलोक्याधिपतिः प्रजाः।।१८।।
ममैव पूजां कुरुत यज्ञदानादिकर्मणा।
ताश्च सर्वास्तथा चक्रुर्दैत्येन्द्रस्य भयान्नृप।।१९।।
यत्रैवं क्रियमाणेषु त्रैलोक्यं सचराचरम्।
अधर्मयुक्तं सकलं बभूव नृपसत्तम।।२०।।
स्वधर्मलोपात्सर्वेषां पापे मतिरजायत।
गते काले तु महति देवाः सेन्द्रा बृहस्पतिम्।।२१।।
नीतिज्ञं सर्वशास्त्रज्ञं प्रपच्छुर्विनयान्विताः।
हिरण्यकशिपोरस्य विनाशं मुनिसत्तम्।।२२।।
त्रैलोक्यहारिणः शीघ्रं वधोपायं वदस्व नः।

O king, all gods under threat of that barbarous monster, started strolling on the earth after leaving their respective positions in heaven. Among them were Indra, Rudra and all hermits. They were in disguise of men. Having established his command on the three-worlds, Hiraṇyakaśipu called a general meeting of his entire subjects and declared that he is the only king of the three-worlds and they should immediately abandon all activities of worship made for the gods including offering, donations and arranging the holy yajñas. He commanded them to worship him only and alone instead of the gods. Owing to the intimidation, the subjects started compliance with the order passed by that monster. The modus-operandi so made under vagary of fear, speedily gripped all men and gods committing crimes and sins as well. Having ceased the worship of gods and likewise other holy deeds the graph of crime and offence spurted-up rapidly. After the lapse of a long passage of time, all gods including Indra asked lord Bṛhaspati - O the great hermit, let us know the exact time for the death of Hiraṇyakaśipu coupled with the measures to be adopted for the same.

बृहस्पतिरुवाच

शृणुध्वं मम वाक्यानि स्वपदप्राप्तये सुराः।।२३।।
प्रायो हिरण्यकशिपुः क्षीणभागो महासुरः।
शोको नाशयति प्रज्ञां शोको नाशयति श्रुतम्।।२४।।
शोको मतिं नाशयति नास्ति शोकसमो रिपुः।
सोढुं शक्योग्निसम्बन्धः शस्त्रस्पर्शश्च दारुणः।।२५।।
न नु शोकभवं दुःखं संसोढुं नृप शक्यते।
कालान्निमित्ताच्च वयं लक्ष्यामस्तत्क्षयं सुराः।।२६।।
बुधाश्च सर्वे सर्वत्र स्थिता वक्ष्यन्ति नित्यशः।
अचिरादेव दुष्टोऽसौ नश्यत्येव परस्परम्।।२७।।
देवानां तु परामृद्धिं स्वपदप्राप्तिलक्षणम्।
हिरण्यकशिपोर्नाशं शकुनानि वदन्ति मे।।२८।।
यत एवमतो देवाः सर्वे गच्छतमाचिरम्।
क्षीरोदस्योत्तरं तीरं प्रसुप्तो यत्र केशवः।।२९।।
युष्माभिः संस्तुतो देवः प्रसन्नो भवति क्षणात्।
सहि प्रसन्नो दैत्यस्य वधोपायं वदिष्यति।।३०।।

Lord Bṛhasapti said– O gods, I will tell you of the measures to regain your respective position as before in heaven. Listen to me attentively. The power which this great monster had acquired through penance has now near the end. The agony that he possesses on the death of his brother

Hiraṇyākṣa has made him mad and his discretion has now lost its sanity. Remember that there is no more powerful enemy than agony and the sense of retaliation that arises thereafter. I am looking for the day of death nearer to Hiraṇyakaśipu. A man can tolerate the burns and the wounds on the body being these external but he cannot tolerate the pricks of agony. As I have gathered the opinion of several learned hermits, the majority affirms the fact that he will die shortly. The omens reflected by nature and judged by me also further affirm that the gods shall shortly regain their position in heaven. I therefore, suggest to you to move at the northern coast of Kṣīrasāgara where god Viṣṇu is in snoring sleep. Do pray to that god and get explained the exact measure for the killing of that monster.

इत्युक्तास्तेन देवास्ते साधुसाध्वित्यथाब्रुवन्।
प्रीत्या च परया युक्ता गन्तुं चक्रुरथोद्यमम्॥३१॥
पुण्ये तिथौ शुभे लग्ने पुण्यं स्वस्ति च मङ्गलम्।
कारयित्वा मुनिवरैः प्रस्थितास्ते दिवौकसः॥३२॥
नाशाय दुष्टदैत्यस्य स्वभूत्यै च नृपोत्तम।
तेशर्वमग्रतः कृत्वा क्षीराब्धेरुत्तरं तटम्॥३३॥
तत्र गत्वा सुराः सर्वे विष्णुं जिष्णुं जनार्दनम्।
अस्तुवन् विविधैः स्तोत्रैः पूजयन्तः प्रतस्थिरे॥३४॥
भवोपि भगवान् शक्त्या भगवन्तं जनार्दनम्।
अस्तुवन्नामभिः पुण्यैरेकाग्रमनसा हरिम्॥३५॥

The gods were pleased and started admiring lord Bṛhaspati with clapping. They immediately accepted the suggestion and made their mind to visit that place very surely. On an auspicious day, they called the hermits for Puṇyaha Vacana, Svastivacana and Maṅgalapāṭha and moved towards the northern coast of Kṣīrasāgara under the lead of god Mahādeva. On arriving there, they all stood at the shore and began reciting a number of psalms in praise of god Viṣṇu. God Śaṅkara also concentrated on Janārdana and started reciting his holy names.

श्रीमहादेव उवाच

विष्णुर्जिष्णुर्विभुर्देवो यज्ञेशो यज्ञपालकः।
प्रभविष्णुर्ग्रसिष्णुश्च लोकात्मा लोकपालकः॥३६॥
केशवः केशिहा कल्पः सर्वकारणकारणम्।
कर्मकृद्वामनाधीशो वासुदेवः पुरुष्टुतः॥३७॥
आदिकर्ता वराहश्च माधवो मधुसूदनः।
नारायणो नरो हंसो विष्णुसेनो हुताशनः॥३८॥
ज्योतिष्मान् द्युतिमान् श्रीमानायुष्मान् पुरुषोत्तमः।
वैकुण्ठः पुण्डरीकाक्षः कृष्णः सूर्यः सुरार्चितः॥३९॥
नरसिंहो महाभीमो वज्रदंष्ट्रो नखायुधः।
आदिदेवो जगत्कर्त्ता योगेशो गरुडध्वजः॥४०॥
गोविन्दो गोपतिर्गोप्ता भूपतिर्भुवनेश्वरः।
पद्मनाभो हृषीकेशो बिभुर्दामोदरो हरिः॥४१॥
त्रिविक्रमस्त्रिलोकेशो ब्रह्मेशः प्रीतिवर्धनः।
वामनो दुष्टदमनो गोविन्दो गोपवल्लभः॥४२॥
भक्तिप्रियोऽच्युतः सत्यः सत्यकीर्त्तिर्ध्रुवः शुचिः।
कारुण्यः करुणो व्यासः पापहा शान्तिवर्धनः॥४३॥
संन्यासी शास्त्रतत्त्वज्ञो मन्दारगिरिकेतनः।
बदरीनिलयः शान्तस्तपस्वी वैद्युतप्रभः॥४४॥
भूतावासो गुहावासः श्रीनिवासः श्रियः पतिः।
तपोवासो दमो वासः सत्यवासः सनातनः॥४५॥
पुरुषः पुष्कलः पुण्यः पुष्कराक्षो महेश्वरः।
पूर्णः पूर्ति पुराणज्ञः पुण्यज्ञः पुण्यवर्द्धनः॥४६॥
शंखी चक्री गदी शार्ङ्गी लाङ्गली मुशली हली।
किरीटी कुण्डली हारी मेखली कवची ध्वजी॥४७॥
जिष्णुर्जेता महावीरः शत्रुघ्नः शत्रुतापनः।
शान्तः शान्तिकरः शास्ता शङ्करः शन्तनुस्तुतः॥४८॥
सारथिः सात्विकः स्वामी सामवेदप्रियः समः।
सावनः साहसी सत्वः सम्पूर्णांशः समृद्धिमान्॥४९॥

स्वर्गदः कामदः श्रीदः कीर्तिदः कीर्तिनाशनः।
मोक्षदः पुण्डरीकाक्षो क्षीराब्धिकृतकेतनः।।५०।।
स्तुतः सुरासुरैरीशः प्रेरकः पापनाशनः।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारस्त्वमग्नयः।।५१।।
त्वं स्वाहा त्वं स्वधा देवस्त्वं सुधा पुरुषोत्तम।
नमो देवादिदेवाय विष्णवे शाश्वताय च।।५२।।
अनन्तायाप्रमेयाय नमस्ते गरुडध्वज।

Śrī Mahādeva recited - O Īśvara, you are addressed with the holy names as Viṣṇu, Jiṣṇu, Vibhu, Deva, Yajñeśa, Yajñapālaka, Prabhāviṣṇu, Grasiṣṇu, Lokātmā, Lokapālaka, Keśava, Keśīha, Kalpa, Sarvakaranakarana, Karmākṛta, Vāmanadhiśa, Vāsudeva, Purustuta, Ādikartā, Varāha, Mādhava, Madhusūdana, Nārāyaṇa, Nara, Haṁsa, Viṣṇusena, Hutāsena, Jyotiṣmān, Dyutimān, Śrīmān, Āyuṣmān, Puruṣottama, Vaikuṇṭha, Puṇḍarīkāṣa, Kṛṣṇa, Sūrya, Surārcita, Narasiṁha, Mahābhīma, Vajradaṁṣtra, Nakhayudha, Ādideva, Jagatkartā, Yogeśa, Garuḍadhvaja, Govinda, Gopati, Gopta, Bhūpati, Bhuvaneśvara, Padmanābha, Hṛṣīkeśa, Vibhu, Dāmodara, Hari, Trivikrama, Trilokeśa, Brahmeśa, Prītivardhana, Vāmana, Duṣṭadamana, Govinda, Gopavallabha, Bhaktipriyā, Acyuta, Satya, Satyakirti, Dhruva, Śuci, Kāruṇya, Karuṇā, Vyāsa, Pāpahā, Śāntivardhana, Saṁnyasī, Śāstratattvajña, Mandāragiriketana, Badarīnilaya, Śānta, Tapasvī, Vaidyutaprabha, Bhūtāvāsa, Guhāvāsa, Śrīnivāsa, Śriyaḥpati, Tapovāsa, Dama, Vāsa, Satyavāsa, Sanātana puruṣa, Puṣkala, Puṇya, Puṣkarākṣa, Maheśvara, Pūrṇa, Pūrti, Purāṇjña, Puṇyajña, Puṇyavarddhana, Śaṅkhī, Cakrī, Gadī, Śārṅgī, Lāṅgalī, Muśalī, Halī, Kirīṭī, Kuṇḍalī, Hārī, Mekhalī, Kavacī, Dhvajī, Jiṣṇu, Jetā, Mahāvīra, Śatrughna, Śatrutāpana, Śānta, Śāntikara, Śāstā, Śaṅkara, Śaṅtanustuta, Sārathi, Sāttvika, Svāmī, Sāmavedapriya, Sama, Sāvana, Sāhasī, Sattva, Sampūrṇārśa, Samṛddhimān, Svargada, Kāmada, Śrīda, Kīrtida, Kīrtināśana, Mokṣada, Puṇḍarīkākṣa, Kṣīrābdhikṛtaketana, Surāsuraiḥstuta, Preraka and Pāpavāśana etc., names. You are the Yajña, Vaṣaṭkāra, Oṁkāra and Āhavanīya Agni (the fire). O Puruṣottama, Deva you are Svāhā, Svadhā and Sudhā. O Sanātana (everlasting) god Viṣṇu I convey my salute to you. O Garuḍadhvaja, you are beyond the scope of certification and immortal.

मार्कण्डेय उवाच
इत्येतैर्नामभिर्दिव्यैः संस्तुतो मधुसूदनः।।५३।।
उवाच प्रकटीभूत्वा देवान् सर्वानिदं वचः।

Mārkaṇḍeya said– God Madhusūdana appeared on having pleased with the divine names so recited and said.

श्रीभगवानुवाच
युष्माभिः संस्तुतो देवा नामभिः केवलैः शुभैः।।५४।।
अत एव प्रसन्नोऽस्मि किमर्थं करवाणि वः।

The Lord said– O gods, I am extremely pleased with you as you all have recited my holy names. Tell me, what you want to be fulfilled by me?

देवा ऊचुः
देवदेव हृषीकेश पुण्डरीकाक्ष माधव।।५५।।
त्वमेव जानासि हरे किं तस्मात् परिपृच्छसि।

The gods said– O god of gods, O Hṛṣīkeśa, O lotus-eyed god, O the beloved of Lakṣmī, O Hare, nothing is unknown for you so, why are you asking this all from us?

श्रीभगवानुवाच
युष्मदागमनं सर्वं जानाम्यसुरसूदनाः।।५६।।
हिरण्यकविनाशार्थं स्तुतोहं शंकरेण तु।
पुण्यनामशतेनैव संस्तुतोहं भवेन च।।५७।।
एतेन यस्तु मां नित्यं त्वयोक्तेन महामते।

तेनाहं पूजितो नित्यं भवामीह त्वया यथा।।५८।।
प्रीतोहं गच्छ देव त्वं कैलासशिखरं शुभम्।
त्वया स्तुतो हनिष्यामि हिरण्यकशिपुं भव।।५९।।
गच्छध्वमधुना देवाः कालं कञ्चित्प्रतीक्षताम्।
यदास्य तनयो धीमान् प्रह्लादो नाम वैष्णवः।।६०।।
तस्य द्रोहं यदा दैत्यः करिष्यति सुरास्तदा।
हनिष्यामि वरैर्गुप्तमजेयं देवदानवैः।
इत्युक्त्वा विष्णुना देवा नत्वा विष्णुं ययुर्नृप।।६१।।

इति श्रीनरसिंहपुराणे विष्णोर्नामस्तोत्रं
चत्वारिंशोऽध्यायः।।४०।।

The Lord said– O gods, I know the reason for your visit. God Mahādeva and you all have recited my own hundred holy names with a wish to see the monster Hiraṇyakaśipu slaughtered. O great learned Śiva, the person who will recite these names daily the same way as you have this time recited will avail of my grace, O god Śambhu, I am pleased with you. Please, turn back to your holy Kailāśa. The monster Hiraṇyakaśipu will be definitely slaughtered by me. O gods, you should also return and just wait for some time. This monster will shortly get a Prahlāda, a devotee to god Viṣṇu since birth and he will become an enemy like for Hiraṇyakaśipu. The day will come when such enimity will approach its climax and then I will appear in order to protect Prahlāda and murder the monster who by virtue of boons is still undefeated by the gods. O king, the gods followed the advice so given by god Viṣṇu after saluting him with sheer regards.

Thus, the end of chapter fortieth on praise of god in Nṛsiṁha Purāṇa.

***

CHAPTER 41

Birth of Prahlāda, his devotion for Viṣṇu and anxiety of Hiraṇyakaśipu

सहस्रानीक उवाच

मार्कण्डेय महाप्राज्ञ सर्वशास्त्रविशारद।
प्रादुर्भावं नृसिंहस्य यथावद्वक्तुमर्हसि।।१।।
वद प्रह्लादचरितं विस्तरेण ममानघ।
धन्या वयं महायोगिन् स्त्वत्प्रसादान्महामुने।।२।।
सुधां पिबामो दुर्लभ्यां धन्याः श्रीशकथाभिधाम्।

Sahasrānīka said– O most learned Mārkaṇḍeya, please tell the episode pertaining to the incarnation of god Nṛsiṁha with details. O innocent, let me know the life sketch of devotee Prahlāda in detail. O great yogī, O great hermit, all of us are lucky as we have got the opportunity of sipping the nectar form story of god Viṣ ṇu.

मार्कण्डेय उवाच

पुरा हिरण्यकशिपोस्तपोऽर्थं गच्छतो वनम्।।३।।
दिग्दाहो भूमिकम्पश्च जातस्तस्य महात्मनः।
वारितो बन्धुभिर्भृत्यैर्मित्रैश्च हितकारिभिः।।४।।
शकुना विगुणा राजन् जातास्तच्च न शोभनम्।
त्रैलोक्याधिपतिस्त्वं हि सर्वे देवाः पराजिताः।।५।।
तवास्ति न भयं सौम्य किमर्थं तप्यते तपः।
प्रयोजनं न पश्यामो वयं बुद्धया समन्विताः।।६।।
यो भवेन्न्यूनकामो हि तपश्चर्यां करोति सः।

Śrī Mārkaṇḍeya said– Long long ago, the giant Hiraṇyakaśipu once set out to the forest in order to observe penance. The earthquake and burning event took place that time. Having seen those omens his benevolent and well wisher near and dear ones, friends and servants forbade him

saying that the result of such penance will not prove good as the omens are giving indications. When all of us do everything voluntarily and arbitrarily then what should be the purpose for the worship. These penances are only for those whose wishes remain incomplete.

एवं तैर्वार्यमाणोऽपि दुर्मदो मदमोहितः।।७।।
यातः कैलासशिखरं द्वित्रैर्मित्रैः परिवृतः।
तस्य संतप्यमानस्य तपः परमदुष्करम्।।८।।
चिन्ता जाता महीपाल विरिंचेः पद्मजन्मनः।
किं करोमि कथं दैत्यस्तपसो विनिवर्तते।।९।।
इति चिन्ताकुलस्यैव ब्रह्मणोऽङ्गसमुद्भवः।
प्रणम्य प्राह भूपाल नारदो मुनिसत्तमः।।१०।।

That notorious and intoxicated monster went to the peak of Kailāśa mountain without putting an ear to the suggestions given by his well wishers. He started doing very tough penance. Brahmā, who was born from the lotus womb, became worried owing to that reason. He began to think - "O, what should I do now? How can that monster be precluded from doing the penance? O king, the hermit Nārada came there just then and he said after saluting him.

नारद उवाच

किमर्थं खिद्यते तात नारायणपरायण।
येषां मनसि गोविन्दस्ते वै नार्हन्ति शोचितुम्।।११।।
अहं तं वारयिष्यामि तप्यन्तं दितिनन्दनम्।
नारायणो जगत्स्वामी मतिं मे सम्प्रदास्यति।।१२।।

Nārada said– O father, you are exclusively devoted to god Nārāyaṇa and there should be no cause in existence for anxiety for you. One should not worry when god Govind resides in his heart. I will do away the cause of penance for which that monster has been intended. May god Nārāyaṇa give me discretion and trick sufficient therefore.

मार्कण्डेय उवाच

इत्युक्त्वाऽऽनम्य पितरं वासुदेवं हृदि स्मरन्।
प्रयातः पर्वतेनव सार्धं स मुनिपुङ्गवः।।१३।।
कलविङ्कौ तु तौ भूत्वा कैलासं पर्वतोत्तमम्।
यत्रास्ते दितिजश्रेष्ठो द्वित्रैर्मित्रैः परिवृतः।।१४।।
कृतस्नातो मुनिस्तत्र वृक्षशाखासमाश्रितः।
शृण्वतस्तस्य दैत्यस्य प्राह गम्भीरया गिरा।।१५।।
नमोनारायणायेति पुनः पुनरुदारधीः।
त्रिवारं प्रजपित्वा वै नारदो मौनमाश्रितः।।१६।।
तच्छ्रुत्वा वचनं तस्य कलविङ्कस्य सादरम्।
हिरण्यकशिपुर्दैत्यः क्रुद्धश्चापं समाददे।।१७।।
बाणं धनुषि संधाय यावन्मुञ्चति तौ प्रति।
तावदुड्डीय तौ भूय गतौ नारदपर्वतौ।।१८।।
सोऽपि क्रोधपरीताङ्गो हिरण्यकशिपुस्तदा।
त्यक्त्वा तमाश्रमं भूयो नगरं स्वं महीपते।।१९।।

Mārkaṇḍeya said– The great hermit Nārada, then saluted him and he departed from there with Parvata hermit and the name of Vāsudeva in the heart. Both of them turn their body as that of Kālaviṅka bird and fled to the holy Kailāśa. Hiraṇyakaśipu was seated on penance there in the company of his friends. The hermit Nārada took a dip there and sat on the branch of a tree. He began to recite the holy names of gods so loud as the monster could listen. After reciting "Oṁ Namo Nārāyaṇaya" thrice, he kept a mum. The wicked Hiraṇyakaśipu aggrieved at this and shot an arrow with an intention to kill those birds. Anyhow they fled to another tree. Assuming it as an omen, he at once left that place and came back to his palace.

तस्यापि भार्या सुश्रोणी कयाधूर्नाम नामतः।
तदा रजस्वला भूत्वा स्नाताऽभूद्दैवयोगतः।।२०।।

रात्रावेकान्त समये तथा पृष्टः स दैत्यराट्।
स्वामिन् यदा तपश्चर्या कर्तुं गेहाद्वनं गतः।।२१।।
तदा त्वयोक्तं वर्षाणामयुतं मे तपस्त्विदम्।
तत्किमर्थं महाराज साम्प्रतं त्यक्तवान्व्रतम्।।२२।।
तथ्यं कथय मे नाथ स्नेहात्पृच्छामि दैत्यप।

Eventually his queen Kayādhū has that time completed the cycle of her instant menstruation. She asked her husband at night - "O darling, you had said at the time of departure to forest that your penance will run as long as ten thousand years. Whey then you have abandoned that resolution so quickly? O beloved husband, I pray you tell the factual reason behind such a constraint."

हिरण्यकशिपुरुवाच

शृणु चार्वङ्गि मे तथ्यां वाचं व्रतविनाशिनीम्।।२३।।
क्रोधस्यातीव जननीं देवानां मुदवर्द्धनीम्।
कैलासशिखरे देवि महदानन्दकानने।।२४।।
व्याहरन्तौ शुभां वाणीं नमो नारायणेति च।
वारद्रयं त्रयं चेति व्याहृतं वचनं शुभे।।२५।।
तेन मे मनसि क्रोधो जातोऽतीव वरानने।
कोदण्डे शरमाधाय यावन्मुञ्चामि भामिनि।।२६।।
तावत्तौ पक्षिणौ भीतौ गतौ देशान्तरं त्वहम्।
त्यक्त्वा व्रतं समायाचो भाविकार्मबलेन वै।।२७।।

Hiraṇyakaśipu said– O beloved, listen to the facts that I am going to tell you. It was for increasing my puzzles and the pleasure of the gods. Two birds came at the holy peak of Kailāśa in Nanda-Kānana. They recited the holy hymn - "Oṁ Namo Nārāyaṇaya". They recited thrice that very hymn. O beautiful queen, I was aggrieved at listening to the same but as I could shoot them, they fled elsewhere. Assuming it the preponderance of probability, I left that place at once and came back to the palace.

मार्कण्डेय उवाच

इत्युच्यमाने वचने वीर्यद्रावोभवत्तदा।
ऋतुकाले तु सम्प्राप्ते जातो गर्भस्तदैव हि।।२८।।
पुनः प्रवर्तमानस्य गर्भे गर्भस्य धीमतः।
नारदस्योपदेशेन वैष्णवः समजायत।।२९।।
तदग्रे कथयिष्यामि भूप श्रद्धापरो भव।
तस्य सूनुरभूद्भक्तः प्रह्लादो जन्मवैष्णवः।।३०।।
सोवर्धतासुरकुलेनिर्मलो मलिनाश्रये।
यथा कलौ हरेर्भक्तिः पाशसंसारमोचनी।।३१।।
स वर्द्धमानो विरराज बालैः
सह त्रयीनाथपदेषु भक्त्या।
बालोल्पदेहो महतीं महात्मा
विस्तारयन् भाति स विष्णुभक्तिम्।।३२।।
यथा चतुर्थं युगमाप्त धर्म-
कामार्थमोक्षं किल कीर्तिदं हि।
स बाललीलासु सहान्यडिम्भैः
प्रहेलिकाक्रीडनकेषु नित्यम्।।३३।।
कथा प्रसङ्गेषु च कृष्णमेव
प्रोवाच यस्मात्स हि तत्स्वभावः।
इत्थं शिशुत्वेपि विचित्रकारी
व्यवर्द्धतेशस्मरणामृताशः।।३४।।

Mārkaṇḍeya said– The above conversation was going on when both were enjoying intercourse and Hiraṇyakaśipu's semen discharged just when he was reciting the hymn. It was established in the womb with the queen being it the material time. Owing to the preaching of Nārada, a Viṣṇu devoted son took his birth. O king, I will tell you the contextual matter very first. That son of Hiraṇyakaśipu, Prahlāda by name was a devotee to god Viṣṇu since birth. As the devotion for Śrīhari increases incessantly even in the harsh and mala-fides of Kali era, Prahlāda in that dynasty of

monsters started growing up with the run of time. His devotion for god Viṣṇu was also increasing day by day. In spite of the child body, the heart of Prahlāda was so great as it became the source of inspiration for all as the fourth era (Kaliyuga) (in spite of least importance compared to the other three eras) renders the Dharma, Artha, Kāma and Mokṣa to the devotees and extends the fame. Prahlāda used to discuss god Viṣṇu while playing, conversation, riddle saying and recreating with the dolls etc., with other boys of his age. His nature was godly and this has instilled his senses. Thus, Prahlāda, performer of excellent deeds in the childhood gradually developed with sipping the nectar of the holy names of the god.

तं पद्मवत्क्त्रं दैत्येन्द्रः कदाचित् स्त्रीवृतः खलः।
बालं गुरुगृहायातं ददर्श स्वायतेक्षणम्।।३५।।
गृहीत्वा तु करे पुत्रं पट्टिका या सुशोभना।
मुध्निचक्राङ्किता पट्टी कृष्णनामाङ्कितादरात्।।३६।।
तमाहूय मुदाविष्टो लालयन् प्राह पुत्रकम्।
पुत्र ते जननी नित्यं सुधीर्मे त्वा प्रंशसति।।३७।।
अथ तद्वद यत्किचिद्गुरुवेश्मनि शिक्षितम्।
विचार्यानन्दजननं सम्यगायाति तद्वद।।३८।।

One day, Hiraṇyakaśipu saw his son who had just come from the school (Gurukula). He was surrounded by a number of women at that time. He saw that Prahlāda had large eyes and a slate was in his hand. A mark of discus was made at a corner of that slate and the name of Śrī Kṛṣṇa was written beautifully. He became glad and called Prahlāda near him. He kissed him and said– O son, your wise mother appreciates you. Hence, tell me all that you have learned from your teacher. Firstly, think properly and make me to listen to your interesting lesson which has been duly learned by you.

अथाह पितरं हर्षात् प्रह्लादो जन्मवैष्णवः।
गोविन्दं त्रिजगद्वन्द्यं प्रभुं नत्वा ब्रवीमि ते।।३९।।
इति शत्रोः स्तवं श्रुत्वा पुत्रोक्तं स्त्रीवृतः खलः।
क्रुद्धोपि तं वञ्चयितुं जहासोच्चैः प्रहृष्टवत्।।४०।।
आलिङ्ग्य तनयं प्राह शृणु बाल हितं वचः।
रामगोविन्दकृष्णेति विष्णो माधव श्रीपते।।४१।।
एवं वदन्ति ये सर्वे ते पुत्र मम वैरिणः।
शासितास्तु मयेदानीं त्वयेदं क्व श्रुतं वचः।।४२।।

The devotee to Viṣṇu since birth, Prahlāda replied happily - 'I make you to listen to the learned lesson after saluting god Govind, who is worshipped in the three-worlds.' Having heard the obeisance for his enemy from the mouth of his son, Hiraṇyakaśipu was annoyed yet he concealed it from Prahlāda and feigned to laugh loudly as if he really is glad. He then embraced Prahlāda and said– "Dear son, listen to my benevolent words. The person bringing in their tongue the name of 'Rāma', 'Kṛṣṇa', 'Govind', 'Viṣṇu', 'Mādhava' or 'Śrīpate' are my enemy and got punishment for such default under my administration. Tell me from where you have heard this prayer of god in such childhood.

पितुर्वचनामाकर्ण्य धीमानभयसंयुतः।
प्रह्लादः प्राह हे आर्य मैवं ब्रूयाः कदाचन।।४३।।
सर्वैश्वर्यप्रदं मन्त्रं धर्मादिपरिवर्धनम्।
कृष्णेति यो नरो ब्रूयात् सोऽभयं विन्दते पदम्।।४४।।
कृष्णनिन्दासमुत्थस्य अघस्यान्तो न विद्यते।
राम माधव कृष्णेति स्मर भक्त्याऽऽत्मशुद्धये।।४५।।
गुरवेऽपि ब्रवीम्येतद्यतो हितकरं परम्।
शरणं व्रज सर्वेशं सर्वपापक्षयङ्करम्।।४६।।

Having heard the statement of his father, Prahlāda replied - O Ārya, it is not good to

listen the same from your mouth. The man who recited 'Kṛṣṇa', attains to the undecaying position as it provides with all luxuries and increases the consciousness of a man towards religion. The evil of criticising lord Kṛṣṇa is heinous and uncompoundable. It is therefore, necessary for you to recite the names as Rāma, Mādhava and Kṛṣṇa etc., so as to the evil committed by you could compound and you become pure soul. It is the most benevolent to practice and in spite of yours being my lord (father), I do a humble request that you should resort to god Viṣṇu, who it Īśvara of all and who removes all sins.

अथाह प्रकटक्रोधः सुरारिर्भर्त्सयन् सुतम्।
केनायं बालको नीतो दशामेतां सुमध्यमाम्।।४७।।
धिग् धिग् हाहेति दुष्पुत्र किं मे कृतमघं महत्।
याहि याहि दुराचार पाषिष्ठ पुरुषाधम
उक्त्वेति परितो वीक्ष्य पुनराह शिशोर्गुरुम्।।४८।।
वद्ध्वा चानीयतां दैत्यैः क्रूरैः क्रूरपराक्रमैः।

As it culminated in the disgust of Hiraṇyakaśipu, he condemned his son by saying that he has fell down from his status and ordered him to go away from that place at once. He then ordered his officials to go and bring the teacher in the court duly tied in shackles.

इति श्रुत्वा ततो दैत्यास्तमानीय न्यवेदयन्।
धीमानूचे खलं भूपं देवान्तक परीक्षताम्।।४९।।
लीलयैव जितं देव त्रैलोक्यं निखिलं त्वया।
असकृन्नहि रोषेण किं क्रुद्धस्याल्पके मयि।।५०।।

The monsters soon went and brought the teacher of Prahlāda there. The teacher, was wise and he therefore, submitted, O the killer of gods, utilise your conscience a little bit and give up the anger. You have defeated all the rulers in three-worlds so many times by virtue of the proper application of your mind and not in the state of fury. Then imagine that what will be the use of your anger on a helpless man as I am?"

इति समावचः श्रुत्वा द्विजोक्तं प्राह दैत्यराट्।
विष्णुस्तवं मम सुतं पाप बालमपीपठः।।५१।
उक्त्वेति तनयं प्राह राजा साम्नामलं सुतम्।
ममात्मजस्य किं जाड्यं तव चैतद्विजैः कृतम्।।५२।।
विष्णुपक्षैर्ध्रुवं धूर्तैर्मूढ नित्यं परित्यज।
त्यज द्विजप्रसंगं हि द्विजसंगो ह्यशोभनः।।५३।।
अस्मत्कुलोचितं तेजो यैर्द्विजैस्तु तिरोहितम्।
यस्य यत्संगतिः पुंसो मणिवत्स्यात्स तद्गुणः।।५४।।
स्वकुलद्धर्यै ततो धीमान् स्वयूथानेव संश्रयेत्।
मत्सुतस्योचितं त्यक्त्वा विष्णुपक्षीयनाशनम्।।५५।।
स्वयमेव भजन् विष्णुं मन्द किं त्वं न लज्जते।
विश्वनाथस्य मे सूनुर्भूत्वान्यं नाथमिच्छसि।।५६।।
शृणु वत्स जगत्तत्त्वं कश्चिन्नास्ति निजः प्रभुः।
यः शूरः स श्रियं भुंक्ते स प्रभुः स महेश्वरः।।५७।।

The king monster reacted on this humble submission of Brahmin - O sinner, you have taught the prayer of Viṣṇu to my baby son. Then he turned towards his innocent son and said– "O dear son, such ignorance cannot insert in you anyway as you are born from me. All this is the mala-fide act of these Brahmins. Idiot boy, give up the company of the shrewd Brahmins who always favour Viṣṇu as these Brahmins have faded the brilliance which was only in the interests of our royal clan. It is the impact of society that makes a man either good or bad. A man is known by the society in which he moves. Even a gem starts stinking if the same is dipped into the mud. It is therefore, good for a man that he should resort to his own near and dear ones

for the prosperity of the entire clan. O inert son, it is the duty of my son that he should slaughter the people who favour Viṣṇu. Instead of performing your loyalty, you are praying to god Viṣṇu. Whether you have lost the shame even and raising queries frequently before me. I am the sovereign ruler of the entire universe and your father, still you desire to have another ruler of your own. Dear son, nobody here is his own master in this world. It is the chivalrous and warrior like, who enjoy the wealth and he is only master and the kind.

स देव: सकलाध्यक्ष: यथाहं त्रिजगज्जयी।
त्यज जाड्यमत: शौर्यं भजस्व स्वकुलोचितम्।।५८।।
अन्येपि त्वां हनिष्यन्ति वदिष्यन्ति जनास्त्विदम्।
असुरोयं सुरांस्तौति मार्जार इव मूषकान्।।५९।।
द्वेष्यान् शिखीव फणिनो दुर्निमित्तमिदं ध्रुवम्।
लब्ध्वापि महदैश्वर्यं लाघवं यान्त्यबुद्धय:।।६०।।
यथायं मत्सुत: स्तुत्य: स्तावकान् स्तौति नीचवत्।
रे मूढ दृष्ट्वाप्यैश्वर्यं मम ब्रूषे पुरो हरिम्।।६१।।
असदृशस्य तु हरे:स्तुतिरेषा विडम्बना।

"He only is the supreme god as you see who have conquered the three-worlds. Hence, give up immediately your ignorance and resort to the gallantry which only is benevolent for our clan. Other people too will tease and scorn you by saying that this boy prays to the gods even after his birth in the clan of a monster. It is strange as if the cat prays to the mouse and the peacock worship the serpents. Indeed, such activity is the indicator of destruction. My stupid-like son, Prahlāda, falls down from the position of luxury due to their evil acts. See that he is worth adoration yet praying to those who are inferior than us and observing the discipline imposed by us. O stupid, my prosperity is before your eyes yet you dare to recite the names of god before me. Remember that Hari to which you are giving such importance, does not deserve such honour and praying to him is merely a hurdle to progress."

इत्युक्त्वा तनयं भूप जातक्रोधो भयानक:।।६२।।
जिह्मं निरीक्ष्य च प्राह तद्गुरुं कम्पयन् रुषा।
याहि याहि द्विजपशो साधु शाधि सुतं मम।।६३।।
प्रसाद इत्येष वदन् स विप्रो
जगाम गेहं खलराजसेवी।
विष्णुं विसृज्यान्वसरच्च दैत्यं
किं वा न कुर्युर्भरणाय लुब्धा:।।६४।।
इति श्रीनरसिंहपुराणे नृसिंहप्रादुर्भावे
एकचत्वारिंशोध्याय:।।४१।।

O king, with these words, Hiraṇyakaśipu became furious and he looked with cross-eye at the teacher of Prahlāda. The teacher was shivering with fear. He ordered - O stupid Brahmin, leave this place at once and arrange for a good education for my son hereinafter. "The Brahmin serving under that wicked king returned to his home considering it as graceful of the king and started worship of Hiraṇyakaśipu instead of god Viṣṇu from that day. It is true that a greedy man can do everything in order to give bread to his belly.

Thus, the end of chapter fortyone on incarnation of Nṛsiṁha in Nṛsiṁha Purāṇa.

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CHAPTER 42

An episode of atrocities exercised by Hiraṇyakaśipu on Prahlāda

मार्कण्डेय उवाच

सोऽप्याशु नीतो गुरुवेश्म दैत्यैर्दैत्ये-
न्द्रसूनुर्हरिभक्तिभूषणः।
अशेषविद्यानिवहेन साकं
कालेन कौमारमवाप योगी॥१॥
प्रायेण कौमारमवाप्य लोकः
पुष्णाति नास्तिक्यमसद्गतिं च।
तस्मिन्वयःस्थस्य बहिर्विरक्ति-
र्भवत्यभूच्चित्रमजे च भक्तिः॥२॥
अथ सम्पूर्णविद्यं तं कदाचिद्दितिजेश्वरः।
आनाय्य प्रणतं प्राह प्रह्लादं विदितेश्वरम्॥३॥

Mārkaṇḍeya said– The monster prince, Prahlāda was immediately sent to the house of his teacher with the charioteer. He studied there as per the system prescribed and time allowed for the course and he then became a youth with a sound knowledge on all learnings. Generally, the common people of this world tend to favour the atheism and the evil-some conduct and activities of their youth but Prahlāda attained detachment from the worldly affairs and his devotion to god was spurt-up to the culmination. It was really strange to see such a sea change in him at that age. On completion of the study, Hiraṇyakaśipu once called him to the palace and looking at Prahlāda with clasped hands, he said.

साध्वज्ञाननिधेर्बाल्यान् मुक्तोसि सुरसूदन।
इदानीं भ्राजसे भास्वान् नीहारादिव निर्गतः॥४॥
बाल्ये वयं च त्वमिव द्विजैर्जाडयाय मोहिताः।
वयसा वर्धमानेन पुत्रकैवं सुशिक्षिताः॥५॥
तदद्य त्वयि धूर्येहं ससकण्टकताधुरम्।
विन्यस्य स्वां चिरधृतां सुखी पश्यन् श्रियं तव॥६॥
यदा यदा हि नैपुण्यं पिता पुत्रस्य पश्यति।
तदातदाधिंत्यक्त्वानु महत्सौख्यमवाप्नुयात्॥७॥
गुरुश्चातीव नैपुण्यं ममाग्रेऽवर्णयत्तव।
न चित्रं पुत्र तल्छ्रोतुं किं नु मे वाञ्छतः श्रुती॥८॥
नेत्रयोः शत्रुदारिद्र्यं श्रोत्रयोः सूतसूक्तयः।
युद्धव्रणं च गात्रेषु मायिनां च महोत्सवः॥९॥

O killer of gods, it is good enough to see that you have now absolved yourself from the ignorance that existed in you in childhood. You are now shining like a sun which has left behind the thick cover of fog. O dear son, in my childhood also, the Brahmins had thrown my own conscience into illusion and I was also inert like you but on advent of youth I could attain the quality education approved and affirmed by our clan. I therefore want to assign this burden of ruling on you which is full of the thorns of enemies. I want to see you enthroned as you are efficient enough to handle all responsibilities pertaining to the administration of the state. The efficiency of a son pleases the heart of a father very much. He gradually absolves himself from the net of worry and fatigues. Your teacher too has appreciated you skill and expertise before me. It is not a matter of surprise for your being so efficient. My ears today are eager enough to listen to certain things from you. To see the poverty of an enemy prima-facie, the pleasing words of a son in the ears and the wounds on the parts of body as a result of fighting with gallantry in battle are like a great festival for the prosperous warriors or heroes and the monsters who are artful.

श्रुत्वेति निकृतिप्रज्ञं दैत्याधिपवचस्ततः।
जगाद योगी निश्शङ्कं प्रह्लादः प्रणतो गुरुम्।।१०।।

Having heard these shrewd words of his father, Prahlāda saluted him and said fearlessly.

सूक्तयः श्रोत्रयोः सत्यं महाराजमहोत्सवः।
किंतु वा वैष्णवीर्वाचो मुक्त्वा नान्या विचारयेत।।११।
नीतिः सूक्तिः कथाः श्राव्यां श्राव्यं काव्यं च तद्वचः।
यत्र संसृतिदुःखौघकक्षाग्निर्गीयते हरिः।।१२।।
अचिन्त्यः स्तूयते यत्र भक्त्या भक्तेप्सितप्रदः।
अर्थशास्त्रेण किं तात यत्र संसृतिसन्ततिः।।१३।।
शास्त्रश्रमेण किं तात येनात्मैव विहंस्यते।
वैष्णवं वाङ्मयं तस्माच्छ्राव्यं सेव्यं च सर्वदा।।१४।।
मुमुक्षुभिर्भवक्लेशान्नोचेन्नैव सुखी भवेत्।

O king, your statement to the extent hearing to the benevolent words is like a great festival but it actually is felt when those matters pertain to god Viṣṇu. One would not even imagine listening to other matters. The statement is ethical, the same is the psalm and that is only the nice sentence by which god Viṣṇu is prayed to as he only is like the fire to burn the worldly straws in the form of miseries. The scriptures truly are in which psalms of the supreme god, the giver of the desired thing to his devotee have been contemplated/mentioned. O dear father, what is the benefit of study on economics, that only throws a man in the dragnet of the world? What will be the use of endeavour if the same is done for study on the scripture, if it preaches to kill ones own soul? The persons desirous of emancipation should, therefore, observe and listen to only those scriptures that pertain to the prayer of god Viṣṇu. The study otherwise only brings pains and the man seldom feels pleasure throughout his life.

इति तस्य वचः शृण्वन् हिरण्यकशिपुस्तदा।।१५।।
जज्वाल दैत्यराट् तप्तसर्पिरद्भिरिवाधिकम्।
प्रह्लादस्य गिरं पुण्यां जनसंसृतिनाशिनीम्।।१६।।
नामृष्यतासुरः क्षुद्रो घूको भानुप्रभामिव।
परितो वीक्ष्य संप्राह क्रुद्धो दैत्यभटानिदम्।।१७।।

As the ghee put under heat, starts blazing more if water drops are sprinkled on the same, the monster king Hiraṇyakaśipu fell to prey of fury on listening to the statement of Prahlāda. As the bird, owl cannot see the light of sun, that mean monster could not endure the same way, the statement destroying the worldly bondage of the creatures. That furious monster looked around and ordered his soldiers.

हन्यतामेष कुटिलः शस्त्रपातैः सुभीषणैः।
उत्कृत्योत्कृत्य मर्माणि रक्षिताऽस्तु हरिः स्वयम्।।१८।।
पश्यत्विदानीमेवैष हरिसंस्तवजं फलम्।
काकोलकङ्कगृध्रेभ्यो ह्यस्याङ्गं संविभज्यताम्।।१९।।

"Kill this shrewd by blows of the acute weapons, pierce his heart into pieces. I will see its protector today. Cut the parts of his body into pieces and distribute them among the crows and vultures.

अथोद्धतास्त्रा दैतेयास्तर्जयन्तः प्रगर्जितैः।
अच्युतस्य प्रियं भक्तं तं जघ्नुः पतिनोदिताः।।२०।।
प्रह्लादोऽपि प्रभुं नत्वा ध्यानवज्रं समाददे।
अकृत्रिमरसं भक्तं तमित्थं ध्याननिश्चलम्।।२१।।
ररक्ष भगवान् विष्णुः प्रह्लादं भक्तदुःखहत्।
अथालब्धपदान्यस्त्र गात्रे शस्त्राणि रक्षसाम्।।२२।।
नीलाब्जशकलानीव पेतुश्छिन्नान्यनेकधा।
किं प्राकृतानि शास्त्राणि करिष्यन्ति हरिप्रिये।।२३।।
तापत्रयमहास्त्रौघः सर्वोप्यस्माद्विभेति वै।

पीडयन्ति जनांस्तावत् व्याधयो राक्षसा ग्रहा:।।२४।।
यावद्गुहाशयं विष्णुं सूक्ष्मं चेतो न विन्दति।
ते तु भग्नास्त्रशकलै: प्रतीपोत्थैरितस्तत:।।२५।।
हन्यमाना न्यवर्तन्त सद्य: फलददैरिव।
न चित्रं विबुधानां तदज्ञानां विस्मयावहम्।।२६।।

Complying with the order of Hiraṇyakaśipu, the soldiers started slapping Prahlāda. They were threatening him also with the cruel words. Prahlāda also took in hand the thunderbolt in garb of the concentration on god Viṣṇu. Having seen his devotee Prahlāda in deep concentration, god Viṣṇu started giving him a cover of protection. The weapons used by the monsters could not then touch the body of Prahlāda and split up into pieces like the petals of the blue lotus. The material weapons proved futile before Prahlāda who was under the cover of protection which was given by god Viṣṇu himself. The diseases, monsters and the stars only cause pain to mankind until they arrive at the stage in which their heart feels the kind touch of god at all moments. The weapons so used first turned into pieces and then got into the reverse direction and started spreading devastation among the soldiers assigned with that cruel task. The monsters ran away to and fro so as to save themselves from the injury and wounds. Only the stupid may be surprised at it but it is not a matter of surprise in the eyes of the scholars.

वैष्णवं बलमालोक्य राजा नूनं भयं दधौ।
पुनस्तस्य वधोपायं चिन्तयन् स सुदुर्मति:।।२७।।
समादिशत्समाहूय दंदशूकान् सूदुर्विषान्।
अशस्त्रवधयोग्योयमस्मयो हरितोषकृत्।।२८।।
तस्माद्भवद्भिरचिराद् हन्यतां गरलायुधा:।
हिरण्यकशिपो: श्रुत्वा वचनं ते भुजङ्गमा:।।
तस्याज्ञां जगृहुर्मूर्ध्ना प्रहर्षद्दिशवर्तिन:।।२९।।

The king Hiraṇyakaśipu too was threatened when he saw the phenomenon of a Vaiṣṇava i.e. Prahlāda. That wicked monster then called the snake charmers and ordered them that this fearless boy cannot be slaughtered by the blows of weapons. Hence, all of you should devise a plan to kill him. The snakes charmers immediately complied with the order and left all poisonous snakes to bite Prahlāda.

अथ ज्वलद्दशनकरालदंष्ट्रिण
स्फुटस्फुरद्दशसहस्रभीषणा:-
अकर्षका हरिमहिस्वकर्षका:
हरिप्रियं द्रुततरमापतन्तुषा।।३०।।
गरायुधास्त्वचमपि भेत्तुमल्पिकां
वपुष्यजस्मृतिवलदुर्भिदा कृते:।
अलं न ते हरिवपुषं तु केवलं
विदश्य तं निजदशनैर्विना कृता:।।३१।।
तत: स्रवत्क्षतजविषण्णमूर्तयो
द्विधाकृताद्भुतदशना भुजङ्गमा:।
समेत्य ते दितिजपतिं व्यजिज्ञपन्
विनि:श्वसत् प्रचलफणा भुजङ्गमा:।।३२।।

The most poisonous snakes with their jaws large and terrifying and many thousands of teeth ran fast by emanating hissing sounds from their hoods and gripped Prahlāda at once. His body became inscrutable and the snakes so dangerous could not even make a slight scratch on the skin of Prahlāda. This was not ended slightly but the snakes lost their teeth as a result of bite on innocent Prahlāda. All their mouths (hoods) started oozing blood and this position was then reported by the snake charmers to Hiraṇyakaśipu

प्रभो महीध्रानपि भस्मशेषान्
तस्मिन्नशक्तास्तु तदैव वध्याः।
महानुभावस्य तवात्मजस्य वधे
नियुक्त्वा दशनैर्विना कृताः॥३३॥
इत्थं द्विजिह्वाः कठिनं निवेद्य
ययुर्विसृष्टाः प्रभुणाऽकृतार्थाः।
विचिन्तयन्त पृथुविस्मयेन
प्रह्लादसामर्थ्यनिदानमेव॥३४॥

O god, our snakes can burn the mountains and rocks into ash and you can kill us if the declaration so made is proved otherwise. They thus revealed their inability to do any harm to Prahlāda and the snakes failure in the mission assigned by Hiraṇyakaśipu, hardly could return from there with their minds busy on thinking over the reason for such phenomenal power of Prahlāda.

मार्कण्डेय उवाच
अथासुरेशः सचिवैर्विचार्य
निश्चित्य सूनुं तमदण्डसाध्यम्
आहूय साम्ना प्रणतं जगाद
वाक्यं सदा निर्मलपुण्यचित्तम्।
प्रह्लाद दुष्टोपि निजाङ्गजातो
न वध्य इत्यद्य कृपा ममाभूत्॥३५॥

Mārkaṇḍeya said– The monster king thereafter discussed with his counsellors and ministers and assuming Prahlāda tough to punish called him quietly. He came and stood before him after duly saluting. He then said Prahlāda - A dictum that one should not slaughter his son even if he deserves for the same is being observed by me and I have now rescued you from further coercion.

ततस्तूर्णं समागत्य दैत्यराजपुरोहिताः।
मूढाः प्रांजलयः प्राहुर्द्विजाः शास्त्रविशारदाः॥३६॥
त्रैलोक्यं कम्पते देव भृशं त्वय्यभिकाङ्क्षणि।
प्रह्लादस्त्वां न जानाति क्रुद्धं स्वल्पो महाबलम्॥३७॥
तदलं देवरोषेण दयां कर्तुं त्वमर्हसि।
पुत्रः कुपुत्रतामेति न मातापितरौ कदा॥३८॥

The priests of the monster king then gathered there immediately. They were left stupid even after a thorough study they had made on the scriptures. Those Brahmins stood with clasping hands before Prahlāda and said– "O god, the three-worlds start shivering just when known to your desire for the battle. This weak child is still unknown to the power you hold. We therefore, request your giving up the anger because the son may be an evil-doer but the mother and father do not act barbarously for enhancing his physical pains.

उक्त्वेति कुटिलप्रज्ञं दैत्यं दैत्यपुरोहिताः।
आदाय तदनुज्ञां तां प्रह्लादं धीधनं ययुः॥३९॥
इति श्रीनरसिंहपुराणे नरसिंहप्रादुर्भावे
द्विचत्वारिंशोऽध्यायः॥४२॥

Pleading with these words before the wicked Hiraṇyakaśipu, the priests then took Prahlāda with them and returned to their abodes.

Thus, the end of chapter forty-second on incarnation of Nṛsiṁha in Nṛsiṁha Purāṇa.

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CHAPTER 43

Preaching by Prahlāda to Daityas, drown into sea by Hiraṇyakaśipu and apparent perception of god there

मार्कण्डेय उवाच

अथ स गुरुगृहेपि वर्तमानः
सकलविदच्युतसक्तपुण्यचेताः।
जड इव विचचार बाह्यकृत्ये
सततमनन्तमयं जगत्प्रपश्यन्॥१॥

सह गुरुकुलवासिनः कदाचित्
श्रुतिविरता ह्यवदन्समेत्य बालाः।
तव चरितमहो विचित्रमेतत्
क्षितिपतिपुत्र यतोस्यभोगलुब्धः।
हृदि किमपि विचिन्त्य हृष्टरोमा
भवसि सदा च वदाङ्ग यद्यगुह्यम्।।२।।

Mārkaṇḍeya said– Prahlāda then was living under escort of Guru. As he was conversant with all Śāstras, his mind was concentrated on god Viṣṇu and having an extreme conscience to treat the entire world nothing else but a varied form of Nārāyaṇa, he used to treat the worldly affairs in quite reluctance. One day all class fellows gathered round Prahlāda. They said– O Prince, your nature is eccentric particularly because there is no attachment in you for the worldly affairs. It is seen that you always peep into some inexpressive thing in your mind and it keeps you always in a happy mood. Kindly tell us if that thing is not so confident as not to disclose before others.

इति गदितवतः स मन्त्रिपुत्रानवददिदं
नृप सर्ववत्सलत्वात्।
शृणुत सुमनसः सुरारिपुत्रा-
यदहमनन्यरतिर्वदामि पृष्टः।।३।।
धनजनतरुणीविलासरम्यो
भवविभवः किल भाति यस्तमेनम्।
विमृशत सुबुधैरुतैष सेव्यो
द्रुतमथ वा परिवर्ज्य एव दूरात्।।४।।
प्रथममिह विचार्यतां यदम्बा-
जठरगतैरनुभूयते सुदुःखम्।
सुकुटिलतनुभिस्तदग्नितप्तै
र्विविधपुराजननानि संस्मरद्भिः।।५।।

O king, Prahlāda was generous to all so when so enquired, he told - "O descendents of monsters, listen to me in a fresh mood what I, who only have love for god, am going to tell you in response to your enquiry. See for a while the tangible worldly luxury appearing pleasure pouring in the form of wealth, people and wife with beauty. Whether this luxury is worth enjoying for the scholar or worth leaving even from a distance? Think at first on the pain being suffered by the organism yet in the womb of the mother whose parts of body are entrapped in a chaotic condition in the uterus and who are remembering their several previous births.

कारागृहे दस्युरिवास्मि बद्धो
जरायुणा विट्कृमिमूत्रगेहे।
पश्यामि गर्भेऽपि सकृन्मुकुन्द-
पादाब्जयोरस्मरणेन कष्टम्।।६।।
तस्मात्सुखं गर्भशयस्य नास्ति
बाल्ये तथा यौवनवार्द्धके वा।
एवं भवो दुःखमयः सदैव
सेव्यः कथं दैत्यसुताः प्रबुद्धैः।
एवं भवेस्मिन् परिमृग्यमाणा
वीक्षामहे नैव सुखांशलेशम्।।७।।
यथा यथा साधुविचारयाम-
स्तथा तथा दुःखतरं च विद्यः।
तस्माद्भवेस्मिन् किल चारुरूपे
दुःखाकरे नैव पतन्ति सन्तः।।८।।
पतन्त्यथोऽतत्त्वविदः सुमूढा
वह्नौ पतङ्गा इव दर्शनीये।
यद्यस्ति नान्यच्छरणं सुखाय
युक्तं तदैतत्पतनं सुखाभे।।९।।
अविन्दतामन्नमहो कृशानां
युक्तं हि पिण्याकतुषादिभक्षणम्।

अस्ति त्वजं श्रीपतिपादपद्म-
द्वन्द्वार्चनप्राप्यमनन्तमाद्यम्।।१०।।

The so much suffering organism within the womb said– "Oh, I am fastened to the fleshy membrane in the body form house filled with night soil, bacterias and urine like a thief imprisoned. It is due to my not having concentration of mind even for once the lotus feet of god Mukunda and now compelled to endure severe pain within this womb. Hence, one who has come into the old age. O sons of Daitya, when this world is always full of sorrow, how can then a scholar enjoy it? With these eyes of fact-searching we do not see even the least pleasure in this world. With the growth of our conscience, we are introduced to the sorrows and sufferings of this world more apparently. Its upper layer indeed is fantastic and alluring but as the scholar can see by piercing the veil so charming, they do not indulge in its illusion. The stupid and devoid of essence only attach themselves like the insects who see the lamp charming but their affinity and affection kills them. When nothing else but only this illusive worldly pleasure would be in existence, attachment with it is outright but when other means is already with us why would then one die in the blind alley? If eatables are not available even with all efforts, it is good to survive with fodder and grass or oil cake etc., but when the immortal pleasure is with us and it is merely to serve the lotus feet of god Viṣṇu why would then one seek shelter in this all mortal world?

अक्लेशितः प्राप्यमिदं विसृज्य
महासुखं योन्यसुखानि वाञ्छेत्।
राज्यं करस्थं स्वमसौ विसृज्य
भिक्षामटेद्दीनमनाः सुमूढः।।११।।
तच्चार्च्यते श्रीपतिपादपद्म-
द्वन्द्वं नवस्त्रैर्न धनैः श्रमैर्न।
अनन्यचित्तेन नरेण किंतु
उच्चार्यते केशव माधवेति।।१२।।
एवं भवं दुःखमयं विदित्वा
दैत्यात्मजाः साधु हरिं भजधवम्।
एवं जनो जन्मफलं लभेत
नोचेद्भवाब्धौ प्रपतेदधोऽधः।।१३।।
तस्माद्भवेस्मिन् हृदि शंखचक्र
गदाधरं देवमनन्तमीड्यम्।
स्मरंस्तु नित्यं वरदं
मुकुन्दं सद्भक्तियोगेन निवृत्तिकामाः।।१४।।
अनास्तिकत्वात् कृपया भवद्भ्यो
वदामि गुह्यं भवसिन्धुसंस्थाः।
सर्वेषु भूतेषु च मित्रभावं
भजन्त्वयं सर्वगतो हि विष्णुः।।१५।।

"Who desires other trifle pleasures refraining him from this great pleasure (i.e. service of god and enjoyment of his grace) so easy to avail of is a weak heart and asks for alms by giving up his own kingdom. The worship of god Viṣṇu is not performed by offering garments, wealth and labour but it requires an exclusive sense with the names as Keśava, Mādhava on ones lips. It is the real worship of god Viṣṇu. O sons of monsters, hence, you all should recite the pious names of god Viṣṇu with a true conscience that this world is full of misery. Only this is the means that gives the human life any meaning and if this is lost, the stupid fall from one layer to another downwards. Give up all worldly passions and imagine in your hearts god Mukunda, only adorable, immortal enshrined with his

weapons i.e. conch, discus and gadā. All of you as I know are not atheists hence. I disclose a mystery that god Viṣṇu enshrines within the hearts of all creatures and it is good to befriend all.

दैत्यपुत्रा ऊचुः

प्रह्लाद त्वं वयं चापि बालभावान्महामते।
षण्डामर्कात्परं मित्रं गुरुं चान्यं न विद्महे॥१६॥
त्वयैतच्छिक्षितं कुत्र तथ्यं नो वद निस्तुषम्।

Daityaputras said– O learned Prahlāda, we all including you could not see since childhood any other teacher and friend other than Ṣaṇḍāmarka. When this is the position, kindly tell us the source from where you got all this consciousness. Please, disclose the veil and tell us the facts.

प्रह्लाद उवाच

यदा तातः प्रयातो मे तपोर्थं काननं महत्॥१७॥
तदा चेन्द्रः समागत्य पुरं तस्य रुरोध ह।
मृतं विज्ञाय दैत्येन्द्रं हिरण्यकशिपुं तदा॥१८॥
इन्द्रो मे जननीं गृह्य प्रयातो मन्मथाग्निना।
दह्यमानो महाभागा मार्गे गच्छति सत्वरम्॥१९॥
तदा मां गर्भगं ज्ञात्वा नारदो देवदर्शनः।
आगत्येन्द्रं जगादोच्चैर्मूढ मुञ्चय पतिव्रताम्॥२०॥
अस्या गर्भे स्थितो यो सौ सऽवै भागवतोत्तमः।
तच्छ्रुत्वा नारदवचो मातरं प्रणिपत्य मे॥२१॥
विष्णुभक्त्या प्रमुच्याथ गतः स्वं भुवनं हरिः।
नारदस्तां समानीय आश्रमं स्वं शुभव्रतः॥२२॥
मामुद्दिश्य महाभागामेतद्वै कथितं तदा।
तथा मे विस्मृतं नैव बालाभ्यासाद्दनोः सुताः॥२३॥
विष्णोश्चानुग्रहेणैव नारदस्योपदेशतः।

Prahlāda said– It is said that Indra deemed my father Hiraṇyakaśipu dead when he was in a forest and busy with penance and invaded this city. As Indra allured my mother by using magical powers and with a view to satiate his passion, he took her somewhere. In the meantime Nārada came there and he flayed Indra by saying - O idiot, leave at once this chaste woman. The baby in her womb is the greatest devotee to god Viṣṇu. Having heard the words, Indra bowed his head before my mother and returned to his abode. Nārada then took my mother to his hermitage and educated her in the consciousness as I have explained above. O monsters, the practice in childhood, the grace of god and this consciousness having been given by Nārada, I am still with that treasure.

मार्कण्डेय उवाच

एकदा गुप्तचर्यायां गतोऽसौ राक्षसाधिपः॥२४॥
शृणोति रात्रौ नगरे जयरामेति कीर्तनम्।
अवैत्पुत्रकृतं सर्वं बलवान् दानवेश्वरः॥२५॥
अथाहूयाह दैत्येन्द्रः क्रोधान्धः स पुरोहितान्।
रे रे क्षुद्रद्विजा यूयं मतिमु मूर्षतां गताः॥२६॥
प्रह्लादोयं मृषालापान् वक्त्यान्यान् पाठयत्यपि च।
इति निर्भर्त्स्य तान् विप्रान् श्वसन् राजाविशद्गृहम्॥२७
न च पुत्रवधे चिन्तां जहौ स्ववधकारिणीम्।
आसन्नमरणोऽमर्षा कृत्यमेकं विमृश्य सः॥२८॥
अकृत्यमेव दैत्यादीनाहूयोपादिशद्रहः।
अद्य क्षपायां प्रह्लादं प्रसुप्तं दुष्टमुल्बणैः॥२९॥
नागपाशैर्दृढं बद्ध्वा मध्ये निक्षिपताम्बुधेः।

One day, the monster king Hiraṇyakaśipu was strolling around the city in the night with his identity concealed. He noticed that someone was reciting the holy name of lord Rāma. He considered it savagery of Prahlāda in a new style. He became blind with fury and called his priests. Addressing them as mean persons he said that his Prahlāda is going out of control but all of them are reluctant to stop

his activities. He threatened them with dire consequences. Having threatened them so severely, he returned to the palace with a heavy heart and fuelled brain. He could not make himself free from the killing worry. As his heath was near, he thought and planned so which should have not implemented. He called all monsters and suggested them in a secret meeting that they should wait until Prahlāda snores at night and tie him with the snake cords (Nāpapāśa). Then, throw him into the ocean.

तदाज्ञां शिरसादाय ददृशुस्तमुपेत्यते।।३०।।
रात्रिप्रियं समाधिस्थं प्रबुद्धं सुप्तवत् स्थितम्।
संछिन्नरागलोभादिमहाबन्धं क्षपाचराः।।३१।।
बबन्धुस्तं महात्मानं फल्गुभिः सर्परज्जुभिः।
गरुडध्वजभक्तं तं ब्रध्नाहिभिरबुद्धयः।।३२।।
जलशायिप्रियं नीत्वा जलराशौ निचिक्षिपुः।
बलिनस्तेऽचलान् दैत्या तस्योपरि निधाय च।।३३।।
शशंसुस्तं प्रियं राज्ञे दुतं तान् सोप्यमानयत्।

The monsters kept a vigil over Prahlāda at that night. The night was most favourite to Prahlāda (because being it noiseless, he felt it convenient for meditation). He was in meditation but all were awake; however, the meditation was so deep as physically he was seen as in snoring sleep. It confused the monsters and they tied him with the snake cords. Prahlāda was so great that he had cut all bondages of attachment and greed etc. Those fools tied Prahlāda, the devotee of Viṣṇu whose flag bears the living Garuḍa (the eagle). Thus, they took him to the shore and dropped him down into the waves of the ocean. They then put gigantic rocks on Prahlāda and reported to Hiraṇyakaśipu immediately. Hiraṇyakaśipu greeted them warmly for the success of their mission.

प्रह्लादं चाब्धिमध्यस्थं तमौर्वाग्निमिवापरम्।।३४।।
ज्वलन्तं तेजसा विष्णोर्ग्राहा भूरिभियात्यजन्।
स चाभिन्नचिदानन्दसिन्धुमध्यः समाहितः।।३५।।
न वेद बद्धमात्मानं लवणाम्बुधिमध्यगम्।
अथ ब्रह्मामृताम्भोधिमये स्वस्मिन् स्थिते मुनौ।।३६।।
ययौ क्षोभं द्वितीयाब्धिप्रवेशादिव सागरः।
क्लेशात् क्लेशानिवोद्धूय प्रह्लादमथ वीचयः।।३७।।
निन्युस्तीरेऽप्लवोम्भोधेः गुरूक्तय इवाम्बुधेः।
ध्यानेन विष्णुभूतं तं भगवान्वरुणालयः।।३८।।
विन्यस्य तीरे रत्नानि गृहीत्वा द्रष्टुमाययौ।
तावद्भगवताऽऽदिष्टः प्रहृष्टः पन्नगाशनः।।३९।।
बन्धनाहीन् समभ्येत्य भक्षयित्वा पुनर्ययौ।

Prahlāda looked like sea fire to the crocodiles and they did not dare to go near him. He himself being merged with the ocean of everlasting pleasure (the supreme god) could not understand that he has been thrown into the ocean. When the holy-hearted Prahlāda got concentrated into his soul which was like an ocean of the pleasure of knowledge (Brahmā), the ocean started leaping on the waves so violently as if another ocean is joined with her. The waves took Prahlāda towards the shore the same way the holy words of a teacher enable a student to cross the ocean of this world with an easiness and pleasure. As Prahlāda himself was in the form of Viṣṇu by virtue of meditation, the ocean honoured him with the gift of several gems. Just then Garuḍa was sent by Nārāyaṇa there and he made the snakes his food.

अथावभाषे प्रह्लादं गम्भीरध्वनिरर्णवः।।४०।।
प्रणम्य दिव्यरूपः सन् समाधिस्थं हरेः प्रियम्।
प्रह्लाद भगवद्भक्त पुण्यात्मन्नर्णवोऽस्म्यहम।।४१।।
चक्षुर्भ्यामथ मां दृष्ट्वा पावयार्थिनमागतम्।

इत्यम्बुधिगिरः श्रुत्वा स महात्मा हरेः प्रियः।।४२।।
उद्वीक्ष्य सहसा देवं तं नत्वाऽऽहासुरात्मजः।
कदाऽऽगतं भगवता तमथाम्बुधिरब्रवीत्।।४३।।

The ocean with her thundering sound bowed before Prahlāda who till then was in meditation and said– O devotee Prahlāda, O performer of great deeds, please, open your eyes and make me holy with your grace. This request brought Prahlāda in physical consciousness and suddenly he opened his eyes and saluted the ocean. He asked when he had come there? The ocean then replied-

योगिन्नज्ञातवृत्तस्त्वमपराद्धं तवासुरैः।
बद्धस्त्वमहिभिर्दैत्यैर्मयिक्षिप्तोद्य वैष्णव।।४४।।
ततस्तूर्णं मया तीरे न्यस्तस्त्वं फणिनश्च तान्।
इदानीमेव गरुडो भक्षयित्वा गतो महान्।।४५।।
महात्मन्ननुगृह्णीष्व त्वं मां सत्संगमार्थिनम्।
गृहाणेमानि रत्नानि पूज्यस्त्वं मे हरिर्यथा।।४६।।
यद्यप्येतैर्न ते कृत्यं रत्नैर्दास्याम्यथाप्यहम्।
दीपान्निवेदयत्येव भास्करस्यापि भक्तिमान्।।४७।।
त्वमापस्त्वपि घोरासु विष्णुनैव हि रक्षितः।
त्वादृशा निर्मलात्मानो न सन्ति बहवोऽर्कवत्।।४८।।
बहुना किं कृतार्थोस्मि यत्तिष्ठामि त्वया सह।
आलपामि क्षणमपि नेक्षे ह्येतत्फलोपमाम्।।४९।।

O Yogī, you have not known that the monsters have committed heinous crimes on you. They dropped you down into me after fastening you with the snake cords. I brought you on the shore and then Garuḍa came. He has just left this place after killing all the snakes. O greatman, I am desirous of living in the company of true people. Please, have grace and accept these gems as a gift from me. You are adorable to me just like god Viṣṇu himself. Although you do not expect them yet I will give them to you as the devotee sun god worship him with lighting a lamp. God Viṣṇu has protected you in such gross adversities. Greatmen of holy heart like the sun are no more in the world but you symbolise them. Nothing to say any more in your appreciation. I am successful today because I could avail of an opportunity to see you. However this company is for a moment but the fruit of this moment cannot be compared with anything.

इत्यब्धिना स्तुतः श्रीशमाहात्म्यवचनैः स्वयम्।
ययौ लज्जां प्रहर्षं च प्रह्लादो भगवत्प्रियः।।५०।।
प्रतिगृह्य सरत्नानि वत्सलः प्राह वारिधिम्।
महात्मन् सुतरां धन्यः शेते त्वयि हि स प्रभुः।।५१।।
कल्पान्तेपि जगत्कृत्स्नं ग्रसित्वा स जगन्मयः।
त्वऽयैवैकार्णवीभूते शेते किल महात्मनि।।५१।।
लोचनाभ्यां जगन्नाथं द्रष्टुमिच्छामि वारिधे।
त्वं पश्यसि सदा धन्यस्तत्रोपायं प्रयच्छ मे।।५३।।

The devotee Prahlāda felt both shame and gaiety on the prayer as made by the ocean in which magnificence of god Viṣṇu was indicated. He took the gems given by the ocean and said– O great soul, you are worth adorable as god Viṣṇu lives within you. It is a well-accepted fact that the god in the form of world merges the universe within him and during the phase of devastation (Pralaya) he sleeps within the ocean. O ocean, I want to see god Viṣṇu apparently with these physical eyes. You are lucky as you always see god. Please, tell me of any measures to see him.

उक्त्वेति पादावनतं तूर्णमुत्थाप्य सागरः।
प्रह्लादं प्राह योगीन्द्र त्वं पश्यसि सदा हृदि।।५४।।
द्रष्टुमिच्छस्यथाक्षिभ्यां स्तुहि तं भक्तवत्सलम्।
उक्त्वेति सिन्धुः प्रह्लादमात्मनः स जलेऽविशत्।।५५।।

Prahlāda fell at the feet of the ocean with these words. The ocean then lifted him up and said– O king Yogī, you always see the god in your heart but if you want to see him with physical eyes, pray to him and he will appear. The ocean vanished into the water with these words.

गते नदीन्द्रे स्थित्वैकौ हरिं रात्रौ स दैत्यजः।
भक्त्यास्तौदिति मन्वानस्तद्दर्शनसम्भवम्॥५६॥

On departure of the ocean, Prahlāda stayed there alone at that night and assuming perception of god as an impossible task, began to pray to him.

प्रह्लाद उवाच

वेदान्तवाक्यशतमारुतसंप्रवृद्ध-
वैराग्यवन्हिशिखयो परिताप्यचित्तम्।
संशोधयन्ति यदवेक्षणयोग्यतायै
धीरः सदैव स कथं मम गोचरः स्यात्॥५७
मात्सर्यरोषस्मरलोभमोह-
मदादिभिर्वासुदृढैः सुषड्भिः।
उपर्युपर्यावरणैः सुबद्ध-
मन्धं मनो मे क्व हरिः क्ववाहम्॥५८॥
यं धातृमुख्या विबुधा भयेषु
शान्त्यर्थिनः क्षीरनिधेरुपान्तम्।
गत्वोत्तमस्तोत्रकृतः कथंचित्
पश्यन्ति तं द्रष्टुमहो ममाशा॥५९॥

Prahlāda said– How so easily god Viṣṇu can appear before me when a number of ascetics burn the fire that destroy all worldly attachments with the wind of many hundreds of hymns from the Vedas and sentences and make holy their heart with heating it properly and all this for a mere sight of god. My mind is without discretion as it is tied with the six cords of anger, jealousy, passion, greed, attachment, ego etc. A six-layer cover has entrapped me badly. The Brahmā etc., gods is the gimmick of fear and for removing the cause of such a fear visit at the shore of Kṣīrasāgara and worship him in the divinely prescribed manner and then only get a glimpse of him. Hence, it is only a surprise if a monster like me expects to see god apparently.

अयोग्यमात्मानमितीशदर्शने स
मन्यमानस्तदनाप्तिकातरः।
उद्वेगदुःखार्णवमग्नमानसः सुता-
श्रुधारो नृप मूर्च्छितोऽपतत्॥६०॥
अथ क्षणात्सर्वगतश्चतुर्भुजः
शुभाकृतिर्भक्तजनैकवल्लभः।
दुःस्थं तमाश्लिष्य सुधामयैर्भुजै-
स्तत्रैव भूपाविरवभूद्दयानिधिः॥६१॥

O king Prahlāda, thus, considering himself not entitled to have a glimpse of god, became very sad. His heart sank in the ocean of regret and anxiety. His eyes started flowing with tears and he fell down fainted. O king, then within seconds, the omnipresent god appeared there. He took Prahlāda into his lap after picking him up from the ground.

स लब्धसंज्ञोथ तदङ्गसङ्गा
दुन्मीलिताक्षः सहसा ददर्श।
प्रसन्नवक्त्रं कमलायताक्षं
सुदीर्घबाहुं यमुनासवर्णम्॥६२॥
उदारतेजोमयमप्रमेयं गदारिशंखाम्बुजचारुचिन्हितम्
स्थितं समालिङ्ग्य विभुं स दृष्ट्वा प्रकम्पितो विस्मयभीतिहर्षैः॥६३॥
तत् स्वप्नमेवाथ स मन्यमानः
स्वप्नेपि पश्यामि हरिं कृतार्थम्।
इति प्रहर्षार्णवमग्नचेताः
स्वानन्दमूर्च्छां स पुनश्च भेजे॥६४॥

ततः क्षितावेव निविश्य नाथः
कृत्वा तमङ्के स्वजनैकबन्धुः।
शनैर्विधुन्वन् करपल्लवेन
स्पृशन् मुहुर्मातृवदालिलिङ्ग॥६५॥

On return of consciousness with the sweet touch of gods arm, Prahlāda opened his eyes suddenly and looked at the god. He saw that gods face was glowing, eyes were beautiful like lotus, arms were large and body was dark as the water of river Yamunā. He was full of unique splendour and fascinating. The conch, discus, gadā and padma were in his four hands. Prahlāda shivered with fear, surprise and happiness etc., when he saw himself in the lap of god. Considering this event as a dream he thought - "Hurrah, may it be a dream, but I am seeing god with my eyes." With this sentiment he became very happy and he again fainted in the pleasure of the form of god. The only friend of the devotees, god then sat on the ground and started patting him with his hand so that he could awake. Like a beloved mother, the god started fondling Prahlāda and embraced him frequently.

ततश्चिरेण प्रह्लादः सम्मुखोन्मीलितेक्षणः।
आलुलोक जगन्नाथं विस्मयोविष्टचेतसा॥६६॥
ततश्चिरात्तं सम्भाव्य धीरः श्रीशाङ्कशायिनम्।
आत्मानं सहसोत्तस्थौ सद्यः सभयसंभ्रमः॥६७॥
प्रणामायापतच्चोर्व्यां प्रसीदेति वदन्मुहुः।
संभ्रमात्सबहुज्ञोपि नान्यां पूजोक्तिमस्मरत्॥६८॥
तमथाभयहस्तेन गदाशंखारिधृक प्रभुः।
गृहीत्वा स्थापयामास प्रह्लादं स दयानिधिः।
कराब्जस्पर्शनाह्लादगलदश्रुं सवेपथुम्॥६९॥
भूयोथाह्लादयन् स्वामी तं जगादेति सान्त्वयन्॥७०॥

For a little while, Prahlāda opened his eyes before god and began to stare at god with overwhelmed surprise. After a long rest, he suddenly awoke realising his body at rest in the lap of god and with fear and sentiments. He bluttered - "God, have mercy on me and fell down on the ground in order to salute him with the whole body. He was so learned but could not pray with psalms at that moment. God, the ocean of mercy then lifted him up in his arms. The tears of pleasure started coming down from the eyes of Prahlāda and god consoled him with these words-

सभयं संभ्रमं वत्स मद्गौरवकृतं त्यज।
नैवं प्रियो मे भक्तेषु स्वाधीनप्रणयी भव॥७१॥
नित्यं सम्पूर्णकामस्य जन्मानि विविधानि मे।
भक्तसर्वेष्टदानाय तस्मात्कि ते प्रियं वद॥७२॥

O son, abandon the sentiments of fear and hesitation imagining my highness. Nobody other than you is so beloved to me. Be frank to the extent that you have enslaved me. I am always perfect and appear in varied forms, even then with an objective to fulfil all desires of my devotees. Hence, tell me what is favourite to you?"

अथ व्यजिज्ञपद्विष्णुं प्रह्लादः प्रांजलिर्नमन्।
सलौल्यमुत्फुल्लदृशा पश्यन्नेवं च तन्मुखम्॥७३॥
नाप्ययं वरदानाय कालो नैष प्रसीद मे।
त्वद्दर्शनामृतास्वादादन्तरात्मा न तृप्यति॥७४॥
ब्रह्मादिदेवैर्दुर्ल्लक्ष्यं त्वामेव पश्यतः प्रभो।
तृप्तिं नेष्यति मे चित्तं कल्पायुतशतैरपि॥७५॥
नैवमेतद्धथतृप्तस्य त्वां दृष्ट्वान्यद्वृणोति किम्।

With a look at god most passionately, Prahlāda submitted - "O god, this is not a time to ask anything and I only request for your pleasure. My mind this time only

wants to sip the pleasure of your nectar of presence. O god, Brahmā etc., gods find it difficult to have a look at you and my mind will not satiate even if I could see you for one million years. What can such a mind, still unsatiated when you are present, think of else?

ततः स्वितसुधापूरैः पूरयन् स प्रियं प्रियात्।।७६।।
योजयन्मोक्षलक्ष्म्यैव तं जगाद जगत्पतिः।
सत्यं मद्दर्शनादन्यद्वत्स नैवास्ति ते प्रियम्।।७७।।
किञ्चित्ते दातुमिष्टं मे मत्प्रियार्थं वृणीष्व तत्।

Joining Prahlāda with the wealth of emancipation, the god then said with a smile on his face - "O son, it is true that nothing is favourite to you more than seeing me and living in my company but I myself am intended to give you something. Hence, ask something from me for my shake.

प्रह्लादोऽथाब्रवीद्धीमान् देव जन्मान्तरेष्वपि।।७८।।
दासतवाहं भूयासं गरुत्मानिव भक्तिमान्।
अथाह नाथः प्रह्लादं सङ्कटं खल्विदं कृतम्।।७९।।
अहं तवात्मदानेच्छुस्त्वं तु भृत्यत्वमिच्छसि।
वरानन्यांश्च वरय धीमन् दैत्येश्वरात्मज।।८०।।

The wise Prahlāda than said– O god, I wish I would be during all my births, your slave like Garuḍa with exclusive devotion.

प्रह्लादोपि पुनः प्राह भक्तकामप्रदं हरिम्।
प्रसीद सास्तु मे नाथ त्वद्भक्तिः सात्त्विकी स्थिरा।।८१
अनयाथ च त्वां नौमि नृत्यामि त्वत्परः सदा।

Prahlāda again submitted to god who fulfils the desires of devotees - O god, I only desire my undeviated devotion for you and your pleasure throughout the ages to come. Not only this, but one more that I should worship you and having intoxicated with absolute devotion, be free from the worldly bondage (viz. use to dance with pleasure).

अथाभितुष्टो भगवान् प्रियमाह प्रियंवदम्।।८२।।
वत्स यद्यदभीष्टं ते मत्तदस्तु सुखी भव।
अन्तर्हिते च मय्यत्र मा खिद त्वं महामते।।८३।।
त्वच्चित्तान्नपयास्यामि क्षीराब्धेरिव सुप्रियात्।
पुनर्द्वित्रिदिनैस्त्वं मां द्रष्टा दुष्टवधोद्यतम्।।८४।।
अपूर्वाविष्कृताकारं नृसिंहं पापभीषणम्।
उक्त्वेत्यतः प्रणमतः पश्यतश्चातिलालसम्।।८५।।

Having satisfied with the wish of Prahlāda, god Viṣṇu said– O son, may you avail of all that you desire and feel all pleasure. One more thing to say is that you needn't regret on my disappearing here. I will not at any time do separation from your heart like Kṣīrasāgara where I live always. You will shortly see me again in the form of Nṛsiṁha, a dreadful form for the evil-doers but merciful to the saints. This appearance will kill Hiraṇyakaśipu." With these words he disappeared from there leaving devotee Prahlāda, unsatiated to the pleasure of seeing him.

