

"My mother said, 'Mahadeva is exceedingly difficult to be known by persons of uncleansed souls. These men are incapable of bearing him in their hearts of comprehending him at all. They can retain him in their minds. They cannot seize him, nor can they obtain a sight of him. Men of wisdom aver that his forms are many. Many, again, are the places in which he resides. Many are the forms of his Grace. Who is there that can understand in their details the acts, which are all excellent, of Isa, or of all the forms that he has assumed in days of yore? Who can relate how Sarva sports and how he becomes gratified? Maheswara of universal form resides in the hearts of all creatures. While Munis discoursed on the auspicious and excellent acts of Isana, I have heard from them how, impelled by compassion towards his worshippers, he grants them a sight of his person. For the purpose of showing a favour unto the Brahmanas, the denizens of heaven have recited for their information the diverse forms that were assumed by Mahadeva in days of yore. Thou hast asked me about these. I shall recite them to thee, O son.'

"My mother continued, 'Bhava assumes the forms of Brahma and Vishnu and the chief of the celestials of the Rudras, the Adityas, and the Aswins; and of those deities that are called Viswadevas. He assumes the forms also of men and women, of Pretas and Pisachas, of Kiratas and Savaras, and of all aquatic animals. That illustrious deity assumes the forms of also those Savaras that dwell in the woods and forests. He assumes the forms of tortoises and fishes and conches. He it is that assumes the forms of those coral sprouts that are used as ornaments by men. He assumes also the forms of Yakshas, Rakshasas and Snakes, of Daityas and Danavas. Indeed, the illustrious god assumes the forms of all creatures too that live in holes. He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well. He it is that assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He it is that assumes the forms of cranes and vultures and Chakravakas. Verily, he it is that assumes the forms of Chasas and of mountains also. O son, it is Mahadeva that assumes the forms of kine and elephants and horses and camels and asses. He assumes also the forms of goats and leopards and diverse other varieties of animals. It is Bhava who assumes the forms of diverse kinds of birds of beautiful plumage. It is Mahadeva who bears the forms of persons with sticks and those with umbrellas and those with calabashes among Brahmanas.[43] He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads. And he sometimes assumes forms having many millions of legs and forms having innumerable stomachs and faces and forms endued with innumerable arms and innumerable sides. He sometimes appears surrounded by innumerable spirits and ghosts. He it is that assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He sometimes assumes a form that is rendered white with the ashes he smears on it and is adorned with a half-moon on the forehead. Adored with diverse hymns uttered with diverse kinds of voice and worshipped with diverse Mantras fraught with encomiums, he, that is sometimes called Sarva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common foundation. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all discourses (on duties and rituals). He resides everywhere and should be known as dwelling in the hearts of all creatures in the universe. He knows the desire cherished by every one of his worshippers. He becomes acquainted with the object in which one pays him adorations. Do thou then, if it pleases thee, seek the protection of the chief of the deities. He sometimes rejoices, and sometimes yields to wrath, and sometimes utters the syllable Hum with a very loud noise. He sometimes

arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle axe. He it is that assumes the form of Sesha who sustains the world on his head. He has snakes for his belt, and his ears are adorned with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin forms his upper garment.[44] He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by innumerable spirits and ghosts, he sometimes plays on musical instruments. Diverse, again are the instruments upon which he plays, and sweet the sounds they yield. He sometimes wanders (over crematoria), sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of one that is mad, and sometimes of one that is intoxicated, and he sometimes utters words that are exceedingly sweet. Endued with appalling fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake and sometimes yawns as he pleases. He sometimes recites sacred Mantras and sometimes becomes the deity of those Mantras which are recited. He sometimes performs penances and sometimes becomes the deity for whose adoration those penances are undergone. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga contemplation of others. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cow-pen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man. He sports with the daughters and the spouses of the Rishis. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eyes. He is fair, he is darkish, he is dark, he is pale, he is of the colour of smoke, and he is red. He is possessed of eyes that are large and terrible. He has empty space for his covering and he it is that covers all things. Who is there that can truly understand the limits of Mahadeva who is formless, who is one and indivisible, who conjures of illusions, who is of the cause of all actions and destructive operations in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth.[45] He lives in the heart (of every creature). He is the prana, he is the mind, and he is Jiva (that is invested in the material case). He is the soul of Yoga, and it is that is called Yoga. He is the Yoga-contemplation into which Yogins enter.[46] He is the Supreme Soul. Indeed Maheswara, the purity in essence, is capable of being comprehended not by the senses but through only the Soul seizing his existence. He plays on diverse musical instruments. He is a vocalist. He has a hundred thousand eyes, he has one mouth, he has two mouths, he has three mouths, and he has many mouths. Devoting thyself to him, setting thy heart upon him, depending upon him, and accepting him as thy one refuge, do thou, O son, adore Mahadeva and then mayst thou obtain the fruition of all thy wishes. Hearing those words of my mother, O slayer of foes, from that day my devotion was directed to Mahadeva, having nothing else for its object. I then applied myself to the practice of the austere penances for gratifying Sankara. For one thousand years I stood on my left toe. After that I passed one thousand years, subsisting only upon fruits. The next one thousand years I passed, subsisting upon the fallen leaves of trees. The next thousand years I passed, subsisting upon water only. After that I passed seven hundred years, subsisting on air alone. In this way, I adored Mahadeva for a full thousand years of the celestials. After this, the puissant Mahadeva, the Master of all the universe, became gratified with me. Desirous of ascertaining whether I was solely devoted to him and him alone, he appeared before me in the form of Sakra surrounded by all the deities. As the celebrated Sakra, he had a thousand eyes on his person and was armed with the thunderbolt. And

he rode on an elephant whose complexion was of the purest white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, terrible to look at, and endued with four tusks. Indeed, riding on such an elephant, the illustrious chief of the deities seemed to blaze forth with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he approached the spot where I was. A white umbrella was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise.

"Upamanyu said, 'I solicit boons from that great Deity named Siva whom utterers of Brahma has described as existent and non-existent, manifest and unmanifest, eternal or immutable, one and many. I solicit boons from Him who is without beginning and middle and end, who is Knowledge and Puissance, who is inconceivable and who is the Supreme Soul. I solicit boons from Him whence comes all Puissance, who has not been produced by any one, who is immutable, and who, though himself unsprung from any seed, is the seed of all things in the universe. I solicit boons from Him who is blazing Effulgence, (beyond Darkness) who is the essence of all penances, who transcends all faculties of which we are possessed and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes freed from grief or sorrow. I worship him, O Purandara, who is conversant with the creation of all elements and the thought of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the puissance to give everything.[48] I solicit boons from Him who cannot be comprehended by argument, who represents the object of the Sankhya and the Yoga systems of philosophy, and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore.[49] I solicit boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures. I solicit boons from Him who it is that first created Brahma, that creator of all the worlds, having filled Space (with His energy) and evoked into existence the primeval egg.[50] Who else than that Supreme Lord could be creator of Fire, Water, Wind, Earth, Space, Mind, and that which is called Mahat? Tell me, O Sakra, who else than Siva could create Mind, Understanding, Consciousness or Ego, the Tanmatras, and the senses? Who is there higher than Siva?[51] The wise say that the Grandsire Brahma is the creator of this universe. Brahma, however, acquired his high puissance and prosperity by adoring and gratifying Mahadeva, that God of gods. That high puissance (consisting of all the three attributes of creation, protection, and destruction), which dwells in that illustrious Being who is endowed with the quality of being one, who created Brahma, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there that is superior to the Supreme Lord?[52] Who else than that God of gods is competent to unite the sons of Diti with lordship and puissance, judging by the sovereignty and the power of oppressing conferred upon the foremost of the Daityas and Danavas?[53] The different points of the horizon, Time, the Sun, all fiery entities, planets, wind, water, and the stars and constellations,--these, know thou, are from Mahadeva. Tell us who is higher than the Supreme Lord? Who else is there, except Mahadeva, in the matter of the creation of Sacrifice and the destruction of Tripura? Who else except Mahadeva, the grinder of the foes, has offered lordship to the principal?[54] What need, O Purandara, of many well-sounding statements fraught with spacious sophisms, when I behold thee of a thousand eyes, O best of the

deities,--thee that art worshipped by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kusikas, all this is due to the grace of that God of gods viz., Mahadeva. Know, O Kesava, that this all, consisting of animate and inanimate existences with heaven and other unseen entities, which occur in this world, and which has the all-pervading Lord for their soul, has flowed from Maheswara and has been created (by him) for enjoyment by Jiva.[55] In the worlds that are known by the names of Bhu, Bhuvā, Swah, and Maha, in the midst of the mountains of Lokāloka, in the islands, in the mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, O illustrious Maghavat, resides Mahadeva, as persons conversant with all the topics of enquiry say. If, O Sakra, the Devas (deities) and the Asuras could see any other puissant form than Bhava's, would not both of them, especially the former, when opposed and afflicted by the latter, have sought the protection of that form? In all hostile encounters of the deities, the Yakshas, the Uragas and the Rakshasas, that terminating in mutual destruction, it is Bhava that gives unto those that meet with destruction, puissance commensurate with their respective locations as dependent upon their acts. Tell me, who else than Maheswara is there for bestowing boons upon, and once more chastising the Andhaka and Sukra and Dundubhi and Maharshi and many foremost of Yakshas, Indra and Vala and Rakshasas and the Nivatakavachas? Was not the vital seed of Mahadeva, that Master of both the deities and the Asuras, poured as a libation upon the fire? From that seed sprung a mountain of gold. Who else is there whose seed can be said to be possessed of such virtue.[56] Who else in this world is praised as having the horizon only for his garments? Who else can be said to be a Brahmacharin with his vital seed drawn up? Who else is there that has half his body occupied by his dear spouse?[57] Who else is there that has been able to subjugate Kama, the god of desire? Tell me, O Indra, what other Being possesses that high region of supreme felicity that is applauded by all the deities? Who else has the crematorium as his sporting ground? Who else is there that is so praised for his dancing? Whose puissance and worship remain immutable? Who else is there that sports with spirits and ghosts? Tell me, O deity, who else has associate that are possessed of strength like his own and that are, therefore, proud of that strength or puissance?[58] Who else is there whose status is applauded as unchangeable and worshipped with reverence by the three worlds? Who else is there that pours rain, gives heat, and blazes forth in Energy? From whom else do we derive our wealth of herbs? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile things? O Indra, know Maheswara to be the original cause (of everything). He is adored by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the aid of knowledge, (of ascetic) success, and of the rites laid down in the scriptural ordinances.[59] He is adored by both the deities and the Asuras with the aid of sacrifices by acts and the affliction of the ritual laid down in the scriptures. The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything.[60] He is both gross and subtle. He is without compare. He cannot be conceived by the senses. He is endued with attributes and he is divested of them. He is the lord of attributes, for they are under his control. Even such is the place that is Maheswara's. He is the cause of the maintenance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. Verily, He is the cause of every thing. He is that which is mutable, He is the unmanifest, He is Knowledge; He is ignorance; He is every act, He is every omission; He is righteousness; and He is unrighteousness. Him, O Sakra, do I call the cause of every thing. Behold, O Indra, in the image

of Mahadeva the indications of both the sexes. That god of gods, viz., Rudra, that cause of both creation and destruction, displays in his form the indications of both the sexes as the one cause of the creation of the universe. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one that is higher than Isa, O Sakra. If it pleases thee, do thou throw thyself on his kindness and protection. Thou hast visible evidence, O chief of the celestials, of the fact that the universe has sprung from the union of the sexes (as represented by Mahadeva). The universe, thou knowest, is the sum of what is vested with attributes and what else is divested of attributes and has for its immediate cause the seeds of Brahma and others. Brahma and Indra and Hutasana and Vishnu and all the other deities, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahadeva.[61] Impelled by desire, I solicit, with restrained mind, that god known to all the mobile and immobile universe,--him, that is, who has been spoken of as the best and highest of all the gods, and who is auspiciousness itself, for obtaining without delay that highest of all acquisitions, viz., Emancipation. What necessity is there of other reasons (for establishing) what I believe? The supreme Mahadeva is the cause of all causes. We have never heard that the deities have, at any time, adored the sign of any other god than Mahadeva. If Maheswara be not accepted, tell me, if thou hast ever heard of it, who else is there whose sign has been worshipped or is being worshipped by all the deities? He whose sign is always worshipped by Brahma, by Vishnu, by thee, O Indra, with all the other deities, is verily the foremost of all adorable deities. Brahma has for his sign the lotus, Vishnu has for his the discus, Indra has for his sign the thunder-bolt. But the creatures of the world do not bear any of the signs that distinguish these deities. On the other hand, all creatures bear the signs that mark Mahadeva and his spouse. Hence, all creatures must be regarded as belonging to Maheswara. All creatures of the feminine sex, have sprung from Ulna's nature as their cause, and hence it is they bear the mark of femininity that distinguishes Uma; while all creatures that are masculine, having sprung from Siva, bear the masculine mark that distinguishes Siva. That person who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his spouse should be regarded as very wretched and should not be counted among the creatures of the universe. Every being with the mark of the masculine sex should be known to be of Isana, while every being with the mark of the feminine sex should be known to be of Uma. This universe of mobile and immobile creatures is provided by two kinds of forms (viz., male and female). It is from Mahadeva that I wish to obtain boons. Failing in this, O Kausika, I would rather prefer dissolution itself. Go or remain, O Sakra, as thou, O slayer of Vala, desirest. I wish to have boons or curses from Mahadeva. No other deity shall I ever acknowledge, nor would I have from any other deity the fruition of all my wishes.--Having said these words unto the chief of the celestials, I became overwhelmed with grief at the thought of Mahadeva not having been gratified with me notwithstanding my severe austerities. Within the twinkling of an eye, however, I saw the celestial elephant I had beheld before me transformed into a bull as white as a swan, or the Jasminum pubescens, or a stalk of the lotus or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the hue of its eyes was tawny like that of honey. Its horns were hard as adamant and had the colour of gold. With their very sharp ends, whose hue was a mild red, the bull seemed to tear the Earth. The animal was adorned all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were exceedingly beautiful and its waist too exceedingly well-formed. Its

flanks were possessed of great beauty and its neck was very thick. Its whole form was exceedingly agreeable and beautiful to look at. Its hump shone with great beauty and seemed to occupy the whole of its shoulder-joint. And it looked like the summit of a mountain of snow or like a cliff of white clouds in the sky. Upon the back of that animal I beheld seated the illustrious Mahadeva with his spouse Uma. Verily, Mahadeva shone like the lord of stars while he is at his full. The fire born of his energy resembled in effulgence the lightening that flashes amid clouds. Verily, it seemed as if a thousand suns rose there, filling every side with a dazzling splendour. The energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga. Overspread with that energy, the horizon became such that I could see nothing on any side. Filled with anxiety I once more thought what it could mean. That energy, however, did not pervade every side for any length of time, for soon, through the illusion of that god of gods, the horizon became clear. I then behold the illustrious Sthanu or Maheswara seated on the back of his bull, of blessed and agreeable appearance and looking like a smokeless fire. And the great god was accompanied by Parvati of faultless features. Indeed, I beheld the blue-throated and high-souled Sthanu, unattached to everything, that receptacle of all kinds of force, endued with eight and ten arms and adorned with all kinds of ornaments. Clad in white vestments, he wore white garlands, and had white unguents smeared upon his limbs. The colour of his banner, irresistible in the universe, was white. The sacred thread round his person was also white. He was surrounded with associates, all possessed with prowess equal to his own, who were singing or dancing or playing on diverse kinds of musical instruments. A crescent moon, of pale hue, formed his crown, and placed on his forehead it looked like the moon that rises in the autumnal firmament. He seemed to dazzle with splendour, in consequence of his three eyes that looked like three suns. The garland of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems. I also beheld, O Govinda, the weapons in their embodied forms and fraught with every kind of energy, that belong to Bhava of immeasurable prowess. The high-souled deity held a bow whose hues resembled those of the rainbow. That bow is celebrated under the name of the Pinaka and is in reality a mighty snake. Indeed, that snake of seven heads and vast body, of sharp fangs and virulent poison, of large neck and the masculine sex, was twined round with the cord that served as its bowstring. And there was a shaft whose splendour looked like that of the sun or of the fire that appears at the end of the Yuga. Verily, that shaft was the excellent Pasupata that mighty and terrible weapon, which is without a second, indescribable for its power, and capable of striking every creature with fear. Of vast proportions, it seemed to constantly vomit sparks of fire. Possessed of one foot, of large teeth, and a thousand heads and thousand Stomachs, it has a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually vomit fire. O thou of mighty arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons. Verily, it is capable of neutralising every other weapon in the universe. It was with that weapon that the illustrious Mahadeva had in days of yore, burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, achieved that feat. That weapon, shot by Mahadeva's arms, can, without doubt consume in half the time taken up by a twinkling of the eyes the entire universe with all its mobile and immobile creatures. In the universe there is no being including even Brahma and Vishnu and the deities, that are incapable of being slain by that weapon. O sire, I saw that excellent, wonderful and incomparable weapon in the hand of Mahadeva. There is another mysterious and very

powerful weapon which is equal or perhaps, superior to the Pasupata weapon. I beheld that also. It is celebrated in all the worlds as the Sula of the Sula-armed Mahadeva. Hurling by the illustrious deity, that weapon is competent to rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe. In days of yore, Yuvanaswa's son, king Mandhatri, that conqueror of the three worlds, possessed of imperial sway and endued with abundant energy, was, with all his troops, destroyed by means of that weapon. Endued with great might and great energy and resembling Sakra himself in prowess, the king, O Govinda, was slain by the Rakshasa Lavana with the aid of this Sula which he had got from Siva. The Sula has a very keen point. Exceedingly terrible, it is capable of causing everybody's hair stand on its end. I saw it in the hand of Mahadeva, as if roaring with rage, having contracted its forehead into three wrinkles. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the Yuga. The handle of that Sula, was made of a mighty snake. It is really indescribable. It looked like the universal Destroyer himself armed with his noose. I saw this weapon, O Govinda, in the hand of Mahadeva. I beheld also another weapon, viz., that sharp-edged battle-axe which, in days of yore, was given unto Rama by the gratified Mahadeva for enabling him to exterminate the Kshatriyas. It was with this weapon that Rama (of Bhrigu's race) slew in dreadful battle the great Karttavirya who was the ruler of all the world. It was with that weapon that Jamadagni's son, O Govinda, was able to exterminate the Kshatriyas for one and twenty times. Of blazing edge and exceedingly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it shone on Mahadeva's person like the flame of a blazing fire. I beheld innumerable other celestial weapons with Mahadeva of great intelligence. I have, however named only a few, O sinless one, in consequence of their principal character. On the left side of the great god stood the Grandsire Brahma seated on an excellent car unto which were attached swans endued with the speed of the mind. On the same side could be seen Narayana also, seated on the son of Vinata, and bearing the conch, the discus, and the mace. Close to the goddess Uma was Skanda seated on his peacock, bearing his fatal dart and bells, and looking like another Agni. In the front of Mahadeva I beheld Nandi standing armed with his Sula and looking like a second Sankara (for prowess and energy). The Munis headed by the Self-born Manu and Rishis having Bhrigu for their first, and the deities with Sakra at their head, all came there. All the tribes of spirits and ghosts, and the celestial Mothers, stood surrounding Mahadeva and saluting him with reverence. The deities were engaged in singing the praises of Mahadeva by uttering diverse hymns. The Grandsire Brahma uttering a Rathantara, praised Mahadeva. Narayana also, uttering the Jyestha Saman, sang the praises of Bhava. Sakra also did the same with the aid of those foremost of Vedic Mantras, viz., the Sata-Rudriam. Verily, Brahma and Narayana and Sakra,--those three high-souled deities,--shone there like three sacrificial fires. In their midst shone the illustrious God like the sun in the midst of his corona, emerged from autumnal clouds. I beheld myriads of suns and moons, also in the sky, O Kesava. I then praised the illustrious Lord of everything, the supreme Master of the universe.

