Part II

Synopsis
Chapter 34 (1–61)

1 Sanatkumāra says that the story about how Devapa (i.e. Śiva) came to ride a bull instead of a cloud is now concluded. Vyāsa asks Sanatkumāra another question: how did Devi (i.e. Pārvatī), who originally had a dark complexion, obtain a fair complexion?

3 Sanatkumāra speaks to Vyāsa. Umā and the Destroyer of Kāma’s body (i.e. Śiva) are enjoying themselves with the Pramathas on Mt. Mandara. One day Śiva infuriates Her by playfully calling Her Dark Lady (Krśnā) in the course of conversation. He embraces Her and tries to appease Her, telling Her repeatedly that He had just been teasing Her and that He will never do it again. He begs Her to stop being angry. When She hears His words, the Daughter of the Foremost of the mountains (i.e. Pārvatī) is pleased and says that He is Lord of all the world and Her husband worthy of veneration.

10 Pleased by her flattering words, He gratifies Her with an offer to grant boons. She humbly asks Him to give Her a beautiful fair complexion, since it breaks Her heart to hear Him call Her Dark Lady. She then goes on to ask Him to let Her have a son. She also asks for permission to practise tapas in order to earn these boons.

14 He responds with a laugh, saying there is no need for tapas because He will grant Her whatever She wishes at once. However, the Daughter of the Mountain (i.e. Pārvatī) insists that He must grant all Her wishes only after She has finished practising tapas. On hearing this, He who knows all matters to be done gives Her permission. After walking around Him three times clockwise and bowing down at His feet, the Daughter of the Foremost of the mountains (i.e. Pārvatī) flies up into the air and sets out for the Mountain (i.e. Himavat).

18 Soon She reaches Himavat and sees that the hermitages of great sages adorn its slopes. Passing the Mānasa lake, the Bindu lake, the Pāṇḍu rock, the Source of the Gaṅgā, Mahālaya, the Devadāru forest, and other renowned forests, she finds a beautiful and divine golden peak, where herbs grow in abundance, which stands solitary on the northern side of the mountains.

22 The peak is covered with trees made of precious stones, with leaves made of dark-green gems. Here and there red and yellow minerals, heaps of black minerals, rock crystal, nuggets of gold, and many-coloured gems can be seen. There are many different kinds of trees, including golden ones. Cascades and mountain streams make the place delightful. It resounds with the sweet calls of many different sorts of birds and is home to a large variety of wild animals. The peak, which resembles Mount Meru and Mount Mandara and abounds in all sorts of flowers and fruits, is like a paradise where no evildoer can enter, a garden adorned by Śrī (the goddess of Beauty).

32 There are trees that grant wishes, trees that give milk, and trees that bear all
sorts of fruits and flowers. There are also golden trees that flower and fruit. Some trees provide food for both gods and men, with all the six flavours, some clothing and jewellery, some bedding, some honey, and some various other delightful things. Some trees produce women and others men. On this peak the ground is made of precious stones and a gentle and fragrant breeze blows.

38 Rudra (i.e. Śiva) created the peak to please Devī (i.e. Pārvatī) before She came there. He made sure it was not accessible to any god or creature. On the peak Devī practises severe tapas, wearing two garments made of bark and living only on fruits, leaves, water or wind. Sometimes She stands on one leg, gazing at the sun and holding all her senses in check. Wishing to have a son, she worships and meditates solely on Mahādeva (i.e. Śiva).

44 To protect Her, Mahādeva had already appointed invisible chiefs of the Gaṇas: Ajaikapād, Rudra, Diṇḍicaṇḍēśvara, Kāpālin, Bhiśabhūti, Aśādhi, Nikumbha, Śatamanyu, Bhūtamohana, Kālaḍaṇḍadhara, Mṛtyu-ḍaṇḍadhara, Brahmadāṇḍadhara, and Ghoracakradhara. Facing in every direction, they guard the peak on all sides so that not [even] divine being can approach.

49 When She put down Her jewellery on a rock, a stream of holy water flowed from them. This stream, called Alamkāradhārā, which never dries up and which destroys sin, can still be seen there.

51 On the day that Devī starts Her tapas a big tiger appears, terrifying all the other creatures with its claws and teeth. Emerging from a cave, it yawns, spewing out sparks of fire. Then it sees Her and approaches, intending to devour Her. But, finding itself paralysed by the power of Her tapas, it ponders: ‘The power of the tapas of this woman, whom I have seen before by the side of Śarva (i.e. Śiva), is so great that I think that she is not human. Or is this the Daughter of Himalaya (i.e. Pārvatī), who is always faithful to Mahēśvara (i.e. Śiva) and amuses Herself on Mt. Mandara in His company? But if this is the case, she has no need of tapas. Therefore, this must be another beautiful woman.’ Realizing that it is paralysed and is unable to kill Her, the tiger resolves to stay with Her until Her death and then to devour Her at will, as a hungry sage eats a fruit. With these thoughts, the tiger sits by Her side, keeping its eyes, ears and tail still and gazing at Her. Devī sees the tiger looking up at Her intently and decides to be gracious to it.