अतुष्टस्यैव तस्येशो माययान्तर्दधे हरिः।
ततो हठाददृष्ट्वा तं सर्वतो भक्तवत्सलम्।।८६।।
हाहेत्यश्रुप्लुतः प्रोच्य ववन्दे स चिरादिति।
श्रूयमाणेऽथ परितः प्रतिबुद्धजनस्वने।।८७।।
उत्थायाब्धितटाद्धीमान् प्रह्लादः स्वपुरं ययौ।।८८।।
अथ दितिजसुतश्चिरं प्रहृष्टः
स्मृतिबलतः परितस्तमेव पश्यन्।
हरिमनुजगतिं त्वलं च पश्यन्
गुरुगृहमुत्पुलकः शनैरवाप।।८९।।
इति श्रीनरसिंहपुराणे नरसिंहप्रादुर्भावे
त्रिचत्वारिंशोऽध्यायः।।४३।।

Then this sudden disappearance of god again made Prahlāda moaning. He began to see all around and was wailing with tears in his eyes. He then recited the songs in praise

of god for many hours. When he heard the voices of the creatures awaken in the morning, he could understand that the next day has begun. He got up from the sea-shore and went to his palace. From there, Prahlāda went to his teacher happily and observing god all around in nature. He was thinking over the man made schemes or proposals and the desire of god. This phenomenon was keeping him more happy than usual.

Thus ends the forty-third chapter on an incarnation of Narasiṁha in Nṛsimha Purāṇa

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CHAPTER 44

Incarnation of Nṛsiṁha and Hiraṇyakaśipu approaching death

मार्कण्डेय उवाच

अथागतं ते प्रह्लादं दृष्ट्वा दैत्याः सुविस्मिताः।
शशंसुर्दैत्यपतये यैः क्षिप्तः स महार्णवे॥१॥
स्वस्थं तमागतं श्रुत्वा दैत्यराड्विस्मयाकुलः।
आहूयतां च इत्याह क्रोधान्मृत्युवशे स्थितः॥२॥
तथासुरैर्दुरानीतः समासीनं स दिव्यदृक्।
आसन्नमृत्युं दैत्येन्द्रं ददर्शात्यूर्जितश्रियम्॥३॥
नीलांशुमिश्रमाणिक्यद्युतिच्छन्नविभूषणम्।
सधूमाग्निमिव व्याप्तं उच्चासनाचितिस्थितम्॥४॥
दंष्ट्रोत्कटैर्घोरतरैर्घनच्छविभिरुद्भटैः।
कुमार्गदर्शिभिर्दैत्यैर्यमदूतैरिवावृतम्॥५॥

Mārkaṇḍeya said– Having seen Prahlāda coming safely from the womb of the ocean, the monsters and particularly those who had dropped him down into the ocean came at overwhelming surprise and they reported the matter immediately to Hiraṇyakaśipu. His safe return increased the anxiety of that monster manifold and in a state of fury and the call of his end ordered - "Bring him here." The monsters complied with the order and brought Prahlāda immediately. Prahlāda started with his divine sight at Hiraṇyakaśipu who was enshrined on the throne. His death was near and his splendour was at the peak. His ornaments were shining with the blue tint spreading from the gems. This had made him blaze fire with smoke around. He was on a high throne and surrounded by the strong and heavily built, dark complexioned, evil doer, dreadful and Yama's slave-like cruel monsters.

दूरात्प्रणम्य पितरं प्रांजलिस्तु व्यवस्थितः।
अथाहाकारणक्रोधः स खलो भर्त्सयन् सुतम्॥६॥
भगवत्प्रियमत्युच्चैर्मृत्युमेवाश्रयन्निव।
मूढ रे शृणु मद्वाक्यमेतदेवान्तिमं ध्रुवम्॥७॥
इतो न त्वां प्रवक्ष्यामि श्रुत्वा कुरु यथेप्सितम्।
उक्त्वेति दूतमाकृष्य चन्द्रहासासिमद्भुतम्॥८॥
सम्भ्रमाद्वीक्षितः सर्वैश्चालयन्नाह तं पुनः।
क्व चास्ति मूढ ते विष्णुः स त्वामद्य प्ररक्षतु॥९॥
त्वयोक्तं स हि सर्वत्र कस्मात्स्तम्भे न दृश्यते।
यदि पश्यामि तं विष्णुमधुना स्तम्भमध्यगम्॥१०॥

Prahlāda saluted his father at a distance and with clasped hands and stood there. As his death was near, he rebuked him with fury saying - "O stupid, listen to my final and firm statement as I will say nothing to you hereafter. Do whatever you desire on listening to my statement." He took out his excellent sword known as Candrahāsa at once. All the people present there saw it with surprise. He blew the sword with saying that 'O stupid, where is your Viṣṇu? He should come and protect you now as you had told that he is omnipresent. Why then is he not seen at this pole. If I could see your Viṣṇu at this pole, no harm will be inflicted but if it proves false; my sword will divide you in two parts.

तर्हित्वां न वधिष्यामि भविष्यसि द्विधान्यथा।
प्रह्लादोपि तथा दृष्ट्वा दध्यौ तं परमेश्वरम्।।११।।
पुरोक्तं तद्वचः स्मृत्वा प्रणनाम कृताञ्जलिः।
तावत्प्रस्फुटितस्तम्भो वीक्षितो दैत्यसूनुना।।१२।।
आदर्शरुपौ दैत्यस्य खड्गत्तो यः प्रतिष्ठितः।
तन्मध्ये दृश्यते रूपं बहुयोजनमायतम्।।१३।।
अतिरौद्रं महाकायं दानवानां भयंकरम्।
महानेत्रं महावक्त्रं महादंष्ट्रं महाभुजम्।।१४।।
महानखं महापादं कालाग्नितदृशाननम्।
कर्णान्तकृतविस्तारावदनं चातिभीषणम्।।१५।।

Having imagined the scene and bringing to mind the words once god had spoken, Prahlāda clasped his hands and saluted god. Just then he saw that the pole white as mirror blasted with the blow of sword and a gigantic dreadful and furious figure of Nṛsiṁha appeared there. His eyes were very large, he had vast mouth, large jaws and long arms. His nails and feet were very large and pointed. His mouth was glowing like the fire of Kāla, jaws spread to the ears length and he looked dreadful.

कृत्वेत्थं नारसिंहं तुय यौ विष्णुस्त्रिविक्रमः।
नरसिंहः स्तम्भमध्यान् निर्गत्य प्रणनाद च।।१६।।
निनादश्रवणाद्दैत्या नरसिंहमवेष्टयन्।
तान् हत्वा सकलांस्तत्र स्वपौरुषराक्रमात्।।१७।।
बभंज च सभां दिव्यां हिरण्यकशिपोर्नृप।
वारयामासुरभ्येत्य नरसिंहं महाभटाः।।१८।।
ते तु राजन् क्षणादेव नरसिंहने वै हताः।
ततः शस्त्राणि वर्षन्ति नरसिंहे प्रतापिनि।।१९।।

Thus, god Viṣṇu in the form of Nṛsiṁha came out from the pole and he started roaring with a loud voice. The monsters covered god Nṛsiṁha but all were killed by Nṛsiṁha. He then destroyed the auditorium of Hiraṇyakaśipu. O King, all warriors who came to fight were all slaughtered by god. The soldiers then began showering arrows and other weapons on Nṛsiṁha.

स तु क्षणेन भगवान् हत्वा तद्बलमोजसा
ननाद च महानादं दिशः शब्देन पूरयन्।।२०।।
तान्मृतानपि विज्ञाय पुनरन्यान्महासुरः।
अष्टाशीतिसहस्राणि हेतिहस्तान् समादिशत्।।२१।।
तेऽप्यागत्य व तं देवं रुरुधुः सर्वतो दिशम्।
हत्वा तानखिलान् युद्धे युध्यमानो ननाद सः।।२२।
पुनः सभां बभञ्जासौ हिरण्यकशिपोः शुभाम्।
तान् हतानपि विज्ञाय क्रोधसंरक्तलोचनः।।२३।।
ततो हिरण्यकशिपुर्निश्चक्राम महाबलः।
उवाच च महीपाल दानवान् बलदर्पितान्।।२४।।
हन्यतां हन्यतामेष गृह्यतां गृह्यतामयम्।
इत्येवं वदतस्तस्य प्रमुखे तु महासुरान्।।२५।।
युध्यमानान् रणे हत्वा नरसिंहो ननाद च।
ततोऽतिदुद्रुवुर्दैत्या हतशेषा दिशो दिश।।२६।।

God Nṛsiṁha killed the whole army within moments and began roaring so loud as the directions shivered. Hiraṇyakaśipu again engaged an army of eighty five thousand soldiers to fight against Nṛsiṁha. These monsters also entrapped god Nṛsiṁha but all of them like the first army, were killed by god Nṛsiṁha within moments. He then destroyed another auditorium also. When Hiraṇyakaśipu saw the complete destruction of his army, he himself came out and ordered the gallant monster - "Go and catch it. Slaughter it immediately." The monsters leapt on Nṛsiṁha furiously but these were also killed. Go Nṛsiṁha again roared. The monster anyhow escaped, ran out wherever they found the way.

तावद्धता युध्यमाना दैत्याः कोटिसहस्रशः।

नरसिंहेन यावच्च नभोभागं गतो रविः॥२७॥
शस्त्रास्त्रवर्षचतुरं हिरण्यक शिपुं जवात्।
प्रगृह्य तु बलाद्राजन् नरसिंहो महाबलः॥२८॥
संध्याकाले गृहद्वारि स्थित्वोरौ स्थाप्यं तं रिपुम्।
वज्रतुल्यमहोरस्कं हिरण्यकशिपुं रुषा।
नखैः किसलयमिव दारयत्याह सोऽसुरः।२९॥

God Nṛsiṁha kept himself busy on the project of killing thousands of crores of soldiers who came forward for making an attack on him until god sun sank in the west. The god then caught Hiraṇyakaśipu forcibly and by suppressing his armoury and all physical powers. He then took him at the threshold of the palace and as he started piercing his body by keeping the same on his thighs, the monster said desperately.

यत्राखण्डलदन्तिदन्तमुसलान्याखण्डितान्याहवे
धारा यत्र पिनाकपाणिपरशोराकुण्ठतामागतम्।
तन्मे तावदुरो नृसिंहकरजैर्व्यादीर्यते साम्प्रतं
दैवे दुर्जनतां गते तृणमपि प्रायोप्यवज्ञायते॥३०॥

'Alas, my chest which is being pierced by Nṛsiṁha at this moment is the same chest on which the teeth of Airāvata (the elephant of Indra) were split into pieces and an acute blow of Mahādeva's axe was blunt. It is rightly said that even a straw dishonours when the destiny rejects.

एवं वदति दैत्येन्द्र ददार नरकेसरी।
हृदयं दैत्यराजस्य पद्मपत्रमिवद्विजः॥३१॥
शकले द्वे तिरोभूते नखरन्ध्रे महात्मनः।
ततः क्व जातो दुष्टोऽसाविति देवोऽतिविस्मितः॥३२।

As Hir ṇyakaśipu could finish the sentence, god Nṛsiṁha sheared his heart. It was done the same way as an elephant splits into pieces the lotus plant. The two pieces of his body disappeared into the holes made in the nails of Nṛsiṁha. O King, the god then fell in surprise and he thought where the wicked monster has gone. Perhaps, my labour has met for no meaning.

निरीक्ष्य सर्वतो राजन् वृथैतत्कर्म मेऽभवत्॥
इति संचिन्त्य राजेन्द्र नरसिंहो महाबलः॥३३॥
व्यधूनयत्करावुच्चैस्ततस्ते शकले नृप।
नखरन्ध्रान्निपतिते भूमौ रेणुसमे हरिः॥३४॥
दृष्ट्वा सञ्जातसंरोषो जहास परमेश्वरः।
पुष्पवर्षं च वर्षन्तो नरसिंहस्य मूर्धनि॥३५॥
देवाः सब्रह्मकाः सर्वे आगता प्रीतिसंयुताः।
आगत्य पूजयामासुर्नरसिंहं परं प्रभुम्॥३६॥

Worrying over this futile imagination, when Nṛsiṁha shook off his hands, the two pieces came out from his nails and fell down on the ground. Owing to over-crush, those were turned into the drain of dust. This scene made him laughing. In the meantime, Brahmā etc. gods came there and began showering flowers on him. They all worshipped god Nṛsiṁha when they came close to him.

ब्रह्मा च दैत्यराजानं प्रह्लादमभिषेचयत्।
धर्मे रतिः समस्तानां जनानामभवत्तदा॥३७॥
इन्द्रोपि सर्वदेवैस्तु हरिणा स्थापितो दिवि॥
नरसिंहोपि भगवान् सर्वलोकहिताय वै॥३८॥
श्रीशूलशिखरं प्राप्य विश्रुतः सूरपूजितः।
स्थितो भक्तहितार्थाय अभक्तानां क्षयाय च॥३९॥

Brahmā then enthroned Prahlāda on the throne of monsters. All creatures of this universe became religion abiding. God Viṣ ṇu enthroned Indra on the heavenly throne in the presence of all gods. God Nṛsiṁha too reached the peak of Śrīśaila in order to do good for all creatures. He was worshipped by the gods there and still popular with his residing there. He began to

live there permanently to safeguard the interests of the devotees and to punish the wicked.

इत्येतन्नरसिंहस्य माहात्म्यं यः पठेन्नरः।
शृणोति वा नृपश्रेष्ठ मुच्यते सर्वपातकैः।।४०।।
नरो वा यदि वा नारी शृणोत्याख्यानमुत्तमम्।
वैधव्यादुःखशोकाच्च दुष्टसङ्गात्प्रमुच्यते।।४१।।
दुःशीलोपि दुराचारो दुःप्रजो दोषकर्मकृत्।
अधर्मिष्ठोऽनभोगी च शृण्वन् शुद्धो भवेन्नरः।।४२।।

O King, the man who either reads or listens to this episode of god Nṛsiṁha, absolves himself from the march of the evils. Either man or woman whosoever listens to this supreme episode, gets rid of the faults attached to the company of the wicked, mourn, agony and from the pain of a widows life. The wicked nature, evil-doer, whose children are evil-doers, who follows the activities as executed by the wicked, who has no faith in religion and the sensuous man too becomes holy at heart with merely listening to this episode.

हरिः सुरेशो नरलोकपूजितो
हिताय लोकस्य चराचरस्य।
कृत्वा विरूपं च पुरात्ममायया
हिरण्यकं दुःखकरं नखैश्छिनत्।।४३।।
इति श्रीनरसिंहपुराणे नरसिंहप्रादुर्भावो नाम
चतुश्चत्वारिंशोऽध्यायः

God Hari, the monarch god, worshipped by the worldly people had in the ancient period and for the protection of the interests of the world, took the form of dreadful Nṛsiṁha and killed with nail blows Hiraṇyakaśipu , whose atrocity had made all to suffer.

Thus ends the forty-forth chapter on an incarnation of Narasiṁha in Nṛsimha Purāṇa

CHAPTER 45

An episode on an incarnation of Vāmana

मार्कण्डेय उवाच

श्रृणु राजन् समासेन वामनस्य पराक्रमम्।
बलियोगे हता येन पुरा दैत्याः सहस्त्रशः।।१।।

Mārkaṇḍeya said– O king, Listen to the episode pertaining to god Vāmana who in the ancient period, had killed thousands of monsters in the offering arranged by the king Bali.

विरोचनसुतः पूर्व महाबलपराक्रमः।
त्रैलोक्यं बुभुजे जित्वा देवानिन्द्रपुरोगमान्।।२।।
ततः कृशतरादेवा बभूवुस्तेन खण्डिताः।
इन्द्रं कृशतरं दृष्ट्वा नष्टराज्यं नृपो तमः।।३।।
अदितिर्देवमाता या सातप्यत् परमं तपः।
तुष्टाव वाग्भिरिष्टाभिः प्रणिपत्य जनार्दनम्।।४।।
ततः स्तुत्याभिसन्तुष्टो देवदेवो जनार्दनः।
स्थित्वा तत्पुरतो वाचमुचाव मधुसूदनः।।५।।
तव पुत्रो भविष्यामि सुभगे बलिबन्धनः।
इत्युक्त्वा तां गतो विष्णुः स्वगृहं सा समाययौ।।६।।

Long long ago, there was a king Bali. Virocana was his father and he had subjugated Indra etc., all gods by virtue of his valour. He was then enjoying the luxuries of three-worlds as all there were his subjects. The gods so defeated became very weak and Indra was the biggest sufferer as he had lost the realm of heaven. Having seen them so suffered, Aditi, the mother of all gods, sat in a severe penance. She saluted god Janārdana and recited hymns in his praise. This humble submission acquired the pleasure of Janārdana and he appeared before her. He declared that he will soon come in her womb for the purpose of imposition of a

check on the activity of Bali. The god with these words, disappeared and Aditi too, returned to her home.

ततः कालेन सा गर्भमवाप नृप कश्यपात्।
अजायत स विश्वेशो भगवान् वामनाकृतिः॥७॥
तस्मिन्जाते समागत्य ब्रह्मा लोकपितामहः।
जातकर्मादिकाः सर्वाः क्रियास्तत्र चकार वै॥८॥
कृतोपनयनो देवो ब्रह्मचारी सनातनः।
अदितिं चाप्यनुज्ञाप्य यज्ञशालां बलेर्ययौ॥९॥
गच्छतः पादविक्षेपाच्चचाल सकला मही।
यज्ञभागान्न गच्छन्ति दानवाश्च बलेर्मखात्॥१०॥
प्रशान्ताश्चाग्नयस्तत्र ऋत्विजो मन्त्रतश्च्युता।
विपरीतमिदं दृष्ट्वा शुक्रमाह महाबलः॥११॥
न गृह्णन्ति मुने कस्माद्धविर्भागं महासुराः।
कस्माच्च वह्नयः शान्ता कस्माद्भूश्चलति द्विज॥१२॥
कस्माच्च मन्त्रतो भ्रष्टा ऋत्विजः सकला अमी।
इत्युक्तो बलिना शुक्रो दानवेन्द्रं वचोऽब्रवीत्॥१३॥

O King, with the passage of time, Aditi was conceived by Kaśyapa. God Jagannātha in dwarf form (Vāmana) took birth from her womb. Lord Brahmā came there on the occasion of the birth of Vāmana. He performed all birth and childhood ceremonies properly and in appropriate time. After the thread ceremony, that immortal god took the permission of Aditi and went to the place of offering where Bali used to worship. When he was on route to that place, the earth shivered with their approaching steps. The monsters failed in receiving the oblation (Haviśya) from the offering arranged by Bali. The fire burnt there was extent. Ṛtvikas (the priests) began to omit the recital of hymns properly. Having observed such irregularity, the mighty Bali enquired Śukrācārya- "O hermit, why are these great monsters not receiving the share of offering? Why is the fire being extinct? Why is this earth shivering and why are all these Ṛtvikas omitting the hymns?" In reply to the enquiry, Śukrācārya said–

शुक्र उवाच

हे बले शृणु मे वाक्यं त्वया देवा निराकृताः।
तेषां राज्यप्रदानाय आदित्यामच्युतोऽसुर॥१४॥
देवदेवो जगद्योनिः संजातो वामनाकृतिः।
स त्वागच्छति ते यज्ञं तत्पादन्यासकम्पिता॥१५॥
चलतीयं मही सर्वा तेनाद्यासुरभूपते।
तत्संनिधानादसुरा न गृह्णन्ति हविर्मखे॥१६॥
तवाग्नयोऽपि वै शान्ता वामनागमनाद्धि भो।
ऋत्विजश्च न भासन्ते होममन्त्रा बलेऽधुना॥१७॥

Śukra said– O King of monsters Bali, listen to me. You have ousted the gods and the gods from heaven with a cruel defeat and god Vāmana has got birth from the womb of Aditi in order to reinstate the gods in heaven. He is incarnated as god Viṣṇu, the sit us of origin of this world. He is now approaching your offering. As he forwards his steps the earth is shivering and on account of his proximity, the monsters are not receiving the oblations. It is the phenomenon of his arrival that the fire has been cooled down. The Ṛtvijas are committing errors while reciting the hymns. The hymn as recited with mistake is destroying the devil property and increasing the divine property.

असुराणां श्रियो हन्ति सुराणां भूतिरुत्तमा।
इत्युक्तः स बलिः प्राह शुक्रं नीतिमतां वरम्॥१८॥
शृणु ब्रह्मन् वचो मे त्वमागते वामने मखे।
यन्मया चाद्य कर्तव्यं वामनस्यास्य धीमतः॥१९॥

तन्मे वद महाभाग त्वं हि नः परमो गुरुः।

Having known the facts, Bali again said to Śukrācārya- O Brahmin, listen to what I am saying. As you are my only teacher, please, educate me in the procedure to attend the wise Vāmana when he comes here. You are able to explain me, as you are our greatest preceptor.

मार्कण्डेय उवाच

इति संचोदितः शुक्रः स राज्ञा बलिना नृप॥२०॥
तमुवाच बलिं वाक्यं ममापि शृणु साम्प्रतम्।
देवानामुपकाराय भवतां संक्षयाय च॥२१॥
स नूनमायाति बले तव यज्ञे न संशयः।
आगते वामने देवे त्वया तस्य महात्मनः॥२२॥

Mārkaṇḍeya said– O King, Śukrācārya explained in response- O King, listen to my suggestion. He is coming here with a purpose to destroy you and to safeguard the interests of gods. There is no scope for doubt in this. Hence, don't undertake anything in donation to him when he arrives here.

प्रतिज्ञा नैव कर्तव्या ददाम्येतत्तवेति वै।
इति श्रुत्वा वचस्तस्य बलिर्बलवतां वरः॥२३॥
उवाच तां शुभां वाणीं शुक्रमात्मपुरोहितम्।
आगते वामने शुक्र यज्ञे मे मधुसूदने॥२४॥
न शक्यते प्रतिख्यातुं दानं प्रति मया गुरो।
अन्येषामपि जन्तूनामित्युक्तं ते मयाधुना॥२५॥
किं पुनर्वासुदेवस्य आगतस्य तु शार्ङ्गिणः।
त्वया विघ्नो न कर्तव्यो वामनेत्रागते द्विज॥२६॥
यद्यद्द्रव्यं प्रार्थयते तत्तद्द्रव्यं ददाम्यहम्।
कृतार्थोहं पुनिश्रेष्ठ यद्यागच्छति वामनः॥२७॥

Having heard this from his teacher Śukrācārya, the great king Bali replied - "O learned teacher, I cannot decline anything if god Vāmana actually is coming to this offering. I have just said that other creatures even ask anything from me, I will offer the same to them, then how can I decline the desired thing if asked by god Viṣṇu himself? O revered teacher, don't put any hurdle in the affairs of god Vāmana when he comes here. Whatever he asks for, I will definitely offer the same to him. I am really a successful offerer, if god Vāmana is coming here."

इत्येवं वदतस्तस्य यज्ञशालां स वामनः।
आगत्य प्रविवेशाथ प्रशशंस बलेर्मखम्॥२८॥
तं दृष्ट्वा सहसा राजन् राजा दैत्याधिपो बलिः।
उपचारेण सम्पूज्य वाक्यमेतदुवाच ह॥२९॥
यद्यत्प्रार्थयसे मां त्वं देवदेव धनादिकम्।
तत्सर्वं तव दास्यामि मां याचस्वाद्य वामन॥३०॥

As Bali could complete his statement, just then Vāmana entered into the place of offering and he appreciated that offering. The monster king stood up and worshipped him. He then said– "O god, whatever you ask including wealth, I will offer that all. Hence, ask anything from me today."

इत्युक्तो वामनस्तत्र नृपेन्द्र बलिना तदा।
याचयामास देवेशो भूमेर्देहि पदत्रयम्॥३१॥

O king, I am in no need of money and if you really want to give me anything, offer only the land measuring three steps for the fire-place.

ममाग्निशरणार्थाय न मेर्थेस्ति प्रयोजनम्।
इत्युक्तो वामनेनाथ बलिः प्राह च वामनम्॥३२॥

King Bali said– "If mere three steps land satisfies you, I undertake and sanction this demand."

पदत्रयेण चेत्तृप्तिर्मया दत्तं पदत्रयम्।

एवमुक्ते तु बलिना वामनो बलिमब्रवीत्।।३३।।

God Vāmana then said to Bali - "If you have really given me three steps land, then give the water revealing your firm resolution in my hand."

दीयतां मे करे तोयं यदि दत्तं पदत्रयम्।
इत्युक्तो देवदेवेन तदा तत्र स्वयं बलिः।।३४।।
सजलं हेमकलशं गृहीत्वोत्थाय भक्तितः।
यावत्स वामनकरे तोयं दातुमुपस्थितः।।३५।।
तावच्छुक्रः कलशगो जलधारां रुरोध ह।
ततश्च वामनः क्रुद्धः पवित्राग्रेण सत्तम्।।३६।।
उदके कलशद्वारि तच्छुक्राक्षिमवेधयत्।
ततो व्यपगतः शुक्रो विद्धैकाक्षो नरोत्तम।।३७।।

It is said that in pursuance of the words of god Vāmana, king Bali himself took the water vessel in his hands and stood with keen reference. As he could pour the water from the vessel, Śukrācārya held the stream of water by his Yogic insertion into the vessel. God Vāmana, aggrieved immediately took a straw of *kuśa* grass and entered it into the hold. It hit hard on the eye of Śukrācārya and he lost his eyes. Śukrācārya came out from there leaving the space for water.

तोयधारा निपतिता वामनस्य करे पुनः।
करे निपतिते तोये वामनो ववृधे क्षणात्।।३८।।
पादेनैकेन विक्रान्ता तेनैव सकलामही।
अन्तरिक्षं द्वितीयेन द्यौस्तृतीयेन सत्तम्।।३९।।
अनेकान् दानवान् हत्वा हत्वा त्रिभुवनं बलेः।
पुरन्दराय त्रैलोक्यं दत्वा बलिमुचाव ह।।४०।।
यस्मात्ते भक्तितो दत्तंतोयमद्य करे मम।
तस्मात्ते साम्प्रतं दत्तं पातालतलमुत्तमम्।।४१।।
तत्र गत्वा महाभाग भुंक्ष्व त्वं मत्प्रसादतः।
वैवस्वतेन्तरेतीते पुनरिन्द्रो भविष्यसि।।४२।।

Then, the water could pour on the hand of god Vāmana. As soon as the water poured on his hands, Vāmana took a gigantic form. He measured this whole earth with his one step, his second step measured the space and the third stayed in the heaven. Then he killed numerous monsters and seized the kingdom of the three-world from Bali. He assigned it to Indra and said to Bali - "You have offered the water for resolution it to Indra and said to Bali - "You have offered the water for resolution in my hand with sheer devotion. Hence, I give you the kingdom of the nether world. O lucky king, go there and enjoy the royal luxury there with my pleasure. You will then enjoy the position of Indra when the Vaivasvata Manvantara expires.

प्रणम्य च ततो गत्वा तलं भोगमवाप्तवान्।।४३।।
शुक्रोपि स्वर्गमारुह्य प्रासादाद्वामनस्य वै।
समागतस्त्रिभुवनं राजन् देवसमन्वितः।।४४।।
यः स्मरेतप्रातरुत्थाय वामनस्य कथामिमाम्।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते।।४५।।
इत्थं पुरा वामनरूपमास्थितो
हरिर्बलेर्हृत्य जगत्त्रयं नृप।
कृत्वा प्रसाद्य दिवौकसाम्पतेर्दत्वा
त्रिलोकं स ययौ महादधिम्।।४६।।
इति श्रीनरसिंहपुराणे वामनप्रादुर्भावे
पञ्चचत्वारिंशोऽध्यायः।।४५।।

Bali saluted god, accessed to the nether world and enjoyed there all luxuries. O king, Śukrācārya too went to heaven with the grace of god and started living there at ease in the company of all gods. The man who remembers this episode of god Vāmana in the morning, absolves himself from all sins and attains to the abode of Viṣ

ṇu. Thus, god Viṣṇu in the ancient times, incarnated himself as Vāmana (the dwarf) and seized the kingdom of the three-worlds from king Bali and assigned it to Indra, the king of gods. He then took departure to Kṣ irasāgara.

Thus ends the forty-fifth chapter on an incarnation of Vāmana in Nṛsimha Purāṇa

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CHAPTER 46

Incarnation of Paraśurāma

षट्चत्वारिंशोऽध्यायः

मार्कण्डेय उवाच

अतः परं प्रवक्ष्यामि प्रादुर्भावं हरेः शुभम्।
जामदग्न्यं पुरा येन क्षत्रमुत्सादितं शृणु॥१॥

Mārkaṇḍeya said– O King, I am now going to tell you about the incarnation of god Viṣṇu in the form of Jamadagni (Paraśurāma) who had ruined the Kṣatriya race in the distant past. Listen to it attentively.

पुरा देवगणैर्विष्णुः स्तुतः क्षीरो दधौ नृप।
ऋषिभिश्च महाभागैर्जमदग्नेः सुतोऽभवत्॥२॥
पर्शुराम इति ख्यातः सर्वलोकेषु स प्रभुः।
दुष्टानां निग्रहं कर्तुमावतीर्णो महीतले॥३॥
कृतवीर्यसुतः श्रीमान् कार्तवीर्योऽभवत् पुरा।
दत्तात्रेयं समाराध्य चक्रवर्तित्वमाप्तवान्॥४॥
सकदाचिन्महाभागो जमदग्न्याश्रमं ययौ।
जमदग्निस्तु तं दृष्ट्वा चतुरङ्गबलान्वितम्॥५॥
उवाच मधुरं वाक्यं कार्तवीर्य नृपोत्तमम्।
मुच्यतामत्र ते सेना अतिथिस्त्वं समागतः।
वन्यादिकं मया दत्तं भुक्त्वा गच्छ महामते॥६॥

O king, Once upon a time in long ago, the gods and the great Ṛṣis worshipped god Viṣṇu at the shore of Kṣirasāgara. He, therefore, appeared as a son of Jamadagni, the muni. He was renowned in all the worlds as Paraśurāma. The purpose for his birth was to ruin the wicked kings ruling on this earth. Prior to his birth, Kārtavīrya, the son of the king Kṛtavīrya, had got sovereign state by virtue of the grace of Datātreya whom he worshipped with sheer devotion. One day that king visited the hermitage of Ṛṣi Jamadagni. He was with four troops of army i.e., pedestrian, horsemen, elephant and camel. Having seen that king with his army in his cottage, Jamadagni humbly said: "O King! I honour you as my guest. Please, stay here with your army for this day and march again tomorrow. Accept the eatables including the wild fruits here."

प्रमुच्य सेनां मुनिवाक्यगौरवात्
स्थितो नृपस्तत्र महानुभावः।
आमन्त्र्य राजानमलंघ्य कीर्त्ति-
र्मुनिः स धेनुं च दुदोह दोग्ध्रीम्॥७॥
हस्त्यश्वशाला विविधा नराणां
गृहाणि चित्राणि च तोरणानि।
सामन्तयोग्यानि शुभानि राजन्
समिच्छतां यानि सुकाननानि॥८॥
गृहं वरिष्ठं बहुभूमि कं पुनः
समन्वितं साधुगणैरुपस्करैः।
दुग्ध्वा प्रकल्पन् मुनिराह पार्थिवं
गृहं कृतं ते प्रविशेह राजन्॥९॥
इमे च मन्त्रिप्रवरा जनास्ते
गृहेषु दिव्येषु विशन्तु शीघ्रम्।
हस्त्यश्वजात्यश्च विशन्तु शालां
भृत्याश्च नीचेषु गृहेषु सन्तु॥१०॥

Kārtavīrya honoured the words of Jamadagni. He ordered his army and stayed there. The Ṛṣi Jamadagni has command of the divine powers. Hence, he milched his cow Kāmadhenu. He milched numerous

stables, had elephant shades, excellent buildings for human inhabitation and the gates etc. Decent bungalows worth living by the feudal kings with beautiful gardens all around were also milched. Lastly, he milched the best multi-storey palace with beautiful and useful gadgets duly arranged. Then the Ṛṣi said to the king - "O King, this palace is ready for your retiring. Please, have entrance into it. Your ministers and other officers should also retire to their house. Elephants and horses of several species should be kept in their respective shades and the servants should retire to these servant quarters.

इत्युक्तमात्रे मुनिना नृपोऽसौ
गृहं वरिष्ठं प्रविवेश राजा।
अन्येषु चान्येषु गृहेषु सत्सु
मुनिः पुनः पार्थिवमाबभाषे॥११॥
स्नानप्रदानार्थमिदं मया ते
प्रकल्पितं स्त्रीशतमुत्तमं नृप।
स्नाहि त्वमद्यात्र यथाप्रकामं
यथा सुरेन्द्रो दिवि नृत्यगीतैः॥१२॥

With the permission of Jamadagni, the king Kārtavīrya got entrance into that best palace. The others also entered into their respective houses. When all got their respective places, the muni said Kārtavīrya - 'O king, I have appointed these hundred women to assist you in bathing and cleaning. As Indra, the king of gods, takes a bath in the company of divine damsels with songs on their lips, enjoy the same way songs and dance of these women while your bath.

स स्नातवांस्तत्र सुरेन्द्रवन्नृपो
गीत्यादिशब्दैर्मधुरैश्च वाद्यैः।
स्नातस्य तस्याशु शुभे च वस्त्रे
ददौ मुनिर्भूप विभूषिते द्वे॥१३॥
परिधाय वस्त्रं च कृतोत्तरीयः
कृतक्रियो विष्णुपूजां चकार।
मुनिश्च दुग्धवान्न मयं महागिरिं
नृपाय भृत्याय च दत्तवानसौ॥१४॥
यावत्स राजा बुभुजे संभृत्य
स्तावच्च सूर्यो गतवान् नृपास्तम्।
रात्रौ च गीतादिविनोदयुक्तः
शेते च राजा मुनिनिर्मिते गृहे॥१५॥

O king, the king Kārtavīrya took a bath there like Indra, listening to the songs and seeing the dance of those women. The Ṛṣi gave him two garments to wear. Having put on these costly clothes and a shawl on the shoulders, the king worshipped god Viṣṇu after getting free from the physical rules. The Ṛṣi then milched from the cow, the mountain of the cereal and offered food to the king as also to his army. As the king and his army could take food, the sun was set. They all therefore, took rest throughout the night in their respective houses built by the Ṛṣi with full enjoyment in the presence of music, dance and other entertainments.

ततः प्रभाते विमले स्वप्नलब्धमिवाभवत्।
भूमिभागं ततः कंचिदृष्ट्वासौ चिन्तयन्नृपः॥१६॥
किमियं तपसः शक्तिर्मुनेरस्य महात्मनः।
सुरभ्या वा महाभाग ब्रूहि मे त्वं पुरोहित॥१७॥
इत्युक्तः कार्तवीर्येण तमुवाच पुरोहितः।
मुनेः सामर्थ्यमप्यस्ति सिद्धिश्चेयं हि गोर्नृप॥१८॥
तथापि सा न हर्तव्या त्वया लोभन्नराधिप।
यस्त्वेतां हर्तुमिच्छेद्वै तस्य नाशो ध्रुवं भवेत्॥१९॥

When the dawn entered in the next morning, everything whatever was at night disappeared like a property enjoyed in a dream. Only the land and the trees were there and nothing like a palace and

buildings. The king thought and enquired of his priest - O revered Priest, whether it was the phenomena of Ṛṣis' penance or the power of Kāmadhenu? Kindly, tell me about it. The priest replied - O king, the muni is also capable of this but this phenomena was of Kāmadhenu. Yet I make you alert that you don't try to seize that cow under pressure of greed because the man who even thinks of it, meets ruin.

अथ मन्त्रिवरः प्राह ब्राह्मणो ब्राह्मणप्रियः।
राजकार्यं न पश्येद्वै स्वपक्षस्यैव पोषणात्।।२०।।
हे राजंस्त्वयि तिष्ठन्ति गृहाणि विविधानि च।
तथा सुवर्णपात्राणि शयनादीनि च स्त्रियः।।२१।।
तां धेनुं प्राप्य राजेन्द्र लीयमानानि तत्क्षणात्।
अस्माभिस्तत्र दृष्टानि नीयतां धेनुरुत्तमा।।२२।।
तवेयं योग्या राजेन्द्र यदीच्छसि महामते।
गत्वाहमानयिष्यामि आज्ञां मे देहि भूभुज।।२३।।

Having heard this, the Prime Minister said– "Your majesty, a Brahmin always favours another Brahmin and in this biased mind, he does not take least care of the royal affairs. O King, having that cow with you, everything like several types of houses, gold vessels, beds etc. and beautiful women etc., however vanishing immediately will be at your service like here. Bring that cow, therefore, with you immediately. O wise king, this cow is for your best use. If you desire, I myself will bring it. I only require your permission.

इत्युक्तो मन्त्रिणा राजा तथेत्याह नृपोत्तम।
सचिवस्तत्र गत्वाथ सुरभिं हर्तुमारभत्।।२४।।
वारयामास सचिवं जमदग्निः समन्ततः।
राजयोग्यामिमां ब्रह्मन् देहि राज्ञे महामते।।२५।।
त्वं तु शाकफलाहारी किं धेन्वा ते प्रयोजनम्।
इत्युक्त्वा तां बलाद्धृत्वा नेतुं मन्त्री प्रचक्रमे।।२६।।
पुनः सभार्यः स मुनिर्वारयामास तं नृपम्।
ततो मन्त्री सुदुष्टात्मा मुनिं हत्वा तु तं नृप।।२७।।
ब्रह्महा नेतुमारेभे वायुमार्गेण सा गता।
राजा च क्षुब्धहृदयो ययौ माहिष्मतीं पुरीम्।।२८।।

O king, Kārtavīrya allowed the minister for the same. He, therefore, went to the cottage and made an effort to seize the cow. Jamadagni resisted him but he did not listen to him and said– "O wisest Brahmin, this cow should be with the king. Hence, give it to him. You only eat fruit and vegetables and this cow is of no use for you. With these words, the minister began to pull forcibly that cow. Jamadagni with his wife again forbade him. That wicked and Brahmin murderer then was inclined to kill the Brahmin and bring the cow with him. In the meantime, the divine cow disappeared to the sky and the king returned to Māhiṣmatī city with a heavy heart.

मुनिपत्नी सुदुःखार्ता रोदयन्ती भृशं तदा।
त्रिःसप्तकृत्वः स्वां कुक्षिं ताडयामास पार्थिव।।२९।।
तच्छृण्वन्नागतो रामो गृहीतपरशुस्तदा।
पुष्पादीनि गृहीत्वा तु वनान्मातरमब्रवीत्।।३०।।
अलमम्ब प्रहारेण निमित्ताद्विदितं मया।
हनिष्यामि दुराचारमर्जुनं दुष्टमन्त्रिणम्।।३१।।
त्वयैकविंशवारेण यस्मात्कुक्षिश्च ताडिता।
त्रिःसप्तकृत्वस्तस्मात्तु हनिष्ये भुवि पार्थिवान्।।३२।।

O king, the wife of Jamadagni began wailing bitterly and she hit at her belly twenty one times so that she could die. Paraśurāma was just returning from the forest with flowers and an axe in his hands. He said to his mother - "Dear mother, you needn't hit your breast. I have understood everything with the omens. I will definitely

kill that cruel king whose minister is so rude. As you have hit on your breast twenty one times, I promise slaughtering the Kṣatriyas from this earth as many as twenty one times.

इति कृत्वा प्रतिज्ञां स गृहीत्वा परशुं ययौ।
माहिष्मतीं पुरीं प्राप्य कार्तवीर्यमथाह्वयत्।।३३।।
युद्धार्थमागतः सोऽथ अनेकाक्षौहिणीयुतः।
तयोर्युद्धमभूत्तत्र भूरवं लोमहर्षणम्।।३४।।
पिशिताशिजनानन्दं शस्त्रास्त्रशतसंकुलम्।
ततः परशुरामोभून्महाबलपराक्रमः।।३५।।
परं ज्योतिरदीनात्मा विष्णुः कारणमूर्तिमान्।
कार्तवीर्यबलं सर्वमनेकैः क्षत्रियैः सह।।३६।।
हत्वा निपात्य भूमौ तु परमाद्भुतविक्रमः।
कार्त्तवीर्यस्य बाहूनां वनं विच्छेद रोषवान्।
छिन्ने बाहुवने तस्य शिरश्चिच्छेद भार्गवः।।३७।।

Thus he departed from there with the promise and an axe in his hand. He went Mahismati and challenged the king Kārtavīrya Arjuna there. He then came there for battle with several Ākṣauhiṇī army. A fierce battle waged there in which a number of warriors were killed and thousands of them injured badly. It made a feast for the birds and animal carnivores. Paraśurāma at that time imagined god Viṣṇu, whose form is beyond imagination, illuminating, embodiment of cause and he got indomitable power and valour. Depicting his surprising valour, he killed the entire army of Kṣatriyas which was fuelled in war by Kārtavīrya and cut all his arms. Paraśurāma then cut his head from the neck as his power was diminished.

विष्णु हस्ताद्वधं प्राप्य चक्रवर्ती स पार्थिवः।
दिव्यरूपधरः श्रीमान् दिव्यगन्धानुलेपनः।।३८।।
दिव्यं विमानमारुह्य विष्णुलोकमवाप्तवान्।
क्रोधात्परशुरामेऽपि महाबलपराक्रमः।।३९।।
त्रिःसप्तकृत्वो भूम्यां वै पार्थिवान्निजघान सः।
क्षत्रियाणां वधात्तेन भूमेर्भारोवतारितः।।४०।।

Thus, that sovereign (Cakravartī) king, Kārtavīrya was slaughtered by the god Viṣṇu. He got the divine form, smeared with beauty enhancing and divine sandals, rode on divine aircraft (vimāna) and attained the abode of Viṣṇu. Paraśurāma then killed twenty one times the Kṣatriyas on this earth by virtue of his indomitable valour and power. He thus made the earth free from the burden of wicked Kṣatriyas and gave it as a gift to the great man Kaśyapa.

भूमिश्च सकला दत्ता कश्यपाय महात्मने।
इत्येष जामदग्न्याख्यः प्रादुर्भाव मयोदितः।।४१।।
यश्च तच्छृणुयाद्भक्त्या सर्वपापैः प्रमुच्यते।।४२।।
अवतीर्य भूमौ हरिरेष साक्षात्
त्रिःसप्तकृत्वः क्षितिपान्निहत्य सः।
क्षात्रं च तेजो प्रविभज्य राजन्
रामः स्थितो द्यापिगिरौ महन्द्रे।।४३।।
इति श्रीनरसिंहपुराणे परशुरामप्रादुर्भावो नाम
षट्चत्वारिंशोऽध्यायः।।४६।।

Thus, I have described this episode pertaining to the incarnation of Jamadagnya (Paraśurāma) before you. The man listening to it with sheer devotion absolves himself from all evils. O King, Paraśurāma, an apparent form of god Viṣṇu, the killer of Kṣatriya as many as twenty one times, suppresser of Kṣatriya splendour, is still enshrined on the Mahendra mountain since his birth on this earth.

Thus ends the forty-sixth chapter on an incarnation of Paraśurāma in Nṛsimha Purāṇa

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CHAPTER 47

Incarnation of Rāma, His birth and marriage

श्रीमार्कण्डेय उवाच

श्रृणु राजन् प्रवक्ष्यामि प्रादुर्भावं हरेः शुभम्।
निहतो रावणो येन सगणो देवकण्टकः।।१।।

Mārkaṇḍeya said– O King, I will now explain that incarnation of god Viṣṇu by which Rāvaṇa's piercing sword to gods with all his army and the supporters as also followers was killed. Listen to it attentively.

ब्रह्मणो मानसः पुत्रः पुलस्त्योऽभून्महामुनिः।
तस्य वै विश्रवा नाम पुत्रोऽभूत्तस्य राक्षसः।।२।।
तस्माज्जातो महावीरो रावणो लोकरावणः।
तपसा महता युक्तः स तु लोकानुपाद्रवत्।।३।।
सेन्द्रा देवा जितास्तेन गन्धर्वाः किन्नरास्तथा।
यक्षाश्च दानवाश्चैव तेन राजन्विनिर्जिताः।।४।।
स्त्रियश्चैव सुरूपिण्यो हृतास्तेन दुरात्मना।
देवादीनां नृपश्रेष्ठ रत्नानि विविधानि च।।५।।
रणे कुबेरं निर्जित्य रावणो बलदर्पितः।
तत्पुरीं जगृहे लङ्कां विमानं चापि पुष्पकम्।।६।।

The great hermit Pulastya, a Mānasa Putra (creation of thought) of Brahmā, has got a son namely, Viśrava. Rāvaṇa was the son of Viśrava. The cause for the wailing of all gods, Rāvaṇa, was his son. He engaged himself in severe penance and by virtue of power so obtained, he started invading all the worlds. He conquered all gods including Indra, Gandharva and Kinnaras and enslaved all demi-gods and monsters equally. That notorious Rāvaṇa had abducted the beautiful women of the gods and seized the wealth they had. He defeated Kubera and snatched his kingdom Laṅkā (now Ceylon) and his aircraft, namely, Puṣpaka Vimāna.

तस्यां पुर्यां दशग्रीवो रक्षसामधिपोऽभवत्।।
पुत्राश्च बहवस्तस्य बभूवुरमितौजसः।।७।।
राक्षसाश्च तमाश्रित्य महाबलपराक्रमाः।
अनेककोटयो राजन् लङ्कायां निवसन्ति ये।।८।।
देवान् पितॄन्मनुष्यांश्च विद्याधरगणानपि।
यक्षांश्चैव ततः सर्वे घातयन्ति दिवानिशम्।।९।।
संत्रस्तं तद्भयादेव जगदासीच्चराचरम्।
दुःखाभिभूतमत्यर्थं सम्बभूव नराधिप।।१०।।

The king Rāvaṇa, with ten heads, became the king of monsters in Laṅkāpurī. He got a number of sons and all those were mighty. The mighty and gallant monsters, crore in numbers used to kill the gods, Pitaras, men, Vidyādhara and demi-gods every day and night under the umbrella of Rāvaṇa's protection. O king, the entire world including movable and immovable was badly torn and fell into sorrow owing to his coercive exercises.

एतस्मिन्नेव काले तु देवाः सेन्द्रा महर्षयः।
सिद्धा विद्याधराश्चैव गन्धर्वाः किन्नरास्तथा।।११।।
गुह्यका भुजगा यक्षा ये चान्ये स्वर्गवासिनः।
ब्रह्माणमग्रतः कृत्वा शङ्करं च नराधिप।।१२।।
ते ययुर्हतविक्रान्ताः क्षीराब्धेस्तटमुत्तमम्।
तत्राराध्य हरिं देवास्तुस्थुः प्राञ्जलयस्तदा।।१३।।
ब्रह्मा च विष्णुमाराध्य गन्धपुष्पादिभिः शुभैः।
प्राञ्जलिः प्रणतो भूत्वा वासुदेवमथास्तुवत्।।१४।।

All gods including Indra, the hermits, Siddha, Vidyādhara, Gandharva, Kinnara, Guhyaka, Snakes, Yakṣa and other natives of heaven whose efforts failed to finish Rāvaṇa, went to the holy shore of Kṣirasāgara with god Brahmā and Śaṅkara their heads. These gods stood clasping hands after worshipping the god. Then Lord

Brahmā did worship of Vāsudeva Viṣṇu with flowers and fragrances etc., physical offerings. He then began to worship him with clasped hands.

ब्रह्मोवाच

नमः क्षीराब्धिवासाय नागपर्यङ्कशायिने।
नमः श्रीकरसंस्पृष्टदिव्यपादाय विष्णवे।।१५।।
नमस्ते योगनिद्राय योगान्तर्भावित्ताय च।
तार्क्ष्यासनाय देवाय गोविन्दाय नमो नमः।।१६।।
नमः क्षीराब्धिकल्लोलस्पृष्टमात्राय शार्ङ्गिणे।
नमोऽरविन्दपादाय पद्मनाभाय विष्णवे।।१७।।
भक्तार्चितसुपादाय नमो योगप्रियाय वै।
शुभाङ्गाय सुनेत्राय माधवाय नमोनमः।।१८।।
सुकेशाय सुनेत्राय सुललाटाय चक्रिणे।
सुवक्त्राय सुकर्णाय श्रीधराय नमो नमः।।१९।।
सुवक्षसे सुनाभाय पद्मनाभाय वै नमः।
सुभ्रुवे चारुदेहाय चारुदन्ताय शार्ङ्गिणे।।२०।।
चारुजङ्घाय दिव्याय केशवाय नमोनमः।
सुनखाय सुशान्ताय सुविद्याय गदाभृते।।२१।।
धर्मप्रियाय देवाय वामनाय नमोनमः।
असुरघ्नाय चोग्राय रक्षोघ्नाय नमो नमः।।२२।।
देवानामार्तिनाशाय भीमकर्मकृते नमः।
नमस्ते लोकनाथाय रावणान्तकृते नमः।।२३।।

Brahmā said- Namaskāra is conveyed to god Viṣṇu who resides in Kṣirasāgara, rests on the bed of Śeṣanāga, whose divine feet are fondled by the lotus hands of Śrīlakṣmī. God Govinda is saluted because Yoga is his sleep and he is summoned to heart through Yoga i.e., the concentration and he rides on Garuḍa (the eagle). Namaskāra to god Viṣṇu whose body gets the sweet touch of the waves arising in Kṣirasāgara, who holds the Śārṅga bow, whose feet are lotus-like, the lotus is born from his navel. Frequent salute is conveyed to god Lakṣmīpati, whose fantastic feet are adored by the devotees, who is fond of Yoga and whose eyes and organs of body are beautiful. God Śrīdhara with discus in hand is saluted. His hair, eyes, forehead, mouth and ears are most fascinating. God Padmanābha is saluted. His chest and navel are fascinating. God Śārṅgadhanva is saluted with his brows beautiful, body eye pleasing and teeth are bright. God Keśava in his divine form and decent thighs is saluted. God Gadādhara with beautiful nails, most tranquil and cool tempered as also treasure of the benevolent learnings is saluted. Frequent salute go to the religion abiding god Vāmana. Salute to aggressive and murderer of monsters and the devils revered god Nṛsiṁha. Salute is conveyed to god Jagannātha, the killer of Rāvaṇa and doer of dreadful acts so as to relieve the gods from pain and coercion.

मार्कण्डेय उवाच

इति स्तुतो हृषीकेशस्तुतोष परमेष्ठिना।
स्वरूपं दर्शयित्वा तु पितामहमुवाच ह।।२४।।
किमर्थं तु सुरैः सार्द्धमागतस्त्वं पितामह।
यत्कार्यं ब्रूहि मे ब्रह्मन् यदर्थं संस्तुतस्त्वया।।२५।।
इत्युक्तो देवदेवेन विष्णुना प्रभविष्णुना।
सर्वदेवगणैः सार्धं ब्रह्मा प्राह जनार्दनम्।।२६।।

Mārkaṇḍeya said– God Hṛṣīkeśa pleased by the worship so made by Brahmā and appearing in physical form there, he said– O Pitāmaha, why have you come here in the company of gods? Let me know the cause and the act to be performed by me. "God Brahmā in response to the query so made by the creator of this universe, god Viṣṇu, requested -

ब्रह्मोवाच

नाशितं तु जगत्सर्वं रावणेन दुरात्मना।
सेन्द्राः पराजितास्तेन बहुशो रक्षसा विभो।।२७।।

राक्षसैर्भक्षिता मर्त्या यज्ञाश्चापि विदूषिता:।
देवकन्या हतास्तेन बलाच्छतसहस्रश:।।२८।।
त्वामृते पुण्डरीकाक्ष रावणस्य वधं प्रति।
न समर्था यतो देवास्त्वमतस्तद्वधं कुरु।।२९।।

God Brahmā said– O sovereign god, the malicious soul Rāvaṇa has appeared as a dreadful killer in this world. He has many times defeated the gods including Indra. The other monsters under the umbrella of Rāvaṇa ate up numerous people so far and thus polluted the offerings made by them. Rāvaṇa himself has abducted several hundreds of thousands of divine damsels. O lotus-eyed, none other than you can kill Rāvaṇa. Hence we request you for the same.

इत्युक्तो ब्रह्मणा विष्णुर्ब्रह्माणमिदमब्रवीत्।
शृणुष्वावहितो ब्रह्मन् यद्वदामि हितं वच:।।३०।।
सूर्यवंशोद्भव: श्रीमान् राजासीद्भुवि वीर्यवान्।
नाम्ना दशरथख्यातस्तस्य पुत्रो भवाम्यहम्।।३१।।
रावणस्य वधार्थाय चतुर्धांशेन सत्तम।
स्वांशैर्वानररूपेण सकला देवतागणा:।।३२।।
वतार्यन्तां विश्वकर्त: स्यादेवं रावणक्षय:।
इत्युक्तो देवदेवेन ब्रह्मा लोकपितामह:।।३३।।
देवाश्च ते प्रणम्याथ मेरुपृष्ठं तदा ययु:।
स्वांशैर्वानररूपेण अवतेरुश्च भूतले।।३४।।

God Viṣṇu replied - O Brāhmaṇa, listen to the words I am going to tell you for the interests of all of you. I will get birth as son of Daśaratha the popular king of the solar clan in the earth. In order to kill Rāvaṇa, I will appear dividing myself in four forms. Creator Brahmā, please, give instruction to all gods that they should receive rebirth on the earth in monkey form. Rāvaṇa could be killed when this procedure is followed." All gods including Brahmā then bowed their heads and departed to Meru mountain. They then took birth as monkeys on the earth.

अथापुत्रो दशरथो मुनिभिर्वेदपारगै:।
इष्टिं तु कारयामास पुत्रप्राप्तिकरीं नृप:।।३५।।
तत: सौवर्णपात्रस्थं हरिवादाय पायसम्।
बह्नि: कुण्डात्समुत्तस्थौ नूनं देवेन नोदित:।।३६।।
आदाय मुनयो मन्त्राच्चक्रु: पिण्डद्वयं शुभम्।
दत्ते कौशल्यकैकेय्योर्द्वे पिण्डे मन्त्रमन्त्रिते।।३७।।
ते पिण्डप्राशने काले सुमित्राया महामते।
पिण्डाभ्यामल्पमल्पं तु सुभागिन्या: प्रयच्छत:।।३८।।
ततस्ता प्राशयामासू राजपत्न्यो यथाविधि।
पिण्डान् देवकृतान्प्राश्य प्रापुर्गर्भाननिन्दितान्।।३९।।

With the passage of time, issueless king Daśaratha called the hermits well conversant with the Vedas and performed an offering for the attainment of a son i.e., Putreṣṭī yajña. With the impetus of almighty god, fire appeared from the spot of offering on completion of the same adequately with a bowl full of sweet dish in his hand. The hermit present there received the same from fire god and divided it in two parts. They spelled hymns and gave the sweet dish to Kauśalya and Kaikeyī. Those two queens again divided their share and offered each part to Sumitrā. They then ate the parts of sweet dish so divided. As the parts of sweet dish were divine, all queens conceived.

एवं विष्णुर्दशरथाज्जातस्तत्पत्निषु त्रिषु।
स्वांशैर्लोकहितायैव चतुर्द्धा जगतीपते।।४०।।
रामश्च लक्ष्मणश्चैव भरत: शत्रुघ्न एव च।
जातकर्मादिकं प्राप्य संस्कारं मुनिसंस्कृतम्।।४१।।
मन्त्रपिण्डवशाद्योगं प्राप्य चेरुर्यथार्भका:।
रामश्च लक्ष्मणश्चैव सह नित्यं विचेरतु:।।४२।।
जन्मादिकृतसंस्कारौ पितु: प्रीतिकरौ नृप।

ववृधाते महावीर्यौ श्रुतिशब्दातिलक्षणौ।।४३।।
भरत: कैकयो राजन् भ्रात्रा सह गृहेऽवसत्।
वेदशास्त्राणि बुबुधे शस्त्रशास्त्रं नृपोत्तम।।४४।।

O king, god Viṣṇu thus appeared as Rāma, Lakṣmaṇa, Bharata and Śatrughna by virtue of that divine sweet dish and as the incarnation of god Viṣṇu in four human forms. After Jātakarma Saṁskāra, they started living in couples i.e., Rāma with Lakṣmaṇa and Bharata with Śatrughna. Their activities during childhood were so common as that of other boys. Rāma used to live with Lakṣmaṇa intimately. Both were mighty and their acts being always ideal, king Daśaratha enjoyed the pleasure of being their father. Their characteristics were eccentric and unprecedented. They were with all marks that predict the man's being well known to the Vedas and grammar. Bharata, the son of Kaikeyī, usually to live in the palace with his intimate brother Śatrughna. They have learnt the Vedas and armoury too with the time advancing.

एतस्मिन्नेव काले तु विश्वामित्रो महातपा:।
यागेन यष्टुमारेभे विधिना मधुसूदनम्।।४५।।
स तु विघ्नेन यागोऽभूद्राक्षसैर्बहुश: पुरा।
नेतुं स यागरक्षार्थं सम्प्राप्तो रामलक्ष्मणौ।।४६।।
विश्वामित्रो नृपश्रेष्ठ तत्पितुर्मन्दिरं शुभम्।
दशरथस्तु तं दृष्ट्वा प्रत्युत्थाय महामति:।।४७।।
अर्घ्यपाद्यादिविधिना विश्वामित्रमपूजयत्।
स पूजितो मुनि: प्राह राजानं राजसंनिधौ।।४८।।
शृणु राजन् दशरथ यदर्थमहमागत:।
तत्कार्यं नृपशार्दूल कथयामि तवाग्रत:।।४९।।
राक्षसैर्नाशितो यागो बहुशो मे दुरासदै:।
यज्ञस्य रक्षणार्थं मे देहि त्वं रामलक्ष्मणौ।।५०।।

A great ascetic Viśvāmitra during that span of time, began to perform worship to god Madhusūdana. As the monsters had disturbed him initially, he therefore visited one day the beautiful palace of king Daśaratha with an intention to bring Rāma and Lakṣmaṇa with him for protecting the peaceful act of offering. The learned Daśaratha stood up in his honour and entertained him with all physical services. Having attained his seat near king Daśaratha, he said– "O king of the kings, Daśaratha listen to me - I submit the purpose of my arrival here. My offering has been destroyed by the notorious monsters several times. Hence, I beg you for Rāma and Lakṣmaṇa to safeguard my act."

राजा दशरथ: श्रुत्वा विश्वामित्रवचो नृप।
विषण्णवदनो भूत्वा विश्वामित्रमुवाच ह।।५१।।
बालाभ्यां मम पुत्राभ्यां किं ते कार्यं भविष्यति।
अहं त्वया सहागत्यशक्त्या रक्षामि ते मखम्।।५२।।
राज्ञस्तु वचनं श्रुत्वा राजानं मुनिरब्रवीत्।
रामोऽपि शक्नुते नूनं सर्वान्नाशयितुं नृप।।५३।।
रामेणैव हि ते शक्या न त्वया राक्षसा नृप।
अतो मे देहि रामं च न चिन्तां कर्तुमर्हसि।।५४।।

O king, a twinge of pain on the face of king Daśaratha spread when he heard the submission of Viśvāmitra. He replied - "revered hermit, my sons being just younger in age, what and how will they perform such a risky assignment? I agree to come with you and will exercise the measures of protection of yajña." The hermit consoled him by saying -"O king, there is no scope for doubt on the destruction of the monsters by Rāma. Only Rāma can kill them and you yourself as I know the tacts. Hence, give me Rāma and be free from the worries.

इत्युक्तो मुनिना तेन विश्वामित्रेण धीमता।
तूष्णीं स्थित्वा क्षणं राजा मुनिवर्यमुवाच ह।।५५।।
यद्ब्रवीमि मुनिश्रेष्ठ प्रसन्नस्त्वं निबोध मे।
राजीवलोचनं राममहं दास्ये सहानुजम्।।५६।।
किं त्वस्य जननी ब्रह्मन् अदृष्ट्वैनं मरिष्यति।
अतोऽहं चतुरङ्गेण बलेन सहितोमुने।।५७।।

The king kept mum for a while and then said– "O hermit, listen to what I am going to submit with a cool mind. Rāma's mother loves so much that she will die in the absence of Rāma and Lakṣmaṇa. Hence, I think it better to move there with my army and slaughter the monsters.

आगत्य राक्षसान् हन्मीत्येवं मे मनसि स्थितम्।
विश्वामित्रः पुनः प्राह राजानममितौजसम्।।५८।।
नाज्ञो रामो नृपश्रेष्ठ स सर्वज्ञः समः क्षमः।
शेषनारायणावेतौ तव पुत्रौ न संशयः।।५९।।
दुष्टानां निग्रहार्थाय शिष्टानां पालनाय च।
अवतीर्णौ न सन्देहो गृहे तव नराधिप।।६०।।
न मात्रा न त्वया राजन् शोकः कार्योऽत्र चाण्वपि।
निःक्षेपे च महाराज अर्पयिष्यामि ते सुतौ।।६१।।

Viśvāmitra then responded - "O king, Rāma is just not an innocent child but omniscient, most mighty and generous. Don't have a doubt on the fact that Rāma and Lakṣmaṇa are embodiments of apparent god Nārāyaṇa and Śeṣanāga. They have come to you as sons with the sole purpose of inflicting punishment on the wicked and protection to the gentlemen. Their mothers and you yourself should not worry in the matter of their absence. I accept them on trust and undertake making their safe return when the yajña is completed.

इत्युक्तो दशरथस्तेन विश्वामित्रेण धीमता।
तच्छापभीतो मनसा नीयतामित्यभाषत।।६२।।
कृच्छ्रात्पित्रा विनिर्मुक्तं राममादाय सानुजम्।
ततः सिद्धाश्रमं राजन् स प्रतस्थे सकौशिकः।।६३।।
तं प्रस्थितमथालोक्य राजा दशरथस्तदा।
अनुव्रज्याब्रवीदेतद्वचौ दशरथस्तदा।।६४।।
अपुत्रोहं पुरा ब्रह्मन् बहुभिः काम्यकर्मभिः।
मुनिप्रसादाद्धुना पुत्रवानस्मि सत्तम।।६५।।
मनसा तद्वियोगं तु न शक्ष्यामि विशेषतः।
त्वमेव जानासि मुने नीत्वा शीघ्रं प्रयच्छ मे।।६६।।

King Daśaratha had now smelt the temperament of Viśvāmitra and feared for his anger. He therefore, said– "Very well, then please, bring them with you." The hermit Viśvāmitra then took Rāma and Lakṣmaṇa to Siddhāśrama, the place of offering. While he was leaving Ayodhyā, king Daśaratha followed them up to a little distance due to his excessive attachment. He had said that time - "O revered hermit, you know very well that it is the grace of hermits who made me able to see the face of sons otherwise the pain of having no sons, penetrated me quite long. Hence, I am in no position to survive if they were kept away for long. Please, therefore, make their safe return as early as possible.

इत्येवमुक्तो राजानं विश्वामित्रोऽब्रवीत्पुनः।
समाप्तयज्ञश्च पुनर्नेष्ये रामं च लक्ष्मणम्।।६७।।

Viśvāmitra again replied Daśaratha - O king, you needn't worry as I will definitely return with Rāma and Lakṣmaṇa here on completion of yajña and keep my words without the least deviation."

सत्यपूर्वं तु दास्यामि न चिन्तां कर्तुमर्हसि।
इत्युक्तः प्रेषयामास रामं लक्ष्मणसंयुतम्।।६८।।
अनिच्छन्नपि राजासौ मुनिशापभयान्नृपः।
विश्वामित्रस्तु तौ गृह्य अयोध्याया ययौ शनैः।।६९।।

On having so assurance given by

Viśvāmitra and under intimidation of his curse, Daśaratha sent Rāma and Lakṣmaṇa with him; however, it was done unwillingly. Viśvāmitra then moved out from Ayodhyā with both brothers.

सरय्वास्तीरमासाद्य गच्छन्नेव स कौशिकः।
तयोः प्रीत्या स राजेन्द्र द्वे विद्ये प्रथमं ददौ॥७०॥
बलामतिबलां चैव समन्त्रे च ससंग्रहे।
क्षुत्पिपासापनयने पुनश्चैव महामतिः॥७१॥
अस्त्रग्राममशेषं तु शिक्षयित्वा तु तौ सदा।
आश्रमाणि च दिव्यानि मुनीनां भावितात्मनाम्॥७२॥
दर्शयित्वा उषित्वा च पुण्यस्थानेषु सत्तमः।
गङ्गामुत्तीर्य शोणस्य तीयमासाद्य पश्चिमम्॥७३॥

O king, the learned Viśvāmitra firstly provided Rāma and Lakṣmaṇa two learnings i.e., Bala and Atibala affectionately even while they were on the way. These learnings remove hunger and thirst. The hermit taught them these learnings with a hymn and saṁgraha (conclusion). He then in a seriatim provided them an introduction with the weapons and took through several hermitages of experts in metaphysics. On the way they took halt at the holy places, crossed the river Gaṅgā and reached the western shore of the river Sonabhadra.

मुनिधार्मिकसिद्धांश्च पश्यन्तौ रामलक्ष्मणौ।
ऋषिभ्यश्च वरान् प्राप्य तेन नीतौ नृपात्मजौ॥७४॥
ताटकाया वनं घोरं मृत्योर्मुखमिवापरम्॥
गते तत्र नृपश्रेष्ठ विश्वामित्रो महातपाः॥७५॥
राममक्लिष्टकर्माणमिदं वचनमब्रवीत्।
राम राम महाबाहो ताटका नाम राक्षसी॥७६॥
रावणस्य नियोगेन वसत्यस्मिन्महावने।
तया मनुष्या बहवो मुनिपुत्रा मृगास्तथा॥७७॥

Princes Rāma and Lakṣmaṇa saw hermits, religious souls and siddhas on the way and reached of the Tāḍakā forest which was no less dreadful than the next mouth of Yamas. Having arrived there, the great ascetic Viśvāmitra suddenly said to ideal Rāma, "O brave Rāma, a monstress Tāḍakā lives in this dense forest with the permission of Rāvaṇa. She has made her food numerous people, children of munis and deer. Hence, O gentleman, slaughter her.

निहता भक्षिताश्चैव तस्मात्तां वध सत्तम।
इत्येवमुक्तो मुनिना रामस्तं मुनिमब्रवीत्॥७८॥
कथं हि स्त्रीवधं कुर्यामहमद्य महामुने।
स्त्रीवधे तु महापापं प्रवदन्ति मनीषिणः॥७९॥
इति रामवचः श्रुत्वा विश्वामित्र उवाच तम्।
तस्यास्तु निधनाद्राम जनाः सर्वे निराकुलाः॥८०॥

Rāma replied to Viśvāmitra - "O great hermit, as the scholar prohibit murder of a lady then tell me how should I slaughter her? Viśvāmitra suggested - "O Rāma, all people will be feariess or get-rid-of danger if she is slaughtered. Hence, this deed is not evil but a great one.

भवन्ति सततं तस्मात्तस्याः पुण्यप्रदो वधः।
इत्येवं वादिनि मुनौ विश्वामित्रे निशाचरी॥८१॥
आगता सुमहाघोरा ताटका विवृताननाः।
मुनिना प्रेरितो रामस्तां दृष्ट्वा विवृताननाम्॥८२॥
उद्यतैकभुजयष्टिमायतीं
श्रोणिलम्बिपुरुषान्त्रमेखलाम्।
तां विलोक्य वनितावधे घृणां
पत्रिणा सह मुमोच राघवः॥८३॥
शरं संधाय वेगेन तेन तस्या उरःस्थलम्।
विपाटितं द्विधा राजन् सा पपात ममार च॥८४॥

The hermit Viśvāmitra could hardly complete his sentence, just when the

gigantic monstress Tāḍakā thrust there suddenly with her mouth wide opened. Rāma could see her when the hermit made a hint. Her stick like arm was uplifted. An intestine of human being was hanging down from her waist which was wrapped tightly. Rāma forgot his disgust for the murder of a woman and shot an arrow at her. He put an arrow on the bow and shot it with rapid force. It had divided her body into two parts and she fell down dead.

घातयित्वा तु तामेवं तावानीय मुनिस्तुतौ।
प्रापयामास तं तत्र नानाऋषिनिषेवितम्।।८५।।
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम्।
नानानिर्झरतोयाढ्यं विन्ध्यशैलान्तरस्थितम्।।८६।।
शाकमूलफलोपेतं दिव्यं सिद्धाश्रमं स्वकम्।
रक्षार्थं तावुभौ स्थाप्य शिक्षयित्वा विशेषतः।।८७।।

Viśvāmitra took Rāma and Lakṣmaṇa at that divine Siddhāśrama after the Tāḍakā was slaughtered. There were a number of hermits. This Āśrama existed in the middle valley of the Vindhya mountain. Uncountable trees and creepers were there with flowers blossomed on them. The āśrama was flourishing with several vegetables, roots and fruits and several fountains were flowing there. The hermit taught them special ways and appointed for the protection of yajña. Then he started the yajña.

ततश्चारब्धवान् यागं विश्वामित्रो महातपाः।
दीक्षां प्रविष्टे च मुनौ विश्वामित्रे महात्मनि।।८८।।
यज्ञे तु विततते तत्र कर्म कुर्वन्ति ऋत्विजः।
मारीचश्च सुबाहुश्च बहवश्चान्यराक्षसाः।।८९।।
आगता यागनाशाय रावणेन नियोजिताः।
तानागतान्स विज्ञाय रामः कमललोचनः।।९०।।
शरेण पातयामास सुबाहुं धरणीतले।
असृक्प्रवाहं वर्षन्तं मारीचं भल्लकेन तु।।९१।।
प्रातड्य नीतवानब्धि यथा पर्णं तु वायुना।
शेषांस्तु हतवान् रामो लक्ष्मणश्च निशाचरान्।।९२।।

With the consecration made with Viśvāmitra, the act of offering was started. The Ṛtvijas handled their respective acts too. The monsters like Marīci, Subāhu and many others appointed by Rāvaṇa just then came there with the intention to viciate the yajña. Rāma killed Subāhu with an arrow immediately. His body flooded with the blood stream. Then he put a Bhālla arrow on the bow and threw Marīci at the sea-shore. It was done the same way as the wind throws the leaves far away. Rāma and Lakṣmaṇa then slaughtered all other monsters jointly.

रामेण रक्षितमखो विश्वामित्रो महायशाः।
समाप्य यागं विधिवत् पूजयामास ऋत्विजान्।।९३।।
सदस्यानपि सम्पूज्य यथार्हं च ह्यरिंदम।
रामं च लक्ष्मणं चैव पूजयामास भक्तितः।।९४।।
ततो देवगणस्तुष्टो यज्ञभागेन सत्तम।
ववर्ष पुष्पवर्ष तु रामदेवस्य मूर्धनि।।९५।।
निवार्य राक्षसभयं कारयित्वा तु तन्मखम्।

The illustrious Viśvāmitra thus completed the yajña under the protective cover provided by Rāma and then satisfied the Ṛtvijas with donations abundantly. He then honoured the member participating in the yajña and appreciated both Rāma and Lakṣmaṇa for their bravery. The gods who attained their share from yajña then showered flowers on Śrī Rāma.

श्रुत्वा नानाकथाः पुण्या रामो भ्रातृसमन्वितः।।९६।।
तेन नीतो विनीतात्मा अहल्या यत्र तिष्ठति।
व्यभिचारान्महेन्द्रेण भर्त्रा शप्ता हि सा पुरा।।९७।।

पाषाणभूता राजेन्द्र तस्य रामस्य दर्शनात्।
अहल्या मुक्तशापा च जगाम गौतमं प्रति।।९८।।

Thus, having made the hermits free from the fear of monsters for ever, Śrī Rāma with Lakṣmaṇa on completion of the yajña and with enjoying the holy stories from Viśvāmitra, reached at a place where Ahalyā was in the form of a boulder. She had become a boulder due to the curse inflicted by Gautama, her husband when her debauchery was observed by him with Indra long-long years ago. The became free from the curse and got her usual shape as a phenomena of seeing Rāma and returned to her husband.

विश्वामित्रस्ततस्तत्र चिन्तयामास वै क्षणम्।
कृतदारो मया नेयो रामः कमललोचनः।।९९।।
इति सञ्चिन्त्य तौ गृह्य विश्वामित्रो महातपाः।
शिष्यैः परिवृतोऽनेकैर्जगाम मिथिलां प्रति।।१००।।

Later on Viśvāmitra thought for a while and made his mind up that Rāma should be married and then be taken to Ayodhyā. In order to implement the plan, he started moving towards Mithilā in the company of many hermits including Rāma and Lakṣmaṇa.

नानादेशादथायाता जनकस्य निवेशनम्।
राजपुत्रा महावीर्याः पूर्वं सीताभिकाङ्क्षिणः।।१०१।।
तान् दृष्ट्वा पूजयित्वा तु जनकश्च यथार्हतः।
यत्सीतायाः समुत्पन्नं धनुर्माहेश्वरं महत्।।१०२।।
अर्चितं गन्धमालाभी रम्यशोभासमन्विते।
रङ्गे महति विस्तीर्णे स्थापयामास तद्धनुः।।१०३।।

The gallant and brave princes from a number of countries, had already reached Janakapura with a passion to marry Sītā when they reached there. The Janaka duly entertained them and a vast bow of Śaṅkara was put in the pavilion after worship was performed, with flowers and the sandal etc.

उवाच च नृपान् सर्वास्तदोच्चैर्जनको नृपः।
आकर्षणादिदं येन धनुर्भग्नं नृपात्मजाः।।१०४।।
तस्येयं धर्मतो भार्या सीता सर्वाङ्गशोभना।
इत्येवं श्राविते तेन जनकेन महात्मना।।१०५।।
क्रमादादाय ते तत्तु सज्जीकर्तुमथाभवन्।
धनुषा ताडिताः सर्वे क्रमात्तेन महीपते।।१०६।।
विधूय पतिता राजन् विलज्जास्तत्र पार्थिवाः।
तेषु भग्नेषु जनकस्तद्धनुस्त्र्यम्बकं नृप।।१०७।।
संस्थाप्य स्थिनवान्वीरो रामागमनकाङ्क्षया।
विश्वामित्रस्ततः प्राप्तो मिथिलाधिपतेर्गृहम्।।१०८।।

Then the king Janaka made a declaration addressing all those kings - "O Princes, Sītā can be a bride to the prince who will break this bow into two parts. The kings present there began to stretch the bow after the declaration but the shocks caused by the bow were even unbearable to them and their body felt a shivering experience with a push downward. It ashamed all the princes and kings. O King, Janaka, the king on failure of the kings, made the bow again set as before and waited for the arrival of Rāma. Just then, Viśvāmitra entered into the palace of Mithilā.

जनकोपि च तं दृष्ट्वा विश्वामित्रं गृहागतम्।
रामलक्ष्मणसंयुक्तं शिष्यैश्चाभिगतं तदा।।१०९।।
तं पूजयित्वा विधिवत् प्राज्ञं विप्रानुयायिनम्।
रामं रघुपतिं चापि लावण्यादिगुणैर्युतम्।।११०।।
शीलाचारगुणोपेतं लक्ष्मणं च महामतिम्।
पूजयित्वा यथान्यायं जनकः प्रीतमानसः।।१११।।
हेमपीठे सुखासीनं शिष्यैः पूर्वापरैर्वृतम्।
विश्वामित्रमुवाचाथ किं कर्तव्यं मयेति सः।।११२।।

Janaka greeted Śrī Rāma, Lakṣmaṇa and

Viśvāmitra along with his disciples came there. Janaka became happy when he introduced with the etiquette and modesty he just saw in Rāma and Lakṣmaṇa. He offered them all the chairs made of gold for sitting. Having done this formality he asked Viśvāmitra - O Lord, tell me know what is to be done?"

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तस्य मुनिः प्राह महीपतिम्।
एष रामो महाराज विष्णुः साक्षान्महीपतिः।।११३।।
रक्षार्थं विष्टपानां तु जातो दशरथात्मजः।
अस्मै सीतां प्रयच्छ त्वं देवकन्यामिव स्थिताम्।।११४।।
अस्या विवाहे राजेन्द्र धनुर्भङ्गमुदीरितम्।
तदानय भवधनुरर्चयस्व जनाधिप।।११५।।

Mārkaṇḍeya said– "In response to Janakas statement, the hermit said– O king, prince Rāma is god Viṣṇu and appeared as son of Daśaratha for the protection of all the three-worlds. Hence marry your daughter to him. However, as you are under stipulation of splitting up the Śiva's bow, bring the same here and do formal worship.

तथेत्युक्त्वा च राजा हि भवचापं तदद्भुतम्।
अनेकभूभुजां भङ्गिस्थापयामास पूर्ववत्।।११६।।
ततो दशरथसुतो विश्वामित्रेण चोदितः।
तेषां मध्यात्समुत्थाय रामः कमललोचनः।।११७।।
प्रणम्य विप्रान् देवांश्च धनुरादाय तत्तदा।
सज्यं कृत्वा महाबाहुर्ज्याघोषमकरोत्तदा।।११८।।
आकृष्यमाणं तु बलात्तेन भग्नं महद्धनुः।
सीता च मालामादाय शुभां रामस्य मूर्द्धनि।।११९।।
क्षिप्त्वा संवरयामास सर्वक्षत्रियसन्निधौ।
ततस्ते क्षत्रियाः क्रुद्धा राममासाद्य सर्वतः।।१२०।।
मुमुचः शरजालानि गर्जयन्तो महाबलाः।
तान्निरीक्ष्य ततो रामो धनुरादाय वेगवान्।।१२१।।
ज्याघोषतलघोषेण कम्पयामास तान् नृपान्।
चिच्छेद शरजालानि तेषां स्वास्त्रै रथांस्ततः।।१२२।।
धनूंषि च पताकाश्च रामश्चिच्छेद लीलया।
सन्नह्य स्वबलं सर्वं मिथिलाधिपतिस्ततः।।१२३।।
जामातरं रणे रक्षन् पाणिग्राहो बभूव ह।
लक्ष्मणश्च महावीरो विद्राव्य युधि तान् नृपान्।।१२४।।
हस्त्यश्वाङ्गगृहे तेषां स्यन्दनानि बहूनि च।
वाहनानि परित्यज्य पलायनपरान्नृपान्।।१२५।।
तान्निहन्तुं च धावत्स पृष्ठतो लक्ष्मणस्तदा।
मिथिलाधिपतिस्तं च वारयामास कौशिकः।।१२६।।

Then the excellent bow was put as before with affirmation to the instructions of Viśvāmitra . On being allowed by Viśvāmitra, Rāma, the son of Daśaratha stood up in the presence of all kings and bowing his head to the Brahmins and the god as well, he picked up the bow in his hands. He then put the string on it and just gave a jerk. This action with force split the bow into two parts. As the promise was kept, Sītā came with a nice garland, put it round the neck of Rāma in the presence of all Kṣatriya kings and accepted him as her husband with all formalities duly performed. It made the kings upset and they began to shoot arrows at him with attack from all sides. Śrī Rāma also took his bow and shot at them. It cut the arrows and split their chariots. Śrī Rāma with the application of his arts cut their bows and the flags too. The king of Mithilā too arranged his army and began to give protection cover to Rāma in that battle. Lakṣmaṇa too drove away those kings by defeat and captured their elephants, horses and a number of chariots. He chased the kings who departed by leaving their chariots behind but registered by Janaka and Viśvāmitra .