"Upamanyu continued, 'I said, Salutations to thee, O illustrious one, O thou that constitutest the refuge of all things, O thou that art called Mahadeva! Salutations to thee that assumest the form of Sakra, that art Sakra, and that disguisest thyself in the form and vestments of Sakra. Salutations to thee that art armed with the thunder, to thee that art tawny, and thee that art always armed with the Pinaka. Salutations to thee that always bearest the conch and the Sula. Salutations to thee that art clad in black, to thee that art of dark and curly hair, to thee that

hast a dark deer-skin for thy upper garment, to thee that presidest over the eighth lunation of the dark fortnight. Salutations to thee that art of white complexion, to thee that art called white, to thee that art clad in white robes, to thee that hast limbs smeared with white ashes, to thee that art ever engaged in white deeds. Salutations to thee that art red of colour, to thee that art clad in red vestments, to thee that ownest a red banner with red flags, to thee that wearest red garlands and usest red unguents. Salutations to thee that art brown in complexion, to thee that art clad in brown vestments, to thee, that hast a brown banner with brown flags, to thee that wearest brown garlands and usest brown unguents. Salutations to thee that hast the umbrella of royalty held over thy head, to thee that wearest the foremost of crowns. Salutations unto thee that art adorned with half a garland and half an armlet, to thee that art decked with one ring for one year, to thee that art endued with the speed of the mind, to thee that art endued with great effulgence. Salutations to thee that art the foremost of deities, to thee that art the foremost of ascetics, to thee that art the foremost of celestials. Salutations to thee that wearest half a wreath of lotuses, to thee that hast many lotuses on thy body. Salutations to thee that hast half thy body smeared with sandal paste, to thee that hast half thy body decked with garlands of flowers and smeared with fragrant unguents.[62] Salutations to thee that art of the complexion of the Sun, to thee that art like the Sun, to thee whose face is like the Sun, to thee that hast eyes each of which is like the Sun. Salutations to thee that art Soma, to thee that art as mild as Soma, to thee that bearest the lunar disc, to thee that art of lunar aspect, to thee that art the foremost of all creatures, to thee that art adorned with a set of the most beautiful teeth. Salutations to thee that art of a dark complexion, to thee that art of a fair complexion, to thee that hast a form half of which is yellow and half white, to thee that hast a body half of which is male and half female, to thee that art both male and female. Salutations to thee that ownest a bull for thy vehicle, to thee that proceedest riding on the foremost of elephants, to thee that art obtained with difficulty, to thee that art capable of going to places unapproachable by others. Salutations to thee whose praises are sung by the Ganas, to thee that art devoted to the diverse Ganas, to thee that followest the track that is trod by the Ganas, to thee that art always devoted to the Ganas as to a vow. Salutations to thee that art of the complexion of white clouds, to thee that hast the splendour of the evening clouds, to thee that art incapable of being described by names, to thee that art of thy own form (having nothing else in the universe with which it can be compared). Salutations to thee that wearest a beautiful garland of red colour, to thee that art clad in robes of red colour. Salutations to thee that hast the crown of the head decked with gems, to thee that art adorned with a half-moon, to thee that wearest many beautiful gems in thy diadem, to thee that hast eight flowers on thy head. Salutations to thee that hast a fiery mouth and fiery eyes, to thee that hast eyes possessing the effulgence of a thousand moons, to thee that art of the form of fire, to thee that art beautiful and agreeable, to thee that art inconceivable and mysterious. Salutations to thee that rangest through the firmament, to thee that lovest and residest in lands affording pasture to kine, to thee that walkest on the Earth, to thee that art the Earth, to thee that art infinite, to thee that art exceedingly auspicious. Salutations to thee that art unclad (or has the horizon alone for thy vestments), to thee that makest a happy home of every place where thou mayst happen to be for the moment. Salutations to thee that hast the universe for thy home, to thee that hast both Knowledge and Felicity for thy Soul. Salutations to thee that always wearest a diadem, to thee that wearest a large armlet, to thee that hast a snake for the garland round thy neck, to thee that wearest many

beautiful ornaments on thy person. Salutations to thee that hast the Sun, the Moon, and Agni for thy three eyes, to thee that art possessed of a thousand eyes, to thee that art both male and female, to thee that art divested of sex, to thee that art a Sankhya, to thee that art a Yogin. Salutations to thee that art of the grace of those deities who are worshipped in sacrifices, to thee that art the Atharvans, to thee that art the alleviator of all kinds of disease and pain, to thee that art the dispeller of every sorrow. Salutations to thee that roarest as deep as the clouds, to thee that puttest forth diverse kinds of illusions, to thee that presidest over the soil and over the seed that is sown in it, to thee that art the Creator of everything. Salutations to thee that art the Lord of all the celestials, to thee that art the Master of the universe, to thee that art endued with the speed of the wind, to thee that art of the form of the wind. Salutations to thee that wearest a garland of gold, to thee that sportest on hills and mountains[63], to thee that art adorned by all who are enemies of the gods, to thee that art possessed of fierce speed and energy. Salutations to thee that torest away one of the heads of the Grandsire Brahma, to thee that hast slain the Asura named Mahisha, to thee that assumest three forms, to thee that bearest every form. Salutations to thee that art the destroyer of the triple city of the Asuras, to thee that art the destroyer of (Daksha's) sacrifice, to thee that art the destroyer of the body of Kama (the deity of Desire), to thee that wieldest the rod of destruction. Salutations to thee that art Skanda, to thee that art Visakha, to thee that art the rod of the Brahmana, to thee that art Bhava, to thee that art Sarva, to thee that art of universal form. Salutations to thee that art Isana, to thee that art the destroyer of Bhaga, to thee that art the slayer of Andhaka, to thee that art the universe, to thee that art possessed of illusion, to thee that art both conceivable and inconceivable.[64] Thou art the one end of all creatures, thou art the foremost, thou art the heart of everything. Thou art the Brahma of all the deities, thou art the Nilardhita Red and Blue of the Rudras. Thou art the Soul of the creatures, thou art He who is called Purusha in the Sankhya philosophy, thou art the Rishabha among all things sacred, thou art that which is called auspicious by Yogins and which, according to them, is without parts (being indivisible). Amongst those that are observant of the different modes of life, thou art the House-holder, thou art the great Lord amongst the lords of the universe. Thou art Kuvera among all the Yakshas, and thou art Vishnu amongst all the sacrifices.[65] Thou art Meru amongst mountains, thou art the Moon among all luminaries of the firmament, thou art Vasishtha amongst Rishis, thou art Surya among the planets. Thou art the lion among all wild animals, and among all domestic animals, thou art the bull that is worshipped by all people. Among the Adityas thou art Vishnu (Upendra), among the Vasu thou art Pavaka, among birds thou art the son of Vinata (Garuda), and among snakes thou art Ananta (Sesha). Among the Vedas thou art the Samans, among the Yajushes thou art the Sata-Rudriyam, among Yogins thou art Sanatkumara, and among Sankhyas thou art Kapila. Among the Maruts thou art Sakra, among the Pitris thou art Devarat, among all the regions (for the residence of created beings) thou art the region of Brahman, and amongst all the ends that creatures attain to, thou art Moksha or Emancipation. Thou art the Ocean of milk among all oceans, among all rocky eminences thou art Himavat, among all the orders thou art the Brahmana, and among all learned Brahmanas thou art he that has undergone and is observant of the Diksha. Thou art the Sun among all things in the world, thou art the destroyer called Kala. Thou art whatever else possessed of superior energy of eminence that exists in the universe. Thou art possessed of supreme puissance. Even this is what represents my certain conclusion. Salutations to thee, O puissant and illustrious one, O thou that art kind

to all thy worshippers. Salutations to thee, O lord of Yogins. I bow to thee, O original cause of the universe. Be thou gratified with me that am thy worshipper, that am very miserable and helpless, O Eternal Lord, do thou become the refuge of this adorer of thine that is very weak and miserable. O Supreme Lord, it behoveth thee to pardon all those transgressions of which I have been guilty, taking compassion upon me on the ground of my being thy devoted worshipper. I was stupefied by thee, O Lord of all the deities, in consequence of the disguise in which thou showest thyself to me. O Maheswara, I did not give thee the Arghya or water to wash thy feet.[66] Having hymned the praises of Isana in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the Arghya, and then, with joined hands, I resigned myself to him, being prepared to do whatever he would bid. Then, O sire, an auspicious shower of flowers fell upon my head, possessed of celestial fragrance and bedewed with cold water. The celestial musicians began to play on their kettle-drums. A delicious breeze, fragrant and agreeable, began to blow and fill me with pleasure. Then Mahadeva accompanied by his spouse, and having the bull for his sign, having been gratified with me, addressed the celestials assembled there in these words, filling me with great joy,--Behold, ye deities, the devotion of the high-souled Upamanyu. Verily, steady and great is that devotion, and entirely immutable, for it exists unalterably.--Thus addressed by the great God armed with the Sula, the deities, O Krishna, having bowed down unto him and joined their hands in reverence, said these words,--O illustrious one, O God of the gods, O master of the universe, O Lord of all, let this best of regenerate persons obtain from thee the fruition of all his desires.--Thus addressed by all the deities, with the Grandsire Brahma among them. Sarva, otherwise called Isa and Sankara, said these words as if smiling unto me.'"

"The illustrious Sankara said, 'O dear Upamanyu, I am gratified with thee. Behold me, O foremost of Munis, O learned Rishi, thou art firmly devoted to me and well hast thou been tested by me. I have been very highly pleased with thee in consequence of this thy devotion to Siva. I shall, therefore, give thee today the fruition of whatever desires thou mayst have in thy heart. Thus addressed by Mahadeva of great wisdom, tears of joy came into my eyes and my hair stood on its end (through emotion). Kneeling down unto him and bowing unto him repeatedly, I then, with a voice that was choked with delight, said unto him,--O illustrious god, it seems to me that I was hitherto dead and that it is only today that I have taken my birth, and that my birth bath today borne fruit, since I am staying now in the presence of Him who is the Master of both the deities and the Asuras! Who else is more praiseworthy than I, since I am beholding with these eyes of mine, Him of immeasurable prowess whom the very deities are unable to behold without first paying hearty worship? That which they that are possessed of learning and wisdom say is the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, is identical with thee, O puissant and illustrious one, thee that art the beginning of all the topics, thee that art indestructible and changeless, thee that art conversant with the ordinances which govern all the topics, thee that art the foremost of Purushas, thee that art the highest of the high. Thou art he that hadst created from thy right side the Grandsire Brahma, the Creator of all things. Thou art he that hadst created from thy left side Vishnu for protecting the Creation. Thou art that puissant Lord who didst create Rudra when the end of the Yuga came and when the Creation was once more to be dissolved. That Rudra, who sprang from thee destroyed the Creation with all its mobile and immobile beings, assuming the form of Kala of great energy, of the cloud Samvartaka (charged with

water which myriads of oceans are not capacious enough to bear), and of the all consuming fire. Verily, when the period comes for the dissolution of the universe, that Rudra stands, ready to swallow up the universe. Thou art that Mahadeva, who is the original Creator of the universe with all its mobile and immobile entities. Thou art he, who, at the end of the Kalpa, stands, withdrawing all things into thyself. Thou art he that pervadest all things, that art the Soul of all things, thou art the Creator of the Creator of all entities. Incapable of being seen by even any of the deities, thou art he that exists, pervading all entities. If, O lord, thou hast been gratified with me and if thou wouldst grant me boons, let this be the boon, O Lord of all the deities, that my devotion to thee may remain unchanged. O best of the deities, let me, through thy grace, have knowledge of the Present, the Past, and the Future. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let thy illustrious self be for ever present at our retreat.--Thus addressed by me, the illustrious Maheswara endued with supreme energy, that Master of all mobile and immobile, viz., Siva, worshipped of all the universe, then said unto me these words.'

I then beheld, O Bharata, in the firmament an effulgence that seemed to be as dazzling as that of a thousand Suns combined together. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning and the thunder-fire looking like eyes set on it.[68] Within that cloud was the puissant Mahadeva. himself of dazzling splendour, accompanied by his spouse Uma. Verily, the great Deity seemed to shine with his penances, energy, beauty, effulgence, and his dear spouse by his side. The puissant Maheswara, with his spouse by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of racking clouds with the Moon by his side. The hair on my body, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs. Mahadeva was adorned with a diadem on his head. He was armed with his Sula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff (of the Sanyasin) in one of his hands. He was armed, besides with his Pinaka and the thunderbolt. His teeth was sharp-pointed. He was decked with an excellent bracelet for the upper arm. His sacred thread was constituted by a snake. He wore an excellent garland of diversified colours on his bosom, that hung down to his toes. Verily, I beheld him like the exceedingly bright moon of an autumnal evening. Surrounded by diverse clans of spirits and ghosts, he looked like the autumnal Sun difficult of being gazed at for its dazzling brightness. Eleven hundred Rudras stood around that Deity of restrained soul and white deeds, then seated upon his bull. All of them were employed in hymning his praises. The Adityas, the Vasus, the Sadhyas, the Viswedevas, and the twin Aswins praised that Lord of the universe by uttering the hymns occurring in the scriptures. The puissant Indra and his brother Upendra, the two sons of Aditi, and the Grandsire Brahma, all uttered, in the presence of Bhava, the Rathantara Saman. Innumerable masters of Yoga, all the regenerate Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky (between Earth and Heaven), the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen

bowing down unto that Supreme Preceptor, that great Father, that giver (or origin) of Yoga. Sanatkumara, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kasyapa, Vasishtha, Kasya, the Schandas, Diksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havis (clarified butter) poured in sacrifices, and all the requisites of the sacrifices, were beheld by me, O Yudhishtira, standing there in their embodied forms. All the guardians of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the spouses and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that puissant Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly skilled in music, in celestial strains, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings, mobile and immobile, adorned, in thought, word and deed, that puissant Lord. Before me, that Lord of all the gods viz., Sarva, appeared seated in all his glory. Seeing that Isana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandsire and Sakra, looked at me. I, however, had not the power to look at Mahadeva. The great Deity then addressed me saying, 'Behold, O Krishna, and speak to me. Thou hast adorned me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou.' After I had bowed unto him, his spouse, viz., the goddess Uma, became gratified with me. I then addressed in these words the great God whose praises are hymned by all the deities with the Grandsire Brahma at their head.'

"The blessed Vishnu said, 'I saluted Mahadeva, saying,--Salutations to thee, O thou that art the eternal origin of all things. The Rishis say that thou art the Lord of the Vedas. The righteous say that thou art Penance, thou art Sattwa, thou art Rajas, thou art Tamas, and thou art Truth. Thou art Brahman, thou art Rudra, thou art Varuna, thou art Agni, thou art Manu, thou art Bhava, thou art Dhatri, thou art Tashtri, thou art Vidhatri, thou art the puissant Master of all things, and thou art everywhere. All beings, mobile and immobile, have sprung from thee. This triple world with all its mobile and immobile entities, has been created by thee. The Rishis say that thou art superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all-pervading Soul, and all the deities that are adored and worthy of adoration. Thou, O illustrious one, art the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other requisites of sacrifice. The merit obtained by sacrifices, gifts made to others, the study of the Vedas, vows, regulations in respect of restraint, Modesty, Fame, Prosperity, Splendour, Contentment, and Success, all exist for leading to thee.[69] Desire, Wrath, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, thy children. Thou art all acts that creatures do, thou art the joy and sorrow that flow from those acts, thou art the absence of joy and sorrow, thou art that Ignorance which is the indestructible seed of Desire, thou art the high origin of Mind, thou art Puissance, and thou art Eternity.[70] Thou art the Unmanifest, thou art Pavana, thou art inconceivable, thou art the thousand-rayed Sun, thou art the effulgent Chit, thou art the first of all the topics, and thou art the refuge of life.[71] The use of words like Mahat, Soul, Understanding, Brahman, Universe, Sambhu, and Self-born and other words occurring in succession (in the Vedas), show that thy nature has been judged (by persons conversant with the Vedas) as identical with Mahat and Soul. Verily, regarding thee as all this, the learned Brahmanas win over that ignorance which lies at the root of the

world. Thou residest in the heart of all creatures, and thou art adored by the Rishis as Kshetrajna. Thy arms and feet extend to every place, and thy eyes, head, and face are everywhere. Thou hearest everywhere in the universe, and thou stayest, pervading all things. Of all acts that are performed in the Nimeshas and other divisions of time that spring in consequence of the puissance of the Sun, thou art the fruit.[72] Thou art the original effulgence (of the supreme Chit). Thou art Purusha, and thou residest in the hearts of all things. Thou art the various Yogic attributes of success, viz., Subtility and Grossness and Fruition and Supremacy and Effulgence and Immutability.[73] Understanding and intelligence and all the worlds rest upon thee. They that are devoted to meditation, that are always engaged in Yoga, that are devoted to or firm in Truth and that have subjugated their passions, seek thee and rest on thee.[74] They that know thee for one that is Immutable, or one that resides in all hearts, or one that is endued with supreme puissance, or one that is the ancient Purusha, or one that is pure Knowledge, or one that is the effulgent Chit, or one that is the highest refuge of all persons endued with intelligence, are certainly persons of great intelligence. Verily, such persons stay, transcending intelligence.[75] By understanding the seven subtle entities (viz., Mahat, Ego, and five subtle primal elements called Tanmatras), by comprehending thy six attributes (of Omniscience, Contentment of Fullness, Knowledge without beginning, Independence, Puissance that is not at fault at any time and that is infinite), and being conversant with Yoga that is freed from every false notion, the man of knowledge succeeds in entering into thy great self.

I continually beheld before me, proceeding in advance of my car, a person of blazing hue, as if endued with the effulgence of fire. Whithersoever he proceeded with his uplifted lance, all the hostile warriors were seen to break before him. Broken in reality by him, people regarded the foe to have been broken by me. Following in his wake, I only destroyed those, already destroyed by him. O holy one, tell me who was that foremost of persons, armed with lance, resembling the sun himself in energy, that was thus seen by me? He did not touch the earth with his feet, nor did he hurl his lance even once. In consequence of his energy, thousands of lances issued out of that one lance held by him.'

"Vyasa said, 'Thou hast, O Arjuna, seen Sankara, that First cause from which have sprung the Prajapatis, that puissant Being endued with great energy, he that is the embodiment of heaven, earth and sky, the Divine Lord, the protector of the universe, the great Master, the giver of boons, called also Isana. O, seek the protection of that boon, giving Deity, that lord of the universe. He is called Mahadeva (the Supreme Deity), of Supreme Soul, the one only Lord, with matted locks (on head), the abode of auspiciousness. Of three eyes and mighty arms, he is called Rudra, with his locks tied in the shape of a crown, and his body attired in skins. That boon-giving lord of the universe, that Supreme Deity, is also called Hara and Sthanu. He is the foremost of every being in the universe, he is incapable of being vanquished, he is the delighter of the universe and its supreme ruler. The first cause, the light and refuge of the universe, he is ever victorious. The Soul and the creator of the universe, and having the universe for his form, he is possessed of great

fame. The Lord of the universe, and its great Ruler, that puissant one, is also the master of all actions. Called also Sambhu, he is self-born, he is the lord of all creatures, and the origin of the Past, the Future, and the Present. He is Yoga and the lord of Yoga; he is called Sarva, and is the Lord of all the worlds. He is superior to everything. The foremost of everything in the universe, and the highest of all, he is called also Parumesthin. The Ordainer of the three worlds, he is the sole refuge of the three worlds. Incapable of being vanquished, he is the protector of the universe, and abode (the necessity of) birth, decay, and death. The Soul of knowledge, incapable of being compassed by knowledge, and the highest of all knowledge he is unknowable. Through grace, he giveth unto his worshippers the boons they desire. That Lord hath for his companions celestial beings of diverse forms, some of whom are dwarfs, some having matted locks, some with bald heads, some with short necks, some with large stomachs, some with huge bodies, some possessed of great strength and some of long ears. All of them, O Partha, have deformed faces and mouths and legs and strange attires. That Supreme Deity, called Mahadeva, is worshipped by followers that are even such. Even that Siva, O son, endued with such energy, proceedeth through kindness, in advance of thee. In that fierce battle, O Partha, making the very hair stand on end, who else, O Arjuna, than the divine Maheswara, that foremost of all bowmen, that Deity of divine form, could even in imagination venture to vanquish that force which was protected by those great smiters and bowmen, viz., Aswatthaman and Karna and Kripa? None can venture to stay before the warrior that hath Maheswara walking before him. There is no being in the three worlds that is equal to him. And the very scent of the enraged Mahadeva, foes in battle tremble and become senseless and fall in large numbers. For this, the gods in heaven adore and bow to him. Those men in this world and those other men of pious conduct, that devoutly worship the boon-giving, divine, and auspicious Rudra, obtain happiness here and attain to the highest state hereafter. O son of Kunti, bow down unto him that is peace, unto him, called Rudra of blue throat, exceedingly subtle, and of great effulgence, unto him called Kapardin, him that is terrible, him that of tawny eyes, him that is boon-giving; unto that great ordainer, of red locks and righteous conduct; unto him that always does auspicious acts; unto him that is an object of desire; him that is of tawny eyes; him that is called Sthanu; him that is called Purusha; unto him that is of tawny hair; him that is bold, him that is exceedingly subtle and of great effulgence; unto him that is the giver of light; him that is the embodiment of all sacred waters; him that is the God of gods; and him that is endued with great impetuosity; unto him that is of manifest form; him that is called Sarva; him that is of agreeable attire; unto him that has an excellent head-gear, him that is of handsome face; him that has the mountains for his habitation; him that is peace; him that is the protector; him that has barks of trees for his attire; him whose arms are decked with ornaments of gold, him who is fierce, him that is the lord of all the points of the compass; him that is the lord of the clouds and of all created beings; him that is the lord of all trees and of all kine; him that has his body shrouded with trees; him who is the celestial generalissimo; him who inspires all thought; him who has the sacrificial ladle in his hand; him who is blazing; him who wields the bow; him who is Rama's self, him who has diverse forms; him who is the lord of the universe; him who had the munja grass for his attire; him who has a thousand heads, a thousand eyes, a thousand arms, and a thousand legs. O son of Kunti, seek the protection of that boon-giving Lord of the universe, the lord of Uma, that God of three eyes, that destroyer of Daksha's sacrifice; that guardian of all created things, that being who is always cheerful, that protector of all beings, that God of unfading glory; that one with matted locks; that mover of all superior beings,

that one whose navel is like that of a bull and who hath the bull for his symbol; that one who is proud like the bull, who is the lord of bulls; who is represented by the horns of the bull; and who is the bull of bulls; that one who hath the image of the bull on his banner; who is liberal to all righteous persons; who can be approached by Yoga only; and whose eyes are like those of a bull; who owneth very superior weapons: who hath Vishnu himself for his arrow; who is the embodiment of righteousness; and who is called Maheswara; who is of vast stomach and vast body; who hath a leopard's skin for his seat; who is the lord of the worlds; who is devoted to Brahma and who loveth Brahmanas; who is armed with trident; who is boon-giving; who wieldeth the sword and the shield, and who is highly auspicious, who wieldeth the bow called Pinaka, who is divested of the battle axe, [273] and who is the protector and lord of the universe. I place myself in the hands of that divine Lord, that grantor of protection, that God attired in deer-skins. Salutations, to that Lord of the celestials who hath Vaisravana for his friend. Salutations ever to him of excellent vows; to him who hath excellent bowmen for his companions; to him who himself wieldeth the bow; to that God with whom the bow is a favourite weapon; who is himself the shaft impelled by the bow; who is the bowstring and the bow; and the preceptor teaching the use of the bow. Salutations to the God whose weapons are fierce; and who is the foremost of all the gods. Salutations to him of diverse forms; to him who hath many bowmen around him. Salutations ever to him who is called Sthanu and who has a large number of excellent bowmen for his companions. Salutations to him who destroyed the triple city. Salutations to him who slew (the Asura) Bhaga. Salutations to him who is the lord of trees and of men. Salutations to him who is the lord of the (celestial), Mothers, and of those tribes of spirits known by the name of Ganas. Salutations ever to him who is the lord of kine and of sacrifices. Salutations ever to him who is the lord of the waters and the lord of the gods, who is the destroyer of Surya's teeth, who is of three eyes, who is the grantor of boons; who is called Hara, who is blue-throated, and who is of golden locks. I will now tell thee, according to my knowledge and as I have heard of them, all the divine deeds of Mahadeva of Supreme wisdom. If Mahadeva becomes angry, neither gods, nor Asuras, Gandharvas, nor Rakshasas, even if they hide themselves in deep oceans, can have peace. In the days of yore, Daksha, for performing a sacrifice, had collected the necessary articles. Mahadeva destroyed that sacrifice in wrath. Indeed, He became very stern on that occasion. Shooting an arrow from his bow, he uttered terrible roars. The celestials then became filled with anxiety and fright. Indeed, when Mahadeva became angry and the Sacrifice (in its embodied form) fled away, the gods became exceedingly frightened at the twang of Mahadeva's bow and the sound of his palms. The gods and Asuras all fell down and submitted to Mahadeva. All the waters swelled up in agitations and the earth trembled. The mountains split, and all the points of the compass and the Nagas became stupefied. The universe, enveloped in a thick darkness, could no longer be seen. The splendour of all luminaries, with the sun was destroyed. The Rishis, filled with fear, became agitated, and desirous of their own good as also of all creatures, performed propitiatory rites. Surya was then eating the principal oblation. Smilingly Sankara approached him and tore out his teeth. The gods then, humbling themselves to him, fled away, trembling. Once more, Mahadeva aimed at the gods a shower of blazing and keen arrows resembling flames of fire mixed with smoke, or clouds with lightning. Beholding that arrowy shower, all the gods bowing down unto Maheswara, assigned to Rudra a substantial share in sacrifices. In fright, the gods, O prince, sought his protection. His wrath being dispelled, the great God then restored the sacrifice. The gods that had fled away came back. Indeed, they are to this day afraid of Maheswara. Formerly, the valiant Asuras had, in

heaven, three cities. Each of those cities was excellent and large. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalaksha, the silver city to Tarakaksha, and the third, made of iron, had Vidyummalin for its lord. With all his weapons, Maghavat (Indra) was unable to make any impression on those cities. Afflicted (by the Asuras), all the gods sought the protection of Rudra. Approaching him, all the gods with Vasava at their head, said, 'These terrible dwellers of the triple city have received boons from Brahma. Filled with pride in consequence of those boons, they are greatly afflicting the universe, O Lord of the gods, none, save thee, is competent to slay them. Therefore, O Mahadeva, slay these enemies of the gods: O Rudra, creatures slain in every sacrifice shall then be thine. Thus addressed by the gods, Mahadeva thus accepted their request, moved by the desire of benefiting them, and said, 'I will overthrow these Asuras. And Hara made the two mountains, viz., Gandhamadana and Vindhya, the two poles of his car. And Sankara made the earth with her oceans and forests his battle car. And the three-eyed deity made that prince of snakes, viz., Sesha, the Aksha, of that car. And that God of gods, the wielder of Pinaka, made the moon and the sun the two wheels of that vehicle. And the triple-eyed Lord made Elapatra and Pushpadanta, the two pins of the yoke. And the valiant Mahadeva made the Malaya mountains the yoke, and the great Takshaka the string for tying the yoke to the poles, and the creatures about him the traces of the steed. And Maheswara made the four Vedas his four steeds. And that lord of the three worlds made the supplementary Vedas the bridle-bits. And Mahadeva made Gayatri and Savitri the reins, the syllable Om the whip, and Brahma the driver. And making the Mandara mountains the bow, Vasuki the bowstring, Vishnu his excellent shaft, Agni the arrow-head, and Vayu the two wings of that shafts, Yama the feathers in its tail, lightning the whetting stone, and Meru the standard, Siva, riding on that excellent car which was composed of all the celestial forces, proceeded for the destruction of the triple city. Indeed, Sthanu, that foremost of smiter, that Destroyer of Asuras, that handsome warrior of immeasurable prowess, adored by the celestials, O Partha, and by Rishis possessing wealth of asceticism, caused an excellent and unrivalled array called after his own name, and stood immovable for a thousand years. When, however, the three cities came together in the firmament, the lord Mahadeva. pierced them with that terrible shaft of his, consisting of three knots. The Danavas were unable to gaze at that shafts inspired with Yuga-fire and composed of Vishnu and Soma. While the triple city commenced to burn, the goddess Parvati repaired thither to behold the sight. She had then on her lap, a child having a bald head with five clumps of hair on it. The goddess asked the deities as to who that child was. Sakra, through ill-feeling endeavoured to strike that child with his thunderbolt. The divine lord Mahadeva (for the child was none other), smiling, quickly paralysed the arm of the enraged Sakra. Then god Sakra, with his arm paralysed accompanied by all the celestials, speedily repaired to the lord Brahma of unfading glory. Bowing unto him with their heads, they addressed Brahma with joined hands and said, 'Some wonderful creature, O Brahma, lying on the lap of Parvati, in the form of a child, was behold by us but not saluted. We have all been vanquished by him. We, therefore, desire to ask thee as to who he may be. Indeed, that boy, without fighting, hath with the greatest ease vanquished us all with Purandara at our head.' Hearing these words of theirs, Brahma. that foremost of all persons, acquainted with Brahma, reflected for a moment and understood that boy of immeasurable energy to be none else than the divine Sambhu, Addressing then, those foremost of celestials with Sakra at their head, Brahma said, 'That child is the divine Hara the Lord of the entire mobile and immobile universe. There is nothing superior to Maheswara. That Being of immeasurable splendour who

was beheld by you all with Uma, that divine lord, had assumed the form of a child for Uma's sake. Let us all go unto him. That divine and illustrious one is the Supreme Lord of the world. Ye gods, ye could not recognise that master of the universe.' Then all the gods with the Grandsire repaired to that child, endued with the effulgence of the morning sun. Beholding Maheswara, and knowing that he was the Supreme Being, the Grandsire Brahma thus adored him: Thou art Sacrifice, O lord, thou art the stay and refuge of the universe. Thou art Bhava, thou art Mahadeva, thou art the abode (of all things), and thou art the highest refuge. This whole universe with its mobile and immobile creatures, is pervaded by thee. O holy one, O lord of the past and the future, O lord of the world, O protector of the universe, let Sakra, afflicted with thy wrath, have thy grace.'

"Vyasa continued, 'Hearing these words of the lotus-born Brahma, Maheswara became gratified. Desirous of extending his grace, he laughed aloud. The celestials then gratified (with praise) both Uma and Rudra. The arm of the thunder-wielding Sakra re-got its natural state. That foremost one of all the gods, that destroyer of Daksha's sacrifice, that divine lord having the bull for his sign, became gratified with the gods. He is Rudra he is Siva, he is Agni, he is everything, and he hath knowledge of everything. He is Indra, he is the Wind, he is the twin Aswins, and he is the lighting. He is Bhava, he is Parjanya, he is Mahadeva, he is sinless. He is the Moon, he is Isana, he is Surya, he is Varuna. He is Kala, he is Antaka, he is Mrityu, he is Yama.[274] He is the day, and he is the night. He is the fortnight, he is the month, he is the seasons. He is the morning and evening-twilights, he is the year. He is Dhatri, he is Vidhatri, he is the Soul of the universe, and he is the doer of all acts in the universe. Though himself without body, it is he who is the embodied celestial. Endued with great splendour he is adored and praised by all the gods. He is One, he is Many, he is hundred and thousand. Brahmanas versed in the Vedas say that he hath two forms. These are the terrible and the auspicious. These two forms, again, are multifarious. His auspicious forms are water, light, and the moon. Whatever is highly mysterious in the several branches of the Vedas, in the Upanishads, in the Puranas, and in those sciences that deal with the soul, is that God, viz., Maheswara, Mahadeva is even such. That God is, again, without birth. All the attributes of that God are not capable of being enumerated by me even if, O son of Pandu, I were to recite them continually for a thousand years. Even unto those that are afflicted by all the evil planets, even unto those that are stained with every sin, that great protector, if they seek him, becomes gratified with them and granteth them salvation. He granteth, and taketh away life and health and prosperity and wealth and diverse kinds of objects of desire. The prosperity is his that is seen in Indra and other gods. He is ever engaged in the good and evil of men in this world. In consequence of his supremacy, he can always obtain whatever objects he desires. He is called Maheswara and is the lord of even the supreme ones. In many forms of many kinds he pervadeth the universe. The mouth which that God has is in the ocean. It is well-known that mouth, assuming the form of a mare's head, drinketh the sacrificial libation in the shape of water. This god always dwelleth in crematoriums. Men worship that Supreme lord in that place where none but the courageous can go. Many are the blazing and terrible forms of this God that men speak of and worship in the world. Many also are the names, of truthful import, of this Deity in all the worlds. Those names are founded upon his supremacy, his omnipotence, and his acts. In the Vedas the excellent hymn called Sata Rudriya, hath been sung in honour of that great God called the infinite Rudra. That God is the lord of all wishes that are human and heavenly. He is omnipotent, and he is

the supreme master. Indeed, that God pervadeth the vast universe. The Brahmanas and the Munis describe him as the First-born of all creatures. He is the First of all the gods; from his mouth was born Vayu (the wind). And since he always protecteth the creatures (of the universe) and sporteth with them, and since also he is the lord of all creatures, therefore is he called Pasupati. And since his Phallic emblem is always supposed to be in the observance of the vow of Brahmacharya, and since he always gladden the world, therefore he is called Maheswara. The Rishis, the gods, the Gandharvas, and Apsaras, always worship his Phallic emblem which is supposed to stand upright. That worship maketh Maheswara glad. Indeed, Sankara (at such worship) becomes happy, pleased, and highly glad. And since with respect to the past, the future, and the present, that God has many forms, he is, on that account, called Vahurupa (many-formed). Possessed of one eye he blazeth forth in effulgence, or he may be regarded to have many eyes on every side of his body. And since, he possesseth the worlds, he is for that reason called Sarva. And since his form is like that of smoke, he is for that reason called Dhurjjati. And since those deities, viz., the Viswedevas are in him, he is for that reason called Viswarupa. And since three goddesses adore and have recourse to that Lord of the universe, viz., Firmament, Water and Earth, he is for that reason called Tryamvaka. And since he always increaseth all kinds of wealth and wisheth the good of mankind in all their acts, he is for that reason called Siva. He possesseth a thousand eyes, or ten thousand eyes, and hath them on all sides. And since he protecteth this vast universe, he is for that reason called Mahadeva. And since he is great and ancient and is the source of life and of its continuance, and since his Phallic emblem is everlasting, he is for that reason called Sthanu. And since the solar and the lunar rays of light that appear in the world are spoken of as the hair on the Three-eyed one, he is for that reason called Vyomakesa. And since, afflicting Brahma and Indra and Varuna and Yama and Kuvera, he destroyeth them ultimately, he is for that reason called Hara. And since, he is the Past, the Future, and the Present, and, in fact, everything in the universe, and since he is the origin of the past, the future, and the present, he is for that reason called Bhava. The word Kapi is said to mean supreme, and Vrisha is said to mean righteousness. The illustrious God of gods, therefore, is called Vrishakapi. And since Maheswara by means of his two eyes closed (in meditation), created through sheer force of will a third eye on his forehead, he is for that reason called the Three-eyed. Whatever of unsoundness there is in the bodies of living creatures, and whatever of soundness there is in them, represent that God. He is the wind, the vital airs called Prana, Apana (and the others) in the bodies of all creatures, including even those that are diseased. He who adoreth any image of the Phallic emblem of that high-souled God, always obtaineth great prosperity by that act. Downwards fiery, and half the body, that is auspiciousness is the moon. His auspiciousness is the moon. So also half his soul is fire and half the moon. His auspicious form, full of energy, is more blazing than the forms of the gods. Among men, his blazing and terrible form is called fire. With that auspicious form he practiseth Brahmacharya. With that other terrible form he as supreme Lord devoureth everything. And since he burneth, since he is fierce, since he is endued with great prowess, and since he devoureth flesh and blood and marrow, he is for this called Rudra. Even such is the deity called Mahadeva, armed with Pinaka, who, O Partha, was seen by thee engaged in slaying thy foes in advance of thy car. After thou hadst vowed to slay the ruler of the Sindhus, O sinless one, Krishna showed thee this God, in thy dream, sitting on the top of that foremost of mountains. This illustrious God proceedeth in advance of thee in battle. It is he who gave thee those weapons with which thou didst slay the Danavas. The hymn approved of the

Vedas, and called Sata-Rudriya, in honour of that God of gods, that excellent, famous, life-enhancing, and sacred hymn, has now, O Partha, been explained to thee. This hymn of four divisions, capable of accomplishing every object, is sacred, destructive of all sins, and competent to drive away all stains and to kill all sorrows and all fears. The men that always listen to this succeeds in vanquishing all his foes and is highly respected in the region of Rudra. The person who always attentively reads or listens to the recitation of this excellent and auspicious account, appertaining to battle, of the illustrious Deity, and he worships with devotion that illustrious Lord of the universe, obtaineth all the objects of desire, in consequence of the three-eyed God being gratified with him. Go and fight, O son of Kunti, defeat is not for thee, that hast Janardana. on thy side for thy adviser and protector.'