जितसेनं महावीरं रामं भ्रात्रा समन्वितम्।
आदाय प्रविवेशाथ जनकः स्वगृहं शुभम्॥१२७॥
दूतं च प्रेषयामास तदा दशरथाय सः।
श्रुत्वा दूतमुखात्सर्वं विदितार्थः स पार्थिवः॥१२८॥
सभार्यः ससुतः श्रीमान् हस्त्यश्वरथवाहनः।
मिथिलामाजगामाशु स्वबलेन समन्वितः॥१२९॥
जनकोप्यस्य सत्कारं कृत्वा स्वां च सुतां ततः।
विधिवत्कृतशुल्कां तां ददौ रामाय पार्थिव॥१३०॥
अपराश्च सुतास्तिस्रो रूपवत्यः स्वलंकृताः।
त्रिभ्यस्तु लक्ष्मणादिभ्यः स्वकन्या विधिवद्ददौ॥१३१॥

Having surpassed the army of the king, king Janaka entered into his decent palace in the company of Śrī Rāma and Lakṣmaṇa. He just then sent a messenger to king Daśaratha. The king Daśaratha then heard the entire news since Rāma's departure and became happy. King Daśaratha then visited Mithilā with his army, horses, elephants and chariots, the queens and sons etc. Janaka warmly greeted king Daśaratha. The marriage was solemnised and he assigned his daughter to Rāma. He then arranged the marriage of his three other daughters to Lakṣmaṇa etc. three brothers.

एवं कृतविवाहोऽसौ रामः कमललोचनः।
भ्रातृभिर्मातृभिः सार्धं पित्रा बलवता सह॥१३२॥
दिनानि कतिचित्तत्र स्थितो विविधभोजनैः।
ततोऽयोध्यापुरीं गन्तुमुत्सुकं ससुतं नृपम्।
दृष्ट्वा दशरथं राजा सीतायाः प्रददौ वसु॥१३३॥
रत्नानि दिव्यानि बहूनि दत्वा
रामाय वस्त्राण्यतिशोभनानि।
हस्त्यश्वदासानपिकर्मयोग्यान्
दासीजनांश्च प्रवराः स्त्रियश्च॥१३४॥
सीतां सुशीलां बहुरत्नभूषितां
रथं समारोप्य सुतां सुरूपाम्।
वेदादिघोषैर्बहुमङ्गलैश्च
सम्प्रेषयामास स पार्थिवो बली॥१३५॥
प्रेषयित्वा सुतां दिव्यां नत्वा दशरथं नृपम्।
विश्वामित्रं नमस्कृत्य जनकः सन्निवृत्तवान्॥१३६॥
तस्य पत्न्यो महाभागाः शिक्षयित्वा सुतां तदा।
भर्तृभक्तिं कुरु शुभे श्वश्रूणां श्वशुरस्य च॥१३७॥

Rāma, stayed in Mithilāpurī for a few days more with his brothers, mothers and mighty father. Having seen then Daśaratha passionate to return with his sons to Ayodhyā, king Janaka offered wealth and gems, beautiful garments, trained elephants, horses along with slaves and maid servants to Rāma and Sītā. He bade farewell to his daughter Sītā with reciting the hymns of the Vedas and blessing. Janaka then saluted king Daśaratha, Viśvāmitra and Vasiṣṭha and came back to his palace. The queens of Janaka also returned to the palace after assigning their daughters to their mother-in-laws and with the inspiration to serve their husband and in-laws.

श्वश्रूणामर्पयित्वा तां निवृत्ता विविशुः परम्।
ततस्तु रामं गच्छन्तमयोध्यां प्रबलान्वितम्॥१३८॥
श्रुत्वा परशुरामो वै पन्थानं संरुरोध ह।
तं दृष्ट्वा राजपुरुषाः सर्वे ते दीनमानसाः॥१३९॥
आसीद्दशरथश्चापि दुःखशोकपरिप्लुतः।
सभार्यः सपरीवारो भार्गवस्य भयान्नृप॥१४०॥
ततोऽब्रवीज्जनान् सर्वान् राजानं च सुदुःखितम्।
वसिष्ठश्चोर्जिततपा ब्रह्मचारी महामुनिः॥१४१॥

It is said that Paraśurāma stood on Rāma's way to Ayodhyā when he heard that Rāma is returning with a mighty army. All kings were intimidated on hearing this. King Daśaratha too with his queens and the family suffered from the prospective sorrow

and pain. The peculiar ascetic Vasiṣṭha then said to Daśaratha and all other people there.

वसिष्ठ उवाच

युष्माभिरत्र रामार्थं न कार्यं दु:खमण्वपि।।१४२।।
पित्रा वा मातृभिर्वापि अन्यैर्भुत्यजनैरपि।
अयं हि नृपते राम: साक्षाद्विष्णुस्तु ते गृहे।।१४३।।
जगत: पालनार्थाय जन्मप्राप्तो न संशय:।
यस्य सङ्कीर्त्य नामापि भवभीति: प्रणश्यति।।१४४।।
ब्रह्म मूर्त्तं स्वयं यत्र भयादेस्तत्र का कथा।
यत्र सङ्कीर्त्यते रामकथामात्रमपि प्रभो।।१४५।।

Vasiṣṭha said– You all should not worry for Rāma. The father, mother, brother and other service class should not regret for the forthcoming problem and pain. Rāma is incarnated to god Viṣṇu. He has appeared in your palace ensuring protection for the world as a whole. The god himself he here whose mere prayer removes the person from the worldly fears. Hence, apprehension of any kind will prove only a folly. Where the story of Rāma merely is told and heard, the people living in that place are seldom caught in the hands of contagious diseases and premature death.

नोपसर्गभयं तत्र नाकालमरणं नृणाम्।
इत्युक्ते भार्गवो रामो राममाहाग्रत: स्थितम्।।१४६।।
त्यज त्वं रामसंज्ञांतु मया वा सङ्गरं कुरु।
इत्युक्ते राघव: प्राह भार्गवं तं पथि स्थितम्।।१४७।।
रामसंज्ञां कुतस्त्यक्षे त्वया योत्स्ये स्थिरो भव।
इत्युक्त्वा तं पृथक् स्थित्वा रामो राजीवलोचन:।।१४८
ज्याघोषमकरोद्वीरो वीरस्यैवाग्रतस्तदा।
तत: परशुरामस्य देहान्निष्क्रम्य वैष्णवम्।।१४९।।
पश्यतां सर्वभूतानां तेजो राममुखेऽविशत्।
दृष्ट्वा तं भार्गवो राम: प्रसन्नवदनोऽब्रवीत्।।१५०।।
राम राम महाबाहो रामस्त्वं नात्र संशय:।
विष्णुरेव भवान् जातो ज्ञातोऽस्यद्य मया विभो।।१५१।
गच्छ वीर यथाकामं देवकार्यं च वै कुरु।
दुष्टानां निधनं कृत्वा शिष्टांश्च परिपालय।।१५२।।

As Vasiṣṭha could finish his words, Paraśurāma came there and said to Rāma - "O Rāma, give up your name or fight with me." Rāma replied to him - "How can I give up my name? So, be alert, I will fight." He then took his bow and put an arrow on the same. His jerk of bow was so phenomenal that the splendour of Viṣṇu came out from the mouth of Paraśurāma and entered into Rāma. Paraśurāma pleased with this and said– "O warrior, you only are Rāma and the doubt my mind has been shattered now. I could understand you. You are incarnated to god Viṣṇu in this physical form. Go on your way as you desire, protect the interests of gods and support saints by giving them protection from the clutches of wicked people. Kill all wicked. Go now voluntarily and I also go to the Tapovana (the forest for penance).

याहि त्वं स्वेच्छया राम अहं गच्छे तपोवनम्।
इत्युक्त्वा पूजितस्तैस्तु मुनिभावेन भार्गव:।।१५३।।
महेन्द्रादिं जगामाथ तपसे धृतमानस:।
ततस्तु जातहर्षास्ते जना दशरथश्च ह।।१५४।।
पुरीमयोध्यां सम्प्राप्य रामेण सह पार्थिव:।
दिव्यशोभां पुरीं कृत्वा सर्वतो भद्रशालिनीम्।।१५५।।
प्रत्युत्थाय तत: पौरा: शंखतूर्यादिभि: स्वनै:।
विशन्तं राममागत्य कृतदारं रणेऽजितम्।।१५६।।

With these words and having received the honour as muni from Daśaratha etc., Paraśurāma resolved for penance and went to Mahendrācala. All people were in procession and king Daśaratha then became happy and they reached near Ayodhyā with

Rāma. Having seen the procession nearer, all natives of Ayodhyā came out from their houses, decorated Ayodhyā and gave them a warm reception with conch, drum, trumpet etc., revealing an atmosphere of gaiety. They were pleased to see Rāma with his wife Sītā and entered Ayodhyā with them.

तं वीक्ष्य हर्षिताः सन्तो विविशुस्तेन वै पुरीम्।
तौ दृष्ट्वा स मुनिः प्राप्तौ रामं लक्ष्मणमन्तिके॥१५७।
दशरथाय तत्पित्रे मातृभ्यश्च विशेषतः।
तौ समर्प्य मुनिश्रेष्ठस्तेन राज्ञा च पूजितः।
विश्वामित्रश्च सहसा प्रतिगन्तुं मनो दधे॥१५८॥
समर्प्य रामं स मुनिः सहानुजं
सभार्यमग्रे पितुरेकवल्लभम्।
पुनः पुनः श्राव्य हसन्महामति
र्जगाम सिद्धाश्रममेवमात्मनः॥१५९॥
इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
सप्तचत्वारिंशोऽध्यायः॥४७॥

The hermit Viśvāmitra, then entrusted Rāma and Lakṣmaṇa to their father and particularly to their mother. King Daśaratha honoured him and he then wished immediate return. Thus, Viśvāmitra entrusted the most beloved Rāma to his father with brother Lakṣmaṇa and wife Sītā, appreciated their merits before him and then departed happily to his Siddhāśrama.

Thus ends the forty-seventh chapter on an incarnation of Rāma in Nṛsimha Purāṇa

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CHAPTER 48

Rāma's exile, death of king Daśaratha and meeting of Rāma with Bharata in the forest

अष्टचत्वारिंशोऽध्यायः

मार्कण्डेय उवाच

कृतदारो महातेजा रामः कमललोचनः।
पित्रे सुमहतीं प्रीतिं जनानामुपपादयन्॥१॥
अयोध्यायां स्थितो रामः सर्वभोगसमन्वितः।
प्रीत्या नन्दत्ययोध्यायां रामे रघुपतौ नृप॥२॥
भ्राता शत्रुघ्नसहितो भरतो मातुलं ययौ।
ततो दशरथो राजा प्रसमीक्ष्य सुशोभनम्॥३॥
युवानं बलिनं योग्यं भूपसिद्ध्यै सुतं कविम्।
अभिषिच्य राज्यभारं रामे संस्थाप्य वैष्णवम्॥४॥
पदं प्राप्तुं महद्यत्नं करिष्यामीत्यचिन्तयत्।
संचिन्त्य तत्परोराजा सर्वदिक्षु समादिशत्॥५॥
प्राज्ञान् भृत्यान्महीपालान्मन्त्रिणश्च त्वरान्वितः।
रामाभिषेकद्रव्याणि ऋषिप्रोक्तानि यानि वै॥६॥
तानि भृत्याः समाहृत्य शीघ्रमागन्तुमर्हथ।
दूतामात्याः समादेशात् सर्वदिक्षु नराधिपान्॥७॥
आहूय तान् समाहृत्य शीघ्रमागन्तुमर्हथ।
अयोध्यापुरमत्यर्थं सर्वशोभासमन्वितम्॥८॥
जनाः कुरुत सर्वत्र नृत्यगीतादिनन्दितम्।
पुरवासिजनानन्दं देशवासिमनः प्रियम्॥९॥

Mārkaṇḍeya said– Rāma began to live in Ayodhyā for the pleasure of his father, enjoying all luxuries, increasing the gaiety of the subjects after marriage. When Rāma was in Ayodhyā, his brother Bharata went to his maternal house with his brother Śatrughna. Later on king Daśaratha, taking Rāma mighty, modest, young, learned and worth to select for the crown thought of entrusting the responsibility of the kingdom and royal affairs so that he could do efforts to attain the abode of god Viṣṇu. In order to

implement this thought, the king immediately ordered his officers, officials, the kings subjugated and ministers - "Come with the goods required and prescribed by Munis duly collected. Messengers and ministers, go can come with the kings ruling in all directions by duly inviting him. O native of Ayodhyāpurī, decorate this entire city properly and arrange music and dance everywhere so properly that this city becomes a pleasure pouring for all native and appear fantastic to the natives of the entire country. Be known to the fact that Rāma will be enthroned tomorrow with royal grandeur.

रामाभिषेकं विपुलं श्वो भविष्यति जानथ।
श्रुत्वेत्थं मन्त्रिण: प्राहुस्तं नृपं प्रणिपत्य च।।१०।।
शोभनं ते मतं राजन् यदिदं परिभाषितम्।
रामाभिषेकमस्माकं सर्वेषां च प्रियङ्करम्।।११।।

Having heard this, the ministers bowed their heads before the king and said– "O king, your idea is the best and we all are agreed to the same. Incoronation of Rāma is the most benevolent for us.

इत्युक्तो दशरथस्तैस्तान् सर्वान् पुनरब्रवीत्।
आनीयन्तां द्रुतं सर्वे सम्भारा मम शासनात्।।१२।।
सर्वत: सारभूता च पुरी चेयंसमन्तत:।
अद्यशोभान्विता कार्या कर्तव्यं यागमण्डलम्।।१३।।

The king said to all those people - "Very well, the goods required for the incoronation should be brought immediately and Ayodhyā, the city of essence in this earth, should be well decorated just today properly. A pavilion for yajña is also a sine-qua-non for this purpose.

इत्येवमुक्ता राज्ञा ते मन्त्रिण: शीघ्रकारिण:।
तथैव चक्रुस्ते सर्वे पुन: पुनरुदीरिता:।।१४।।
प्राप्तहर्ष: स राजा च शुभं दिनमुदीक्षयन्।
कौशल्या लक्ष्मणश्चैव सुमित्रा नागरो जन:।।१५।।
रामाभिषेकमाकर्ण्य मुदं प्राप्यातिहर्षिता:।
श्वश्रूश्वशुरयो: सम्यक् शुश्रूषणपरातु सा।।१६।।

Having listened to this all from the king and the frequent inspiration given by him, the ministers completed all works accordingly. The king became happy in waiting for the auspicious day. Kauśalyā, Sumitrā, Lakṣmaṇa and other native could not resist their pleasure so aroused with the news of the incoronation of Śrī Rāma. Sītā, always engaged in the service of her in-laws, became overjoyed when she heard this news favouring her husband.

मुदान्विता स्थिता सीता भर्तुराकर्ण्य शोभनम्।
श्वोभाविन्यभिषेके तु रामस्य विदितात्मन:।।१७।।
दासी तु मन्थरानाम्नी कैकय्या: कुब्जरूपिणी।
स्वां स्वामिनीं तु कैकेयीमिदं वचनमब्रवीत्।।१८।।
शृणु राज्ञि महाभोगे वचनं मम शोभनम्।
त्वत्पतिस्तु महाराजस्तव नाशाय चोद्यत:।।१९।।
रामोसौ कोशलीपुत्र: श्वो भविष्यति भूपति:।
वसुवाहनकोशादि राज्यं च सकलं शुभे।।२०।।
भविष्यत्यद्य रामस्य भरतस्य न किञ्चन।
भरतोपि गतो दूरं मातुलस्य गृहं प्रति।।२१।।

God Rāma, the metaphysician or intuitive, was to be enthroned on the next day. In the meantime, the hump, backed maid servant of Kaikeyī i.e., Mantharā said to her - "O lucky person, I explain a news and request you to listen. Your husband king Daśaratha has now planned to spoil you. Rāma, the son of Kauśalyā, will become the king of Ayodhyā tomorrow. This entire state with wealth, chariots and treasure will go to Rāma and Bharata will

left with nothing. Look at the art of destiny; Bharata too has gone far this time and living at his maternal house. Alas, to what extent is it painful. You are unlucky because you are now left for suffering on behalf of the step-wife.

हा कष्टं मन्दभाग्यासि सापत्न्यादुदु:खिता भृशम्।
सैवमाकर्ण्य कैकेयी कुब्जामिदमथाब्रवीत्।।२२।।
पश्य मे दक्षतां कुब्जे अद्यैव त्वं विचक्षणे।
यथा तु सकलं राज्यं भरतस्य भविष्यति।।२३।।

Kaikeyī on hearing this said to Kubjā - "O wise Kubjā, look at my efficiency. I do effort so skilfully that this state may go to Bharata and Rāma to exile.

रामस्य वनवासश्च तथा यत्नं करोम्यहम्।
इत्युक्त्वा मन्थरां सा तु उन्मुच्य स्वाङ्गभूष्णाम्।।२४।।
वस्त्रं पुष्पाणि चोन्मुच्य स्थूलवासोधराभवत्।
निर्माल्यपुष्पधृक्कष्टा कश्मलाङ्गी विरूपिणी।।२५।।
भस्मधूल्यादिनिर्दग्धा भस्मधूल्या तथाश्रिते।
भूभागे शान्तदीपे सा सन्ध्याकाले सुदु:खिता।।२६।।

With these words to Manthara, Kaikeyī took out all ornaments she had worn on her body, threw the beautiful garments and the flower garlands as well. She put on a coarse garment on her body. She reput the flowers once removed, smeared ash and dust on the body and she pretended as if suffering from pain and fits with an ugly complexion made. She wrapped a white cloth round the forehead, put out the lamp in the evening and laid down on the ground uncleaned and filled with ash and dust.

ललाटे श्वेतचैलं तु बध्वा सुष्वाप भामिनी।
मन्त्रिभि: सह कार्याणि संमन्त्र्य सकलानि तु।।२७।।
पुण्याह: स्वस्तिमाङ्गल्यै: स्थाप्य रामं तु मण्डले।
ऋषिभिस्तु वसिष्ठाद्यै: सार्द्धं सम्भारमण्डपे।।२८।।
वृद्धिजागरणीयैश्च सर्वतस्तूर्यनादिते।
गीतनृत्यसमाकीर्णे शङ्खकाहलनि:स्वनै:।।२९।।
स्वयं दशरथस्तत्र स्थित्वा प्रत्यागत: पुन:।
कैकेय्या वेश्मनो द्वारं जरद्भि: परिरक्षितम्।।३०।।
रामाभिषेकं कैकेयीं वक्तुकाम: स पार्थिव:।
कैकेयीभवनं वीक्ष्य सान्धकारमथाब्रवीत्।।३१।।

King Daśaratha returned from the pavilion after a little stay where the song and dance programmes were arranged and echo of trumpet, conch, khala etc., was spreading everywhere. That place was appropriate for Nandī śrāddha and Jāgaraṇa. Śrī Rāma was seated there after due consult made with the ministers on all affairs and Puṇya Vācana, Svāstivācana and Maṅgalapaṭha performed by the Vasiṣṭha etc., Ṛṣis. On his return to the palace, he first wished to inform Kaikeyī about the auspicious coronation of Rāma and he reached the threshold of Kaikeyī's palace. Old soldiers were appointed as guards there. The king asked for her when he saw the palace of Kaikeyī sinking in the dark.

अन्धकारमिदं कस्मादद्य ते मन्दिरे प्रिये।
रामाभिषेकं हर्षाय अन्यजा अपि मेनिरे।।३२।।
गृहालङ्करणं कुर्वन्त्यद्य लोका मनोहरम्।
त्वयाद्य न कृतं कस्मादित्युक्त्वा च महीपति:।।३३।।
ज्वालयित्वा गृहे दीपान् प्रविवेश गृहं नृप:।
अशोभनाङ्गीं कैकेयीं स्वपन्तीं पतितां भुवि।।३४।।
दृष्ट्वा दशरथ: प्राह तस्या: प्रियमिदं त्विति।
आश्लिष्योत्थाय तां राजा शृणु मे परमं वच:।।३५।।
स्वमातुरधिकां नित्यं यस्ते भक्तिं करोति वै।
तस्याभिषेकं रामस्य श्वो भविष्यति शोभने।।३६।।

"Darling, why is your palace sinking in the dark" The Cāṇḍālas even have considered the incoronation of Rāma as

pleasure pouring. All people are decorating their houses with possible means. Tell me why you have not decorated your palace? With these words, the king lighted the lamps there and then entered there. He saw that Kaikeyī was sleeping on the floor. Her every organ of body looked ugly. The king lifted her up to his chest and spoke these words - "Darling, listen to my suggestions? O beautiful lady, your beloved Rāma who loves you more than his own mother, will be enthroned tomorrow."

इत्युक्ता पार्थिवेनाऽपि किञ्चिन्नोवाच सा शुभा।
मुञ्चन्ती दीर्घमुष्णं च रोषोच्छ्वासं मुहुर्मुहुः।।३७।।
तस्थावाश्लिष्य हस्ताभ्यां पार्थिवः प्राह रोषिताम्।
किं ते कैकेयि दुःखस्य कारणं वद शोभने।।३८।।
वस्त्राभरणरत्नादि यद्यदिच्छसि शोभने।
तत्त्वं गृह्णीष्व निःशङ्कं भाण्डारात्सुखिनी भव।।३९।।
भाण्डारेण मम शुभे श्वोऽर्थसिद्धिर्भविष्यति।
यदाभिषेकं सम्प्राप्ते रामे राजीवलोचने।।४०।।
भाण्डागारस्य मे द्वारं मया मुक्तं निरर्गलम्।
भविष्यति पुनः पूर्णं रामे राज्यं प्रशासति।।४१।।

The lady did not respond on the statement of the king. She began to sigh with pain and anger in her face. The king embraced her and said– O beautiful Kaikeyī, tell me the cause for your pain. Be happy and get yourselves the desired garments, ornaments and gems etc., whatever you desire. O philanthropic lady, my desire will see culmination when the coronation of Rāma will over tomorrow. That store will again fill-up during the regime of Rāma and this is the cause I have left the door of treasury wide open. Darling, give honour and importance to a greater extent to the bona-fide of Rāma incoronation.

बहु मानय रामस्य अभिषकं महात्मनः।
इत्युक्ता राजवर्य्येण कैकेयी पापलक्षणा।।४२।।
कुमतिर्निर्घृणा दुष्टा कुब्जया शिक्षिताब्रवीत्।
राजानं स्वपतिं वाक्यं क्रूरमत्यन्तनिष्ठुरम्।।४३।।
रत्नादि सकलं यत्ते तन्ममैव न संशयः।
देवासुरमहायुद्धे प्रीत्या यन्मे वरद्वयम्।।४४।।

Kaikeyī, the sinner, wicked, cruel and foolish queen replied - "O king, all gems undoubtedly are mine but I need only two boons you once promised when the gods and monsters were in the battle field. Kindly, give them to me this time.

पुरा दत्तं त्वया राजंस्तदिदानीं प्रयच्छ मे।
इत्युक्तः पार्थिवः प्राह कैकेयीमशुभां तदा।।४५।।
अदत्तमप्यहं दास्ये तव नान्यस्य वा शुभे।
किं मे प्रतिश्रुतं पूर्वं दत्तमेव मया तव।।४६।।
शुभाङ्गी भव कल्याणि त्यज कोपमनर्थकम्।
रामाभिषेकजं हर्षं भजोत्तिष्ठ सुखी भव।।४७।।

The king then said– "O good-hearted queen, I do not say of others but I will give you the things even for what I have never promised. Thanks for recollection of my promise once made and have faith in me that you already have received that thing. Now put on fashionable garments and ornaments and come out from the blind alley of your fury. Get up at once and feel gaiety by participating in the auspicious function of Rāma's incoronation.

इत्युक्ता राजवर्येण कैकेयीकलहप्रिया।
उवाच परुषं वाक्यं राज्ञो मरणकारणम्।।४८।।
वरद्वयं पूर्वदत्तं यद दास्यसि मे विभो।
श्वोभते गच्छतु वनं रामोऽयं कोशलात्मजः।।४९।।
द्वादशाब्दं निवसतु त्वद्वाक्याद्दण्डके वने।

अभिषेकं च राज्यं च भरतस्य भविष्यति।।५०।।

The callous queen Kaikeyī spoke such harsh words that became the cause for the death of the king. She said– "O king, if you really have granted I ask first that Rāma will move to forest in the next morning and live as much as twelve years in Daṇḍakāraṇya. My second desire is to see Bharata on the throne in that morning.

इत्याकर्ण्य स कैकेय्या वचनं घोरमप्रियम्।
पपात भुवि निःसंज्ञो राजा सापि विभूषिता।।५१।।
रात्रिशेषं नयित्वा तु प्रभाते सा मुदावती।
दूतं सुमन्त्रमाहैवं राममानीयतामिति।।५२।।
रामस्तु कृतपुण्याहः कृतस्वस्त्ययनो द्विजैः।
यागमण्डपमध्यस्थः शंखतूर्यरवान्वितः।।५३।।

King Daśaratha fell down on the ground owing to the heavy shock of Kaikeyī's mala-fides and Kaikeyī, on other side, decorated herself with beautiful garments. On passing the rest of the night in pleasure, she happily ordered Sumanta, the messenger - "Call Rāma here immediately." Rāma was in the pavilion made for offering, enjoying the sweet sounds of conch and trumpet as also Puṇya Vācana and Svāstivācana performed by Brahmins, just the same time when Sumanta was ordered.

तमासाद्य ततो दूतः प्रणिपत्य पुरःस्थितः।
रामराम महाबाहो आज्ञापयति ते पिता।।५४।।
द्रुतमुत्तिष्ठ गच्छ त्वं यत्र तिष्ठति ते पिता।
इत्युक्तस्तेन दूतेन शीघ्रमुत्थाय राघवः।।५५।।

The messenger, Sumanta, reached near Rāma, stood there with clasped hands and said– "O Rāma, stand up quickly and follow the order of your father. Come with me to Daśaratha. "Rāma immediately followed the message of Sumanta and reached Kaikeyī's palace under permission to leave from the Brahminas.

अनुज्ञाप्य द्विजान् प्राप्तः कैकेय्या भवनं प्रति।
प्रविशन्तं गृहं रामं कैकेयी प्राह निर्घृणा।।५६।।
पितुस्तव मतं वत्स इदं ते प्रब्रवीम्यहम्।
वने वस महाबाहो गत्वा त्वं द्वादशाब्दकम्।।५७।।
अद्यैव गम्यतां वीर तपसे धृतमानसः।
न चिन्त्यमन्यथा वत्स आदरात् कुरु मे वचः।।५८।।
एतच्छ्रुत्वा पितुर्वाक्यं रामः कमललोचनः।

The cruel-hearted Kaikeyī said when she saw Rāma entering in her palace - "Dear son, I am going to tell you the opinion of your father. O warrior, go and live in the forest for twelve years. Make up your mind for the penance there and leave Ayodhyā immediately. Don't think otherwise and follow my words with honour.

तथेत्याज्ञां गृहीत्वासौ नमस्कृत्य च तावुभौ।।५९।।
निष्क्रम्य तद्गृहाद्रामो धनुरादाय वेश्मतः।
कौशल्यां च नमस्कृत्य सुमित्रां गन्तुमुद्यतः।।६०।।

60. Having heard these words from Kaikeyī, Rāma said very well and complied with the order of his father without any question. He bowed his head before them and took over his bow after he has came out from her palace. He then touched the feet of Kauśalyā and Sumitrā and prepared himself for the departure.

तच्छ्रुत्वा तु ततः पौरा दुःखशोकपरिप्लुताः।
विव्यथुश्चाथ सौमित्रिः कैकेयीं प्रति रोषितः।।६१।।
ततस्तं राघवो दृष्ट्वा लक्ष्मणं रक्तलोचनम्।
वारयामास धर्मज्ञो धर्मवाग्भिर्महामतिः।।६२।।
ततस्तु तत्र ये वृद्धास्तान् प्रणम्य मुनींश्च सः।
रामो रथं खिन्नसूतं प्रस्थानायारुरोह वै।।६३।।
आत्मीयं सकलं द्रव्यं ब्राह्मणेभ्यो नृपात्मजः।

श्रद्धया परया दत्वा वस्त्राणि विविधानि च।।६४।।

All citizens sank in agony and felt anxiety. Lakṣmaṇa on the other hand became angry. Religion abiding Rāma cooled him down with his ethical words when he saw that Lakṣmaṇa's eyes were red with anger. Then Rāma rode on chariot for the forest with bowing his head down at the feet of the elders and Ṛsis present there. The charioteer was also very sad. Prince Rāma gave in donation all garments and the wealth he had with deep reverence.

तिस्रः स्वश्रूः समामन्त्र्य श्वशुरं च विसंज्ञितम्।
मुचन्तमश्रुधाराणि नेत्रयोः शोकजानि च।।६५।।
पश्यती सर्वतः सीता चारुरोह तथा रथम्।
रथमारुह्य गच्छन्तं सीतया सह राघवम्।।६६।।
दृष्ट्वा सुमित्रा वचनं लक्ष्मणं चाह दुःखिता।
रामं दशरथं विद्धि मां विद्धि जनकात्मजाम्।।६७।।

Sītā also asked for permission from her three mother-in-laws and father-in-law, Daśaratha, then in a half-conscious state and with a stream of tears on Daśaratha's cheeks. She just moved her eyes all around and rode on the chariot. Having seen Sītā with Rāma on the chariot, Sumitrā was shocked very much and said to Lakṣmaṇa - "Meritorious Lakṣmaṇa, treat from today Rāma as your father and Sītā as mother and the forest as Ayodhyā. Go with them at once for the sake of extending helping hands.

अयोध्यामटवीं विद्धि व्रज ताभ्यां गुणाकर।
मात्रैवमुक्तो धर्मात्मा स्तनक्षीरार्द्रदेहया।।६८।।
तां नत्वा चारुयानं तमारुरोह स लक्ष्मणः।
गच्छतो लक्ष्मणो भ्राता सीता चैव पतिव्रता।।६९।।

Complying with the words of Sumitrā whose body was soaking with the milk owing from the breasts due to the overflowing sentiments, Lakṣmaṇa bowed his head at his mother's feet and rode on the same chariot. O wise king, thus Rāma was followed by both the brave brother Lakṣmaṇa and chaste Sītā.

रामस्य पृष्ठतो जाता पुराद्विरो महामते।
विधिछिन्नाभिषेकं तं रामं राजीवलोचनम्।।७०।।
अयोध्याया विनिष्क्रान्तमनुयाताः पुरोहिताः।
मन्त्रिणः पौरमुख्याश्च दुःखेन महतान्विताः।।७१।।
आदेशं प्राप्य गच्छन्तं राममूचुरिदं वचः।
रामराम महाबाहो गन्तुं नार्हसि शोभन।।७२।।

Rāma, whose incoronation was shattered so suddenly owing to a trick of destiny, then followed by the priest, minister and the reputed citizens with tears in their eyes and suggested - "O Rāma, you should not go to the forest. O the great prince, come back to Ayodhyā. Where are you going by leaving us behind?"

राजन्नत्र निवर्तस्व विहायास्मान् क्व गच्छसि।
इत्युक्तो राघवस्तैस्तु तानुवाच दृढव्रतः।।७३।।
गच्छध्वं मन्त्रिणः पौरा गच्छध्वं च पुरोधसः।
पित्रादेशं मया कार्यमभियास्यामि वै वनम्।।७४।।
द्वादशाब्दं व्रतं चैतन्नीत्वाहं दण्डके वने।
आगच्छामि पितुः पादं मातृणां द्रष्टुमञ्जसा।।७५।।

Rāma, the excellent promise abiding said– O ministers, citizen and priests please, go back to Ayodhyā. As I have to comply with the order given by father, I will therefore, definitely go to the forest. I will come back immediately when the exile for twelve years is completed and see again the feet of my parent.

इत्युक्त्वा तान् जगामाथ रामः सत्यपरायणः।
तं गच्छन्तं पुनर्याताः पृष्ठतो दुःखिता जनाः।।७६।।

पुनः प्राह स काकुत्स्थो गच्छध्वं नगरीमिमाम्।
मा तृश्च पितरं चैव शत्रुघ्नं नगरीमिमाम्।।७७।।
प्रजाः समस्तास्तत्रस्था राज्यं भरतमेव च।
पालयध्वं महाभागास्तपसे याम्यहं वनम्।।७८।।

78. With these words to the citizens, Rāma proceeded. All people began to follow him with grief. Rāma again requested - "O greatmen, go back to Ayodhyā and provide with protection cover to my parent, Bharata and Śatrughna, this Ayodhyā city, all subjects and this entire state. I go for penance to the forest.

अथ लक्ष्मणमाहेदं वचनं राघवस्तदा।
सीतामर्पय राजानं जनकं मिथिलेश्वरम्।।७९।।
पितृमातृवशे तिष्ठ गच्छ लक्ष्मण याम्यहम्।
इत्युक्तः प्राह धर्मात्मा लक्ष्मणो भ्रातृवत्सलः।।८०।।
मैवमाज्ञापय विभो मामद्य करुणाकर।
गन्तुमिच्छसि यत्र त्वमवश्यं तत्र याम्यहम्।।८१।।
इत्युक्तो लक्ष्मणेनाऽसौ सीतां तामाह राघवः।
सीते गच्छ ममादेशात्पितरं प्रति शोभनम्।।८२।।
सुमित्राया गृहे चापि कौशल्यायाः सुमध्यमे।
निवर्तस्व हि तावत्त्वं यावदामगमनं मम।।८३।।

83. Rāma in the meantime said to Lakṣmaṇa - "Lakṣmaṇa, bring Sītā to Mithilāpurī and assign her to king Janaka. You yourself should also live with the parent. Go back Lakṣmaṇa, I will go to the forest alone." Lakṣmaṇa replied "O treasure of mercy, don't pass such cruel order to me. I will follow wherever you want to go. Rāma then turned to Sītā and said– "Darling Sītā, go to the palace of your father or live in the palace of Sumitrā or Kauśalyā. Go back there and wait for me till I return."

इत्युक्ता राघवेनापि सीता प्राह कृताञ्जलिः।
यत्र गत्वा वने वासं त्वं करोषि महाभुज।।८४।।
तत्र गत्वा त्वया सार्द्धं वसाम्यहमरिंदम्।
वियोगं नो सहे राजंस्त्वया सत्यवता क्वचित्।।८५।।
अतस्त्वां प्रार्थयिष्यामि दयां कुरु मम प्रभो।
गन्तुमिच्छामि यत्र त्वमवश्यं तत्र याम्यहम्।।८६।।

86. As a reaction to Rāma's order, Sītā said with clasped hands - O killer of enemy, I will also live with you wherever you go in the forest. I cannot bear living separate from you even for a moment. Hence, I request you for having mercy on me. O beloved, I will also go wherever you want to visit.

नानायानैरुपगतान् जनान् वीक्ष्य स पृष्ठतः।
योषितां च गणान् रामो वारयामास धर्मवित्।।८७।।
निवृत्य स्थीयतां स्वैरमयोध्यायां जनाः स्त्रियः।
गत्वाहं दण्डकारण्यं तपसे धृतमानसः।।८८।।
कतिपयाब्दादायास्ये नान्यथासत्यमीरितम्।
लक्ष्मणेन सह भ्रात्रा वैदह्या च स्वभार्यया।।८९।।

89. When Rāma then saw that a number of persons along with a crowd of women are following him, he forbade them and said– "O gentlemen and women, go back to Ayodhyā and live voluntarily there. I am going to Daṇḍakāraṇya with my mind concentrated for the sake of penance. I tell you in fact that my arrival will definitely take place with my wife and brother after completion of the period of exile. Please, don't treat it otherwise."

जनान्निवर्त्य रामोसौ जगाम च गुहाश्रमम्।
गुहस्तु रामभक्तोसौ सवभावादेव वैष्णवः।।९०।।

Thus, agreeing the citizens anyhow for the return, Rāma stepped into the cottage of Guha. Guha was a devotee to god Viṣṇu and has extreme affection for Rāma. He stood before Rāma with clasped hands and said–

"God, tell me what can I do for you."

कृताञ्जलिपुटो भूत्वा किं कर्तव्यमिति स्थितः।
महतातपसाऽऽनीता गुरुणा याहि वः पुरा।।९१।।
भगीरथेन या भूमिं सर्वपापहरा शुभा।
नानामुनिजनैर्जुष्टा कूर्ममत्स्यसमाकुला।।९२।।
गङ्गा तुङ्गोर्मिमालाढ्या स्फटिकाभजलावहा।
गुहोपनीतनावा तु तां गङ्गां स महाद्युतिः।।९३।।

With these worlds, Guha greeted Rāma with Lakṣmaṇa and Sītā warmly. On the next morning, he made the return of chariot. He then came to the bank of Gaṅgā. Rāma then crossed the holy Gaṅgā, brought by Bhagīratha on the earth by virtue of penance, remover of all evils and benevolent, worshipped by a number of Ṛṣi and Munis, tortoise and fishes etc., aquatic animals abode, high waves and fresh water like spastic gem; on the boat of Guha and thus, reached the cottage of Bhāradvāja Ṛṣi.

उत्तीर्यभगवान् रामो भरद्वाजाश्रमं शुभम्।
प्रयागे तु ततस्तस्मिन् स्नात्वा तीर्थे यथाविधि।।९४।।
लक्ष्मणेन सह भ्रात्रा राघवः सीतया सह।
भारद्वाजाश्रमे तत्र विश्रान्तस्तेनः पूजितः।।९५।।
ततः प्रभाते विमले तमनुज्ञाप्य राघवः।
भरद्वाजोक्तमार्गेण चित्रकूटं शनैर्ययौ।।९६।।
नानाद्रुमलताकीर्णं पुण्यतीर्थमनुत्तमम्।
तापसं वेषमास्थाय-जन्हुकन्यामतीत्य वै।।९७।।

97. That hermitage was situated in Prayāga. Rāma took a dip in that holy place in the company of his brother and wife and spent the night with the best way entertained by the hermit Bhāradvāja. At day break next morning, Rāma put on the apparel of an ascetic, asked for permission from the hermit, crossed the Gaṅgā through the way suggested by him and he then slowly went to the holy place Citrakūṭa, covered with trees and creepers.

गते रामे सभार्ये तु सह भ्राता ससारथौ।
अयोध्यामवसन् भूप नष्टशोभां सुदुःखिताम्।।९८।।
नष्टसंज्ञो दशरथः श्रुत्वा वचनमप्रियम्।
रामप्रवासजननं कैकेय्या मुखनिःसृतम्।।९९।।
लब्धसंज्ञः क्षणाद्राजा रामरामेति चुक्रुशे।
कैकेय्युवाच भूपालं भरतं चाभिषेकय।।१००।।
सीतालक्ष्मणसंयुक्तो रामचन्द्रो वनं गतः।
पुत्रशोकाभिसंतप्तो राजा दशरथस्तदा।।१०१।।

O king, the citizens of Ayodhyā began to live in void and gloom after the departure of Sītā, Lakṣmaṇa and Rāma with the charioteer. King Daśaratha had lost his consciousness when he had heard the harsh words of Kaikeyī exiling Rāma for twelve years. He began to cry Rāma, Rāma on return of his consciousness. Kaikeyī said to him - "Rāma has now gone to the forest so, enthrone Bharata." Daśaratha took his last breath in severe pain when he heard these words.

विहाय देहं दुःखेन देवलोकं गतस्तदा।
ततस्तस्य महापुर्यामयोध्यायामरिन्दम।।१०२।।
रुरुदुर्दुःखशोकार्त्ता जनाः सर्वे च योषितः।
कौशल्या च सुमित्रा च कैकेयी कष्टकारिणी।।१०३।।

The citizens of Ayodhyā began wailing on the death of Daśaratha. Kauśalyā, Sumitrā and the wicked Kaikeyī too began weeping loudly and they surrounded Daśaratha.

परिवार्य मृतं तत्र रुरुदुस्ताः पतिं ततः।
ततः पुरोहितस्तत्र वसिष्ठः सर्वधर्मवित्।।१०४।।
तैलद्रोण्यां विनिक्षिप्य मृतं राजकलेवरम्।
दूतं वै प्रेषयामास सहमन्त्रिगणैः स्थितः।।१०५।।
स गत्वा यत्र भरतः शत्रुघ्नेन सह स्थितः।

तत्र प्राप्य तथा वार्तां सनिवर्त्य नृपात्मजौ।।१०६।।
तावानीय ततः शीघ्रं अयोध्यां पुनरागतः।
क्रूराणि दृष्ट्वा भरतो निमित्तानि च वै पथि।।१०७।।
विपरीतं त्वयोध्यायामिति मेने स पार्थिवः।
निःशोभां निर्गतश्रीकां दुःखशोकान्वितां पुरीम्।।१०८।
कैकेय्यग्निविनिर्दग्धामयोध्यां प्रविवेश सः।
दुःखान्विता जनाः सर्वे तौ दृष्ट्वा रुरुदुर्भृशम्।।१०९।
हा तात राम हा सीते लक्ष्मणेति पुनः पुनः।
रुरोद भरतस्तत्र शत्रुघ्नश्च सुदुःखितः।।११०।।

The learned priest Vasiṣṭha consoled them all, made officials to keep the corpse on the boat filled with oil, consulted the ministers and sent a messenger for calling back Bharata and Śatrughna. The messenger reached where Bharata and Śatrughna were, gave the message to the extent suggested, made their return and came back to Ayodhyā as soon as it could be possible. Prince Bharata guessed at the ominous event taken place in Ayodhyā with the omens he saw on the way. Bharata then entered into Ayodhyā which was burnt and became faded and filled with the gloom and sorrow by the fire of conspiracy created by Kaikeyī. All people began to cry with bluttering the name of king, Rāma, Lakṣmaṇa and Sītā, when they saw them. Bharata and Śatrughna also followed them and began wailing.

कैकेय्या स्तत्क्षणाच्छ्रुत्वा चुक्रोध भरतस्तदा।
दुष्टा त्वं दुष्टचित्ता च यया रामः प्रवासितः।।१११।।
लक्ष्मणेन सह भ्रात्रा राघवः सीतया वनम्।
साहसं किं कृतं दुष्टे त्वया सद्योऽल्पभाग्यया।।११२।।
उद्वास्य सीतया रामं लक्ष्मणेन महात्मना।
ममैव पुत्रं राजानं करोत्विति मतिस्तव।।११३।।
दुष्टाया नष्टभाग्यायाः पुत्रोहं भाग्यवर्जितः।
भ्रात्रा रामेण रहितो नाहं राज्यं करोमि वै।।११४।।
यत्र रामो नरव्याघ्रः पद्मपत्रायतेक्षणः।
धर्मज्ञः सर्वशास्त्रज्ञो मतिमान् बन्धुवत्सलः।।११५।
सीता च यत्र वैदेही नियमव्रतचारिणी।
पतिव्रता महाभागा सर्वलक्षणसंयुता।।११६।।
लक्ष्मणश्च महावीर्यो गुणवान् भ्रातृवत्सलः।
तत्र यास्यामि कैकेयि महत्पापं त्वया कृतम्।।११७।।
राम एव मम भ्राता ज्येष्ठो मतिमतां वरः।
स एव राजा दुष्टात्मे भृत्योहं तस्य वै सदा।।११८।।

Bharata thundered on Kaikeyī when all facts were disclosed by her. He said– "Alas, you are very wicked. Your heart is filled with mala-fides. Who can be more wicked than a woman who exiled Rāma and Lakṣmaṇa as also Sītā compelled to enter into the forest? O wicked, wretched, how could you dare so? You would have thought that king Daśaratha will enthrone me happily on the throne when Rāma along with chaste Sītā depart to the exile. I am ashamed of being your son. However, listen to my decision that I will not accept incoronation by keeping separation from Rāma. I will also visit the place where Rāma, greatest in men, conversant to religion, known to all scriptures, wise and affectionate elder brother; where Sītā, a chaste, meritorious, luckiest, daughter of Videha is and where Lakṣmaṇa, a devoted brother, gallant, ideal character and bright brother has gone. Kaikeyī, you have committed a heinous crime of exiling Rāma. O wicked heart, the wisest Rāma is my elder brother and he only is eligible to sit on the throne. I am merely like his slave.

इत्युक्त्वा मातरं तत्र रुरोद भृशदुःखितः।
हा राजन् पृथिवीपाल मां विहाय सुदुःखितम्।।११९।।

क्व गतोऽस्यद्य वै तात किं करोमीह तद्वद।
भ्राता पित्रा समः क्वास्ते ज्येष्ठो मे करुणाकरः।।

With these harsh words, Bharata began to weep and wail loudly with bluttering the name of his father. His expressions were piteous as that of a common and worldly young chap with the words as to where he has gone leaving him alone? What should be done then? He again remembered Rāma, Sītā and Lakṣmaṇa moaning on their departure to the forest.

सीता च मातृतुल्या मे क्व गतो लक्ष्मणश्च ह।
इत्येवं विलपन्तं तं भरतं मन्त्रिभिः सह।।१२१।।
वसिष्ठो भगवानाह कालकर्मविभागवित्।
उत्तिष्ठोत्तिष्ठ वत्स त्वं न शोकं कर्तुमर्हसि।।१२२।।
कर्मकालवशादेव पिता ते स्वर्गमास्थितः।
तस्य संस्कारकार्याणि कर्माणि कुरु शोभन।।१२३।
रामोपि दुष्टनाशाय शिष्टानां पालनाय च।
अवतीर्णो जगत्स्वामी स्वांशेन भुवि माधवः।।१२४।।
प्रायस्तत्रास्ति रामेण कर्तव्यं लक्ष्मणेन च।
यत्रासौ भगवान् वीरः कर्मणा तेन चोदितः।।१२५।।

Muni Vasiṣṭha, conversant with the deed and the might of time, came there where Bharata was ceaselessly weeping. He consoled him by addressing him as son - "O son, you should not moan over the death of your father as the time and deed is predominant. It is your first and foremost duty now to arrange his funeral ceremony instead of moaning. Rāma is incarnated to god Viṣṇu and appeared on this earth with the sole objective to kill the wicked and provide protection to the saints. A number of acts are to be performed by Rāma in the forest. He will therefore, keep himself busy with those acts and return only when those will be completed.

तत्कृत्वा पुनरायाति रामः कमललोचनः।
इत्युक्तो भरतस्तेन वसिष्ठेन महात्मना।।१२६।।
संस्कार लम्भयामास विधिदृष्टेन कर्मणा।
अग्निहोत्राग्निा दग्धवा पितुर्देहं विधानतः।।१२७।।
स्नात्वा सरय्वाः सलिले कृत्वा तस्योदकक्रियाम्।
शत्रुघ्नेन सह श्रीमान् मातृभिर्बान्धवैः सह।।१२८।।

Bharata gathered courage on these words of Vasiṣṭha and performed the funeral ceremony of his father abiding by the prescribed rules in rituals. He took fire of Agnihotra and burnt the body of his father. Then he took a dip in the holy water of Sarayū and poured holy water from the palm joined with his brother Śatrughna, all mothers and other near and dear ones for the peace of the soul departed to heaven.

तस्यौर्ध्वदेहिकं कृत्वा मन्त्रिणामन्त्रिनायकः।
हस्त्यश्वरथपत्तीभिः सह प्रायान्महामतिः।।१२९।।
भरतो राममन्वेष्टुं राममार्गेण सत्तमः।
तमायान्तं महासेनं रामस्यानुवरोधिनम्।।१३०।।
मत्वा तं भरतं शत्रुं रामभक्तो गुहस्तदा।
स्वं सैन्यं वर्तुलं कृत्वा सन्नद्धः कवची रथी।।१३१।।
महाबलपरीवारो रुरोध भरतं पथि।।१३२।।
सभ्रातृकं सभार्यं मे रामं स्वामिनमुत्तमम्।
प्रापयस्त्वं वनं दुष्ट साम्प्रतं हन्तुमिच्छसि।।१३३।।

Thus, on completion of the funeral ceremony, Bharata began to march to the forest through the route adopted by Rāma in the company of his ministers, mothers, the four corps army (viz., elephant, horses, infantry and chariots) so as to meet Rāma. Guha resisted Bharata on the way by issuing his army order to march in circle formation so that the army marching with Bharata can be surpassed because he was confused of Bharata's intention. He thought

that Bharata is coming to attack Rāma. He addressed Bharata with harsh words as - "O wicked, rude, traitor, whether you are not satisfied with exile of Rāma with his brother and wife and now marching to kill him too. Otherwise, why have you brought so huge an army?"

गमिष्यसि दुरात्मंस्त्वं सेनया सह दुर्मते।
इत्युक्तो भरतस्तत्र गुहेन नृपनन्दनः।।१३४।।
तमुवाच विनीतात्मा रामायाथ कृताञ्जलिः।
यथा त्वं रामभक्तोसि तथाहमपि भक्तिमान्।।१३५।।
प्रोषिते मयि कैकेय्या कृतमेतन्महामते।
रामस्यानयनार्थाय व्रजाम्यद्य महामते।।१३६।।

In reply to Guha, Bharata, stood with clasped hands and humble words on lips - "As you are devoted to Rāma, treat me the same. All this has been done by Kaikeyī alone and that too when I was in the house of my maternal uncle. I am today going to bring Rāma back to Ayodhyā. Please, give me the way for which the facts are told by me."

सत्यपूर्वं गमिष्यामि पन्थानं देहि मे गुह।
इति विश्वासमानीय जाह्नवीं तेन तारितः।।१३७।।
नौकावृन्दैरनेकैस्तु स्नात्वासौ जाह्नवीजले।
भरद्वाजाश्रमं प्राप्तो भरतस्तं महामुनिम्।।१३८।।

Guha took him at the bank of river Gaṅgā when his intention was duly verified. He then called a cluster of boats and made them to cross the river. Having taken a dip in the holy water of Gaṅgā, Bharata reached the cottage of Bhāradvāja, bowed his head at his feet and disclosed the facts in detail.

प्रणम्य शिरसा तस्मै यथावृत्तमुवाच ह।
भरद्वाजोपि तं प्राह कालेन कृतमीदृशम्।।१३९।।
दुःखं न तावत् कर्तव्यं रामार्थेपि त्वयाधुना।
वर्तते चित्रकूटेसौ रामः सत्यपराक्रमः।।१४०।।
त्वयि तत्र गते वापि प्रायोऽसौ नागमिष्यति।
तथापि तत्र गच्छ त्वं यदसौ वक्ति तत्कुरु।।१४१।।
रामस्तु सीतया सार्धं वनखण्डे स्थितः शुभे।
लक्ष्मणस्तु महावीर्यो दुष्टालोकनतत्परः।।१४२।।

Bhāradvāja consoled him by saying - "This incident has taken place under the will of time. You should not regret even for Rāma as truth abiding Rāma presently is in Citrakūṭa. It is of no use to visit there, as he will not be ready to come back. Even then, go there but do as he advises. Śrī Rāma resides in a decent segment of the forest and Lakṣmaṇa always keeps himself as a guard as safety is assured from the wild animals.

इत्युक्तो भरतस्तत्र भरद्वाजेन धीमता।
उत्तीर्य यमुनां यातश्चित्रकूटं महानगम्।।१४३।।
स्थितौऽसौ दृष्टवान् दूरात् सधूलीं चोत्तरां दिशम्।
रामाय कथयित्वास तदादेशात्तु लक्ष्मणः।।१४४।।
वृक्षमारुह्य मेधावी वीक्षमणः प्रयत्नतः।
स ततो दृष्टवान् हृष्टामायान्तीं महतीं चमूम्।।१४५।।
हस्त्यश्वरथसंयुक्तां दृष्ट्वा राममथाब्रवीत्।
हे भ्रातस्त्वं महाबाहो सीतापार्श्वे स्थिरो भव।।१४६।।

On suggestions from Bhāradvāja, Bharata went the mountain Citrakūṭa. Lakṣmaṇa informed Rāma that someone was coming when he saw the dust flying in the air. He then climbed on a tree and focused on the direction. He saw a large army forwarding in mood of exhilaration. There were elephants, horses and chariots in the army. He assured Rāma to sit at ease but informed that some mighty king is forwarding with a huge army consisting of elephants, infantry, horses and chariots.

भूपोस्ति बलवान् कश्चित् हस्त्यश्वरथपत्तिभिः।
इत्याकर्ण्य वचस्तस्य लक्ष्मणस्य महात्मनः।।१४७।।

रामस्तमब्रवीद्वीरो वीरं सत्यपराक्रमः।
प्रायेण भरतोऽस्माकं द्रष्टुमायाति लक्ष्मण॥१४८॥
इत्येवं वदतस्तस्य रामस्य विदितात्मनः।
आरात्संस्थाप्य सेनां तां भरतो विनयान्वितः॥१४९॥
ब्राह्मणैर्मन्त्रिभिः सार्द्धं रुदन्नागत्य पादयोः।
रामस्य निपपाताा वैदेह्या लक्ष्मणस्य च॥१५०॥
मन्त्रिणो मातृवर्गश्च स्निग्धबन्धुसुहृज्जनाः।
परिवार्य ततो रामं रुरुदुः शोककातराः॥१५१॥

Rāma said to Lakṣmaṇa - "Brother, it appears to me as if Bharata is coming to see us. As Rāma could complete his words, Bharata came there and fell at his feet. He began to weep bitterly. The army was at a distance and only Bharata, his ministers and some Brahmins had come to Rāma. Within minutes, the mothers, near and dear ones and friends surrounded Rāma and all of them began weeping.

स्वर्यातं पितरं ज्ञात्वा ततो रामो महामतिः।
लक्ष्मणेन सह भ्रात्रा वैदेह्याथ समन्वितः॥१५२॥
स्नात्वा मलापहे तीर्थे दत्त्वा च सलिलाञ्जलिम्।
मात्रादीनभिवाद्याथ रामो दुःखसमन्वितः॥१५३॥
उवाच भरतं राजन् दुःखेन महतान्वितम्।

When Rāma knew the death of his father, he took a dip in the holy river with brother and wife and gave a joint palm of water to the dead soul. He then bowed his head at the feet of mother, teachers and the elders, expressed regret and said to Bharata

अयोध्यां गच्छ भरत इतः शीघ्रं महामते॥१५४॥
राज्ञा विहीनां नगरीं अनाथां परिपालय।
इत्युक्तो भरतः प्राह रामं राजीवलोचनम्॥१५५॥
त्वामृते पुरुषव्याघ्र न यास्येऽहमितो ध्रुवम्।
यत्र त्वं तत्र यास्यामि वैदेही लक्ष्मणो यथा॥१५६॥

"Learned Bharata, go back to Ayodhyā immediately and rule there because the entire state has become like an orphan after the death of our revered father. Bharata replied - "O ideal man, I have decided that there will be no return without you. I will follow you like Lakṣmaṇa and Sītā wherever you go."

इत्याकर्ण्य पुनः प्राह भरतं पुरतः स्थितम्।
नृणां पितृसमो ज्येष्ठः स्वधर्ममनुवर्तिनाम्॥१५७॥
यथा न लङ्घ्यं वचनं मया पितृमुखेरितम्।
तथा त्वया न लङ्घ्यं स्याद्वचनं मम सत्तम॥१५८॥
मत्समीपादितो गत्वा प्रजास्त्वं परिपालय।
द्वादशाब्दिकमेतन्मे व्रतं पितृमुखेरितम्॥१५९॥
तदरण्ये चरित्वा तु आगमिष्यामि तेन्तिकम्।
गच्छ तिष्ठ ममादेशे न दुःखं कर्तुमर्हसि॥१६०॥

Rāma again said– "Gentle Bharata, elder brother is eligible to be respected as father for the men abiding religion. As I should not violate the words of my father, you the same way should not violate my order. Move from here and administer the subjects. I will again come to Ayodhyā on completion of the twelve years of exile and see you. Go and comply with my order. Don't regret please.

इत्युक्तो भरतः प्राह बाष्पपर्याकुलेक्षणः।
यथा पिता तथा त्वं मे नात्र कार्या विचारणा॥१६१॥
तवादेशान्मयां कार्यं देहि त्वं पादुके मम।
नन्दिग्रामे वसिष्येहं पादुके द्वादशाब्दिकम्॥१६२॥
त्वद्वेषमेव मद्वेषं त्वद्व्रतं मे महाव्रतम्।
त्वं द्वादशाब्दिकादूर्ध्वं यदि नायासि सत्तम॥१६३॥
ततो हविर्यथा चाग्नौ प्रधक्ष्यामि कलेवरम्।
इत्येवं शपथं कृत्वा भरतौ हि सुदुःखितः॥१६४॥
बहुप्रदक्षिणं कृत्वा नमस्कृत्य चर राघवम्।
पादुके शिरसां स्थाप्य भरतः प्रस्थितः शनैः॥१६५॥

Bharata replied with tears in his eyes - "Brother, there is no need to think whether I should give you the same respect as that to father, because as the father, the same you are. I will now comply with your order but please, give me your sandal. I will reside in Nandīgrāma by resorting to the sandals and do penance up to twelve years. My apparel and mission will be the same as that of yours. In case, you do not appear just on the end of twelve years, I will make my body as oblation to the fire. Grieved Bharata did Pradakṣiṇā of Rāma several times with this resolution, frequently bowed his head and he slowly moved from there with the sandals on his head.

स कुर्वन् भ्रातुरादेशं नन्दिग्रामे स्थितो वशी।
तपस्वी नियताहारः शाकमूलफलाशनः॥१६६॥
जटाकलापं शिरसा च विभ्रत्
त्वचश्चवाक्षीः किल वन्यभोजी।
रामस्य वाक्यादरतो हृदि स्थितं
बभार भूभारमनिन्दितात्मा॥१६७॥
इति श्रीनरसिंहपुराणे श्रीरामप्रादुर्भावे
अष्टचत्वारिंशोऽध्यायः॥४८॥

Bharata began to live in Nandīgrāma by enslaving his sensory organs, vegetables and root and fruits as regular diet, concentration of mind and with following the instructions of his brother. The holy-hearted Bharata held his hair tangled, bark apparel on the body and wild fruits as diet. He began to rule the stately affairs with Rāma's words in his mind.

Thus ends the forty-eighth chapter on an incarnation of Rāma in Nṛsimha Purāṇa

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CHAPTER 49

Jayanta punished by Rāma, meeting with Sarabhaṅga, Sutikṣṇā and Agastya, humiliation of Śūrpaṇakhā, kidnapping of Sītā, Jaṭāyū killing and meeting with Sābarī

मार्कण्डेय उवाच

गतेऽथ भरते तस्मिन् रामः कमललोचनः।
लक्ष्मणेन सहभ्रात्रा भार्यया सीतया सह।।१।।
शाकमूलफलाहारो विचचार महावने।
कदाचिल्लक्ष्मणमृते रामदेवः प्रतापवान्।।२।।
चित्रकूटवनोद्देशे वैदेह्युत्संगमाश्रितः।
सुष्वाप स मुहूर्तं तु ततः काको दुरात्मवान्।।३।।
सीताभिमुखमभ्येत्य विददार स्तनान्तरम्।
विदार्य वृक्षमारुह्य स्थितोऽसौ वायसाधमः।।४।।

Mārkaṇḍeya said– On return of Bharata to Ayodhyā, Rāma began to live on vegetables and root-fruits with his brother and Sītā and strolled in the forest. One day, Rāma did not take Lakṣmaṇa with him to the secret place of forest and passed the day keeping his head in the lap of Sītā. In the meantime, a wicked crow came down and injured the breast of Sītā by blowing his beak. Having injured, that crow sat on a tree.

ततः प्रबुद्धो रामोसौ दृष्ट्वा रक्तं स्तनान्तरे।
शोकाविष्टां तु सीतां तामुवाच कमलेक्षणः।।५।।
इदं स्तनान्तरं भद्रे तव रक्तस्य कारणम्।
इत्युक्ता सा च तं प्राह भर्तारं विनयान्विता।।६।।
पश्य राजेन्द्र वृक्षाग्रे वायसं दुष्टचेष्टितम्।
अनेनैव कृतं कर्म सुप्ते त्वयि महामते।।७।।

Rāma saw blood owing from the breast of Sītā when his eyes were opened. He asked Sītā - "Darling, tell me the reason

why the blood is owing from your breasts. Sītā humbly replied -"O king, look at the wicked crow who is seated on the branch of the tree. He has done this offence when you slept.

रामोपि दृष्टवान् काकं तस्मिन् क्रोधमथाकरोत्।
इषीकास्त्रं समाभाष्य ब्रह्मास्त्रेणाभिमन्त्रितम्।।८।।
काकमुद्दिश्य चिक्षेप सोऽप्यधावद्भयान्वितः।
स त्विन्द्रस्य सुतो राजन्निन्द्रलोकं विवेश ह।।९।।
रामास्त्रं प्रज्वलद्दीप्तं तस्यानु प्रविवेश वै।
विदितार्थश्च देवेन्द्रो देवैः सह समन्वितः।।१०।।
निष्क्रामयच्च्य तं दुष्टं राघवस्यापकारिणम्।
ततोसौ सर्वदेवैस्तु देवलोकाद्बहिः कृतः।।११।।
पुनः सोप्यपतद्रामं राजानं शरणं गतः।
पाहि राम महाबाहो अज्ञानादपकारिणम्।।१२।।

Rāma saw the crow with furious eyes, took a straw, spelled the hymn of Brahmāstra on the same and shot at the crow. The crow flew fast frightened. O king, that crow was the son of Indra and his name was Jayanta. He straightly entered into the palace of his father. Indra, the king of gods, expelled that criminal from his palace when he got the news and discussed the matter with other secretaries. Being expelled from the heaven, that crow returned to Rāma and cried - "O Rāma, this crime has been committed by me innocently. Please, protect me."

इति ब्रुवन्तं तं प्राह रामः कमललोचनः।
अमोघं च ममैवास्त्रमङ्गमेकं प्रयच्छ वै।।१३।।
ततो जीवसि दुष्ट त्वं अपकारो महान्कृतः।
इत्युक्तोसौ स्वकं नेत्रमेकमस्त्राय दत्तवान्।।१४।।
अस्त्रं तन्नेत्रमेकं तु भस्मीकृत्य समाययौ।
ततः प्रभृति काकानां सर्वेषामेकनेत्रता।।१५।।

Rāma said to Jayanta, O wicked, my weapon is Amogha and it his the target once made. Hence, offer any of your organ and then only your life can be saved. You have committed a heinous crime hence it is necessary to punish you. On these words, Jayanta offered his eyes for the arrow. That weapon returned when one eye of Jayanta was singed. O king, since then, all crows became one-eyed. This is the reason why all crows stare with one eye.

चक्षुषैकेन पश्यन्ति हेतुना तेन पार्थिव।
उषित्वा तत्र सुचिरं चित्रकूटे स राघवः।।१६।।
जगाम दण्डकारण्यं नानामुनिनिषेवितम्।
सभ्रातृकः सभार्यश्च तापसं वेषमास्थितः।।१७।।
धनुःपर्वसुपाणिश्च सेषुधिश्च महाबलः।
ततो ददर्श तत्रस्थानम्बुभक्षान्महामुनीन्।।१८।।
अश्मकुट्टाननेकांश्च दन्तोलूखलिनस्तथा।
पञ्चाग्निमध्यगानन्यानन्यानुग्रतपश्चरान्।।१९।।

Rāma departed to Daṇḍakāraṇya, offering place of a number of saints after passing several days with his brother and wife in Citrakūṭa. He was in the apparel of an ascetic, bow and arrow in his hands and a Tarakaśa was tied on his back. On his visit there, Rāma saw the great hermits busy with penance. Some among them were taking nothing as food but only water. A large number out of them were living on the thrashed and crushed cereals owing to complete loss of teeth. They were called Asmakuṭṭa. Some among them were using their teeth as the thrasher and by the reason, called Dantolukhali. Some were busy with penance with their sitting in the middle of a blazed fire from five directions. Some greatmen were even more hard in their penance. Rāma saluted them and they also greeted Rāma heartily.

तान् दृष्ट्वा प्रणिपत्योच्चै रामस्तैश्चाभिनन्दितः।
ततोऽखिलं वनं दृष्ट्वा रामः साक्षाज्जनार्दनः॥२०॥
भ्रातृभार्यासहायश्च सम्प्रतस्थे महामतिः।
दर्शयित्वा तु सीतायै वनं कुसुमितं शुभम्॥२१॥
नानाश्चर्यसमायुक्तं शनैर्गच्छन्स दृष्टवान्।
कृष्णाङ्गं रक्तनेत्रं तु शूलस्थूलसमानकम्॥२२॥
शुभ्रदंष्ट्रं महाबाहुं संध्याघनशिरोरुहम्।
मेघस्वनं सापराधं शरं संधाय राघवः॥२३॥
विव्याध राक्षसं क्रोधाल्लक्ष्मणेन सह प्रभुः।
अन्यैरवध्यं हत्वा तं गिरिगर्त्ते महातनुम्॥२४॥
शिलाभिश्छाद्य गतवान् शरभङ्गाश्रमं ततः।
तं नत्वा तत्र विश्रम्य तत्कथातुष्टमानसः॥२५॥

Subsequently Rāma in the company of his brother and wife proceeded forward with his eyes on the entire forest as he was stepping forward with simultaneous necessary directions to Sītā regarding the beautiful flowers and all other excellent things of the forest; he just saw a monster whose eyes were red and of dark complexion. He was as huge as a mountain. His jaws were bright, had large arms and hair as golden as the evening cloud. He was making a noise and used to put in pain for nothing the other creatures. Rāma with Lakṣmaṇa took their arrows immediately and penetrated the body of that monster. They dashed his huge corpse on a trench and covered it with rocks. They reached the cottage of Sarabhaṅga, a hermit, after this. He saluted him and stayed there for a few hours. He discussed several topics with him and became happy.

तीक्ष्णाश्रममुपागम्य दृष्टवांस्तं महामुनिम्।
तेनादिष्टेन मार्गेण गत्वागस्त्यं ददर्श ह॥२६॥
खड्गं तु विमलं तस्मादवाप रघुनन्दनः।
इषुधिं चाक्षयशरं चापं चैव तु वैष्णवम्॥२७॥
ततोऽगस्त्याश्रमाद्रामो भ्रातृभार्यासमन्वितः।
गोदावर्याः समीपे तु पञ्चवट्यामुवास सः॥२८॥
ततो जटायुरभ्येत्य रामं कमललोचनम्।
नत्वा स्वकुलमाख्याय स्थितवान् गृध्रनायकः॥२९॥
रामोपि तत्र तं दृष्ट्वा आत्मवृत्तं विशेषतः।
कथयित्वा तु तं प्राह सीतां रक्ष महामते॥३०॥

They then reached the cottage of hermit Sutikṣṇā and met Agastya when they proceeded under the direction of hermit Sutikṣṇā. Rāma got a sword and Viṣṇu's bows and a Tarakaśa, spelled with undepleted arrows. He then marched further and settled at Pañcavaṭī, a place near Godāvarī river. The king eagle Jaṭāyū came to Rāma there, explained about his family and stood before him. Rāma also told all about him and expected his assistance to guard Sītā.

इत्युक्तोऽसौ जटायुस्तु राममालिङ्ग्य सादरम्।
कार्यार्थं तु गते रामे भ्रात्रा सह वनान्तरम्॥३१॥
अहं रक्ष्यामि ते भार्यां स्थीयतामत्र शोभन।
इत्युक्त्वा गतवान्नामं गृध्रराजः स्वमाश्रमम्॥३२॥

Jaṭāyū embraced Rāma and said–"I will guard Sītā whenever you move to another forest for any purpose. Hence, live here without worry. The king eagle then returned to his cottage situated southward which was filled with several varieties of birds.

समीपे दक्षिणे भागे नानापक्षिनिषेविते।
वसन्तं राघवं तत्र सीतया सह सुन्दरम्॥३३॥
मन्मथाकारसदृशं कथयन्तं महाकथाः।
कृत्वा मायामयं रूपं लावण्यगुणसंयुतम्॥३४॥
मदनाक्रान्तहृदया कदाचिद्रावणानुजा।
गायन्ती सुस्वरं गीतं शनैरागत्य राक्षसी॥३५॥

ददर्श राममासीनं कानने सीतया सह।
अथ शूर्पणखा घोरा मायारूपधरा शुभा।।३६।।
निःशङ्का दुष्टचित्ता सा राघवं प्रत्यभाषत।
भज मां कान्त कल्याणीं भजन्तीं कामिनीमिह।।३७।।

Śūrpaṇakhā, the sister of Rāvaṇa once heard that Rāma is beautiful as a sex god and living with his brother and wife with recreation on several stories. She filled with lust for Rāma turned herself into a beautiful lady. Sweet songs were on her lips while strolling in the forest where Rāma was with his brother and wife. She said to Rāma fearlessly -"O beloved, I love you too much. Please, accept me as a maid slave. See that the man earns sin if he neglects a woman herself appearing for courtship."

भजमानां त्यजेद्यस्तु तस्य दोषो महान् भवेत्।
इत्युक्तः शूर्पणखया रामस्तामाह पार्थिव:।।३८।।
कलत्रवानहं बाले कनीयांसं भजस्व मे।
इति श्रुत्वा ततः प्राह राक्षसी कामरूपिणी।।३९।।
अतीव निपुणा चाहं रतिकर्मणि राघव।।
त्यक्त्वैनामनभिज्ञां त्वं सीतां मां भज शोभनाम्।।४०।।

Rāma replied - "O spinster, I have already a wife and you can appeal before Lakṣmaṇa." Having heard this, that monstress said– "O Rāma, I am expert at coition while Sītā is alien to that art. Hence, abandon her and accept me."

इत्याकर्ण्य वचः प्राह रामस्तां धर्मतत्परः।
परस्त्रियं न गच्छेहं त्वमितो गच्छ लक्ष्मणम्।।४१।।
तस्य नात्र वने भार्या त्वामसौ संग्रहीष्यति।
इत्युक्ता सा पुनः प्राह रामं राजीवलोचनम्।।४२।।
यथा स्याल्लक्ष्मणो भर्ता तथा त्वं देहि पत्रकम्।
तथैवमुक्त्वा मतिमान् रामः कमललोचनः।।४३।।
छिन्ध्यस्या नासिकमिति मोक्तव्या नात्र संशयः।
इति रामो महाराजो लिख्य पत्रं प्रदत्तवान्।।४४।।

Religion abiding Rāma replied - "I do not keep any contact with anothers wife. Go to Lakṣmaṇa. His wife is not with him here in this forest. Perhaps he will therefore accept you. Śūrpaṇakhā said to Rāma on this -"Very well, then gave me a letter so that Lakṣmaṇa may be my husband. Rāma accepted and give her a letter for Lakṣmaṇa. Lakṣmaṇa was ordered in that letter - "Lakṣmaṇa, cut her nose definitely and don't let her go without it."

सा गृहीत्वा तु तत्पत्रं गत्वा तस्मान्मुदान्विता।
गत्वा दत्तवती तद्वत् लक्ष्मणाय महात्मने।।४५।।
तां दृष्ट्वा लक्ष्मणः प्राह राक्षसीं कमरूपिणीम्।
न लङ्घ्यं राघववचो मया तिष्ठात्मकश्मले।।४६।।
तां प्रगृह्य ततः खड्गमुद्यम्य विमलं सुधीः।
तेन तत्कर्णनासां तु चिच्छेद तिलकाण्डवत्।।४७।।

Śūrpaṇakhā happily moved from there and gave that letter to Lakṣmaṇa. Having seen that over-excited monstress, Lakṣmaṇa said– O spotted woman, stop and he caught her. He lifted up the sword and cut the nose and her ears like the sesamum crop.

छिन्ननासा ततः सा तु रुरोद भृशदुःखिता।
हा दशास्य मम भ्रातः सर्वदेवविमर्दक।।४८।।
हा कष्टं कुम्भकर्णाद्या याता मे चापदा परा।
हा हा कष्टं गुणनिधे विभीषण महामते।।४९।।

She began to weep bitterly and cried - O humilator of all gods, my brother Rāvaṇa, an adversity has been thundered on me. O brother Kumbhkarṇa, I am under the blow of heavy pain. O wise Vibhīṣaṇa, I have to cross with such a calamity.

इत्येवमार्ता रुदती सा गत्वा खरदूषणौ।
त्रिशिरसं च सा दृष्ट्वा निवेद्यात्मपराभवम्।।५०।।
राममाह जनस्थाने भ्रात्रा सह महाबलम्।

ज्ञात्वा ते राघवं क्रुद्धाः प्रेषयामासुरूर्जितान्।।५१।।
चतुर्दशसहस्राणि राक्षसानां बलीयसाम्।
अग्रे निजग्मुस्तेनैव रक्षसां नायकास्त्रयः।।५२।।
रावणेन नियुक्तास्ते पुरैव तु महाबलाः।
महाबलपरीवारा जनस्थानमुपागताः।।५३।।
क्रोधेन महताविष्टा दृष्ट्वा तां छिन्ननासिकाम्।
रुदतीमश्रुदिग्धाङ्गीं भगिनीं रावणस्य तु।।५४।।

She went wailing before Khar, Dūṣaṇa and Trisira, told them about her sheer humiliation and said– "Mighty Rāma lives in this locality with his brother Lakṣmaṇa." They all became angry, sent the armed monsters and three of them also marched with a huge army. These mighty monsters were appointed in advance by Rāvaṇa. They ultimately reached the place where Rāma was. Śūrpaṇakhā was weeping bitterly as she had lost her nose. Her body was soaked with tears. Khara, Dūṣaṇa etc., monsters got angry as it acted as fuel to their anger.

रामोपि तद्बलं दृष्ट्वा राक्षासानां बलीयसाम्।
संस्थाप्य लक्ष्मणं तत्र सीताया रक्षणं प्रति।।५५।।
गत्वा तु प्रहितैस्तत्र राक्षसैर्बलदर्पितैः।
चतुर्दशसहस्रं तु राक्षसानां महाबलम्।।५६।।
क्षणेन निहतं तेन शरैरग्निशिखोपमैः।
खरश्च निहतस्तेन दूषणश्च महाबलः।।५७।।
त्रिशिराश्च महारोषाद्रणे रामेण पातितः।
हत्वा तान् राक्षसान् दुष्टान् रामश्चाश्रममाविशत्।।५८।

Rāma suggest Lakṣmaṇa to live for the safety of Sītā there and marched alone for battle. He waged a fierce battle with all the monsters sent there to kill him. He killed alone the Khara and Dūṣaṇa also. Thus, Rāma returned to his cottage after killing all.

शूर्पणखा च रुदती रावणान्तिकमागता।
छिन्ननासां च तां दृष्ट्वा रावणो भगिनीं तदा।।५९।।
मारीचं प्राह दुर्बुद्धिः सीताहरणकर्मणि।
पुष्पकेण विमानेन गत्वाहं त्वं च मातुल।।६०।।
जनस्थानसमीपे तु स्थित्वा तत्र ममाज्ञया।
सौवर्णमृगरूपं त्वमास्थाय तु शनैः शनैः।।६१।।
गच्छ त्वं तत्र कार्यार्थं यत्र सीता व्यवस्थिता।
दृष्ट्वा सा मृगपोतं त्वां सौवर्णं त्वयि मातुल।।६२।।
स्पृहां करिष्यते रामं प्रेषयिष्यति बन्धने।
तद्वाक्यात्तत्र गच्छन्तं धावस्व गहने वने।।६३।।
लक्ष्मणस्यापकर्षार्थं वक्तव्यं वागुदीरणम्।
ततः पुष्पकमारुह्य मायारूपेण चाप्यहम्।।६४।।
तां सीतामानयिष्यामि तस्यामासक्तमानसः।
त्वमपि स्वेच्छया पश्चादागमिष्यसि शोभन।।६५।।

At the end of Khara and other monsters, Śūrpaṇakhā came to Rāvaṇa wailing. Having seen the nose cut-off her, Rāvaṇa planned for the abduction of Sītā. He went to Marīca and said– "O maternal uncle, come with me on this Puṣpaka Vimāna near the place where Rāma is residing. You will then convert yourself into the form of a golden deer and start moving slowly near the place wherefrom Sītā could see you. She will desire to have your hide for domestic chores and send Rāma to catch you. You have to the run fast to dense forest as soon as Rāma will come to catch you. You have to copy the sound of Rāma and cry loudly for help so that Lakṣmaṇa also could move to your direction. Then I will go to Sītā on Puṣpaka Vimāna and abduct her because I am passionate for her. You will then come voluntarily to Laṅkā.

इत्युक्ते रावणेनाथ मारीचो वाक्यमब्रवीत्।
त्वमेव गच्छ पापिष्ठ नाहं गच्छामि तत्र वै।।६६।।
पुरैवानेन रामेण व्यथितोहं मुनेर्मखे।
इत्युक्तवति मारीचे रावणः क्रोधमूर्च्छितः।।६७।।

मारीचं हन्तुमारेभे मारीचोप्याह रावणम्।
तव हस्तवधाद्वीर रामेण मरणं वरम्।।६८।।

Marīca replied - "O sinner, go there alone but I will not like to visit there. I have already suffered severely when I was disturbing Viśvāmitra in his cottage. "Rāvaṇa lost his temper and lifted up his sword to kill him." Marīca then said– "It is better to die with the hands of Rāma instead of you. I will definitely go wherever you intend to now."

अहं गमिष्यामि तत्र यत्र त्वं नेतुमिच्छसि।
अथ पुष्पकमारुह्य जनस्थानमुपागतः।।६९।।
मारीचस्तत्र सौवर्णं मृगमास्थाय चाग्रतः।
जगाम यत्र सा सीता वर्तते जनकात्मजा।।७०।।
सौवर्णं मृगपोतं तु दृष्ट्वा सीता यशस्विनी।
भाविकर्मवशाद्रामामुवाच पतिमात्मनः।।७१।।
गृहीत्वा देहि सौवर्णं मृगपोतं नृपात्मज।
अयोध्यायां तु मद्गेहे क्रीडनार्थमिदं मम।।७२।।

He then rode on the Puṣpaka Vimāna with him and came to the place where Rāma was living. Marīca converted himself into a golden deer and moved slowly near Sītā. Having seen that deer caught in the grip of probability and said to her husband - "O king, please, catch that golden deer for me. I will enjoy playing with him on my return to Ayodhyā.