"Vasudeva said, 'Concentrating his mind, O Yudhishtira. the regenerate Rishi Upamanyu, with hands joined together in reverence uttered this abstract of names (applying to Mahadeva), commencing from the beginning.'

"Upamanyu said, 'I shall adore that great Deity who deserves the adorations of all creatures, by uttering those names that are celebrated over all the worlds,--names some of which were uttered by the Grandsire Brahma, some by the Rishis, and some of which occur in the Vedas and the Vedangas. Those names have been applied (unto the great Deity) by persons that are eminent. Those names of him that are, again, true and fraught with success and are capable of accomplishing all the purposes which the utterer may have in view, have been applied unto Mahadeva by Tandis after calling them from the Vedic lore with the aid of his devotion. Indeed, with those names that have been uttered by many well-known persons of righteousness and by ascetics conversant with all the spiritual principles. I shall adore him who is the foremost, who is the first, who leads to heaven, who is ready to confer benefits upon all creatures, and who is auspicious. Those names have been heard everywhere in the universe, having spread from the region of Brahma (where they were originally invented). All of them are fraught with the element of Truth. With those names I shall adore him who is Supreme Brahman, who has been declared (unto the universe) by the Vedas, and who is Eternal. I shall now tell thee, O chief of Yachit's race those names. Do thou hear them with rapt attention. Thou art a devoted worshipper of the Supreme Deity. Do thou worship the illustrious Bhava, distinguishing him above all the deities. And because thou art devoted to him, I shall therefore, recite those names in thy hearing. Mahadeva is Eternal Brahman. Persons endued with Yoga; Yoga's achievements are unable to know in even a hundred years, the glory and puissance of the great Deity in their entirety. Verily, the beginning, middle or end of Mahadeva cannot be apprehended by the very deities. Indeed, when the case is such, who is there O Madhava, that can recite the attributes of Mahadeva in their entirety? For all that, I shall through the grace of that illustrious and supreme Deity of perfect wisdom, extended to me for my devotion to him, recite his attributes as embodied in an abstract of few words and letters. The Supreme Lord is incapable of being adored by any one if he does not grant his permission to the adorer. As regards myself, it is only when I become fortunate enough to receive his permission that I succeed in adoring him. I shall indicate only a few names of that great Deity who is without birth and without destruction, who is the original cause of the universe, who is endued with the highest Soul, and whose origin is unmanifest. Hear, O Krishna, a few names, that were uttered by Brahma himself, of that giver of boons, that adorable deity, that puissant one who has the

universe for his form, and who is possessed of supreme wisdom. These names that I shall recite are extracted from the ten thousand names that the great Grandsire had uttered in days of yore, as ghee is extracted from curds. As gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghee, even so have these names been extracted from and represent the essence of those ten thousand names that were uttered by Grandsire Brahma. This abstract of names is capable of cleansing every sin, however heinous. It possesses the same merit that is attached to the four Vedas. It should be comprehended with attention by spiritual aspirants and engraved on the memory. These names fraught with auspiciousness, leading to advancement, destructive of Rakshasas, [88] and great cleansers should be imparted to only him that is devoted to the great Lord, to him that has faith, to him that believes. Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated. That creature, O Krishna, who cherishes malice towards the illustrious Mahadeva who is the original cause of everything, who is the Supreme Soul, and who is the great Lord, has certainly to go to hell with all his ancestors before and all his children after him. This abstract of names that I shall recite to thee is looked upon as Yoga. [89] This is looked upon as the highest object of meditation. This is that which one should constantly recite as Japya. This is equivalent to Knowledge. This is the highest Mystery. If one, even during his last moments, recites it or hears it recited unto him, one succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every kind of benefit. This is the best of all things. Brahma, the Grandsire of all the universe, having in days of old composed it, assigned to it the foremost place among all excellent hymns. From that time, this hymn to the greatness and glory of the high-souled Mahadeva, which is held in the highest esteem by all the deities, has come to be regarded as the king of all hymns. This king of all hymns was first conveyed from the region of Brahman to heaven, the region of the celestials. Tandi then obtained it from heaven. Hence is it known as the hymn composed by Tandi. From heaven Tandi brought it down on Earth. It is the most auspicious of all auspicious things, and is capable of cleansing the heart from all sins however heinous. O thou of mighty arms, I shall recite to thee that best of all hymns. This hymn relates to him who is the Veda of the Vedas, and the most ancient of all ancient objects, to him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures endued with tranquillity, and who is the splendour of all splendours; to him who is looked upon as the most restrained of all creatures that are restrained, and him who is the intelligence of all creatures endued with intelligence; to him who is looked upon as the deity of all deities, and the Rishi of all Rishis; to him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with auspiciousness; to him who is the Rudra of all Rudras and the effulgence of all things endued with effulgence; to him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds start into existence, and unto whom all the worlds return when they cease to exist; to him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy. Hear me recite those thousand and eight names of the great Sarva. Hearing those names, O foremost of all men, thou shalt be crowned with fruition in respect of all thy wishes,--Om! thou art Immobile, thou art Fixed, thou art Puissant, thou art Terrible, thou art Foremost, thou art boon-giving, and thou art Superior. [90] Thou art the Soul of all creatures, thou art celebrated over all creatures, thou art all things, thou art the Creator of all, and thou art Bhava." [91] Thou art the bearer of matted locks on thy head. Thou wearest animal skins for thy vestments.

Thou wearest a crest of matted hair on thy head like the peacock. Thou art he who has the whole universe for thy limbs.[92] Thou art the Creator of all things. Thou art Hara in consequence of thy being the destroyer of all things. Thou art he that has eyes resembling those of the gazelle. Thou art the destroyer of all creatures. Thou art the supreme enjoyer of all things. Thou art that Pravritti whence all actions flow. Thou art that Nivritti or abstention from acts. Thou art observant of fasts and vows, thou art Eternal, thou art Unchangeable. Thou art he that residest in crematoria, thou art the possessor of the six well-known attributes of Lordship and the rest, thou residest in the heart of every creature, thou art he that enjoys all things with the senses, thou art the grinder of all sinful creatures.[93] Thou art he that deserves the salutations of all, thou art of great feats, thou art he that has penances for his wealth, thou createst all the elements at thy will, thou concealest thy real nature by putting on the guise of a lunatic. Thou art the Master of all the worlds and of all living creatures. Thou art of immeasurable form, thou art of vast body, thou art of the form of Righteousness, thou art of great fame, thou art of high Soul, thou art the Soul of all creatures, thou hast the universe for thy form.[94] Thou art of vast jaws (for thou swallowest the universe when the time comes for the dissolution of all things). Thou art the protector of all the lokas (the worlds). Thou art the soul residing in the inner heart and as such devoid of ahamkara originating from ignorance[95] and is one and undivided; Thou art anandam (gladness). Thou art he whose car is borne by mules. Thou art he that protects Jiva from the thunderbolt of rebirth. Thou art adorable. Thou art obtained by purity and self-restraint and vows. Thou art again the refuge of all kinds of vows and observances including purity and self-restraint.[96] Thou art the celestial artificer that is conversant with every art. Thou art Self-create (for no one has created thee). Thou art the beginning of all creatures and things. Thou art Hiranyagarbha, the Creator of all things. Thou art inexhaustible puissance and felicity.[97] Thou hast a hundred eyes, thou hast eyes of vast power. Thou art Soma.[98] Thou art he that causest all righteous creatures assume shapes of glory for shining in the firmament. Thou art Chandramas, thou art Surya, thou art the planet Saturn, thou art the descending node (of the moon), thou art the ascending node, thou art Mangala (Mars), and thou art Vrihaspati (Jupiter) and Sukra (Venus), thou art Vudha (Mercury) thou art the worshipper of Atri's wife, thou art he who shot his shaft in wrath at Sacrifice when Sacrifice fled away from him in the form of a deer. Thou art sinless.[99] Thou art possessed of penances that have conferred upon thee the power of creating the universe. Thou art possessed of penances that have rendered thee capable of destroying the universe. Thou art high minded (in consequence of thy great liberality towards thy devotees). Thou fulfilllest the wishes of all who resign themselves to thee. Thou art the maker of the year (for it is thou who settest the wheel of Time revolving, by assuming the form of the sun and the planets). Thou art Mantra (in the form of Pranava and other sacred words and syllables). Thou art the authority for all acts (in the form of the Vedas and the scriptures). Thou art the highest Penance. Thou art devoted to Yoga. Thou art he who merges himself in Brahman (by Yoga-abstraction). Thou art the great seed (being the cause of causes). Thou art the displayer of what is unmanifest in the manifest form in which the universe exists. Thou art possessed of infinite might. Thou art he whose seed is gold.[100] Thou art omniscient, (being as thou art all things and the great knower). Thou art the cause of all things. Thou art he that has the seed of action (viz., ignorance and desire) for the means of sojourning from this world to the other and the other to this.[101] Thou hast ten arms. Thou hast winkless eyes (for thou seest at all times). Thou hast a blue throat (in consequence of thy bearing in thy

throat the poison that arose upon churning the ocean and which, if not so borne, was capable of destroying the universe). Thou art the Lord of Uma. Thou art the origin of all the infinite forms that occur in the universe. Thou art he whose superiority is due to thyself. Thou art a hero in might (in consequence of thy having achieved such grand feats as the quick destruction of the triple city of the Asuras). Thou art inert matter (which cannot move unless co-existing with the Soul). Thou art all the tattwas (subjects of enquiry as counted by the Sankhyas). Thou art the ordainer and ruler of the tattwas. Thou art the chief of those beings that wait upon thee and are called Ganas.[102] Thou coverest infinite space.[103] Thou art Kama, the God of Desire. Thou art conversant with Mantras (in the sense of knowledge being thy penance).[104] Thou art the highest Mantra for thou art that philosophy which consists in the ascertainment of the nature and attributes of the soul (and its differences from the Non-soul). Thou art the cause of the universe (since all that exists has sprung from thy Soul). Thou art universal destroyer (for all that ceases to exist becomes merged unto thee who art as the unmanifest Brahman). Thou bearest in one of thy hands the calabash, and in another thou holdest the bow; in another hand thou bearest shafts and in another thou bearest a skull. Thou bearest the thunder-bolt. Thou art armed with the hundred-killer.[105] Thou art armed with the sword. Thou wieldest the battle-axe. Thou art armed with the Sula (trident). Thou art adorable. Thou host the sacrificial ladle in one of thy hands. Thou art of beautiful form. Thou art endued with abundant energy. Thou givest in the most liberal measure all that tends to adorn those that are devoted to thee. Thou wearest a turban on thy head. Thou art of beautiful face. Thou art he who swells with splendour and puissance. Thou art he that is humble and modest. Thou art exceedingly tall. Thou art he who has the senses for thy rays.[106] Thou art the greatest of preceptors. Thou art Supreme Brahman (being a state of pure felicitous existence).[107] Thou art he that took the shape of a jackal (for consoling the Brahmana who, when insulted by a wealthy Vaisya, had resolved to commit suicide). Thou art he whose object are all crowned with fruition, of themselves and without waiting for the puissance (derivable from penances). Thou art one who bears a bald head (as the sign of the mendicant order). Thou art one who does good to all creatures. Thou art unborn. Thou hast innumerable forms. Thou bearest all kinds of fragrance on thy person. The matted locks on thy head had sucked up the river Ganga when it first fell from heaven (although they again gave out the waters at the earnest solicitations of king Bhagiratha). Thou art the giver of sovereignty and lordship.[108] Thou art a Brahmacharin without having ever fallen away from the rigid vow of continence. Thou art distinguished for thy sexual continence. Thou always liest on thy back. Thou hast thy abode in Puissance.[109] Thou hast three matted locks on thy head. Thou art he that is clad in rags. Thou art Rudra (in consequence of thy fierceness). Thou art the celestial generalissimo, and thou art all pervading. Thou art he that moves about during the day. Thou art he that moves about in the night.[110] Thou art of fierce wrath. Thou art possessed of dazzling effulgence (born of Vedic study and penances). Thou art the slayer of the mighty Asura who had come in the form of an infuriate elephant for destroying thy sacred city of Varanasi. Thou art the slayer of such Daityas as become the oppressors of the universe. Thou art Kala or Time which is the universal destroyer. Thou art the supreme ordainer of the universe. Thou art a mine of excellent accomplishments. Thou art of the form of the lion and the tiger. Thou art he that is clad in the skin of an elephant. Thou art the Yogin who deceives Time by transcending its irresistible influence. Thou art the original sound.[111] Thou art the fruition of all desires. Thou art he that is adored in four ways.[112] Thou art a night-wanderer (like Vetala and others). Thou art he that

wanders in the company of spirits. Thou art he that wanders in the company of ghostly beings. Thou art the Supreme Lord of even Indra and the other celestials. Thou art he that hast multiplied himself infinitely in the form of all existent and non-existent things. Thou art the upholder of both Mahat and all the innumerable combinations of the five primal elements. Thou art the primeval Ignorance or Tamas that is known by the name of Rahu. Thou art without measure and hence infinite. Thou art the supreme End that is attained by the Emancipate. Thou art fond of dancing. Thou art he that is always engaged in dancing. Thou art he that causes others to dance. Thou art the friend of the universe. Thou art he whose aspect is calm and mild. Thou art endued with penances puissant enough to create and destroy the universe. Thou art he who binds all creatures with the bonds of thy illusion. Thou art he that transcends destruction. Thou art he who dwells on the mount Kailasa. Thou transcendest all bonds and art unattached in respect of all things, like Space. Thou art possessed of a thousand arms. Thou art victory. Thou art that perseverance which is the cause of success or victory. Thou art without idleness or procrastination that interferes with persevering activity. Thou art dauntless. Thou art fear, Thou art he who put a stop to Vali's sacrifice.[113] Thou fulfillest the desires of all thy devotees. Thou art the destroyer of Daksha's sacrifice. Thou art amiable. Thou art slightly amiable. Thou art exceedingly fierce and robbest all creatures of their energy. Thou art the slayer of the Asura Vala. Thou art always cheerful. Thou art of the form of wealth which is coveted by all. Thou hast never been vanquished.[114] There is none more adorable than thou. Thou art he who utters deep roars (in the form of Ocean). Thou art that which is so deep that no one can measure it (because thou art of the form of space). Thou art he whose puissance and the might of whose companions and of the bull have never been measured by anybody. Thou art the tree of the world (whose roots extend upwards and branches hang downwards). Thou art the banian.[115] Thou art he that sleeps on a human leaf when the universe, after dissolution, becomes one infinite expanse of water. Thou art he that shows compassion to all worshippers assuming as thou listest, the form of Hari or Hara or Ganesa or Arka or Agni or Wind, etc. Thou art possessed of teeth that are exceedingly sharp (since thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily). Thou art of vast dimensions in respect of thy forms. Thou art possessed of a mouth that is hast enough to swallow the universe at once. Thou art he whose troops are adored everywhere.[116] Thou art he who dispelled all the fears of the deities when the prince of elephants had to be captured. Thou art the seed of the universe. Thou art he who has for his vehicle the same bull that forms again the device on his banner in battle. Thou hast Agni for thy soul. Thou art Surya who has green steeds yoked unto his car. Thou art the friend of Jiva. Thou art he that is conversant with the proper time for the accomplishment of all religious acts. Thou art he unto whom Vishnu paid his adorations (for obtaining his celebrated discus). Thou art the sacrifice being in the form of Vishnu. Thou art the ocean. Thou art the Barabanala Mare's head that ranges within the ocean, ceaselessly vomitting fire and drinking the saline waters as if they were sacrificial butter. Thou art Wind, the friend of Agni. Thou art of tranquil soul like the ocean when at rest and unstirred by the mildest breeze. Thou art Agni that drinks the libations of clarified butter poured in sacrifices with the aid of Mantras. Thou art he whom it is difficult to approach. Thou art he whose effulgence spreads over the infinite universe. Thou art ever skilful in battle. Thou art well conversant with the time when one should engage in battle so that victory may be achieved. Thou art that science which treats of the motions of heavenly bodies.[117] Thou art of the form of success or victory. Thou art he whose body is Time (for thy body is