तयैवमुक्तौ रामस्तु लक्ष्मणं स्थाप्य तत्र वै।
रक्षणार्थं तु सीताया गतोऽसौ मृगपृष्ठतः।।७३।।
रामेण चानुयातोऽसौ अभ्यधावद्वने मृगः।
ततः शरेण विव्याध रामस्तं मृगपोतकम्।।७४।।
हेलक्ष्मणेति चोक्त्वासौ निपपात महीतले।
मारीचः पर्वताकारस्तेन नष्टो बभूव सः।।७५।।
आकर्ण्य रुदतः शब्दं सीतालक्ष्मणमब्रवीत्।
गच्छ लक्ष्मण पुत्र त्वं यत्रायं शब्द उत्थितः।।७६।।
भ्रातुर्ज्येष्ठस्य तत्त्वं वै रुदतः श्रूयते ध्वनिः।
प्रायो रामस्य सन्देहं लक्षयेऽहं महात्मनः।।७७।।

Rāma appointed Lakṣmaṇa to guard her and chased the golden deer. That deer ran towards the forest and Rāma shot an arrow on his body. Marīca cried " Lakṣmaṇa, Lakṣ maṇa" copying Rāma's voice while dying, came in his usual form and fell down dead. Having heard that sound, Sītā said to Lakṣ maṇa, "Dear Lakṣmaṇa, go to the place from where this sound has come. It is undoubtedly a cry from your brother and it appears to me that Rāma is in pain.

इत्युक्तः स तथा प्राह लक्ष्मणस्तामनिन्दिताम्।
न हि रामस्य सन्देहो न भयं विद्यते क्वचित्।।७८।।
इति ब्रुवाणं तं सीता भाविकर्मबलाद्भृतम्।
लक्ष्मणं प्राह वैदेही विरुद्धवचनं तदा।।७९।।
मृते रामे तु मामिच्छन्नतस्त्वं न गमिष्यसि।
इत्युक्तः स विनीतात्मा असहन्नप्रियं वचः।।८०।।

Having heard this from chaste Sītā, Lakṣ maṇa said– "Don't give any place for doubt regarding Rāma as there is no fear for him anywhere. Sītā lost her temper and took it as if Lakṣmaṇa is abusing the relation which was due to the pressure of the probabilities i.e., times effect. She said– "I know your intention to marry me on the death of Rāma; otherwise why would you not visit there?" Lakṣmaṇa could not endure such harsh words and immediately left that place for going to Rāma.

जगाम राममन्वेष्टुं तदा पार्थिवनन्दनः।
सन्यासवेषमास्थाय रावणोऽपि दुरात्मवान्।।८१।।
स सीतापार्श्वमासाद्य वचनं चेदमुक्तवान्।
आगतो भरतः श्रीमान् अयोध्याया महामतिः।।८२।।
रामेण सह सम्भाष्य स्थितवांस्तत्र कानने।

मां च प्रेषितवान् रामो विमानमिदमारुह।।८३।।
अयोध्यां याति रामस्तु भरतेन प्रसादितः।
मृगबालं तु वैदेहि क्रीडार्थं ते गृहीतवान्।।८४।।
क्लेशितासि महारण्ये बहुकालं त्वमीदृशम्।
सम्प्राप्तराज्यस्ते भर्ता रामः स रुचिराननः।।८५।।

As Lakṣmaṇa left for the forest, Rāvaṇa suddenly appeared before Sītā in disguise of an ascetic and said– "O lady, Bharata has come from Ayodhyā. He is conversing with Rāma in the forest. Rāma has sent me to bring you there. Ride on this Vimāna. Bharata has made agree to Rāma now and he is proposing to return to Ayodhyā. Rāma has also caught a deer for your recreation. Alas, you have to suffer so severe a pain in this forest and that too for so long. Your husband and his humble brother have got the permission to enthrone. Hence, ride on this aircraft to reach them quickly.

लक्ष्मणश्च विनीतात्मा विमानमिदमारुह।
इत्युक्ता सा तथा गत्वा नीता तेन महात्मना।।८६।।
आरुरोह विमानं तु छद्मना प्रेरिता सती।
तत् जगाम ततः शीघ्रं विमानं दक्षिणां दिशम्।।८७।।
ततः सीता सुदुःखार्ता विललाप सुदुःखिता।
विमाने खेऽपि रोदन्त्याश्चक्रस्पर्श न राक्षसः।।८८।।
रावणः स्वेन रूपेण बभूवाथ महातनुः।
दशग्रीवं महाकायं दृष्ट्वा सीता सुदुःखिता।।८९।।
हा राम वञ्चिताद्याहं केनापि छद्मरूपिणा।
रक्षसा घोररूपेण त्रायस्वेति भयार्दिता।।९०।।
हे लक्ष्मण महाबाहो मां हि दुष्टेन रक्षसा।
द्रुतमागत्य रक्षस्व नीयमानामथाकुलाम्।।९१।।

Sītā lured by that flattery and fraud, followed that ascetic to the aircraft and rode on the same with him. That aircraft began flying towards south and only then could Sītā estimate the fraud. She began wailing loudly. She was seated with Rāvaṇa yet he did not touch her. He then came in his original form. Having an eye on a man with ten heads, Sītā feared and started weeping loudly. She bluttered - "O Rāma, a dreadful monster has betrayed me in disguise of a gentle man. I am shivering with fear. Rescue me. O warrior Lakṣmaṇa, a wicked monster is taking me away, I am in severe pain and anxiety. Come immediately and protect this helpless woman."

एवं प्रलपमानायाः सीतायास्तन्महत्स्वनम्।
आकर्ण्य गृध्रराजस्तु जटायुस्तत्र चागतः।।९२।।
तिष्ठ रावण दुष्टात्मन् मुञ्च मुञ्चात्र मैथिलीम्।
इत्युक्त्वा युयुधे तेन जटायुस्तस्य वीर्यवान्।।९३।।
पक्षाभ्यां ताडयामास जटायुस्तस्य वक्षसि।
ताडयन्तं तु तं मत्वा बलवानिति रावणः।।९४।।
तुण्डचञ्चुप्रहारैस्तु भृशं तेन प्रपीडितः।
तत उत्पाद्य वेगेन चन्द्रहासमसिं महत्।।९५।।
जघान तेन दुष्टात्मा जटायुं धर्मचारिणम्।
निपपात महीपृष्ठे जटायुः क्षीणचेतनः।।९६।।

The king eagle heard the cries of Sītā and immediately came at once. "Leave Sītā, leave her." He waged a war with Rāvaṇa. He hit hard on the chest of Rāvaṇa with his both wings. Rāvaṇa understood that this bird is mighty. When he was badly beaten at the mouth and beak, he took a sword Candrahāsa and blew fatally at Jaṭāyū. It made him unconscious and he fell down on the ground.

उवाच च दशग्रीवं दुष्टात्मन्न त्वया हतः।
चन्द्रहासस्य वीर्येण हतोहं राक्षसाधम।।९७।।
निरायुधं को हनेन्मूढ सायुधस्त्वामृते जनः।
सीतापहरणं विद्धि मृत्युस्ते दुष्ट राक्षस।।९८।।

He then said to Rāvaṇa - O wicked

monster, you have not killed me but it is the effect of Candrahāsa which became a cause of my defeat. O stupid, whether there would be any armed warrior using arms on the rival who has no arms except you. O wicked monster, keep it in knot that Sītā's abduction is your death. O wicked Rāvaṇa, Rāma will definitely kill you."

दुष्ट रावण रामस्त्वां वधिष्यति न संशय:।
रुदती दु:खशोकार्ता जटायुं प्राह मैथिली।।९९।।
मत्कृते मरणं यस्मात्त्वया प्राप्तं द्विजोत्तम।
तस्माद्रामप्रसादेन विष्णुलोकमवाप्स्यसि।।१००।।
यावद्रामेण संगस्ते भविष्यति महाद्विज।
तावत्तिष्ठन्तु ते प्राणा इत्युक्त्वा तं खगोत्तमम्।।१०१।।
ततस्तान्यर्पितान्यङ्गादभूषणानि विमुच्य सा।
शीघ्रं निबध्य वस्त्रेण रामहस्तं गमिष्यथ।।१०२।।

Sītā fell into agony to see Jaṭāyū dead and with tears in her eyes she said– "O the king bird, you met with death for my cause so, you will attain to the abode of Viṣṇu with the grace of lord Rāma. May your breathing continue with you until your meeting with Rāma. With these words to the king bird, Sītā took out all ornaments she till then put on body, tied them hurriedly in a cloth and dropped them down with an imagination and wish to reach them into Rāma's hands.

इत्युक्त्वा पातयामास भूमौ सीता सुदु:खिता।
एवं हत्वा स सीतां तु जटायुं पात्य भूतले।।१०३।।
पुष्पकेण गत: शीघ्रं लङ्कां दुष्टनिशाचर:।
अशोकवनिकामध्ये स्थापयित्वा स मैथिलीम्।।१०४।।
इमामत्रैव रक्षध्वं राक्षस्यो विकृताननाः।
इत्यादिश्य गृहं यातो रावणो राक्षसेश्वर:।।१०५।।
लङ्कानिवासिनश्चोचुरेकान्तं च परस्परम्।
अस्या: पुर्या विनाशार्थं स्थापितेयं दुरात्मना।।१०६।।

That wicked monster reached Laṅkā shortly. He dropped Sītā at Aśoka Vāṭikā (the garden) and ordered the monstresses - "O ugly faced servants, guard Sītā here." He then entered his palace. The people of Laṅkā began to talk that time as - "wicked Rāvaṇa had kept Sītā here and this entire city will soon be destroyed."

राक्षसीभिर्विरूपाभी रक्ष्यमाणा समन्तत:।
सीता च दु:खिता तत्र स्मरन्ती राममेव सा।।१०७।।
उवास सा सुदु:खार्ता दु:खिता रुदती भृशम्।
यथा ज्ञानखले देवी हंसयाना सरस्वती।।१०८।।

Sītā began to live with her brain and senses focused on Rāma in acquaintance of such dangerous monstresses who were guarding her. She started ceaseless wailing there. Sītā enslaved so by Rāvaṇa was in a gloomy disposition as Sarasvatī, swan moving feels when the miser retains it with him and not for all.

सुग्रीवभृत्या हरयश्चतुरश्च यदृच्छया।
वस्त्रबद्धं तयोत्सृष्टं गृहीत्वा भूषणं द्रुतम्।।१०९।।
स्वभर्त्रे विनिवेद्योचु: सुग्रीवाय महात्मने।
अरण्येभून्महायुद्धं जटायो रावणस्य च।।११०।।
अथ रामश्च तं हत्वा मारीचं माययागतम्।
निर्वृत्तो लक्ष्मणं दृष्ट्वा तेन गत्वा स्वमाश्रमम्।।१११।।
सीतामपश्यद् दु:खार्त: प्ररुरोद स राघव:।
लक्ष्मणश्च महातेजा रुरोद भृशदु:खित:।।११२।।
बहुप्रकारमस्वस्थं रुदन्तं राघवं तदा।
भूतले पतितं धीमान् उत्थाप्याश्वास्य लक्ष्मण:।।११३।।

The ornaments tied in a cloth piece which were dropped down by Sītā while the in Puṣpaka Vimāna came into hands of four monkeys who were strolling in the forest. They took it to Sugrīva, their king and explained that a fierce battle was fought by

Jaṭāyū with Rāvaṇa. Rāma on the other side, returned when the disguised golden deer, Marīca, was killed by him. He saw Lakṣmaṇa on the way to the cottage and soon reached there. Having seen Sītā absent from there, he began to weep bitterly. Lakṣmaṇa also began to weep due to such a chaotic condition. Having seen his brother befallen on the ground, he lifted him up with shoulders and tried to console.

उवाच वचनं प्राप्तं तदायत्तच्छृणुष्व मे।
अतिवेलं महाराज न शोकं कर्तुमर्हसि।।११४।।
उत्तिष्ठोत्तिष्ठ शीघ्रं त्वं सीतां मृगयितुं प्रभो।
इत्येवं वदता तेन लक्ष्मणेन महात्मना।।११५।।
उत्थापितो नरपतिर्दु:खितो दु:खितेन तु।
भ्रात्रा सह जगामाथ सीतां मृगयितुं वनम्।।११६।।

O king, listen to the statement which was given by Lakṣmaṇa to Rāma. He said– "O king, don't be upset and prepare yourself ready to search Sītā. He then lifted him up and entered into the forest with Rāma to trace Sītā.

वनानि सर्वाणि विशोध्य राघवो
गिरीन् समस्तान् गिरिसानुगोचरान्।
तथा मुनीनामपि चाश्रमान् बहून्
स्तृणादिवल्लीगहनेषु भूमिषु।।११७।।
नदीतटे भूमिवरे गुहायां
निरीक्षमाणोपि महानुभाव:।
प्रियामपश्यन् भृशदु:खितस्तदा
जटायुषं वीक्ष्य च घातितं नृप:।।११८।।
अहो भवान् केन हतस्त्वमीदृशीं
दशामवाप्तोसि मृतोसि जीवसि।
ममाद्य सर्वं समदु:खितस्य भो:
पत्नीवियोगादिह चागतस्य वै।।११९।।

Rāma passed through all forests, all mountains and the routes accessing to their peaks were dully inspected. He visited the cottages of the hermits, inspected the oasis surrounded with dense grasses and creepers, the open fields, the banks of rivers, trenches and caves but nowhere could Sītā be seen. It gulled his grief in multiple. In the meantime, Rāma saw the injured Jaṭāyū and said– "Alas, who has injured you? Oh, you are so badly injured. It is not known whether you are living or dead now. You were my only helper this time when I am so grieving on the sudden missing of Sītā but you are in such a piteous stage.

इत्युक्तमात्रे विहगोथ कुच्छ्रा
दुवाच वाचं मधुरां तदानीम्।
शृणुष्व राजन् मम वृत्तमत्र
वदामि दृष्टं च कृतं च सद्य:।।१२०।।
दशाननस्तामपनीय मायया
सीतां समारोप्य विमानमुत्तमम्।
जगाम खे दक्षिणदिङ्मुखोऽसौ
सीता च माता विललाप दु:खिता।।१२१।।
आकर्ण्य सीतास्वनमागतोऽहं
सीतां विमोक्तुं स्वबलेन राघव।
युद्धं च तेनाहमतीव कृत्वा
हत: पुन: खड्गबलेन रक्षसा।।१२२।।
वैदेहिवाक्यादिह जीवता मया
दृष्टो भवान् स्वर्गमितो गमिष्ये।
मा राम शोकं कुरु भूमिपाल
जह्यद्य दुष्टं सगणं तु नैर्ऋतम्।।१२३।।

That bird could with pain say humbly - "O king, whatever I have seen and did immediately is worth listening to you. Rāvaṇa with his shrewd art had abducted Sītā and on Puṣpaka Vimāna, he rode Sītā and thus, he fled towards south. Sītā was weeping bitterly. I waged a fierce battle

with Rāvaṇa in order to save Sītā from his grip but that monster ultimately blew his sword on me and so injured me as you see. I am living till this moment but will go to heaven. O the protector of this entire earth, don't be sad and manage to kill that wicked monster with his whole army.

रामो जटायुनेत्युक्त: पुनस्तं चाह शोकत:।
स्वस्त्युस्त ते द्विजवर गतिस्तु परमास्तु ते।।१२४।।
ततो जटायु: स्वं देहं विहाय गतवान् दिवम्।
विमानेन तु रम्येण सेव्यमानोप्सरोगणै:।।१२५।।
रामोपि दग्धवा तद्देहं स्नातो दत्त्वा जलाञ्जलिम्।
भ्रात्रा सगच्छन् दु:खार्तो राक्षसीं पथि दृष्टवान्।।१२६
उद्वमन्तीं महोल्काभां विवृतास्यां भयङ्करीम्।
क्षयं नयन्तीं जन्तून्वै पातयित्वा गतो रुषा।।१२७।।
गच्छन् वनान्तरं राम: स कबन्धं ददर्श ह।
विरूपं जठरमुखं दीर्घबाहुं घनस्तनम्।।१२८।।
रुन्धानं राममार्गं तु दृष्ट्वा तं दग्धवान् शनै:।
दग्धोऽसौ दिव्यरूपी तु खस्थो राममभाषत।।१२९।।

In reply to Jaṭāyū, Rāma said, O king bird, attain all good and the supreme position. Jaṭāyū then took his last breath, rode on a beautiful aircraft and marched to heaven duly served by the divine damsels. Rāma performed his funeral, took a bath and gave water through palm for the peace of the departed soul. He then proceeded forward with his brother. Suddenly he met a monstress. She was vomitting fire from her mouth. Her mouth was opened. She was dreadful and killing whosoever creatures coming in front. Rāma killed her in a fury. He then marched further. He saw Kabandha when he was moving for the other forest. He was most ugly. His mouth was in his belly, had large arms and a formidable chest. When he stood in the way to Rāma, he burnt him into ashes by lighting the wooden fuel round him. He appeared in divine form after death and staying a little bit in the sky, said to Rāma-

राम राम महाबाहो त्वया मम महामते।
विरूपं नाशितं वीर मुनिशापाच्चिरागतम्।।१३०।।
त्रिदिवं यामि धन्योस्मि त्वत्प्रसादान्न संशय:।
त्वं सीताप्राप्तये सख्यं कुरु सूर्यसुतेन भो:।।१३१।।
वानरेन्द्रेण गत्वा तु सुग्रीवे स्वं निवेद्य वै।
भविष्यति नृपश्रेष्ठ ऋष्यमूकगिरिं व्रज।।१३२।।

O warrior Rāma, you have destroyed my ugliness lived long due to the curse of a hermit. I am now going to heaven. No doubt, I am gratified. You should befriend Sugrīva, the son of Sun god, for the search of Sītā. Your mission will achieve success when you will go there and give an account of the incident. O king, hence, go directly to Ṛṣyamukha mountain from here.

इत्युक्त्वा तु गते तस्मिन् रामो लक्ष्मणसंयुत:।
सिद्धैस्तु मुनिभि: शून्यमाश्रमं प्रविवेश ह।।१३३।।
तत्रस्थां तापसीं दृष्ट्वा तया संलाप्य संस्थित:।
शबरीं मुनिमुख्यानां सपर्याहतकल्मषाम्।।१३४।।
तया सम्पूजितो रामो बदरादिभिरीश्वर:।
साप्येनं पूजयित्वा तु स्वामवस्थां निवेद्य वै।।१३५।।
सीतां त्वं प्राप्स्यसीत्युक्त्वा प्रविश्याग्नि दिवं गता।
दिवं प्रस्थाप्य तां चापि जगामान्यत्र राघव:।।१३६।।

Kabandha went to heaven with these words. Lakṣmaṇa then entered with Rāma into a cottage where no saints and hermits existed. He saw there a lady ascetic Śabarī who had got a holy heart due to service for the saints and hermits. They stayed there and talked with her. Śabarī greeted Rāma properly and offered Bera etc., wild fruits to eat. She then told her account of life,

wished for success of Rāma's mission, set herself on pyre before Rāma and went to the heavenly abode. Rāma did her funeral and then marched to another place.

ततो विनीतेन गुणान्वितेन
भ्रात्रा समेतो जगदेकनाथः।
प्रियावियोगेन सुदुःखितात्मा
जगाम याम्यां स तु रामदेवः॥१३७॥
इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
एकोनपञ्चाशोऽध्यायः॥४९॥

Subsequently, humble Rāma with piercing pain in heart moved towards south with his brother Lakṣmaṇa from there.

Thus ends the forty-ninth chapter on an incarnation of Rāma in Nṛsimha Purāṇa

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CHAPTER 50

Friendship with Sugrīva, murder of Bālī, Sugrīva's leniency and his humiliation, search for Sītā and Hanumān's steps in Laṅkā

मार्कण्डेय उवाच

वालिना कृतवैरोऽथ दुर्गवर्ती हरीश्वरः।
सुग्रीवो दृष्टवान् दूराद् दृष्ट्वाह पवनात्मजम्॥१॥
कस्येमौ सुधनुःपाणी चीरवल्कलधारिणौ।
पश्यन्तौ सरसीं दिव्यां पद्मोतपलसमावृताम्॥२॥
नानारूपधरावेतौ तापसं वेषमास्थितौ।
बालिदूताविह प्राप्ताविति निश्चित्य सूर्यजः॥३॥
उत्पपात भयत्रस्तः ऋष्यमूकाद्वनान्तरम्।
वानरैः सहितः सर्वैरगस्त्याश्रममुत्तमम्॥४॥

Mārkaṇḍeya said– As Sugrīva was living at a place inaccessible for Bālī due to enmity and fear, he said to Hanumān when Rāma and Lakṣmaṇa caught sight of him - "Whose sons they may be? A beautiful bow is in their hands, trees bark are their apparel and looking at a pond full of lotus and other aquatic flowers. It appears that both of them are the disguised spies of Bālī and have come in disguise of a saint here. Sugrīva began to shiver with fear and he decided to flee from the Ṛṣyamukha mountain and went to the safe cottage of the hermit Agastya which was located in the other forest.

तत्र स्थित्वा स सुग्रीवः प्राह वायुसुतं पुनः।
हनूमन् पृच्छ शीघ्रं त्वं गच्छ तापसवेषधृक्॥५॥
कौ हि कस्य सुतौ जातौ किमर्थं तत्र संस्थितौ।
ज्ञात्वा सत्यं मम ब्रूहि वायुपुत्र महामते॥६॥

Sugrīva again said to Hanumān - "Please, go to them in disguise of a saint and ask for their introduction. Who are they? Whose sons are those and for what purpose are those staying there? Wise Hanumān explained all these things after enquiry in truth."

इत्युक्तो हनुमान् गत्वा पम्पातटमनुत्तमम्।
भिक्षुरूपी स तं प्राह रामं भ्रात्रा समन्वितम्॥७॥
को भवानिह सम्प्राप्तस्तथ्यं ब्रूहि महामते।
अरण्ये निर्जने घोरे कुतस्त्वं कं प्रयोजनम्॥८॥

Hanumān went to the holy bank of Pampāsāra in disguise of an ascetic and said to Śrī Rāma - "O wisemen, who are you? How have you come here? From where have you come to this dense and unmanly forest? What purpose with your visit? Kindly, tell all these things correctly.

एवं वदन्तं तं प्राह लक्ष्मणो भ्रातुराज्ञया।
प्रवक्ष्यामि निबोध त्वं रामवृत्तान्तमादितः॥९॥
राजा दशरथो नाम बभूव भुवि विश्रुतः।
तस्य पुत्रो महाबुद्धे रामो ज्येष्ठो ममाग्रजः॥१०॥
अस्याभिषेक आरब्धः कैकेय्या तु निवारितः।
पितुराज्ञामयं कुर्वन् रामो भ्राता ममाग्रजः॥११॥

मया सह विनिष्क्रम्य सीतया सह भार्यया।
प्रविष्टो दण्डकारण्यं नानामुनिसमाकुलम्।।१२।।
जनस्थाने निवसतो रामस्यास्य महात्मनः।
भार्या सीता तत्र वने केनापि पाप्मना हृता।।१३।।
सीतामन्वेषयन्वीरो रामः कमललोचनः।
इहायातस्त्वया दृष्ट इति वृत्तान्तमीरितम्।।१४।।

Having asked this, Lakṣmaṇa with the permission of his brother said– "I tell you the event related to Rāma ab inito. Please, listen to it. A king named Daśaratha was renowned on this earth. Rāma, my elder brother is the eldest son of that king. The nice ceremony of incoronation was precluded by our step-mother Kaikeyī. Then, in pursuance of the order of our revered father, my elder brother Rāma left Ayodhyā with Sītā, his wife and me to this forest. Having arrived in forest he entered into Daṇḍakāraṇya which was surrounded with hermits. A wicked man abducted his wife Sītā from there and this is the reason that we are looking for him here. This all is our story and I have told you.

श्रुत्वा ततो वचस्तस्य लक्ष्मणस्य महात्मनः।
अव्यञ्जितात्मा विश्वासाद्धनूमान्मारुतात्मजः।।१५।।
त्वं मे स्वामी इति वदन् रामं रघुपतिं तदा।
आश्वास्यानीय सुग्रीवं तयोः सख्यमकारयत्।।१६।।
शिरस्यारोप्य पादाब्जं रामस्य विदितात्मनः।
सुग्रीवो वानरेन्द्रस्तु उवाच मधुराक्षरम्।।१७।।
अद्यप्रभृति राजेन्द्र त्वं मे स्वामी न संशयः।
अहं तु तव भृत्यश्च वानरैः सहितः प्रभो।।१८।।
त्वच्छत्रुर्मम शत्रुः स्यादद्यप्रभृति राघव।
मित्रं ते मम सन्मित्रं त्वद्दुःखं तन्ममापि च।।१९।।

Having relied on the statement of Lakṣmaṇa, Hanumān accepted Rāma as his master, consoled him, took him to Sugrīva but did not reveal his identity. On having arrived to Sugrīva, he made them friends to each other. Having introduced with Rāma's personality, Sugrīva bowed before him and humbly said– "O king, there is no doubt that you will be our master from this day and I with my monkeys accept being your slave. Your enemy is my own enemy and your friend is also my best friend. Not only this, but your grief is my own grief and the pleasure you feel is my own pleasure. He again said to Rāma.

त्वत्प्रीतिरेव मत्प्रीतिरित्युक्त्वा पुनराहतम्।
वाली नाम मम ज्येष्ठो महाबलपराक्रमः।।२०।।
भार्यापहारी दुष्टात्मा मदनासक्तमानसः।
त्वामृते पुरुषव्याघ्र नास्ति हन्ताद्य वालिनम्।।२१।।
युगपत्सप्ततालांस्तु तरून्यो वै वधिष्यति।
स तं वधिष्यतीत्युक्तं पुराणज्ञैर्नृपात्मज।।२२।।

O Lord Bālī is my elder brother. He is mighty and full of valour but he is cunning in heart. He fell a prey to lust and abducted my wife. Nobody else is capable to kill Bālī. O Prince, the scholars have predicted that the person who could pierce these seven palm trees simultaneously, will able to murder Bālī.

तत्प्रियार्थं हि रामोपि श्रीमांश्छित्त्वा महातरून्।
अर्धाकृष्टेन बाणेन युगपद्रघुनन्दनः।।२३।।
विद्ध्वा महातरून् रामः सुग्रीवं प्राह पार्थिवम्।
वालिना गच्छ युध्यस्व कृतचिन्हो रवेः सुतः।।२४।।
इत्युक्तः कृतचिन्होयं युद्धं चक्रेथ वालिना।
रामोपि तत्र गत्वाथ शरेणैकेन वालिनम्।।२५।।
विव्याध वीर्यवान् वाली पपात च ममार च।
वित्रस्तं वालिपुत्रं तु अङ्गदं विनयान्वितम्।।२६।।
रणशौण्डं यौवराज्ये नियुक्त्वा राघवस्तदा।
तां च तारां तथा दत्त्वा रामश्च रविसूनवे।।२७।।

सुग्रीवं प्राह धर्मात्मा रामः कमललोचनः।
राज्यमन्वेषय स्वं त्वं कपीनां पुनराव्रज॥२८॥

Rāma in order to appease Sugrīva put an arrow on his bow and penetrated seven palm trees simultaneously and on a single shoot. He then said to Sugrīva : put a mark on your body for my recognition and fight with Bālī. Sugrīva followed the suggestion, fought with Bālī and Rāma killed him with a single shot. The gallant Bālī fell down dead. Rāma then incoronated Aṅgadā as crown prince, a humble warrior but intimidated of the event and brought Tārā to the service of Sugrīva. He then said to Sugrīva - "Look after the kingdom of monkeys and remember that the search for Sītā is to be started as early as possible.

त्वं सीतान्वेषणे यत्नं कुरु शीघ्रं हरीश्वर।
इत्युक्तः प्राह सुग्रीवो रामं लक्ष्मणसंयुतम्॥२९॥
प्रावृट्कालो महान् प्राप्तः साम्प्रतं रघुनन्दन।
वानराणां गतिर्नास्ति वने वर्षति वासवे॥३०॥
गते तस्मिंस्तु राजेन्द्र प्राप्ते शरदि निर्मले।
चारान्सम्प्रेषयिष्यामि वानरान् दिक्षु राघव॥३१॥
इत्युक्त्वा रामचन्द्रं स तं प्रणम्य कपीश्वरः।
पम्पापुरं प्रविश्याथ रेमे तारासमन्वितः॥३२॥
रामोऽपि विधिवद्भ्रात्रा शैलसानौ महावने।

Sugrīva in the presence of Lakṣmaṇa said to Rāma, O Rāma, the monkeys will feel inconvenienced to move here and there owing to this rainy season as it will make them sick. As and when it gets over, I will send my monkeys to all directions." With these words he bowed before Rāma and returned with Tārā, his wife to Pampāpura. He then sank in carnal pleasure.

निवासं कृतवान् शैले नीलकण्ठे महामतिः॥३३॥
प्रावृट्काले गते कृच्छ्रात् प्राप्ते शरदि राघवः।
सीतावियोगाद्व्यथितः सौमित्रिं प्राह लक्ष्मणम्॥३४॥
उल्लङ्घितस्तु समयः सुग्रीवेण ततो रुषा।
लक्ष्मणं प्राह काकुत्स्थो भ्रातरं भ्रातृवत्सलः॥३५॥
गच्छ लक्ष्मण दुष्टोऽसौ नागतः कपिनायकः।
गते तु वर्षाकालेऽहमागमिष्यामि तेऽन्तिकम्॥३६॥
अनेकैर्वानरैः सार्द्धमित्युक्त्वासौ तदा गतः।
तत्र गच्छ त्वरायुक्तो यत्रास्ते कपिनायकः॥३७॥
तं दुष्टमग्रतः कृत्वा हरिसेनासमन्वितम्।
रमन्तं तारया सार्धं शीघ्रमानय मां प्रति॥३८॥
नात्रागच्छति सुग्रीवो यद्यसौ प्राप्तभूतिकः।
तदा त्वयैवं वक्तव्यः सुग्रीवोऽनृतभाषकः॥३९॥
वालिहन्ता शरो दुष्ट करे मेद्यापि तिष्ठति।
स्मृत्वैतदाचर कपे रामवाक्यं हितं तव॥४०॥

Rāma on the other hand began to live on the peak of the mountain Nīlakaṇṭha in that huge forest in the company of his brother Lakṣmaṇa. He passed the rainy season with severe pricks of separation from Sītā. When the pleasant season (śarada) appeared, he talked with Lakṣmaṇa about the plan. Sugrīva violated his promise as he did not appear there. Reacting on this negligence, Rāma said to Lakṣmaṇa - "Lakṣmaṇa, go immediately to Pampāpura. See the reason why that wicked monkey has not come till date. He had express told that he would appear just with the expiry of the rainy season. Go now quickly to the wicked monkey who has forgotten his promise and indulges in physical courtship with Tārā. Bring him here with his monkeys too. If he denies, say to him that the arrow which brought death to Bālī is still with Rāma. So, do compliance with Rāma's directions as it is only good for you.

इत्युक्तस्तु तथेत्युक्त्वा रामं नत्वा च लक्ष्मण:
पम्पापुरं जगामाथ सुग्रीवो यत्र तिष्ठति।
दृष्ट्वा स तत्र सुग्रीवं कपिराजं बभाष वै।।४१।।
ताराभोगविषक्तस्त्वं रामकार्यपराङ्मुख:।
किं त्वया विस्मृतं सर्वं रामाग्ने समयं कृतम्।।४२।।
सीतामन्विष्य दास्यामि यत्र क्वापीति दुर्मते।
हत्वा तु वालिनं राज्यं येन दत्तं पुरा तव।।४३।।
त्वामृते कोवमन्येत कपीन्द्र पापचेतस।
प्रतिश्रुत्य च रामस्य भार्याहीनस्य भूपते।।४४।।
साहाय्यं ते करोमीति देवाग्निजलसन्निधौ।
ये ये च शत्रवो राजंस्ते ते मम शत्रव:।।४५।।
मित्राणि यानि ते देव तानि मित्राणि मे सदा।
सीतामन्वेषितुं राजन् वानरैर्बहुभिर्वृत:।।४६।।
सत्यं यास्यामि ते पार्श्वमित्युक्त्वा कोऽन्यथाकरोत्।
त्वामृते पापिनं दुष्टं रामदेवस्य संनिधौ।।४७।।
कारयित्वा तु तेनैवं स्वकार्यं दुष्टवानर।
ऋषीणां सत्यवद्वाक्यं त्वयि दृष्टं मयाधुना।।४८।।
सर्वस्य हि कृतार्थस्य मतिरन्या प्रवर्तते।
वत्स: क्षीरक्षयं दृष्ट्वा परित्यज्यति मातरम्।।४९।।
जनवृत्तविदां लोके सर्वज्ञानां महात्मनाम्।
न तं पश्यामि लोकेस्मिन् कृतं प्रतिकरोति य:।।५०।।
शास्त्रेषु निष्कृतिर्दृष्टा महापातकिनामपि।
कृतघ्नस्य कपे दुष्ट न दृष्टा निष्कृति: पुरा।।५१।।
कृतघ्नता न कार्या ते त्वत्कृतं समयं स्मर।
एह्येह्यागच्छ शरणं काकुत्स्थं हितपालकम्।।५२।
यदि नायासि च कपे रामवाक्यमिदं शृणु।
न विघ्ये मृत्युसदनं सुग्रीवं वालिनं यथा।।५३।।

Lakṣmaṇa accepted this message from Rāma and bowed his head with the words - "very well". He then entered Pampāpurī and scolded Sugrīva with these words - "Oh, you are tangled in luxuries and carnal satiation with Tārā with skipping the promise recently made. O wicked, you really have forgotten the promise that you will bring Sītā to Rāma wherever she is found. Who except you can dare to cheat a friend who put an example by killing Bālī at first and recovering the throne for you. Remember that you had promised in the presence of gods, fire and water treating them as witnesses in the express words - "O king, I will help you for searching Sītā. Your enemies are my enemies and your friends will be my friends from this day. I will come to you definitely with an army of monkeys for searching Sītā." Who can be next to you to dare reverse or otherwise the promise. You thus, have made your work done but omitted his work. The proverbs such as "the mind reverts when ones work is done through others" and "the calf skips the udder in which milk is less" do exactly apply to the wicked like you. The prudent men in this world seldom forget the good one had done for them. The scriptures suggest remedy for the sinner but there is no remedy for the ungrateful man. I have neither read nor heard any remedy for the ungratefulness and the ungrateful undoubtedly suffer from severe calamities. Hence, don't be ungrateful. Remember your promise recently made. Come now to the shelter of Rāma and apologise for the omission. If still you deny, listen to the declaration of Rāma - "I will despatch Sugrīva like Bālī to Yama's home." The arrow which brought death to Bālī is still with me."

स शरो विद्यतेस्माकं येन वाली हत: कपि:।
लक्ष्मणेनैवमुक्तोऽसौ सुग्रीव: कपिनायक:।।५४।।
निर्गत्य तु नमश्चक्रे लक्ष्मणं मन्त्रिणोदित:।
उवाच च महात्मानं लक्ष्मणं वानराधिप:।।५५।।

अज्ञानकृतपापानामस्माकं क्षन्तुमर्हसि।
समय: कृतो मया राज्ञा रामेणामिततेजसा।।५६।।
यस्तदानीं महाभाग तमद्यापि न लङ्घये।
यास्यामि निखिलैरद्य कपिभिर्नृपनन्दन।।५७।
त्वया सह महावीर रामपार्श्वं न संशय:।
मां दृष्ट्वा तत्र काकुत्स्थो यद्वक्ष्यति च मां प्रति।।५८।।
तत्सर्वं शिरसा गृह्य करिष्यामि न संशय:।
सन्ति मे हरय: शूरा: सीतान्वेषणकर्मणि।।५९।।
तान्यहं प्रेषयिष्यामि दिक्षु सर्वासु पार्थिव।
इत्युक्त: कपिराजेन सुग्रीवेण सलक्ष्मण:।।६०।।

Sugrīva with consult of minister came out in response to Lakṣmaṇa's statement. He bowed before him and said– "O greatman, pardon us for the offence undeliberatedly committed. I will not violate the promise once made with Rāma. I will now go to Rāma with monkeys in your company. I promise for compliance of every word of Rāma with sheer devotion and honour. I have brave and warrior monkeys and all those will be deputed for the search of Sītā in all directions.

एहि शीघ्रं गमिष्यामो रामपार्श्वमितोऽधुना।
सेना चाहूयतां वीर ऋक्षाणां हरिणामपि।।६१।।
यान् दृष्ट्वा प्रीतिरभ्येति राघवस्ते महामते।
इत्युक्तो लक्ष्मणेनाथ सुग्रीव: स तु वीर्यवान्।।६२।।
पार्श्वस्थं युवराजानमङ्गदं संज्ञयाऽब्रवीत्।
सोऽपि निर्गत्य सेनानीमाह सेनापतिं तदा।।६३।।
तैराहूता: समागत्य ऋक्ष वानरकोटय:।
गुहास्थाश्च गिरिस्थाश्च वृक्षस्थाश्चैव वानरा:।।६४।।
तै: सार्द्धं पर्वताकारैर्वानरैर्भीमविक्रमै:।
सुग्रीव: शीघ्रमागत्य ववन्दे राघवं तदा।।६५।।
लक्ष्मणेपि नमस्कृत्य रामं भ्रातरमब्रवीत्।
प्रसादं कुरु सुग्रीवे विनीते चाधुना नृप।।६६।।
इत्युक्तो राघवस्तेन भ्रात्रा सुग्रीवमब्रवीत्।
आगच्छात्र महावीर सुग्रीव कुशलं तव।।६७।।

Lakṣmaṇa said– Come, now let us move quickly to Rāma, O warrior, call for the army of monkeys and bears so that Rāma be pleased with you. Sugrīva implicitly directed Aṅgadā who also stood there. He issued order to the general of the army. Crores of monkeys and bears came out from the caves, trees and the mountains and gathered at that place on a call from their general. Sugrīva in the company of gigantic and gallant monkeys went to Rāma and bowed before him. Lakṣmaṇa too bowed and said– "O king, have a grace on humble Sugrīva now."

श्रुत्वेत्थं रामवचनं प्रसन्नं च नराधिपम्।
शिरस्यञ्जलिमाधाय सुग्रीवो रामब्रवीत्।।६८।।
तदा मे कुशलं राजन् सीतादेवी तव प्रभो।
अन्विष्य तु यदा दत्ता मया भवति नान्यथा।।६९।।
इत्युक्ते वचने तेन हनूमान्मारुतात्मज:।
नत्वा रामं बभाषैनं सुग्रीवं कपिनायकम्।।७०।।
शृणु सुग्रीव मे वाक्यं राजायं दु:खितो भृशम्।

Rāma on this request said Sugrīva - "Warrior Sugrīva, come beside me, tell me are you all well." Sugrīva said with clasped hands - "O king, my well-being is related to the search of Sītā and it will be perfectly achieved when I assign her to you."

सीतावियोगेन च सदा नाश्नाति च फलादिकम्।।७१।।
अस्य दु:खेन सततं लक्ष्मणोयं सुदु:खित:।
एतयोरत्र यावस्था तां श्रुत्वा भरतोऽनुज:।।७२।।
दु:खी भवति तद्दु:खाद्दु:खं प्राप्नोति तज्जन:।
यत एवमतो राजन् सीतान्वेष्णमाचर।।७३।।
इत्युक्ते वचने तत्र वायुपुत्रेण धीमता।
जाम्बवानति तेजस्वी नत्वा रामं पुर:स्थित:।।७४।।

In reply to Sugrīva, Hanumān with permission of Rāma said– "O Sugrīva, listen attentively to me. The pain of separation from Sītā puts Rāma anxious all the time and he has even abandoned the fruits etc. and live without food. Lakṣmaṇa too is sad always. This anxiety from both hearts goes to Ayodhyā and keeps Bharata in misery and its reflection becomes the cause for pain to the subjects. Take into account this condition and search for Sītā immediately.

स प्राह कपिराजं तं नीतिमान्नीतिमद्वचः।
यदुक्तं वायुपुत्रेण तत्तथेत्यवगच्छ भोः॥७५॥
यत्र क्वापि स्थिता सीता रामभार्या यशस्विनी।
पतिव्रता महाभागा वैदेही जनकात्मजा॥७६॥
अद्यापि वृत्तसम्पन्ना इति मे मनसि स्थितम्।
न हि कल्याणचित्तायाः केनचिद्भुवि॥७७॥
पराभवोस्ति सुग्रीव प्रेषयाद्यैव वानरान्।
इत्युक्तस्तेन सुग्रीवः प्रीतात्मा कपिनायकः॥७८॥

When the statement of Hanumān was over, Jāmbavān sought permission of Rāma and stood up. He said Sugrīva - "O Sugrīva, consider the words of Hanumān all right. A firm thought in my mind assures that Sītā, the chaste, meritorious lady will still be undeviated and unharmed; however her location is yet unknown. Nobody in this earth can do any harm to Sītā whose mind is exclusively concentrated on Rāma, the great philanthropist. Hence, order the monkeys for the search immediately.

पश्चिमायां दिशि तदा प्रेषयामास तान् कपीन्।
अन्वेष्टुं रामभार्यां तां महाबलपराक्रमः॥७९॥
उत्तरस्यां दिशि तदा नियुतान् वानरानसौ।
प्रेषयामास धर्मात्मा सीतान्वेषणकर्मणि॥८०॥
पूर्वस्यां दिशि कपींश्च कपिराजः प्रतापवान्।
प्रेषयामास रामस्य सुभार्यान्वेषणाय वै॥८१॥
इति तान् प्रेषयामास वानरान्वानराधिपः।
सुग्रीवो वालिपुत्रं तमङ्गदं प्राह बुद्धिमान्॥८२॥
त्वं गच्छ दक्षिणं देशं सीतान्वेषणकर्मणि।
जाम्बवांश्च हनूमांश्च मैन्दो द्विविप एव च॥८३॥
नीलाद्याश्चैव हरयो महाबलपराक्रमाः।
अनुयास्यन्ति गच्छन्तं त्वामद्य मम शासनात्॥८४॥
अचिरादेव यूयं तां दृष्ट्वा सीतां यशस्विनीम्।
स्थानतो रूपतश्चैव शीलतश्च विशेषतः॥८५॥
केन नीता च कुत्रास्ते ज्ञात्वात्रागच्छ पुत्रक।
इत्युक्तः कपिराजेन पितृव्येण महात्मना॥८६॥

Following the words of Jāmbavān, Sugrīva was pleased and he immediately sent a number of monkeys to the west, sent one lakh monkeys to the north and a similar approach was followed for the east for the mission of searching Sītā. The wise Sugrīva then said to Aṅgadā - "O Aṅgadā, go to the south for the search of Sītā. Jāmbavān, Hanumān, Dvivida and Nīla etc., gallant and brave monkeys will be in your company. Go and see Sītā and locate the place, her condition and particularly her conduct, who has abducted her and where has she kept her? On having this information, return as early as possible."

अङ्गदस्तूर्णमुत्थाय तस्याज्ञां शिरसा दधे।
इत्युक्ते दूरतः स्थाप्य वानरानथ जाम्बवान्॥८७॥
रामं च लक्ष्मणं चैव सुग्रीवं मारुतात्मजम्।
एकतः स्थाप्य तानाह नीतिमान्नीतिमद्वचः॥८८॥
श्रूयतां वचनं मेऽद्य सीतान्वेष्णकर्मणि।
श्रुत्वा च तद्गृहाणत्वं रोचते यन्नृपात्मज॥८९॥
रावणेन जनस्थानान्नीयमाना तपस्विनी।
जटायुना तु सा दृष्टा शक्त्या युद्धं प्रकुर्वता॥९०॥

भूषणानि च दृष्टानि तया क्षिप्तानि तेन वै।
तान्यस्माभिः प्रदृष्टानि सुग्रीवायर्पितानि च।।९१।।
जटायुवाक्याद्राजेन्द्र सत्यमित्यवधारय।
एतस्मात्कारणात्सीता नीता तेनैव रक्षसा।।९२।।
रावणेन महाबाहो लङ्कायां वर्तते तु सा।
त्वां स्मरन्ती तु तत्रस्था त्वदुःखेन सुदुःखिता।।९३।।
रक्षन्ती यत्नतो वृत्तं तत्रापि जनकात्मजा।
त्वद्धत्यानेनैव स्वान् प्राणान् धारयन्ती शुभानना।।९४।।
स्थिता प्रायेण ते देवी सीता दुःखपरायणा।
हितमेव च ते राजन् उदधेर्लङ्घने क्षमम्।।९५।।
वायुपुत्रं हनूमन्तं त्वमत्रादेष्टुमर्हसि।
त्वं चाप्यर्हसि सुग्रीव प्रेषितं मारुतात्मजम्।।९६।।
तमृते सागरं गन्तुं वानराणां न विद्यते।
बलं कस्यापि वा वीर इति मे मनसि स्थितम्।।९७।।
क्रियतां मद्वचः क्षिप्रं हितं पथ्यं च नः सदा।
उक्ते जाम्बवतैवं नीतिस्वल्पाक्षरान्विते।।९८।।

Aṅgadā immediately accepted the order so given by his uncle. The wise Jāmbavān made all monkey at a distance, arranged Rāma, Lakṣmaṇa, Sugrīva and Hanumān at another place and then said to Rāma - "O Rāma, listen to an important suggestion regarding the searching mission for Sītā from me and if you think it apt, accept the same. It is known that Jaṭāyū saw Sītā being abducted by Rāvaṇa and fought to the extent of his power against Rāvaṇa. Sītā, in the meantime, had thrown her ornaments which was seen by Jaṭāyū and all of us too. We had assigned those ornaments to Sugrīva that time. Owing to the presence of these facts, Sītā is definitely in Laṅkā this time. In spite of her separation, she will be remembering you all the time. It means that she is protecting herself from Rāvaṇa. She will be in great misery of separation. You should therefore, assign this work to Hanumān because he is only capable to jump across the sea. Nobody among the monkeys except Hanumān is able to succeed in this mission. This only is my opinion and I think it will prove all benevolent to all of us if duly accepted.

वाक्ये वानरराजोऽसौ शीघ्रमुत्थाय चासनात्।
वायुपुत्रसमीपं तु तं गत्वा वाक्यमब्रवीत्।।९९।।
शृणु मद्वचनं वीर हनुमन्मारुतात्मज।

Following the suggestion of wise Jāmbavān Sugrīva stood up on his seat, went to Hanumān and said–

अयमिक्ष्वाकुतिलको राजा रामः प्रतापवान्।।१००।।
पितुरादेशमादाय भ्रातृभार्यासमन्वितः।
प्रविष्टो दण्डकारण्यं साक्षाद्धर्मपरायणः।।१०१।।
सर्वात्मा सर्वलोकेशो विष्णुर्मानुषरूपवान्।
अस्य भार्या हृता तेन दुष्टेनापि दुरात्मना।।१०२।।
तद्वियोगजदुःखार्तो विचिन्वंस्तां वने वने।
त्वया दृष्टो नृपः पूर्वमयं वीरः प्रतापवान्।।१०३।।
एतेन सह संगम्य समयं चापि कारितम्।
अनेन निहतः शत्रुर्मम वालिर्महाबलः।।१०४।।
अस्य प्रसादेन कपे राज्यं प्राप्तं मयाऽधुना।
मया च तत्प्रतिज्ञातमस्य साहाय्यकर्मणि।।१०५।।
तत्सत्यं कर्तुमिच्छामि त्वद्बलान्मारुतात्मज।
उत्तीर्य सागरं वीर दृष्ट्वा सीतामनिन्दिताम्।।१०६।।
भूयस्तर्तुं बलं नास्ति वानराणां त्वया विना।
अतस्त्वमेव जानासि स्वामिकार्यं महामते।।१०७।।
बलवान्नीतिमांश्चैव दक्षस्त्वं दौत्यकर्मणि।
तेनैवमुक्तो हनुमान् सुग्रीवेण महात्मना।।१०८।।

O gallant Hanumān, listen to me. Rāma is from the clan of Ikṣvāku and came to Daṇḍkāraṇya with his brother and wife in compliance with the order of his father. Religion abiding Rāma is the master of all

worlds and apparent god Viṣṇu, the soul of all creatures. He is incaranated in mainly form. His wife Sītā has been abducted by wicked Rāvaṇa. He was searching for her when you at first saw him. We had made a promise after joining with the tie of friendship. I am inclined to keep my world on your excellent might. Nobody among the monkeys except you can jump across the sea, observe Sītā and then return here. You, therefore, can only understand and tackle this mission because you are mighty, politic and expert at acting as a spy.

स्वामिनोऽर्थं न किं कुर्यामीदृशं किं नु भाषसे।
इत्युक्तो वायुपुत्रेण रामस्तं पुरतः स्थितम्।।१०९।।
प्राह वाक्यं महाबाहुर्वाष्पसम्पूर्णलोचनः।
सीतां स्मृत्वा सुदुःखार्तः कालयुक्तममित्रजित्।।११०।।
त्वयि भारं समारोप्य समुद्रतरणादिकम्।
सुग्रीवः स्थाप्यते ह्यत्र मया सार्धं महामते।।१११।।
हनूमंस्तत्र गच्छ त्वं मत्प्रीत्यै कृतनिश्चयः।
ज्ञातीनां च तथा प्रीत्य सुग्रीवस्य विशेषतः।।११२।।
प्रायेण रक्षसा नीता भार्या मे जनकात्मजा।
तत्र गच्छ महावीर यत्र सीता व्यवस्थिता।।११३।।
यदि पृच्छति सादृश्यं मदाकारमशेषतः।
अतो निरीक्ष्य मां भूयो लक्ष्मणं च ममानुजम्।।११४।।
ज्ञात्वा सर्वाङ्गगं लक्ष्म सकलं चावयोरिह।
नान्यथा विश्वसेत्सीता इति मे मनसि स्थितम्।।११५।।

In reply to Sugrīva, Hanumān said– "Why do you say so? Whether it is possible that I will not perform my master Rāma's work? On the reply so given by Hanumān, enemy killer Rāma with tears in his eyes said– "O wise Hanumān, I assign this project to you and keep Sugrīva here. Have a firm resolution for the sake of the pleasure of my own, all these monkeys and particularly for Sugrīva. O great hero, it appears that only Rāvaṇa has abducted Sītā. Hence, go to the place where Sītā is for proper inspection. If she enquires the persons who sent you, their identity etc., please, observe our features properly so as to face Sītā successfully and console her. The special marks on our bodies will make her convinced enough. In case, you could not tell exactly the special marks of our bodies, I think it will become impossible to take Sītā in confidence.

इत्युक्तो रामदेवेन प्रभञ्जनसुतो बली।
उत्थाय तत्पुरः स्थित्वा कृताञ्जलिरुवाच तम्।।११६।।
जानामि लक्षणं सर्वं युवयोस्तु विशेषतः।
गच्छामि कपिभिः सार्द्धंत्वं शोकं मा कुरुष्व वै।।११७।
अन्यच्च देह्यभिज्ञानं विश्वासो येन मे भवेत्।
सीतायास्तव देव्यास्तु राजन् राजीवलोचन।।११८।।

Hanumān stood up at once and said with clasped hands - "I know all symptoms and marks on your bodies in a particular way. I am now leaving for the mission in the company of the monkeys. Please, don't regret in the matter. Kindly, give me another thing for recognition of Sītā, so that a firm confidence can be won.

इत्युक्तो वायुपुत्रेण रामः कमललोचनः।
अङ्गुलीयकमुन्मुच्य दत्तवान् रामचिह्नितम्।।११९।।
तद्गृहीत्वा तदा सोऽपि हनूमान्मारुतात्मजः।
रामं प्रदक्षिणीकृत्य लक्ष्मणं च कपीश्वरम्।।१२०।।
नत्वा ततो जगामाशु हनूमानञ्जनीसुतः।
सुग्रीवोऽपि च ताञ्छुत्वा वानरान् गन्तुमुद्यतान्।१२१
आज्ञेयानाज्ञापयति वानरान्बलदर्पितान्।
शृण्वन्तु वानराः सर्वे शासनं मम भाषितम्।।१२२।।
विलम्बनं न कर्तव्यं युष्माभिः पर्वतादिषु।
द्रुतं गत्वा तु तां वीक्ष्य आगन्तव्यमनिन्दिताम्।।१२३।।

रामपत्नीं महाभागां स्थास्येहं रामसन्निधौ।
कर्तनं वा करिष्यामि अन्यथा कर्णनासयोः।१२४

Rāma in response to Hanumān took out a ring in which Rāma was inscribed and gave it to Hanumān. Hanumān made Parikramā (a circle motion) of Rāma, Lakṣmaṇa and Sugrīva, bowed his head and left that place at once. Sugrīva ordered all his prepared gallant monkeys - "Listen, all monkeys to my order don't take a long route by passing through the mountains and forests but take a short-cut. I stay with Rāma and expect your quick visit at Sītā's dwelling and safe return. In case you violate my order your nose and ears shall be cut as punishment for non-compliance.

एवं तान्प्रेषयित्वा तु आज्ञापूर्वं कपीश्वरः।
अथ ते वानरा याताः पश्चिमादिषु दिक्षु वै।१२५॥
ते सानुषु समस्तेषु गिरीणामपि मूर्धसु।
नदीतीरेषु सर्वेषु मुनीनामाश्रमेषु च।१२६॥
कन्दरेषु च सर्वेषु वनेषू पवनेषू च॥
वृक्षेषु वृक्षगुल्मेसु गुहासु च शिलासु च।१२७॥
सह्यपर्वतपार्श्वेषु विन्ध्यसागरपार्श्वयोः।
हिमवत्यपि शूले च तथा किं पुरुषादिषु।१२८॥
मनुदेशेषु सर्वेषु सप्तपातालकेषु च।
मध्यदेशेषु सर्वेषु काश्मीरेषु महाबलाः।१२९॥
पूर्वदेशेषु सर्वेषु कामरूपेषु कोशले।
तीर्थस्थानेषु सर्वेषु सप्तकोङ्कनकेषु च।१३०॥
यत्र तत्रैव ते सीतामदृष्ट्वा पुनरागताः॥
आगत्य ते नमस्कृत्य रामलक्ष्मणपादयोः।१३१॥
सुग्रीवं च विशेषेण नास्माभिः कमलेक्षणा।
दृष्टा सीता महाभागेत्युक्त्वा तांस्तत्र तस्थिरे।१३२॥

Thus, Sugrīva sent them for search for Sītā and the monkeys adopted their respective directions. The squad which was sent to the west returned empty handed or failure after keen investigations they made in valleys, peaks, banks of rivers, cottages of hermits, forests of various types, trees and shrubs, caves and boulders, nearby Sahya mountain, near Vindhya and sea-shore, Himālaya, the countries including Kiṁpuruṣa etc., all human provinces, seven nether regions, all middle provinces, Kāśmīra, all countries in the east, Assam and Avadha, all pilgrim places and Konkana etc., seven countries. That squad bowed before Sugrīva, Rāma and Lakṣmaṇa and said– "We did not see Sītā anywhere and they stood there.

ततस्तं दुःखितं प्राह रामदेवं कपीश्वरः।
सीतां दक्षिणदिग्भागे स्थिता द्रष्टुं वने नृप।१३३॥
शक्या वानरसिंहेन वायुपुत्रेण धीमता।
दृष्ट्वा सीतामिहायाति हनूमान्नात्र संशयः।१३४॥
स्थिरो भव महाबाहो राम सत्यमिदं वचः।
लक्ष्मणोऽप्याह शकुनं तत्र वाक्यमिदं तदा।१३५॥
सर्वथा दृष्टसीतस्तुहनुमानागमिष्यति।
इत्याश्वास्य स्थितौ तत्र रामं सुग्रीवलक्ष्मणौ।१३६॥

Rāma then said to Sugrīva - "O king, Sītā is in a forest in the south. Hanumān can only search her. He will definitely return with success in his mission. Please, have courage as my statement is true." Lakṣmaṇa said on the basis of omen for good he experienced - "Hanumān will come after meeting Sītā." Thus, Sugrīva and Lakṣmaṇa took care of Rāma with continued consolation.

अथाङ्गदं पुरस्कृत्य ये गता वानरोत्तमाः॥
यत्नादन्वेषणार्थाय रामपत्नीं यशस्विनीम्।१३७।
अदृष्ट्वा श्रममापन्नाः कृच्छ्रभूतास्तदा वने॥
भक्षणेन विहीनास्ते क्षुधया च प्रपीडिताः।१३८॥

भ्रमन्तो गहनेऽरण्ये क्वापि दृष्टा च सुप्रभा।।
गुहानिवासिनी सिद्धा ऋषिपत्नी ह्यनिन्दिता।१३९।।
सा च तानागतान् दृष्ट्वा स्वाश्रमं प्रति वानरान्।।
आगता: कस्य यूयं तु कुत: किं नु प्रयोजनम्।१४०।।

The gallant monkeys sent under the lead of Aṅgadā, were tired badly but could not find Sītā. Owing to non-availability of food for several days, they were starving. In course of their stroll round the forest, they saw a meritorious wife of Ṛṣi in a cave. Having felt their presence in the cottage, she asked -"Whose messengers are you? From where have you come and what is the purpose of your visit here?

इत्युक्ते जाम्बवानाह तां सिद्धां सुमहामति:।।
सुग्रीवस्य वयं भृत्या आगताह्यत्र शोभने।१४१।।
रामभार्यार्थमनघे सीतान्वेषणकर्मणि।।
कां दिग्भूता निराहारा अदृष्ट्वा जनकात्मजाम्।१४२।।

The learned Jāmbavān replied - "O gentle lady, we are the executive of Sugrīva and have come in search of Rāma's wife Sītā. We have now lost our direction. Owing to failure in tracing Sītā, we have not still taken anything as food.

इत्युक्ते जाम्बवत्यत्र पुनस्तानाह सा शुभा।।
जानामि रामं सीतां च लक्ष्मणं च कपीश्वरम्।१४३।।
भुञ्जीध्वमत्र मे दत्तमाहारं च कपीश्वरा:।।
रामकार्यागतास्त्वत्र यूयं रामसमा मम।१४४।।
इत्युक्त्वा चामृतं तेषां योगाद्दत्त्वा तपस्विनी।।
भोजयित्वा यथाकामं भूयस्तानाह तापसी।१४५
सीतास्थानं तु जानाति सम्पातिर्नाम पक्षिराट्।।
आस्थितो वै वने सोऽपि महेन्द्रे पर्वते द्विज:।१४६।।
मार्गेणानेन हरयस्तत यूयं गमिष्यथ।।
स वक्ति सीतां सम्पातिर्दूदर्शी तु य: खग:।१४७।।
तेनादिष्टं तु पन्थानं पुनरासाद्य गच्छथ।।
अवश्यं जानकीं सीतां द्रक्ष्यते पवनात्मज:।१४८।।

That lady said further - "I know Rāma, Lakṣmaṇa, Sītā and Sugrīva. Please, accept the food duly cooked by me. As you are assigned with Rāma's work, you therefore, are worthy of honour as Rāma. With these words, that lady offered them nectar like delicious food and satisfied them. So again said– "Sampati is known to the place where Sītā has been kept. He lives in the same forest at Mahendra mountain. Dear monkeys, you all will reach to there through the same route. Sampati is foresighter as he has excellent eye sight and he will tell you all about Sītā. You will have to proceed further on the way suggested by him. Hanumān will duly search Sītā.

तयैवमुक्ता: कपय: परां प्रीतिमुपागता:।
हृष्टास्ते जनमापन्नास्तां प्रणम्य प्रतस्थिरे।१४९।।
महेन्द्राद्रिं गता वीरा वानरास्तद्दिदृक्षया।
तत्र सम्पातिमासीनं दृष्टवन्त: कपीश्वरा:।।१५०।।
तानुवाचाथ सम्पातिर्वानरानागतान् द्विज:।
के यूयमिति सम्प्राप्ता: कस्य वा ब्रूत मा चिरम्।।१५१

The monkeys became extra-happy on these words. They were energised. They then moved forward after bowing their head with thanks to that gentle lady. They reached Mahendra mountain and saw that Sampati is seated there. Sampati enquired them - "Who are you? Who has sent you here? From where have you come? Tell me quickly.

इत्युक्ते वानरा ऊचुर्यथावृत्तमनुक्रमात्।।
रामदूता वयं सर्वे सीतान्वेषणकर्मणि।१५२।।
प्रेषिता: कपिराजेन सुग्रीवेण महात्मना।।
त्वां दृष्टुमिह सम्प्राप्ता: सिद्धाया वचनाद्द्विज।१५३।।

सीतास्थानं महाभाग त्वं नो वद महामते।।
इत्युक्तो वानरैः श्येनो वीक्षांचक्रे सुदक्षिणाम्।१५४।।
सीतां दृष्ट्वा स लङ्कायामशोकाख्ये महावने।।
स्थितेति कथितं तेन जटायुस्तु मृतस्तव।१५५।।
भ्रातेति चोचुः स स्नात्वा दत्वा तस्योदकाञ्जलिम्।।
योगमास्थाय स्वं देहं विससर्ज महामतिः।१५६

In reply to this query the monkeys began to disclose the entire account - "O bird king, all of us are the spies of Rāma. The king monkey Sugrīva has sent us in search of Sītā. A gentle lady on the way guided us and thus, we are here. O respected, please tell us the whereabouts of Sītā. On this request, Sampati stared at the south and told them - " Sītā is in the Aśoka forest region of Laṅkā." Then the monkeys said– "Your brother Jaṭāyū has met death for the cause of defending Sītā." Having heard this, Sampati took a bath and gave Jalāñjalī to Jaṭāyū and resorting to Yoga, pulled out the breathing from his body and turned into a corpse.

ततस्तं वानरा दग्ध्वा दत्त्वा तस्योदकाञ्जलिम्।।
गत्वा महेन्द्रशृङ्गं ते तमारुमाह्य क्षणं स्थिताः।१५७।।
सागरं वीक्ष्य ते सर्वे परस्परमथाब्रुवन्।।
रावणे नैव भार्या सा नीता रामस्य निश्चितम्।१५८
सम्पातिवचनादद्य संज्ञातं सकलं हि तत्।।
वानराणां तु कश्चात्र उत्तीर्य लवणोदधिम्।१५९
लङ्कां प्रविश्य दृष्ट्वा तां रामपत्नीं यशस्विनीम्।।
पुनश्चोदधितरणे शक्तिं ब्रूत हि शोभनाः।१६०

The monkeys performed the funeral of Sampati, gave him Jalāñjalī, climbed at the top of Mahendra mountain and stood there for a moment. Then facing the sea they began to talk to each other - "Rāvaṇa only has abducted. Sītā has been a proved matter now. It has been confirmed now with the averment of Sampati. Now what to think is that you all have to decide who is capable among us for crossing the sea, enter Laṅkā and can return after meeting Sītā there.

इत्युक्तो जाम्बवान् प्राह सर्वे शक्तास्तु वानराः।।
सागरोत्तरणे किं तु कार्यमन्यस्य संभवेत्।।१६१।।
तत्र दक्षोयमेवात्र हनूमानिति मे मतिः।।
कालक्षेपो न कर्तव्यो मासार्द्धमधिकं गतम्।।१६२।।
यद्यदृष्ट्वा तु गच्छामो वैदेहीं वानरर्षभाः।।
कर्णनासादि नः स्वाङ्गं निकृन्तति कपीश्वरः।।१६३।।

Jāmbavān on this said–"All monkeys are capable to cross the sea but this assignment will meet with success through the efforts of an eccentric and phenomenal monkey. I think that only Hanumān is able to give this work a success. The time should not be lost now. See that the prescribed time for our return is over and a fortnight more has also passed. Sugrīva will cut our nose and ears if we will return with out seeing Sītā. It is therefore good to follow me and pray to Hanumān to take over this work.

तस्मात्प्रार्थ्यः स चास्माभिर्वायुपुत्रस्तु मे मतिः।
इत्युक्तास्ते तथेत्यूचुर्वानरा वृद्धवानरम्।१६४।।
ततस्ते प्रार्थयामासुर्वानराः पवनात्मजम्।।
हनूमन्तं महाप्राज्ञं दक्षं कार्येषु चाधिकम्।१६५।
गच्छ त्वं रामभृत्यस्त्वं रावणस्य भयाय च।।
रक्षस्व वानरकुलमस्माकमञ्जनीसुत।
इत्युक्तस्तांस्तथेत्याह वानरान् पवनात्मजः।।१६६।।
रामप्रयुक्तश्च पुनः स्वभर्तृणा
पुनर्महेन्द्रे कपिभिश्च नोदितः।
गन्तुं प्रचक्रे मतिमञ्जनीसुतः
समुद्रमुत्तीर्य निशाचरालयम्।।१६७।।
इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
पञ्चदशोऽध्यायः।।५०।।

The monkeys said to Jāmbavān - "Very well, be it so done." Then they all began to request the most efficient Hanumān - "O Añjanī Nandana, you are the beloved servant of Rāma. Go to Laṅkā for coercion of Rāvaṇa and protect the interests of our entire community." Hanumān accepted their prayer with the words - "It will be done." As it was an order from Rāma, again Sugrīva had also assigned this responsibility and now these monkeys had also prayed to him at Mahendra mountain, Hanumān decided to cross the sea and enter into Laṅkā.

Thus ends the fifteeth chapter on an incarnation of Rāma in Nṛsimha Purāṇa

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CHAPTER 51

Hanumān's entrance into Laṅkā, meeting with Sītā and message to Rāma after Laṅkā burnt into ashes

मार्कण्डेय उवाच

स तु रावणनीतायाः सीतायाः परिमार्गणम्।
इयेष पदमन्वेष्टुं वरुणचरिते पथि।।१।।
अञ्जलिं प्राङ्मुखं कृत्वा सगणायात्मयोनये।
मनसा वन्द्य रामं च लक्ष्मणं च महारथम्।।२।।
सागरं सरितश्चैव प्रणम्य शिरसा कपिः।
ज्ञातींश्चैव परिष्वज्य कृत्वा चैव प्रदक्षिणाम्।।३।।
अरिष्टं गच्छ पन्थानं पुण्यवायुनिषेवितम्।
पुनरागमनायेति वानरैरभिपूजितः।।४।।
अञ्जसा स्वं तथा वीर्यमाविवेशाथ वीर्यवान्।
मार्गमालोकयन् दुरादूर्ध्वं प्रणिहितेक्षणः।।५।।
संपूर्णमिव चात्मानं भावयित्वा महाबलः।
उत्पपात गिरेः शृङ्गान्निष्पीड्य गिरिमम्बरम्।।६।।

Mārkaṇḍeya said– Hanumān decided moving through the sky route in search of Sītā, who was abducted by Rāvaṇa and to locate the place where she was kept. He faced the east, bowed his head to Ātmayoni Brahmā including gods, Rāma, Lakṣmaṇa and with reverence bowed before the sea and rivers with clasped hands. He then embraced his monkey friends and did Pradakṣiṇā of them. All monkeys blessed - "O warrior, go through the holy way of air and return without any major hindrances." The gallant Hanumān then got his own power. He became as mighty as the air itself. He lifted his head high and looked at the distant route. With a feeling of six kind perfect luxuries, be pressed the peak of Mahendra mountain with his feet and jumped upward.

पितुर्मार्गेण यातस्य वायुपुत्रस्य धीमतः।
रामकार्यपरस्यास्य सागरेण प्रचोदितः।।७।।
विश्रामार्थं समुत्तस्थौ मैनाकी लवणोदधेः।
तं निरीक्ष्य निपीड्याथ रयात्संभाष्य सादरम्।।८।।
उत्पतंश्च वने वीरः सिंहिकास्यं महाकपिः।
आस्यप्राप्तं प्रविश्याथ वेगेनान्तर्विनिस्सृतः।।९।।
निस्सृत्य गतवान् शीघ्रं वायुपुत्रः प्रतापवान्।
लङ्घयित्वा तु तं देशं सागरं पवनात्मजः।।१०।।
त्रिकूटशिखरे रम्ये वृक्षाग्रे निपपात ह।
तस्मिन् स पर्वतश्रेष्ठे दिनं नीत्वा दिनक्षये।।११।।
संध्यामुपास्य हनुमान् रात्रौ लङ्कां शनैर्निशि।
लङ्केति विनिर्जित्य देवतां प्रविवेश ह।।१२।।
लङ्कामनेकरत्नाढ्यां बह्वाश्चर्यसमन्विताम्।

When Hanumān was proceeding with acceleration with Rāma's work in his mind. Maināka mountain came up from the bottom of sea with the intention to give a slight rest to Hanumān because he was motivated by the sea to do this. He saw that mountain, talked a few moments and then

jumped from that mountain and caught speed as usual. Simhika monstress had opened her mouth wide in the sea. Hanumān was suddenly caught under her jaws but he came out through his belly and anus again. Thus, after his extraction from the mouth of Simhika, Hanumān accessed to the Trikūṭa mountain and descended on a tree there. He passed the day there and performed his evening prayer on the same mountain. He began to enter Laṅkā when the night has befallen. He defeated the city deity Laṅkā on the way and then entered into Laṅkā which was rich of gems of various types and a number of other wonders.

राक्षसेषु प्रसुप्तेषु नीतिमान् पवनात्मजः।।१३।।
रावणस्य ततो वेश्म प्रविवेशाथ ऋद्धिमत्।
शयानं रावणं दृष्ट्वा तल्पे महति वानरः।।१४।।
नानापुटैर्घोरकारैर्विशदिर्वायुमोचकैः।
तथैव दशभिर्वक्त्रैर्दंष्ट्रोपेतैस्तु संयुतम्।।१५।।
स्त्रीसहस्रैस्तु दृष्ट्वा तं नानाभरणभूषितम्।
तस्मिन् सीतामदृष्ट्वा तु रावणस्य गृहे शुभे।।१६।।
तथा रत्नगृहे शेते राक्षसानां च नायकम्।
दुःखितो वायुपुत्रस्तु सम्पातेर्वचनं स्मरन्।।१७।।
अशोकवनिकां प्राप्तो नानापुष्पसमन्विताम्।
जुष्टां मलयजातेन चन्दनेन सुगन्धिना।।१८।।

When all monsters were lost in snoring sleep, Hanumān entered into the grand palace of Rāvaṇa. Rāvaṇa was on the cot there. Hanumān saw that his twenty nostrils were busy with deep breathing and his jaws were dreadful. He saw there several thousand women decked with various ornaments. However, Sītā was seen nowhere. Hanumān became sad when he did not see Sītā. He then came into Aśoka Vāṭikā as Sampati had said. It was filled with a number of flowers and fragrance of sandal was spreading in the air.

प्रविश्य शिंशपावृक्षमाश्रितां जनकात्मजाम्।
रामपत्नीं समद्राक्षीद् राक्षसीभिः सुरक्षिताम्।।१९।।
अशोकवृक्षमारुह्य पुष्पितं मधुपल्लवम्।
आसांचक्रे हरिस्तत्र सेयं सीतेति संस्मरन्।।२०।।
सीतां निरीक्ष्य वृक्षाग्रे यावदास्तेऽनिलात्मजः।
स्त्रीभिः परिवृतस्त्र रावणस्तावदागतः।।२१।।
आगत्य सीतां प्राहाथ प्रिये मां भज कामुकम्।
भूषिता भव वैदेही त्यज रामगतं मनः।।२२।।
इत्येवं भाषमाणं तमन्तर्धाय तृणं ततः।
प्राह वाक्यं शनैः सीता कम्पमानाथ रावणम्।।२३।।
गच्छ रावण दुष्ट त्वं परदारपरायण।
अचिराद्रामबाणास्ते पिबन्तु रुधिरं रणे।।२४।।

Hanumān saw Sītā surrounded with the monstresses under an Aśoka tree. She was seated there and that tree was flourishing with green leaves and flowers. Hanumān climbed on that tree and assuming her Sītā with full confidence, sat there. As he could sit there, Rāvaṇa came there in company of various women. He said to Sītā - "Darling, I am suffering from sensuality. Accept me please. Put on jewels on your body and shift your mind from Rāma to me." Sītā, shrank her body with fear, took a straw before her and began to reply slowly - "O wicked and sensuous Rāvaṇa, get out from here immediately. I curse on you that Rāma's arrows soon lick your blood."

तथेत्युक्तो भर्त्सितश्च राक्षसीराह राक्षसः।
द्विमासाभ्यन्तरे चैनां वशीकुरुत मानुषीम्।।२५।।
यदि नेच्छसि मां सीता ततः खादत मानुषीम्।
इत्युक्त्वा गतवान् दृष्टो रावणः स्वं निकेतनम्।।२६।।
ततो भयेन तां प्राहू राक्षस्यो जनकात्मजाम्।
रावणं भज कल्याणि सधनं सुखिनी भव।।२७।।
इत्युक्ता प्राह ताः सीता राघवोऽलघुविक्रमः।

निहत्य रावणं युद्धे सगणं मां नयिष्यति।।२८।।
नाहमन्यस्य भार्या स्यामृते रामं रघूत्तमम्।
स ह्यागत्यं दशग्रीवं हत्वा मां पालयिष्यति।।२९।।

Rāvaṇa said to the monstresses - "Make this human virgin well understood and enslaved to me within two months from this day. If her mind does not accept me on expiry of this time for me, I order you all to make preyer to this woman. With these words, Rāvaṇa entered into his palace. Feared of Rāvaṇa, the monstresses then said to Sītā - "O gentle woman, Rāvaṇa is most wealthy. Accept him and pass your days happily. Sītā in reply to them said– Rāma will come soon and after killing Rāvaṇa with his army of monster; bring me back to him. I cannot be anothers wife except Rāma. He will come, kill Rāvaṇa and rescue me.

इत्याकर्ण्य वचस्तस्या राक्षस्यो ददृशुर्भयम्।
हन्यतांहन्यतामेषा भक्ष्यतां भक्ष्यतामियम्।।३०।।
ततस्तास्त्रिजटा प्राह स्वप्ने दृष्टमनिन्दिता।
शृणुध्वं दुष्टराक्षस्यो रावणस्य विनाशनः।।३१।।
रक्षोभिः सह सर्वैस्तु रावणस्य मृतिप्रदः।
लक्ष्मणेन सह भ्रात्रा रामस्य विजयप्रदः।।३२।।
स्वप्नः शुभो मया दृष्टः सीतायाश्च पतिप्रदः।
त्रिजटावाक्यमाकर्ण्य सीतापार्श्वं विसृज्य ताः।।३३।।
राक्षस्यस्ता ययुः सर्वाः सीतामहाञ्जनीसुतः।
कीर्तयन् रामवृत्तान्तं सकलं पवनात्मजः।।३४।।
तस्यां विश्वासमानीय दत्त्वा रामांगुलीयकम्।
सम्भाष्य लक्ष्मणं सर्वं रामलक्ष्मणयोस्ततः।।३५।।
महत्या सेनया युक्तः सुग्रीवः कपिनायकः।
तेन सार्धमिहागत्य रामस्त्व पतिः प्रभुः।।३६।।
लक्ष्मणश्च महावीरो देवरस्ते शुभानने।
रावणं सगणं हत्वा त्वामितोऽऽदाय गच्छति।।३७।।

Having heard these words from Sītā, the monstresses tried to create terror and said– "Kill her and make your food." One among them was Trijaṭā. She was gentle and chaste. She repeated the scene which came to her dreams. She said– "O wicked monstresses, listen to a dream that predicts destruction of Rāvaṇa, his death with all other monsters, indicative of Rāma's victory and maker of Sītā's re-meeting with Rāma. All monstresses stood at a distance from Sītā when they heard Trijaṭā. Hanumān then appeared before Sītā and reciting frequently Rāma-Rāma, he disclosed the entire episode before her. He then gave the ring, told the special marks on the bodies of Rāma and Lakṣmaṇa and said– "Gentle lady, Sugrīva is the king of gallant and chivalrous monkeys. Rāma and his brother Lakṣmaṇa will come here shortly with him, kill Rāvaṇa with his army and ensure your safe escape from here.

इत्युक्ते सा तु विश्वस्ता वायुपुत्रमथाब्रवीत्।
कथमत्रागतो वीर त्वमुत्तीर्य महोदधिम्।।३८।।
इत्याकर्ण्य वचस्तस्याः पुनस्तामाह वानरः।
गोष्पदवन्मयोत्तीर्णः समुद्रोयं वरानने।।३९।।
जपतो रामरामेति सागरो गोष्पदायते।
दुःखमग्नासि वैदेहि स्थिराभव शुभानने।।४०।।
क्षिप्रं पश्यसि रामं त्वं सत्यमेतद्ब्रवीमि ते।
इत्याश्वास्य सतीं सीतां दुःखितां जनकात्मजाम्।।४१।।
ततश्चूडामणि प्राप्य श्रुत्वा काकपराभवम्।
नत्वा तां प्रस्थितो वीरो गन्तुं कृतमतिः कपिः।।४२।।

Sītā was then confident in full of Hanumān. She said– "O warrior, how have you crossed the ocean?" Hanumān replied - "I jumped across the sea so easily as someone jumps the hood pit of a cow." The person with Rāma on lips deems the ocean as the mark of cows hoof. Don't be so sad

and be bold. I say you in truth that the day will shortly come when you could see Rāma. Thus Hanumān consoled Sītā, got a bangle as a token of his meeting with Sītā, heard the story of Jayanta, crow disguise once defeated by Rāma, bowed his head before her and then moved from there with a decision to return.

ततो विमृश्य तद्भङ्क्त्वा क्रीडावनमशेषतः।
तोरणस्थो ननादोच्चै रामो जयति वीर्यवान्।।४३।।
अनेकान् राक्षसान् हत्वा सेनाः सेनापतींश्च सः।
तदा त्वक्षकुमारं तु हत्वा रावणसैनिकम्।।४४।।
साश्वं ससारथिं हत्वा इन्द्रजित्तं गृहीतवान्।
रावणस्य पुरःस्थित्वा रामं संकीर्त्य लक्ष्मणम्।।४५।।
सुग्रीवं च महावीर्यं दग्धवा लङ्कामशेषतः।
निर्भर्त्स्य रवणं दुष्टं पुनः सम्भाष्य जानकीम्।।४६।।
भूयः सागरमुत्तीर्य ज्ञातीनासाद्य वीर्यवान्।
सीतादर्शनमावेद्य हतूमांश्चैव पूजितः।।४७।।

All of a sudden, an idea struck his mind and he destroyed the Aśoka-vāṭikā, stood at the gate of it and cried loudly - "Victory to Rāma." He killed all monsters whosoever came to resist him with their commanders. The commander Akṣakumāra was killed with his charioteer and horses. Indrajīt, another son of Rāvaṇa however, captured him under some specific devices. He then took him to Rāvaṇa. On exit from there, he burnt the entire Laṅkā into ashes with loud cry as "Victory to Rāma, to Sugrīva and to Lakṣmaṇa." Threatened Rāvaṇa and again met with Sītā. He then crossed the sea, met with monkeys and received honour from all when he gave the news of Sītā to them.

वानरैः सार्धमागत्य हनूमान्मधुवनं महत्।
निहत्य रक्षपालांस्तु पाययित्वा च तन्मधु।।४८।।
सर्वे दधिमुखं प्राप्य हर्षितो हरिभिः सह।
खमुत्पत्य च संप्राप्य रामलक्ष्मणपादयोः।।४९।।
नत्वा तु हनुमांस्तत्र सुग्रीवं च विशेषतः।
आदितः सर्वमावेद्य समुद्रतरणादिकम्।।५०।।
कथयामास रामाय सीता दृष्टा मयेति वै।
अशोकवनिकामध्ये सीता देवी सुदुःखिता।।५१।।
राक्षसीभिः परिवृता त्वां स्मरन्ती च सर्वदा।
अश्रुपूर्णमुखी दीना तव पत्नी वरानना।।५२।।
शीलवृत्तसमायुक्ता तत्रापि जनकात्मजा।
सर्वत्रान्वेष्यमाणेन मया दृष्ट्वा पतिव्रता।।५३।।
मया संभाषिता सीता विश्वस्ता रघुनन्दन।
अलङ्काराश्च सुमणिस्तया ते प्रेषितः प्रभो।।५४।।

With monkey friends, he then entered into Madhuvana slapped all guards and drunk honey in the company of all monkeys. Dadhimukha, a monkey, resisting them was badly beaten. With extreme gaiety, they all then reached near Rāma and Lakṣmaṇa. He bowed his head before king Sugrīva, Rāma and Lakṣmaṇa, disclosed the whole account starting from jumping over the sea to the meeting with Sītā and said that - "I saw Sītā in Aśoka-vāṭikā, the monstresses had surrounded her and she was frequently and with pricks of separation remembering you. A stream of tears was flowing from her eyes and she was in a depressed state. O Rāma, your wife Sītā is in her chaste and safe conduct even in so dangerous a place. I searched everywhere but found her in Aśoka-vāṭikā, talked with her and she also reposed faith in me. She has sent her chest ornament, studded with gems for you."

इत्युक्त्वा दत्तवांस्तस्मै चूडामणिमनुत्तमम्।
इदं च वचनं तुभ्यं पत्न्या संप्रेषितं शृणु।।५५।।
चित्रकूटे मदङ्के तु सुप्ते त्वयि महाव्रत।
वायसाभिभवं राजंस्तत्किल स्मर्तुमर्हसि।।५६।।

अल्पापराधे राजेन्द्र त्वया बलिभुजि प्रभो।
यत्कृतं तन्न कर्तुं च शक्यं देवासुरैरपि।।५७।।
ब्रह्मास्त्रं तु तदोत्सृष्टं रावणं किं न जेष्यसि।
इत्येवमादि बहुश: प्रोक्त्वा सीता रुरोद ह।
एवं तु दु:खिता सीता मां मोक्तुं यत्नमाचर।।५८।।
इत्येवमुक्ते पवनात्मजेन
सीतावचस्तत्छुभभूषणं च।
श्रुत्वा च दृष्ट्वा च रुरोद राम:
कपिं समालिङ्ग्य शनै: प्रतस्थे।।५९।।
इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
एकपञ्चाशत्तमोऽध्याय:।।५१।।

With these words, Hanumān gave that bangle to Rāma and said– "Your wife has also sent a message." Please listen to me - "O great resolute king, remember the event when at Citrakūṭa mountain your head was in my lap and Jayanta had dishonoured you. O beloved, the excellent act that you performed on that day for the purpose to punish the crow for his slight offence, cannot be expected from the gods and the monsters also. You had shot that time the Brahmāstra but whether this Rāvaṇa will be left unpunished and scot-free? With this and many other events Sītā told and then she began weeping bitterly. All this is the account of Sītā's misery. Do efforts to remove her misery." Having heard the message from Sītā, the ornament brought by Hanumān increased the pain of Rāma. He embraced Hanumān to his chest and began weeping. Then he moved from there steadily.

Thus ends the fiftieth chapter on an incarnation of Rāma in Nṛsimha Purāṇa

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CHAPTER 52

Rāma's visit at sea-shore, shelter of Vibhīṣaṇa, proposal to make him the king of Laṅkā, Rāvaṇa's defeat, slaughter of Kumbhakarṇa, Meghnāda and other monsters, Coronation of Rāma etc.

मार्कण्डेय उवाच

इति श्रुत्वा प्रियावार्तां वायुपुत्रेण कीर्तिताम्।
रामो गत्वा समुद्रान्तं वानरैः सह विस्तृतैः।।१।।
सागरस्य तटे रम्ये तालीवनविराजिते।
सुग्रीवो जाम्बववांश्चाथ वानरैरतिहर्षितैः।।२।।
संख्यातीतैर्वृतः श्रीमान् नक्षत्रैरिव चन्द्रमाः।
अनुजेन च धीरेण वीक्ष्य तस्थौ सरित्पतिम्।।३।।
रावणेनाथ लङ्कायां ससूक्तौ भर्त्सितोनुजः।
विभीषणो महाबुद्धिः शास्त्रज्ञैर्मन्त्रिभिः सह।।४।।
नरसिंहे महादेवे श्रीधरे भक्तवत्सले।
एवं रामेऽचलां भक्तिमागत्य विनयात्तदा।।५।।
कृताञ्जलिरुवाचेदं राममक्लिष्टकारिणम्।
राम राम महाबाहो देवदेव जनार्दन।।६।।
बिभीषणोस्मि मां रक्ष अहं ते शरणं गतः।
इत्युक्त्वा निपपातश्च प्राञ्जली रामपादयोः।।७।।
विदितार्थोऽथ रामस्तु तमुत्थाप्य महामतिम्।
समुद्रतोयैस्तं वीरमभिषिच्य विभीषणम्।।८।।

Mārkaṇḍeya said– Rāma reached the sea-shore with a huge army of monkeys after he heard the gloomy living of Sītā. Sugrīva and Jāmbavān too reached the descent shore adorned with Tālavana. Rāma was looking as the full moon in the company of monkeys. He stayed with Lakṣmaṇa and started observing the immense depth of the sea. In Laṅkā, on the other hand, Rāvaṇa scolded his brother Vibhīṣaṇa even on a good advice he had given. He then with learned ministers came to Rāma and said with clasped hands - O Rāma,

Janārdana, I am the younger brother of Rāvaṇa. My name is Vibhīṣaṇa and I am under your shelter. Please, escort me. With these words, he fell down at the feet of Rāma. Rāma understood his wish, picked him up, did a Tīlaka and said– "I declare that the kingdom of Laṅkā will go to you." Vibhīṣaṇa stood there and talked with Rāma on various other matters.

लङ्काराज्यं तवैवेति प्रोक्तः सम्भाष्य तस्थिवान्।
ततो विभीषणेनोक्तं त्वं विष्णुर्भुवनेश्वरः।।९।।
अब्धिर्ददातु मार्गं ते देवतं याचयामहे।
इत्युक्त्वा वानरैः सार्धं शिष्ये तत्र स राघवः।।१०।।
सेतुबन्धन मात्रा तु महीं व्याप्य जनार्दनः।
सुप्ते रामे गतं तत्र त्रिरात्रममितद्युतौ।
ततः क्रुद्धो जगन्नाथो रामो राजीवलोचनः।।११।।
संशोषणमपां कर्तुमस्त्रमाग्नेयमाददे।
तदोत्थाय वचः प्राह लक्ष्मणश्च रुषान्वितम्।।१२।।

Vibhīṣaṇa said– "O lord, you are god Viṣṇu. Do such an effort that the sea should give you the way. Let us all pray to the sea. Rāma honoured his words and laid at the shore of the sea with all monkeys. Three nights were passed in that posture and it made Rāma annoyed. He took fire arrow in hands so as to dry up the entire sea. Lakṣmaṇa immediately stood up and said to aggrieved Rāma -

क्रोधस्ते लयकर्ता हि एनं जहि महामते।
भूतानां रक्षणार्थाय अवतारस्त्वया कृतः।।१३।।
क्षन्तव्यं देवदेवेश इत्युक्त्वा धृतवान् शरम्।
ततो रात्रित्रये याते क्रुद्धं राममवेक्ष्य सः।।१४।।
आग्नेयास्त्राच्च सन्त्रस्तः सागरोऽभ्येत्य मूर्तिमान्।
आह रामं महादेवं रक्ष मारपकारिणम्।।१५।।
मार्गो दत्तो मया तेऽद्य कुशलः सेतुकर्मणि।
नलश्च कथितो वीरस्तेन कारय राघव।।१६।।
यावदिष्टं तु विस्तीर्णं सेतुबन्धनमुत्तमम्।

"O wisest brother, your fury will bring devastation in the world. Check on this fury because you have appeared with a mission to protect the creatures. He caught that arrow with apology for the act. When the sea realised the fury of Rāma, he turned himself in the human form and said– "O god, pardon me for the default. I am agree to give the way. The warrior Nala is the best expert at bridge construction. Instruct him to construct an appropriate bridge as desired to you.

ततो नलमुखैरन्यैर्वानरैरमितौजसैः।।१७।।
बन्धयित्वा महासेतुं तेन गत्वा स राघवः।
सुवेलाख्यं गिरिं प्राप्तः स्थितोऽसौ वानरैर्वृतः।।१८।।
हर्म्यस्थलस्थितं दुष्टं रावणं वीक्ष्य चांगदः।
रामादेशादथोत्प्लुत्यदूतकर्मसु तत्परः।।१९।।
प्रादात्पादप्रहारं तु रोषाद्रावणमूर्द्धनि।
विस्मितं तैः सुरगणैर्वीक्षितः सोऽतिवीर्यवान्।।२०।।
साधयित्वा प्रतिज्ञां तां सुवेलं पुनरागतः।
ततो वानरसेनाभिः संख्यातीताभिरच्युतः।।२१।।
रुरोध रावणपुरीं लङ्कां तत्र प्रतापवान्।

Rāma then made the bridge to be constructed through Nala etc., the monkeys crossed the sea through it, reached the Subela mountain and set up the camp there. Aṅgadā saw from there that wicked Rāvaṇa is seated on the top storey of the palace. He asked permission of Rāma, concentrated on assignment of a spy and reached near Rāvaṇa merely with a jump. He kicked on the forehead of him. The gods saw with surprise to Aṅgadā. Having his promise thus, completed, he returned to Subela mountain. Rāma subsequently, gripped from all sides Laṅkā with the help of

warriors and chivalrous monkeys.

रामः समंतादालोक्य प्राह लक्ष्मणमन्तिके।।२२।।
तीर्णोऽणवः कवलितेव कपीश्वरस्य
सेनाभटैर्झटिति राक्षसराजधानीम्।
यत्पौरुषोचितमिहांकुरितं मया तत्
देवस्य वश्यमपरं धनुषोथ वास्य।।२३।।

With an eye on all sides, Rāma then called Lakṣmaṇa and said– "Brother, we have crossed the sea and the soldiers of Sugrīva's army has entrapped easily the entire Laṅkā. Industry has worked fully and now remains the luck or destiny and it depends on the skill of archery.

लक्ष्मणः प्राह- कातरजन्मनोऽवलम्बिना किं दैवेन।
यावल्ललाटशिखरं भ्रुकुटिर्नयाति
यावन्न कार्मुकशिखामधिरोहति ज्या।
तावन्निशाचरपतेः पटिमानमेतु
त्रैलोक्यमूलविभाजेषु भुजेषु दर्पः।।२४।।

Lakṣmaṇa said– The destiny or luck only consoles the coward hearts. It is not for us to consider. Until and unless our brows cover the region of forehead and arrows put on the bows, the proud of Rāvaṇa on his arms can only sustain.

तदा लक्ष्मणः मामस्य कर्णे लगित्वा पितृवधवैरस्मरणे अथ तद्भक्तिवीर्यपरीक्षणाय लक्षणविज्ञानायादिश्यता-मङ्गदाय दूत्यम्। रामः साधु इति भणित्वा अङ्गदं सबहुमानमवलोक्य आदिशति।।२५।।
अङ्गद! पिता ते यद्बाली बलिनि दशकण्ठे कलितवान्न शक्तास्तद्वक्तुं त्रयमपि मुदास्तेन पुलकः। स एव त्वं व्यावर्त्तयसि तनुजत्वेन पितृतां ततः किं वक्तव्यं तिलकयति सृष्टार्थपदवीम्।२६।।

He then put his mouth on the ears of Rāma and said– "It is time to try and examine the devotion of Aṅgadā for you even though you have killed his father Bālī, his valour and his manners and modus-operandi everything is worth trial. Hence, appoint him your spy." Rāma accepted the suggestion and ordered Aṅgadā - "Aṅgadā, we are not able to describe the valour your father Bālī have shown for Rāvaṇa. Our hearts begin vacillation when we remember his chivalry. That Bālī is in your form this time. You are leaving behind your father in your industry. Hence, nothing more to say about you. You are raising the head of Bālī very high.

अङ्गदो मौलिमण्डलमिलत्करयुगलेन प्रणम्य
यदाज्ञापयति देवः। अवधार्यताम् ।२७।।
किं प्राकारविहारतोरणवतीं लङ्कामिहैवानये
किं वा सैन्यमहं द्रुतं रघुपते तत्रैव सम्पादये।
अत्यल्पं कुलपर्वतैरविरलैर्बध्नामि वा सागरम्
देवादेशय किं करोमि समलं दोर्दण्डसाध्यं मम।।२८।।

Aṅgadā bowed his head on clasped hands and said– "As you order, I will do. Please, look here. Should I pick the fence, the parks and the entire Laṅkā with gate and city up here, or pick this whole army at once for attack on that city or make plain this trifle sea with boulders and rocks. Please, order me what I should do? My arms can do everything.

श्रीरामस्तद्वचनमात्रेणैव तद्भक्तिसामर्थ्यं चावेक्ष्य वदति।।२९।।
अज्ञानादथवाधिपत्यरभसा वास्मत्परोक्षे हता
सीतेयं प्रविमुच्यतां इति वचो गत्वा दशास्यं वद।
नो चेल्लक्ष्मणमुक्तमार्गणगणच्छेदोच्छलच्छोणि-
तच्छत्रच्छन्नदिगन्तमन्तकपुरीं पुत्रैर्वृतो यास्यसि।।३०।।

Rāma estimated the loyalty and power both of Aṅgadā with this statement and

said– "O warrior, go to Rāvaṇa and said–"O Rāvaṇa, make free Sītā whom you have taken like a thief in our absence; otherwise you should go to Yama's abode as a result of piercing shots from Lakṣmaṇa's bow and the pieces of your bodies will spread with blood owing in all directions.

अङ्गद।।३१।।देव!
सन्धौ वा विग्रहे वापि मयि दूते दशाननी।
अक्षतावाक्षतावापि क्षितिपीठे लुठिष्यति।।३२।।
तदा श्रीरामचन्द्रेण प्रशस्य प्रतितोऽङ्गदः।
उक्तिप्रत्युक्तिचातुर्यैः पराजित्यागतो रिपुम्।।३३।।

Aṅgadā said– "O god, in my presence there, Rāvaṇa will see his heads fall on the ground in both positions i.e., in treaty and battle. It is rather a different thing that in treaty, his heads will bow before you and in war by separating from the shoulders. Rāma appreciated him and he went there, defeated Rāvaṇa badly in arguments and pleading and then returned to Rāma shortly.

राघवस्य बलं ज्ञात्वा चारैस्तदनुजस्य च।
वानराणां च भीतोऽपि निर्भीरिव दशाननः।।३४।।
लङ्कापुरस्य रक्षार्थमादिदेश स राक्षसान्।
आदिश्य सर्वतो दिक्षु पुत्रानाह दशाननः।।३५।।
धूम्राक्षं धूम्रपानं च राक्षसा यात मे पुरीम्।
पाशैर्बध्नीत तौ मर्त्यौ अमित्रान्तकवीर्यवान्।
कुम्भकर्णोपि मद्भ्राता तुर्यनादैः प्रबोधितः।।३६।।

Rāvaṇa on the other side frightened badly when he took cognisance of the power of Rāma, Lakṣmaṇa and the monkeys, still he feigned as fearless and ordered monsters to protect Laṅkā properly. He directed them to cover all directions and called his sons and Dhūmrākṣa and Dhūmrapāna saying them to enter into the city and tie Rāma and Lakṣmaṇa both. My brother Kumbhakarṇa, who is Yama like to the enemies has also been awaken by creating noise of drum beating and piping trumpets.

राक्षसाश्चैव संदिष्टा रावणेन महाबलाः।
तस्याज्ञां शिरसादाय युयुधुर्वानरैः सह।।३७।।
युध्यमाना यथाशक्त्या कोटिसंख्यास्तु राक्षसाः।
वानरैर्निधनं प्राप्ता पुनरन्यान्यथादिशत्।।३८।।
पूर्वद्वारे दशग्रीवो राक्षसानमितौजसः।
ते चापि युध्य हरिभिर्नीलाद्यैर्निधनं गताः।।३९।।
अथ दक्षिणदिग्भागे रावणेन नियोजिताः।
ते सर्वे वानरवरैर्दारितास्तु यमं गताः।।४०।।
पश्चिमेऽङ्गदमुख्यैश्च वानरैरतिगर्वितैः।
राक्षसाः पर्वताकाराः प्रापिता यमसादनम्।।४१।।
तदुत्तरे तु दिग्भागे रावणेन निवेशिताः।
पेतुस्ते राक्षसाः क्रूरा मैन्दाद्यैर्वानरैर्हताः।।४२।।
ततो वानरसंघास्तु लङ्काप्राकारमुच्छ्रितम्।
उत्प्लुत्याभ्यन्तरस्थांश्च राक्षसान्बल्दर्पितान्।।४३।।
हत्वा शीघ्रं पुनः प्राप्ताः स्वसेनामेव वानराः।

Not only this, Rāvaṇa ordered the chivalrous monsters to attend war and they too began fighting with the monkeys. Crores of monsters were killed by the monkeys. The most chivalrous to whom Rāvaṇa has ordered fighting at the east gate were beheaded by Nala etc., monkeys. The same was happened to the monsters who were appointed at the south gate. The monsters appointed at the west gate were killed by Aṅgadā etc., monkeys. The cruel Mainda etc., monsters appointed at the north gate were also killed by the gallant monkeys. The monkeys then overlapped the boundary wall of the palace and killed all monsters they found there. They all then

returned to their camp.

एवं हतेषु सर्वेषु राक्षसेषु दशानन:।।४४।।
रोदमानासु तत्स्त्रीषु निर्गत: क्रोधमूर्च्छित:।
द्वारे स पश्चिमे वीरो राक्षसैर्बहुभिर्वृत:।।४५।।
क्वासौ रामेति च वदन् धनुष्पाणि: प्रतापवान्।
रथस्थ: शरवर्षं च विसृजन् वानरेषु स:।।४६।।
ततस्तद्बाणछिन्नाङ्गा वानरा दुद्रुवुस्तदा।
पलायमानांस्तान् दृष्ट्वा वानरान् राघवस्तदा।।४७।।
कस्मात्तु वानरा भग्ना किमेषां भयमागतम्।

When all monsters were killed, Rāvaṇa annoyed too much on seeing their wives wailing. That brave monster came hurriedly with a bow in his hands. He was surrounded by the monsters and said furiously - "Where is that Rāma?" He began to shower arrows on monkeys from chariot. The monkeys began to run here and there as the arrows penetrated their organs. Rāma asked the fleeing monkeys - "Why has such a situation chaotic arisen? What has the fear befallen on them?

इत रामवच: श्रुत्वा प्राह वाक्यं विभीषण:।।४८।।
शृणु राजन् महाबाहो रावणो निर्गतोधुना।
तद्बाणछिन्ना: हरय: पलायन्ते महामते।।४९।।

Vibhīṣaṇa replied - "O king, listen to me. Rāvaṇa has turned for battle this time. His arrows are so sharp that the monkeys are in no position to endure.

इत्युक्तो राघवस्तेन धनुरुद्यम्य रोषित:।
ज्याघोषतलघोषाभ्यां पूरयामास खं दिश:।।५०।।
युयुधे रावणेनाथ राम: कमललोचन:।
सुग्रीवो जाम्बवांश्चैव हनूमानङ्गदस्तथा।।५१।।
विभीषणो वानराश्च लक्ष्मणश्चातिवीर्यवान्।
उपेत्य रावणीं सेनां वर्षन्तीं सर्वसायकान्।।५२।।
हस्त्यश्वरथसंयुक्तां ते निजघ्नुर्महाबला:।
रामरावणयोर्युद्धमभूत्तत्रापि भीषणम्।।५३।।
रावणेन विसृष्टानि शास्त्रास्त्राणि च यानि वै।
तानि छित्त्वाथ शस्त्रैस्तु राघवश्च महाबल:।।५४।।
शरेण सारथिं हत्वा दशभिश्च महाहयान्।
रावणस्य धनुश्छित्त्वा भल्लेनैकेन राघव:।।५५।।
मुकुटं पञ्चदशभिश्छित्त्वा कृत्त्वा तन्मस्तकं पुन:।
सुवर्णपुंखैर्दशभि: शरैर्विव्याध वीर्यवान्।।५६।।
तदा दशास्यो व्यथितो रामबाणैर्भृशं तदा।
विवेश मन्त्रिभिर्नीत: स्वपुरीं देवमर्दक:।।५७।।

Rāma took his bow with anger and stretched it. The sound so generated had echoed the directions and the ether. He then began to fight against Rāvaṇa. Sugrīva, Jāmbavān, Hanumān, Aṅgadā, Vibhīṣaṇa, Lakṣmaṇa and other mighty monkeys also participated and began to attack on the army. A dreadful war was waged there between Rāma and Rāvaṇa. Rāma made powerless all weapons exercised by Rāvaṇa and then killed his charioteer and horses by shooting eleven arrows. Rāvaṇa's bow was also cut by using Bhalla arrow. He then shot fifteen arrows which beheaded him of ten heads. The enemy of gods badly suffered as a result of Rāma's blows. His ministers escorted him in unconscious state and took to the palace.

बोधितस्तूर्यनादैस्तु गजयूथ क्रमै: शनै:।
पुन: प्राकारमुल्लङ्घ्य कुम्भकर्णो विनिर्गत:।।५८।।
उत्तुङ्गस्थूलदेहोऽसौ भीमदृष्टिर्महाबल:।
वानरान् भक्षयन् दुष्टो विचचार क्षुधान्वित:।।५९।।
तं दृष्ट्वोत्पत्य सुग्रीव: शूलेनोरस्यताडयत्।
कर्णद्वयं कराभ्यां तुछित्त्वा वक्त्रेण नासिकाम्।।६०।।

Kumbhakarṇa, who was awakened by the noise created through drumming and piping, crossed the fort of Laṅkā and

gradually came out copying an elephant. His body was tall and he was very thick and fat. His eyes were fearful. That mighty monster began to move in the battle field by making the monkeys his prey. Sugrīva hit trident on his chest and by using his hands and mouth, he cut both his ears and the nose respectively.

सर्वतो युध्यमानांश्च रक्षोनाथानरणेधिकान्।
राघवो घातयित्वा तु वानरेन्द्रैः संमंतत:।।६१।।
चकर्त्त विशिखैस्तीक्ष्णैः कुम्भकर्णस्य कन्धराम्।
विजित्येन्द्रजितं साक्षाद्गरुडेनागतेन सः।।६२।।
रामो लक्ष्मणसंयुक्तः शुशुभे वानरैर्वृतः।
व्यर्थं गते चेन्द्रजिति कुम्भः कर्णे निपातिते।।६३।।
लङ्कानाथस्ततः क्रुद्धः पुत्रं त्रिशिरसं पुनः।
अतिकायमहाकायौ देवान्तकनरान्तकौ।।६४।।
यूयं हत्वा तु पुत्राद्या तौ नरौ युधि निघ्नत।
तान्नियुज्य दशग्रीवः पुत्रानेवं पुनर्ब्रवीत्।।६५।।
महोदरमहापार्श्वौ सार्धमेतैर्महाबलैः।
संग्रामेस्मिन् रिपून् हन्तु युवां व्रजतमुद्यतौ।।६६।।

Rāma then killed all commanders of the army and beheaded him. He then defeated Indrajīt with the help of Garuḍa. Having heard the failure of Meghanāda's efforts and on the earth of Kumbhakarṇa, Rāvaṇa got angry and ordered his son Triśirā, Atikāya, Mahākāya, Devāntaka and Narāntaka - "O sons, kill both persons i.e., Rāma and Lakṣmaṇa in battle. He then turned to Mahodara and Mahāpārśva and said– "You will duly prepare yourself for the killing of enemy in this battle and go with a large army.

दृष्ट्वा तानागतांश्चैव युध्यमानान् रणे रिपून्।
अनथल्लक्ष्मणः षड्भिः शरैस्तीक्ष्णैर्यमालयम्।।६७।।
वानराणां समूहश्च शिष्टांश्च रजनीचरान्।
सुग्रीवेण हतः कुम्भो राक्षसौ बलदर्पितः।।६८।।
निकुम्भो वायुपुत्रेण निहतौ देवकण्टकः।
विरूपाक्षं युध्यमानं गदया तु विभीषणः।।६९।।
भीममैन्दौ च श्वपतिं वानरेन्द्रौ निजघ्नतुः।
अङ्गदो जाम्बवांश्चाथ हरयोन्यान्निशाचरान्।।७०।।
युध्यमानस्तु समरे महालक्षं महाचलम्।
जघान रामोऽथ रणे बाणवृष्टिकरं नृप।।७१।।

Lakṣmaṇa shot six acute arrows when he saw above-said enemies come to war and thus, killed them all. The monkeys then killed all other monsters. Sugrīva killed, Kumbha, an egoist of his power and Hanumān killed Nikumbha, who was the cause of trouble for the gods. Virūpakṣa was killed by Vibhīṣaṇa by using his Gadā. Bhīma and Mainda killed Svāpati, Aṅgadā, Jāmbavān and other monkeys killed other monsters. O king, Śrī Rāma, while fighting killed Mahālakṣa and Mahācala monsters whole showered the arrows on him.

इन्द्रजिन्मन्त्रलब्धं तु रथमारुह्य वै पुनः।
वानरेषु च सर्वेषु शरवर्षं ववर्ष सः।।७२।।
रात्रौ तद्बाणभिन्नं तु बलं सर्वं च राघवम्।
निश्चेष्टमखिलं दृष्ट्वा जाम्बवत्प्रेरितस्तदा।।७३।।
वीर्यादौषधः समानीय हनूमान्मारुतात्मजः।
भूम्यां शयानमुत्थाप्य रामं हरिगणांस्तथा।।७४।।
तैरेव वानरैः सार्धं ज्वलितोल्काकरैर्निशि।
दाहयामास लङ्कां तां हस्त्यश्वरथरक्षसाम्।।७५।।
वर्षन्तं खरजालानि सर्वदिक्षु घनो यथा।
स भ्राता मेघनादं तं घातयामास राघवः।।७६।।

Then Indrajīt forwarded on the chariot, obtained through the power of hymns and began to shower arrows on all monkeys. Hanumān brought the medicine at night under motivation of Jāmbavān to cure the wounds of Rāma and the army as a whole. He picked up Rāma and all monkeys from

the ground by virtue of the medicine, took blazing ulkā (a fire band) and burnt down all elephants, horses, the chariots in Laṅkā. Rāma subsequently, killed Meghanāda through Lakṣmaṇa by snooting arrows in all directions like a cloud.

घातितेष्वथ रक्षस्सु पुत्रमित्रादिबन्धुषु।
कारितेष्वथ विघ्नेषु होमजप्यादिकर्मणाम्।।७७।।
ततः क्रुद्धो दशग्रीवो लङ्कद्वारे विनिर्गतः।
क्वासौ राम इति ब्रूते मानुपस्तापसाकृतिः।।७८।।
योद्धा कपिर्वलेत्युच्चैर्व्याहरद्राक्षसाधिपः।
वेगवद्भिर्विनीतैश्च आश्वैश्चित्ररथे स्थितः।।७९।।
अथायान्तं तु तं दृष्ट्वा रामः प्राह दशाननम्।
रामोहमत्र दुष्टात्मन्नेहि रावण मां प्रति।।८०।।

When all kith and kins, the army etc., were finished, the activities summoning god were disturbed and shattered by the monkeys, Rāvaṇa came out at the gate of Laṅkā on the eccentric chariot which was being driven by trained and speedy horses. He then enquired - "Where is that ascetic Rāma? He is boosting of his power merely due to monkeys being mighty. He expressed this statement ironically and with a loud voice. Having heard this an looking that Rāvaṇa was proceeding; Rāma said– "O wicked Rāvaṇa, I am that Rāma and stand here, come to me.

इत्युक्ते लक्ष्मणः प्राह रामं राजीवलोचनम्।
अनेन रक्षसा योत्स्ये त्वं तिष्ठेति महाबल।।८१।।
ततस्तु लक्ष्मणो गत्वा रुरोध शरवृष्टिभिः।
विंशद्बाहुविसृष्टैस्तु शस्त्रास्त्रैर्लक्ष्मणं युधि।।८२।।
रुरोध स दशग्रीवः तयोर्युद्धमभून्महत्।
देवा व्योम्नि विमानस्था वीक्ष्य तस्थुर्महाहवम्।।८३।।

Lakṣmaṇa interfered and said– "O mightiest, stop for moments, I will first fight against him. Lakṣmaṇa then covered Rāvaṇa with the showers of arrows. Rāvaṇa too followed there end by application of his twenty arms. Thus, a furious fight took place between them. The gods saw this battle from their aircrafts and over-whelmly surprised.

ततो रावणशस्त्राणिच्छित्त्वा स्वैस्तीक्ष्णसायकैः।
लक्ष्मणः सारथिं हत्वा तस्याश्वानपि भल्लकैः।।८४।।
रावणस्य धनुश्छित्त्वा ध्वजं च निशितैः शरैः।
वक्षःस्थलं महावीर्यो विव्याध परवीरहा।।८५।।
ततो रथान्निपत्याधः क्षिप्रं राक्षसनायकः।
शक्तिं जग्राह कुपितो घण्टानादनिनादिनीम्।।८६।।
अग्निज्वालाज्वलजिह्वां महोल्कासदृशद्युतिम्।
दृढमुष्टया तु निक्षिप्ता शक्तिः सा लक्ष्मणोरसि।।८७।।
विदार्यान्तः प्रविष्टाथ देवास्त्रस्तास्ततोम्बरे।
लक्ष्मणं पतितं दृष्ट्वा रुदद्भिर्वानरेश्वरैः।।८८।।
दुःखितः शीघ्रमागम्य तत्पार्श्वं प्राह राघवः।
क्व गतो हनुमान् वीरो मित्रो मे पवनात्मजः।।८९।।
यदि जीवति मे भ्राता कथंचित्पतितो भुवि।

Lakṣmaṇa cut all weapons blown by Rāvaṇa and killed his charioteer. He killed his horses too by blowing Bhalla arrows. In a series, he then cut his bow and flag and penetrated his heart. Rāvaṇa fell down from his chariot but he immediately stood up and picked up a Śakti (a weapon) from which a sound of several hundred crocodiles was coming out. Its edge was blazing like the fire flame and radiating like Ulkā. He shot at the chest by firmly griping it in hand. It penetrated the chest of Lakṣmaṇa. The gods observing this scene from the sky were frightened. Rāma came quickly to him with the commanders of monkeys and expressed his grief - "Where has gone my friend Hanumān? Do all efforts that can revive my brother."

इत्युक्ते हनुमान् राजन् वीरो विख्यातपौरुष:।।९०।।
बद्ध्वाञ्जलिं बभाषेदं देह्यनुज्ञां स्थितोस्मि भो:।
राम: प्राह महावीर विशल्यकरणी मम।।९१।।
अनुजं विरुजं शीघ्रं कुरु मित्र महाबल।

Hanumān came at once and said– "Plcase, give me order. I am before here. Rāma said– O Mahāvīra, I need a medicine that can efface the injury to heart go and bring that medicine for the cure of my brother.

ततो वेगात्समुत्पत्य गत्वा द्रोणागिरिं कपि:।।९२।।
बद्ध्वा च शीघ्रमानीय लक्ष्मणं नीरुजं क्षणात्।
चकार देवदेवेशां: पश्यतां राघवस्य च।।९३।।

Hanumān jump up fiercely and having reached at Droṇagiri, came with the medicine from there. He applied it and within seconds Lakṣmaṇa was as healthy as before. Rāma and all spectator gods saw this phenomenon.

तत: क्रुद्धो जगन्नाथो राम: कमललोचन:।
रावणस्य बलं शिष्टं हस्त्यश्वरथराक्षसम्।।९४।।
हत्वा क्षणेन रामस्तु तच्छरीरं तु सायकै:।
तीक्ष्णैर्जर्जरितं कृत्वा तस्थिवान्वानरैर्वृत:।।९५।।
अस्तचेष्टो दशग्रीव: संज्ञां प्राप्य शनै: पुन:।
उत्थाय रावण: क्रुद्ध: सिंहनादं ननाद च।।९६।।
तन्नादश्रवणैर्व्योम्नि वित्रस्तो देवतागण:।

Rāma then became furious and killed the entire army of Rāvaṇa within moments. All horses, elephants, chariots and monsters were killed. He penetrated the body of Rāvaṇa by hitting acute arrows. Monkeys were everywhere fighting bravely. Rāvaṇa fell down unconscious. He gradually came back to consciousness, stood up again and began to cry in fury. The spectator gods in ether got frightened of his cry.

एतस्मिन्नेव काले तु रामं प्राप्य महामुनि:।।९७।।
रावणे बद्धवैरस्तु अगस्त्यो वै जयप्रदम्।
आदित्यहृदयं नाम मन्त्रं प्रादाज्जयप्रदम्।।९८।।
रामोपि जप्त्वा तन्मंत्रमगस्त्योक्तं जयप्रदम्।
तहत्तं वैष्णवं चापमतुलं सद्गुणं दृढम।।९९।।
पूजयित्वा तदादाय सज्यं कृत्वा महाबल:।
सौवर्णपुंखैस्तीक्ष्णैस्तु शरैर्मर्मविदारणै:।।१००।।

A hermit in the meantime came to Rāma. He was annoyed of Rāvaṇa's activities since long and his name was Agastya. He suggested Rāma to recite the victory giver psalm namely - 'Ādityahṛdaya'. Rāma cited that hymn and accepted with honour the Vaiṣṇava bow, with a very good string wrapped which was given by him. Then chivalrous Rāma began to fight with Rāvaṇa by blowing shoots of arrows having golden wings.

युयुधे राक्षसेन्द्रेण रघुनाथ: प्रतापवान्।
तयोस्तु युध्ययोस्तत्र भीमशक्तयोर्महामते।।१०१।।
परस्परविसृष्टस्तु व्योम्नि संवर्द्धितोनल:।
समुत्थितो नृपश्रेष्ठ रामरावणयोर्युधि।।१०२।।
सङ्गरे वर्तमाने तु रामो दाशरथिस्तदा।
पदातिर्युयुधे वीरो रावोऽनुक्तपराक्रम:।।१०३।।
सहस्राश्वयुतं दिव्यं रथं मातलिमेव च।
प्रेषयामास देवेन्द्रो महान्तं लोकविश्रुत्तम।।१०४।।
रामस्तं रथमारुह्य पूज्यमान: सुरोत्तमै:।
मातल्युक्तोपदेशस्तु रामचन्द्र: प्रतापवान्।।१०५।।
ब्रह्मादत्तवरं दुष्टं ब्रह्मास्त्रेण दशाननम्।
जघान वैरिणं क्रूरं रामदेव: प्रतापवान्।।१०६।।

O king, while Rāma and Rāvaṇa were fighting, the flames of fire began to spread in the ether which was blown by each other in confrontation. Rāma was fighting on foot at this furious battle. Indra sent his

charioteer Mātali with a renowned divine chariot. One thousand horses were yoked with the same. Having requested by the gods, Rāma rode on the same and under lead of Mātali, he killed by shooting Brahmāstra to wicked Rāvaṇa who once acquired boon from Brahmā.

रामेण निहते तत्र रावणे सगणे रिपौ।
इन्द्राद्या देवता: सर्वा: परस्परमथाब्रुवन्।।१०७।।
रामो भूत्वा हरिर्यस्मादस्माकं वैरिणं रणे।
अन्यैरवध्यमप्येनं जघान युधि रावणम्।।१०८।।
तस्मात्तं रामनामानमनन्तपराजितम्।
पूजयामोवतीर्यैनमित्युक्त्वा ते दिवौकस:।।१०९।।
नानाविमानै: श्रीमद्भिरवतीर्य महीतले।
रुद्रेन्द्रवसुचन्द्राद्या विधातारं सनातनम्।।११०।।
विष्णुं जिष्णुं जगन्मूर्तिं सानुजं राममव्ययम्।
तं पूजयित्वा विधिवत्परिवार्योपतस्थिरे।।१११।।

On the death of Rāvaṇa with the whole army, Indra etc., gods began to say - "On having incarnated as Rāma, god Viṣṇu has killed our enemy Rāvaṇa who otherwise was tough to kill. Hence, we should worship Rāma whose valour is undomitable and who is seldom defeated by any person." With this consortium, they descended on the earth in company of Rudra, Indra, Vasu and Candra etc. They stood round Rāma and Lakṣmaṇa who is everlasting, Sanātana puruṣa, victorious and in the form of Viṣṇu and began to appreciate him with formal worship.

रामोयं दृश्यतां देवा लक्ष्मणोयं व्यवस्थित:।
सुग्रीवो रविपुत्रोयं वायुपुत्रोयमास्थित:।।११२।।
अङ्गदाद्या इमे सर्वे इत्यूचुस्ते दिवौकस:।
गन्धामोदितदिक्चक्रा भ्रमरालिपदानुगा:।।११३।।
देवस्त्रीकरनिर्मुक्ता राममूर्धनि शोभिता।
पपात पुष्पवृष्टिस्तु लक्ष्मणस्य च मूर्धनि।।११४।।

All gods began to say -"O all gods, see, here is Rāma and Lakṣmaṇa here is Sugrīva, the son of Sun, this is Hanumān and Aṅgadā etc., all monkeys are here. The flowers shower was then made by the divine damsels on the head of Rāma and Lakṣmaṇa. All directions became perfumed due to the fragrance of those flowers. The bees were buzzing on those flowers.

ततो ब्रह्मा समागत्य हंसयानेन राघवम्।
अमोघाख्येन स्तोत्रेण स्तुत्वाराममवोचत।।११५।।

God Brahmā then descended there on the back of a swan thereafter. Having recited the hymns of Amogha in appreciation of Rāma, he said to them-

ब्रह्मोवाच-

त्वं विष्णुरादिर्भूतानामनन्तो ज्ञानदृक्प्रभु।
त्वमेव शाश्वतं ब्रह्म वेदान्ते विदितं परम्।।११६।।
त्वया यदद्य निहतो रावणोलोकरावण:।
तदाशु सर्वलोकानां देवानां कर्मसाधितम्।।११७।।

Brahmāji said– "You are the ab initio cause for the creatures and you are supreme-knowledge popularly described in the Vedas. You are immortal eye of knowledge, god Viṣṇu. The objective of all worlds and the gods have been achieved with the death of wicked and notorious Rāvaṇa.

इत्युक्ते पद्मयोनौ तु शङ्कर: प्रीतिमास्थित:।
प्रणम्य रामं तस्मै तं भूयो दशरथं नृपम्।।११८।।
दर्शयित्वा गता देवा: सीता शुद्धेति कीर्तयन्।

Having appreciated so by Brahmā, God Śaṅkara came to him and made him able to see Daśaratha. He then returned after saying that Sītā is blameless and chaste.

ततो बाहुबलप्राप्तं विमानं पुष्पकं शुभम्।।११९।।
पूतामारोप्य सीतां तामादिष्टः पवनात्मजः।
ततस्तु जानकीं देवीं विशोकां भूषणान्विताम्।।१२०।।
वन्दितां वानरेन्द्रैस्तु सार्द्धं भ्राता महाबलः।
प्रतिष्ठाप्य महादेवं सेतुमध्ये स राघवः।।१२१।।
लब्धवान् परमां भक्तिं शिवे शम्भोरनुग्रहात्।
रामेश्वर इति ख्यातो महादेवः पिनाकधृक्।।१२२।।
तस्य दर्शनमात्रेण सर्वहत्यां व्यपोहति।

Rāma then ordered for marching when he rode Sītā on the seized Puṣpaka Vimāna. Then adorning Sītā with ornaments Rāma in fresh disposition, began to return with his brother Lakṣmaṇa. He installed Mahādeva on the bridge fabricated of the sea. He thus, obtained supreme devotion with the grace of Śiva, with his one time visit, remove the defaults and crimes such as murder.

रामस्तीर्णप्रतिज्ञोसौ भरतासक्तमानसः।।१२३।।
ततोऽयोध्यां पुरीं दिव्यां गत्वा तस्यां द्विजोत्तमैः।
अभिषिक्तो वसिष्ठाद्यैर्भरतेन प्रसादितः।
अकरोद्धर्मतो राज्यं चिरं रामः प्रतापवान्।।१२४।।
यज्ञादिकं कर्म निजं च कृत्वा
पौरैस्तु रामो दिवमारुरोह।
राजन्मया ते कथितं समासतो
रामस्य भूम्यां चरितं महात्मनः।
इदं सुभक्त्या पठतां च शृण्वतां
ददाति रामः स्वपदं जगत्पतिः।।१२५।।
इति श्रीनरसिंहपुराणे रामप्रादुर्भावे
द्विपञ्चाशोऽध्यायः।।५२।।

Thus keeping his words properly, Rāma began since long his concentration for Bharata, returned to Ayodhyā. He then accepted the throne on pressure by Bharata. He ruled for a long period abiding by the religion and he went to heaven with all citizen after performance of offerings prescribed for the kings. O king, I have described all activities as performed by Rāma on the earth. The persons who read and hear this episode with sheer devotion, definitely attain the abode of Rāma endowed by Rāma himself.

Thus ends the fifty-second chapter on an incarnation of Rāma in Nṛsimha Purāṇa

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CHAPTER 53

An account of deeds performed by Śrī Kṛṣṇa and Balarāma

मार्कण्डेय उवाच

अतः परं प्रवक्ष्यामि प्रादुर्भावद्वयं शुभम्।
तृतीयस्य तु रामस्य कृष्णस्य तु समासतः॥१॥
पुराह्यसुरभारार्ता मही प्राह नृपोत्तम!
आसीनं देवमध्ये तु ब्रह्माणं कमलासनम्॥२॥

Mārakṇḍeya said– I will now describe in brief the due incarnation of god Viṣṇu as Śrī Kṛṣṇa and Balarāma. O king, it is a matter that pertains to the ancient time. The earth went to Brahmā who was seated on the lotus flower and was surrounded by the gods when she badly suffered from the burden of the monsters. She then said–

देवासुरे हता ये तु विष्णुना दैत्यदानवाः।
ते सर्वे क्षत्रिया जाताः कंसाद्याः कमलोद्भव॥३॥
तद्भूरिभारसम्प्राप्ता सीदन्ती चतुरानन।
मम तद्भारहानिः स्याद्यथा देव तथा कुरु॥४॥

"O lotus generated god, the devils and monsters killed in the battle of the gods and devils have appeared in the form of Kṣatriyas. O four-headed god, I am aggrieved at the burden exerted by them on me.

Please, do all that which may remove my burden.

तथैवमुक्तो ब्रह्माथ देवैः सह जगाम ह।
क्षीरोदस्योत्तरं कूलं विष्णुभक्तिविबोधितम्।।५।।
तत्र गत्वा जगत्स्रष्टा देवैः सार्धं जनार्दनम्।
नरसिंहं महादेवं गन्धपुष्पादिभिः क्रमात्।।६।।
अभ्यर्च्य भक्त्या गोविन्दं वाक्पुष्पेण च केशवः।
पूजयामास राजेन्द्र तेन तुष्टो जगत्पतिः।।७।।

It is said that god Brahmā went to god Viṣṇu at the north shore of Kṣīrasāgara in response to the prayer so made by the earth. He awoke god Viṣṇu by virtue of his power of devotion. Having reached there, Brahmā, the creator of this universe, worshipped god Janārdana in the form of Nṛsiṁha with all gods. He then recited hymns in praise of that god. O king, god Viṣṇu satisfied him very much.

राजोवाच

वाक्पुष्पेण कथं ब्रह्मन् ब्रह्माप्यर्चितवान् हरिम्।
तन्मे कथय विप्रेन्द्र ब्रह्मोक्तं स्तोत्रमुत्तमम्।।८।।

The king said– O Brahman, how has Brahmā worshipped god Viṣṇu? Kindly let me listen to that supreme hymn which was exercised by Brahmā in order to have the pleasure of Viṣṇu?

मार्कण्डेय उवाच

शृणु राजन् प्रवक्ष्यामि स्तोत्रं ब्रह्ममुखेरितम्।
सर्वपापहरं पुण्यं विष्णुतुष्टिकरं परम्।।९।।
तमाराध्य जगन्नाथमूर्ध्वबाहुः पितामहः।
भूत्वैकाग्रमना राजन्निदं स्तोत्रमुदीरयत्।।१०।।

Mārkaṇḍeya said– O king, listen to the hymn extracted from the mouth of Brahmā. It abrogates all evils, makes all sacrosanct and winners of god Viṣṇu's pleasure. O king, Brahmā had recited this hymn for the pleasure of god Jagannātha after the formal process of worship.

ब्रह्मोवाच

नमामि देवं नरनाथमच्युतं
नारायणं लोकगुरुं सनातनम्
अनादिमव्यक्तमचिन्त्यमव्ययं
वेदान्तवेद्यंपुरुषोत्तमं हरिम्।।११
आनन्दरूपं परमं परात्परं
चिदात्मकं ज्ञानवतां परां गतिम्।
सर्वात्मकं सर्वगतैकरूपं
ध्येयस्वरूपं प्रणमामि माधवम्।।१२।।
भक्तिप्रियं कान्तमतीवं निर्मलं।
सुराधिपं सूरिजनैरभिष्टुतम्।
चतुर्भुजं नीरजवर्णमीश्वरं
रथाङ्गपाणिं प्रणतोस्मि केशवम्।।१३।।
गदासिशंखाब्जकरं श्रियःपतिं
सदाशिवं शार्ङ्गधरं रविप्रभम्।
पीताम्बरं हारविराजितोदरं
नमामि विष्णुं सततं किरीटिनम्।।१४।।
गण्डस्थलासक्तसुरक्तकुण्डलं
सुदीपिताशेषदिशं निजत्विषा।
गन्धर्वसिद्धैरुपगीतमृग्धवनिं
जनार्दनं भूतपतिं नमामि तम्।।१५।।
हत्वाऽसुरान् पाति युगे युगे सुरान्
स्वधर्मसंस्थान् भुवि संस्थितो हरिः।
करोति सृष्टिं जगतः क्षयं यस्तं
वासुदेवं प्रणतोऽस्मि केशवम्।।१६।।

Brahmā said– I salute Acyuta, the master of all creatures, god Nārāyaṇa who is the teacher of the world. I convey salute to the unborn, inexpressive, beyond imagination and immortal Puruṣottama Śrī Hari. I convey salute to god Lakṣmīpati, who is in the form of supreme pleasure, pioneer to all,

treasure of knowledge and supreme resort to the scholars and who is omnipresent, the universal form, unique and the axiom of all. I salute Keśava who is beloved to the devotees, most delicate and innocent, the master of all gods, worshipped by the scholars, who has four arms, whose gait is as black as a blue lotus, who holds a discus in his hand. I salute Viṣṇu, whose hands are adorned with gadā, sword, conch and lotus, who is the husband of Lakṣmī who performs benevolent deeds, who holds the Śārṅga bow, whose gait is like that of the sun, who puts on a yellow cloth, whose belly is adorned with garlands and a crown is adorned on his head. I salute god Janārdana whose cheeks are adorned with decent red tint kuṇḍala, who is brightening all directions with the shining gait of his body, whose deeds are appreciated by the Gandharvas and Siddhas and who is appreciated by the Vedic Rasas and who is the master of all creatures. I salute god Keśava the supreme intuitive, who protects the godly persons who are religion abiding by killing the wicked and atheists through his incarnation in varied forms and in every age and who is solely responsible for the creation and destruction of this universe.

यो मत्स्यरूपेण रसातलस्थितान्
वेदान् समाहत्य मम प्रदत्तवान्।
निहत्य युद्धे मधुकैटभावुभौ
तं वैदवेद्यं प्रणतोस्म्यहं सदा॥१७॥
देवासुरैः क्षीरसमुद्रमध्यतो न्यस्तो
गिरिर्येन धृतः पुरा महान्।
हिताय कौर्मं वपुरास्थितो यस्तं
विष्णुमाद्यं प्रणतोस्मि भास्करम्॥१८॥
हत्वा हिरण्याक्षमतीवं दर्पितं
वराहरूपी भगवान् सनातनः।
यो भूमिमेतां सकलां समुद्धरस्तं
वेदमूर्तिं प्रणमामि सूकरम्॥१९॥
कृत्वा नृसिंहं वपुरात्मनः परं
हिताय लोकस्य सनातनो हरिः।
जघान यस्तीक्ष्णनखैर्दितेः सुतं
तं नारसिंहं पुरुषं नमामि॥२०॥
यो वामनोऽसौ भगवान् जनार्दनो
बलिं बबन्ध त्रिभिरूर्जितैः पदैः।
जगत्त्रयं क्रम्य ददौ पुरन्दरे
तदेवमाद्यं प्रणतोस्मि वामनम्॥२१॥
यः कार्तवीर्यं निजघान रोषात्
त्रिःसप्तकृत्वः क्षितिपात्मजानपि।
तं जामदग्न्यं क्षितिभारनाशकं।
नतोऽस्मि विष्णुं पुरुषोत्तमं सदा॥२२॥
सेतुं महान्तं जलधौ बबन्ध सः
सम्प्राप्य लङ्कां सगणं दशाननम्।
जघान भृत्यै जगतां सनातनं
तं रामदेवं सततं नतोऽस्मि॥२३॥
यथा तु वाराहनृसिंहरूपैः
कृतं त्वया देवहितं सुराणाम्।
तथाद्य भूमेः कुरु भारहानिं
प्रसीद विष्णो भगवन्नमस्ते॥२४॥

I salute the Veda learned Parameśvara who killed in a battle two monsters viz. Madhu and Kaiṭabha and returned the Vedas to me from the nether world by appearing in the fish form. I salute god Viṣṇu who give slight to all worlds, who in the ancient period held Mandarācala on his back by appearing in the form of a tortoise when that mountain was thrown into Kṣīrasāgara for the purpose of churning by the gods and monsters jointly. I salute god in the form of a pig, who was the embodiment of the Veda, who brought up the earth from

the bottom of the sea and killed, in the meantime, the most egoist Hiraṇyākṣa. I salute god Nṛsiṁha who with the intention to safeguard the interests of three-worlds appeared in the form of Nṛsiṁha and beheaded by piercing with his acute nail strokes the son of Diti, Hiraṇyākaśipu. I salute god Vāmana who appeared in the form of Vāmana (dwarf) and caught Bālī with a promissory estoppel and assigned the three worlds to Indra by measuring it in mere three steps. I salute that Puruṣottama, Paraśurāma who killed the king Kārtavīrya in a vagary of anger and shattered the burden of earth by killing the Kṣatriya as many as twenty one times. I salute Sanātana Puruṣa god Rāma who bridged the sea and killed Rāvaṇa with his family and the whole army in Laṅkā and thus protected the three-worlds. O god as you have safeguarded the interests of gods by appearing in the forms of Varāha, Nṛsiṁha etc., forms in the ancient period, please, come at your pleasure and remove the burden of this earth. O god, I salute you with sheer devotion.

श्रीमार्कण्डेय उवाच

इति स्तुतो जगन्नाथः श्रीधरः पद्मयोनिना।
आविर्बभूव भगवान् शङ्खचक्रगदाधरः॥२५॥
उवाच च हृषीकेशं पद्मयोनिं सुरानपि।
स्तुत्यानयाहं सन्तुष्टः पितामह दिवौकसः॥२६॥
पठतां पापनाशाय नृणां भक्तिमतामपि।
यतोस्मि प्रकटीभूतो दुर्लभोऽपि हरिः सुराः॥२७॥
देवैः सेन्द्रैः सरुद्रैस्तु पृथ्व्या च प्रार्थितो ह्यहम्।
पद्मयोने वदाद्य त्वं श्रुत्वा तत्करवाणि ते॥२८॥

Mārkaṇḍeya said– On the hymns so recited, god Lakṣmīdhara appeared before Brahmā. His hands were adorned with conch, discus and gadā. He then said to Brahmā and other gods - O Pitāmaha, I am pleased with the hymns recited by you all. O gods, this hymn is capable to abrogate all sins from the heart of the persons who will recite it. Although I hardly appear in the form of Śrī Harī even before the sheer devotees, it is the phenomenon of this hymn that I am apparently here. O Brahmā, all gods including Rudra and Indra as also the earth have worshipped me; hence, let me know your passion which I will definitely fulfil.

इत्युक्ते विष्णुना प्राह ब्रह्मा लोकपितामहः।
दैत्यानां गुरुभारेण पीडितेयं मही भृशम्॥२९॥
लघ्वीमिमां कारयितुं त्वयाहं पुरुषोत्तम।
तेनागतः सुरैः सार्धं नान्यदस्तीति कारणम्॥३०॥

Pitāmaha Brahmā replied - O Puruṣ ottama, this earth is being crushed by burden exerted by the monsters and I am here with all gods and submit to assist for removing this burden. There is no other purpose for our arrival.

इत्युक्तो भगवान् प्राह गच्छध्वममराः स्वयम्।
स्थानं निरामयाः सर्वे पद्मयोनिस्तु गच्छतु॥३१॥
देवक्यां वसुदेवाच्च अवतीर्य महीतले।
सितकृष्णे च मच्छक्ती कंसादीन् घातयिष्यतः॥३२॥

The god said– "O gods, please, return to your respective places without any worry. Brahmā is also requested to return in a free mood. My two powers - one fair and the other dark, will shortly appear by virtue of the reproduction process participated by Vāsudeva and Devakī and they will kill Kaṁsa etc., monsters.

इत्याकर्ण्य हरेर्वाक्यं हरिं नत्वा ययुः सुराः।
गतेषु त्रिदिवौकःसु देवदेवो जनार्दनः॥३३॥

शिष्टानां पालनार्थाय दुष्टानिग्रहणाय च।
प्रेषयामास ते शक्ती सितकृष्णे स्वके नृप:॥३४॥
तयो: सिता च रोहिण्यां वसुदेवाद् बभूव ह।
तद्वत्कृष्णा च देवक्यां वसुदेवाद् बभूव ह॥३५॥
रौहिणेयोऽथ पुण्यात्मा रामनामाश्रितो महान्।
देवकीनन्दन: कृष्णस्तयो: कर्म शृणुष्व मे॥३६॥

having heard this explanation from god Viṣṇu, all gods bowed their heads and returned to their respective places. O king, on departure of gods, god Janārdana transmitted his two powers to the earth for safeguarding the interests of the saints and the destruction of the monsters. The fair power appeared in the womb of Rohiṇī and the dark power in the womb of Devakī both under participation of Vāsudeva. The son of Rohiṇī got this name as Rāma and the son of Devakī got Śrī Kṛṣṇa. O king, now listen to the account of deeds as performed by both of them.

गोकुले बालकेलिं तु राक्षसी शकुनी निशि।
रामेण निहता राजन् तथा कृष्णेन पूतना॥३७॥
धेनुक: सगणस्तालवने रामेण घातित:।
शकटश्चार्जुनौ वृक्षौ तद्वत्कृष्णेन घातितौ॥३८॥
प्रलम्बो निधनं नीतो दैत्यो रामेण मुष्टिना।
कालियो दमितस्तोये कालिन्द्यां विषपन्नग:॥३९॥
गोवर्द्धनश्च कृष्णेन धृतो वर्षति वासवे।
गोकुलं रक्षता तेन अरिष्टश्च निपातित:॥४०॥
केशी च निधनं नीतो दुष्टवाजी महासुर:।
अक्रूरेण च तौ नीतौ मथुरायां महात्मना॥४१॥
ददर्श तु निमग्नश्च रामकृष्णौ महामते।
स्वं स्वं रूपं जले तस्य अक्रूरस्य विभूतिदम्॥४२॥
अनयोर्भावमतुलं ज्ञात्वा दृष्ट्वा च यादवा:।
बभूवु: प्रीतमनसो ह्यक्रूरश्च नृपात्मज॥४३॥

O king, Rāma during his childhood killed a monstress who was in disguise of a bird at night and Śrī Kṛṣṇa killed Pūtanā. Rāma further killed a monster Dhenuka in Tālavana with his attendants and Śrī Kṛṣṇa too reverted a cart and uprooted two trees of Yama Arjuna. Rāma killed a monster Pralamba with the blows of the fist and Śrī Kṛṣṇa suppressed the ego of Kāliya, a poisonous serpent in Yamunā river. He held Govardhana on his hands for seven days and Indra compelled to cease the rain at last. He again killed Aristasura so as to protect Gokula from his atrocities. He then killed the great monster Keśī who was in the form of a horse. Later on, Akrūra came there under instructions from Kaṁsa and took both brothers to Mathurā. O wise king, while bathing in the Yamunā, on his way to Gokula, Akrūra had seen Rāma and Śrī Kṛṣṇa in the river. They appeared before him in their original form i.e. god Viṣṇu's form. Having seen their excellent form, Akrūra and all Yādavas became very happy.

दुर्वचश्च प्रजल्पन्तं कंसस्य रजकं तत:।
कृष्णो जघान रामश्च तद्वस्त्रं ब्रह्मणे ददौ॥४४॥
मालाकारेण भक्त्या तु सुमनोभि: प्रपूजितौ।
ततस्तस्य वरान् दत्वा दुर्लभान् रामकेशवौ॥४५॥
गच्छन्तौ राजमार्गे तु कुब्जया पूजितौ तत:।
तत्कौटिल्यपानीय विरूपं कार्मुकं तत:॥४६॥
बभञ्ज कृष्णो बलवान् कंसस्याकृष्य तत्क्षणात्।
रक्षपालान् जघानाथ रामस्तत्र खलान् बहून्।
हत्वा कुवलयाख्यं च गजं रामजनार्दनौ॥४७॥

When in Mathurā, Rāma and Kṛṣṇa killed a royal washerman when he addressed them in harsh language. His clothes were distributed among Brahminas. On their way, a gardener worshipped them with flowers. He was given rare boons. While

strolling on the roads of Mathurā, a maid-servant Kubjā honoured them and they set right her hump back. The bow kept in the offering place by Kaṁsa was then split in parts by Kṛṣṇa. Balarāma killed several guards on duty there. Then they jointly killed an elephant Kuvalayapida.

प्रविश्य रङ्गं गजदन्तपाणी।
मदानुलिप्तौ वसुदेवपुत्रौ।
युद्धे तु रामो निजघान मल्ल
शैलोपमं मुष्टिकमव्ययात्मा।।४८।।
कृष्णोपि चाणूरमतिप्रसिद्धं
बलेन वीर्येण च कंसमल्लकम्।
मल्लं तु तेनाथ चिरं जघान
तं दैत्यमल्लं जनसंसदीशः।।४९।।
मृतस्य मल्लस्य च मुष्टिकस्य
मित्रं पुनः पुष्करकं स रामः।
युद्धार्थमुत्थाय कृतक्षणं तं
मुष्टिप्रहारेण जघान वीरः।।५०।।
कृष्णः पुनस्तान् सकलान्निहत्य
निगृह्य कंसं विनिपात्य भूमौ।
स्वयं च देहे विनिपत्य तस्य
हत्वा तथोर्व्यां निचकर्ष कृष्णः।।५१।।
हते तु कंसे हरिणातिक्रुद्धो
भ्रातापि तस्यातिरुषेण चोत्थितः।
सुनाभसंज्ञो बलवीर्ययुक्तो
रामेण नीतो यमसादनं क्षणात्।।५२।।

Both of them consequently took in their hands the split teeth of the dead elephant and entered in Rangabhūmi (exhibition ground) with their bodies stained with the blood of that elephant. Balarāma there killed Muṣṭika protagonist in dual and Śrī Kṛṣṇa badly thrashed the egoist protagonist Kannūra. A fierce combat was sustained for several hours and enjoyed by the spectators present there. Finally, he was killed by Śrī Kṛṣṇa. The warrior Balarāma killed Puṣkara who was the friend of the protagonist Muṣṭika already dead in the duel by exercising boxing blows. Śrī Kṛṣṇa then killed all monsters present there and caught Kaṁsa. He pushed him down from the throne with a thud and then sat on his chest. Thus, he killed Kaṁsa and dragged his body on the ground several times. Sunabha, the brother of Kaṁsa, suddenly stood and leapt on Kṛṣṇa with anger but Balarāma killed him immediately and despatched him to the abode of Yama.

तौ वन्द्य मातापितरौ सुहृष्टौ
जनैः समस्तैर्यदुभिः सुसंवृतौ।
कृत्वा नृपं चोग्रसेनं यदूनां
सभां सुधर्मां ददतुर्महेन्द्रीम्।।५३।।

Subsequently, both brothers assigned the throne to Śrīugrasena and made him king again. They were surrounded with Yaduvaṁśīs and reached to their parents and bowed their heads at their feet after their release from the prison. They provided king Ugrasena the divine council of Sudharmā which was originally Indra's.

सर्वज्ञभावावपि रामकृष्णौ
सम्प्राप्य सान्दीपनितोऽस्त्रविद्याम्।
गुरोः कृते पञ्चजनं निहत्य
यमं च जित्वा गुरवे सुतं ददौ।।५४।।

Although Balarāma and Śrī Kṛṣṇa were omniscient, they had got armoury education from Sanndīpani. As fee for teaching, they killed Pañcajana monster and they brought back to life Sandīpani's son from the abode of Yama who was dead long ago. He then offered that son as fee for teaching to their teacher Sandīpani.

निहत्य रामो मगधेश्वरस्य
बलं समस्तं बहुशः समागतम्।
दिव्यास्त्रपूरैरमराविमावुभौ
शुभां पुरीं चक्रतुः सागरान्ते॥५५॥
तस्यां विधायाथ जनस्य वासं
हत्वा शृगालं हरिरव्ययात्मा।
दग्ध्वा महान्तं यवनं ह्युपायाः
दूरं च दत्वा नृपतेर्जगाम॥५६॥

Balarāma then killed Jarāsaṁdha, the king of Magadha, who had attacked several times on them. It was done by application of the divine weapons and sharp arrows. Later on, they constructed a decent city known as Dvārakāpurī in the womb of the sea. God Śrī Kṛṣṇa settled his kith and kin there and killed the king Śragāla. Then he played a tricky device on the Yavana king, burnt him in the curse fire of the king Mucukunda. He then blessed Mucukunda and turned back to Dvārakā.

रामोऽथ संशान्तसमस्तविग्रहः
सम्प्राप्य नन्दस्य पुनः स गोकुलम्।
वृन्दावने गोपजनैः सुभाषितः
सीरेण रामो यमुनां चकर्ष॥५७॥
सम्प्राप्य भार्यामथ रेवतीं च
रेमे तया द्वारवतीं स लाङ्गली।
क्षात्रेण सम्प्राप्य तदा स रुक्मिणीं
कृष्णोपि रेमे पुरुषः पुराणः॥५८॥
द्यूते कलिङ्गराजस्य दन्तानुत्पाट्य लाङ्गली।
जघानाष्टपदेनैव रुक्मिणं चानृतान्वितम्॥५९॥
कृष्णः प्राग्ज्योतिषो दैत्यान् हयग्रीवादिकान् बहून्।
हत्वा तु नरकं चापि जग्राह च महद्धनम्॥६०॥
अदित्यै कुण्डले दत्त्वा जित्वेन्द्रं दैवतैः सह।
गृहीत्वा पारिजातं तु ततो द्वारावतीं पुरीम्॥६१॥

Later on Balarāma went Nandagoāṅa of Nanda after disposing all chaotic situations prevailing and honoured by the Gopas in Vṛndāvana. Balarāma there attracted or pulled the course of Yamunā through his plough. He then got Revatī as wife and began to live happily with her. Śrī Kṛṣṇa married Rukmiṇī with due performance of the rituals and began to enjoy married life. Balarāma uprooted the teeth of Kaliṅgarāja while he was gambling and killed Rukmi by the blows of Pasa as he was playing insincerely. Similarly, Śrī Kṛṣṇa too killed several monsters including Hayagrīva of Prāgajyotiṣapura and he brought a lump of wealth or the bulk money from Narakāsura's kingdom after killing him in the battle. Śrī Kṛṣṇa then went to Indraloka. He returned the kuṇḍalas of Aditi once seized by Narakāsura. He then defeated Indra including all gods, took the tree of Pārijāta with him and returned to his Dvārakāpurī.

कुरुभिश्च धृतं साम्बं राम एको महाबलः।
कुरुणां भयमुत्पाद्य मोचयामास वीर्यवान्॥६२॥
बाणबाहुवनं छिन्नं कृष्णेन युधि धीमता।
रामेण तद्बलं नीतं क्षयं कोटिगुणं क्षणात्॥६३॥
देवापकारी रामेण निहतो वानरो महान्।
ततोर्जुनस्य साहाय्यं कुर्वता कंसशत्रुणा॥६४॥
सर्वभूतवधाद्राजन्भुवो भारोऽवरोपितः।
तीर्थयात्रा कृता तद्वद्रामेण जगतः कृते॥६५॥

Later on the gallant Balarāma went Hastināpura, threatened the Kauravas and he released Sāmba, the son of Śrī Kṛṣṇa who was captured and imprisoned by them. Śrī Kṛṣṇa cut the arms of Bāṇāsura while battling and Balarāma on his part, killed crores of his army men shortly. Balarāma then killed the gallant monkey Dvivida, an

enemy to the gods and Kṛṣṇa co-operated with Arjuna while killing the wicked Kṣatriyas. Thus, he made the earth free from the burden of the wicked monsters. Balarāma was on a pilgrimage those days for contributing to the common cause of the public.

रामेण निहता ये तु तान्न संख्यातुमुत्सहे।
एवं तौ रामकृष्णौ तु कृत्वा दुष्टवधं नृप॥६६॥
अवतार्य भुवो भारं जग्मतु: स्वेच्छया दिवम्।
इत्येतौ कथितौ दिव्यौ प्रादुर्भावौ मया तव।
संक्षेपाद्रामकृष्णस्य कल्क्यं शृणु ममाधुना॥६७॥
इत्थं हि शक्ती सितकृष्णरूपे
हरेरनन्तस्य महाबलाढ्ये।
कृत्वा तु भूमेर्नृप भारहानिं
पुनश्च विष्णुं प्रतिजग्मतुस्ते॥६८॥
इति नरसिंहपुराणे कृष्णप्रादुर्भावे नाम
त्रिपञ्चाशोऽध्याय:॥५३॥

O king, we count the numbers of the wicked and shrewd killed by Balarāma and Śrī Kṛṣṇa. Rāma and Kṛṣṇa both brothers killed the wicked people and made free the earth from the burden. He then voluntarily departed to Vaikuṇḍadhāma. I have thus explained in brief all the divine incarnations of Rāma and Śrī Kṛṣṇa before you. Now, listen to the account of the deeds performed by god Viṣṇu in his incarnation as Kalki. O king, the mighty powers of god Viṣṇu in white and dark complexion had thus removed the burden of the earth and then they merge into the form of Viṣṇu.

Thus here ends the fifty-third chapter on an incarnation of Kṛṣṇa in Nṛsimha Purāṇa

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CHAPTER 54

Account of deeds performed by Kalki and the Kalki religion

मार्कण्डेय उवाच

अत:परं प्रवक्ष्यामि शृणु राजन् समाहित:।
प्रादुर्भावं हरे: पुण्यं कल्क्याख्यं पापनाशनम्।।१।।
कलिकालेन राजेन्द्र नष्टे धर्मे महीतले।
वृद्धिंगते तथा पापे व्याधिसम्पीडिते जने।।२।।
देवै: सम्प्रार्थितो विष्णु: क्षीराब्धौ स्तुतिपर्वूकम्।
साम्भलाख्ये महाग्रामे नानाजनसमाकुले।।३।।
नाम्ना विष्णुयश:पुत्र: कल्की राजा भविष्यति।
अश्वमारुह्य खड्गेन म्लेच्छानुत्सादयिष्यति।।४।।
म्लेच्छान् समस्तान् क्षितिनाश-
भूतान् हत्वा स कल्की पुरुषोत्तमांश:।
कृत्वा च यागं बहुकाञ्चनाख्यं
संस्थाप्य धर्मं दिवमारुरोह।।५।।
दशावतारा: कथितास्तवैव
हरेर्मया पार्थिव पापहन्तु:।
इमं सदा यस्तु नृसिंहभक्त:
शृणोति नित्यं स तु याति विष्णुम्।।६।।

Mārkaṇḍeya said– O king, I describe now the holy incarnation of god Viṣṇu as Kalki. It abrogates all sins. Listen to it attentively. O king when the religion will be subdued on the earth due to the blow of Kali era, sins will increase and people will suffer from a numerous ailments; the gods will then go to the shore of Kṣīrasāgara and worship god Viṣṇu there. Subsequently, god Viṣṇu will appear as a renowned king Kalki by taking birth from Viṣṇuyasa in the holy village Sambhala. This village will be overpopulous. He then will start killing all mlecchas with blows of the sword and

riding on the horse. He will arrange Bahukamcana offering (yajña), establish the religion and then depart to the heaven. O king, I have described these ten incarnations of god Viṣṇu which have power to abrogate the sins. The devotee who listens to the account of the deeds performed by god Viṣ ṇu while in these incarnations, attains to the position of Viṣṇu.

राजोवाच

तव प्रसादाद्विप्रेन्द्र प्रादुर्भावाः श्रुता मया।
नारायणस्य देवस्य शृण्वतां कल्मषापहाः।।७।।
कलिं विस्तरतो ब्रूहि त्वं हि सर्वविदां वर।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च मुनिसत्तम।।८।।
किमाहाराः किमाचारा भविष्यन्ति कलौ युगे।

The king said– O Brahmin, I have now to listen to the sin abrogating for the audience; the holy story relating to the incarnation of god Viṣṇu under your grace. O learned Muni, now describe in detail the account of the deeds of Kalki as you are the greatest omniscient saint. Kindly, tell me of the conduct and survival of the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra in Kaliyuga.

सूत उवाच

शृणुध्वमृषयः सर्वे भरद्वाजेन संयुताः।।९।।
सर्वे धर्मा विनश्यन्ति कृष्णे कृष्णत्वमागते।
तस्मात्कलिर्महाघोरः सर्वपापस्य साधकः।।१०।।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा धर्मपराङ्मुखाः।
घोरे कलियुगे प्राप्ते द्विजदेवपराङ्मुखाः।।११।।
व्याजधर्मरताः सर्वे दम्भाचारपरायणाः।
असूयानिरताश्चैव वृथाहङ्कारदूषिताः।।१२।।
सर्वैः संक्षिप्यते सत्यं नरैः पण्डितगर्वितैः।
अहमेवाधिक इति सर्वं एव वदन्ति वै।।१३।।
अधर्मलोलुपाः सर्वे तथान्येषां च निन्दकाः।
अतः स्वल्पायुषः सर्वे भविष्यन्ति कलौ युगे।।१४।।
अल्पायुष्ट्वान्मनुष्याणां न विद्याग्रहणं द्विजाः।
विद्याग्रहणशून्यत्वादाधर्मो वर्त्तते पुनः।।१५।।

Sūta said– Be it heard by all including Bhāradvāja. Under motivation of the king, Mārkaṇḍeya began to describe the Kali religion. He said a gross Kali era will set in just after the departure of god Kṛṣṇa to the supreme abode. It will rain with sins. All religions will lose their recognition at that time. When the era in youth, the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra all will go reverse to the religion, Brāhmaṇa and the gods. All will be activated to religion only to satisfy their selfish needs. Boasting and pomp and show ill come into existence. The people will try to search defects in others and their hearts will be filled with mala-fides and ego. All people with vanity of knowledge will wrench and twist the truth and all will have an ego that they only are the best and the greatest. All will be selfish people who criticise others. Owing to these reasons, their span of life will be very short. Owing to the short span of life the Brāhmaṇas will have lack of time for properly going over the learnings. Having inchoate knowledge, they will again gear up the tendencies of evil doing.

ब्राह्मणाद्यास्तथा वर्णाः सङ्कीर्यन्ते परस्परम्।
कामक्रोधपरा मूढा वृथा सन्तापपीडिताः।।१६।।
बद्धवैरा भविष्यन्ति परस्परवधेप्सवः।
ब्राह्मणाः क्षत्रिया वैश्याः सर्वे धर्मपराङ्मुखाः।।१७।।
शूद्रतुल्या भविष्यन्ति तपः सत्यविवर्जिताः।
उत्तमा नीचतां यान्ति नीचाश्चोत्तमतां तथा।।१८।।
राजानो द्रव्यनिरतास्तथा लोभपरायणाः।
धर्मकञ्चुकसंवीता धर्मविध्वंसकारिणः।।१९।।

घोरे कलियुगे प्राप्ते सर्वाधर्मसमन्विते।
यो योऽश्वरथनागाढ्यः स स राजा भविष्यति।।२०।।
पितॄन् पुत्रा नियोक्ष्यन्ति वध्वः श्वश्रूश्च कर्मसु।
पतीन् पुत्रान्वञ्चयित्वा गमिष्यन्ति स्त्रियोऽन्तः।।२१।।

The varṇas as Brāhmaṇas etc., will be mixed mutually due to non restriction on the lust and carnal desires. They will suffer from anger, lust, ignorance and redundant misery. The varṇas as Brāhmaṇas, Kṣatriya and Vaiśya will develop enmity and conspiracy and connivance will grow in full swing. All of them will fall from their religion. Those will skip truth from their dealings and their activities will turn in as that of the Śūdras. The people of aristocracy will fall down and the down rung of society will act as the higher ups. The kings and bureaucracy will fall in greed and earning money will only be their motive. People will put on the apparel of religion but will do all that which is prohibited by religion. The Kali era in its youth will only honour those as kings who will possess horses, chariots and elephants. The sons will order their fathers in all affairs and the daughter-in-laws will engage their mother-in-laws in domestic chores. The women too will cheat their husbands and sons, and engage them in debauchery.

पुरुषाल्पं बहुस्त्रीकं श्वबाहुल्यं गवां क्षयः।
धनानि श्लाघनीयानि सतां वृत्तमपूजितम्।
खण्डवर्षी च पर्जन्यः पन्थानस्तस्करावृताः।
सर्वः सर्वं च जानाति वृद्धाननुपसेव्य च।।२२।।
न कश्चिद्कविर्नाम सुरापा ब्रह्मवादिनः।
कुङ्कराश्च भविष्यन्ति शूद्राणां च द्विजातयः।।२३।।
द्विषन्ति पितरं पुत्रा गुरुं शिष्या द्विषन्ति च।
पतिं च वनिता द्वेष्टि कलौ घोरे समागतः।।२४।।
लोभाभिभूतमनसः सर्वे दुष्कर्मशीलिनः।
परान्नलोलुपा नित्यं भविष्यन्ति द्विजातयः।।२५।।
परस्त्रीनिरताः सर्वे परद्रव्यपरायणाः।
घोरे कलियुगे प्राप्ते नरं धर्मपरायणम्।।२६।।
असूयानिरताः सर्वे उपहासं प्रकुर्वते।
न व्रतानि चरिष्यन्ति ब्राह्मणा वेदनिन्दकाः।।२७।।
न यक्ष्यन्ति न होष्यन्ति हेतुवादैर्विकुत्सिताः।
द्विजाः कुर्वन्ति दम्भार्थं पितृयज्ञादिकाः क्रियाः।।२८।।
न पात्रेष्वेव दानानि कुर्वन्ति न नरास्तथा।
क्षीरोपाधिनिमित्तेन गोषु प्रीतिं प्रकुर्वते।।२९।।
बध्नन्ति च द्विजानेव धनार्थं राजकिङ्कराः।
दानयज्ञजपादीनां विक्रीणन्ते फलं द्विजाः।।३०।।
प्रतिग्रहं प्रकुर्वन्ति चण्डालादेरपि द्विजाः।
कलेः प्रथमपादेऽपि विनिन्दन्ति हरिं नराः।।३१।।

The number of men will be reduced and the gross population will hold the women in majority. Cows will recede and the dogs will grow. All people will give more importance to money only. The civilised behaviour of gentlemen will receive dishonour. Distribution of rain cycle will discriminate. All routes will be covered with robbers and thieves. All people will be egoistic of being learned without their existence in the service of teachers for prescribed time. Everyone will assume himself as a poet. The drunkard will preach Brahmajñāna. The Brāhmaṇas, Kṣatriya, Vaiśya wills serve the Śūdras. The son for father, the student for teacher and the wives for their husbands will have envy. Greed will rule in the minds and hearts of all. Having this position, all will indulge in one or other type of offences. The Brāhmaṇas will have most greed for food in others' home. All will play devices to extort others' money and enslave others' wives. With the

further youth of the Kali era, the people searching others lacunas and faults will laugh at the religious people. the Brāhmaṇas will not follow the rites properly and try to find faults in the Vedas. Owing to the mind viciated with the undue logic, they neither will perform offering or do worship in the prescribed manner. They will perform the rites like Pitṛ-yajña for orientation. The gifts will go to the wrong hands. The cows will receive maintenance only till they are milking. The tax collectors will tie up the Brāhmaṇas for the money. The Brāhmaṇas will indulge in selling the fruit of donation, yajña and japa. They will even receive donation frankly from Cāṇḍāla and other untouchable castes. In the first phase of Kali, the people will criticise the gods.

युगान्ते च हरेर्नाम नैव कश्चित्स्मरिष्यति।
शूद्रस्त्रीसङ्गनिरता विधवासङ्गलोलुपाः॥३२॥
शूद्रान्नभोगनिरता भविष्यन्ति कलौ द्विजाः।
न च द्विजातिशुश्रूषां न स्वधर्मप्रवर्त्तनम्॥३३॥
करिष्यन्ति तदा शूद्राः प्रव्रज्यालिङ्गिनोऽधमाः।
सुखाय परिवीताश्च जटिला भस्मधूर्धराः॥३४॥
शूद्रा धर्मान् प्रवक्ष्यन्ति कूटबुद्धिविशारदाः।
एते चान्ये च बहवः पाषण्डा विप्रसत्तमाः॥३५॥
ब्राह्मणाः क्षत्रिया वैश्या भविष्यन्ति कलौ युगे।
गीतवाद्यरता विप्रा वेदवादपराङ्मुखाः॥३६॥
भविष्यन्ति कलौ प्राप्ते शूद्रमार्गप्रवर्तिनः।
अल्पद्रव्या वृथालिङ्गा वृथाहंकारदूषिताः॥३७॥
हर्तारो न च दातारो भविष्यन्ति कलौ युगे।
प्रतिग्रहपरा नित्यं द्विजाः सन्मार्गशीलिनः॥३८॥
आत्मस्तुतिपराः सर्वे परनिन्दापरास्तथा।
विश्वासहीनाः पुरुषा देववेदद्विजातिषु॥३९॥

At the final phase of Kali era, nobody will even remember to recite the name of god. The Brāhmaṇas will cohabit with the Śūdra women. They will lure the widow for copulation and eat food even in the homes of the Śūdras. The mean Śūdra will hold the mark of Samyasa but they will neither serve the upper castes nor follow their own religion. They put sacrificial thread for their egoistic satisfaction, hold matted hair and wander to and fro by smearing ash on their bodies. O Brāhmaṇa, the Śūdras will be experts at tricks and preach the religion. As mentioned here and again several other types of cunning Brāhmaṇa, Kṣatriya and Vaiśya will come in Kaliyuga. The Brāhmaṇas will enjoy music, dance etc. and skip the Vedas from their minds. They will follow the route of he Śūdras. The people in Kali era will have scarcity of money, fictitious personality and their minds will be polluted from the false ego. They will extort both others rights and money but seldom give their own to others. The Brāhmaṇas of ideal nature will be in a piteous condition. All people will faith in self appreciation and criticise others. All will lose their faith in gods, the Vedas and Brāhmaṇas.