never subject to destruction). Thou art a householder for thou wearest a tuft of hair on thy head Thou art a Sanyasin for thy head is bald. Thou wearest matted locks on thy head (being, as thou art, a Vanaprastha).[118] Thou art distinguished for thy fiery rays (for the effulgent path by which the righteous proceed is identical with thee). Thou art he that appears in the firmament in the heart encased in the body of every creature.[119] Thou art he who enters into the cranium (brain) of every creature. Thou bearest the wrinkles of age. Thou bearest the bamboo flute. Thou hast also the tabour. Thou bearest the musical instrument called Tali. Thou hast the wooden vessel used for husking grain. Thou art he who covers that illusion which covers Yama.[120] Thou art an astrologer inasmuch as thy understanding is always directed towards the motion of the wheel of time which is made up of the luminaries in the firmament. Thou art Jiva whose understanding is directed to things that are the result of the attributes of Sattwa, Rajas, and Tamas. Thou art that in which all things merge when dissolution overtakes them. Thou art stable and fixed, there being nothing in thee that is subject to change or mutation of any kind. Thou art the Lord of all creatures. Thy arms extend all over the vast universe. Thou art displayed in innumerable forms that are but fractions of thyself. Thou pervadest all things.[121] Thou art he that has no mouth (for thou enjoyest not the objects of thy own creation). Thou art he who frees thy creatures from the bonds of the world. Thou art easily attainable.[122] Thou art he that manifested himself with a golden mail.[123] Thou art he that appears in the phallic emblem. 'Thou art he that wanders in the forests in quest of fowls and animals. Thou art he that wanders over the Earth. Thou art, he that is omnipresent. Thou art the blare that is produced by all the trumpets blown in the three worlds. Thou art he that has all creatures for his relatives.[124] Thou art of the form of a snake (for thou art identical with the mighty Naga named Sesha). Thou art he that lives in mountain caves (like Jaigishavya), or any other Yogin. Thou art identical with Guha (the celestial generalissimo). Thou wearest garlands of flowers. Thou art he who enjoys the happiness that springs from the possession of worldly objects.[125] Thou art he from whom all creatures have derived their three states of birth, existence, and destruction. Thou art he that upholds all things that exist or occur in the three stages of time viz., the Past, the Present, and the Future. Thou art he that frees creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to Ignorance and Desire. Thou art he who is the binder or Asura chiefs. Thou art he who is the slayer of foes in battle.[126] Thou art that which is attainable by knowledge alone. Thou art Durvasas. Thou art he who is waited upon and adored by all the righteous. Thou art he who causes the fall of even Brahma and the others. Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to his own acts. Thou art he that is incomparable. Thou art well conversant with the shares that are given and appropriated in sacrifices.[127] Thou residest in every place. Thou wanderest everywhere. Thou art he that has mean vestments.[128] Thou art Vasava. Thou art immortal. Thou art identical with the Himavat mountains. Thou art the maker of pure gold. Thou art without acts. Thou upholdest in thyself the fruits of all acts. Thou art the foremost of all creatures that are regarded as upholders.[129] Thou art he that has bloody eyes. Thou art he that has eyes whose vision extends over the infinite universe. Thou art he that has a car whose wheels are ever victorious. Thou art he that is possessed of vast learning. Thou art he that accepts thy devotees for thy servants. Thou art he that restrains and subjugates thy senses. Thou art he that acts. Thou wearest clothes whose warp and woof are made of snakes. Thou

art Supreme. Thou art he who is the lowest of the celestials.[130] Thou art he that is well-grown. Thou ownest the musical instrument called Kahala. Thou art the giver of every wish. Thou art the embodiment of grace in all the three stages of Time, viz., the Past, the Present, and the Future. Thou art possessed of might that is always well spent. Thou art he who had assumed the form of Valarama (the elder brother of Krishna). Thou art the foremost of all collected things, being Emancipation or the highest of all ends to which creatures attain. Thou art the giver of all things. Thy face is turned towards all directions, Thou art he from whom diverse creatures have sprung even as all forms have sprung from space or are modifications of that primal element. Thou art he who falls into the pit called body.[131] Thou art he that is helpless (for, falling into the pit constituted by the body, thou canst not transcend the sorrow that is thy portion). Thou residest in the firmament of the heart. Thou art exceedingly fierce in form. Thou art the Deity called Ansu. Thou art the companion of Ansu and art called Aditya. Thou art possessed of innumerable rays. Thou art endued with dazzling effulgence. Thou hast the speed of the Wind.[132] Thou art possessed of speed that is greater than that of the Wind. Thou art possessed of the speed of the mind. Thou art Nishachara as thou enjoyest all things, being invested with Ignorance.[133] Thou dwellest in every body. Thou dwellest with Prosperity as thy companion. Thou art he that imparts knowledge and instruction. Thou art he who imparts instruction in utter silence. Thou art he that observes the vow of taciturnity (for thou instructest in silence). Thou art he who passes out of the body, looking at the soul.[134] Thou art he that is well adored. Thou art the giver of thousands (since the lord of all the treasures derived those treasures of his from thee). Thou art the prince of birds, (being Garuda the son of Vinata and Kasyapa). Thou art the friend that renders aid. Thou art possessed of exceeding effulgence (for thy splendour is like that of a million suns risen together). Thou art the Master of all created beings. Thou art he who provokes the appetites. Thou art the deity of Desire. Thou art of the form of lovely women that are coveted by all. Thou art the tree of the world. Thou art the Lord of Treasures. Thou art the giver of fame. Thou art the Deity that distributes unto all creatures the fruits (in the form of joys and griefs) of their acts. Thou art thyself those fruits which thou distributest. Thou art the most ancient (having existed from a time when there was no other existent thing). Thou art competent to cover with a single footstep of thine all the three worlds. Thou art Vamana (the dwarf) who deceived the Asura chief Vali (and depriving him of his sovereignty restored it unto Indra). Thou art the Yogin crowned with success (like Sanatkumara and others). Thou art a great Rishi (like Vasishtha and others). Thou art one whose objects are always crowned with success (like Rishava or Dattatreya). Thou art a Sanyasin (like Yajnavalkya and others). Thou art he that is adorned with the marks of the mendicant order. Thou art he that is without such marks.[135] Thou art he that transcends the usages of the mendicant order. Thou art he that assures all creatures from every sort of fear. Thou art without any passions thyself (so that glory and humiliation are alike to thee). Thou art he that is called the celestial generalissimo. Thou art that Visakha who took his rise from the body of the celestial generalissimo when Indra hurled his thunder-bolt at him. Thou art conversant with the sixty tattwas or heads of enquiry in the universe. Thou art the Lord of the senses (for these achieve their respective functions guided by thee). Thou art he that is armed with the thunder-bolt (and that rives the mountains). Thou art infinite. Thou art the stupefier of Daitya ranks in the field of battle. Thou art he that moves his car in circles among his own ranks and that makes similar circles among the ranks of his foes and who comes back safe and sound

after devastating then. Thou art he that is conversant with the lowest depth of the world's ocean (in consequence of thy knowledge of Brahman). Thou art he called Madhu (who has founded the race in which Krishna has taken his birth). Thou hast eyes whose colour resembles that of honey. Thou art he that has taken birth after Vrihaspati.[136] Thou art he that does the acts which Adhyaryus have to do in sacrifices. Thou art he who is always adored by persons whatever their modes of life. Thou art devoted to Brahman. Thou wanderest amongst the habitations of men in the world (in consequence of thy being a mendicant). Thou art he that pervadest all beings. Thou art he that is conversant with truth. Thou knowest and guidest every heart. Thou art he that overspreads the whole universe. Thou art he that collects or stores the good and bad acts of all creatures in order to award them the fruits thereof Thou art he that lives during even the night that follows the universal dissolution. Thou art the protector wielding the bow called Pinaka. Thou residest in even the Daityas that are the marks at which shootest thy arrows. Thou art the author of prosperity. Thou art the mighty ape Hanuman that aided Vishnu in the incarnation of Rama in his expedition against Ravana. Thou art the lord of those Ganas that are thy associates, Thou art each member of those diverse Ganas. Thou art he that gladdens all creatures. Thou art the enhancer of the joys of all.[137] Thou takest away the sovereignty and prosperity of even such high beings as Indra and others. Thou art the universal slayer in the form of Death. Thou art he that resides in the four and sixty Kalas. Thou art very great. Thou art the Grandsire (being the sire of the great sire of all). Thou art the supreme phallic emblem that is adored by both deities and Asuras. Thou art of agreeable and beautiful features. Thou art he who presides over the variety of evidences and tendencies for action and non-action. Thou art the lord of vision. Thou art the Lord of Yoga (in consequence of thy withdrawing all the senses into the heart and combining them together in that place). Thou art he that upholds the Krita and the other ages (by causing them to run ceaselessly). Thou art the Lord of seeds (in consequence of thy being the giver of the fruits of all acts good and bad). Thou art the original cause of such seeds. Thou actest in the ways that have been pointed out in the scriptures beginning with those that treat of the Soul. Thou art he in whom reside might and the other attributes. Thou art the Mahabharata and other histories of the kind. Thou art the treatises called Mimansa. Thou art Gautama (the founder of the science of dialectics). Thou art the author of the great treatise on Grammar that has been named after the Moon. Thou art he who chastises his foes. Thou art he whom none can chastise. Thou art he who is sincere in respect of all his religious acts and observances. Thou art he that becomes obedient to those that are devoted to thee. Thou art he that is capable of reducing others to subjection. Thou art he who foments quarrels among the deities and the Asuras. Thou art he who has created the four and ten worlds (beginning with Bhū). Thou art the protector and cherisher of all Beings commencing from Brahma and ending with the lowest forms of vegetable life (like grass and straw). Thou art the Creator of even the five original elements. Thou art he that never enjoys anything (for thou art always unattached). Thou art free from deterioration. Thou art the highest form of felicity. Thou art a deity proud of his might. Thou art Sakra. Thou art the chastisement that is spoken of in treatises on morality and is inflicted on offenders. Thou art of the form of that tyranny which prevails over the world. Thou art of pure Soul. Thou art stainless (being above faults of every kind). Thou art worthy of adoration. Thou art the world that appears and disappears ceaselessly. Thou art he whose grace is of the largest measure. Thou art he that has good dreams. Thou art a mirror in which the universe is reflected. Thou art he that has subjugated all internal and external foes. Thou art the

maker of the Vedas. Thou art the maker of those declarations that are contained in the Tantras and the Puranas and that are embodied in language that is human.[138] Thou art possessed of great learning. Thou art the grinder of foes in battle. Thou art he that resides in the awful clouds that appear at the time of the universal dissolution. Thou art most terrible (in consequence of the dissolution of the universe that thou bringest about). Thou art he who succeeds in bringing all persons and all things into thy subjection. Thou art the great Destroyer. Thou art he that has fire for his energy. Thou art he whose energy is mightier than fire. Thou art the Yuga-fire that consumes all things. Thou art he that is capable of being gratified by means of sacrificial libations. Thou art water and other liquids that are poured in sacrifices with the aid of Mantras. Thou art in the form of the Deity of Righteousness, the distributor of the fruits that attach to acts good and bad. Thou art the giver of felicity. Thou art always endued with effulgence. Thou art of the form of fire. Thou art of the complexion of the emerald. Thou art always present in the phallic emblem. Thou art the source of blessedness. Thou art incapable of being baffled by anything in the prosecution of your objects. Thou art the giver of blessings. Thou art of the form of blessedness. Thou art he unto whom is given a share of sacrificial offerings. Thou art he who distributes unto each his share of that is offered in sacrifices. Thou art endued with great speed. Thou art he that is dissociated from all things. Thou art he that is possessed of the mightiest limb. Thou art he that is employed in the act of generation. Thou art of a dark complexion, (being of the form of Vishnu). Thou art of a white complexion (being of the form of Samva, the son of Krishna). Thou art the senses of all embodied creatures. Thou art possessed of vast feet. Thou hast vast hands. Thou art of vast body. Thou art endued with wide extending fame. Thou hast a vast head.[139] Thou art of vast measurements. Thou art of vast vision. Thou art the home of the darkness of ignorance. Thou art the Destroyer of the Destroyer. Thou art possessed of vast years. Thou hast vast lips. Thou art he that has vast cheeks. Thou hast a vast nose. Thou art of a vast throat. Thou hast a vast neck. Thou art he that tears the bond of body.[140] Thou hast a vast chest. Thou hast a vast bosom. Thou art the inner soul which resides in all creatures. Thou hast a deer on thy lap. Thou art he from whom innumerable worlds hang down like fruits hanging down from a tree. Thou art he who stretches his lips at the time of the universal dissolution for swallowing the universe. Thou art the ocean of milk. Thou hast vast teeth. Thou hast vast jaws. Thou hast a vast bristle.[141] Thou hast hair of infinite length. Thou hast a vast stomach. Thou hast matted locks of vast length. Thou art ever cheerful. Thou art of the form of grace. Thou art of the form of belief. Thou art he that has mountains for his bow (or weapons in battle). Thou art he that is full of affection to all creatures like a parent towards his offspring. Thou art he that has no affection. Thou art unvanquished. Thou art exceedingly devoted to (Yoga) contemplation.[142] Thou art of the form of the tree of the world.[143] Thou art he that is indicated by the tree of the world.[144] Thou art never satiated when eating (because of thy being of the form of fire, for of all elements, fire is never satiated with the quantity offered it for consumption). Thou art he that has the Wind for thy vehicle for going from place to place (in consequence of thy identity with fire). Thou art he that rangest over hills and little eminences. Thou art he that has his residence on the mountains of Meru. Thou art the chief of the celestials. Thou hast the Atharvans for thy head. Thou hast the Samans for thy mouth. Thou hast the thousand Richs for thy immeasurable eyes. Thou hast the Yajushes for thy feet and hands.[145] Thou art the Upanishads. Thou art the entire body of rituals (occurring in the scriptures). Thou art all that is mobile. Thou art he whose solicitations are never unfulfilled.

Thou art he who is always inclined to grace. Thou art he that is of beautiful form. Thou art of the form of the good that one does to another. Thou art that which is dear. Thou art he that always advances towards thy devotees (in proportion as these advance for meeting thee). Thou art gold and other precious metals that are held dear by all. Thy effulgence is like that of burnished gold. Thou art the navel (of the universe). Thou art he that makes the fruits of sacrifices grow (for the benefit of those that perform sacrifices to thy glory). Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices. Thou art the artificer of the universe. Thou art all that is immobile (in the form of mountains and other inert objects). Thou art the two and ten stages of life through which a person passes.[146] Thou art he that causes fright (by assuming the intermediate states between the ten enumerated). Thou art the beginning of all things. Thou art he that unites Jiva with Supreme Brahman through Yoga. Thou art identifiable with that Yoga which causes such a union between Jiva and Supreme Brahman. Thou art unmanifest (being the deepest stupefaction). Thou art the presiding deity of the fourth age (in consequence of thy identity with lust and wrath and cupidity and other evil passions that flow from that deity).[147] Thou art eternal Time (because of thy being of the form of that ceaseless succession of birth and death that goes on in the universe). Thou art of the form of the Tortoise.[148] Thou art worshipped by the Destroyer himself. Thou livest in the midst of associates. Thou admittest thy devotees as members of thy Gana. Thou hast Brahma himself for the driver of thy car. Thou sleepest on ashes.[149] Thou protectest the universe with ashes.[150] Thou art he whose body is made of ashes.[151] Thou art the tree that grants the fruition of all wishes. Thou art of the form of those that constitute thy Gana. Thou art the protector of the four and ten regions. Thou transcendest all the regions. Thou art full, (there being no deficiency). Thou art adored by all creatures. Thou art white (being pure and stainless). Thou art he that has his body, speech and mind perfectly stainless. Thou art he who has attained to that purity of existence which is called Emancipation. Thou art he who is incapable of being stained by impurity of any kind. Thou art he who has been attained to by the great preceptors of old. Thou residest in the form of Righteousness or duly in the four modes of life. Thou art that Righteousness which is of the form of rites and sacrifices. Thou art of the form of that skill which is possessed by the celestial artificer of the universe. Thou art he who is adored as the primeval form of the universe. Thou art of vast arms. Thy lips are of a coppery hue. Thou art of the form of the vast waters that are contained in the Ocean. Thou art exceedingly stable and fixed (being of the form of mountains and hills). Thou art Kapila. Thou art brown. Thou art all the hues whose mixture produces white. Thou art the period of life. Thou art ancient. Thou art recent. Thou art a Gandharva. Thou art the mother of the celestials in the form of Aditi (or the mother of all things, in the form of Earth). Thou art Garuda, the prince of birds, born of Vinata by Kasyapa, otherwise called Tarkshya. Thou art capable of being comprehended with ease. Thou art of excellent and agreeable speech. Thou art he that is armed with the battle-axe. Thou art he that is desirous of victory. Thou art he that assists others in the accomplishment of their designs.[152] Thou art an excellent friend.[153] Thou art he that bears a Vina made of two hollow gourds. Thou art of terrible wrath (which thou displayest at the time of the universal dissolution). Thou ownest for thy offspring, beings higher than men and deities (viz., Brahma and Vishnu). Thou art of the form of that Vishnu who floats on the waters after the universal dissolution. Thou devourest all things with great ferocity. Thou art he that procreates offspring. Thou art family and race, continuing from generation to generation. Thou art the blare that a