असंश्रुतोक्तिवक्तारो द्विजद्वेषरतास्तथा।
स्वधर्मत्यागिनः सर्वे कृतघ्ना भिन्नवृत्तयः॥४०॥
याचकाः पिशुनाश्चैव भविष्यन्ति कलौ युगे।
परापवादनिरता आत्मस्तुतिपरायणाः॥४१॥
परस्वहरणोपायचिन्तकाः सर्वदा जनाः।
अत्याह्लादपरास्तत्र भुञ्जानाः परवेश्मनि॥४२॥
तस्मिन्नेव दिने प्रायो देवतार्चनतत्पराः।
तत्रैव निन्दानिरता भुक्त्वा चैकत्र संस्थिताः॥४३॥

All people will express harsh views which are prohibited in the Vedas and have envy of the Brāhmaṇas. All will give up

their own religion, will be ungrateful and the source of their survival will be just contrary to the professions prescribed for them. All will be pauper, back-biters criticising others and doing their self-praise. The people will always keep their mind busy knitting plans to snatch others money. They will feel happy on getting a change of eating at others' table and feign to follow rules. These Brāhmaṇas criticising each other will gather like friends in festivities.

द्विजाश्च क्षत्रिया वैश्याः शूद्राश्चान्ये च जातयः।
अत्यन्तकामिनश्चैव संकीर्यन्ते परस्परम्॥४४॥
न शिष्यो न गुरुः कश्चिन्न पुत्रो न पिता तथा।
न भार्या न पतिश्चैव भविता तत्र सङ्करे॥४५॥
शूद्रवृत्त्यैव जीवन्ति द्विजा नरकभोगिनः।
अनावृष्टिभयप्राया गगनासक्तदृष्टयः॥४६॥
भविष्यन्ति जनाः सर्वे तदा क्षुद्भयकातराः।
अन्नोपाधिनिमित्तेन शिष्यान् गृह्णन्ति भिक्षवः॥४७॥
उभाभ्यामपि पाणिभ्यां शिरःकण्डूयनं स्त्रियः।
कुर्वन्त्यो गुरुभर्तृणामाज्ञा भेत्स्यन्ति ताहिताः॥४८॥
यदा यदा न यक्ष्यन्ति न होष्यन्ति द्विजातयः।
तदा तदा कलेर्वृद्धिरनुमेया विचक्षणैः॥४९॥
सर्वधर्मेषु नष्टेषु याति निःश्रीकतां जगत्।

The Brāhmaṇas, Kṣatriya, Vaiśya and Śūdra all will have over excitement and sensuality and reproduce a hybrid generation by mixing with one another. In the state of such a hybrid generation, relations like teacher and student, father and son, husband and wife will be kicked off. The corrupt Brāhmaṇas will earn their bread through the Śūdra profession. Drought will perpetually make the population to suffer. They will stare at the sky but the rain-god will thunder cruelty. The people mostly will suffer from hunger. The recluse will move here and there and make request to be their students so that they may receive their bread. The women will put their hand on their head and dishonour the suggestions given by the husbands and the elders in the family. The wise people should estimate the growth of Kali era in proportion to the degrees of neglect of offerings and *havanas*. This entire world will be wretched at a stage when all religions will be destroyed.

सूत उवाच

एवं कलेः स्वरूपं तत्कथितं विप्रसत्तमाः॥५०॥
हरिभक्तिपरानेवं न कलिर्बाधते द्विजाः।
तपः परं कृतयुगे त्रेतायां ध्यानमेव हि॥५१॥
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे।
यतते दशभिर्वर्षैस्त्रेतायां हायनेन तत्॥५२॥
द्वापरे तच्च मासेन अहोरात्रेण तत्कलौ।
ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन्॥५३॥
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम्।
समस्तजगदाधारं परमार्थस्वरूपिणम्॥५४॥
घोरे कलियुगे प्राप्ते विष्णुं ध्यायन् न सीदति।
अहोतीव महाभाग्याः सकृद्ये केशवार्चकाः॥५५॥

Sūta said– O Brāhmaṇas, thus I have described the characteristics of the Kali era. The people engaged in worship of god will not fall in the grip of this era. Penance is considered prime in Satyayuga, attention in Tretā, offering in Dvāpara while donation is considered supreme in Kali era. The fruit obtained as a result of penance for as many as ten years can be obtained within the period of one year. It is obtained merely by penance of one month and the same is obtained if penance is made for a whole day i.e., a day and a night. Whatever fruit is obtained through concentration in Satyayuga, through offering in Tretā and

through worship in Dvāpara; recital of gods name in Kali era can provide with the same fruit. impediments from Kali cannot put in any harm to a man if the man recites with sheer devotion the holy name of god Viṣṇu. The people indeed are most lucky who even once had got a chance to worship god Viṣ ṇu.

घोरे कलियुगे प्राप्ते सर्वकर्मबहिष्कृते।
न्यूनातिरिक्ता न स्यात्कलौ वेदोक्तकर्मणाम्।।५६।।
हरिस्मरणमेवात्र सम्पूर्णफलदायकम्।
हरे केशव गोविन्द वासुदेव जगन्मय।।५७।।
जनार्दन जगद्धाम पीताम्बरधराच्युत।
इतीरयन्ति ये नित्यं न हि तान् बाधते कलिः।।५८।।
अहो हरिपरा ये तु कलौ सर्वभयङ्करे।
ते सभाग्या महात्मानस्तत्सङ्गतिरता अपि।।५९।।
हरिनामपरा ये च हरिकीर्त्तनतत्पराः।
हरिपूजारता ये च ते कृतार्था न संशयः।।६०।।
इत्येतद्वः समाख्यातं सर्वदुःखनिवारणम्।
समस्तपुण्यफलदं कलौ विष्णोः प्रकीर्त्तनम्।।६१।।

इति श्रीनरसिंहपुराणे कलिलक्षणकीर्त्तनं
चतुःपञ्चाशोऽध्यायः।।५४।।

When the era of Kali who increases the defiance towards the great deeds of all types, the more or less deeds prescribed by the Vedas if performed are in the circumstances, considered perfect. Reciting gods names is the means that provides with all blessings. The persons reciting Hare, Keśava, Govinda, Vāsudeva, Jaganmāyā, Janārdana, Jagadadhāma, Pitambaradhara, Acyuta etc., names will seldom be hurt by the Kali. The persons who keep themselves busy with the worship of god Viṣṇu or who join with the devotees of Viṣṇu are really lucky because of their shelter under god who himself is the fear of the wicked. The people reciting Hari, join the group to pray and keep themselves busy with the worship of Hari have achieved the sole objective of human life. Thus, I explained this episode of Kali before you. The group recitals of Viṣṇu removes all misery and gives rewards to the great deeds of people manifold.

Thus here ends the fifty-forth chapter on description of Kalki in Nṛsimha Purāṇa

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CHAPTER 55

Regain of the lost eye to Śukrācārya by the grace of gods.

राजोवाच

मार्कण्डये कथं शुक्रः पुरा बलिमुखे गुरुः।
वामनेन स विद्धाक्षः स्तुत्वा तल्लब्धवान् कथम्॥१॥

The king said– Mārkaṇḍeya, how the devil teacher Śukrācārya regain his eye which he had lost while god Vāmana hit by straw in the offering arranged by Bālī?

मार्कण्डेय उवाच

वामनेन सविद्धाक्षो बहुतीर्थेषु भार्गवः।
जाह्नवीसलिले स्थित्वा देवमभ्यर्च्य वामनम्॥२॥
ऊर्ध्वबाहुः स देवेशं शङ्खचक्रगदाधरम्।
हृदि सञ्चिन्त्य तुष्टाव नरसिंहं सनातनम्॥३॥

Mārkaṇḍeya said– Śukrācārya went to a number of holy places after the event when his eye was hit by god Vāmana. At one place, he stood in the Ganges water and began to worship god Vāmana. He lifted both his arms up in full length with his mind concentrated on god Nṛsiṁha with conch, discus and gadā in his hands and started reciting hymn.

शुक्र उवाच

नमामि देवं विश्वेशं वामनं विष्णुरूपिणम्।
बलिदर्पहरं शान्तं शाश्वतं पुरुषोत्तमम्॥४॥

धीरं शूरं महादेवं शङ्खचक्रगदाधरम्।
विशुद्धं ज्ञानसम्पन्नं नमामि हरिमच्युतम्।।५।।
सर्वशक्तिमयं देवं सर्वगं सर्वभावनम्।
अनादिमजरं नित्यं नमामि गरुडध्वजम्।।६।।
सुरासुरैर्भक्तिमद्भिः स्तुतो नारायणः सदा।
पूजितं च हृषीकेशं तं नमामि जगद्गुरुम्।।७।।
हृदि संकल्प्य यद्रूपं ध्यायन्ति यतयः सदा।
ज्योतीरूपमनौपम्यं नरसिंहं नमाम्यहम्।।८।।
न जानन्ति परं रूपं ब्रह्माद्या देवतागणाः।
यस्यावताररूपाणि समर्चन्ति नमामि तम्।।९।।
एतत्समस्तं येनादौ सृष्टं दुष्टवधात्पुनः।
त्रातं यत्र जगल्लीनं तं नमामि जनार्दनम्।।१०।।
भक्तैरभ्यर्चितो यस्तु नित्यं भक्तप्रियो हि यः।
तं देवममलं दिव्यं प्रणमामि जगत्पतिम्।।११।।
दुर्लभं चापि भक्तानां यः प्रयच्छति तोषितः।
तं सर्वसाक्षिणं विष्णुं प्रणमामि सनातनम्।।१२।।

Śukrācārya said– I salute the god Vāmana who is master of this whole universe, who surpassed the ego of Bālī and who is the embodiment of peace, immortal and Puruṣottama. I salute that sacrosanct and almighty, the greatest god and who holds conch, discus as also gadā in his hands. I salute god Garuḍadhvaja who is almighty, omnipresent and generator of all, who is beyond old age, unborn and everlasting. I salute god Hṛṣīkeśa who is worshipped with sheer devotion by the gods and monsters, who is worshipped by all. I salute god Nṛsiṁha to whom the ascetics hold with imagination in their hearts, who is unique and full of light. I salute the god whose philanthropic intention is beyond the reach of Brahmā etc., gods and who is therefore, worshipped in his incarnated form. I salute god Janārdana who very first created this entire universe, protected it by killing the wicked and in whom this whole world is merged. I salute Jagadīśvara who is duly worshipped by devotees, who is beloved to devotees and who is most innocent. I salute god Viṣṇu who provides with rare things to his devotees, who is all evidence and everlasting.

श्रीमार्कण्डेय उवाच

इति स्तुतो जगन्नाथः पुरा शुक्रेण पार्थिव।
प्रादुर्बभूव तस्याग्रे शङ्खचक्रगदाधरः।।१३।।
उवाच शुक्रमेकाक्षं देवो नारायणस्तदा।
किमर्थं जाह्नवीतीरे स्तुतोऽहं तद्ब्रवीहि मे।।१४।।

Mārkaṇḍeya said– O king, the hymn so recited by Śukrācārya made the god Jagannātha pleased and he appeared before him with conch, discus, gadā in hands. God Nārāyaṇa then said one-eyed Śukrācārya - "Brahman, why have you recited my names at this bank of Gaṅgā? Please, tell me the reason.

शुक्र उवाच

देवदेव मया पूर्वमपराधो महान्कृतः।
तद्दोषस्यापनुत्त्यर्थं स्तुतवानस्मि साम्प्रतम्।।१५।।

Śukrācārya said– O god, I have committed an offence in course of the offering arranged by Bali. I am inclined to efface that offence and this is the reason I recited your holy names.

श्रीभगवानुवाच

ममापराधान्नयनं तष्टमेकं तवाधुना।
सन्तुष्टोऽस्मि ततः शुक्र स्तोत्रेणानेन ते मुने।।१६।।

The god said– O Muni, that committal had made you one eyed. I am pleased on your pray you made this time.

इत्युक्त्वा देवदेवेशस्तं मुनिं प्रहसन्निव।
पाञ्चजन्येन तच्चक्षुः पस्पर्श च जनार्दनः।।१७।।
स्पृष्टमात्रे तु शंखेन देवदेवेन शार्ङ्गिणा।

बभूव निर्मलं चक्षुः पूर्ववन्नृपसत्तम॥१८॥
एवं दत्वा मुनेश्चक्षुः पूजितस्तेन माधवः।
जगामादर्शनं सद्यः शुक्रोपि स्वाश्रमं ययौ॥१९॥
इत्येतदुक्तं मुनिना महात्मना
प्राप्तं पुरा देववरप्रसादात्।
शुक्रेण किं ते कथयामि राजन्
पुनश्च मां पृच्छ मनोरथान्तः॥२०॥
इति श्रीनरसिंहपुराणे शुक्रवरप्रदानो नाम
पञ्चपञ्चाशोऽध्यायः॥५५॥

With these words, god Janārdana smiled and touched his Pañcajanya conch at the cracked eye of Śukrācārya. O king, just with a touch of conch that eye was recuperated and the sight returned to the extent as if it was seldom injured. Thus, Lakṣmīpati disappeared after returning the eye sight to Śukrācārya and accepting the pray made by him with sheer devotion. Śukrācārya too returned to his hermitage. O king, it was the event in which god Viṣṇu set right the cracked eye of Śukrācārya in the distant past and as per your query I have made you to listen to this holy episode. Tell me, what more you want to listen? Bring out query if any more query is remained within you.

Thus here ends the fifty-fifth chapter
in Nṛsimha Purāṇa

***

CHAPTER 56

Installation of icon of Viṣṇu

राजोवाच

साम्प्रतं देवदेवस्य नरसिंहस्य शार्ङ्गिणः।
श्रोतुमिच्छामि सकलं प्रतिष्ठायाः परं विधिम्।।१।।

The king said– O Brāhmaṇa, I am now curious to listen to the best method for the installation of the icon of god Nṛsiṁha with Śārṅga bow.

श्रीमार्कण्डेय उवाच

प्रतिष्ठाया विधिं विष्णोर्देवदेवस्य चक्रिणः।
प्रवक्ष्यामि यथाशास्त्रं शृणु भूपाल पुण्यदम्।।२।।
कर्तुं प्रतिष्ठां यश्चात्र विष्णोरिच्छति पार्थिव।
स पूर्वं स्थिरनक्षत्रे भूमिशोधनमारभेत्।।३।।
खात्वा पुरुषमात्रं तु बाहुद्वयमथापि वा।
पूरयेच्छुद्धमृद्भिस्तु जलाक्तैः शर्करान्वितैः।।४।।
अधिष्ठानं ततो बुद्ध्वा पाषाणेष्टकमृन्मयम्।
प्रासादं कारयेत्तत्र वास्तुविद्याविदा नृप।।५।।
चतुरस्रं सूत्रमार्गे चतुःकोणं समन्ततः।
शिलाभित्तिकमुत्कृष्ट तदलाभेष्टकामयम्।।६।।
तदलाभे तु मृत्कुड्यं पूर्वद्वारं सुशोभनम्।
जातिकाष्ठमयैःस्तम्भैस्तल्लग्नैः फलदान्वितैः।।७।।
उत्पलैः पद्मपत्रैश्च पातितैश्चित्रशिल्पिभिः।

Mārkaṇḍeya said– O king, listen to the method for installing an icon of god Viṣṇu with discus in his hand. I am going to tell you as mentioned in our scriptures. The man intended to install an icon of god Viṣṇu should first do a rectification process for the land in the stable stars i.e. three uttarās and Rohiṇī. The foundation measuring a mans height or 3.5 hands or two hands deep should be excavated and the pure clay with water-soaked rubble and sand should then be filled. Treating it as the base, a man should according to his financial capacity construct a temple by employing an expert mason and stone, bricks or clay should be used. This temple should be square-shaped from all sides. The walls should be constructed with stone but in case, stone is rare, bricks can be used. If again bricks are also not available, clay can be used. It

should be of excellent look and the doors should face the east. Wooden poles of good quality should be used and the craftsman should inscribe fruit laden trees, lily flower and the lotus on the poles.

इत्थं तु कारयित्वा तु हरेर्वेश्म सुशोभनम्।।८।।
पूर्वद्वारं नृपश्रेष्ठ सुकपाटं सुचित्रितम्।
अतिवृद्धातिबालैस्तु कारयेन्नाकृतिं हरेः।।९।।
कुष्ठाद्युपहतैर्वापि अन्यैर्वादीर्घरोगिभिः।
विश्वकर्मोक्तमार्गेण पुराणोक्तां नृपोत्तम।।१०।।
कारयेत्प्रतिमां दिव्यां पुष्टाङ्गेन तु धीमता।
सौम्याननां सुश्रवणां सुनासां च सुलोचनाम्।।११।।
नाधोदृष्टिं नोर्ध्वदृष्टिं तिर्यग्दृष्टिं न कारयेत्।
कारयेत्समदृष्टिं तु पद्म पत्रायतेक्षणाम्।।१२।।
सुभ्रुवं सुललाटां च सुकपोलां समां शुभाम्।
बिम्बोष्ठीं सुष्ठुचिबुकां सुग्रीवां कारयेद्बुधः।।१३।।
उपबाहु करे देयं दक्षिणे चक्रमर्कवत्।
नाभिसंलग्नदिव्यारं परितो नेमिसंयुतम्।।१४।।
वामपार्श्वेत्युपभुजे देयं शङ्खं शशिप्रभम्।
पाञ्चजन्यमिति ख्यातं दैत्यदर्पहरं शुभम्।।१५।।

O king, after construction of such east facing temple, with portraits of fruit laden trees etc. inscribed, an order for making an icon of god Viṣṇu as per the prescribed manner of Viśvakarmā, should be given to a healthy man. An old or teen aged or a man suffering from long ailments or viciated due to leprosy should not be engaged for making the icon. The face of the icon should be attractive, ear, nose and eyes etc., well engraved, the sight neither downward nor upward and not subtended but plain and the entire body should be formidable, modest and delicate. Both lips red, excellent brows, the forehead and the throat should be fascinating. It should be of four-armed i.e. two arms and other two sub-arms. At the right hand, a discus ovular like sun with divine rays all around and at the exterior side, nemi should be fixed. A white Pañcajanya conch should be kept on the left sub-arm and it should have radiance like that of the moon. This conch is the suppressor of the monsters ego and all benevolent.

हारार्पितवरां दिव्यां कण्ठेत्रिवलिसंयुताम्।
सुस्तनीं चारुहृदयां सुजठरां समां शुभाम्।।१६।।
कटिलग्नवामकरां पद्मलग्नां च दक्षिणाम्।
केयूरबाहुकां दिव्यां सुनाभिवलिभङ्गिकाम्।।१७।।
सुकटीं च सुजंघोरूं वस्त्रमेखलभूषिताम्।
एवं तां कारयित्वा तु प्रतिमां राजसत्तम।।१८।।
सुवर्णवस्त्रदानेन तत्कर्तृन् पूज्य सत्तम।
पूर्वपक्षे शुभे काले प्रतिमां स्थापयेद्बुधः।।१९।।

A fascinating garland should be shown around the neck of that divine icon, trivali mark on the neck, attractive chest, the belly good shape and all organs should be proportionate and beautifully made. The left hand of that icon on the waist and lotus flower should be shown in the right hand. Wrist ornaments should be in arms, nice navel with three folds and divine look. The pubic region, thighs and legs should be shown attractive. Mekhalā (belt) round the waist and yellow cloth should be wrapped round the shoulders. O king, when such icon is duly made, the carpenter should be satisfied with the desired remuneration for the same. Gold and clothes should also be given and on an auspicious date, fortnight and time, such icon should be installed.

प्रासादस्याग्रतः कृत्वा यागमण्डपमुत्तमम्।
चतुर्द्वारं चतुर्दिक्षु चतुर्भिस्तोरणैर्युतम्।।२०।।

सप्तधान्यांकुरैर्युक्तं शङ्खभेरीनिनादितम्।
प्रतिमां क्षाल्य विद्वद्भिः षट्त्रिंशद्भिर्घटोदकैः॥२१॥
प्रविश्य मण्डपे तस्मिन् ब्राह्मणैर्वेदपारगैः।
तत्रापि स्नापयेत्पश्चात्पञ्चगव्यैः पृथक् पृथक्॥२२॥
तथोष्णवारिणा स्नाप्य पुनः शीतोदकेन च।
हरिद्राकुंकुमाद्यैस्तु चन्दनैश्चोपलेपयेत्॥२३॥
पुष्पमाल्यैरलंकृत्य वस्त्रैराच्छाद्य तां पुनः।
पुण्याहं तत्र कृत्वा तु ऋग्भिस्तां प्रोक्ष्य वारिभिः॥२४॥
स्नात्वा तां ब्राह्मणैर्भक्तैः शङ्खभेरीसवनैर्युतम्।
वासयेत्सप्तरात्रं तु त्रिरात्रं वा नदीजले॥२५॥
ह्रदे तु विमले शुद्धे तडागे वापि रक्षयेत्।
अधिवास्य जले देवमेवं पार्थिवपुङ्गव॥२६॥
तत उत्थाप्य विप्रैस्तु स्थाप्यालंकृत्य पूर्ववत्।
ततो भेरीनिनादैस्तु वेदघोषैश्च केशवम्॥२७॥
आनीय मण्डपे शुद्धे पद्माकारविनिर्मिते।
कृत्वा पुनस्ततः स्नाप्य विष्णुभक्तैरलक्रियात् ॥२८॥

A best pavilion for offering should be constructed in front of the temple. There should be four doors and the entire pavilion should be covered by four giant gates. Seven kinds of cereals should be grown there and conch and drums are piped/beaten daily. The icon should be processed by using thirty six pitchers water and then the man should enter into the pavilion with the Brāhmaṇas well known to the Vedas. The icon should be then processed by Pañcagavya separately. Similarly, hot and cold baths should be given to the icon. It should be then smeared with turmeric, kumkum, sandal etc. It should be garlanded and the apparel duly put on the icon. Puṇyaha vacana and Vedic hymns then are to be recited by the Brāhmaṇas and they should sprinkle water on that icon. A procession then should be taken out to the near river with conch, drum, trumpets etc., instruments piping/beating and let it be there for seven or at least three days. In case a river is not at an easy approach, a pond or reservoir can be used. On having over the prescribed period, the icon should be brought by Brāhmaṇas and put in a palanquin. The icon should be then garlanded. It should be then carried to the temple with drumming and reciting of Vedic hymns throughout the way to the temple. It should be then put on the lotus-shaped holy pavilion. A bath is again given and the devotees should smear sandal etc., fragrance, garland and clothes.

ब्राह्मणान् भोजयित्वा तु विधिवत्षोडशर्त्विजः।
चतुर्भिरध्ययनं कार्यं चतुर्भिः पालनं तथा॥२९॥
चतुर्भिस्तु चतुर्दिक्षु होमः कार्यो विचक्षणैः।
पुष्पाक्षतान्नमिश्रेण दद्याद्दिक्षु बलीन्नृप॥३०॥
एकेन दापयेत्तेषामिन्द्राद्याः प्रीयन्तामिति।
प्रत्येकं सायं सन्ध्यायां मध्यरात्रे तथोषसि॥३१॥
उदिते च ततो दद्यान्मातृविप्रगणाय वा।
जपन् पुरुषसूक्तं तु एकतस्तु पुनः पुनः॥३२॥
एकतो मनसा राजन् विष्णोर्मन्दिरमध्यगः।
अहोरात्रोषितो भूत्वा यजमानो द्विजैः सह॥३३॥
प्रविश्य प्रतिमाद्वारं शुभलग्ने विचक्षणः।
देवसूक्तं द्विजैः सार्धमुपस्थाप्य च तां दृढम्॥३४॥
संस्थाप्य द्विजैः विष्णुसूक्तेन पवमानेन वा पुनः।
प्रोक्षयेद्देवदेवेशमाचार्यः कुशवारिणा॥३५॥

Sixteen Ṛtvija Brāhmaṇas should be offered food in the prescribed manner. Four Brāhmaṇas should recite the Vedas there, the other four should look after the icon and another four should do *havana* in the four corners of the *yajña-maṇḍapa*. A Brāhmaṇa should then offer Bali by offering flowers, rice and cereal in all directions. This Bali is given for the pleasure of Indra etc., gods. Indrah-priyatam should be recited while offering at each direction. Each master of

direction should be given Bali in the evening, midnight, dawn and morning. Bali to Mātṛkāgaṇas and gift to Brāhmaṇas should be then given. The Yajamāna then should sit at a place in the temple and do *japa* of Puruṣasūkta frequently. He should then fast for a complete day and night and enter into the pavilion where that icon is kept at an auspicious time, recite Devasūkta with the Brāhmaṇas, pick up that icon and bring it to the temple. It should then be installed firmly with reciting Viṣṇusūkta or Pavamanasūkta. The ācārya should then sprinkle water on that icon which is processed by the *kuśa* grass.

तदग्रे चाग्निमाधाय सम्परिस्तीर्य यत्नतः।
जुहुयाज्जातकर्मादि गायत्र्या वैष्णवेन तु॥३६॥
चतुर्भिराज्याहुतिभिरेकामेकांक्रियां प्रति।
आचार्यस्तु स्वयं कुर्यादस्त्रैर्बन्धं च कारयेत्॥३७॥
त्रातारमिति चैंद्र्यान्तु कुर्यादाज्यप्रणुन्नकम्।
परोदिवेति याम्यायां वारुण्यां निषसेति च॥३८॥
या ते रुद्रेति सौम्यां तु हुवेदाज्याहुतीर्नृप।
परोमात्रेति सूक्ताभ्यां सर्वत्राज्याहुतीर्नृप॥३९॥
हुत्वा जपेच्च विधिवद्यदस्येति च स्विष्टकृत्।
ततः स दक्षिणां दद्यादृत्विग्भ्यश्च यथार्हतः॥४०॥
वस्त्रे द्वे कुण्डले चैव गुरवे चांगुलीयकम्।
यजमानस्ततोदद्याद्विभवे सति काञ्चनम्॥४१॥

He should then blaze the fire in front of that icon. Seats of *kusa* grass should be laid around the fire place and *havana* for the successful Jātakarma ceremony etc., should be made with reciting Gāyatrī and Viṣṇu hymns. The ācārya should give four oblations of ghee at every action of *havana* and *digbandha* is made by Astramantra (viz. Astraya Phaṭ). A oblation of ghee at the east of fire altar with reciting Oṁ trataramindram.. . .(Su. Yaj. 20/50), at south direction with reciting Paro devatā. . . . .etc., hymns (Su. Yaj. 17/2and with reciting Nisasada. . . .etc., hymn (Su. Yaj. 10/2in west direction should be given. Similarly, in the north with reciting He Nṛpa, Ya te rudra . . .(Su. Yaj. 16/2) and in all directions with reciting Paro Matraya. . . . (Ṛgveda 7/6/9etc., two Sūktas; *havana* of ghee should be made. Then yadasya. . . . (Su. Yaj. 23/28) hymn should be recited and Svistakrt homa with ghee should be performed. He should then give a fee to Ṛtvija according to their participation and calibre. The Ācārya should be given two clothes, two gold kuṇḍala and a gold ring. He can give more if his capacity allows for the same.

कलशाष्टसहस्रेण कलशाष्टशतेन वा।
एकविंशतिना वापि स्नपनं कारयेद्बुधः॥४२॥
शङ्खदुन्दुभिनिर्घोषैर्वेदघोषैश्च मङ्गलैः।
यवव्रीहियुतैः पात्रैरुद्धृतैरुच्छ्रितांकुरैः॥४३॥
दीपयष्टिपताकाभिश्छत्रचामरतोरणैः।
स्नपनं कारयित्वा तु यथाविभवविस्तरम्॥४४॥
तत्रापि दद्याद्विप्रेभ्यो यथाशक्त्या तु दक्षिणाम्।
एवं यः कुरुते राजन् प्रतिष्ठां देवचक्रिणः॥४५॥
सर्वपापविनिर्मुक्तः सर्वभूषणभूषितः।
विमानेन विचित्रेण त्रिःसप्तकुलजैर्वृतः॥४६॥
पूजां सम्प्राप्य महतीमिंद्रलोकादिषु क्रमात्।
बान्धवांस्तेषु संस्थाप्य विष्णुलोके महीयते॥४७॥
तत्रैव ज्ञानमासाद्य वैष्णवं पदमाप्नुयात्।

The learned person should then sprinkle one thousand eight or one hundred eight or twenty one pitchers of water on the icon. The conch and trumpet etc., should be played throughout the course and Vedic hymns and Maṅgalapāṭha should be

continued. The process of bathing the god with sprouted barley, rice filled in vessels, lighting lamp, stick, flag, umbrella, cavara, toraṇa etc., should be completed and here also the Brāhmaṇas should be given fees. O king whosoever worships god Viṣṇu with this process, avails acquittal from all sins and on his death carries his precedent Pitṛs as many as twenty one generations in his company to Indra etc., abodes and establishing them there; he himself attains to the abode of Viṣṇu. He there attains the element of divine knowledge and then his soul merges with Viṣṇu. At the time of death, he moves on an aircraft with well ornamented soul.

प्रतिष्ठाविधिरयं विष्णोर्मयैवं ते प्रकीर्तितः॥४८॥
पठतां शृण्वतां चैव सर्वपापप्रणाशनः॥४९॥
यदा नृसिंहं नरनाथ भूमौ
संस्थाप्य विष्णुं विधिना ह्यनेन।
तदा ह्यसौ याति हरेः पदं तु
यत्र स्थितोयं न निवर्तते पुनः॥५०॥
इति श्रीनरसिंहपुराणे प्रतिष्ठाविधिर्नाम
षट्पञ्चाशोऽध्यायः॥५६॥

O king, thus I have told you the procedure of installing the icon of god Viṣṇu. The people are absolved from their sins merely by reciting and listening to this method. O king, when a man installs god Nṛsiṁha with the above-said method on this earth, he attains death the everlasting abode of god Viṣṇu and seldom comes back from there to the earth again.

Thus here ends the fifty-sixth chapter on Installation of icon of Viṣṇu in Nṛsimha Purāṇa

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CHAPTER 57

Characteristics of devotees, Description of Hārīta-smṛti, Duties of the Brāhmaṇas

राजोवाच

भक्तानां लक्षणं ब्रूहि नरसिंहस्य मे द्विज।
येषां सङ्गतिमात्रेण विष्णुलोको न दूरतः।।१।।

The king said– O Brāhmaṇa, kindly tell me the characteristics of devotees to god Nṛsiṁha, their acquaintance will make a man able to attain Viṣṇuloka.

श्रीमार्कण्डेय उवाच

विष्णुभक्ता महोत्साहा विष्णवर्चनविधौ सदा।
संयता धर्मसम्पन्नः सर्वार्थान् साधयन्ति ते।।२।।
परोपकारनिरता गुरुशुश्रूषणे रताः।
वर्णाश्रमाचारयुताः सर्वेषां सुप्रियंवदा।।३।।
वेदवेदार्थतत्त्वज्ञा गतरोषा गतस्पृहाः।
शान्ताश्च सौम्यवदना नित्यं धर्मपरायणाः।।४।।
हितं मितं च वक्तारः काले शक्त्याऽतिथिप्रियाः।
दम्भमायाविनिर्मुक्ताः कामक्रोधविवर्जिताः।।५।।
ईदृग्विधा नरा धीराः क्षमावन्तो बहुश्रुताः।
विष्णुकीर्तनसञ्जातहर्षरोमाञ्चिता जनाः।।६।।
विष्णवर्चापूजने यत्तास्तत्कथायां कृतादराः।
ईदृग्विधा महात्मानो विष्णुभक्ताः प्रकीर्तिताः।।७।।

Śrī Mārkaṇḍeya said– Devotees of god Viṣṇu are vigorated to a greater degree to his worship. They achieve all their wishes by having control over their mind and senses and abide by religion. The devotees always keep themselves busy with benevolent acts and service to their teachers, talk humbly and follow their respective varṇas and the etiquettes of their āśramas. They know the Vedas and the elements of the Veda and always make

themselves free from anger and temptations. They always live in peace, humble gestures are seen on their face and they keep themselves always busy with their religious activities. They speak less but for the good of all and always curious to serve Atithi (guest) as per their capacity. They abandon orientation, manipulation, lust and anger. To persons with these characteristics and bold, learned in a number of arts, forgiveness is whose quality, always recite or listen to the names of Viṣṇu and their hearts feel exhilarated, who are always ready to worship Viṣṇu and have respect for discussion on gods episodes, the people of these qualities are called devotees of Viṣṇu.

राजोवाच

ये वर्णाश्रमधर्मस्थास्ते भक्ता: केशवं प्रति।
इति प्रोक्तं त्वया विद्वन् भृगुवर्य गुरो मम॥८॥
वर्णानामाश्रमाणां च धर्मं मे वक्तुमर्हसि।
यै: कृतैस्तुष्यते देवो नरसिंह: सनातन:॥९॥

The king said– O scholar, Bhṛguvarya, my teacher, you have instantly said that the people abiding by their varṇa and the religion of the āśrama are the devotees of god Viṣṇu. Please, therefore, tell me the religion of those āśramas, abiding by which god Nṛsiṁha is satisfied.

श्रीमार्कण्डेय उवाच

अत्र ते वर्णयिष्यामि पुरावृत्तमनुत्तमम्।
मुनिभि: सह संवादं हारीतस्य महात्मन:॥१०॥

Mārkaṇḍeya said– There was a discussion struck between the hermits and the great man Hārīta and I will describe that ancient and best episode before you today.

हारीतं धर्मतत्त्वज्ञमासीनं बहुपाठकम्।
प्रणिपत्यब्रुवन् सर्वे मुनयो धर्मकांक्षिण:॥११॥
भगवन् सर्वधर्मज्ञ सर्वधर्मप्रवर्त्तक।
वर्णानामाश्रमाणां च धर्मं प्रब्रूहि शाश्वतम्॥१२॥

Long long ago, all hermits curious to know the elements of religion went to the hermit Hārīta, most learned, who knew the elements of religion and bowed their heads at his feet. They said– "O god, you are known to all religions and and a promoter. Hence, describe the Sanātana religion relating to the varṇa and āśramas before us.

हारीत उवाच

नारायण: पुरा देवो जगत्स्रष्टा जलोपरि।
सुष्वाप भोगिपर्यङ्के शयने तु श्रिया सह॥१३॥
तस्य सुप्तस्य नाभौ तु दिव्यं पद्ममभूत्किल।
तन्मध्ये चाभवद्ब्रह्मा वेदवेदाङ्गभूषण:॥१४॥
स चोक्तस्तेन देवेन ब्राह्मणान्मुखतोसृजत्।
असृजत्क्षत्रियान् बाह्वोर्वैश्यांस्तु ऊरुतोऽसृजत्॥१५॥
शूद्रास्तु पादत: सृष्टास्तेषां चैवानुपूर्वश:।
धर्मं शास्त्रं च मर्यादां प्रोवाच कमलोद्भव:॥१६॥
तद्वत्सर्वं प्रवक्ष्यामि शृणुत द्विजसत्तमा:।
धन्यं यशस्यमायुष्यं स्वर्गमोक्षफलप्रदम्॥१७॥

Śrī Hārīta said– In the ancient period, god Nārāyaṇa, the creator of this universe used to sleep on the bed of Śeṣanāga with Lakṣmī. It is said that a diving lotus was originated from the navel of god while sleeping and Brahmā was born from the hypocotile of that lotus. He at first originated the Brāhmaṇas from his mouth with the permission of god. Then the Kṣatriyas were born from his arms and the Vaiśyas from the thighs. Finally, he originated the Śūdras from his feet. The lotus-born Brahmā then described the scriptures educating religion and the rules

before the Brāhmaṇa and other varṇas. O Brāhmaṇas, I am going to described everything which was describe by Brahmā. Please, listen to it. This scripture increases the wealth, fame and the age as well as provides yore with the fruit of heaven and emancipation.

ब्राह्मण्यां ब्राह्मणेनैव चोत्पन्नो ब्राह्मण: स्मृत:।
तस्य धर्मं प्रवक्ष्यामि तद्योग्यं देशमेव च।।१८।।
कृष्णसारो मृगो यत्र स्वभावात्तु प्रवर्त्तते।
तस्मिन् देशे वसेधर्मं कुरु ब्राह्मणपुङ्गव।।१९।।
षट्कर्माणि च यान्याहुर्ब्राह्मणस्य मनीषिण:।
तैरेव सततं यस्तु प्रवृत्त: सुखमेधते।।२०।।
अध्ययनाध्यापनं च यजनं याजनं तथा।
दानं प्रतिग्रहश्चेति कर्मषट्कमहोच्यते।।२१।।
अध्यापनं च त्रिविधं धर्मस्यार्थस्य च कारणम्।
शुश्रूषाकारणं चैव त्रिविधं परिकीर्त्तितम्।।२२।।
योग्यानध्यापयेच्छिष्यान् याज्यानपि च याजयेत्।
विधिना प्रतिगृह्णंश्च गृहधर्मप्रसिद्धये।।२३।।
वेदमेवाभ्यसेन्नित्यं शुभे देशे समाहित:।
नित्यं नैमित्तिकं काम्यं कर्म कुर्यात्प्रयत्नत:।।२४।।
गुरुशुश्रूषणं चैव यथान्यायमतन्द्रित:।
सायं प्रातरुपासीत विधिनाग्नि द्विजोत्तम:।।२५।।

He is a Brāhmaṇa who has been born from the womb of the woman born in a Brāhmaṇa family and from the semen of a Brāhmaṇa. I am now telling you about the religion of a Brāhmaṇa and the country where he can reside. Brahmā had said to the Brāhmaṇa while originating, O the best Brāhmaṇa, reside in the province where the black deer lives voluntarily and perform your activities. The six deeds told by the scholars for the Brāhmaṇa are practicable for the Brāhmaṇa and these are the deeds that ensure the progress of the Brāhmaṇa. These six deeds of the Brāhmaṇa are - study, teaching, to arrange offering, to engage others in offering, to receive donation and to give donation.. The study is described as three types - the first is for religion, the second is for money and the third is for making others to serve him. The Brāhmaṇa should teach eligible students, make worthy yajamānas to arrange offering and accept donation given by others for the sake of survival. He should live at a holy place, have concentration, do exercise on the Vedas and perform the rosary, purpose attached and desired deeds with sheer efforts. He should serve teachers without any laxity and serve the fire two times daily i.e. in the morning and in the evening.

कृतस्नानस्तु कुर्वीत वैश्वदेवं दिने दिने।
अतिथिं चागतं भक्त्या पूजयेच्छक्तितो गृही।।२६।।
अन्यानथागतान् दृष्ट्वा पूजयेदविरोधत:।
स्वदारनिरतो नित्यं परदारविवर्जित:।।२७।।
सत्यवादी जितक्रोध: स्वधर्मनिरतो भवेत्।
स्वकर्मणि च सम्प्राप्ते प्रमादं नैव कारयेत्।।२८।।
प्रियां हितां वदेद्वाचं परलोकाविरोधिनीम्।
एवं धर्म: समुद्दिष्टो ब्राह्मणस्य समासत:।
धर्ममेवं तु य: कुर्यात् स याति ब्रह्मण: पदम्।।२९।।
इत्येष धर्म: कथितो मया वै
विप्रस्य विप्रा अखिलाघहारी।
वदामि राजदिजनस्य धर्मं
पृथक् पृथक् बोधत विप्रवर्या:।।३०।।
इति श्रीनरसिंहपुराणे ब्राह्मणधर्मकथनं नाम
सप्तपञ्चाशोऽध्याय:।।५७।।

The Brāhmaṇa leading a married life should perform Balivaiśvadeva daily and honour the guest as per his capacity. In case other guests arrived with the first came earlier, seldom treat them otherwise and pay honour to them accordingly. He should keep true love for his wife and should afraid

of contacts with others wife. He should always speak the truth, seldom lose temper and perform his religion regularly and undisturbingly. He should not reveal any laziness and perform his daily routine properly and within time. He should speak the truth, sweet and benevolent things by keeping in mind the consequences in the other world. Thus, I have described the religion of a Brāhmaṇa succinctly. The Brāhmaṇa who follows his religion as the way suggested, attains the abode of Brahmā daily. O Brāhmaṇas, the religion of a Brāhmaṇa as I have described before you removes all sins from a man. Now I am going to tell the religions prescribed for the Kṣatriyas and other castes separately and suggest you all to listen to it carefully.

Thus here ends the fifty-seventh chapter on
Duties of the Brāhmaṇas in Nṛsimha Purāṇa

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CHAPTER 58

Duties of Kṣatriya and others. Descriptions of first and second mode of life.

हारीत उवाच

क्षत्त्रादीनां प्रवक्ष्यामि यथावदनुपूर्वशः।
येन येन प्रवर्तन्ते विधिना क्षत्रियादयः।।१।।
राज्यस्थः क्षत्रियश्चैव प्रजां धर्मेण पालयेत्।
कुर्यादध्ययनं सम्यग्यजेद्यज्ञान यथाविधि।।२।।
दद्याद्दानं द्विजाग्र्येभ्यो धर्मबुद्धिसमन्वितः।
स्वदारनिरतो नित्यं परदारविवर्जितः।।३।।
नीतिशास्त्रार्थकुशलः सन्धिविग्रहतत्त्ववित्।
देवब्राह्मणभक्तश्च पितृकार्यपरस्तथा।।४।।
धर्मेणैव जयं काङ्क्षेदधर्मं परिवर्जयेत्।
उत्तमां गतिमाप्नोति क्षत्रियोथैवमाचरन्।।५।।

Śrī Hārīta said– I will not describe the prescribed rules for Kṣatriya etc., Varṇas. A Kṣatriya should perform his activities accordingly. The Kṣatriya at the royal seat should rule the subjects abiding by his religion. He should study the Vedas and perform the offerings in a systematic manner. He should keep the religion always in mind, give donation to the best Brāhmaṇas, love only his wife and abandon the others wife; he should be an expert to understand the meaning of ethics, should understand the elements of treaty and war. He should have devotion for the gods and the Brāhmaṇas and perform the worship of Pitṛs and śrāddha etc. He should desire for victory and abandon evils completely. The Kṣatriya of this conduct attains to the best position.

गोरक्षाकृषिवाणिज्यं कुर्याद्वैश्यो यथाविधि।
दानधर्मं यथाशक्त्या गुरुशुश्रूषणं तथा।।६।।
लोभदम्भविनिर्मुक्तः सत्यवागनसूयकः।
स्वदारनिरतो दान्तः परदारविवर्जितः।।७।।
धनैर्विप्रान् समर्चेत यज्ञकाले त्वरान्वितः।
यज्ञाध्ययनदानानि कुर्यान्नित्यमतन्द्रितः।।८।।
पितृकार्यं च तत्काले नरसिंहार्चनं तथा।
एतद्वैश्यस्य कर्मोक्तं स्वधर्ममनुतिष्ठतः।।९।।

A Vaiśya should protect the cow, do agriculture and business and give donation and service to the feet of the teacher according to his capacity. He should keep himself away from greed and disorientation, he should be truthful, should not search the defects of others, control the mind and senses and give up contact with other's wife. His wife should only be his beloved. He should honour the Brāhmaṇas with money and perform offering, study and donate without any laxity. He should perform Pitṛ, śrāddha when the appropriate

time comes in a year. He should worship god Nṛsiṁha daily. This duty has been explained for the Vaiśya who abides by his religion. The Vaiśya who performs such activities definitely attains to the abode of heaven.

एतदासेवमानस्तु स स्वर्गी स्यान्न संशयः।
वर्णत्रयस्य शुश्रूषां कुर्याच्छूद्रः प्रयत्नतः॥१०॥
दासवद्ब्राह्मणानां तु विशेषेण समाचरेत्।
अयाचितं प्रदातव्यं कृषिं वृत्त्यर्थमाचरेत्॥११॥
ग्रहाणां मासिकं कार्यं पूजनं न्यायधर्मतः।
धारणं जीर्णवस्त्रस्य विप्रस्योच्छिष्टमार्जनम्॥१२॥
स्वदारेषु रतिं कुर्यात्परदार विवर्जितः।
पुराणश्रवणं विप्रान्नरसिंहस्य पूजनम्॥१३॥
तथा विप्रनमस्कारं कार्यं श्रद्धासमन्वितम्।
सत्यसम्भाषणं चैव रागद्वेषविवर्जनम्॥१४॥
इत्थं कुर्वन् सदा शूद्रो मनोवाक्कायकर्मभिः।
स्थानमैन्द्रमवाप्नोति नष्टपापस्तु पुण्यभाक्॥१५॥

The Śūdra should serve all these three varṇas and serve the Brāhmaṇas like a slave. He should donate from his earning without asking for anything from others. He should do agriculture for survival. He should worship the stars every month as per the religion and justice and always wear old apparel. He should clean the pots used by the Brāhmaṇas keep attachment with his own wife. He should abandon the wife of others from a distance. He should listen to the story on the Purāṇa from the mouth of the Brāhmaṇas and worship god Nṛsiṁha. He should do Namaskāra to the Brāhmaṇas with sheer obeisance. Envy and attachment should be given up and he should speak the truth. The Śūdra attains to the good consequences who performs the activities with combination of his mind, speech, body and deeds. He thus attains to the abode of Indra.

वर्णेषु धर्मा विविधा मयोक्ता
यथाक्रमं ब्राह्मणवर्यसाधिताः।
शृणुध्वमत्राश्रमधर्ममाद्यं
मयोच्यमानं क्रमशो मुनीन्द्राः॥१६।

O hermits, I have thus, described these several types of religions to be performed by the Varṇas. These are explained by the best Brāhmaṇas. I will now describe the religion to be followed by a Brahmacārī. Please, listen to them carefully.

हारीत उवाच

उपनीतो माणवको वसेद्गुरुकुले सदा।
गुरोः प्रियहितं कार्यं कर्मणा मनसा गिरा॥१७॥
ब्रह्मचर्यमधःशय्या तथा वन्हेरुपासनम्।
उदकुम्भं गुरोर्दद्यात्तथा चेन्धनमाहरेत्॥१८॥
कुर्यादध्ययनं पूर्वं ब्रह्मचारी यथाविधि।
विधिं हित्वा प्रकुर्वाणो न स्वाध्यायफलं लभेत्॥१९॥
यत्किञ्चित्कुरुते कर्म विधिं हित्वा निरात्मकः।
न तत्फलमावाप्नोति कुर्वाणो विधिविच्युतः॥२०॥
तस्मादेवं व्रतानीह चरेत् स्वाध्यायसिद्धये।
शौचाचारमशेषं तु शिक्षयेद्गुरुसन्निधौ॥२१॥
अजिनं दण्डकाष्ठं च मेखलां चोपवीतकम्।
धारयेदप्रमत्तस्तु ब्रह्मचारी समाहितः॥२२॥
सायं प्रातश्चरेद्भक्षं भोजनं संयतेन्द्रियः।
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु॥२३॥
अलाभे त्वन्यगेहानां पूर्वपूर्वं च वर्जयेत्।
आचम्य प्रयतो नित्यमश्नीयाद्गुर्वनुज्ञया॥२४॥
शयनात् पूर्वमुत्थाय दर्भमृद्दन्तशोधनम्।
वस्त्रादिकमथान्यच्च गुरवे प्रतिपादयेत्॥२५॥
स्नाने कृते गुरौ पश्चात्स्नानं कुर्वीत यत्नवान्।
ब्रह्मचारी व्रती नित्यं न कुर्याद्दन्तशोधनम्॥२६॥

The Brahmacārī should live always in Gurukula after the Upanayana ceremony

duly performed. He should do good and favour the teacher with mind, speech and deeds. He should follow the rules made for a bachelor, sleep on the floor and do worship of the fire. He should bring water for the teacher and fuel for *havana* also. Thus one should do study systematically while living in bachelorship. One who does study by abandoning the method, cannot receive the fruit for that study. (His learning seldom meets with success). Whatever he does by infringing the law, no fruit is availed of by him due to the application of such tricks. The above said resolutions should therefore be made for the success of the study and learn all rules of purity in close contact with the teacher. He should eat the food obtained from alms in the morning and evening, should control his senses and hold the hide of deer, strike of Palāśa, Mekhalā and sacrificial thread with full concentration and awareness. He should not beg for alms from the family of the teacher and from the homes of their family members and kith and kin. He can ask there only when nothing in alms is obtained from the houses of others. However, he should give up the above said houses when the situation improves. He should ask for alms from houses other than those of the teacher. He should eat with the permission of the teacher and with a holy heart. He should leave the bed prior to his teacher and give the teacher *kuśa*, soil, tooth-stick, clothes etc., after collecting the same from the hermitage. He should take a bath only when the teacher has bathed. He should always hold fast and should not clean his teeth with wood.

छत्रोपानहमभ्यङ्गं गन्धमाल्यानि वर्जयेत्।
नृत्यगीतकथालापं मैथुनं च विशेषतः॥२७॥
वर्जयेन्मधु मांसं च रसास्वादं तथा स्त्रियः।
कामं क्रोधं च लोभं च परिवादं तथा नृणाम्॥२८॥
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च।
एकः शयीत सर्वत्र न रेतः स्कन्दयेत् क्वचित्॥२९॥
स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः।
स्नात्वार्कमर्चयित्वाग्निं पुनर्मामित्यृचं जपेत्॥३०॥
आस्तिकोऽहरहः सन्ध्यां त्रिकालं संयतेन्द्रियः।
उपासीत यथान्यायं ब्रह्मचारीव्रते स्थितः॥३१॥
अभिवाद्य गुरोः पादौ संध्याकर्मावसानतः।
यथायोग्यं प्रकुर्वीत मातापित्रोस्तु भक्तितः॥३२॥
एतेषु त्रिषु तुष्टेषु तुष्टाः स्युः सर्वदेवताः।
तदेषां शासने तिष्ठेद्ब्रह्मचारी विमत्सरः॥३३॥
अधीत्य चतुरो वेदान् वेदौ वेदमथापि वा।
गुरवे दक्षिणां दत्त्वा तदा स्वस्वेच्छया वसेत्॥३४॥
विरक्तः प्रव्रजेद्विद्वान् संरक्तस्तु गृही भवेत्।
सरागो नरकं याति प्रव्रजन्हि ध्रुवं द्विजः॥३५॥
यस्यैतानि सुशुद्धानि जिह्वोपस्थोदरं गिरः।
संन्यसेदकृतोद्वाहो ब्राह्मणो ब्रह्मचर्यवान्॥३६॥

He should give up the umbrella, shoe, ubaṭana (massage), fragrance like scent etc. and the flower garland etc. He should absolutely give up dance, song, folk story and debate as also coition. Honey, meat and the tastes of tongue should be given up. He should keep himself at a distance from women, should give up sensuality, anger greed and criticism of other people. He should refrain from observing, touching ladies and from violence of other organisms. He should live alone everywhere, should not discharge semen at any place. If he has ejaculated even in a dream, without any sensuous thoughts in

mind, he should worship god sun and fire after a bath on the next day and recite the hymn Punarmametvindriyam. With faith in the existence of the god and the other world, keeping himself ready to observe the right resolution for the bachelors; with a control over the senses, he should worship the three *Trikālasandhyā* (citing hymns with sacrificial thread). On completion of Sandhyā, he should bow before the teacher and if parents are nearby, those should also be saluted. All gods are pleased when these three are satisfied. The Bachelor should therefore serve them by giving up all envy. After completion of study on four, two or one Veda, provide Dakṣiṇā to the teacher. He should then live anywhere voluntarily. If that learned bachelor is detached from worldly affairs, he should adopt reclusion but if he has some affection, it is good to enter into the married life. O Brāhmaṇa, the Brāhmaṇa with attachment definitely meets the hell if he becomes a recluse. The Brāhmaṇa whose tongue, genitals, belly and speech are holy viz., who has conquered the taste, sensuality and feeling of hunger; who speaks the truth or maintains silence, can enter into the life of a recluse instead of married life.

एवं यो विधिमास्थाय नयेत्कालमतन्द्रितः।
तेन भूयः प्रजायेत ब्रह्मचारी दृढव्रतः।।३७।।
यो ब्रह्मचारी विधिमेतमास्थितश्-
चरेत्पृथिव्यां गुरुसेवने रतः।
सम्प्राप्य विद्यामपि दुर्लभां तां
हि तस्याः सकलं हि विन्दति।।३८।।

Thus, whosoever passes his life by observing the law and gives no place for laxity, that bachelor can observe his resolution more firmly. The bachelor who moves on the earth and serves the teacher by resorting to the above said law, attains all fruits of rare learning.

हारीत उवाच

गृहीतवेदाध्ययनः श्रुतिशास्त्रार्थतत्त्ववित्।
गुरोर्दत्तवरः सम्यक् समावर्तनमारभेत्।।३९।।
असमाननामगोत्रां कन्यां भ्रातृयुतां शुभाम्।
सर्वावयवसंयुक्तां सद्वृत्तामुद्वहेत्ततः।।४०।।
नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम्।
वाचालामतिलोमां च न च व्यङ्गां भीमदर्शनाम्।।४१।।
नर्क्षवृक्षनदीनाम्नीं नान्तपर्वतनामिकाम्।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम्।।४२।।
अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम्।
तन्वोष्ठकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम्।।४३।।
ब्राह्मेण विधिना कुर्यात् प्रशस्तेन द्विजोत्तमः।
यथायोगं तथा ह्येवं विवाहं वर्णधर्मतः।।४४।।

The hermit Hārīta, said– the bachelor who holds the knowledge of the Vedas and other scriptures after completion of his study on the Vedas under the above-said manner as also conversant their meanings, should start Samvartana ceremony systematically after due permission received from the teacher. He should then marry a beautiful virgin whose organs are intact, name and gotras different from his own, who has her brothers, whose characteristics are good and who has a good conduct. He should not marry such a lady whose complexion is pale, who is sick or more organ bearing, talkative and has hairy organs, whose any organ is deformed or absent and whose face is dreadful. The virgin whose name is kept on the names of star, tree or river or the word depicting mountain is added with name or who is with

the name of bird and slave etc., meanings should be avoided. The virgin worth marrying bears a sound body and strong organs, her name depicts delicacy and sweet to address, she strolls artfully and slow like the swan and the elephant, her lips, teeth and hair are thin and body delicate. The best Brāhmaṇa should marry such a virgin in the method prescribed for a Brāhmaṇa. Thus the marriage ceremony should be performed according to the religion of the Varṇa.

उष:काले समुत्थाय कृतशौचो द्विजोत्तम:।
कुर्यात्स्नानं ततो विद्वान् दन्तधावनपूर्वकम्।।४५।।
मुखे पर्युषिते नित्यं यतोऽपूतो भवेन्नर:।
तस्माच्छुष्कमथार्द्रं वा भक्षयेद्दन्तधावनम्।।४६।।
खदिरं च कदम्बं च करञ्जं च वटं तथा।
अपामार्गं बिल्वं च अर्कश्चोदुम्बरस्तथा।।४७।।
एते प्रशस्ता: कथिता दन्तधावनकर्मणि।
दन्तधावनकाष्ठं च वक्ष्यामि तत्प्रशस्तताम्।।४८।।

The scholar Brāhmaṇa should then get up before sunrise, clean his teeth after defecation and take a bath. The mouth remains polluted in the morning when the man leaves his bed; dry or wet cleaning should therefore be done. The trees like Khādira, Kadamba, Karañja, Vaṭa, Apāmārga, Bilva, Mādara, Gūlara are considered the best trees. I am now telling about the proper wood and the inherent properties in them.

सर्वे कण्टकिन: पुण्या: क्षीरिणस्तु यशस्विन:।
अष्टांगुलेन मानेनतत्प्रमाणमिहोच्यते।।४९।।
प्रादेशमात्रमथवा तेन दन्तान्विशोधयेत्।

All trees bearing needles are holy. All trees pouring milk are the best trees for teeth cleaning. The length of the stick used for teeth cleaning is said to be of eight fingers. Otherwise its length should be of the measurement between the thumb and the little finger.

प्रतिपद्दर्शषष्ठी तु नवम्यां चैव सप्तमा:।।५०।।
दन्तानां काष्टसंयोगाद् दहत्यासप्तमं कुलम्।
अलाभे दन्तकाष्ठस्य प्रतिषिद्धे च तद्दिने।।५१।।
अपां द्वादशागण्डूषैर्मुखाशुद्धिर्विधीयते।

The teeth should be cleaned with such a wooden stick. However, such cleaning should not be exercised on pratipadā, amāvasyā, ṣaṣṭhī and navamī. This is particularly because the touch of wood with teeth, burns the family up to seven generations. The day when cleaning stick is not found or the day in which it is prohibited, the mouth can be cleaned by taking water in the mouth twelve times and gargling.

स्नात्वा मन्त्रवदाचम्य पुनराचमनं चरेत्।।५२।।
मन्त्रवान् प्रोक्ष्य चात्मानं प्रक्षिपेदुदकाञ्जलिम्।
आदित्येन सह प्रातर्मन्देहा नाम राक्षसा:।।५३।।
युद्ध्यन्ति वरदानेन ब्रह्मणोऽव्यक्तजन्मन:।
उदकाञ्जलिविक्षेपो गायत्र्या चाभिमन्त्रित:।।५४।।
तान् हन्ति राक्षसान् सर्वान्मन्देहान् रविवैरिण:।
तत: प्रयाति सविता ब्राह्मणै रक्षितो दिवि।।५५।।
मरीच्याद्यैर्महाभागै: सनकाद्यैश्च योगिभि:।
तस्मान्नलङ्घयेत्सन्ध्यां सायं प्रातर्द्विज: सदा।।५६।।

One should take a bath after the teeth cleaning. Ācamana should then be made with reciting the hymns and it should be redone. He should sprinkly the water on him with reciting the hymns and as arghya, palmful of water should be dedicated to the sun. The monsters having health due to the boons of Brahmā and named as Sandeha wage their fight against the sun but the

palmful of water, duly spelled with hymns is given only to Sun. It drives out the monsters namely Sandeha who are enemy to the sun god. Subsequently, the Brāhmaṇas like Marīci etc. and under protection of Sanaka etc., yogīs, god sun forwards in the sky. The Brāhmaṇa should therefore, not violate the rule of performing sandhyā in the morning and evening both time.

उल्लङ्घयति यो मोहात्स याति नरकं ध्रुवम्।
सायं मन्त्रवदाचम्य प्रोक्ष्य सूर्यस्य चाञ्जलिम्।।५७।।
दत्त्वा प्रदक्षिणं कृत्वा जलं स्पृष्ट्वा विशुध्यति।
पूर्वा सन्ध्यां सनक्षत्रामुपक्रम्य यथाविधि।।५८।।
गायत्रीमभ्यसेत्तावद्यावदृक्षाणि पश्यति।
ततस्त्वावसथं प्राप्य होमं कुर्यात्स्वयं बुधः।।५९।।
सञ्चिन्त्य भृत्यवर्गस्य भरणार्थं विचक्षणः।
ततः शिष्यहितार्थाय स्वाध्यायं किञ्चिदाचरेत्।।६०।।
ईश्वरं चैव रक्षार्थमभिगच्छेद् द्विजोत्तमः।
कुशपुष्पेन्धनादीनि गत्वा दूरात्समाहरेत्।।६१।।
माध्याह्निकीं क्रियां कुर्याच्छुचौ देशे समाहितः।

The Brāhmaṇa who infringe this rule, fall into hell definitely. If a palmful of water is given to the sun after doing ācamana by observing the due procedure and the water is touched again after a parikramā is made, the Brāhmaṇa becomes holy. The sandhyā should be performed in the presence of the fading stars at dawn and hymns of Gāyatrī should be recited until the stars reappear in the sky. The learned person should then do *havana* in the home. The servants, the family members and slaves etc., should be then kept in mind and perform the activities by which the bread is earned for them. He should then do self-study for collecting the topics to preach to the students. The Brāhmaṇa should take resort to the god. He should then bring *kuśa*, flowers and fuel for *havana* and the activities of the noon (sandhyā, worship etc.) should be performed by sitting in concentration at a holy place.

विधिं स्नानस्य वक्ष्यामि समासात्पापनाशनम्।।६२।।
स्नात्वा येन विधानेन सद्यो मुच्यते किल्बिषात्।
सुधीः स्नानार्थमादाय शुक्लां कुशतिलैः सह।।६३।।
सुमनाश्च ततो गच्छेन्नदीं शुद्धां मनोरमाम्
नद्यां तु विद्यमानायां न स्नायादल्पवारिषु।।६४।।
शुचौ देशे समभ्युक्ष्य स्थापयेत् कुशमृत्तिकाम्।
मृत्तोयेन स्वकं देहमभि प्रक्षाल्य यत्नतः।।६५।।
स्नानाच्छरीरं संशोध्य कुर्यादाचमनं बुधः।
शुभे जले प्रविश्याथ नमेद्वरुणमप्यतिम्।।६६।।
हरिमेव स्मरंश्चित्ते निमज्जेच्च बहूदके।
ततः स्नानं समासाद्य अप आचम्य मन्त्रतः।।६७।।
प्रोक्षयेद्वरुणं देवं तैर्मन्त्रैः पावमानिभिः।
कुशाग्रस्थेन तोयेन प्रोक्ष्यात्मानं प्रयत्नतः।।६८।।
आलभेन्मृत्तिकां गात्रे इदंविष्णुरिति त्रिधा।
ततो नारायणं देवं संस्मरन् प्रविशेज्जलम्।।६९।।
निमज्यान्तर्जले सम्यक् त्रिः पठेदघमर्षणम्।
स्नात्वा कुशतिलैस्तद्वद्देवर्षीन् पितृभिः सह।।७०।।
तर्पयित्वा जलात्तस्मान्निष्क्रम्य च समाहितः।
जलतीरं समासाद्य धौते शुक्ले च वाससी।।७१।।
परिधायोत्तरीयं च न कुर्यात्केशधूननम्।
न रक्तमुल्बणं वासो न नीलं तत्प्रशस्यते।।७२।।

We are now going to tell in brief the method of bathing. It decays all sins. A man relieves from all sins immediately when he takes a bath with his method. The wise man should take pure soil with *kuśa* and seasmum and should go to the holy and fascinating bank of the river in a happy mood. He should not bathe in the small

springs or streams. By sprinkling that water at a holy place, *kuśa* and soil should be kept. The learned person should then smear the soil mixed with water on his body and take ācamana after washing that clay from the body. He should then do namaskāra to the water god Varuṇa by entering into the pure water. He should then take a dip in the stream where deep water is flowing and do concentration on god Viṣṇu. He should subsequently, sprinkle water on the water god with reciting Pavamana hymn relating to Varuṇa after ācamana. Marjana should be then performed through the water drops collected at the tip of *kuśa* and smear the clay in three parts of his body with reciting Idam Viṣṇurvicakrame. He should then enter into the river with the name of Nārāyaṇa in mind. Aghamarṣaṇa pāṭha for three times should be made by taking a dip properly in the water. Thus, tarpaṇa is to be performed for gods, hermits and pitṛs by using *kuśa* and seasmum seeds. He should then make concentration, come out of the water and two white clothes should be put after coming up from the bank. Thus, he should not give jerk to his hairs after putting on dhotī and the upper cover. Dark red and blue clothes are also not considered the best apparel. The learned person should abandon the dirty or strained cloth or at which there is no border.

मलाक्तं तु दशाहीनं वर्जयेदम्बरं बुद्यः।
ततः प्रक्षालयेत्पादौ मृत्तोयेन विचक्षणः।।७३।।
त्रिः पिबेद्वीक्षितं तोयामस्यं द्विः परिमार्ज्जयेत्।
पादौ शिरसि चाभ्युक्षेत्त्रिराचम्य तु संस्पृशेत्।।७४।।
अंगुष्ठेन प्रदेशिन्या नासिकां समुपस्पृशेत्।
अंगुष्ठकनिष्ठिकाभ्यां नाभौ हृदि तलेन च।।७५।।
शिरश्चांगुलिभिः सर्वैर्बाहुं चैव मतः स्पृशेत्।
अनेन विधिनाचम्य ब्राह्मणः शुद्धमानसः।।७६।।
दर्भे तु दर्भपाणिः स्यात्प्राङ्मुखः सुसमाहितः।
प्राणायामांस्तु कुर्वीत यथाशास्त्रमतन्द्रितः।।७७।।

Subsequently, the learned person should wash his feet with clay and water. He should then do ācamana thrice with pure water. He should sprinkle the water on the feet and head. The organs should be then touched by doing ācamana thrice. He should touch the nose with the thumb and index finger. He should touch the navel with the thumb and little finger. The heart should be touched by the palm. Then the head should be touched with all the fingers, then the arms. The Brāhmaṇa should then do Prāṇāyama thrice in the proper method, should sit facing east in concentration with *kuśa* in the hands and giving up any laxity.

जपयज्ञं ततः कुर्यात् गायत्रीं वेदमातरम्।
त्रिविधो जपयज्ञं स्यात्तस्य भेदं निबोधत।।७८।।
वाचिकश्च उपांशुश्च मानसस्त्रिविधः स्मृतः।
त्रयाणां जपयज्ञानां श्रेयः स्यादुत्तरोत्तरम्।।७९।।
यदुच्चनीचस्वरितैः स्पष्टशब्दवदक्षरैः।
शब्दमुच्चारयेद्वाचा जपयज्ञः स वाचिकः।।८०।।
शनैरुच्चारयेन्मन्त्रं ईषदोष्ठौ प्रचालयेत्।
किञ्चिन्मन्त्रं स्वयं विन्द्यादुपांशुः स जपः स्मृतः।।८१।।
धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम्।
शब्दार्थचिन्तनं ध्यानं तदुक्तं मानसं जपः।।८२।।
जपेन देवता नित्यं स्तूयमाना प्रसीदति।
प्रसन्ना विपुलान् भोगान्दद्यान्मुक्तिं च शाश्वतीम्।।८३
यज्ञरक्षःपिशाचाश्च ग्रहाः सूर्यादिदूषणाः।
जापिनं नोपसर्पन्ति दूरादेवापयान्ति ते।।८४।।

Japayajña should be then performed with reciting Vedamātā Gāyatrī. The offering of

japa is made three ways. I will tell its kinds and request you to listen. Japa is of three kinds i.e., Vācikā, Upamsu and Mānasa. Out of these japas, upamsu is better than vācikā and the mānasa japa is the best. Its characteristics are now being told. The person engaged in japa when he pronouns the words with a clear echo of every letter in low, high and equal tone, it is called the vācikā japa. Similarly, he who pronouns the hymns slowly by moving his lips up and down slightly and himself listens to or understands the hymn, this japa is called Upamsu. Every letter, pada and word meaning of the group of hymns which is taken in concentration is called mānasa japa. The god who is pleased with the reciting of japa as a daily exercise, provides with the pleasure of emancipation and substantial consumption. The demi-god monster, devils etc. and the demon head and demon tail that even viciate the sun etc., gods, do not dare to go near him and flee from there.

ऋक्षादिकं परिज्ञाय जपयज्ञमतन्द्रितः।
जपेदहरहः स्नात्वा सावित्रीं तन्मना द्विजः॥८५॥
सहस्रपरमां देवीं शतमध्यां दशावराम्।
गायत्रीं यो जपेन्नित्यं न स पापैर्हि लिप्यते॥८६॥

The Brāhmaṇa should recite the Gāyatrī hymn by doing concentration on the meaning of Gāyatrī after a bathe till the fading stars leave in the sky by giving up laxity. The Brāhmaṇa who does generally one hundred times, maximum one thousand times and at least ten times the Gāyatrī japa daily, seldom falls a prey to the sins.

अथ पुष्पाञ्जलिं दत्वा भानवे चोर्ध्वबाहुकः।
उदुत्यं च जपेन्मन्त्रं चित्रं तच्चक्षुरित्यपि॥८७॥
प्रदक्षिणमुपावृत्य नमस्कुर्याद्दिवाकरम्।
स्वेन तीर्थेन देवादीनद्भिः सन्तर्पयेद्बुधः॥८८॥
देवान् देवगणांश्चैव ऋषीनृषिगणांस्तथा।
पितॄन् पितृगणांश्चैव नित्यं सन्तर्पयेद्बुधः॥८९॥
स्नानवस्त्रं ततः पीड्य पुनराचमनं चरेत्।
दर्भेषु दर्भपाणिः स्याद्ब्रह्मयज्ञविधानतः॥९०॥
प्राङ्मुखो ब्रह्मयज्ञं तु कुर्याद्बुद्धिसमन्वितः।
ततोर्घं भानवे दद्यात् तिलपुष्पजलान्वितमम्॥९१॥
उत्थाय मूर्धपर्यन्तं हंसः शुचिषदित्यृचा।
जले देवं नमब्कृत्य ततो गृहगतः पुनः॥९२॥
विधिना पुरुषसूक्तेन तत्र विष्णुं समर्च्चयेत्।
वैश्वदेवं ततः कुर्याद्बलिकर्म यथा विधि॥९३॥

He should recite *Oṁ udutyam jātavedasam*.....and *Oṁ Taccakṣurdeva hitam* etc., hymns by lifting his hands up and offering a palmful of flowers to god Sun. Then a Pradakṣiṇā of the sun and salute to him should be done. The scholar should then do tarpaṇa of gods with devatīrtha (by fingers), their assistants, Ṛṣis, their attendants, Pitṛs and their attendants daily. He should then wring the clothes used for the bath and do ācamana. He should then sit on Kuśāsana and according to the method of Brahmayajña do Brahmyajña by facing the east. Seasmum seed, flower and water should be then taken in *arghya*, it should be lifted up to the height of one's forehead, *arghya* should be given to sun god by reciting Hansah sucisat.....hymn. Then Namaskāra should be made to the water god and returned home. There he should worship god Viṣṇu with Puruṣ asūkta. Then Balivaisvadeva karma should be performed.

गोदोहमात्रमतिथिं प्रतिवीक्षेत वै गृही।
अदृष्टपूर्वमतिथिमागतं प्राक् समर्च्चयेत्॥९४॥
आगत्य च पुनर्द्वारं प्रत्युत्थानेन साधुना।
स्वागतेनाग्नयस्तुष्टा भवन्ति गृहमेधिनाम्॥९५॥

आसनेन तु दत्तेन प्रीतो भवति देवराट्।
पादशौचेन पितरः प्रीतिमायान्ति तस्य च॥९६॥
अन्नाद्येन च दत्तेन तृप्यतीह प्रजापतिः।
तस्मादतिथये कार्यं पूजनं गृहमेधिना॥९७॥

He should then wait for atithi (guest) at the door to the time the cow is milched. In case, several guests have come, the first who is seen first should be honoured. The three fires i.e., Dakṣiṇā, Gārhapatya and Āhavanīya are pleased when the guest is warmly greeted by duly standing from the seat. God Indra becomes happy when āsana is given, Pṛtagaṇas are pleased by washing the feet of the guest. Hence, the couple should do worship of atithi.

भक्त्या च शक्तिमान्नित्यं विष्णुमभ्यर्च्य चिन्तयेत्।
भिक्षां च भिक्षवे दद्यात् परिव्राड् ब्रह्मचारिणे॥९८॥
आकल्पितान्नादुद्धृत्य सर्वव्यञ्जनसंयुतम्।
दद्याच्च मनसा नित्यं भिक्षां भिक्षोः प्रयत्नतः॥९९॥
अकृते वैश्वदेवे तु भिक्षौ भिक्षार्थमागते।
अवश्यमेव दातव्यं स्वर्गसोपानकारकम्॥१००॥
उद्धृत्य वैश्वदेवान्नं भिक्षां दत्त्वा विसर्जयेत्।
वैश्वदेवाकृतं दोषं शक्तो भिक्षुर्व्यपोहितुम्॥१०१॥
सुवासिनीः कुमारीश्च भोजयित्वातुरानपि।
बालवृद्धांस्ततः शेषं स्वयं भुञ्जीत वै गृही॥१०२॥

Subsequently, the devotee person should concentrate on god Viṣṇu by duly worshipping god Viṣṇu. He should then give alms to the recluse, bachelor and the sage. All types of food cooked should be partly shared with the recluse through gradual collection per day. If a beggar has come even before doing Balivaisvadeva, he should be given alms as this donation acts as a staircase to heaven. By taking a part from Balivaisvadeva it should be given to the beggar. That beggar can remove the defect that arises due to the omission of Balivaisvadeva. The married man should then offer food to the married women, virgins, ailing persons, children and the old persons and the residual should be taken by him.

प्राङ्मुखोदङ्मुखो वापि मौनी च मितभाषणः।
अन्नं पूर्वं नमस्कृत्य प्रहृष्टेनान्तरात्मना॥१०३॥
पञ्च प्राणाहुतीः कुर्यात् समन्त्रेण पृथक् पृथक्।
ततः स्वादुकरं चान्नं भुञ्जीत सुसमाहितः॥१०४॥
आचम्य देवतामिष्टां संस्मरेदुदरं स्पृशन्।
इतिहासपुराणाभ्यां कंचिकालंनयेद्बुधः॥१०५॥
ततः सन्ध्यामुपासीत् बहिर्गत्वा विधानतः।
कृतहोमश्च भुञ्जीत रात्रावतिथिमर्चयेत्॥१०६॥
सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम्।
नान्तराभोजनं कुर्यादग्निहोत्रसमो विधिः॥१०७॥

He should sit either facing east or north, remain silent or speak very little. Before food, he should do Prāṇagnihotra five times with the hymns depicting five Prāṇa-vāyus i.e., Oṁ prāṇaya svāhā, Oṁ apānaya svāhā, Oṁ vyānaya svāhā, Oṁ udānaya svāhā, Oṁ sāmānya svāhā. He should then start taking that food. He should pray to Iṣṭa god after hands and mouth duly cleaned gargle made and by touching his belly. He should then pass sometime in the study of History and Purāṇa. When the evening comes, he should go to the bank of a river or a pond and do sandhyā there. Then *havana* should be performed at night and take supper after entertaining the Athithi. The Brāhmaṇa should only take food twice i.e., in the morning and evening. They should not take anything in between the prescribed time. As Agnihotra is performed in morning and

evening, two times food is prescribed.

शिष्यानध्यापयेत्तद्वदनध्यायं विवर्जयेत्।
स्मृत्युक्तान् सकलान् पूर्वपुराणोक्तानपि द्विजः॥१०८।
महानवम्यां द्वादश्यां भरण्यामपि चैव हि।
तथाक्षय्यतृतीयायां शिष्यान्नाध्यापयेद्बुधः॥१०९॥
माघमासे तु सप्तम्यां रथ्यामध्ययनं त्यजेत्।
अध्यापनमथाभ्यज्य स्नानकाले विवर्जयेत्॥११०॥

The scholar Brāhmaṇa should besides it, teach his students but the time prohibited for study should be abandoned. He should abandon the time restricted for study in ancient Purāṇas and as explained in Smṛti. He should not teach his students in Mahānavamī (Āśvina śukla navamī) and Dvādaśī tithi, Bharaṇī Nakṣatra and Akṣaya Tṛtīyā. He should not study on seventh day of Māgha month, while walking along the road and bathing by massage.

दानं च विधिना देयं गृहस्थेन हितैषिणा।
हिरण्यदानं गोदानं भूमिदानं विशेषतः॥१११॥
एतानि यः प्रयच्छेत श्रोत्रियेभ्यो द्विजोत्तमः।
सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते॥११२॥
मङ्गलाचारयुक्तश्च शुचिः श्रद्धापरो गृही।
श्राद्धं च श्रद्धया कुर्यात् सं याति ब्रह्मणः पदम्॥११३।
जातावुत्कर्षमायाति नरसिंहप्रसादतः।
स तस्मान्मुक्तिमाप्नोति ब्रह्मणा सह सत्तमाः॥११४॥
एवं हि विप्राः कथितो मया वः
समासतः शाश्वतधर्मराशिः।
सम्यग् गृहस्थस्य सतो हि धर्म
कुर्वन् प्रयत्नाद्धरिमेति मुक्तः॥११५॥
इति श्रीनरसिंहपुराणे गृहस्थधर्मो नाम
अष्टपञ्चाशोऽध्यायः॥५८॥

The couple who wishes their interest, should give donations with due process. He should give gold, cow and land as donation. The best Brāhmaṇa who gives the above-said things as donation to the Brāhmaṇa, is absolved from all sins and receives honour in the heaven. The couple who performs śrāddha with good conduct, holy and obeisant aptitudes attains to Brahmaloka. He receives progress in his family with the grace of god Nṛsiṁha. He attains emancipation with god Brahmā. O Brāhmaṇa, thus I have described in brief the Sanātana religion. The person who observes duly the religion attains emancipation and receives the kind shelter of Śrī Hari.

Thus here ends the fifty-eighth chapter on Duties of the Householders in Nṛsimha Purāṇa

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CHAPTER 59

About the duties of Vānaprastha.

हारीत उवाच

अतः परं प्रवक्ष्यामि वानप्रस्थस्य लक्षणम्।
धर्ममग्र्यं महाभागाः कथ्यमानं निबोधत।।१।।

Śrī Hārīta, the hermit said– O learned persons, I will now tell you the characteristics of Vānaprastha and the best method to observe it. Please listen to that religion being told by me now.

गृहस्थः पुत्रपौत्रादीन् दृष्ट्वा पलितमात्मनः।
स्वभार्यां तनये स्थाप्य स्वशिष्यैः प्रविशेद्वनम्।।२।।
जटाकलापचीराणि नखगात्ररुहाणि वा।
धारयञ्जुहुयादग्नौ वैतानविधिना स्थितः।।३।।
भृतपर्णैर्मृत्सम्भूतैर्नीवाराद्यैरतन्द्रितः।
कन्दमूलफलैर्वापि कुर्यान्नित्यक्रियां बुधः।।४।।
त्रिकालं स्नानयुक्तस्तु कुर्यात्तीव्रं तपः सदा।
पक्षे गते वा अश्नीयान्मासान्ते वा परांककृत्।।५।।
चतुःकालेपि चाश्नीयात् कालेष्युत तथाष्टमे।
षष्ठाह्नकाले ह्यथवा अथवा वायुभक्षकः।।६।।

When the man in martial life observes that he is till then blessed with sons and grandsons, his hair is turning grey, then he should assign the liability of his wife to the sons and should move to the forest in the company of his students. He should develop matted hair, apparels made of tree barks, nails and hair to be kept in their natural growth and should do *havana* in fire in pursuance of the prescribed rules for the same. Such a learned person should eat either leafy vegetables or the nivara that grows naturally from the earth or fruits, roots, tubers etc. He should take a bath thrice a day i.e., morning, noon and evening and perform hard penance. Subsequently, he should hold Paraka etc., fast and take food after a fortnight and a month. If it is not possible, he should eat once at the fourth or eighth quarter of a complete day and night. Otherwise, food should be taken on sixth day or only air i.e., breathing should be considered sufficient for living.