bamboo flute gives out. Thou art faultless. Thou art he every limb of whose body is beautiful. Thou art full of illusion. Thou dost good to others without expecting any return. Thou art Wind. Thou art Fire. Thou art the bonds of the worlds which bind Jiva. Thou art the creator of those bonds. Thou art the tearer of such bonds. Thou art he that dwells with even the Daityas (who are the foes of all sacrifices). Thou dwellest with those that are the foes of all acts (and that have abandoned all acts). Thou art of large teeth, and thou art of mighty weapons. Thou art he that has been greatly censured. Thou art he that stupefied the Rishis dwelling in the Daruka forest. Thou art he that did good unto even thy detractors, viz., those Rishis residing in the Daruka forest. Thou art he who dispels all fears and who dispelling all the fears of those Rishis gave them Emancipation. Thou art he that has no wealth (in consequence of his inability to procure even his necessary wearing apparel). Thou art the lord of the celestials. Thou art the greatest of the gods (in consequence of thy being adored by even Indra and others that are regarded as the highest of the celestials). Thou art an object of adoration with even Vishnu. Thou art the slayer of those that are the foes of the deities. Thou art he that resides (in the form of the snake Sesha) in the nethermost region.[154] Thou art invisible but capable of being comprehended, even as the wind which though invisible is perceived by every body. Thou art he whose knowledge extends to the roots of everything and unto whom all things, even in their inner nature, are known. Thou art the object that is enjoyed by him that enjoys it. Thou art he among the eleven Rudras who is called Ajaikapati. Thou art the sovereign of the entire universe. Thou art of the form of all Jivas in the universe (in consequence of thy being covered by the three well-known attributes of Sattwa, Rajas, and Tamas). Thou art he that is not subject to those three attributes. Thou art he that transcends all attributes and is a state of pure existence which is incapable of being described with the aid of any adjective that language can yield. Thou art the prince of physicians called Dhanwantari. Thou art a comet (in consequence of the calamities that flow from thee unto the sinful). Thou art the celestial generalissimo called Skanda. Thou art the king of the Yakshas, called Kuvera, who is thy inseparable associate and who is the Lord of all treasures in the world. Thou art Dhatri. Thou art Sakra. Thou art Vishnu. Thou art Mitra. Thou art Tashtri (the celestial artificer). Thou art the Pole Star. Thou art he that upholds all things. Thou art he called Prabhava amongst the Vasus. Thou art the wind which is capable of going everywhere (being the Sutra-atma that connects all things in the universe with a thread). Thou art Aryaman. Thou art Savitri. Thou art Ravi. Thou art that ancient king of great celebrity known by the name of Ushangu. Thou art he who protects all creatures in diverse ways. Thou art Mandhatri (because of thy competence to gratify all creatures). Thou art he from whom all creatures start into life. Thou art he who exists in diverse form. Thou art he who causes the diverse hues to exist in the universe. Thou art he who upholds all desires and all attributes (because of these flowing from thee). Thou art he who has the lotus on thy navel.[155] Thou art he within whose womb are innumerable mighty creatures. Thou art of face as beautiful as the moon. Thou art wind. Thou art fire. Thou art possessed of exceeding might. Thou art endued with tranquillity of soul. Thou art old. Thou art he that is known with the aid of Righteousness.[156] Thou art Lakshmi. Thou art the maker of the field of those actions (by which persons adore the supreme Deity). Thou art he who lives in the field of action. Thou art the soul of the field of action. Thou art the medicine or provoker of the attributes of sovereignty and the others.[157] All things lie in thee (for, as the Srutis declare, all things become one in thee, thyself being of the nature of that unconsciousness which exhibits itself in dreamless

slumber). Thou art the lord of all creatures endued with life-breaths. Thou art the god of the gods. Thou art he who is attached to felicity. Thou art Sat (in the form of cause). Thou art Asat (in the form of effect). Thou art he who possesses the best of all things. Thou art he who resides on the mountains of Kailasa. Thou art he who repairs to the mountains of Himavat. Thou washest away all things besides thee like a mighty current washing away trees and other objects standing on its banks. Thou art the maker of Pushkara and other large lakes and pieces of natural water. Thou art possessed of knowledge of infinite kinds. Thou art the giver of infinite blessings. Thou art a merchant (who conveys the goods of this country to that country and brings the goods of that country to this for the convenience of human beings). Thou art a carpenter. Thou art the tree (of the world that supplies the timber for thy axe). Thou art the tree called Vakula (*Mimusops Elengi*, Linn.) Thou art the sandal-wood tree (*Santalum album*, Linn.). Thou art the tree called Chchada (*Alstonia Scholaris*, syn *Echitis*, *Scholaris*, Roxb.). Thou art he whose neck is very strong. Thou art he whose shoulder joint is vast. Thou art not restless (but endued with steadiness in all thy acts and in respect of all thy faculties). Thou art the principal herbs and plants with their produce (in the form of rice and wheat and the other varieties of grain). Thou art he that grants success upon others in respect of the objects upon which they bestow their heart. Thou art all the correct conclusions in respect of both the Vedas and Grammar.[158] Thou art he who utters leonine roars. Thou art endued with leonine fangs. Thou ridest on the back of a lion for performing thy journeys. Thou ownest a car that is drawn by a lion. Thou art he called the truth of truth.[159] Thou art he whose dish or plate is constituted by the Destroyer of the universe.[160] Thou art always engaged in seeking the good of the worlds. Thou art he who rescues all creatures from distress (and leads them to the felicity of Emancipation). Thou art the bird called Saranga. Thou art a new (Young) swan. Thou art he who is displayed in beauty in consequence of the crest thou bearest on thy head (like the cock or the peacock). Thou art he who protects the place where assemblies of the wise sit for dispensing justice. Thou art the abode of all creatures. Thou art the cherisher of all creatures. Thou art Day and Night (which are the constituent elements of Eternity). Thou art he that is without fault and therefore, never censured. Thou art the upholder of all creatures. Thou art the refuge of all creatures. Thou art without birth. Thou art existent. Thou art ever fruitful. Thou art endued with Dharana and Dhyana and Samadhi. Thou art the steed Uchchaisravas. Thou art the giver of food. Thou art he who upholds the life-breaths of living creatures. Thou art endued with patience. Thou art possessed of intelligence. Thou art endued with exertion and cleverness. Thou art honoured by all. Thou art the giver of the fruits of Righteousness and sin. Thou art the cherisher of the senses (for the senses succeed in performing their respective functions in consequence of thee that presidest over them). Thou art the lord of all the luminaries. Thou art all collections of objects. Thou art he whose vestments are made of cowhides. Thou art he who dispels the grief of his devotees. Thou hast a golden arm. Thou art he who protects the bodies of Yogins who seek to enter their own selves. Thou art he who has reduced to nothingness all his foes.[161] Thou art he the measure of whose gladness is very great. Thou art he who achieved victory over the deity of desire that is irresistible. Thou art he who has subjugated his senses. Thou art the note called Gandhara in the musical octave. Thou art he who has an excellent and beautiful home (in consequence of its being placed upon the delightful mountains of Kailasa). Thou art he who is ever attached to penances. Thou art of the form of cheerfulness and contentment. Thou art he called vast or infinite.[162] Thou art he in whose honour the foremost

of hymns has been composed. Thou art he whose dancing is characterised by vast strides and large leaps. Thou art he who is adored with reverence by the diverse tribes of Apsaras. Thou art he who owns a vast standard (bearing the device of the bull). Thou art the mountains of Meru. Thou art he who roves among all the summits of that great mountain. Thou art so mobile that it is very difficult to seize thee. Thou art capable of being explained by preceptors to disciples, although thou art incapable of being described in words. Thou art of the form of that instruction which preceptors impart to disciples. Thou art he that can perceive all agreeable scents simultaneously or at the same instant of time. Thou art of the form of the porched gates of cities and palaces. Thou art of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison. Thou art the Wind. Thou art of the form of fortified cities and towns encompassed by walls and moats. Thou art the prince of all winged creatures, (being, as thou art, of the form of Garuda). Thou art he who multiplies the creation by union with the opposite sexes. Thou art the first of all in respect of virtues and knowledge. Thou art superior to even him who is the first of all in virtues and knowledge. Thou transcendest all the virtue and knowledge. Thou art eternal and immutable as also dependent on thyself. Thou art the master and protector of the deities and Asuras. Thou art the master and protector of all creatures. Thou art he who wears a coat of mail. Thou art he whose arms are competent to grind all foes. Thou art an object of adoration with even him who is called Suparvan in heaven.[163] Thou art he who grants the power of bearing or upholding all things.[164] Thou art thyself capable of bearing all things. Thou art fixed and steady (without being at all unstable). Thou art white or pure (being, as thou art, without any stain or blot). Thou bearest the trident that is competent to destroy (all things).[165] Thou art the grantor of bodies or physical forms unto those that constantly revolve in the universe of birth and death. Thou art more valuable than wealth. Thou art the conduct or way of the righteous (in the form of goodness and courtesy). Thou art he who had torn the head of Brahma after due deliberation (and not impelled by mere wrath). Thou art he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and phrenology and other branches of knowledge treating of the physical frame as the indicator of mental peculiarities. Thou art that wooden bar which is called the Aksha of a car and, therefore, art thou he who is attached to the car represented by the body. Thou art attached to all things (in consequence of thy pervading all things as their soul). Thou art endued with very great might, being as thou art a hero of heroes. Thou art the Veda. Thou art the Smritis, the Itihasas, the Puranas, and other scriptures. Thou art the illustrious deity of every sacred shrine. Thou art he who has the Earth for his car. Thou art the inert elements that enter into the composition of every creature. Thou art he who imparts life into every combination of those inert element. Thou art the Pranava and other sacred Mantras that instil life into dead matter. Thou art he that casts tranquil glances. Thou art exceedingly harsh (in consequence of thy being the destroyer of all things). Thou art he in whom are innumerable precious attributes and possessions. Thou hast a body that is red. Thou art he who has all the vast oceans as so many ponds filled for thy drinking.[166] Thou art the root of the tree of the world. Thou art exceedingly beautiful and shiniest with surpassing grandeur. Thou art of the form of ambrosia or nectar. Thou art both cause and effect. Thou art an ocean of penances (being as thou art a great Yogin). Thou art he that desirous of ascending to the highest state of existence. Thou art he that has already attained to that state. Thou art he who is distinguished for the purity of his conduct and acts and observances. Thou art he who possessed of great fame (in consequence of the Righteousness of his

behaviour). Thou art the ornament of armies (being as thou art of the form of prowess and courage), Thou art he who is adorned with celestial ornaments. Thou art Yoga. Thou art he from whom flow eternal time measured by Yugas and Kalpas. Thou art he who conveys all creatures from place.[167] Thou art of the form of Righteousness and sin and their intermixture (such as are displayed in the successive Yugas). Thou art great and formless. Thou art he who slew the mighty Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of vast proportions. Thou art of the form of death. Thou givest to all creatures such fruition of their wishes as accords with their merits. Thou art approachable. Thou art conversant with all things that are beyond the ken of the senses. Thou art conversant with the Tattwas (and therefore, thoroughly fixed). Thou art he who incessantly shines in beauty. Thou wearest garlands that stretch down from thy neck to the feet. Thou art that Hara who has the Moon for his beautiful eye. Thou art the salt ocean of vast expanse. Thou art the first three Yugas (viz., Krita, Treta, and Dwapara). Thou art he whose appearance is always fraught with advantage to others. Thou art he who has three eyes (in the form of the scriptures, the preceptor, and meditation). Thou art he whose forms are exceedingly subtile (being as thou art the subtile forms of the primal elements). Thou art he whose ears are bored for wearing jewelled Kundalas. Thou art the bearer of matted locks. Thou art the point (in the alphabet) which indicates the nasal sound. Thou art the two dots i.e., Visarga (in the Sanskrit alphabet which indicate the sound of the aspirated H). Thou art possessed of an excellent face. Thou art the shaft that is shot by the warrior for encompassing the destruction of his foe. Thou art all the weapons that are used by warriors. Thou art endued with patience capable of bearing all things. Thou art he whose knowledge has arisen from the cessation of all physical and mental functions.[168] Thou art he who has become displayed as Truth in consequence of the cessation of all other faculties. Thou art that note which, arising from the region called Gandhara, is exceedingly sweet to the ear. Thou art he who is armed with the mighty bow (called Pinaka). Thou art he who is the understanding and the desires that exist in all creatures, besides being the supreme upholder of all beings. Thou art he from whom all acts flow. Thou art that wind which rises at the time of the universal dissolution and which is capable of churning the entire universe even as the staff in the hands of the dairy-maid churns the milk in the milkpot. Thou art he that is full. Thou art he that sees all things. Thou art the sound that arises from slapping one palm against another. Thou art he the palm of whose hand serves as the dish or plate whence to take his food. Thou art he who is possessed of an adamant body. Thou art exceedingly great. Thou art of the form of an umbrella. Thou art he who has an excellent umbrella. Thou art well-known to be identical with all creatures. Thou art he who having put forth three feet covered all the universe with two and wanted space for the remaining one. Thou art he whose head is bald. Thou art he whose form is exceedingly ugly and fierce. Thou art he who has undergone infinite modifications and become all things in the universe. Thou art he who bears the well-known badge of Sanyasa, viz., the stick. Thou art he who has a Kunda. Thou art he who is incapable of being attained to by means of acts. Thou art he who is identical with the green-eyed king of beasts (viz., the lion). Thou art of the form of all the points of the compass. Thou art he who is armed with the thunder. Thou art he who has a hundred tongues. Thou art he who has a thousand feet and thousand heads.[169] Thou art the lord and chief of the celestials. Thou art he that is made up of all the gods. Thou art the great Master or preceptor. Thou art he who has a thousand arms. Thou art he who is competent to obtain the fruition of every wish. Thou art he whose protection is sought

by every one. Thou art he who is the creator of all the worlds. Thou art he who is the great cleanser of all from every kind of sin, in the form of shrines and sacred waters. Thou art he who has three high Mantras.[170] Thou art the youngest son of Aditi and Kasyapa, (being in the form of the dwarf who is otherwise known by the name of Upendra and who beguiled the Asura Vali of his lordship of the three worlds and restored it to the chief of the celestials). Thou art both black and tawny (being of the form which is known as Hari-Hara). Thou art the maker of the Brahmana's rod.[171] Thou art armed with the hundred-killer, the noose, and the dart. Thou art he that took his birth within the primeval lotus.

Thou art he who is endued with a vast womb. Thou art he who has the Vedas in his womb. Thou art he who takes his rise from that infinite waste of waters which succeeds the dissolution of the universe. Thou art he who is endued with rays of effulgent light. Thou art the creator of the Vedas. Thou art he who studies the Vedas. Thou art he who is conversant with the meaning of the Vedas. Thou art devoted to Brahman. Thou art the refuge of all persons devoted to Brahman. Thou art of infinite forms. Thou art the bearer of innumerable bodies. Thou art endued with irresistible prowess.[172] Thou art the soul or nature that transcends the three universal attributes (of Sattwa, Rajas, and Tamas). Thou art the lord of all Jivas. Thou art endued with the speed of the wind. Thou art possessed of the fleetness of the mind. Thou art always smeared with sandal-paste. Thou art the end of the stalk of the primeval lotus.[173] Thou art he who brought the celestial cow Surabhi down from a superior station to an inferior one by denouncing a curse upon her.[174] Thou art that Brahma who was unable to see thy end. Thou art adorned with a large wreath of Karnikara flowers. Thou art adorned with a diadem of blue gems. Thou art the wielder of the bow called Pinaka. Thou art the master of that knowledge which treats of Brahman.[175] Thou art he who has subjugated his senses by the aid of thy knowledge of Brahman. Thou art he who bearest Ganga on thy head.[176] Thou art the husband of Uma, the daughter of Himavat. Thou art mighty (in consequence of thy having assumed the form of the vast Boar for raising the submerged Earth). Thou art he who protects the universe by assuming diverse incarnations. Thou art worthy of adoration. Thou art that primeval Being with the equine head who recited the Vedas with a thundering voice. Thou art he whose grace is very great. Thou art the great subjugator. Thou art he who has slain all his foes (in the form of passions). Thou art both white and tawny (being as thou art half male and half female).[177] Thou art possessed of a body whose complexion is like that of gold.[178] Thou art he that is of the form of pure joy, (being, as thou art, above the five sheathes which the Jiva consists of, viz., the Anna-maya, the Prana-maya, the Mano-maya, the Vijnana-maya, and the Ananda-maya ones). Thou art of a restrained soul. Thou art the foundation upon which rests that Ignorance which is called Pradhana and which, consisting of the three attributes of Sattwa, Rajas, and Tamas is the cause whence the universe has sprung. Thou art he whose faces are turned to every direction.[179] Thou art he who has three eyes (in the forms of the Sun, the Moon, and Fire). Thou art he who is superior to all creatures (in consequence of thy righteousness whose measure is the greatest). Thou art the soul of all mobile beings. Thou art of the form of the subtle soul (which is incapable of being perceived). Thou art the giver of immortality in the form of Emancipation as the fruit of all acts of righteousness achieved by creatures without the desire of fruits.[180] Thou art the preceptor of even those that are the gods of the gods. Thou art Vasu, the son of Aditi. Thou art he who is endued with innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices. Thou art

Vyasa, the author of the Puranas and other sacred histories. Thou art the creations of Vyasa's brain (because of thy being identical with the Puranas and other sacred histories) both abridged and unabridged. Thou art the sum total of Jivas. Thou art the Season. Thou art the Year. Thou art the Month. Thou art the Fortnight. Thou art those sacred Days that end or conclude these periods. Thou art the Kalas. Thou art the Kashthas. Thou art the Lavas. Thou art the Matras. Thou art the Muhurtas and Days and Nights. Thou art the Kshanas.[181] Thou art the soil upon which the tree of the universe stands. Thou art the seed of all creatures [being of the form of that Unmanifest Chaitanya (consciousness) endued with Maya or illusion whence all creatures spring]. Thou art Mahattatwa. Thou art the sprout of Jiva, (being of the form of Consciousness which springs up after Mahattatwa). Thou art Sat or Effect. Thou art Asat or Cause. Thou art Manifest (being seizable by the senses). Thou art the Father. Thou art the Mother. Thou art the Grandfather. Thou art the door to Heaven (because of thy identity with Penances). Thou art the door of the generation of all creatures (because of thy identity with desire). Thou art the door of Emancipation (because of thy identity with the absence of Desire which alone can lead to the merging into Brahman). Thou art those acts of righteousness which lead to the felicity of heaven. Thou art Nirvana (or that cessation of individual or separate existence which is Emancipation). Thou art the gladdener (who gives all kinds of joy to every creature). Thou art that region of Truth (to which they that are foremost in righteousness attain). Thou art superior to even that region of Truth which is attainable by the righteous. Thou art he who is the creator of both the deities and the Asuras. Thou art he who is the refuge of both the deities and the Asuras. Thou art the preceptor of both the deities and the Asuras (being as thou art of the form of both Vrihaspati and Sukra). Thou art he who is ever victorious. Thou art he who is ever worshipped by the deities and the Asuras. Thou art he who guides the deities and the Asuras even as the Mahamatra guides the elephant. Thou art the refuge of all the deities and the Asuras. Thou art he who is the chief of both the deities and the Asuras (being as thou art of the form of both India and Virochana). Thou art he who is the leader in battle of both the deities and the Asuras (being as thou art of the form of Karttikeya and Kesi, the leaders of the celestial and the Daitya armies). Thou art he who transcends the senses and shines by himself. Thou art of the form of the celestial Rishis like Narada and others. Thou art the grantor of boons unto the deities and Asuras (in the form of Brahman and Rudra). Thou art he who rules the hearts of the deities and the Asuras. Thou art he into whom the universe enters (when it is dissolved). Thus art the refuge of even him who is the ruler of the hearts of both the deities and the Asuras. Thou art he whose body is made up of all the deities.[182] Thou art he who has no Being superior to thee of whom to think. Thou art he who is the inner soul of the deities. Thou art he who has sprung from his own self. Thou art of the form of immobile things. Thou art he who covers the three worlds with three steps of his. Thou art possessed of great learning. Thou art stainless. Thou art he who is freed from the quality of Rajas. Thou art he who transcends destruction. Thou art he in whose honour hymns should be sung. Thou art the master of the irresistible elephant represented by Time. Thou art of the form of that lord of Tigers who is worshipped in the country of the Kalingas.[183] Thou art he who is called the lion among the deities (in consequence of the pre-eminence of thy prowess). Thou art he who is the foremost of men. Thou art endued with great wisdom. Thou art he who first takes a share of the offerings in sacrifice. Thou art imperceptible. Thou art the sum-total of all the deities. Thou art he in whom penances predominate. Thou art always in excellent Yoga. Thou art auspicious. Thou art armed with the thunder-bolt. Thou art the source whence the weapons called

Prasas have taken their origin. Thou art he whom thy devotees attain to in diverse ways. Thou art Guha (the celestial generalissimo). Thou art the supreme limit of felicity.[184] Thou art identical with thy creation. Thou art he who rescues thy creatures from death (by granting them Emancipation). Thou art the cleanser of all including Brahma himself. Thou art of the form of bulls and other horned animals. Thou art he who is fond of mountain summits. Thou art the planet Saturn. Thou art Kuvera, the chief of the Yakshas. Thou art complete faultlessness. Thou art he who inspires gladness. Thou art all the celestials united together. Thou art the cessation of all things. Thou art all the duties that appertain to all the modes of life. Thou art he who has an eye on his forehead. Thou art he who sports with the universe as his marble ball. Thou art of the form of deer. Thou art endued with the energy that is of the form of knowledge and penance. Thou art the lord of all immobile things (in the form of Himavat and Meru). Thou art he who has subjugated his senses by various regulations and vows. Thou art he whose objects have all been fulfilled. Thou art identical with Emancipation. Thou art different from him whom we worship. Thou hast truth for thy penances. Thou art of a pure heart. Thou art he who presides over all vows and fasts (in consequence of thy being the giver of their fruits). Thou art the highest (being of the form of Turiya). Thou art Brahman. Thou art the highest refuge of the devotees. Thou art he who transcends all bonds (being Emancipate). Thou art freed from the linga body. Thou art endued with every kind of prosperity. Thou art he who enhances the prosperity of thy devotees. Thou art that which is incessantly undergoing changes.'

"I have thus, 'O Krishna, hymned the praises of the illustrious Deity by reciting his names in the order of their importance. Who is there that can hymn the praises of the lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahma at their head are unable to praise and whom the Rishis also fail to sing? Aided, however, by my devotion to him, and having received his permission, I have praised that Lord of sacrifices, that Deity of supreme puissance, that foremost of all creatures endued with intelligence. By praising with these names that enhance one's auspiciousness of the great lord of blessedness, a worshipper of devoted soul and pure heart succeeds in attaining to his own self. These names constitute a hymn that furnishes the best means of attaining to Brahman. With the aid of this hymn one is sure to succeed in attaining to Emancipation. Rishis and the deities all praise the highest deity by uttering this hymn. Hymned by persons of restrained soul Mahadeva becomes gratified with those that hymn his praises so. The illustrious deity is always full of compassion towards his devotees. Endued with omnipotence, he it is that gives Emancipation to those that worship him. So also, they among men that are foremost, that are possessed of faith and devotion hear and recite for others and utter with reverence the praises of that highest and eternal Lord viz. Isana, in all their successive lives and adore him in thought, word, and deed, and adoring him thus at all times, viz. when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him repeatedly, become objects of reverence with all their fellowmen and derive great gratification and exceeding joy. When a creature becomes cleansed of all his sins in course of millions of births in diverse orders of being, it is then that devotion springs up in his heart for Mahadeva. It is through good luck alone that undivided devotion to Bhava who is the original cause (of the universe) fully springs up in the heart of one that is conversant with every mode of worshipping that great Deity.[185] Such stainless and pure devotion to Rudra, that has singleness of purpose and that is simply irresistible in its course, is seldom to be found among even the deities,

and never among men. It is through the grace of Rudra that such devotion arises in the hearts of human beings. In consequence of such devotion, men, identifying themselves wholly with Mahadeva, succeed in attaining to the highest success. The illustrious Deity who is always inclined to extend his grace towards them that seek him with humility, and throw themselves with their whole soul upon him rescues them from the world. Except the great Deity who frees creatures from rebirth, all other gods constantly nullify the penances of men, for men have no other source of puissance that is as great as these.[186] It was even thus Tandî of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things,--that great Deity clad in animal skins. Indeed, Brahma had sung this hymn in the presence of Sankara. Thou art a Brahmana (being conversant with Brahman and devoted to those that are conversant with Brahman). Thou shalt, therefore, comprehend it well. This is cleansing, and washes away all sins. This confers Yoga and Emancipation and heaven and contentment. He who recites this hymn with undivided devotion to Sankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Sankhya philosophy. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in obtaining the end that he desires. This hymn is a great mystery. It formerly resided in the breast of Brahma the Creator. Brahma imparted it unto Sakra. Sakra imparted unto Mrityu. Mrityu imparted it unto the Rudras. From the Rudras Tandî got it. Indeed Tandî acquired it in the region of Brahman as the reward of his severe austerities. Tandî communicated it to Sukra, and Sukra of Bhrigu's race communicated it to Gautama. Gautama in his turn, O descendant of Madhu, communicated it to Vaivaswata-Manu. Manu communicated it unto Narayana of great intelligence, numbered among the Sadhyas and held exceedingly dear by him. The illustrious Narayana, numbered among the Sadhyas and possessed of glory that knows no diminution, communicated it to Yama. Vaivaswat Yama communicated it to Nachiketa. Nachiketa, O thou of Vrishni's race, communicated to Markandeya. From Markandeya, O Janarddana, I obtained it as the reward of my vows and fasts. To thee, O slayer of foes, I communicate that hymn unheard by others. This hymn leads to heaven. It dispels disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.'

"Krishna continued, 'That person, O Partha, who recites this hymn with a pure heart observing the vow of Brahmacharyya, and with his senses under control, regularly for one whole year, succeeds in obtaining the fruits of a horse-sacrifice. Danavas and Yakshas and Rakshasas and Pisachas and Yatudhanas and Guhyakas and snakes can do no injury to him.'"

SECTION XVIII

"Vaisampayana said, 'After Vasudeva had ceased to speak, the great Yogin, viz. the Island-born Krishna, addressed Yudhisthira, saying,--O son, do thou recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheswara be gratified with thee. In former days, O son, I was engaged in the practice of severe austerities on the breast of the mountains of Meru from desire of obtaining a son. It is this very hymn that was recited by me. As the reward of this, I obtained the fruition of all my wishes, O son of Pandu. Thou wilt also, by reciting this same hymn, obtain from Sarva the fruition of all thy wishes.--After this, Kapila, the Rishi who promulgated the doctrines that go by the name of Sankhya, and who is honoured by the gods themselves, said,--I adore Bhava with great devotion for many lives together. The illustrious Deity at last became gratified with me and gave me knowledge that is capable of

aiding the acquirer in getting over rebirth.--After this, the Rishi named Charusirsha, that dear friend of Sakra and known otherwise under the name of Alamvana's son and who is filled with compassion, said,--I, in former days, repaired to the mountains of Gokarna and sat myself to practise severe penances for a hundred years. As the reward of those penances, I obtained from Sarva, O son of king Pandu, a hundred sons, all of whom were born without the intervention of woman, of well-restrained soul, conversant with righteousness, possessed of great splendour, free from disease and sorrow, and endued with lives extending over a hundred thousand years--Then the illustrious Valmiki, addressing Yudhishtira, said,--Once upon a time, in course of a dialectical disputation, certain ascetics that were possessors of the homa fire denounced me as one guilty of Brahmanicide. As soon as they had denounced me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for cleansing myself, sought the protection of the sinless Isana who is irresistible in energy. I become cleansed of all my sins. That dispeller of all sorrows, viz., the destroyer of the triple city of the Asuras, said unto me,--Thy fame shall be great in the world--Then Jamadagni's son, that foremost of all righteous persons, shining like the Sun with blazing splendour in the midst of that conclave of Rishis, said unto the son of Kunti these words;--I was afflicted with the sin, O eldest son of Pandu, of Brahmanicide for having slain my brothers who were all learned Brahmanas. For purifying myself, I sought the protection, O king, of Mahadeva. I hymned the praises of the great Deity by reciting his names. At this, Bhava became gratified with me and gave me a battle-axe and many other celestial weapons. And he said unto me,--Thou shalt be freed from sin and thou shalt be invincible in battle; Death himself shall not succeed in overcoming thee for thou shalt be freed from disease.--Even thus did the illustrious and crested Deity of auspicious form said unto me. Through the grace of that Deity of supreme intelligence I obtained all that He had said. Then Viswamitra said,--I was formerly a Kshatriya. I paid my adorations to Bhava with the desire of becoming a Brahmana Through the grace of that great Deity I succeeded in obtaining the high status of a Brahmana that is so difficult to obtain.--Then the Rishi Asita-Devala, addressing the royal son of Pandu, said,--In former days, O son of Kunti, through the curse of Sakra, all my merit due to the acts of righteousness I had performed, was destroyed. The puissant Mahadeva it was who kindly gave me back that merit together with great fame and a long life.--The illustrious Rishi Gritsamada, the dear friend of Sakra, who resembled the celestial preceptor Vrihaspati himself in splendour, addressing Yudhishtira of Ajamidha's race said,--The inconceivable Sakra had, in days of yore, performed a sacrifice extending over a thousand years. While that sacrifice was going on, I was engaged by Sakra in reciting the Samans. Varishtha, the son of that Manu who sprung from the eyes of Brahma, came to that sacrifice and addressing me, said.--O foremost of regenerate persons, the Rathantara is not being recited properly by thee. O best of Brahmanas, cease to earn demerit by reading so faultily, and with the aid of thy understanding do thou read the Samans correctly. O thou of wicked understanding, why dost thou perpetrate such sin that is destructive of sacrifice.--Having said these words, the Rishi Varishtha, who was very wrathful, gave way to that passion and addressing me once more, said,--Be thou an animal divested of intelligence, subject to grief, ever filled with fear, and a denizen of trackless forests destitute of both wind and water and abandoned by other animals. Do thou thus pass ten thousand years with ten and eight hundred years in addition. That forest in which thou shalt have to pass this period will be destitute of all holy trees and will, besides, be the haunt of Rurus and lions. Verily, thou shalt have to become a cruel deer plunged in excess of grief.--As soon as he had said these words, O son of Pritha, I

immediately became transformed into a deer. I then sought the protection of Maheswara. The great Deity said unto me,--Thou shalt be freed from disease of every kind, and besides immortality shall be thine. Grief shall never afflict thee. Thy friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and thyself Increase. The illustrious and puissant Mahadeva favours all creatures in this way. He is always the great dispenser and ordainer in the matter of the happiness and sorrow of all living creatures. That illustrious Deity is incapable of being comprehended in thought, word, or deed. O son, O thou that are the best of warriors (through the grace of Mahadeva), there is none that is equal to me in learning.--After this, Vasudeva, that foremost of all intelligent men, once more said,--Mahadeva of golden eyes was gratified by me with my penances. Gratified with me, O Yudhishthira, the illustrious Deity said unto me,--Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all. Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire. Thousands of other boons Mahadeva gave unto me on that occasion. In a former incarnation I adored Mahadeva on the Manimantha mountain for millions of years. Gratified with me, the illustrious Deity said unto me these words:--Blessed be thou, do thou solicit boons as thou wishest. Bowing unto him with a bend of my head, I said these words,--If the puissant Mahadeva has been gratified with me, then let my devotion to him be unchanged, O Isana! Even this is the boon that I solicit.--The great God said unto me,--Be it so--and disappeared there and then.'

"Jaigishavya said, 'O Yudhishthira, formerly in the city of Varanasi, the puissant Mahadeva searching me out, conferred upon me the eight attributes of sovereignty.'"

"Garga said,--'O son of Pandu, gratified with me in consequence of mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred stream Saraswati, that wonderful science, viz., the knowledge of Time with its four and sixty branches. He also, bestowed upon me, a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his grace, their periods of life as also that of mine have become extended to ten millions of years.'"

"Parasara said,--'In former times I gratified Sarva, O king. I then cherished the desire of obtaining a son that would be possessed of great ascetic merit, endued with superior energy, and addressed to high Yoga, that would earn world-wide fame, arrange the Vedas, and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas and be distinguished for compassion. Even such a son was desired by me from Maheswara. Knowing that this was the wish of my heart, that foremost of Deities said unto me.--Through the fruition of that object of thine which thou wishest to obtain from me, thou shalt have a son of the name of Krishna. In that creation which shall be known after the name of Savarni-Manu, that son of thine shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race. He shall, besides, be the author of the ancient histories and do good to the universe. Endued with severe penances, he shall, again, be the dear friend of Sakra. Freed from diseases of every kind, that son of thine, O Parasara, shall besides, be immortal.--Having said these words, the great Deity disappeared there and then. Even such is the good, O Yudhishthira, that I have obtained from that indestructible and immutable God, endued with the highest penances and supreme energy.'

"Mandavya said,--'In former times though not a thief and yet wrongly suspected of theft, I was impaled (under the orders of a king). I then

adored the illustrious Mahadeva who said unto me,--Thou shalt soon be freed from impalement and live for millions of years. The pangs due to impalement shall not be thine. Thou shalt also be freed from every kind of affliction and disease. And since, O ascetic, this body of thine hath sprung from the fourth foot of Dharma (viz., Truth). Thou shalt be unrivalled on Earth. Do thou make thy life fruitful. Thou shalt, without any obstruction, be able to bathe in all the sacred waters of the Earth. And after the dissolution of thy body, I shall, O learned Brahmana, ordain that thou shall enjoy the pure felicity of heaven for unending Time.--Having said these words unto me, the adorable Deity having the bull for his vehicle, viz., Maheswara of unrivalled splendour and clad in animal skin, O king, disappeared there and then with all his associates.'

"Galava said, Formerly I studied at the feet of my preceptor Viswamitra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sorrow and weeping bitterly, said unto me,--Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint.--Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adoration with a rapt soul to Maheswara who, gratified with me, showed himself to me and said,--Thy sire, thy mother, and thyself, O son, shall all be freed from death. Go quickly and enter thy abode; thou shall behold thy sire there.--Having obtained the permission of the illustrious Deity, I then repaired to my home, O Yudhishtira, and beheld my father, O son, coming out after having finished his daily sacrifice. And he came out, bearing in his hands a quantity of Homa-fuel and Kusa grass and some fallen fruits. And he seemed to have already taken his daily food, for he had washed himself properly. Throwing down those things from his hand, my father, with eyes bathed in tears (of joy), raised me, for I had prostrated myself at his feet. Embracing me he smelt my head, O son of Pandu, and said.--By good luck, O son, art thou seen by me. Thou hast come back, having acquired knowledge from the preceptor.'

"Vaisampayana continued, 'Hearing these marvellous and most wonderful feats of the illustrious Mahadeva recited by the ascetics, the son of Pandu became amazed. Then Krishna, that foremost of all intelligent persons, spoke once more unto Yudhishtira, that ocean of righteousness, like Vishnu speaking unto Puruhuta.'

"Vasudeva said, 'Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me,--Those sinful men that are stained with unrighteous deeds, do not succeed in attaining to Isana. Their dispositions being stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity. Even if a person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity, he comes to be regarded as the equal of forest recluses of cleansed souls. If Rudra be gratified with a person, he can confer upon him the states of ether Brahma or of Kesava or of Sakra with all the deities under him, or the sovereignty of the three worlds. Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods. A person who raises houses to the ground and destroys tanks and lakes indeed, who devastates the whole universe, does not become stained with sin, if he adores and worships the illustrious Deity of three eyes. A person that is destitute of every auspicious indication and that is stained by every sin, has all his sins destroyed by meditating upon Siva.

Even worm and insects and birds, O Kesava, that devote themselves to Mahadeva, are enabled to rove in perfect fearlessness. Even this is my settled conviction that those men who devote themselves to Mahadeva become certainly emancipated from rebirth. After this, Krishna again addressed Yudhishtira the son of Dharma in the following words.

"Vishnu said, O Great King, 'Aditya, Chandra, Wind, Fire, Heaven, Earth, the Vasus, the Viswedevas, Dhatri, Aryyaman, Sukra, Vrihaspati, the Rudras, the Saddhyas, Varuna, Brahma, Sakra, Maruts, the Upanishads that deal with knowledge of Brahman, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the deities in sacrificial offerings or clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial cow, the foremost acts of righteousness, the wheel of Time, Strength, Fame, Self-restraint, the Steadiness of all persons endued with intelligence, all acts of goodness and the reverse, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all (religious) acts, the diverse tribes of the deities, those beings that drink heat, those that are drinkers of Soma, Clouds, Suyamas, Rishitas, all creatures having Mantras for their bodies, Abhasuras, those beings that live upon scents only, those that live upon vision only, those that restrain their speech, those that restrain their minds, those that are pure, those that are capable of assuming diverse forms through Yoga-puissance, those deities that live on touch (as their food), those deities that subsist on vision and those that subsist upon the butter poured in sacrifices, those beings that are competent to create by fiat of their will the objects they require, they that are regarded as the foremost ones among the deities, and all the other deities, O descendant of Ajamila, the Suparnas, the Gandharvas, the Pisachas, the Danavas, Yakshas, the Charanas, the snakes, all that is gross and all that is exceedingly subtle, all that is soft and all that is not subtle, all sorrows and all joys, all sorrows that come after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which transcends objects which are regarded as foremost and very superior,--all adorable things, all the deities, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,--have sprung from that Creator of all creatures. All this that I have mentioned is grosser than that which the wise think of with the aid of Penances. Indeed, that subtle Brahma is the cause of life. I bow my head in reverence to it. Let that immutable and indestructible Master, always adored by us, grant us desirable boons. That person who, subjugating his senses and purifying himself, recites this hymn, without interruption in respect of his vow, for one month, succeeds in obtaining the merit that is attached to a Horse-sacrifice. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaisya becomes successful in obtaining wealth and cleverness; and the Sudra, in winning happiness here and a good end hereafter. Persons of great fame, by reciting this prince of hymns that is competent to cleanse every sin and that is highly sacred and purifying, set their hearts on Rudra. A man by reciting this prince of hymns succeeds in living in heaven for as many years as there are pores in his body.'"