घर्मे पञ्चाग्निमध्यस्थो धारावर्षासु वै नयेत्।
हैमन्तिके जले स्थित्वा नयेत्कालं तपश्चरन्॥७॥
एवं स्वकर्मभोगेन कृत्वा शुद्धिमथात्मनः।
अग्निं चात्मनि वै कृत्वा व्रजेद्वाथोत्तरां दिशम्॥८॥
आदेहपाताद्वनगो मौनमास्थाय तापसः।
स्मरन्नतीन्द्रियं ब्रह्म ब्रह्मलोके महीयते॥९॥
तपो हि यः सेवति काननस्थो
वसेन्महत्सत्त्वसमाधियुक्तः।
विमुक्तपापो हि मनः प्रशान्तः
प्रयाति विष्णोः सदनं द्विजेन्द्रः॥१०॥
इति श्रीनरसिंहपुराणे वानप्रस्थधर्मो नाम
एकोनषष्टितमोऽध्यायः॥५९॥

He should sit in the middle of a blazing fire from five directions in the summer, live in the open during the rainy season and stand in the river half immersed. Thus, by making the heart all sacrosanct through suffering for the pre-deeds, keeping fire in the heart through intuition, should move towards the north. He then concentrates on Brahmā, beyond the physical senses, keeps sheer silence and on death attains to great reception in the abode of Brahmā. The Brāhmaṇa who does penance by meditation with *sattva* properties in Vānaprastha, definitely attains to the abode of god Viṣṇu by making him free from all sins and keeping his heart in all peace.

Thus here ends the fifty-ninth chapter on Duties of the Vānaprastha's in Nṛsimha Purāṇa

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CHAPTER 60

An account of ascetic

हारीत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि यतिधर्ममनुत्तमम्।
श्रद्धया यदनुष्ठीय यतिर्मुच्येत बन्धनात्।।१।।
एवं वनाश्रमे तिष्ठन् तपसा दग्धकिल्बिषः।
चतुर्थमाश्रमं गच्छेत् संन्यस्य विधिना द्विजः।।२।।
दिव्यं ऋषिभ्यो देवेभ्यः स्वपितृभ्यश्च यत्नतः।
दत्त्वा श्राद्धमृषिभ्यश्च मनुजेभ्यस्तथात्मने।।३।।
इष्टि वैश्वानरीं कृत्वा प्राजापत्यमथापि वा।
अग्नि स्वात्मनि संस्थाप्य मन्त्रवत्प्रव्रजेत्पुनः।।४।।
ततः प्रभृति पुत्रादौ सुखलोभादि वर्जयेत्।
दद्याच्च भूमावुदकं सर्वभूताभयंकरम्।।५।।
त्रिदण्डं वैणवं सौम्यं सत्वचं समपर्वकम्।
वेष्टितं कृष्णगोवालरज्ज्वा च चतुरङ्गुलम्।।६।।
ग्रन्थिभिर्वा त्रिभिर्युक्तं जलपूतं च धारयेत्।
गृह्णीयाद्दक्षिणे हस्ते मन्त्रेणैव तु मन्त्रवित्।।७।।

Śrī Hārīta, the hermit said– I will now

tell you the best righteousness of a recluse, observing which the recluse becomes free from all worldly bondage. The Brāhmaṇa should live in Vānaprastha in the aforesaid manner, remove all sins from the heart by virtue of hard penance, accept reclusion in pursuance of the prescribed rules and enter into this fourth stage of his life cycle. He should first donate divine śrāddha material for his Pitṛs, hermits and gods, offering either Vaiśvānara or Prajāpatya should be performed, recite hymns and after observing reclusion by having fire in heart with intuition, should move from that place. He should give up attachment for his sons etc., from that day and hope for any material pleasure should also be given up from the heart. He should give a palm full of water to the earth on assumption that all creatures on earth should live fearlessly. A tridaṇḍa made of bamboo should be held. Its epidermis or external skin should be smooth and beautiful, the nodes should be at equal intervals, and it should be wrapped up to four fingers through the string made of a cows hair. This stick should be with three nodes and it should be held after duly washing it with water. The person who knows the method should hold it in the right hand after reciting the hymns.

कौपीनाच्छादनं वासः कुथां शीतनिवारिणीम्।
पादुके चापि गृह्णीयात् कुर्यान्नान्यस्य संग्रहम्:।।८।।
एतानि तस्य लिङ्गानि यतेः प्रोक्तानि धर्मतः।
संग्रह्य कृतसंन्यासो गत्वा तीर्थमनुत्तमम्।।९।।
स्नात्वा ह्याचम्य विधिवत् जलशुक्तांशुकेन वै।
वारिणा तर्पयित्वा तु मन्त्रवद्भास्करं नमेत्।।१०।।
आसीनः प्राङ्मुखो मौनी प्राणायामत्रयं चरेत्।
गायत्रीं च यथाशक्ति जप्त्वा ध्यायेत्परं पदम्।।११।।
स्थित्यर्थमात्मनो नित्यं भिक्षाटनमथाचरेत्।
सायाह्नकाले विप्राणां गृहाणि विचरेद्यतिः।।१२।।

A kaupīna (under garment), bed-sheet, quilt and sandal should be with that recluse and there should be no other items with him. These are considered to be the marks of a recluse. After holding these things with observing the procedure prescribed therefor, he should visit a holy place, take a bath and do ācamana. He should salute god sun with tarpaṇa duly reciting the sun hymns even in the wet clothes. He should then sit facing the east, observe silence, exercise three Prāṇāyama i.e., Kumbhaka, Recaka and Pūraka and concentrate on supreme Brahmā by reciting Gāyatrī according to his capacity. He should go for alms in order to feed himself and protect his body. The recluse should visit at the doors of Brāhmaṇa for alms in the evening.

स्यादर्थी यावतान्नेन तावद्भैक्षं समाचरेत्।
ततो निवृत्य तत्पात्रं अभ्युक्ष्याचम्य संयमी।।१३।।
सूर्यादिदैवतेभ्यो हि दत्त्वान्नं प्रोक्ष्य वारिणा।
भुञ्जीत पर्णपुटके पात्रे वा वाग्यतो यतिः।।१४।।
वटकाश्वत्थपत्रेषु कुम्भीतिन्दुकपत्रयोः।
कोविदारकरञ्जेषु न भुञ्जीत कदाचन।।१५।।
भुक्त्वाचम्य निरुद्धासुरुपतिष्ठेत भास्करम्।
जपध्यानेतिहासैस्तु दिनशेषं नयेद्यतिः।।१६।।
(पलाशाः सर्वं उच्यन्ते यतयः कांस्यभोजिनः।
कांस्यस्येव तु यत्पात्रं गृहस्थस्य तथैव च।
कांस्यभोजी यतिः सर्वं प्राप्नुयात्किल्बिषं पुनः।
भुक्तपात्रे यतिर्नित्यं भक्षयेन्मन्त्रपूर्वकम्।
न दुष्येत्तस्य तत्पात्रं यज्ञेषु च समा इव।
कृतसन्धयस्ततो रात्रिं नयेद्देवगृहादिषु।)
हृत्पुण्डरीकनिलये ध्यायन्नारायणं हरिणं।
तत्पदं समवाप्नोति यत्प्राप्य न निवर्तते।।१७।।

इति श्रीनरसिंहपुराणे यतिधर्मः षष्टितमोऽध्यायः॥६०॥

The food to the extent necessary for one time feeding only, should be asked for in alms. On return to his cottage from the alms, he should sprinkle water on the alms-pot and do ācamana, a part of it should be offered to god sun, keep in bowl made of leaf or open leaf, the recluse should eat silently. A recluse should avoid from using the leaves of Banyan, Pīpala, Jalakumbhī and Tinduka. After having finished the food, he should wash his hands and mouth, do ācamana, restrain the breathing of air and salute god Sun in this posture. The leisures time after the daily chores should be utilised in Japa meditation and study of History etc. The recluse eating in a bronze bowl are called Palāśa. If the recluse holds a bronze bowl, he is considered as a man in martial stage as a couple has also the metal bowl for food. Such a recluse bears and is attributed for all evils. A recluse can utilise a wooden or clay pot in which he once has taken food for next time after due cleaning. His pot seldom viciates like the vessels used for offerings. He should spend the night in temples after observing the evening rules within appropriate time. He should focus on god Nārāyaṇa in his lotus heart. The recluse who observes all these rules strictly, attains to that supreme position from where he seldom comes back.

Thus here ends the sixtieth chapter on descriptions of in Nṛsimha Purāṇa

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CHAPTER 61

The essence of Yoga

हारीत उवाच

वर्णानामाश्रमाणां च कथितं धर्मलक्षणम्।
यतः स्वर्गापवर्गौ तु प्राप्नुयुस्ते द्विजादयः।।१।।
योगशास्त्रस्य वक्ष्यामि संक्षेपात्सारमुत्तमम्।
यस्याभ्यासबलाद्यान्ति मोक्षं चेह मुमुक्षवः।।२।।

Śrī Hārīta, the hermit said– O hermits, I have told you about the features of the four varṇas and the four stages (āśramas) with the religion they should observe and which is capable to lead to emancipation and heaven all varṇas of people. I will now describe in brief the essence of Yoga, exercising by which the people desirous of salvation attain it even in this very life.

योगाभ्यासरतस्येह नश्येयुः पातकानि च।
तस्माद्योगपरो भूत्वा ध्यायेन्नित्यं क्रियान्तरे।।३।।
प्राणायामेन वचनं प्रत्याहारेण चेन्द्रियम्।
धारणाभिर्वशीकृत्य पुनर्दुर्द्धर्षणं मनः।।४।।
एकं कारणमानन्दबोधं च यमनामयम्।
सूक्ष्मात्सूक्ष्मतरं ध्यायेज्जगदाधारमच्युतम्।।५।।
आत्मानमरविन्दस्थं तप्तचामीकरप्रभम्।
रहस्येकान्तमासीत ध्यायेदात्महृदि स्थितम्।।६।।
यः सर्वप्राणचित्तज्ञो यः सर्वेषां हृदि स्थितः।
यश्च सर्वजनेर्ज्ञेयः सोऽहमस्मीत चिन्तयेत्।।७।।
आत्मलाभसुखं यावत्तावद्ध्यानमुदाहृतम्।
श्रुतिस्मृत्युदितं कर्म तत्तदूर्ध्वं समाचरेत्।।८।।

The person expert in the observance of Yoga is absolved from all sins. It is therefore suggested that one should do concentration by Yoga daily and when one gets free from the daily activities. He should first control speech through

Prāṇāyama, sensory organs through Pratyāhāra and the capricious mind through Dhāraṇa. When it is performed, he should concentrate on the absolute cause for all, in the form of the pleasure of knowledge, an element most minute, the base of earth i.e., god Acyuta. At a solitary place and all alone one should imagine god in the form of soul, duly seated on a lotus and lowing like a melted god. He should develop an assumption that it is he who knows the aptitudes of all hearts and the breathing (Prāṇa) and worth knowing to all creatures. Such concentration should be made till one avails the pleasure of self realization. The Srauta and Smarta deeds should be followed then properly.

यथाश्वा रथहीनाश्च रथाश्चाश्वैर्विना यथा।
एवं तपश्च विद्या च उभावपि तपस्विनः।।९।।
यथान्नं मधुसंयुक्तं मधु चान्नेन संयुतम्।
एवं तपश्च विद्या च संयुक्ते भेषजं महत्।।१०।।
द्वाभ्यामेव हि पक्षाभ्यां यथा वै पक्षिणां गतिः।
तथैव ज्ञानकर्मभ्यां प्राप्यते ब्रह्म शाश्वतम्।।११।।
विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः।
देहद्वन्द्वं विहायाशु मुक्तो भवति बन्धनात्।।१२।।
न देवयानमार्गेण यावत्प्राप्तं परं पदम्।
न तावद्देहलिङ्गस्य विनाशो विद्यते क्वचित्।।१३।।
मया वः कथितं सर्वं वर्णाश्रमविभागशः।
संक्षेपेण द्विजश्रेष्ठा धर्मस्तेषां सनातनः।।१४।।

As the horses are useless without a chariot and a chariot is of no use without horses, so the penance of an ascetic and axiom of learning too are correlated. As the foodstuff becomes delicious when sugar is added and the sugar too appears tasty when mixed with the food stuffs, so the penance and learning both become a panacea to the worldly ailments when both are integrated. As the bird can fly when both wings are used, so knowledge and deeds jointly become the cause for attainment of Sanātana Brahma. The Brāhmaṇa, expert at combining his learning and penance, can only abandon the physical bondages and become free. Unless the living organism attains the supreme position by moving through the route of devayāna, living body cannot be perished. O Brāhmaṇas, thus I have described the entire sanātana religion of all stages (āśramas) with due classification of varṇas and āśramas.

मार्कण्डेय उवाच

श्रुत्वैवमृषयो धर्मं स्वर्गमोक्षफलप्रदम्।
प्रणम्य तमृषिं जग्मुर्मुदितास्ते स्वमालयम्।।१५।।
धर्मशास्त्रमिदं यस्तु हारीतमुखनिःसृतम्।
श्रुत्वा च कुरुते धर्मं स याति परमां गतिम्।।१६।।
मुखजस्य तु यत्कर्म कर्म यद्बाहुजस्य तु।
ऊरुजस्य तु यत्कर्म पादजस्य तथा नृप।।१७।।
स्वं स्वं कर्म प्रकुर्वाणा विप्राद्या यान्ति सद्गतिम्।
अन्यथा वर्तमानो हि सद्यः पतति यात्यधः।।१८।।
यस्य येऽभिहिता धर्माः स तु तैस्तैः प्रतिष्ठितः।
तस्मात्स्वधर्मं कुर्वीत नित्यमेवमनापदि।।१९।।
चतुर्वर्णाश्च राजेन्द्र चत्वारश्चापि चाश्रमाः।
स्वधर्मं येऽनुतिष्ठन्ति ते यान्ति परां गतिम्।।२०।।
स्वधर्मेण यथा नृणां नरसिंहः प्रतुष्यति।
वर्णधर्मानुसारेण नरसिंहं तथार्चयेत्।।२१।।
उत्पन्नवैराग्यबलेन योगाद्ध्यायेत्परं
ब्रह्म सदा क्रियावान्।
सत्यात्मकं चित्सुखरूपमाद्यं
विहाय देहं पदमेति विष्णोः।।२२।।
इति श्रीनरसिंहपुराणे योगाध्यायो नाम
एकषष्टितमोऽध्यायः।।६१।।

Mārkaṇḍeya said– Thus, having heard from the mouth of the hermit, Hārīta; the

description on the religion capable to render heaven and emancipation all hermits bowed their heads and returned to their respective places. Whosoever listens to this preaching on religion explained by the hermit Hārīta and tries to bring it into practical conduct, definitely attains to the supreme position. O king, the activities explained for the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra ascertain the supreme position to them if followed by them according the classifications made. The person going reverse, falls down immediately. Whatever religions are prescribed for the respective varṇa, the man belonging to that varṇa should follow them because one's own religion can only give supreme success. Hence, barring any emergency, one should regularly and always follow his own religion. O king, the varṇas and āśramas are in equal numbers i.e., each four. The people who follow the proper religion prescribed for their varṇa and āśrama, attain to the supreme position. God Nṛsiṁha pleases only when the people worship them as per the religion prescribed for them respectively. Hence, god Nṛsiṁha should be worshipped as per the religion of the varṇa. The person who concentrates on the unborn Brahmā, always in the form of truth, mind and pleasure with the exercise of Yoga through the force of detachment obtained as a result of loyalty to ones work or duty; attains the position of god Viṣṇu after his death.

Thus here ends the sixty-first chapter on descriptions of the Yoga in Nṛsimha Purāṇa

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CHAPTER 62

Vedic hymns on Viṣṇu and their place

श्रीमार्कण्डेय उवाच

वर्णानामाश्रमाणां च कथितं लक्षणं तव।
भूयः कथय राजेन्द्र! शुश्रूषा तव का नृप॥१॥

Mārkaṇḍeya said– O king, I have told you the features of the varṇas and the āśramas. O king, now tell me what you want to listen to any more?

सहस्रानीक उवाच

स्नात्वा वेश्मनि देवेशमर्च्चयेदच्युतं त्विति।
त्वयोक्तं मम विप्रेन्द्र तत्कथं पूजनं भवेत्॥२॥
यैर्मन्त्रैरर्च्यते विष्णुर्षेषु स्थानेषु वै मुने।
तानि स्थाननि तान्मन्त्रांस्त्वमाचक्ष्व महामुने॥३॥

Sahastranīka said– O Brāhmaṇa, you have told that one should worship god Acyuta at his home after a bath daily. How is that worship made? O great hermit, tell me the hymns and the bases on which god Viṣṇu is worshipped.

श्रीमार्कण्डेय उवाच

अर्चनं सम्प्रवक्ष्यामि विष्णोरमिततेजसः।
यत्कृत्वा मुनयः सर्वे परं निर्वाणमाप्नुयुः॥४॥
अग्नौ क्रियावतां देवो हृदि देवो मनीषिणाम्।
प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः॥५॥
अतोऽग्नौ हृदये सूर्ये स्थण्डिले प्रतिमासु च।
एतेषु च हरेः सम्यगर्च्चनं मुनिभिः स्मृतम्॥६॥

Mārkaṇḍeya said– Very well, I am going to tell the method of worship for god Viṣṇu who is full of unique splendour. All hermits have attained emancipation by virtue of this worship. The persons who do *havana* in fire, have the place of god in fire. The learned and Yogīs have the abode of god in

their hearts. The persons of light wit consider god in the icon. The hermits have therefore told the systematic worship of god in fire, sun, heart, altar and in icon. God is omnipresent and his worship in altar and icons is therefore the best.

तस्य सर्वमयत्वाच्च स्थण्डिले प्रतिमासु च।
आनुष्टुभस्य सूक्तस्य विष्णुस्तस्य च देवता।।७।।
पुरुषो यो जगद्बीजं ऋषिर्नारायण: स्मृत:।
दद्यात्पुरुषसूक्तेन य: पुष्पाण्यप एव च।।८।।
अर्चितं स्याज्जगत्सर्वं तेन वै सचराचरम्।
आद्यायाऽऽवाहयेद्देवमृचा तु पुरुषोत्तमम्।।९।।
द्वितीययाऽऽसनं दद्यात्पाद्यं दद्यात्तृतीयया।
चतुर्थ्यार्घ्य: प्रदातव्य: पञ्चम्याऽऽचमनीयकम्।।१०।।
षष्ठ्या स्नानं प्रकुर्वीत सप्तम्या वस्त्रमेव च।
यज्ञोपवीतमष्टम्या नवम्या गन्धमेव च।।११।।
दशम्या पुष्पदानं स्यात् एकादश्या च धूपकम्।
द्वादश्या च तथा दीपं त्रयोदश्यार्चनं तथा।।१२।।
चतुर्दश्या स्तुतिं कृत्वा पञ्चदश्या प्रदक्षिणम्।
षोडश्योद्वासनं कुर्यात् शेषकर्माणि पूर्ववत्।।१३।।
स्नानं वस्त्रं च नैवेद्यं दद्यादाचमनीयकम्।
षण्मासात्सिद्धिमाप्नोति देवदेवं समर्चयन्।।१४।।

We now tell the hymn for the worship. The Puruṣasūkta as existed in Rudrastadhyayī in the Śukla Yajurveda, should be recited for the pleasure of god Viṣ ṇu. The Anuṣṭup rhyme in Puruṣasūkta envisages - "God Viṣṇu, the supreme Puruṣ a, cause for the worlds origin is Devatā, Nārāyaṇa is Ṛṣi and its Viniyoga is in their worship. The person who offers flowers and water to god with reciting Puruṣasūkta, the entire living and dead universe is worshipped by him this way. The first hymn of Puruṣasūkta should be recited for summation of god. The seat should be offered with reciting the second hymn and pādya arpaṇa should be done with reciting the third hymn. Arghya with the fourth and ācamanīya with the fifth hymn should be offered. A bath with the sixth and apparel with the seventh hymn should be offered. The sacrificial thread with eighth and fragrance through ninth hymn. Flowers should be offered with the tenth and dhūpa with the eleventh hymn should be offered. Dīpaka with the twelfth and Naivedya, fruit, donation etc., other of homage materials should be offered with reciting the thirteenth hymn. A psalm should be offered with reciting the fourteenth hymn and pradakṣiṇā should be made with reciting the fifteenth hymn. Visarjana should finally be made with reciting the sixteenth hymn. The residual activities should be performed after worship as explained before. He should offer a bath, apparel, Naivedya and ācamanīya etc., to the god. The person so worshipping the supreme soul attains the god axiom within six months. If worshipped same way up to one year, the devotee attains to the emancipation.

संवत्सरेण तेनैव सायुज्यमधिगच्छति।
हविषाग्नौ जले पुष्पैर्ध्यानेन हृदये हरिम्।।१५।।
अर्चन्ति सूरयो नित्यं जपेन रविमण्डले।
आदित्यमण्डले दिव्यं देवदेवमनामयम्।
शङ्खचक्रगदापाणिं ध्यात्वा विष्णुमुपासते।।१६।।
ध्येय: सदासवितृमण्डलमध्यवर्ती
नारायण: सरसिजासनसन्निविष्ट:।
केयूरवान् मकरकुण्डलवान् किरीटी
हारी हिरण्मयवपुर्धृतशङ्खचक्र:।।१७।।
एतत्पठन् केवलमेव सूक्तं
दिने दिने भावितविष्णुबुद्धि:।

स सर्वपापं प्रविहाय वैष्णवं
पदं प्रयात्यच्युततुष्टिकृन्नरः॥१८॥
पत्रेषु पुष्पेषु फलेषु तोयेष्व-
क्रीतलभ्येषु सदैव सत्सु।
भक्त्यैकलभ्ये पुरुषे पुराणे
मुक्त्यै किमर्थं क्रियते न यत्नः॥१९॥

The scholars worship god Viṣṇu by offering oblation (Āhuti) into the fire, flower into the water, meditation in the heart and by japa to the orbit of Sun god. The devotees worship god by concentration on Sun orbit as god Viṣṇu with conch, discus and gadā in his hands. One should always concentrate on god Nārāyaṇa seated in the middle of the sun orbit, who is adorned with Keyūra, crocodile form kuṇḍala, crown, garland etc., ornaments, who is seated on the lotus with conch, discus in his hands and whose body is radiating like gold. The man who merely recites Dheyah sada.....etc., sūkta by concentrating on god Viṣṇu his mind accesses to the abode of Viṣṇu by so pleasing god Viṣṇu. The leaves, flowers, fruits and water are available without any price and god Purāṇa Puruṣa merely is pleased with the devotion; still why is the man to do any efforts for the emancipation with the grace of god viz., Why to the people not think for their emancipation?

इत्येवमुक्तः पुरुषस्य विष्णोरर्चा-
विधिस्तेऽद्य मया नृपेन्द्र।
अनेन नित्यं कुरु विष्णुपूजां
प्राप्तुं तदिष्टं यदि वैष्णवं पदम्॥२०॥
इति श्रीनरसिंहपुराणे विष्णोरर्चाविधिर्नाम
द्विषष्टितमोध्यायः॥६२॥

O king, I have thus told you the manner of god Viṣṇu's worship. If you are desirous of the position of Viṣṇu, worship always god Viṣṇu with this method.

Thus, here ends the sixty-second chapter on worship of Viṣṇu in Nṛsimha Purāṇa

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CHAPTER 63

Indra's rescue from the female sex

सहस्रानीक उवाच

सत्यमुक्तं त्वया ब्रह्मन् वैदिकः परमो विधिः।
विष्णोर्देवातिदेवस्य पूजनं प्रति मेऽधुना॥१॥
अनेन विधिना ब्रह्मन् पूज्यते मधुसूदनः।
वेदज्ञैरेव नान्यैस्तु तस्मात्सर्वहितं वद॥२॥

Sahastranīka said– O Brāhmaṇa, you have this time told the right method prescribed by the Vedas for the worship of god Viṣṇu but only the people who know the Vedas can worship god Madhusūdana by observing this method and it is not possible for others to observe it. Hence, tell me any other method which is useful for all.

श्रीमार्कण्डेय उवाच

अष्टाक्षरेण देवेशं नरसिंहमनामयम्।
गन्धपुष्पादिभिर्नित्यमर्चयेदच्युतं नरः॥३॥
राजन्नष्टाक्षरो मन्त्रः सर्वपापहरः परः।
समस्तयज्ञफलदः सर्वशान्तिकरः शुभः॥४॥
ॐनमोनारायणाय।
गन्धपुष्पादिसकलमनेनैव निवेदयेत्।
अनेनाभ्यर्चितो देवः प्रीतो भवति तत्क्षणात्॥५॥
किं तस्य बहुभिर्मन्त्रैः किं तस्य बहुभिर्व्रतैः।
ॐनमोनारायणायेति मन्त्रः सर्वार्थसाधकः॥६॥
इमं मन्त्रं जपेद्यस्तु शुचिर्भूत्वा समाहितः।
सर्वपापविनिर्मुक्तो विष्णुसायुज्यमाप्नुयात्॥७॥

Mārkaṇḍeya said– A man should

worship god Nṛsiṁha daily with fragrance, flowers etc., materials and recite the eighteen-letter hymn. O king this eighteen-letter hymn removes all sins, renders the fruits of all offerings, peace giver and all benevolent. It is- "Oṁ Namo Nārāyaṇa." He should offer fragrance etc., all materials with reciting this hymn. God Viṣṇu are pleased immediately when worshipped with reciting this hymn. What is the need for a man to observe several other hymns and fasts. The hymn - Oṁ Namo Nārāyaṇa only once fulfil all desires. The person who recites this hymn with sheer concentration, attains the position of god Viṣṇu after complete freedom from the evils.

सर्वतीर्थफलं ह्येतत्सर्वतीर्थवरं नृप।
हरेरर्चनमव्यग्रं सर्वयज्ञफलं नृप।।८।।
तस्माकुरु नृपश्रेष्ठ प्रतिमादिषु चार्चनम्।
दानानि विप्रमुखेभ्यः प्रयच्छ विधिना नृप।
एवं कृते नृपश्रेष्ठ नरसिंहप्रसादतः।
प्राप्नोति वैष्णवं तेजो यत्काङ्क्षन्ति मुमुक्षवः।।९।।
पुरा पुरन्दरो राजन् स्त्रीत्वं प्राप्तोऽपथर्मतः।
तृणबिन्दुमुनेः शापान्मुक्तो ह्यष्टाक्षराज्जपात्।।१०।।

O king, the worship of god Viṣṇu with peace in mind is the fruit for all pilgrimages and the offerings. It is more important than all holy places. You should, therefore, worship god on icon and give donation to the learned Brāhmaṇas. O king, the devotees attain that abode of Viṣṇu, full of splendour which is desired by the people desirous of emancipation. O king, Indra got the complexion of a woman due to the curse thundered out by the hermit, Tṛṇabindu as he has done something wrong and infringed the rule in ancient period. He had got freedom from the vicious impact of the curse by reciting this eighteen-letter hymn.

सहस्रानीक उवाच

एतत्कथय भूदेव देवेन्द्रस्याघमोचनम्।
कोऽपधर्मः कथं स्त्रीत्वं प्राप्तो मे वद कारणम्।।११।।

Sahastranīka said– O Brāhmaṇa, kindly highlight the episode that made Indra free from the evil and curse. What act had he committed and due to what reason did he get the feminine body. Please, tell everything in detail.

श्रीमार्कण्डेय उवाच

राजेन्द्र महदाख्यानं शृणु कौतूहलान्वितम्।
विष्णुभक्तिप्रजननं शृण्वतां पठतामिदम्।।१२।।

Śrī Mārkaṇḍeya said– O king, this episode is full of romance and surprise. The persons who either read or listen to it, are motivated to the worship of god Viṣṇu.

पुरा पुरन्दरस्यैव देवराज्यं प्रकुर्वतः।
वैराग्यस्यापि जननं सम्भूतं बाह्यवस्तुषु।।१३।।
इन्द्रस्तदाभूद्विषमस्वभावो
राज्येषु भोगेष्वपि सोप्यचिन्तयत्।
ध्रुवं विरागीकृतमानसानां
स्वर्गस्य राज्यं न च किञ्चिदेव।।१४।।
राज्यस्य सारं विषयेषु भोगो
भोगस्य चान्ते न च किञ्चिदस्ति।
विमृश्य चैतन्मुनयोप्यजस्रं मोक्षा-
धिकारं परिचिन्तयन्ति।।१५।
सदैव भोगाय तपः प्रवृत्ति-
र्भोगावसाने हि तपो विनष्टम्।
मैत्र्यादिसंयोगपराङ्मुखानां विमुक्ति-
भाजां न तपो न भोगः।।१६।।
विमृश्य चैतत् स सुराधिनाथो
विमानमारुह्य स किं किणीकम्।
नूनं हराराधनकारणेन
कैलासमभ्येति विमुक्तिकामः।।१७।।

Long long ago, the luxury of the heaven once became the reason for detachment from the exterior objects for Indra. He became reluctant to the stately affairs and enjoyments. He began to think - "It is definite that the men of detached heart have no importance for the kingdom of heaven. Enjoyment is only an essence and there is nothing left after it. The hermits therefore, always give their mind to the emancipation instead of enjoyments. The people persuade penance with an ultimate motive to obtain enjoyment and the penance is perished when its fruit is enjoyed. The people who have abandoned the luxuries through their control, such desirous of emancipation neither require any penance nor Yoga. Having considered all this aspects, god Indra rode in an aircraft with jingling bells at Kailāśa mountain for the worship of god Śaṅkara. Only a desire for emancipation existed in his mind at that time.

स एकदा मानसमागत: सन्
संवीक्ष्य तां यक्षपतेश्च कान्ताम्।
समर्चयन्तीं गिरिजाङ्घ्रियुग्मं
ध्वजामिवानङ्गमहारथस्य।।१८।।
प्रधानजाम्बूनदशुद्धवर्णां
कर्णान्तसंलग्नमनोज्ञनेत्राम्।
सुसूक्ष्मवस्त्रान्तरदृश्यगात्रां
नीहारमध्यादिव चन्द्रलेखाम्।।१९।।
तां वीक्ष्य वीक्षणसहस्रभरेण कामं
कामाङ्गमोहितमतिर्न ययौ तदानीम्।
दूराध्वगं स्वगृहमेत्य सुसञ्चितार्थ-
स्तस्थौ तदा सुरपतिर्विषयाभिलाषी।।२०।।
पूर्वं वरं स्यात्सुकुलेपि जन्म
ततो हि सर्वाङ्गशरीररूपम्।
ततो धनं दुर्लभमेव पश्चाद्ध-
नाधिपत्यं सुकृतेन लभ्यम्।।२१।।
स्वर्गाधिपत्यं च मया प्रलब्धं
तथापि भोगाय न चास्ति भाग्यम्।
य: स्वं परित्यज्य विमुक्तिकामस्ति-
ष्ठामि ते दुर्मतिरस्तिचित्ते।।२२।।
मोक्षोमुना यद्यपि मोहनीयो
मोक्षेऽपि किं कारणमस्ति राज्ये।
क्षेत्रं सुपक्वं परिहत्य द्वारे
किं नाम चारण्यकृषिं करोति।।२३।।
संसारदु:खोपहता नरा ये
कर्तुं समर्था न च किंचिदेव।
अकर्मिणो भाग्यविवर्जिताश्च
वाञ्छन्ति ते मोक्षपथं विमूढा:।।२४।।

Indra one day came to the bank of Mānasarovara while living in Kailāśa walking. He saw there Citrasena, the darling of demi-god Kubera. She was worshipping the feet of Pārvatī. She appeared as the flag of the great chariot of sex god. The radiance of her body was like the Jāmbunada species of gold. Her eyes were enchanting and of large size and spread to the length of the ears. Her fascinating organs were shining inside the thin woven saree as if the moonlight is appearing from a dense fog. Having a glimpse with his thousand eyes at the body of that lady, Indra became sensuous. He did not return to his cottage located at some distance from there and stood there in the state of over-excitement. He began to think - "To have birth in an aristocratic family is appreciable, again if the body is all beautiful and to have wealth is creation altogether. After all this, to become the king of wealth (Kubera) is only possible as a consequence of great deeds. I

have obtained the realm of this entire heaven; yet to enjoy myself is not written in my destiny. How great a fool am I that I have given up the pleasure of heaven and come down here with a desire of emancipation? The pleasure of emancipation can be lured by the enjoyment of stately affairs but emancipation cannot be the cause for the gain of the state. Why will one go to cultivate the forest by leaving behind his standing crop? The persons suffering from the worldly pains and pricks, who have no power to do something particular, those are lazy, unfortunate and the idiots desire for the emancipation.

एतद्विमृश्य बहुधा मतिमान् प्रवीरो
रूपेण मोहितमना धनदाङ्गनायाः।
सर्वाधिराकुलमतिः परिमुक्तधैर्यः
सस्मार मारममराधिपचक्रवर्ती॥२५॥
समागतोऽसौ परिमन्दमन्दं
कामोतिकामाकुलचित्तवृत्तिः।
पुरामहेशेन कृताङ्गनाशो
धैर्यालयं गच्छति को विशंकः॥२६॥
आदिश्यतां नाथ यदस्ति कार्यं
को नाम ने सम्प्रति शत्रुभूतः।
शीघ्रं समादेशय माम विलम्बं
तस्यापदं सम्प्रति भो दिशामि॥२७॥

Indulging his mind in all these topics, god Indra was badly enchanted by the complexion of Citrasena, the wife of the wealth god. Suffering from all mental pricks and having lost courage, he began to summon the sex god. As he was burnt into ashes by lord Śaṅkara long ago, that capricious god came slowly and with fear. It is true that prognosticated. The sex god appeared at last and said– "O master, tell me what good I should do for you. Who is your enemy at present? Tell me immediately and I will throw him into adversity."

श्रुत्वा तदा तस्य वचोभिरामं
मनोगतं तत्परमं तुतोष।
निष्पन्नमर्थं सहसैव मत्वा
जगाद वाक्यं स विहस्य वीरः॥२८॥
रुद्रोऽपि येनार्द्धशरीरमात्र
श्चक्रेप्यनङ्गत्वमुपागतेन।
सोढुं समर्थोथ परोपि लोके
को नाम ते मार शराभिघातम्॥२९॥
एकाग्रचित्ता गिरिजार्चनेपि
या मोहयत्येव ममात्र चित्तम्।
एतामनङ्गायतलोचनाख्यां
मदङ्गसंगैकरसां विधेहि॥३०॥

Indra was pleased to listen to this statement from the sex god. He said laughingly - "O Kāmadeva, you had made god Śaṅkara of half body; however, his anger had turned you to Aṅanga (body less). Then, tell me who is another in this world to bear and sustain the injury of your arrow? You should fill the heart of lady a with large eyes and fascinating body with love for me. See that at present, she is in meditation in the worship of goddess Pārvatī.

स एवमुक्तः सुनवल्लभेन
स्वकार्यभावाधिकगौरवेण।
संधाय बाणं कुसुमायुधोपि
सस्मार मारः परिमोहनं सुधीः॥३१॥
संमोहिता पुष्पशरेण बाला
कामेन कामं मदविह्वलाङ्गी।
विहाय पूजां हसते सुरेशं
कः कामकोदण्डरवं सहेत॥३२॥

As Indra was of nature to give priority to his work, the god of sex complied with his order immediately. He put an arrow on his bow made of flower and recited the enchanting hymn. It shot at the lady and she was disturbed. Her body suddenly got excited and she began to smile at Indra. Who is in the world to endure the wave of excitement?

विलोलनेत्रे अयि कासि बाले
सुराधिपो वाक्यमिदं जगाद
सम्मोहयन्तीव मनांसि पुंसाम्।
कस्येह कान्ता वद पुण्यभाजः॥३३॥
उक्तापि बाला मदविह्वलाङ्गी
रोमाञ्चसंस्वेदसकम्पगात्रा।
कृताकुला कामशिलीमुखेन
सगद्गदं वाक्यमुवाच मन्दम्॥३४॥
कान्ता धनेशस्य च यक्षकन्या
प्राप्ता च गौरीचरणार्चनाय।
प्रब्रूहि कार्यं च तवास्ति नाथ
कस्त्वं वद तिष्ठसि कामरूपः॥३५॥

Having seen her looking, Indra said– O lady of capricious eyes, who are you? Your enchant a persons mind. Tell me who is your husband? Her body began thrilling with sensuality on this enquiry of Indra. She was excited and replied in sensual anxiety - "O god, I am the wife of wealth god Kubera. I had come to worship goddess Pārvatī. Tell me your mission. Who are you? Your complexion is not any way less pretty then the sex god himself.

इन्द्र उवाच

सा त्वं समागच्छ भजस्व मां
चिरान् मदङ्गसंगोत्सुकतां व्रजाशु।
त्वया विना जीवितमप्यनल्पं स्वर्ग-
स्य राज्यं मम निष्फलं स्यात्॥३६॥

Indra said– "O darling, I am Indra, the king of heaven. Come to me, accept me and enjoy courtship with me for a long term. See that both my life and the huge state of heaven are redundant without you.

उक्ता च सैवं मधुरं च
तेन कन्दर्पसंतातिचारुदेहा।
विमानमारुह्य चलत्पताकं
सुरेशकण्ठग्रहणं चकार॥३७॥
जगाम शीघ्रं स हि नाकनाथः
साकं तया मन्दरकन्दरासु।
अदृष्टदेवासुरसंचरासु
विचित्ररत्नाङ्कुरभासुरासु॥३८॥
रेमे तया साकमुदारवीर्यश्चित्रं
सुरैश्वर्यगतादरोपि।
स्वयं च यस्या लघुपुष्पशय्यां चकार
चातुर्यनिधिः सकामः॥३९॥
जातः कृतार्थोमरवृन्दनाथः
सकामभोगेषु सदा विदाग्धः।
मोक्षाधिकं स्नेहरसातिमृष्टं
पराङ्गनालिङ्गनसंगसौख्यम्॥४०॥

On this sweet reception from Indra, she lost heart and came to Indra on her aircraft immediately. She then embraced Indra. Indra took her to most secret cave of Mandarācala mountain, which was forbidden to gods and monsters both. That cave was glowing with the light of excellent gems. It was surprising enough to see that Indra reluctant to the kingdom of gods and enjoying courtship with that demi-godess lady. He made ready a flower bed immediately for Citrasena. Indra was

satisfied very much in courtship with Citrasena as he was most skilled in sexual art. He felt the embrace and pleasure of courtship with others wives more than the pleasure of emancipation.

अथागता यक्षपते: समीपं
नार्योऽनुवर्ज्यैव च चित्रसेनाम्।
ससंभ्रमा: सम्भ्रमखिन्नगात्रा:
सगद्गदं प्रोचुरसाहसज्ञा:।।४१।।
नूनं समाकर्ण्य च यक्ष नाथ
विमानमारोप्य जगाम कश्चित्।
संवीक्ष्यमाण: ककुभोपि कान्तां
विगृह्य वेगादिह सोऽपि तस्कर:।।४२।।

When Indra was in the cave of Mandarācala, her maids returned to Kubera. They were unknown to such an evilsome act and badly frightened. They reported with thrilling words - O the king of demi-gods, listen to us. Your wife was caught by a strange man, made her to ride on an aircraft and that thief has gone somewhere. He was looking here and there while on the aircraft.

वचो निशम्याथ धनाधिनाथो
विषोपमं जातमषीनिभानन:।
जगाद भूयो न च किञ्चिदेव
बभूव वै वृक्ष इवाग्निदग्ध:।।४३।।
विज्ञापितार्थो वरकन्यकाभि
र्यश्चित्रसेनासहचारिणीभि:।
मोहापनोदाय मतिं दधान:
स कण्ठकुब्जोऽपि समाजगाम।।४४।।
श्रुत्वागतं वोक्ष्य स राजराज
उन्मीलिताक्षो वचनं जगाद।
विनि:श्वसन् गाढसकम्पगात्र:
स्वस्थं मनोप्याशु विधाय दीन:।।४

Kubera got black in the face when he heard such a thing which was intolerable as poison. His body became as a tree burnt by the fire. He could not blutter even a single word at that time. In the meantime, Kaṇṭhakubjā, the minister to Kubera came to console his master when he heard about it from the maids who were gone with Citrasena. On his arrival, Kubera looked at him, took a long sigh, controlled his disposition and said with agony. His body was shivering that time.

तद्यौवनं यद्युवतीविनोदो धनं
तु चैतत् स्वजनोपयोगि।
तज्जीवितं यत्क्रियते सुधर्मस्त-
दाधिपत्यं यदि नष्टविग्रहम्।।४६।।
धिङ्मे धनं जीवितमत्यनल्पं
राज्यं बृहत्संप्रति गुह्यकानाम्।
विशामि चाग्निं न च वेद कश्चित्
पराभवोस्तीति च को मृतानाम्।।४७।।
पार्श्वेस्थितस्यापि च जीवतो मे
गता तडागं गिरिजार्च्चनाय।
हता च केनापि वयं न बिद्मो
ध्रुवं न तस्यास्ति भयं च मृत्यो:।।४८।।

He said– "Youth is meanful when it can enjoy the lady, wealth is meaningful which can be utilised by the near and dear ones, life is successful only when higher deeds are performed, sovereignty is that meaningful in which the root of fight and quarrel are destroyed. My huge money, this huge state of Guhyakas and even my life is worth nothing. Nobody knows so far this humiliation thundered on me. Hence, I will burn my body instantly in fire. The rumour of the matter will do no harm if I die immediately. Alas, she had gone to worship goddess Pārvatī at the bank of

Mānasarovara. That place is near from here, I was alive but someone still has abducted her. We do not know who he is? I understand, that wicked person has no fear of his death.

जगाद वाक्यं स च कण्ठकुब्जो
मोहापनोदाय विभोः स मन्त्री।
आकर्ण्यतां नाथ न चास्ति योग्यः
कान्तावियोगे निजदेहघातः।।४९।।
एका पुरा रामवधू हृता च
निशाचरेणापि मृतो च सोऽपि।
अनेकशः सन्ति तवात्र नार्यः
को नाम चित्ते क्रियते विषादः।।५०।।
विमुच्य शोकं कुरु विक्रमे मतिं
धैर्यं समालम्बय यक्षराज।
भृशं न जल्पन्ति रुषन्ति साधवः
पराभवं बाह्यकृतं सहन्ते।।५१।।
कृतं हि कार्यं गुरु दर्शयन्ति
सहायवान् वित्तप कातरोसि किम्।
सहायकार्यं कुरुते हि सम्प्रति
स्वयं हि यस्यावरजो विभीषणः।।५२।।

Having heard this, the minister Kaṇt hakubjā said– "O king, it is not good for you to abandon the body for the pain of separation from the wife. The monster Rāvaṇa had abducted the wife of god Rāma in ancient period but he did not commit self-suicide. You have already several wives here, then why are you so anxious for her? O king, give up agony, have courage and bring your mind to valour. The saints do not knot several topics and seldom weep. They tolerate the humiliation indirectly inflicted by others. O god of wealth, the greatmen show practical accomplishment when the appropriate time arrives. You have a number of assistants, then there is no reason of fear. Your younger brother Vibhīṣaṇa himself is presently assisting you.

धनद उवाच

विभीषणो मे प्रतिपक्षभूतो
दायादभावं न विमुञ्चतीति।
ध्रुवं प्रसन्ना न भवन्ति दुर्जनाः
कृतोपकारा हरिवज्रनिष्ठुराः।।५३।।
न चोपकारैर्न गुणैर्न सौहृदैः प्रसाद-
मायाति मनो हि गोत्रिणः।

Kubera said– Vibhīṣaṇa is still against to me. He does not abandon the family protest against me. It is a fact that the wicked seldom please if someone does any good for them. They remain as hard as the thunderbolt of Indra. It is seen that sanguine relations never please with virtues, assistance or friendship too.

उवाच वाक्यं स च कण्ठकुब्जो
युक्तं त्वयोक्तं च धनाधिनाथ।।५४।।
परस्परं घ्नन्ति च ते विरुद्धा-
स्तथापि लोके न पराभवोस्ति।
पराभवं नान्यकृतं सहन्ते नोष्णं
जलं ज्वालयते तृणानि।।५५।।
तस्मात्समागच्छ धनाधिनाथ
पार्श्वं च वेगेन विभीषणस्य।
स्वबाहुवीर्यार्जितवित्तभोगिनां
स्वबन्धुवर्गेषु हि को विरोधः।।५६।।

Kaṇthakubjā replied - "O wealth god, you are right the blood relations definitely quarrel with each other when protested but they cannot see them defeated among the public. The family members cannot tolerate the insults inflicted by others. As the warm water due to radiation does not burn the plants grown in it, the family members

insulted by others do not torture their relations. You should therefore, immediately visit Vibhīṣaṇa. The people who eat the bread earned by their valour, do not oppose their relations.

इत्युक्तः स तदा तेन कण्ठकुब्जेन मन्त्रिणा।
विभीषस्य सामीप्यं जागामाशु विचारयन्।।५७।।
ततो लङ्काधिपः श्रुत्वा बान्धवं पूर्वजं तदा।
प्राप्तं प्रत्याजगामाशु विनयेन समन्वितः।।५८।।
ततो विभीषणो दृष्ट्वा तदा दीनं च बान्धवम्।
सन्तप्तमानसो भूप जगादेदं वचो महत्।।५९।।

Having heard these facts about the nature of sanguines, Kubera immediately went to Vibhīṣaṇa. Vibhīṣaṇa, the king of Laṅkā, gave a warm reception when he heard of Kubera's arrival. When he saw his brother in pain, he became anxious and said.

विभीषण उवाच

कथं दीनोसि यज्ञेश किं कष्टं तव चेतसि।
निवेदयाधुनास्माकं निश्चयान्मार्जयामि तत्।।६०।।
तदैकान्तं समासाद्य कथयामास वेदनाम्।

Vibhīṣaṇa said– "O king of demi-gods, why are you in so much pain? What pain are you bearing? Tell me immediately. I will definitely remove that pain. Kubera then expressed his pain in solitude.

धनद उवाच

गृहीता किं स्वयं याता निहता केनचिद्विषा।।६१।।
भ्रातः कान्ता न पश्यामि चित्रसेनां मनोरमाम्।
एतद्बन्धो महत्कष्टं मम नारीसमुद्भवम्।।६२।।
प्राणान्वै घातयिष्यामि अनासाद्य च वल्लभाम्।

Kubera said– O brother, I am not seeing Citrasena, my wife for some days. It is not known whether she is abducted or eloped or any enemy has killed her. I am in severe pain for the separation of her. I will commit suicide if she is not searched.

विभीषण उवाच

आनयिष्यामि ते कान्तां यत्र तत्र स्थितां विभो।।६३।।
कः समर्थोऽधुनास्माकं हर्तुं नाथ तृणस्य च।
ततो विभीषणस्तत्र नाडीजङ्घां निशाचरीम्।।६४।।
भृशं संजल्पयामास नानामायागरीयसीम्।
धनदस्य च या कान्ता वित्रसेनाभिधानतः।।६५।।
सा च केन हता लोके मानसे सरसि स्थितां।
तां च जानीहि संवीक्ष्य देवराजादिवेश्मसु।।६६।।

Vibhīṣaṇa said– "Brother, I will bring back your wife wherever she is. Who has head to steal even a straw from us this time?" He then called Nāḍījaṅghā, a monstress expert at illusionary art and told her - "Citrasena, the wife of Kubera, has been abducted from the bank of Mānasarovara. Go and search the palaces of Indra etc., Lokapālas and see if she is there.

ततो निशाचरी भूप कृत्वा मायामयं वपुः।
जगाम त्रिदिवं शीघ्रं देवराजादिवेश्मसु।।६७।।
यया दृष्ट्या क्षणं दृष्टो मोहं यास्यति चोपलः।
यस्या समं ध्रुवं रूपं विद्यते न चराचरे।।६८।।
एतस्मिन्नेव काले च देवराजोपि भूपते।
सम्प्राप्तो मन्दराच्छीघ्रं प्रेरितश्चित्रसेनया।।६९।।
ग्रहीतुं दिव्यपुष्पाणि नन्दनप्रभवाणि च।
तत्र पश्यन् स तां तन्वीं निजस्थाने समागताम्।।७०।।
अतीवरूपसम्पन्नां गीतगानपरायणाम्।
तां वीक्ष्य देवराजोपि स कामवशगोऽभवत्।।७१।।
ततः संप्रेरयामास देववैद्यौ सुराधिपः।
तस्याः पार्श्वे समानेतुं ध्रुवं चान्तःपुरे तदा।।७२।।
दैववैद्यौ तदागत्य जल्पतश्चाग्रतः स्थितौ।
आगच्छ भव तन्वङ्गि देवराजसमीपगा।।७३।।
इत्युक्ता सा तदा ताभ्यां जगाद मधुराक्षरम्।

O king, that monstress then went to the abode of heaven in search of Citrasena in the palace of Indra etc., gods with his illusory body. She had turned herself into a most beautiful lady. So pretty, as far to say others a stone even can melt at a look on her face. Indra in the meantime was in heaven as he was sent by Citrasena from Mandarācala to bring the divine flowers of Nandanavana. When he saw that beautiful lady, he at once was enchanted by her. He sent the gods physicians, Aśvinīkumāras to call her at his palace. Both Aśvinīkumāras stood near her and said– O beautiful lady, come with us. We will bring you to Indra, the king of gods. In reply to them she spoke softly-

नाडीजङ्घोवाच

देवराजः स्वयं यन्मे पार्श्वं चात्रागमिष्यति।।७४।।

तस्य वाच्यं च कर्तव्यं नान्यथा सर्वथा मया।

Nāḍījaṅghā said– I can comply if Indra himself comes to me otherwise it is impossible for me.

तौ तदा वासवं गत्वा ऊचतुर्वचनं शुभम्।।७५।।

The twin Aśvinīkumāras reported the message given by her to Indra.

वासव उवाच

समादेशय तन्वङ्गि किं कर्तव्यं मयाधुना।

सर्वदा दासभूतस्ते याचसे तद्ददाम्यहम्।।७६।।

Indra himself came there and said– "O beautiful lady, order me, what good should I do for you? I have become your slave for ever. Ask whatever you desire and it shall be with you.

तन्वङ्ग्युवाच

याचितं यदि मे नाथ दास्यसीति न संशयः।

ततोहं वशगा देव भविष्यामि न संशयः।।७७।।

अद्य त्वं दर्शयास्माकं सर्वः कान्तापरिग्रहः।

मम रूपसमा रामा कान्ता ते चास्ति वा न वा।।७८।।

The monstress said– O god, I will be enslaved to your if you really could give me as per my desire. Let me see all your wives as I am curious whether someone is more beautiful than I am or not.

तया चोक्ते च वचने स भूयो वासवोऽवदत्।

दर्शयिष्यामि सर्वं ते देवि कान्तापरिग्रहम्।।७९।।

स सर्वं दर्शयामास वासवोन्तःपुरं तदा।

ततो जगाद भूयः सा किञ्चिद्गूढं मम स्थितम्।।८०।।

विमुच्यैकां च युवतीं सर्वं ते दर्शितं मया।

Indra replied - O lady, very well, I will make you see all my wives. He then showed her the entire private palace. That lady said– "You have concealed something still from me. You have shown all wives but one still is with you."

सा रामामन्दिरे चास्ति अविज्ञाता सुरासुरैः।।८१।।

तां च ते दर्शयिष्यामि नाख्येयं कस्यचित्त्वया।

ततः स देवराजोपि तया सार्द्धं च भूपते।।८२।।

गच्छन्नेवाम्बरे भूप मन्दरं प्रति भूधरम्।

तस्य वै गच्छमानस्य विमानेनार्कवर्चसा।

दर्शनं नारदस्यापि तस्य जातं तदाम्बरे।।८३।।

तं वीक्ष्य नारदं वीरो लज्जमानोपि पासवः।।८४।।

नमस्कृत्य जगादौच्चैः क्व यास्यसि महामुने।

Indra said– "That lady is at Mandarācala mountain. The place is unknown both to gods and monsters. I will show you her but don't disclose this secret to anyone." With these words, he took her to Mandarācala mountain through the sky route. As his aircraft was on the way, hermit Nārada was seen. Indra was ashamed little yet he saluted and asked - "O great hermit, where will you go?"

ततः कृताशीः स मुनिरवदत्त्रिदिवेश्वरम्॥८५॥
गच्छामि मानसे स्नातुं देवराज सुखी भव।
नाडीजङ्घेस्ति कुशलं राक्षसानां महात्मनाम्॥८६॥
विभीषणोऽपि ते भ्राता सुखी तिष्ठति सर्वदा।
एवमुक्ता च मुनिना सा कृष्णावदनाभवत्॥८७॥
विस्मितो देवराजोपि छलितो दुष्टयानया।
नारदोपि गतः स्नातुं कैलासे मानसं सरः॥८८॥
इन्द्रस्तां हन्तुकामोपि आगच्छन्मन्दराचलम्।
तत्राश्रमोस्ति वै नूनं तृणबिन्दोर्महात्मनः॥८९॥
क्षणं विश्रम्य तत्रैव धृत्वा केशेषु राक्षसीम्।
हन्तुमिच्छति देवेशो नाडीजङ्घां निशाचरीम्॥९०॥
तावत्तत्र समायातस्तृणबिन्दुर्निजाश्रमे।

The hermit blessed and said– "Indra, be happy. I am going to Mānasarovara for a bath." He recognised Nāḍījaṅghā and asked her - "O Nāḍījaṅghā, tell me about the good being of the monsters. Is your brother Vibhīṣaṇa in pleasure? Her face turned black when she was so enquired of by Nārada. Indra himself fell in overwhelmed surprise and talked to himself that this lady has cheated me. Nārada then moved towards Mānasarovara for the bath from there. Indra too came to Mānasarovara, near Tṛṇabindu hermits cottage with an intention to kill her. He took a little rest here and as he then caught her hair to kill, hermit Tṛṇabindu in the meantime, came out form his cottage.

धृता क्रन्दति सा राजन्निन्द्रेणापि निशाचरी॥९१॥
मा मां रक्षति पुण्यात्मा हन्यमानां च साम्प्रतम्।

O king, the monstress was wailing bitterly and saying - "Alas, I am being killed but nobody is defending me this time."

तदागत्य मुनिश्रेष्ठस्तृणबिन्दुर्महातपाः॥९२॥
जगाद पुरतः स्थित्वा मुञ्चेमां महिलां वने।

Tṛṇabindu, came there and stood before Indra. He said– "Don't kill this lady in my place of penance. Leave her at once."

जल्पत्येवं मुनौ तस्मिन् महेन्द्रेण निशाचरी॥९३॥
वज्रेण निहता भूयः कोपयुक्तेन चेतसा।
स चुकोप मुनिश्रेष्ठः प्रेक्षमाणो मुहुर्मुहुः॥९४॥
यदेषा युवती दुष्ट निहता मे तपोवने।
ततस्त्वं मम शापेन निश्चयात् स्त्री भविष्यसि॥९५॥

O king, as the words of hermit Tṛṇabindu were in him mouth, Indra just then killed her with a blow of his thunderbolt. The hermit annoyed by Indra, started at him and said– "O wicked, you have killed this woman in the place of my penance. So, I curse you to turn into a woman's form.

इन्द्र उवाच

एषा नाथ महादुष्टा राक्षसी निहता मया।
अहं स्वामी सुराणां च शापं मा देहि मेधुना॥९६॥

Indra said– O respective hermit, I am Indra, the king of all gods. This was a wicked monstress; therefore, I have killed her. Please, don't curse me.

मुनिरुवाच

नूनं तपोवनेऽस्माकं दुष्टास्तिष्ठन्ति साधवः।
ममात्र तपसो भावान्न निघ्नन्ति परस्परम्॥९७॥

The hermit said– There are also wicked ones and some saints in my place of penance but by virtue of my penance, they do not commit any murder. You have infringed the rules of my Tapovana, hence, curse on you.

इत्युक्तो हि तदा चेन्द्रः प्राप्तः स्त्रीत्वं न संशयः।
जगाम त्रिदिवं भूप हतशक्तिपराक्रमः॥९८॥
नासीनो हि भवत्येव सर्वदा देवसंसदि।

देवा दु:खं समापन्ना दृष्ट्वा स्त्रीत्वं गतं हरिम्।।९९।।
ततो देवगणा: सर्वे वासवेन समन्विता:।
जग्मुश्च ब्रह्मसदनं तथा दीना शची तदा।।१००।।
ब्रह्मा भग्नसमाधिश्च तावत्तत्रैव संस्थिता:।
देवा ऊचुश्चते सर्वे वासवेन समन्विता:।।१०१।।

Indra, really got the body of a woman and returned to heaven as he had lost both the valour and power. He gave up attending the meetings of gods because of shame and agony. The gods too were ashamed when they saw Indra in feminine form. Subsequently, all gods went to the abode of Brahmā in the company of Śacī, wife of Indra. They waited until Brahmā returned and then requested together to Brahmā.

तृणबिन्दोर्मुने: शापाद्ज्ञात: स्त्रीत्वं सुराधिप:।
स मुनि: कोपवान् ब्रह्मन् नैव गच्छत्यनुग्रहम्।।१०२।।

O Brahmā, hermit Tṛṇabindu is very furious and have no mercy. He has cursed and has turned Indra into the feminine form now.

पितामह उवाच

न मुनेरपराध: स्यात्तृणबिन्दोर्महात्मन:।
स्वकर्मणोपयातोऽसौ स्त्रीत्वं स्त्रीवधकारणात्।।१०३।।
चकार दुर्नयं देवा देवराजोपि दुर्मद:।
जहार चित्रसेनां च सुगुप्तां धनदाङ्गनाम्।।१०४।।
तथा जघान युवतीं तृणबिन्दोस्तपोवने।
तेन कर्मविपाकेन स्त्रीभावं वासवो गत:।।१०५।।

Brahmā said– That hermit Tṛṇabindu has done nothing wrong. Indra has murdered a woman; it is the punishment for that evil. O gods Indra has committed a heinous crime as he had abducted the wife of Kubera in the vagary of sensuality. Not only this, he has murdered a woman in the cottage of hermit Tṛṇabindu. Owing to these crimes committed, he has now been turned into the feminine form.

देवा ऊचु:

यदसौ कृतवान् शम्भोर्दुर्नयं नाथ दुर्मति:।
तत्सर्वं साधयिष्यामो वयं शच्या समन्विता:।।१०६।।
कान्ता धनाधिनाथस्य गूढा तिष्ठति या विभो।
तां च तस्मै प्रदास्याम: सर्वे कृत्वा परां मतिम्।।१०७।
त्रयोदश्यां चतुर्दश्यां देवराज: शचीयुत:।
नन्दने चार्च्चनं कर्त्ता सर्वदा यक्षरक्षसाम्।।१०८।।

The gods said– "O god, Indra has done humiliation to Kubera, the devotee of god Śaṅkara because of sensuality. We will do all efforts to please Kubera for this offence and ask pardon from him. Citrasena, the wife of Kubera, lives in a secret place at Mandarācala. All of us will go there and entrust her to Kubera. Indra too will perform worship of demi-gods and monsters on Caturdaśī with Śacī in Nandanavana.

तत: शची तदा गूढं चित्रसेनां विगृह्य च।
मुमोच यक्षभवनं प्रियकृष्टानुवर्त्तिनीम्।।१०९।।
एतस्मिन्नन्तरे दूतोऽकाले लङ्कां समागत:।
धनेशं कथयामास चित्रसेनासमागमम्।।११०।।
शच्या साकं समायाता तव कान्ता धनाधिप।
सखीं स्वामतुलां प्राप्य चरितार्था बभूव सा।।१११।।
धनेशोपि कृतार्थोभूज्जगाम निजवेश्मनि।

Subsequently, Śacī brought Citrasena from the cave of Mandaracāla and entrusted her to Kubera. In the meantime, the spy of Kubera reached untimely Laṅkā and reported that Citrasena has returned to palace with Śacī. She is happy in the company of Śacī. Then Kubera too returned to the palace happily. Subsequently, the gods went to the abode of Brahmā and

began to worship.

देवा ऊचुः

सर्वमेतत्कृतं ब्रह्मन् प्रसादत्ते न संशयः।।११२।।
पतिहीना यथा नारी नाथहीनं यथाबलम्।
गोकुलं कृष्णहीनं तु तथेन्द्रेणामरावती।।११३।।
जपक्रिया तपो दानं ज्ञानं तीर्थं च वै प्रभो।
वासवस्य समाख्याहि यतः स्त्रीत्वाद्विमुच्यते।।११४।।

The gods said– O Brahma, this mission has been undoubtedly completed with your grace. However as the wife without her husband, the army without its commander and Vraja without Śrī Kṛṣṇa does not look nice, Amarāvatī without Indra in the same way is not appearing nice. O god, please, tell any japa, act, penance, donation, knowledge and pilgrimage etc., measures for Indra's acquittal from the impact of the curse.

ब्रह्मोवाच

निहन्तुं च मुनेः शापं न समर्थोऽहं न शङ्करः।
तीर्थञ्चान्यन्न पश्यामि मुक्त्वैकं विष्णुपूजनम्।।११५।।
अष्टाक्षरेण मन्त्रेण पूजनं च तथा जपः।
करोतु विधिवच्छक्रः स्त्रीत्वाद्येन च मुच्यते।।११६।।
एकाग्रमनसा शक्र स्नात्वा श्रद्धासमन्वितः।
ॐनमोनारायणायेति जप त्वमात्मशुद्धये।।११७।।
लक्षद्वये कृते जाप्ये स्त्रीभावान्मुच्यसे हरे।
इति श्रुत्वा तथाकार्षीद्ब्रह्मोक्तं वचनं हरिः।
स्त्रीभावाच्च विनिर्मुक्तस्तदा विष्णोः प्रसादतः।।११८।

Brahmā said– I am unable to efface the impact of the curse thundered by that hermit and the same is the position of god Śaṅkara. Only worship to god Viṣṇu can do some good in this direction. Indra should worship god Viṣṇu with reciting the eighteen-letter hymn and it should be done regularly. He can thus, be absolved from the feminine form. O Indra, do continuous japa after a bath, with obeisance and in concentration for self-purification the hymn - "Oṁ Namo Nārāyaṇaya." You may be absolved from the feminine form when japa will access to the number two lakhs. Indra complied with the instructions given by Brahmā and he was absolved from the impact of the curse with the grace of god Viṣṇu.

मार्कण्डेय उवाच

इति ते कथितं सर्वं विष्णुमाहात्म्यमुत्तमम्।
मया भृगुनियुक्तेन कुरु सर्वमतन्द्रितः।।११९।।
शृण्वन्ति ये विष्णुकथामकल्मषाः
वीर्यं हि विष्णोऽखिलकारणस्य।
ते मुक्तपापाः परदारगामिनो।
विशन्ति विष्णोः परमं पदं ध्रुवम्।।१२०।।

Mārkaṇḍeya said– O king, I have thus made you to listen to the supreme magnificence of god Viṣṇu. Now do worship of god Viṣṇu by giving up the laxity. The people who listen the story pertaining to he valour of god Viṣṇu, irrespective of their being illicit relation with others wife, they absolve from the sin and attain to the supreme position of god Viṣṇu.

सूत उवाच

इति सम्बोधितस्तेन मार्कण्डेयेन पार्थिवः।
नरसिंहं समाराध्य प्राप्तवान् वैष्णवं पदम्।।१२१।।
एतत्ते कथितं सर्वं भरद्वाज मुने मया।
सहस्रानीकचरितं किमन्यत्कथयामि ते।।१२२।।

Sūta said– King Sahastranīka acquired the everlasting position of god Viṣṇu by virtue of worship to god Nṛsiṁha when he got preaching from the hermit Mārkaṇḍeya. O hermit Bhāradvāja, thus, I have made you to listen to the episode pertaining to

Sahastranīka. Now, tell me what more I can say?

कथामिमां यस्तु शृणोति मानवः
पुरातनीं सर्वविमुक्तिदां च।
संप्राप्य स ज्ञानमतीव निर्मलं
तेनैव विष्णुं प्रतिपद्यते जनः॥१२३॥

इति नरसिंहपुराणे सहस्रानीकचरितेऽष्टाक्षरमन्त्रकथनं नाम त्रिषष्टितमोऽध्यायः॥६३॥

The man who listens to this ancient story that provides with emancipation, receives sacrosanct knowledge and attains to god Viṣṇu in the light of such knowledge.

Thus, here ends the sixty-third chapter in Nṛsimha Purāṇa

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देवा दु:खं समापन्ना दृष्ट्वा स्त्रीत्वं गतं हरिम्।।९९।।
ततो देवगणा: सर्वे वासवेन समन्विता:।
जग्मुश्च ब्रह्मसदनं तथा दीना शची तदा।।१००।।
ब्रह्मा भग्नसमाधिश्च तावत्तत्रैव संस्थिता:।
देवा ऊचुश्चते सर्वे वासवेन समन्विता:।।१०१।।

Indra, really got the body of a woman and returned to heaven as he had lost both the valour and power. He gave up attending the meetings of gods because of shame and agony. The gods too were ashamed when they saw Indra in feminine form. Subsequently, all gods went to the abode of Brahmā in the company of Śacī, wife of Indra. They waited until Brahmā returned and then requested together to Brahmā.

तृणबिन्दोर्मुने: शापाद्ज्ञात: स्त्रीत्वं सुराधिप:।
स मुनि: कोपवान् ब्रह्मन् नैव गच्छत्यनुग्रहम्।।१०२।।

O Brahmā, hermit Tṛṇabindu is very furious and have no mercy. He has cursed and has turned Indra into the feminine form now.

पितामह उवाच

न मुनेरपराध: स्यात्तृणबिन्दोर्महात्मन:।
स्वकर्मणोपयातोऽसौ स्त्रीत्वं स्त्रीवधकारणात्।।१०३।।
चकार दुर्नयं देवा देवराजोपि दुर्मद:।
जहार चित्रसेनां च सुगुप्तां धनदाङ्गनाम्।।१०४।।
तथा जघान युवतीं तृणबिन्दोस्तपोवने।
तेन कर्मविपाकेन स्त्रीभावं वासवो गत:।।१०५।।

Brahmā said– That hermit Tṛṇabindu has done nothing wrong. Indra has murdered a woman; it is the punishment for that evil. O gods Indra has committed a heinous crime as he had abducted the wife of Kubera in the vagary of sensuality. Not only this, he has murdered a woman in the cottage of hermit Tṛṇabindu. Owing to these crimes committed, he has now been turned into the feminine form.

देवा ऊचु:

यदसौ कृतवान् शम्भोर्दुर्नयं नाथ दुर्मति:।
तत्सर्वं साधयिष्यामो वयं शच्या समन्विता:।।१०६।।
कान्ता धनाधिनाथस्य गूढा तिष्ठति या विभो।
तां च तस्मै प्रदास्याम: सर्वे कृत्वा परां मतिम्।।१०७।
त्रयोदश्यां चतुर्दश्यां देवराज: शचीयुत:।
नन्दने चार्च्चनं कर्त्ता सर्वदा यक्षरक्षसाम्।।१०८।।

The gods said– "O god, Indra has done humiliation to Kubera, the devotee of god Śaṅkara because of sensuality. We will do all efforts to please Kubera for this offence and ask pardon from him. Citrasena, the wife of Kubera, lives in a secret place at Mandarācala. All of us will go there and entrust her to Kubera. Indra too will perform worship of demi-gods and monsters on Caturdaśī with Śacī in Nandanavana.

तत: शची तदा गूढं चित्रसेनां विगृह्य च।
मुमोच यक्षभवनं प्रियकृष्टानुवर्त्तिनीम्।।१०९।।
एतस्मिन्नन्तरे दूतोऽकाले लङ्कां समागत:।
धनेशं कथयामास चित्रसेनासमागमम्।।११०।।
शच्या साकं समायाता तव कान्ता धनाधिप।
सखीं स्वामतुलां प्राप्य चरितार्था बभूव सा।।१११।।
धनेशोपि कृतार्थोभूज्जगाम निजवेश्मनि।

Subsequently, Śacī brought Citrasena from the cave of Mandaracāla and entrusted her to Kubera. In the meantime, the spy of Kubera reached untimely Laṅkā and reported that Citrasena has returned to palace with Śacī. She is happy in the company of Śacī. Then Kubera too returned to the palace happily. Subsequently, the gods went to the abode of Brahmā and

began to worship.

देवा ऊचुः

सर्वमेतत्कृतं ब्रह्मन् प्रसादत्ते न संशयः।।११२।।
पतिहीना यथा नारी नाथहीनं यथाबलम्।
गोकुलं कृष्णहीनं तु तथेन्द्रेणामरावती।।११३।।
जपक्रिया तपो दानं ज्ञानं तीर्थं च वै प्रभो।
वासवस्य समाख्याहि यतः स्त्रीत्वाद्विमुच्यते।।११४।।

The gods said– O Brahma, this mission has been undoubtedly completed with your grace. However as the wife without her husband, the army without its commander and Vraja without Śrī Kṛṣṇa does not look nice, Amarāvatī without Indra in the same way is not appearing nice. O god, please, tell any japa, act, penance, donation, knowledge and pilgrimage etc., measures for Indra's acquittal from the impact of the curse.

ब्रह्मोवाच

निहन्तुं च मुनेः शापं न समर्थोऽहं न शङ्करः।
तीर्थञ्चान्यन्न पश्यामि मुक्त्वैकं विष्णुपूजनम्।।११५।।
अष्टाक्षरेण मन्त्रेण पूजनं च तथा जपः।
करोतु विधिवच्छक्रः स्त्रीत्वाद्येन च मुच्यते।।११६।।
एकाग्रमनसा शक्र स्नात्वा श्रद्धासमन्वितः।
ॐनमोनारायणायेति जप त्वमात्मशुद्धये।।११७।।
लक्षद्वये कृते जाप्ये स्त्रीभावान्मुच्यसे हरे।
इति श्रुत्वा तथाकार्षीद्ब्रह्मोक्तं वचनं हरिः।
स्त्रीभावाच्च विनिर्मुक्तस्तदा विष्णोः प्रसादतः।।११८।

Brahmā said– I am unable to efface the impact of the curse thundered by that hermit and the same is the position of god Śaṅkara. Only worship to god Viṣṇu can do some good in this direction. Indra should worship god Viṣṇu with reciting the eighteen-letter hymn and it should be done regularly. He can thus, be absolved from the feminine form. O Indra, do continuous japa after a bath, with obeisance and in concentration for self-purification the hymn - "Oṁ Namo Nārāyaṇaya." You may be absolved from the feminine form when japa will access to the number two lakhs. Indra complied with the instructions given by Brahmā and he was absolved from the impact of the curse with the grace of god Viṣṇu.

मार्कण्डेय उवाच

इति ते कथितं सर्वं विष्णुमाहात्म्यमुत्तमम्।
मया भृगुनियुक्तेन कुरु सर्वमतन्द्रितः।।११९।।
शृण्वन्ति ये विष्णुकथामकल्मषाः
वीर्यं हि विष्णोऽखिलकारणस्य।
ते मुक्तपापाः परदारगामिनो।
विशन्ति विष्णोः परमं पदं ध्रुवम्।।१२०।।

Mārkaṇḍeya said– O king, I have thus made you to listen to the supreme magnificence of god Viṣṇu. Now do worship of god Viṣṇu by giving up the laxity. The people who listen the story pertaining to he valour of god Viṣṇu, irrespective of their being illicit relation with others wife, they absolve from the sin and attain to the supreme position of god Viṣṇu.

सूत उवाच

इति सम्बोधितस्तेन मार्कण्डेयेन पार्थिवः।
नरसिंहं समाराध्य प्राप्तवान् वैष्णवं पदम्।।१२१।।
एतत्ते कथितं सर्वं भरद्वाज मुने मया।
सहस्रानीकचरितं किमन्यत्कथयामि ते।।१२२।।

Sūta said– King Sahastranīka acquired the everlasting position of god Viṣṇu by virtue of worship to god Nṛsiṁha when he got preaching from the hermit Mārkaṇḍeya. O hermit Bhāradvāja, thus, I have made you to listen to the episode pertaining to

Sahastranīka. Now, tell me what more I can say?

कथामिमां यस्तु शृणोति मानवः
पुरातनीं सर्वविमुक्तिदां च।
संप्राप्य स ज्ञानमतीव निर्मलं
तेनैव विष्णुं प्रतिपद्यते जनः॥१२३॥

इति नरसिंहपुराणे सहस्रानीकचरितेऽष्टाक्षरमन्त्रकथनं नाम त्रिषष्टितमोऽध्यायः॥६३॥

The man who listens to this ancient story that provides with emancipation, receives sacrosanct knowledge and attains to god Viṣṇu in the light of such knowledge.

Thus, here ends the sixty-third chapter in Nṛsimha Purāṇa

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CHAPTER 64

The supremacy of the devotee and an episode on Puṇḍarīka

श्रीभारद्वाज उवाच

सत्यं केचित्प्रशन्सन्ति तपः शौचं तथापरे।
सांख्यं केचित्प्रशंसन्ति योगमन्ये प्रचक्षते।।१।।
ज्ञानं केचित्प्रशंसन्ति समलोष्टाश्मकाञ्चनाः।
क्षमां केचित्प्रशंसन्ति तथैव च दयार्जवम्।।२।।
केचिद्दानं प्रशंसन्ति केचिदाहुः परं शुभम्।
सम्यग्ज्ञानं परं केचित्केचिद्वैराग्यमुत्तमम्।।३।।
अग्निष्टोमादिकर्माणि तथा केचित्परं विदुः।
आत्मध्यानं परं केचित्सांख्यतत्त्वार्थवेदिनः।।४।।
धर्मार्थकाममोक्षाणां चतुर्णामिह केवलम्।
उपायः पदभेदेन बहुधैवं प्रचक्ष्यते।।५।।
एवं चावस्थिते लोके कृत्याकृत्यविधौ नराः।
व्यामोहमेव गच्छन्ति विमुक्ताः पापकर्मभिः।।६।।
यदेतेषु परं कृत्यमनुष्ठेयं महात्मभिः।
वक्तुमर्हसि सर्वज्ञ मम सर्वार्थसाधकम्।।७।।

Śrī Bhāradvāja said– Sūta, a few people appreciate the truth by telling it the exerciser of the industry, some others say the penance and purity as the best. Some people appreciate Sāṁkhya and some others Yoga. Certain people treat the furrow, stone and gold as equal, some consider knowledge the best means to implement the industry. Some people appreciate forgiveness, some kindness and some others simplicity. Some people consider donation as the best means, some people suggest any other measure the best. Other people treat as best due knowledge and some others explain reclusion as the best. Some people having faith in offering treat the Agniṣṭoma as the best. The people who know the elements of Śaṁkha, consider if the best for the concentration of the soul. Thus, Dharma, Artha, Kāma and Mokṣa the four āśramas is told differently due to the discrimination of the names. The persons who have made their heart holy, being not clear on what to do and what not to do, fall always in affection. O omniscient, the best measure out of the truth etc., measures and prescribed by the hermits as requisite duty, kindly tell of such a measure which can fulfil our desires.

सूत उवाच

श्रूयतामिदमत्यन्तं गूढं संसारमोचनम्।।
अत्रैवोदाहरन्तीममितिहासं पुरातनम्।।८।।
पुण्डरीकस्य संवादं देवर्षेर्नारदस्य च।

Sūta said– May the people listen to this cryptic measure that ensures emancipation from the worldly bondage. The gratemen describe the ancient episode in the form of a conversation between hermit Nārada and the devotee Puṇḍarīka in this context.

ब्राह्मण: श्रुतसम्पन्न: पुण्डरीको महामति:।।९।।
आश्रमे प्रथमे तिष्ठन् गुरूणां वशग: सदा।
जितेन्द्रियो जितक्रोध: सन्ध्योपासनधिष्ठित:।।१०।।
वेदवेदाङ्गनिपुण: शास्त्रेषु च विचक्षण:।
समिद्भि: साधुयत्नेन सायं प्रातर्हुताशनम्।।११।।
ध्यात्वा यज्ञपतिं विष्णुं सम्यगाराध्यन्विभुम्।
तप:स्वाध्यायनिरत: साक्षाद्ब्रह्मसुतो यथा।।१२।।
उदकेन्धनपुष्पार्थैरसकृत्तर्पयन् गुरून्।
मातापितृभ्यां शुश्रूषुर्भिक्षाहारी जनप्रिय:।।१३।।
ब्रह्मविद्यामधीयान: प्राणायामपरायण:।
तस्य सर्वार्थभूतस्य संसारेऽत्यन्तनि:स्पृहाम्।।१४।।
बुद्धिरासीन्महाराज संसारार्णवतारणी।

The learned Puṇḍarīka was a Brāhmaṇa. He used to follow all the rules made for the bachelors under sheer obedience to his teachers. He had conquered his senses and anger and used to observe sandhyā regularly. He was expert in the Veda and the parts of the Vedas and well conversant with other scriptures too. He used to worship Agni by collecting fuel daily morning and evening. Like an apparent form of Nārada, he used to worship god Viṣṇu in a systematic manner and concentrate on their imagination. Penance and study were an essential part of his routine. He would bring water, fuel and flowers etc., necessary material and always keep his teachers satisfied. He used to serve teachers like his own parents. He would live on alms and became a favourite to the people on account of his bona-fide behaviour. He used to study Brahmavidyā and exercise Prāṇāyama. O king, he has developed a sense to see all things like himself. His wit therefore set aside the attachments and arrived at the stage of emancipation.

पितरं मातरं चैव भ्रातृनथ पितामहान्।।१५।।
पितृव्यान्मातुलांश्चैव सखीन् सम्बन्धिबांन्धवान्।
परित्यज्य महोदारस्तृणानीव यथासुखम्।।१६।।
विचचार महीमेतां शाकमूलफलाशन:।
अनित्यं यौवनं रूपमायुष्यं द्रव्यसंचयम्।।१७।।
इति सञ्चिन्त्यमानेन त्रैलोक्यं लोष्ठवत् स्मृतम्।
पुराणोदितमार्गेण सर्वतीर्थानि वै मुने।।१८।।
गमिष्यामि यथाकालमिति निश्चितमानस:।
गङ्गां च यमुनां चैव गोमतीमथ गण्डकीम्।।१९।।
शतद्रूं च पयोष्णीं च सरयूं च सरस्वतीम्।
प्रयागं नर्मदां चैव महानद्यो नदानपि।।२०।।
गयां च विन्ध्यतीर्थानि हिमवत्प्रभवाणि च।
अन्यानि च महातेजास्तीर्थानि स महाव्रत:।।२१।।
संचचार महाबाहुर्यथाकालं यथाविधि।
कदाचित्प्राप्तवान्वीर: शलग्रामं तपोधन:।।२२।।
पुण्डरीको महाभाग: पुण्यकर्मवशानुग:।

Bharadvājajī, his detachment had risen to such extent that he abandoned his father, mother, brother, grandfather, uncle, maternal uncle, friend, relatives and near and dear ones like a straw, began to stroll on the earth without any bondage and started living on vegetables, roots and fruits. He had understood youth, beauty, age and wealth all as perishable and abandoned the three-world as trifle as the furrow. He decided to go on all pilgrimage places as described in the Purāṇas. He thus saw the rivers like the Ganges, Yamunā, Gomatī, Gaṇḍakī, Śatadru, Payośni, Sarayū and Sarasvatī, Prayāga, Narmadā etc., Mahānadīs the streams, Gayā and all holy places in Vindhyācala and the Himālayas and several other holy places besides them. with so much walking on foot, higher acts through hands, he once reached Śālagrāma

area.