"Duryodhana said, "Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the Asuras in days of yore. The great rishi Markandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages. Listen to that account confidently and without mistrusting it at all. Between the gods and the Asuras, each desirous of vanquishing the other, there happened a great battle, O king, which had Taraka for its evil (root). It hath been heard by us that the Daityas were defeated by the gods. Upon the defeat of the Daityas, the three sons of Taraka, named Tarakaksha, Kamalaksha and Vidyummalin, O king, practising the austere penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes. In consequence of their self-restraint, their penances, their vows and contemplation, the boongiving Grandsire became gratified with them and gave them boons. Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all Creatures of all times. The divine Lord and Master of all the worlds said unto them, 'There is nothing like immunity from death at the hands of all creatures. Therefore, ye Asuras, abstain from such a prayer. Solicit some other boon that may seem desirable to you.' When all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words, 'O god, O Grandsire, give us this boon. Residing in three cities, we will rove over this Earth, with thy grace ever before us. After a 1,000 years then, we will come together, and our three cities also, O sinless one, will become united into one. That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction.' Saying unto them, 'Let it be so,' that god ascended to heaven. Those Asuras then, filled with joy at having obtained those boons and having settled it among themselves about the construction of the three cities, selected for the purpose the great Asura Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the daityas and danavas. Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed three cities, one of which was of gold, another of silver, and the third of black iron. The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth. Each of those cities measured a hundred yojanas in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches. And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways. Each of those cities, again, O monarch, had a separate king. The beautiful city of gold belonged to the illustrious Tarakaksha: the silver city to Kamalaksha, and the iron one to Vidyummalin. Those three Daitya kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say, 'Who is he called the Creator?' Unto those foremost of Danavas having no heroes equal to them, came from every side millions upon millions, of proud and flesh-eating Danavas who had before been defeated by the celestials, and who now settled in the three cities, desirous of great prosperity. Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness. Whoever amongst those residing in the triple city wished for any object in his heart had his wish fulfilled by Maya aided by the latter's powers of illusion. Tarakaksha had a heroic and mighty son named Hari. He underwent the austere penances, upon which the Grandsire became gratified with him. When the god was gratified, Hari solicited a boon of him, saying, 'Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into

it, come out with life, and with redoubled strength.' Obtaining this boon, the heroic Hari, son of Tarakaksha, created a lake, O lord, in his city, that was capable of reviving the dead. In whatever form and whatever guise a Daitya might have been slain, if thrown into that lake, he was restored to life, in the self-same form and guise. Obtaining alive the slain among them, the Daityas began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods sustained, O king, no diminution in battle. Stupefied then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe. Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of rishis. And the wicked Danavas ceased to show any respect for anybody. While the worlds were thus afflicted, Sakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side. When, however, Purandra failed to pierce those cities made impenetrable, O king, by the Creator with his boons, the chief of celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the Asuras. Representing everything and bowing with their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed. The illustrious Deity, hearing the words of Indra, told the gods, 'He that is an offender against you offends against me also. The Asuras are all of wicked souls and always hate the gods. They that give pain to you always offend against me. I am impartial to all creatures. There is no doubt in this. For all that, however, they that are unrighteous should be slain. This is my fixed vow. Those three forts are to be pierced with one shaft. By no other means can their destruction be effected. None else, save Sthanu, is competent to pierce them with one shaft. Ye Adityas, select Sthanu, otherwise called Ishana and Jishnu, who is never fatigued with work, as your warrior. It is he that will destroy those asuras.' Hearing these words of his, the gods with Sakra at their head, making Brahman take their lead, sought the protection of the Deity having the bull for his mark. Those righteous ones accompanied by rishis devoted to the severest penances and uttering the eternal words of the Vedas, sought Bhava with their whole soul. And they praised, O king, in the high words of the Vedas, that dispeller of fears in all situations of fear that Universal Soul, that Supreme Soul, that One by whom All this is pervaded with his Soul. Then the gods who, by special penances, had learnt to still all the functions of his Soul and to withdraw Soul from Matter,--they who had their soul always under control--beheld him, called Ishana,--that lord of Uma, that mass of energy, that is, who hath no equal in the universe, that source (of everything), that sinless Self. Though that Deity is one they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in own heart, all of them became filled with wonder. Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate Rishis, all touched the Earth with their heads. Saluting them with the word 'Welcome' and raising them from their bent attitudes, the illustrious Sankara addressed them smilingly, saying, 'Tell us the object of your visit.' Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him, 'Our repeated salutations to thee, O Lord. Salutations to thee that art the source of all the gods, to thee that art armed with the bow, to thee that art full of wrath. Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (viz.,

Daksha) to thee that art adored by all the lords of creatures. Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self. Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident, to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons, to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer; to thee that art irresistible, to thee that art Brahman, to thee that ledest the life of a brahmacari; to thee that art Ishana; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters; to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumara, to thee that art three-eyed, to thee that art armed with the foremost of weapons, to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of brahmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices. Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy. We devote ourselves to thee in thought, word and deed. Be gracious unto us.' Gratified with these adorations, the holy one, saluting them with the word 'Welcome' said unto them, 'Let your fears be dispelled. Say, what we are to do for you?'"

34

"Duryodhana said, "After the fears of those throngs of the pitris, the gods, and the Rishis had thus been dispelled by that high-souled Deity, Brahman then offered his adorations, unto Sankara, and said these words for the benefit of the universe, 'Through thy favour, O Lord of all, the Lordship of all creatures is mine. Occupying that rank, I have given a great boon to the Danavas. It behoveth none else, save thee, O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one. Thou O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee. O lord of all the gods, show favour to these. Slay the Danavas, O wielder of the trident. O giver of honours, let the universe, through thy grace, obtain happiness. O Lord of all the worlds, thou art the one whose shelter should be sought. We all seek thy shelter.'

"Sthanu said, 'All your foes should be slain. But, I shall not however, slay them single-handed. The enemies of the gods are possessed of might. Therefore, all of you, united together, consume those enemies of yours in battle, with half my might. Union is great strength.'

"The gods said, 'Theirs (Danavas') is twice the energy and might of ourselves, we think, for we have already seen their energy and might.'

"The holy one said, 'Those sinful wights that have offended against ye should be slain. With half of my energy and might, slay all those enemies of yours.'

"The gods said, 'We will not be able, O Maheswara, to bear half of thy energy. With, on the other hand, half of our united might, do thou slay those foes.'

""The holy one said, 'If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them.'

""Duryodhana continued, "The celestials then, addressing the god of gods, said 'So be it' O best of kings. Taking half of their energies from all of them, he became superior in might. Indeed, in might that god became superior to all in the universe. From that time Sankara came to be called Mahadeva. And Mahadeva then said, 'Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven. Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the Asuras down on the Earth.'

""The gods said, 'Gathering all forms that may be found in the three worlds and taking portions of each, we will each, O Lord of the gods, construct a car of great energy for thee. It will be a large car, the handiwork of Viswakarma, designed with intelligence.' Saying this, those tigers among the gods began the construction of that car. And they made Vishnu and Soma and Hutasana the arrow for Sankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows. The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car. The Mandara mountain was made its axle; and the great river Ganga was made its Jangha; and the points of the compass, cardinal and subsidiary became the ornaments of the car. The constellations became its shaft; the Krita age became its yoke; and that best of Snakes, viz., Vasuki, became the Kuvara of that car. Himavat and Vindhya mountains became its Apaskara and Adhishtana; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods. They made the excellent Ocean, that abode of the Danavas its other axle. The seven Rishis became the protectors of the wheels of that car. Ganga and Sarasvati and Sindhu and the Sky became its Dhura; all the other rivers and all the waters became the chords for binding the several limbs of that car. Day and Night and the other divisions of time such as Kalas and Kasthas, and the Seasons became its Amukarsha. The blazing planets and the stars became its wooden fence; Religion, Profit, and Pleasure, united together, became its Trivenu. The herbs and the creepers, decked with flowers and fruits, became its bells. Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and left. The ten foremost of snakes having Dhritarashtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the clouds called Samvartaka and Valahaka were the leathern strings of the yoke. The two Twilights and Dhritri and Medha and Sthiti and Sannati, and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods, of the waters, of the dead, and of treasures, were made the steeds of that car. Kalaprishtha, and Nahusha, and Karkotaka, and Dhananjaya and the other snakes became the chords for binding the manes of the steeds. The cardinal and the subsidiary directions became the reins of the steeds of that car. The Vedic sound Vashat became the goad, and Gayatri became the string attached to that goad. The four auspicious days were made the traces of the steeds, and the pitris presiding over them were made the hooks and pins. Action and truth and ascetic penances and profit were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed. Beautiful banners of various hues waved in the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light. That space of time which, on a former

occasion, had, in the Sacrifice of the high-souled Ishana, been fixed as a Year, became the bow, and the goddess Savitri became the loud-sounding bow-string. A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time. That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners. Thus equipped, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipped, the gods became filled with wonder. Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity that the car was ready. After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes, Sankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull. The Brahmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides. Atharvan and Angirasa became the protectors of the car-wheels of that illustrious warrior. The Rigveda, the Samaveda, and the Puranas stood in advance of that car. The histories and the Yajurveda became the protectors of the rear. All sacred Speeches and all the Sciences stood around it, and all hymns, O monarch, and the Vedic sound of Vashat also. And the syllable Om, O king, standing in the van of that car, made it exceedingly beautiful. Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle. The illustrious Rudra is Death's self. The Year became his bow; Kala Ratri the Death-night therefore, which is Rudra's shadow, became the indestructible string of that bow. Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu. Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bow-string became unbearable to the Asuras. And the lord Sankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angirasa. Then He called Nila Rohita (Blue and Red or smoke)--that terrible deity robed in skins,--looking like 10,000 Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour. That discomfiter of even him that is difficult of being discomfited, that victor, that slayer of all haters of Brahma, called also Hara, that rescuer of the righteous and destroyer of the unrighteous, viz., the illustrious Sthanu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing all foes, as if with all the fourteen faculties of the soul awake about him, looked exceedingly resplendent. Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance. Beholding that car, duly equipped, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni. The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries. Then Mahadeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely. Then the great Rishis, the Gandharvas, those throngs of gods and those diverse tribes of Apsaras began to praise that Lord of the gods while he was about to ascend that car. Adored by the regenerate Rishis, and praised by the eulogists and diverse tribes of dancing Apsaras well-versed in the art of dancing, that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods, 'Who will become my driver?' The gods answered him, saying, 'He whom thou wilt

appoint, will, O Lord of the gods, without doubt, become thy driver!' Unto them the god replied, 'Reflecting yourselves, without delay make him my driver who is superior to me!' Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words, 'We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of celestials. The Deity having the bull for his mark has been gratified with us. A car hath been constructed by us, equipped with many wonderful weapons. We do not, however, know who is to become the driver of that foremost of cars. Therefore, let some foremost one among the gods be appointed as the driver. O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us. Before this, O god, thou hadst even said to us that thou wouldst do us good. It behoveth thee to accomplish that promise. That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials. The Deity armed with Pinaka hath been made the warrior who is to stand on it. Striking the Danavas with fear, he is prepared for battle. The four Vedas have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior. We do not, however, see who is to become the driver. A driver should be sought for that car who is superior to all these. Equal to thee in importance is that car, O god, and Hara is the warrior. Armour, and weapons, and bow, these we have got already, O Grandsire. Except thee, we do not behold any person that can make its driver. Thou art endued with every accomplishment. Thou, O lord, art superior to all the gods. Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes.' It has been heard by us that bowing with their heads unto the Grandsire that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.

""The Grandsire said, 'There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kapaddin while he will be engaged in fight.' Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Ishana. And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth. Having ascended the car the illustrious Deity, viz., the Grandsire resplendent with his own energy, took the reins and the goad. Then the illustrious god, raising those steeds addressed that foremost one among the gods, viz., Sthanu, saying, 'Ascend.' Then, taking that arrow composed of Vishnu and Soma and Agni, Sthanu ascended the car, causing the foe to tremble by means of his bow. The great Rishis, the Gandharvas, the throngs of gods, and the diverse tribes of Apsaras, then praised that Lord of the gods after he had ascended the car. Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car causing the three worlds to blaze forth with his own energy. The great Deity once more said unto the gods headed by Indra, 'Ye should never grieve, doubting my ability to destroy the Asura. Know that the Asuras have already been slain by means of this arrow'. The gods then answered, saying, 'It is true! The Asuras have already been slain.' Indeed, the gods thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified. Then that Lord of the gods proceeded surrounded by all the gods, upon that large car, O king, which had nothing to compare with it. And the illustrious Deity was adored, all the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that

danced in joy on the present occasion, running wildly on all sides and shouting at one another, Rishis also, of great good fortune, possessed of ascetic merit and endued with high qualities, as also the gods, wished for Mahadeva's success. When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, all the gods, O best of men, became exceedingly gratified. And the Rishis there adored the Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there. And millions upon millions of Gandharvas played upon diverse kinds of musical instruments at the hour of his setting out. When the boon-giving Brahman, having ascended the car, set out for the Asuras, the Lord of the Universe, smiling the while, said, 'Excellent, Excellent! Proceed, O god, to the spot where the Daityas are. Urge the steeds wakefully. Behold today the might of arms while I slay the foe in battle.' Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the Daityas and the Danavas. With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven. Indeed, when Bhava, riding on the car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass. Hearing that loud and terrible roar of the bull, many of the descendants and followers of Taraka, those enemies of the gods, breathed their last. Others amongst them stood facing the foe for battle. Then Sthanu, O king, armed with trident became deprived of his senses in wrath. All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft. In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by the weight of Brahman and Rudra and the latter's bow, that car seemed to sink. Then Narayana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car. During the time the car had sunk and the foe had begun to roar, the illustrious Deity, endued with great might began, from rage, to utter loud shouts, standing, O giver of honours, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the Danava city. While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull. Blessed be thou, from the date the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats. Then Sarva, having stringed his bow and aimed that shaft with which he had united the Pasupata weapon, waited thinking of the triple city. And O king, as Rudra thus stood, holding his bow, the three cities during that time became united. When the three cities, losing their separate characters became united, tumultuous became the joy of the high-souled gods. Then all the gods, the Siddhas, and the great Rishis, uttered the word Jaya, adoring Maheshwara. The triple city then appeared immediately before that god of unbearable energy, that Deity of fierce and indescribable form, that warrior who was desirous of slaying the Asuras. The illustrious deity, that Lord of the universe, then drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city. Upon that foremost of shafts, O thou of great good fortune, being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those Asuras, he threw them down into the Western ocean. Thus was the triple city burnt and thus were the Danavas exterminated by Maheshwara in wrath, from desire of doing good to the three worlds. The fire born of his own wrath, the three-eyed god quenched, saying, 'Do not reduce the three worlds to ashes.' After this,

the gods, the Rishis, and the three worlds became all restored to their natural dispositions, and gratified Sthanu of unrivalled energy with words of high import. Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object being accomplished after such effort. Thus that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the Asuras, viz., Maheswara, did that which was for the good of all the worlds. As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra, so do thou restrain the steeds of the high-souled son of Radha like Grandsire restraining those of Rudra. There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phalguna. In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the Asuras. Let, O Shalya, that be done speedily today by which this Karna, grinding the Pandava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car. Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle. Hold the reins, therefore, of the excellent steeds (of Karna). There is another story which I will narrate. Listen once more to it. A virtuous brahmana had recited it in the presence of my father. Hearing these delightful words fraught with the reasons and purposes of acts, do, O Shalya, what thou mayst settle, without entertaining any scruples. In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rama. Practising the austere penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons. In consequence of his devotion and tranquillity of heart. Mahadeva became gratified with him. Sankara, understanding the desire cherished in his heart, showed himself unto Rama. And Mahadeva said, 'O Rama, I am gratified with thee. Blessed be thou, thy desire is known to me. Make thy soul pure. Thou wilt then have all that thou desirest. I will give thee all weapons when thou wilt become pure. Those weapons, O son, of Bhrigu, burn a person that is incompetent and that is not deserving of them.' Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant high-souled one, said, 'O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed thou wilt regard me fit for holding them.'

"Duryodhana continued. "With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and Homa performed with mantras, Rama adored Sarva for many long years. At last Mahadeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues: 'This Rama, of firm vows is ever devoted to me.' Gratified with him, the Lord Sankara thus repeatedly proclaimed his virtues in the presence of gods and the Rishis, O slayer of foes. Meanwhile, the Daityas became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven. The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them. The gods then, repairing to Maheswara, the Lord of Uma, began to gratify him with devotion, saying, 'Slay our foes.' That god, having promised the destruction of their foes unto the celestials, summoned Rama the descendant of Bhrigu. And Sankara addressed Rama, saying, 'O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction.' Thus addressed, Rama replied unto that boon-giving Lord of

Three-eyes, saying, 'What strength have I, O chief of the gods destitute as I am of weapons, to slay in battle the assembled Danavas that are accomplished in weapons and invincible in fight? Maheswara said, 'Go thou at my command. Thou shalt slay those foes. Having vanquished all those enemies, thou shalt acquire numerous merits.' Hearing these words and accepting them all, Rama, causing propitiatory rites to be performed for his success, proceeded against the Danavas. Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said, 'Ye Daityas that are fierce in battle, give me battle. I have been sent by the God of gods to vanquish you.' Thus addressed by the descendant of Bhrigu, the Daityas began to fight. The delighter of the Bhargavas, however, slaying the Daityas in battle, with strokes whose touch resembled that of Indra's thunder, came back to Mahadeva. Jamadagni's son, that foremost of brahmanas returned with many wounds on his person inflicted by the Danavas. Touched, however by Sthanu, his wounds were immediately healed. Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu. With satisfaction in his heart, the trident-wielding God of gods said, 'The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the super-human feat that thou hast achieved, O delighter of the Bhrigus. As desired by thee, accept from me these celestial weapons.'"

"Duryodhana continued, "Having obtained all the celestial weapons and the boons that had been desired by him, Rama bowed unto Siva with his head. Obtaining the leave also of the gods that great ascetic went away. This is the old story that the rishi had recited. The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings with delighted heart. If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons. I do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the kshatriya order. I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Shalya, could this Karna have been born in the Suta order. With his (natural) earring and (natural) coat of mail, this mighty car-warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger. His arms are massive, each resembling the trunk of a prince of elephants. Behold his chest that is so broad and capable of resisting every foe. Karna otherwise called Vaikartana, O king, cannot be an ordinary person. Endued with great valour, this disciple of Rama, O king of kings, is a high-souled personage.'"