आसेव्यमानमृषिभिस्तत्त्वविद्भिस्तपोधनैः॥२३॥
मुनीनामाश्रमं रम्यं पुराणेषु च विश्रुतम्।
भूषितं चक्रनद्या च चक्राङ्कितशिलातलम्॥२४॥
रम्यं विविक्तं विस्तीर्णं सदाचित्तप्रसादकम्।
केचिच्चक्रांकितास्तस्मिन् प्राणिनः पुण्यदर्शनाः॥२५॥
विचरन्ति यथाकामं पुण्यतीर्थप्रसङ्गिनः।
तस्मिन् क्षेत्रे महापुण्ये शलिग्रामे महामतिः॥२६॥
पुण्डरीकः प्रसन्नात्मा तीर्थानि समसेवत्।
स्नात्वा देवह्रदे तीर्थे सरस्वत्यां च सुव्रतः॥२७॥
जातिस्मर्यां चक्रकुण्डे चक्रनद्यामृतेष्वपि।
तथान्यान्यपि तीर्थानि तस्मिन्नेव चचार सः॥२८॥

That holy place was surrounded by ascetics and learned hermits. There were fantastic cottages of hermits whose names are written in the Purāṇas. That place is adorned with Cakra river and the boulders there bear the marks of discus. As it was fantastic so it was solitary. It was widely extended and the heart automatically felt pleasure there. Some creatures were marked with discus and they were holy to see. The travellers were all at pleasure there. Learned Puṇḍarīka began to live happily at that holy place. He used to take a dip in holy Devahṛda, the water of Sarasvatī capable of bringing back the memory of pre-birth, in cakra kuṇḍa, in the pious water of Nārāyaṇī and other rivers flowing nearby that area.

ततः क्षेत्रप्रभावेन तीर्थानां चैव तेजसा।
मनः प्रसादमगमत्तस्य तस्मिन्महात्मनः॥२९॥
सोऽपि तीर्थे विशुद्धात्मा ध्यानयोगपरायणः।
तत्रैव सिद्धिमाकांक्षन् समाराध्य जगत्पतिम्॥३०॥
शास्त्रोक्तेन विधानेन भक्तया परमया युतः।
उवास चिरमेकाकी निर्द्वन्द्वः संयतेन्द्रियः॥३१॥
शाकमूलफलाहारः संतुष्टः समदर्शनः।
यमैश्च नियमैश्चैव तथा चासनबन्धनैः॥३२॥
प्राणायामैः सुतीक्ष्णैश्च प्रत्याहारैश्च संततैः।
धारणाभिस्तथा ध्यानैः समाधिभिरतन्द्रितः॥३३॥
योगाभ्यासं तदा सम्यक् चक्रे विगतकल्मषः।
आराध्य देवदेवेशं तद्गतेनान्तरात्मना॥३४॥
पुण्डरीको महाभागः पुरुषार्थविशारदः।
प्रसादं परमाकांक्षन् विष्णोस्तद्गतमानसः॥३५॥

Owing to the effect of that area and the splendour of the holy places located there, that great soul of a hermit became happy and holy at heart. Thus, being holy at heart, practice in Dhyānayoga and with a desire to achieve axiom, he began to worship god Viṣṇu there. By putting a good check on his sensory organs, keeping himself free from worries, he lived there alone for a long period. They lived on vegetables, roots and fruits with sole satisfaction. He used to exercise Yoga with Yama, Niyama, Āsana, Bandha, Tibra, Prāṇāyama, Pratyāhāra, Dhāraṇa and Samādhi. Thus, he worshipped god Viṣṇu there and keeping his mind in concentration of god Viṣṇu, be began to offer psalms for the pleasure of god.

तस्य तस्मिन्निवसतः शलग्रामे महात्मनः।
पुण्डरीकस्य राजेन्द्र कालोऽगच्छन्महांस्ततः॥३६॥
मुने कदाचित्तं देशं नारदः परमार्थविद्।
जगाम सुमहातेजाः साक्षादादित्यसन्निभः॥३७॥
तं द्रष्टुकामो देवर्षिः पुण्डरीकं तपोनिधिम्।
विष्णुभक्तिपरीतात्मा वैष्णवानां हिते रतः॥३८॥
स दृष्ट्वा नारदं प्राप्तं सर्वतेजःप्रभान्वितम्।
महामतिं महाप्राज्ञं सर्वागमविशारदम्॥३९॥
प्राञ्जलिः प्रणतो भूत्वा प्रहृष्टेनान्तरात्मना।
अर्घं दत्त्वा यथायोग्यं प्रणाममकरोत्ततः॥४०॥
कोयमत्यद्भुताकारस्तेजस्वी हृद्यवेषधृक्।

अंतोद्यहस्त: सुमुखो जटामण्डलभूषण:।।४१।।
विवस्वानथ वा वन्हिरिन्द्रो वरुण एव वा।
इति सञ्चितयन्विप्र: पप्रच्छ परमद्युति:।।४२।।

O king, a long course of time was spent and Puṇḍarīka was in that Śālagrāma area. One day, hermit Nārada came to see Puṇḍarīka there. Puṇḍarīka became extremely happy to meet learned Nārada. He first gave *arghya* and then bowed his head at his feet. Subsequently, he thought who might be in this form? Lyre was in his hand, his face was glowing with celestial light, matted hair on head. Perhaps, he is the Sun god or Varuṇa, Agni or Indra. He could not arrive at a decision and only thought began to flow incessantly. He then dared to ask him.

पुण्डरीक उवाच

को भवानिह सम्प्राप्त: कुतो वा परमद्युते।
त्वद्दर्शनं ह्यपुण्यानां प्रायेण भुवि दुर्लभम्।।४३।।

Puṇḍarīka said– O divine person, who are you and from where have you come? The persons who have not performed any great deeds on the earth, can hardly see you.

नारद उवाच

नारदोहमनुप्राप्तस्त्वद्दर्शनकुतूहलात्।
पुण्डरीक हरेर्भक्तस्त्वादृश: सततं द्विज।।४४।।
स्मृत: सम्भाषितो वापि पूजितो वा द्विजोत्तम:।
पुनाति भगवद्भक्तश्चाण्डालोपि यदृच्छया।।४५।।
दासोहं वासुदेवस्य देवदेवस्य शार्ङ्गिण:।

Nāradajī said– Puṇḍarīka, I am Nārada. I have come here to see you. The devotee like you is hardly seen on this earth. O Brāhmaṇa, irrespective of a devotee being even a Cāṇḍāla, he yet makes holy the people with merely bringing into memory, through conversation or when honoured or voluntarily. What to say then the acquaintance with the devotee Brāhmaṇa like you. O Brāhmaṇa, I am a slave of god Vāsudeva, who holds Śārṅga bow in his hand.

इत्युक्तो नारदेनासौ भक्तिपर्याकुलात्मना।।४६।।
प्रोवाच मधुरं विप्रस्तद्दर्शनसुविस्मित:।

Having received an introduction of Nārada, the Brāhmaṇa who was overwhelmly surprised, began to say with a tone in sheer devotion.

पुण्डरीक उवाच

धन्योहं देहिनामद्य सुपूज्योऽहं सुरैरपि।।४७।।
कृतार्था: पितरो मेद्य सम्प्राप्तं जन्मन: फलम्।
अनुगृण्हीष्व देवर्षे त्वद्भक्तस्य विशेषत:।।४८।।
किं किं करोम्याहं विद्वन् भ्राम्यमाण: स्वकर्मभि:।
कर्तव्यं परमं गुह्यमुपदेष्टुं त्वमर्हसि।।४९।।
त्वं गति: सर्वलोकानां वैष्णवानां विशेषत:।

Puṇḍarīka said– "I am most lucky among all creatures of this universe and honourable to all gods. My Pitṛs have been thankful today. My life has become meaningful now. O great hermit, I am your devotee. Please, have mercy on me. Owing to the deeds in pre-birth, O scholar, I am moving in this world for nothing. Tell me please, what I should do to get-rid-of this state of being. Even if the act be mystic, please, tell me the same. O hermit, you generally support all people but you care particularly the Vaiṣṇavas.

नारद उवाच

अनेकानीह शास्त्राणि कर्माणि च तथा द्विज।।५०।।
धर्ममार्गाश्च बहवस्तथैव प्राणिन: स्मृता:।
वैलक्षण्यं च जगतस्तस्मादेव द्विजोत्तम।।५१।।

Nārada said– O Brāhmaṇa, there are a

number of scriptures and deeds. Similarly, there are a number of living organism and many sects of religions to follow. This is the reason, eccentricity is seen in this world.

अव्यक्ताज्जायते सर्वं सर्वात्मकमिदं जगत्।
इत्येवं प्राहुरपरे तत्रैव लयमेव च।।५२।।
आत्मानो बहवः प्रोक्ता नित्याः सर्वगास्तथा।
अन्यैर्मतिमतां श्रेष्ठ तत्त्वालोकनतत्परैः।।५३।।
एवमाद्यनुसञ्चिन्त्य यथामति यथाश्रुतम्।
वदन्ति ऋषयः सर्वे नानामतविशारदाः।।५४।।
शृणुष्वावहितो ब्रह्मन् कथयामि तवानघ।
परमार्थमिदं गुह्यं घोरसंसारमोचनम्।।५५।।
अनागतमतीतं च विप्रकृष्टमतीव यत्।
न गृह्णाति नृणां दृष्टिर्वर्तमानार्थनिश्चिता।।५६।।
शृणुष्वावहितं तात कथयामि तवानघ।
यत्प्रोक्तं ब्रह्मणा पूर्वं पृच्छतो मम सुव्रत।।५७।।
कदाचिद्ब्रह्मलोकस्थं पद्मयोनिं पितामहम्।
प्रणिपत्य यथान्यायं पृष्टवानहमव्ययम्।।५८।।

In the opinion of some people, this entire world is generated from the inexpressible and it gets merged with the same at the phase of a particular point of time. O the greatest scholar, a few other metaphysicians, treat the soul as everlasting, omnipresent and multi-form. Having gone over all these matters, the hermits of different opinions lay down a doctrine as per their savvy and learning. Listen to it carefully. This secret element of supreme meaning is capable to provide emancipation. The mind of a man often receive the topics presently running and it cannot conceives the distant past and the future. O innocent and resolute Puṇḍarīka, I am now going to tell you whatever god Brahmā told me on my query. Please, listen to it carefully. Once upon a time, I saluted god Brahmā seated in his abode and asked him.

नारद उवाच

किं तत् ज्ञानं परं देव कश्च योगः परस्तथा।
एतन्मे तत्त्वतः सर्वं त्वमाचक्ष्व पितामह।।५९।।

Nārada said– O god, what is the best knowledge and the best Yoga. Please, tell me all things clearly and lucidly.

ब्रह्मोवाच

यः परः प्रकृतेः प्रोक्तः पुरुषः पञ्चविंशकः।
स एव सर्वभूतानां नर इत्यभिधीयते।।६०।।
नराज्जातानि तत्त्वानि नाराणीति ततो विदुः।
तान्येव चायनं तस्य तेन नारायणः स्मृतः।।६१।।
नारायणाज्जगत्सर्वं सर्गकाले प्रजायते।
तस्मिन्नेव पुनस्तच्च प्रलये सम्प्रलीयते।।६२।।
नारायणः परं ब्रह्म तत्त्वं नारायणः परः।
नारायणः परं ज्योतिरात्मा नारायणः परः।।६३।।
परादपि परश्चासौ तस्मान्नातिपरं मुने।
यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेपि वा।।६४।।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः।
एवं विदित्वा तं देवाः साकारं व्याहरन्मुहुः।।६५।।
नमो नारायणायेति ध्यात्वा चानन्यमानसाः।
किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः।।६६
यो नित्यं ध्यायते देवं नारायणमनन्यधीः।
एतज् ज्ञानं वरं नातो योगश्चैव परस्तथा।।६७।।
परस्परविरुद्धार्थैः किमन्यैः शास्त्रविस्तरैः।
बहवोऽपि यथामार्गा विशंत्येकं महत्पुरम्।।६८।।
तथा ज्ञानानि सर्वाणि प्रविशन्ति तमीश्वरम्।

Brahmā said– The twenty fourth element causative to twenty three defects is with the absolutely different element counted as twenty fifth is existed. This twenty fifth element is called Nara (Puruṣa or soul) in

all bodies carrying breathing. All elements are originated from Nara, hence, these are called Nara. Under what these Nara is sheltered is called Nārāyaṇa. This entire universe gets birth from Nārāyaṇa and gets merged with him at the time of devastation. Nārāyaṇa is the Parabrahma, he is the supreme element, the supreme flame and the supreme soul. O hermit, god Nārāyaṇa is even beyond the para. Nothing is greater or distinct than him here. Whatever is seen or heard here, god Nārāyaṇa existed by covering it from outside and inside. The gods have repeatedly said to him Sakara when they observed him in the tangible things of this universe and they concentrated their mind exclusively on Nārāyaṇa with reciting Oṁ Namo Nārāyaṇaya. The person who being exclusive in heart, concentrates on Nārāyaṇa had nothing to bear with the donation, pilgrimage, penance and the offerings. Concentration on Nārāyaṇa is the supreme knowledge and no Yoga is greater than it. What use to go over the other scriptures that give contradictory meanings. As a number of ways ultimately lead to a city, the knowledge vested in various scriptures finally enter into Nārāyaṇa.

स हि सर्वगतो देवः सूक्ष्मोव्यक्तः सनातनः।।६९।।
जगदादिरनाद्यन्तः स्वयम्भूर्भूतभावनः।
विष्णुर्विभुरचिन्त्यात्मा नित्यः सदसदात्मकः।।७०।।
वासुदेवो जगद्वासः पुराणः कविरव्ययः।
यस्मातप्राप्तं स्थितिं कृत्स्नं त्रैलोक्यं सचराचरम्।।७१।।
तस्मात्स भगवान् देवो विष्णुरित्यभिधीयते।
यस्माद्वा सर्वभूतानां तत्त्वाद्यानां युगक्षये।।७२।।
तस्मिन्निवासः संसर्गे वासुदेवस्ततस्तु सः।
तमाहुः पुरुषं केचित् केचित्केचिदीश्वरमव्ययम्।।७३।।
विज्ञानमात्रं किंचिच्च केचिद्ब्रह्म परं तथा।
केचित्कालमनाद्यन्तं केचिज्जीवं सनातनम्।।७४।।
केचिच्च परमात्मानं केचिच्चैवमनामयम्।
केचित्क्षेत्रज्ञमित्याहुः केचित्षड्विंशकं तथा।।७५।।
अंगुष्ठमात्रं केचिच्च केचित्पद्मरजोपमम्।
एते चान्ये च मुनिभिः संज्ञाभेदाः पृथग्विधाः।।७६।।
शास्त्रेषु कथिता विष्णोर्लोकव्यामोहकारकाः।
एकं यदि भवेच्छास्त्रं ज्ञानं निःसंशयं भवेत्।।७७।।
बहुत्वादिह शास्त्राणां ज्ञानतत्वं सुदुर्लभम्।
आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः।।७८।।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा।
त्यक्त्वा व्यामोहकान्सर्वान् तस्माच्छास्त्रार्थ-विस्तरान्।।७९।।
अनन्यचेता ध्यायस्व नारायणमतन्द्रितः।
एवं ज्ञात्वा तु सततं देवदेवं तमव्ययम्।।८०।।
क्षिप्रं यास्यसि तत्रैव सायुज्यं नात्र संशयः।

That god Viṣṇu is omnipresent in an inexpressive form, he is the micro element, he is the immortal Sanātana Puruṣa, the initial cause of this entire world but there is no beginning and no end of him. He himself is unborn. Hence, he is Svayambhū. However, he originated all living organisms of this world. He is sovereign, unimaginable, everlasting and in the form of cause and effect. He is called Vāsudeva as this entire world existed in him. He is Purāṇa, Trikāladarśī and free from all defects. This entire three-world movable and immovable is in existence because god has protected it. This is the reason, he is called Viṣṇu. As on decay or expiry of the era, all elements including Mahātattva etc., reside in Paramātmā, he is therefore, called Vāsudeva. Some people call him Puruṣa (the soul) and some call immortal Īśvara. A

few others consider him only in the form of science and the rest of them call him Parabrahma. Some thinkers call him 'Kāla' with no beginning and no end and some people call him Sanātana Jīva. Some call Paramātmā, some Niramaya element, some Kṣetrajña and some others consider the twenty fourth element due to twenty three defects i.e. Prakṛti and the distinct element form twenty fifty Puruṣa as twenty sixth element Puruṣottama. Some people say the soul in measurement of a thumb, some as small as pollen drain of the lotus flower, a molecule. These and the different names of god Viṣṇu as explained by a number of scholars who throw into confusion the ordinary people by creating discriminatory wit in them. If there is one scripture, all could know the exact knowledge. Here are a number of scriptures and each scripture has its own principles thereby element of knowledge has become difficult to set in mind. When I have gone over all the scriptures, I came to know that it is the essence to concentrate on god Nārāyaṇa continuously. Hence, leave the study of a number of scriptures and concentrate with vigour on god Nārāyaṇa. Your continuous concentration will enable definitely to know the exact element of god Nārāyaṇa shortly and thus, you will attain to the emancipation.

श्रुत्वेदं ब्रह्मणा प्रोक्तं ज्ञानयोगं सुदुर्लभम्॥८१॥
ततोऽहमासं विप्रेन्द्र नारायणपरायणः।
नमोनारायणायेति ये बिदुर्ब्रह्म शाश्वतम्॥८२॥
अन्तकाले जपन्तस्ते यान्ति विष्णोः परमंपदम्।
तस्मान्नारायणस्तात परमात्मा सनातनः॥८३॥
अनन्यमनसा नित्यं ध्येयस्तत्त्वविचन्तकैः।
नारायणो जगद्व्यापी परमात्मा सनातनः॥८४॥
जगतां सृष्टिसंहारपरिपालनतत्परैः।
श्रवणात्पठनाच्चैव निदिध्यासनतत्परः॥८५॥
आराध्यः सर्वथा ब्रह्मन् पुरुषेण हितैषिणा।
निःस्पृहा नित्यसंतुष्टा ज्ञानिनः संयतेन्द्रियाः॥८६॥
निर्ममा निरहङ्कारा रागद्वेषविवर्जिताः।
अपक्षपतिताः शान्ताः सर्वसङ्कल्पवर्ज्जिताः॥८७॥
ध्यानयोगपरा ब्रह्मन् ते पश्यन्ति जगत्पतिम्।
त्यक्तत्रया महात्मानो वासुदेवं हरिं गुरुम्॥८८॥
कीर्तयन्ति जगन्नाथं ते पश्यन्ति जगत्पतिम्।
तस्मात्त्वमपि विप्रेन्द्र नारायणपरो भव॥८९॥

O Brāhmaṇa, I engaged myself exclusively in the service of god Nārāyaṇa since the day I heard this rare Jñānayoga from Brahmā. The people who know the Sanātana Brahmā form hymn - Oṁ Namo Nārāyaṇaya, attain to the abode of god Viṣ ṇu by regular reciting it. Hence, the metaphysicians should always recite this hymn with exclusive devotion. God Nārāyaṇa is omnipresent Sanātana Parameśvara. He is engaged in the task of creation, maintenance and destruction of this universe. One should therefore, worship him by keeping oneself busy with listening to his names, virtues and deeds and offering hymns. O Brāhmaṇa, the person who wants his good, should treat as duty to concentrate on god Nārāyaṇa. The people who are always satisfied, free from greed, learned, controller of their senses, free from affection, ego, envy and enmity etc., defects, impartial, peaceful mind and afraid from all kinds of resolutions, keep themselves engaged in Dhyānayoga of god and attain to him. The greatmen pray to god Vāsudeva by cutting their relations from the

three-worlds and receive his grace. O Brāhmaṇa, keep yourself busy in the worship of god Nārāyaṇa.

तदन्यः को महोदारः प्रार्थितं दातुमीश्वर :।
हेलया कीर्तितो यो वै स्वं पदं विशति द्विजः।।९०।।
अपि कार्यस्त्वया चैव जपः स्वाध्यायमेव् एव च।
तमेवोद्दिश्य देवेशं कुरु नित्यमतन्द्रितः।।९१।।
किं तत्र बहुभिर्मन्त्रैः किं तत्र बहुभिर्व्रतैः।
नमोनारायणायेति मन्त्रः सर्वार्थसाधकः।।९२।।
चीरवासा जटाधारी त्रिदण्डी मुण्ड एव वा।
भूषितो वा द्विजश्रेष्ठ न लिङ्गं धर्मकारणम्।।९३।।
से नृशंसा दुरात्मनः पापाचाररताः सदा।
तेऽपि यान्ति परं स्थानं नरा नारायणाश्रयाः।।९४।।
जन्मान्तरसहस्रेषु यस्य स्याद्बुद्धिरीदृशी।
दासोऽहं वासुदेवस्य देवदेवस्य शार्ङ्गिणः।।९५।।
प्रयाति विष्णुसालोक्यं पुरुषो नात्र संशयः।
किं पुनस्तद्गतप्राणः पुरुषः संयतेन्द्रियः।।९६।।

O Brāhmaṇa, who provides the devotee with his supreme abode merely on reciting his name even with disobedience, who other than god Nārāyaṇa is so kind hearted, to give the thing begged for? Whether you do japa or self-study, do the same by leaving laziness with a motive to pray to god Nārāyaṇa. What do you get from hymns and fasts? The hymn 'Oṁ Namo Nārāyaṇaya' provides with all axioms. O Brāhmaṇa, the exterior marks as apparels, tridaṇḍa, clean head or decorated with a number of devices, cannot be the cause for the religion. The persons who were cruel, wicked and evil doers once can also attain to the abode of god Nārāyaṇa if once they are sheltered to him. The person who can be able after passing through the cycle of birth as many as a thousand in number, if any time comes to consciousness that he is the slave to god Viṣṇu, definitely attains the pleasure of gods grace. Not to say then of a person who is always extremely busy with reciting the names of god.

सूत उवाच

इत्युक्त्वा देवदेवर्षिस्तत्रैवान्तरधीयत।
परोपकारनितस्त्रैलोक्यस्यैकभूषणः।।९७।।
पुण्डरीकोपि धर्मात्मा नारायणपरायणः।
नमोस्तु केशवायेति पुनःपुनरुदीरयन्।।९८।।
प्रसीदस्व महायोगिन्निदमुच्चार्य सर्वदा।
हृत्पुण्डरीके गोविन्दं प्रतिष्ठाप्य जनार्दनम्।।९९।।
तपःसिद्धिकरेऽरण्ये शालग्रामे तपोधनः।
उवास चिरमेकाकी पुरुषार्थविचक्षणः।।१००।
स्वप्नेपि केशवादन्यन् पश्यति महातपाः।
निद्रापि तस्य नैवासीत्पुरुषार्थविरोधिनी।।१०१।।
तपसा ब्रह्मचर्येण शौचेन च विशेषतः।
जन्मजन्मान्तरारूढसंस्कारेण च स द्विजः।।१०२।।
प्रसादाद्देवदेवस्य सर्वलोकैकसाक्षिणः।
अवाप परमां सिद्धिं वैष्णवीं वीतकल्मषः।।१०३।।
सिंहव्याघ्रास्तथान्येऽपि मृगाः प्राणिविहिंसकाः।
विरोधं सहजं हित्वा समेतास्तस्य सन्निधौ।
निवसन्ति द्विजश्रेष्ठ प्रशान्तेन्द्रियवृत्तयः।।१०४।।

Sūta said-- The most philanthropic Nārada then disappeared. The religious soul Puṇḍarīka then began to recite - "Salute to god Keśava, O great Yogī, be pleased with me." The ascetic Puṇḍarīka lived for many years at that Śālagrāma alone with god in his heart and continuous concentration. He did not see even in his dreams any other than god Viṣṇu. His sleep too did not hinder in the mission. He achieved the best Vaiṣṇavī axiom with the grace of god Viṣṇu who is the only witness to all the worlds.

The lion, tiger and many other cruel animals in the forest near him live peacefully without any enemity and protest. O Brāhmaṇa Bhāradvāja, the tendencies of these barbarous animals always cooled down by virtue of his penance.

ततः कदाचिद्भगवान् पुण्डरीकस्य धीमतः।
प्रादुरासीज्जगन्नाथः पुण्डरीकायतेक्षणः॥१०५॥
शङ्खचक्रगदापाणिः पीतवासाः स्रगुज्ज्वलः।
श्रीवत्सवक्षाः श्रीवासः कौस्तुभेन विभूषितः॥१०६॥
आरुह्य गरुडं श्रीमान्नञ्जनाचलसन्निभः।
मेरुशृङ्गमिवारूढः कालमेघस्तडिद्द्युतिः॥१०७॥
राजतेनातपत्रेण मुक्तादामविलम्बिना।
विराजमानो देवेशश्चामरव्यजनादिभिः॥१०८॥

Later on, god Nārāyaṇa appeared before that wise Puṇḍarīka. His eyes were as large as lotus petals. Conch, discus, gadā etc., weapons were in his hands. A yellow sheet was on his shoulders. A garland of divine flowers was enhancing his grandeur. At his chest, there was the mark of Śrīvatsa and Lakṣmī. He was decorated with the kaustubha gem. God Viṣṇu, dark as Kajjalagiri and with Pītāmbara was on Garuḍa and looked as a black cloud with the glow of lightning at the peak of Meru mountain. A white umbrella with silvery radiance was over his head in which pearls were hanging. That god was getting extra-ordinary grandeur through that umbrella and Cāmara.

तं दृष्ट्वा देवदेवेशं पुण्डरीकः कृताञ्जलिः।
पपात शिरसा भूमौ साधवसावनतो द्विजः॥१०९॥
पिबन्निव हृषीकेशं नयनाभ्यां समाकुलः।
जगाम महतीं तृप्तिं पुण्डीकस्तदानघः॥११०॥
तमेवालोकयन्वीरश्चिरप्रार्थितदर्शनः।
ततस्तमाह भगवान् पद्मनाभस्त्रिविक्रमः॥१११॥

Puṇḍarīka clasped both his hands when he saw the god apparent. With an honour mixed with fear, his head bowed. He put his forehead on the ground and did Saṣṭāṅga Praṇāma. He began to gaze at god with eyes stretched as if he would sip Nārāyaṇa. Having seen the god for which he was praying since long, he stared at him and got saturation. Then Puṇḍarīka was addressed by Padmanābha, who had measured the three-worlds with his three steps.

प्रीतोऽस्मि वत्स भद्रं ते पुण्डरीक महामते।
वरं वृणीष्व दास्यामि यत्ते मनसि वर्त्तते॥११२॥

Son Puṇḍarīka, may all your deeds be good. I am pleased with you. Ask whatever you desire and I will render the same to you.

सूत उवाच

एतच्छ्रुत्वा तु वचनं देवदेवेन भाषितम्।
इदं विज्ञापयामास पुण्डरीको महामतिः॥११३॥

Sūta said– Having heard these words from god Nārāyaṇa, learned Puṇḍarīka requested.

पुण्डरीक उवाच

क्वाहमत्यन्तदुर्बुद्धिः क्व चात्महितवीक्षणम्।
यद्धितं मम देवेश तदाज्ञापय माधव॥११४॥

Puṇḍarīka said– O god, I am an idiot to know what is the best to do for me. Hence, O Mādhava, give me whatever you deem good for me.

एवमुक्तोऽथ भगवान् सुप्रीतः पुनरब्रवीत्।
पुण्डरीकं महाभागं कृताञ्जलिमुपस्थितम्॥११५॥

God pleased with this reply and again said to great Puṇḍarīka who was before him with his hands uplifted to forehead.

श्रीभगवानुवाच

आगच्छ कुशलं तेऽस्तु मयैव सह सुव्रत।
मद्रूपधारी नित्यात्मा ममैव पार्षदो भव॥११६॥

The Lord said– O great resolute, be your welfare. Merge with me and be my permanent councillor by holding my similar form.

सूत उवाच

एवमुक्तवति प्रीत्या श्रीधरे भक्तवत्सले।
देवदुन्दुभयो नेदुः पुष्पवृष्टिः पपात च।।११७।।
देवाः सेन्द्रास्तथा सिद्धाः साधु साधिवत्यथाब्रुवन्।
जगुश्च सिद्धगन्धर्वाः किन्नराश्च विशेषतः।।११८।।
अथैनं समुपादाय वासुदेवो जगत्पतिः।
जगाम गरुडारूढः सर्वदेवनमस्कृतः।।११९।।
तस्मात्त्वमपि विप्रेन्द्र विष्णुभक्तिसमन्वितः।
तच्चित्तस्तद्गतप्राणस्तद्भक्तानां हिते रतः।।१२०।।
अर्चयित्वा यथायोगं भजस्व पुरुषोत्तमम्।
शृणुष्व तत्कथाः पुण्याः सर्वपापप्रणाशिनीः।।१२१।।
येनोपायेन विपेन्द्र विष्णुः सर्वेश्वरेश्वरः।
प्रीतो भवति विश्वात्मा तत्कुरुष्व सुविस्तरम्।।१२२।।
अश्वमेधसहस्रेण वाजपेयशतैरपि।
नाप्नुवन्ति गतिं पुण्यां नारायणपराङ्मुखाः।।१२३।।

Sūta said– As god said these words, trumpets began to blow from the gods side and they began to shower flowers from the sky. All gods and saints including Indra began to say "well done, well done and thank god." The Siddha, Gandharva and Kinnaras began to appreciate god many ways. God Viṣṇu took Puṇḍarīka with him on the back of Garuḍa and departed to the abode of Vaikuṇṭha. O Bhāradvāja, you therefore, should worship god Viṣṇu, concentrate your mind and even the breathing on god and keep always busy with the welfare of the devotees and as per your strength worship god Puruṣottama. Keep your ears busy to listen to the episodes pertaining to god which have the capacity to decay all evils. What to say any more, exercise every measure that may please god Viṣṇu, the soul of the universe. The persons not following the deeds that lead to the pleasure of god Viṣṇu, cannot receive the holy position even after executing several hundreds Vājapeya offerings.

अजरममरमेकं ध्येयमाद्यन्तशून्यं
सगुणविगुणमाद्यं स्थूलमत्यन्तसूक्ष्मम्।
निरुपममुपमेयं योगिनां ज्ञानगम्यं
त्रिभुवनगुरुमीशं त्वां प्रपन्नोस्मि विष्णो।।१२४

इति श्रीनरसिंहपुराणं पुण्डीकनारदसंवादे
चतुःषष्टितमोऽध्यायः।।६४।।

The manner to pray to god) O god Viṣṇu, you are free from the pains of old age; you are immortal, unique, adorable to all, beyond the cycle of birth and death; you are intangible and in tangible form; you are formidable, micro and appreciable even if you are beyond praise. The Yogīs realise your features through knowledge and you are the teacher and supreme god of this three-world. I, therefore, have come to get shelter under you."

Thus, here ends the sixty-forth chapter in Nṛsimha Purāṇa

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CHAPTER 65

The holy places relating to the god and the names of god relating to those Pilgrim places

भरद्वाज उवाच

त्वत्तो हि श्रोतुमिच्छामि गुह्यक्षेत्राणि वै हरेः।
नामानि च सुगुह्यानि पद पापहराणि च।।१।।

Bhāradvāja said– Sūta, I am now curious to listen to the secret pilgrim places of god

Viṣṇu and the secret names of god pertaining to those holy places from your mouth. Kindly, describe those evil decaying names before me.

सूत उवाच

मन्दरस्थं हरिं देवं ब्रह्मा पृच्छति केशवम्।
भगवन्तं देवदेवं शंखचक्रगदाधरम्।।२।।

Sūta said– Once Śrī Brahmā asked god Viṣṇu when he was at the Mandarācala mountain with conch, discus and gadā in his hands.

ब्रह्मोवाच

केषु केषु च क्षेत्रेषु द्रष्टव्योसि मया हरे।
भक्तैरन्यै: सुरश्रेष्ठ मुक्तिकामैर्विशेषत:।।३।।
यानि ते गुह्यनामानि क्षेत्राणि च जगत्पते।
तान्यहं श्रोतुमिच्छामि त्वत्त: पद्मायतेक्षण।।४।।
किं जपन्सुगतिं याति नरो नित्यमतन्द्रित:।
त्वद्भक्तानां हितार्थाय तन्मे वद सुरेश्वर।।५।।

Brahmājī said– O the supreme god, where should I and all other devotees who are desirous of emancipation, go to see you particularly? I am curious to listen from your mouth to the names of the pilgrim places and the names by which you are worshipped there. O god, who should be remembered and recited by a man by leaving aside his laxity for achieving the true position? In order to enhance the welfare of your devotees, kindly, tell me all this.

श्री भगवानुवाच

शृणुष्वावहितो ब्रह्मन् गुह्यनामानि मेऽधुना।
क्षेत्राणि चैव गुह्यानि तव वक्ष्यामि तत्त्वत:।।६।।

Śrī god said– O Brāhmaṇa, listen to what I am telling you carefully. I am going to tell all my secret names and the places rightly.

कोकामुखे तु बाराहं मन्दरे मधुसूदनम्।
अनन्तं कलिपद्वीपे प्रभासे रविनन्दनम्।।७।।
माल्योदपाने वैकुण्ठे महेन्द्रे तु नृपात्मजम्।
ऋषभे तु महाविष्णुं द्वारकायां तु भूपतिम्।।८।।
पाण्डुसह्ये तु देवेशं वसुरूढे जगत्पतिम्।
वल्लीवटे महायोगं चित्रकूटे नराधिपम्।।९।।
निमिषे पीतवासं च गवां निष्क्रमणे हरिम्।
शालग्रामे तपोवसमचिन्त्यं गन्धमादने।।१०।।
कुब्जागारे हृषीकेशं गन्धद्वारे पयोधरम्।
गरुडध्वजं तु सकले गोविन्दं नाम सायके।।११।।
वृन्दावने तु गोपालं मथुरायां स्वयम्भुवम्।
केदारे माधवं विन्द्याद्वाराणस्यां तु केशवम्।।१२।।
पुष्करे पुष्कराक्षं तु धृष्टद्युम्ने जयध्वजम्।
तृणबिन्दुवने वीरमशोकं सिन्धुसागरे।।१३।।
कसेरटे महाबाहुममृतं तैजसे वने।
विश्वासयूपे विश्वेशं नरसिंहं महावने।।१४।।
हलाङ्गरे रिपुहरं देवशालां त्रिविक्रमम्।
पुरुषोत्तमं दशपुरे कुब्जके वामनं विदु:।।१५।।
विद्याधरं वितस्तायां वाराहे धरणीधरम्।
देवदारुवने गुह्यं कावेर्यां नागशायिनम्।।१६।।
प्रयागे योगमूर्तिं च पयोष्ण्यां च सुदर्शनम्।
कुमारतीर्थे कौमारं लोहिते हयशीर्षकम्।।१७।।
उज्जयिन्यां त्रिविक्रम् लिङ्गकूटे चतुर्भुजम्।
हरिहरं तु भद्रायां दृष्ट्वा पापात्प्रमुच्यते।।१८।।

A man is absolved from all sins when he visits Kokāmukha and see me in the form of Varāha, Madhusūdana in Mandarācala, Ananta in Kapiladvīpa, Suryanandana in Prabhāsa, god Vaikuṇṭha in Mālyodāpāna, Rājakumāra in Mahendra mountain, Mahāviṣṇu in Ṛṣabha-tīrtha, Śrī Kṛṣṇa in Dvārakā, Deveśa in Pāṇḍusahya mountain, Jagatpati in Vasundharā, Mahāyoga in

Vallivaṭa, king Rāma in Citrakūṭa, Pītāmbara in Naimiṣāraṇya, Hari in Vraja, Tapovāsa in Śālagrāma, Parameśvara in Gandhamādana, Hṛṣīkeśa in Kubjāgāra, Payodhara in Gandhadvāra, Garuḍadhvaja in Sakala-tīrtha, Govind in Sāyaka, Gopāla in Vṛndāvana, Svayambhū in Mathurā, Mādhava in Kedāra-tīrtha, Keśava in Vārāṇāsī (Kāśī), Puṣkarākṣa in Puṣkara-tīrtha, Jayadhvaja in Dhṛṣṭadyumna, Vīra in Tṛṇabindu forest, Aśoka in Sindhusāgara, Mahābāhu in Kaseraṭa, Amṛta in Taijasa forest, Viśveśa in Viśvāsayūpa (or Viśākhayūpa), Nṛsiṁha in Mahāvana, Ripuhara in Halāṅga, Trivikrama in Devaśālā, Puruṣottama in Daśapura, Vāmana in Kubjāka-tīrtha, Vidyādhara in Vitastā, Dharaṇīdhara in Varāha-tīrtha, Guhya in Devadāruvana, Nāgaśāyi in the bank of Kāverī river, Yogamūrti in Prayāga, Sudarśana at the bank of Payoṣṇī, Kumāra in Kumāra-tīrtha, Hayagrīva in Lohita, Trivikrama in Ujjayinī, Caturbhuja at Liṅgakūṭa and god Harihara at the bank of Bhadrā.

विश्वरूपं कुरुक्षेत्रे मणिकुण्डे हलायुधम्।
लोकनाथमयोध्यायां कुण्डिने कुण्डिनेश्वरम्।।१९।।
भाण्डारे वासुदेवं तु चक्रतीर्थे सुदर्शनम्।
आढ्ये विष्णुपदं विद्याच्छूकरे शूकरं विदुः।।२०।।
ब्रह्मेशं मानसे तीर्थे दण्डके श्यामलं विदुः।
त्रिकूटे नागमोक्षं च मेरुपृष्ठे च भास्करम्।।२१।।
विरजं पुष्पभद्रायां बालं केरलके विदुः।
यशस्करं विपाशायां माहिष्मत्यां हुताशनम्।।२२।।
क्षीराब्धौ पद्मनाभं तु विमले तु सनातनम्।
शिवनद्यां शिवकरं गयायां च गदाधरम्।।२३।।
सर्वत्र परमात्मानं यः पश्यति स मुच्यते।

Similarly, Viśvarūpa, Kurukṣetra, Halāyudha in Maṇikuṇḍa, Lokanātha in Ayodhyā, Kuṇḍineśvara in Kuṇḍinapura, Vāsudeva in Bhāṇḍāra, Sudarśana in Cakra-tīrtha, Viṣṇupada in Āḍhya-tīrtha, Śūkara in Śūkarakṣetra, Brahmeśa in Mānasa-tīrtha, Śyāmala in Daṇḍaka-tīrtha, Nāgamokṣa at Trikūṭa mountain, Bhāskara at the peak of Meru mountain, Viraja at the bank of Puṣpabhadrā river, Bālarūpa in Kerala-tīrtha, Yaśaskara at the bank of Vipāśa river, Hutāśana in Māhiṣmatīpurī, god Padmanābha in Kṣīrasāgara, Sanātana in Vimala-tīrtha, god Śiva at the bank of Śiva river, Gadādhara in Gayā and the supreme soul everywhere have existed. One who can see these places, attains to emancipation.

अष्टषष्टिश्च नामानि कथितानि मया तव।।२४।।
क्षेत्राणि चैव गु ह्यानि कथितानि विशेषतः।
एतानि मम नामानि रहस्यानि प्रजापते।।२५।।
यः पठेत् प्रातरुत्थाय शृणुयाद्वापि नित्यशः।
गवां शतसहस्रस्य दत्तस्य फलमाप्नुयात्।।२६।।
दिनेदिने शुचिर्भूत्वा नामान्येतानि यः पठेत्।
दुःस्वप्नं न भवेत्तस्य मत्प्रसादान्न संशयः।।२७।।
अष्टषष्टिस्तु नामानि त्रिकालं यः पठेन्नरः।
विमुक्तः सर्वपापेभ्यो मम लोके स मोदते।।२८।।
द्रष्टव्यानि यशाशक्त्या क्षेत्राण्येतानि मानवैः।
वैष्णवैस्तु विशेषेण तेषां मुक्तिं ददाम्यहम्।।२९।।

O Brahmājī, we have told you these eighty eight names and simultaneously explained the secret pilgrim places also. O Prajāpati, the person who will recite or listen to these secret names, will receive the fruit of giving one lakh cows to the Brāhmaṇas. The person who recites these names with observing all holiness daily, does not see nightmares with my grace. The person who recites these sixty eight names

daily in morning, noon and evening, enjoys all pleasures in my abode by being absolved from all sins. All persons and particularly the Vaiṣṇavas should see the above said pilgrimage. Whosoever does this, I render them emancipation from the worldly ties.

सूत उवाच

हरिं समभ्यर्च्य तदग्रसंस्थितो
हरिं स्मरन्विष्णुदिने विशेषतः।
इमं स्तवं यः पठते स मानवः
प्राप्नोति विष्णोरमृतात्मकं पदम्॥३०॥

इति श्रीनरसिंहपुराणे आद्ये धर्मार्थमोक्षदायिनि
विष्णुवल्लभे पञ्चषष्टितमोऽध्यायः॥६५॥

Sūta said– The person who recites this hymn always and particularly on Ekādaśī or Dvādaśī by worshipping god Viṣṇu and then stand with clasped hands, attains to the immortal position of god Viṣṇu.

Thus, here ends the sixty-fifth chapter in
Nṛsimha Purāṇa

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CHAPTER 65

The holy places relating to the god and the names of god relating to those Pilgrim places

भरद्वाज उवाच

त्वत्तो हि श्रोतुमिच्छामि गुह्यक्षेत्राणि वै हरेः।
नामानि च सुगुह्यानि पद पापहराणि च।।१।।

Bhāradvāja said– Sūta, I am now curious to listen to the secret pilgrim places of god

Viṣṇu and the secret names of god pertaining to those holy places from your mouth. Kindly, describe those evil decaying names before me.

सूत उवाच

मन्दरस्थं हरिं देवं ब्रह्मा पृच्छति केशवम्।
भगवन्तं देवदेवं शंखचक्रगदाधरम्।।२।।

Sūta said– Once Śrī Brahmā asked god Viṣṇu when he was at the Mandarācala mountain with conch, discus and gadā in his hands.

ब्रह्मोवाच

केषु केषु च क्षेत्रेषु द्रष्टव्योसि मया हरे।
भक्तैरन्यै: सुरश्रेष्ठ मुक्तिकामैर्विशेषत:।।३।।
यानि ते गुह्यनामानि क्षेत्राणि च जगत्पते।
तान्यहं श्रोतुमिच्छामि त्वत्त: पद्मायतेक्षण।।४।।
किं जपन्सुगतिं याति नरो नित्यमतन्द्रित:।
त्वद्भक्तानां हितार्थाय तन्मे वद सुरेश्वर।।५।।

Brahmājī said– O the supreme god, where should I and all other devotees who are desirous of emancipation, go to see you particularly? I am curious to listen from your mouth to the names of the pilgrim places and the names by which you are worshipped there. O god, who should be remembered and recited by a man by leaving aside his laxity for achieving the true position? In order to enhance the welfare of your devotees, kindly, tell me all this.

श्री भगवानुवाच

शृणुष्वावहितो ब्रह्मन् गुह्यनामानि मेऽधुना।
क्षेत्राणि चैव गुह्यानि तव वक्ष्यामि तत्त्वत:।।६।।

Śrī god said– O Brāhmaṇa, listen to what I am telling you carefully. I am going to tell all my secret names and the places rightly.

कोकामुखे तु बाराहं मन्दरे मधुसूदनम्।
अनन्तं कलिपद्वीपे प्रभासे रविनन्दनम्।।७।।
माल्योदपाने वैकुण्ठे महेन्द्रे तु नृपात्मजम्।
ऋषभे तु महाविष्णुं द्वारकायां तु भूपतिम्।।८।।
पाण्डुसह्ये तु देवेशं वसुरूढे जगत्पतिम्।
वल्लीवटे महायोगं चित्रकूटे नराधिपम्।।९।।
निमिषे पीतवासं च गवां निष्क्रमणे हरिम्।
शालग्रामे तपोवसमचिन्त्यं गन्धमादने।।१०।।
कुब्जागारे हृषीकेशं गन्धद्वारे पयोधरम्।
गरुडध्वजं तु सकले गोविन्दं नाम सायके।।११।।
वृन्दावने तु गोपालं मथुरायां स्वयम्भुवम्।
केदारे माधवं विन्द्याद्वाराणस्यां तु केशवम्।।१२।।
पुष्करे पुष्कराक्षं तु धृष्टद्युम्ने जयध्वजम्।
तृणबिन्दुवने वीरमशोकं सिन्धुसागरे।।१३।।
कसेरटे महाबाहुममृतं तैजसे वने।
विश्वासयूपे विश्वेशं नरसिंहं महावने।।१४।।
हलाङ्गरे रिपुहरं देवशालां त्रिविक्रमम्।
पुरुषोत्तमं दशपुरे कुब्जके वामनं विदु:।।१५।।
विद्याधरं वितस्तायां वाराहे धरणीधरम्।
देवदारुवने गुह्यं कावेर्यां नागशायिनम्।।१६।।
प्रयागे योगमूर्तिं च पयोष्ण्यां च सुदर्शनम्।
कुमारतीर्थे कौमारं लोहिते हयशीर्षकम्।।१७।।
उज्जयिन्यां त्रिविक्रम् लिङ्गकूटे चतुर्भुजम्।
हरिहरं तु भद्रायां दृष्ट्वा पापात्प्रमुच्यते।।१८।।

A man is absolved from all sins when he visits Kokāmukha and see me in the form of Varāha, Madhusūdana in Mandarācala, Ananta in Kapiladvīpa, Suryanandana in Prabhāsa, god Vaikuṇṭha in Mālyodāpāna, Rājakumāra in Mahendra mountain, Mahāviṣṇu in Ṛṣabha-tīrtha, Śrī Kṛṣṇa in Dvārakā, Deveśa in Pāṇḍusahya mountain, Jagatpati in Vasundharā, Mahāyoga in

Vallivaṭa, king Rāma in Citrakūṭa, Pītāmbara in Naimiṣāraṇya, Hari in Vraja, Tapovāsa in Śālagrāma, Parameśvara in Gandhamādana, Hṛṣīkeśa in Kubjāgāra, Payodhara in Gandhadvāra, Garuḍadhvaja in Sakala-tīrtha, Govind in Sāyaka, Gopāla in Vṛndāvana, Svayambhū in Mathurā, Mādhava in Kedāra-tīrtha, Keśava in Vārāṇāsī (Kāśī), Puṣkarākṣa in Puṣkara-tīrtha, Jayadhvaja in Dhṛṣṭadyumna, Vīra in Tṛṇabindu forest, Aśoka in Sindhusāgara, Mahābāhu in Kaseraṭa, Amṛta in Taijasa forest, Viśveśa in Viśvāsayūpa (or Viśākhayūpa), Nṛsiṁha in Mahāvana, Ripuhara in Halāṅga, Trivikrama in Devaśālā, Puruṣottama in Daśapura, Vāmana in Kubjāka-tīrtha, Vidyādhara in Vitastā, Dharaṇīdhara in Varāha-tīrtha, Guhya in Devadāruvana, Nāgaśāyi in the bank of Kāverī river, Yogamūrti in Prayāga, Sudarśana at the bank of Payoṣṇī, Kumāra in Kumāra-tīrtha, Hayagrīva in Lohita, Trivikrama in Ujjayinī, Caturbhuja at Liṅgakūṭa and god Harihara at the bank of Bhadrā.

विश्वरूपं कुरुक्षेत्रे मणिकुण्डे हलायुधम्।
लोकनाथमयोध्यायां कुण्डिने कुण्डिनेश्वरम्।।१९।।
भाण्डारे वासुदेवं तु चक्रतीर्थे सुदर्शनम्।
आढ्ये विष्णुपदं विद्याच्छूकरे शूकरं विदुः।।२०।।
ब्रह्मेशं मानसे तीर्थे दण्डके श्यामलं विदुः।
त्रिकूटे नागमोक्षं च मेरुपृष्ठे च भास्करम्।।२१।।
विरजं पुष्पभद्रायां बालं केरलके विदुः।
यशस्करं विपाशायां माहिष्मत्यां हुताशनम्।।२२।।
क्षीराब्धौ पद्मनाभं तु विमले तु सनातनम्।
शिवनद्यां शिवकरं गयायां च गदाधरम्।।२३।।
सर्वत्र परमात्मानं यः पश्यति स मुच्यते।

Similarly, Viśvarūpa, Kurukṣetra, Halāyudha in Maṇikuṇḍa, Lokanātha in Ayodhyā, Kuṇḍineśvara in Kuṇḍinapura, Vāsudeva in Bhāṇḍāra, Sudarśana in Cakra-tīrtha, Viṣṇupada in Āḍhya-tīrtha, Śūkara in Śūkarakṣetra, Brahmeśa in Mānasa-tīrtha, Śyāmala in Daṇḍaka-tīrtha, Nāgamokṣa at Trikūṭa mountain, Bhāskara at the peak of Meru mountain, Viraja at the bank of Puṣpabhadrā river, Bālarūpa in Kerala-tīrtha, Yaśaskara at the bank of Vipāśa river, Hutāśana in Māhiṣmatīpurī, god Padmanābha in Kṣīrasāgara, Sanātana in Vimala-tīrtha, god Śiva at the bank of Śiva river, Gadādhara in Gayā and the supreme soul everywhere have existed. One who can see these places, attains to emancipation.

अष्टषष्टिश्च नामानि कथितानि मया तव।।२४।।
क्षेत्राणि चैव गु ह्यानि कथितानि विशेषतः।
एतानि मम नामानि रहस्यानि प्रजापते।।२५।।
यः पठेत् प्रातरुत्थाय शृणुयाद्वापि नित्यशः।
गवां शतसहस्रस्य दत्तस्य फलमाप्नुयात्।।२६।।
दिनेदिने शुचिर्भूत्वा नामान्येतानि यः पठेत्।
दुःस्वप्नं न भवेत्तस्य मत्प्रसादान्न संशयः।।२७।।
अष्टषष्टिस्तु नामानि त्रिकालं यः पठेन्नरः।
विमुक्तः सर्वपापेभ्यो मम लोके स मोदते।।२८।।
द्रष्टव्यानि यशाशक्त्या क्षेत्राण्येतानि मानवैः।
वैष्णवैस्तु विशेषेण तेषां मुक्तिं ददाम्यहम्।।२९।।

O Brahmājī, we have told you these eighty eight names and simultaneously explained the secret pilgrim places also. O Prajāpati, the person who will recite or listen to these secret names, will receive the fruit of giving one lakh cows to the Brāhmaṇas. The person who recites these names with observing all holiness daily, does not see nightmares with my grace. The person who recites these sixty eight names

daily in morning, noon and evening, enjoys all pleasures in my abode by being absolved from all sins. All persons and particularly the Vaiṣṇavas should see the above said pilgrimage. Whosoever does this, I render them emancipation from the worldly ties.

सूत उवाच

हरिं समभ्यर्च्य तदग्रसंस्थितो
हरिं स्मरन्विष्णुदिने विशेषतः।
इमं स्तवं यः पठते स मानवः
प्राप्नोति विष्णोरमृतात्मकं पदम्॥३०॥

इति श्रीनरसिंहपुराणे आद्ये धर्मार्थमोक्षदायिनि
विष्णुवल्लभे पञ्चषष्टितमोऽध्यायः॥६५॥

Sūta said– The person who recites this hymn always and particularly on Ekādaśī or Dvādaśī by worshipping god Viṣṇu and then stand with clasped hands, attains to the immortal position of god Viṣṇu.

Thus, here ends the sixty-fifth chapter in
Nṛsimha Purāṇa

***

CHAPTER 66

Magnificence of other pilgrim places Sahyadri and Āmalaka Grāma

सूत उवाच

उक्तः पुण्यः स्तवो ब्रह्मन्हरेरेभिश्च नामभिः।
पुनरन्यानि नामानि यानि तानि निबोध मे।।१।।

Sūta said– God Viṣṇu again said– O Brāhmaṇa, a description of holy prayer to god Viṣṇu through the above-said sixty eight names has been already made. Now, listen to the names and holy places otherwise than them.

गङ्गातु प्रथमं पुण्या यमुना गोमती पुनः।
सरयूः सरस्वती च चन्द्रभागा चर्मण्वती।।२।।
कुरुक्षेत्रं गया चैव पुष्कराणि तथार्बुदम्।
नर्मदा च महापुण्या तीर्थान्येतानि चोत्तरे।।३।।
तापी पयोष्णी पुण्ये द्वे तत्संगात्तीर्थमुत्तमम्।
तथा ब्रह्मगिरेश्चापि च मेखलाभिः समन्विताः।।४।।
विरजं च तथा तीर्थं सर्वपापक्षयंकरम्।
गोदावरी महापुण्या सर्वत्र चतुरानन।।५।।
तुङ्गभद्रा महापुण्या यत्राहं कमलोद्भाव।
हरेण सार्द्धं प्रीत्या तु वसामि मुनिपूजितः।।६।।
दक्षिण गङ्गा कृष्णा तु कावेरी च विशेषतः।
सह्ये त्वामलकग्रामे स्थितोहं कमलोद्भव।।७।।
देवदेवस्य नाम्ना तु त्वया ब्रह्मन्सदार्चितः।
तत्र तीर्थान्यनेकानि सर्वपापहराणि वै।।
येषु स्नात्वा च पीत्वा च पापान्मुच्यति मानवः।।८।।

The Ganges is the best holy river, then Yamunā, Gomatī, Sarayū, Sarasvatī, Candrabhāgā and Carmaṇvatī etc., rivers are holy. Similarly, Kurukṣetra, Gayā, three Puṣkaras, Arbudakṣetra and most holy river Narmadā are the holy pilgrimages at north. Tāpī and Payoṣṇī are the two holy rivers. A best pilgrim has come into existence with their confluence. There are several other pilgrim places covered with the ridges of Brahmagiri. Viraja-tīrtha too decays all evils and the river Godāvarī is the supreme holy everywhere. O lotus born, Tuṅgabhadrā river also is most purifying and I reside there in company of god Śaṅkara duly worshipped by the hermits and the saints at its bank. Dakṣiṇa Gaṅgā, Kṛṣṇā and particularly Kāverī are the holy rivers. Besides these O lotus born, I reside in Āmalaka Grāma. You worship there my icon known as Devādeva already and as a regular practice. There are several other pilgrim places capable to decay the sins in which a mere dip and ācamana makes a man free from the sins attached to the heart and mind.

इत्येवं कथयित्वातु तीर्थानि मधुसूदनः।
ब्रह्मणे गतवान्ब्रह्मन्ब्रह्मापि स्वपुरं गतः।।९।।

Sūta said– O Bhāradvāja, on completion of his statement before Brahmā in connection with his query, god Viṣṇu went to his Vaikuṇṭha abode and Brahmā too returned to his Brahmaloka.

भरद्वाज उवाच

तस्मिन्नामलकग्रामे पुण्यतीर्थानि यानि वै।
तानि मे वद धर्मज्ञ विस्तरेण यथार्थतः।।१०।।
क्षेत्रोत्पत्तिं च माहात्म्यं यात्रापर्व च यत्र तत्।
तत्रासौ देवदेवेशः पूज्यते ब्रह्मणा स्वयम्।।११।।

Bharadvāja said– O religion abiding hermit, kindly tell me in detail about the holy place which existed at that Āmalaka Grāma. The place where god Viṣṇu is worshipped by god Brahmā himself how has it originated its magnificence and the circumstances that make it the pilgrim place is worth knowing and I am, therefore, curious to know all this.

सूत उवाच

शृणु विप्र प्रवक्ष्यामि पुण्यं पापप्रणाशनम्।
सह्यामलकतीर्थस्य उत्पत्तयादि महामुने।।१२।।

Sūta said– "O Brāhmaṇa, I am going to tell the entire episode pertaining to the Āmalaka holy place located at the Sahya mountain and pray to you listen to me carefully.

पुरा सह्य वनोद्देशेतरुरामलको महान्।
आसीद्ब्रह्मन्महोग्रोयं नाम्नायं चोच्यते बुधैः।।१३।।
फलानि तस्य वृक्षस्य महान्ति सुरसानि च।
दर्शनीयानि ।दव्यानि दुर्लभानि महामुने।।१४।।
परेषां ब्राह्मणानां तु परेण ब्रह्मणा पुरा।
स दृष्टस्तु महावृक्षो महाफलसमन्वितः।।१५।।
किमेतदिति विप्रेन्द्र ध्यानदृष्टिपरोऽभवत्।
ध्यानेन दृष्टवांस्तत्र पुनरामलकं तरुम्।। १६।।
तस्योपरि तु देवेशं शङ्खचक्रगदाधरम्।
उत्थाय च पुनः पश्येत्प्रतिमामेव केवलाम्।।१७।।
तत्पादं भूतले देवः प्रविवेश महातरुमः।
ततस्त्वाराध्यामास देवदेवेशमव्ययम्।।१८।।
गन्धपुष्पादिभिर्नित्यं ब्रह्मा लोकपितामहः।
द्वादशभिः सप्तभिस्तु संख्याभिः पूजितो हरिः।।१९।।

O Brāhmaṇa, long long ago, there was a huge Āṅvalā tree in the forest which was spread in the region of the mountain Sahya. The learned persons used to address it as Mahogra. The fruits of that tree were juicy, decent, pleasing to the eye and divine. God Brahmā, the supreme Brāhmaṇa had very first seen that great tree laden with such divine fruits. Having the curiosity to know what it was actually, god Brahmā meditated. In the state of meditation he saw that god Viṣṇu was sitting on that excellent divine tree with conch, discus, gadā in his hands. When he came out of the concentration so made, he stood but found no tree there. Instead of it he saw an icon of god Viṣṇu there. That divine tree was then pressed down deep into the womb of the earth and merely an icon was looking there. Looking at this phenomenon, god Brahmā began to worship that icon of god Viṣṇu with offering flowers, fragrance etc., exterior means for the pleasure of the god regularly. At that time he performed twelve and seven times the due worship of god Viṣṇu.

तस्मिन् क्षेत्रे मुनिश्रेष्ठ माहात्म्यं तस्य को वदेत्।
श्रीसह्यामलकग्रामे देवदेवेशमव्ययम्।।२०।।
आराध्य तीर्थे सम्प्राप्ता द्वादश प्रति चतुर्मुखम्।

तस्य पादतले तीर्थं नि:सृतं पश्चिमामुखम्।।२१।।
तच्चक्रतीर्थमभवत्पुण्यं पापप्रणाशनम्।
चक्रतीर्थे नर: स्नात्वा सर्वपापै: प्रमुच्यते।।२२।।
बहुवर्षसहस्राणि ब्रह्मलोकं महीयते।
शंखतीर्थे नर: स्नात्वा वाजपेयफलं भवेत्।।२३।।
पौषे मासे तु पुष्यार्के तद्यात्रादिवसं मुने।
ब्रह्मण: कुण्डिका पूर्वं गङ्गातोयप्रपूरिता।।२४।।
तस्याद्रौ पतिता ब्रह्मंस्तत्रतीर्थंऽशुभं हरेत्।
नाम्ना तत्कुण्डिकातीर्थं शिलागृहसमन्वितम्।।२५।।
तत्तीर्थं मनुजस्नात्वा तदानीं सिद्धिमाप्नुयात्।
त्रिरात्रोपोषितो भूत्वा यस्तत्र स्नाति मानव:।।२६।।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते।
कुण्डिकातीर्थादुत्तरे पिण्डाख्यानाच्च दक्षिणे।।२७।।
ऋणमोचनतीर्थं हि तीर्थानां गुह्यमुत्तमम्।
त्रिरात्रमुषितो यस्तु तत्र स्नानं समाचरेत्।।२८।।
ऋणैस्त्रिभिरसौ ब्रह्मन्मुच्यते नात्र संशय:।
श्राद्धं कृत्वा पितृभ्यश्चपिण्डस्थानेषु यो नर:।।२९।।
पितॄनुद्दिश्य विधिवत्पिण्डान्निर्वापयिष्यति।
सुतृप्ता: पितरो यान्ति पितृलोकं न संशय:।।३०।।

O the great hermit, who can describe the magnificence of the god residing at that Āmalaka-kṣetra? God Brahmā got twelve more holy places at the Āmalaka Grāma when he was busy worshipping god Viṣṇu at that particular place seen by him very first. Just below the feet of god Viṣṇu, a holy place appeared at the west direction. It was popular with the name of Cakra-tīrtha. This holy place is capable to kill and efface all sins. A man who takes a dip in the Cakra-tīrtha is absolved immediately from sins and receives a warm reception at the abode of Brahmā. Then, there comes Śaṅkha-tīrtha. A dip in this tīrtha, provides with the fruits as would avail him by performing Vājapeya offering. O hermit, one should visit there in the month of Pauṣa when god Sun comes in the orbit of Puṣya Nakṣatra. In the ancient time, once the water pot of Brahmājī had fallen in the region of Sahya mountain and since then, the place became popular as Kuṇḍikā place. That place effaces all sins and omens. There existed a house made of boulders also. A dip in this pilgrim place, provides him with instant emancipation. The man who holds fast for three days and takes a dip continuously, definitely is absolved from all sins and receives special honour in the abode of Brahmā. North from the Kuṇḍikā and south from Piṇḍasthāna there is Ṛṇamocana tīrtha. It is the supreme among all pilgrim places and mystic. O Brāhmaṇa, he who takes a bathe there by residing for three nights, is absolved from three debts. The person who will do Piṇḍadāna systematically with an objective to do śrāddha for ancestors, his forefathers will receive Pitṛloka after full satiation.

पञ्चरात्रोषितस्नायी तीर्थे वै पापमोचने।
सर्वपापक्षयं प्राप्य विष्णुलोके स मोदते।।३१।।
तत्रैव महतीं धारां शिरसा यस्तु धारयेत्।
सर्वक्रतुफलं प्राप्य नाकपृष्ठे महीयते।।३२।।

Then there comes Pāpamocana-tīrtha. Who takes a dip there by residing for five nights, becomes free from the ties of all his sins and accesses to the abode of Viṣṇu and enjoys the pleasures there. A the same place, a big stream flows. One who sprinkles its water on his head, obtains a high seat in heaven.

धनु:पाते महातीर्थे भक्त्या: य: स्नानमाचरेत्।
आयुर्भोगफलं प्राप्य स्वर्गलोके महीयते।।३३।।
शरबिन्दौ नर: स्नात्वा शतक्रतुपुरं व्रजेत्।

वाराहतीर्थे विपेन्द्र सह्ये यः स्नानमाचरेत्।।३४।।
अहोरात्रोषितो भूत्वा विष्णुलोके महीयते।
आकाशगङ्गानाम्ना च सह्याग्रे तीर्थमुत्तमम्।।३५।।
शिलातलात्ततो ब्रह्मन्निर्गता श्वेतृत्तिका।
तस्यां भक्त्या तु यः स्नाति नरो द्विजवरोत्तमम्।।३६।।
सर्वक्रतुफलं प्राप्य विष्णुलोके महीयते।

Then there comes a holy place namely, Dhanuḥpāta. The person who takes a dip here, enjoys the full length of life and then receives all honour in the heaven. "Śarabindu" is a place so holy that one who takes a dip here receives the abode of Indra after his death and enjoys all pleasures there. The one who takes a bath in Varāha-tīrtha at the Sahya mountain and stays one day and one night, receives honour in the abode of Viṣṇu. Ākāśagaṅgā-tīrtha had then existed on the peak of mountain Sahya. The boulders lying there has the white clay. O Brāhmaṇa, one who takes a bath here, attains to the fruits of all offerings and finally enjoys the respectable place in the abode of Viṣṇu.

ब्रह्मन्नमलसह्याद्रेर्यद्यत्तोयविनिर्गमम्।।३७।।
तत्र तीर्थं विजानीहि स्नात्वा पापात्प्रमुच्यते।
सह्याद्रिं गतवान्नित्यं स्नात्वा पापात्प्रमुच्यते।।३८।।
एतेषु तीर्थेषु नरो द्विजेन्द्र
पुण्येषु सह्याद्रिसमुद्भवेषु।
दत्वा सुपुष्पाणि हरिं स भक्त्या
विहाय पापं प्रविशेत्स विष्णुम्।।३९।।
सकृत्तीर्थाद्रितोयेषु गङ्गायां तु पुनः पुनः।
सर्वतीर्थमयी गङ्गा सर्वदेवमयो हरिः।।४०।।
सर्वशास्त्रमयी गीता सर्वधर्मो दयापरः।

O Brāhmaṇa, one should consider as the holy place where the water of the fountains flowing from the mountain Sahyadri. A dip in those places absolves the man from all his sins. The person who regularly visits the mountain Sahyadri and takes a bath there, becomes holy in his heart. O Brāhmaṇa, the man who after a bath in the streams flowing from the mountain Sahyadri and offers flowers to god Viṣṇu while worshipping, finally merges with god Viṣṇu and his sins are dissolved. As Gaṅgā contains all holy places, one should take a bath daily or regularly in the Gaṅgā and only one bath on the rivers flowing from the mountain peaks is sufficient for a man. All gods are merged with god Viṣṇu. The Gītā is the composite from of all scriptures. To be kind to creatures is the best among all religions.

एवं ते कथितं विप्र क्षेत्रमाहात्म्यमुत्तमम्।।४१।।
श्रीसह्यामलकग्रामे तीर्थे स्नात्वा फलानि च।
तीर्थानामपि यत्तीर्थं तत्तीर्थं द्विजसत्तम।
देवदेवस्य पादस्य तलाद्भुवि विनिःसृतम्।।४२।।
अम्भोयुगं तुरगमेधसहस्रतुल्यं।
तच्चक्रतीर्थमिति वेदविदो वदन्ति।
स्नानाच्च तत्र मनुजा न पुनर्भवन्ति।
पादौ प्रणम्य शिरसा मधुसूदनस्य।।४३।।
गङ्गाप्रयागगमननैमिषपुष्कराणि
पुण्यायुतानि कुरुजाङ्गलयामुनानि।
कालेन तीर्थसलिलानि पुनन्ति पापा-
त्पादोदकं भगवतस्तु पुनाति सद्यः।।४४।।
इति श्रीनरसिंहपुराणे तीर्थप्रशंसायां
षट्षष्टितमोऽध्यायः।।६६।।

O Brāhmaṇa, thus I have described the supreme magnificence of all the holy places that have existed in this region. I have told simultaneously the fruits/consequences of taking a bath in the Sahyadri mountain and Āmalaka etc. pilgrim places. O Brāhmaṇa, that is the best tīrtha which is the holiest. This Āmalaka pilgrim place has originated

from the feet of god Viṣṇu; hence, it is the best holy place. To take a dip here in the river is equal to the horse sacrifices made as many as for one thousand times. It is called Cakra-tīrtha by the scholars who well know the Vedas. After a dip one should bow his head at the feet of god Viṣṇu there and thus, a man becomes free from the cycle of birth and death. The pilgrim places at the bank of rivers like - the Gaṅgā, Prayāga, Naimiṣ āraṇya, Puṣkara, Kurujaṅgala Pradeśa and the holy places located at the bank of Yamunā are all fruit givers. A dip in these holy places, takes time to make a man holy at heart but this Cakra-tīrtha, as emanated from the feet of god Viṣṇu immediately makes a man holy at heart.

Thus, here ends the sixty-sixth chapter in
Nṛsimha Purāṇa

***

CHAPTER 67

Mānasa-tīrtha Fast

सूत उवाच

तीर्थानि कथितान्येवं भौमानि द्विजसत्तम।
मानसानि हि तीर्थानि फलदानि विशेषत:।।१।।
मनोनिर्मलता तीर्थं रागादिभिरनाकुला।
सत्यं तीर्थं दया तीर्थं तीर्थं निन्द्रियनिग्रह:।।२।।
गुरुशुश्रूषणं तीर्थं मातृशुश्रूषणं तथा।
स्वधर्माचरणं तीर्थं तीर्थमग्नेरुपासनम्।।३।।

Sūta said– O Brāhmaṇa, thus, I have described all the popular pilgrim places existed on this earth but Mānasa-tīrtha are the particular ones that provide with extra-ordinary fruits. It is all true that the mind free from attachment and envy is the best pilgrim place. The observance of truth, mercy, control over the senses, obedience to teacher, service to parents, observance of ones own religion and worship of fire are the best pilgrim places. Thus, it is the description of the holy places and now listen to the resolutions (Vratas).

एतानि पुण्यतीर्थानि व्रतानि शृणु मेऽधुना।
एकभुक्तं तथा नक्तमुपवासं च वै मुने।।४।।
पूर्णमास्याममावास्यामेकभुक्तं समाचरेत्।
तत्रैकभुक्तं कुर्वाण: पुण्यां गतिमुवाप्नुयात्।।५।।
चतुर्थ्यां तु चतुर्दश्यां सप्तम्यां नक्तमाचरेत्।
अष्टम्यां तु त्रयोदश्यां स प्राप्नोत्यभिवाञ्छितम्।।६।।

O hermit, it is a resolution to live on single time food and that too in the day and particularly giving up the food at night is the fast. One should live on one time food at Pūrṇimā and Amāvasyā. The person who takes one time food on these days receives the supreme position. The person who keeps fast on fourth, fourteenth, seventh, eighth and thirteenth day and abandons food at night, gets the desired thing.

उपवासो मुनिश्रेष्ठ एकादश्यां विधीयते।
नरसिंहं समभ्यर्च्य सर्वपापै: प्रमुच्यते।।७।।
हस्तयुक्तेऽर्कदिवसे सौरनक्तं समाचरेत्।
स्नात्वार्कमध्ये विष्णुं च ध्यात्वा रोगात्प्रमुच्यते।।८।।
आत्मनो द्विगुणां छायां यदा सन्तिष्ठते रवि:।
सौरनक्तं विजानीयान्न नक्तं निशि भोजनम्।।९।।

O hermit, day and night fast has been prescribed for the Ekādaśī. The person becomes free from the ties of all sins as a result of worship of god Viṣṇu on that day. If hasta-nakṣatra is falling on any Sunday, one should observe fast at night on that day. This fast is called Saurnakta fast. The man recuperates from all ailments if god Viṣṇu could be imagined through concentration on

the Sun orbit. When the Sun is in its double shadow, Saura Naktavrata is observed on that day. One should not take food from that time till night.

गुरुवारे त्रयोदश्यामपराह्णे जले ततः।
तर्पयित्वा पितॄन्देवानृषींश्च तिलतन्दुलैः।।१०।।
नरसिंहं समभ्यर्च्य यः करोत्युपवासकम्।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते।।११।।

The person does tarpaṇa of gods, Ṛṣi and Pitṛs after a bath and taking seasmum and rice in hand in the afternoon time on the day when Trayodaśī-tithi is falling on Thursday; and worships god Nṛsiṁha with fast, is absolved from all sins and receives honour in the abode of god Viṣṇu.

यदागस्त्योदये प्राप्ते तदा सप्तसु रात्रिषु।
अर्घ्यं दद्यात्समभ्यर्च्य अगस्त्याय महामुने।।१२।।
शंखे तोयं विनिक्षिप्य सितपुष्पाक्षतैर्युतम्।
मन्त्रेणानेन वै दद्याच्छितपुष्पादिनार्चिते।।१३।।
काशपुष्पप्रतीकाश अग्निमारुतसम्भव।
मित्रावरुणयोः पुत्र कुम्भयोने नमोस्तु ते।।१४।।
आतापी भक्षितो येन वातापी च महासुरः।
समुद्रः शोषितो येन सोऽगस्त्यः प्रीयतां मम।।१५।।
एवं तु दद्याद्योसर्वमगस्त्ये वै दिशं प्रति।
सर्वपापविनिर्मुक्तस्तमस्तरति दुस्तरम्।।१६।।

O great hermit, when the star Agastya is risen, hermit Agastya should be worshipped from that time up to the next seven nights and offer his *arghya*. The white flower should be kept on conch and rice with water, one should worship Agastya with *arghya* and pray - O Agastya, you got birth from the wind and fire; you are as white as the flowc of Kāśa; we salute you, O the son of Mitra and Varuṇa. You have got birth from a pitcher. May Agastya, who gobbled up the monster Ātāpī and Vātāpī and absorbed the entire sea, be pleased with me. The man who offers *arghya* at the direction of Agastya (i.e. south), becomes free from the ties of all sins and crosses the disastrous ignorance of attachment.

एवं ते कथितं सर्वं भरद्वाज महामुने।
पुराणं नारसिंहं च मुनीनां सन्निधौ मया।।१७।।
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं चैव सर्वमेव प्रकीर्तितम्।।१८।।
ब्रह्मणैव पुरा प्रोक्तं मरीच्यादिषु वै मुने।
तेभ्यश्च भृगुणा प्रोक्तं मार्कण्डेयेन वै ततः।।१९।।
मार्कण्डेयेन वै प्रोक्तं राज्ञो नागकुलस्य ह।
प्रसादान्नरसिंहस्य प्राप्तं व्यासेन धीमता।।२०।।
तत्प्रसादान्मया प्राप्तं सर्वपापप्रणाशनम्।
पुराणं नरसिंहस्य मया च कथितं तव।।२१।।
मुनीनां सन्निधौ पुण्यं स्वस्ति तेस्तु व्रजाम्यहम्।

O great hermit, Bhāradvāja, thus I have told this entire Nṛsiṁha Purāṇa in the presence of all of you. I have described sarga, pratisarga, vaṁśa, manvantara and vaṁśānucarita etc., all. O hermit this Purāṇa was first explained by Brahmājī before Marīci etc. hermits. Out of those hermits, Bhṛgu told it to Mārkaṇḍeya and Mārkaṇḍeya told it to the king Sahasranīka from Nāgakula. Then the learned Vyāsa got it with the grace of god Nṛsiṁha. From him, it is transmitted to me and now I have made you all to listen to this time in the presence of these hermits. May all of you enjoy pleasure and I am now leaving.

यः शृणोति शुचिर्भूत्वा पुराणं ह्येतदुत्तमम्।।२२।।
माघे मासि प्रयागे तु स स्नानफलमामप्नुयात्।
यो भक्त्या श्रावयेद्भक्तान्नित्यं नरहरेरिदम्।।२३।।
सर्वतीर्थफलं प्राप्य विष्णुलोके महीयते।

The person who listens to this supreme

Purāṇa with holy heart attains the fruit of taking a dip in Prayāga in the mouth of Māgha. The person who makes the devotees to listen to this Nṛsiṁha Purāṇa, attains the fruits of visiting all pilgrim places and finally, receives a high position in the abode of god Viṣṇu.

श्रुत्वैवं स्नातकैः सार्धं भरद्वाजो महामतिः।।२४।।
सूतमभ्यर्च्य तत्रैव स्थितवान् मुनयो गताः।

Thus, having heard this entire Purāṇa in the company of learned persons, Bharadvāja gave honour and respect to Sūta and stayed there. All other hermits returned to their respective places.

सर्वपापहरं पुण्यं पुराणं नृसिंहात्मकम्।।२५।।
पठतां शृण्वतां नृणां नरसिंहः प्रसीदति।
प्रसन्ने देवदेवेशे सर्वपापक्षयो भवेत्।।२६।।
प्रक्षीणपापबन्धास्ते मुक्तिं यान्ति नरा इति।।२७।।

इति श्रीनरसिंहपुराणे मानसतीर्थव्रतं नाम
सप्तषष्टितमोऽध्यायः।।६७।।

This Nṛsiṁha Purāṇa removes all sins and provides one with high fruits. God Nṛsiṁha pleases the persons who read or listen to it. All sins are driven away when god Nṛsiṁha is pleased and the persons whose ties due to sins are destroyed, definitely attain to emancipation.

Thus, here ends the sixty-seventh chapter in Nṛsimha Purāṇa

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CHAPTER 68

Fruits of reading Nṛsiṁha Purāṇa and the fruits of listening

सूत उवाच

इत्येतत्सर्वमाख्यातं मया नारसिंहकम्।
सर्वपापहरं पुण्यं सर्वदुःखनिवारणम्।।१।।
समस्त पुण्यफलदं नारसिंहं हि सर्वयज्ञफलप्रदं।
ये पठन्त्यपि शृण्वन्ति श्लोकं श्लोकर्धमेव वा।।२।।
न तेषां पापबन्धस्तु कदाचिदपि जायते।
विष्णवर्पितमिदं पुण्यं पुराणं सर्वकामदम्।।३।।
भक्त्या च वदतामेतच्छृण्वतां च फलं शृणु।
शतजन्मार्जितैः पापैः सद्य एव विमोचिताः।।४।।
सहस्रकुलसंयुक्ताः प्रयान्ति परमं पदम्।
किं तीर्थैर्गोप्रदानैर्वा तपोभिर्वा किमध्वरैः।।५।।
अहन्यहनि गोविन्दं तत्परत्वेन शृण्वताम्।
यः पठेत्प्रातरुत्थाय यदस्य श्लोकविंशतिम्।।६।।

Sūta said– Thus I have made you all to listen this entire Nṛsiṁha Purāṇa. It removes all sins and makes man free from the pains. It ensures all fruits of great deeds and all offerings. The people who read or listen either one or half hymn of it, seldom ties with the sins. This Purāṇa dedicated to god Viṣṇu fulfils all desires Bharadvāja, who read and listen with sheer devotion this Purāṇa, the fruits availed by them are being described here. They become free from the sins committed in as much as hundred pre-births and achieve the supreme position wit their several thousands generations. Who listen to the name of Govinda recited frequently daily, they needn't arranging pilgrimage, donation of cows in gift, penance and the offering. The man who read twenty hymns of this Purāṇa in morning everyday, receives the fruit of arranging Jyotiṣṭoma offering and attains to

the abode of god Viṣṇu.

ज्योतिष्टोमफलं प्राप्य विष्णुलोके महीयते।
एतत्पवित्रं पूज्यं च न वाच्यमकृतात्मनाम्।।७।।
द्विजानां विष्णुभक्तानां श्राव्यमेतन्न संशयः।
एतत्पुराणश्रवणमिहामुत्र सुखप्रदम्।।८।।
वदतां शृण्वतां सद्यः सर्वपापप्रणाशनम्।
बहुनात्र किमुक्तेन भूयो भूयो मुनीश्वराः।।९।।
श्रद्धयाश्रद्धया वापि श्रोतव्यमदिमुत्तमम्।
भारद्वाजमुखाः सर्वे कृतकृत्या द्विजोत्तमाः।।१०।।
सूतं हृष्टाः प्रपूज्याथ सर्वे स्वस्वाश्रमं ययुः।।११।।

इति श्रीनरसिंहपुराणे सूतभरद्वाजादिसंवादे सर्वदुःखोपहरं श्रीनरसिंहपुराणं समाप्तम्।।

This Purāṇa is most sacrosanct and respected. It should not be explained before the persons who have no control on their senses. The devotees and Brāhmaṇas are entitled to listen it and one should feel nor reservation to explain it before them. Listening to this Purāṇa, renders pleasure in this physical world as also in the celestial or metaphysical world. It effaces the sins of speakers and the audience both. O hermits, there is no need to say anything more in this prospect. One should listen this supreme Purāṇa with obeisance or even in the state of no faith. Bharadvāja etc., hermits pleased to listen this Purāṇa. They happily saluted Sūta and all of them then returned to their respective cottages.

Thus, here ends the sixty-eighth chapter in Nṛsimha Purāṇa

End of Narasiṁha Purāṇa

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