Chapter 53

(Based on Bhaṭṭarāī’s Edition)

1 Vyāsa asks Sanatkumāra how long Devī (i.e. Pārvatī) practised tapas and how She obtained boons.
3 Sanatkumāra speaks to Vyāsa. Even after a long time has passed, Devī continues to practise severe tapas. Folding Her hands, concentrating Her mind, fixing Her eyes and mind on the sun, She stands without blinking, like a wooden image. She keeps Her face turned towards the sun like [the sun’s wife] Suvarcalā\(^\text{105}\) and remains standing on one leg with Her arms raised, without exhaling. She stands still for a thousand divine years, with the tiger by Her side, without ever being exhausted or enfeebled.

8 As a result of the power of Her tapas, the whole of creation is afflicted. The sun, the moon and the stars cease to shine. Heavenly garlands fade and aerial vehicles fall from the sky. There is no happiness, even in the heavens. The earth is covered with smoke in every direction and weapons blaze. Bands of wild animals roam around.

13 Then the gods assemble and, agreeing that there must be some cause for these adversities that happened suddenly in the three worlds,\(^\text{106}\) decide to consult Brahmā. They go to his abode and, after he has given them a fitting welcome and inquired as to the reason for their visit, they ask him, who knows everything in the world,\(^\text{107}\) what has caused the adversities. He replies gently that Devī, the Wife of Rudra (i.e. Śiva) and the Daughter of Himavat, has been practising tapas, in a constant state of yoga, for a thousand and two hundred divine years,\(^\text{108}\) and that the power of Her tapas has caused the misfortunes of the worlds. The gods implore him to stop Her for the sake of the worlds, before She consumes them completely. He promises them he will stop Her by fulfilling Her wishes.

26 When they have left, Brahmā creates a golden aerial palace with a hundred platforms. The palace is covered with nets of jingling bells and strings of pearl and furnished with columns, lattices, bells and little topes. It sparkles with many kinds of gems. He makes it out of all the world: it is made out of the five elements (earth, water, fire, wind, and air), is in the perfect condition (prakṛtisthā), and is endowed with the [five sorts of] objects of sense organs (sound, touch, smell, taste, and form/colour), such as sound in a form of the sound of bells. It is furnished with eight strings of pearl, sixteen strings of jingling bells, twenty platforms, gems with fifty divine features (?) and a number of seats representing divisions of the world.

33 Brahmā gets into the vehicle, accompanied by his sages, the Vedas, the Mantras, and all the Śāstras. He sits on the golden lotus at the centre, with Śavitrī and Gayatri on either side and the four Vedas facing in the

\(^{105}\) Read *suvarcaleva* (S\(_1\)) for *suvarcalena* (probably typo). Suvarcalā is the name of the sun’s wife, but the word also means a sort of plant. In SP 24.37 it is used as the name of a herb. Here it may denote a heliotropic plant like the sunflower.

\(^{106}\) Read *trailokye akasmāt sampadrasyate* (S\(_1\)) for *nakasmāt trailokyasyasya dṛṣṭyate*.

\(^{107}\) Read *lokātattvaajñā sarvarührungadya vibho* (S\(_1\)) for *lokātattvam ca sarvam pratyakṣa-vadhibhok*

\(^{108}\) Read *tu śataṃ* (S\(_1\)) for *dve śate*.
four directions. Several members of his retinue take their seats in the vehicle: expiatory rituals, dharmas, observations, austerities, various donations, rituals, the seven ritual utterances, worlds, mountains, rivers, the Mothers of the world, the Guardians of the quarters, sages, ancestral spirits, gods, all the other offspring of Brahmā, the five elements, oceans, and directions. Vidyās and the Makers of dharma (?) sit in front of him; his paraphernalia, such as a stick, a golden vase, and a water-pot, are by his side, etc. Then all the gods and the beings who live in the world of Brahmā take their seats in the vehicle.

48 When all of them have taken their seats and settled themselves comfortably, Brahmā orders the vehicle to set forth.

Chapter 54

(Based on Bhatṭarāī’s Edition)

1 Then the Creator of all beings (i.e. Brahmā) sets off for Mt. Mandara in the aerial palace. When he sees the mountain from a distance, he tells his companions that this is the abode of Rudra (i.e. Śiva), which cannot be seen even by virtuous people or gods. He explains that gods who enter it will be given prosperity brought by sacrifices, victory in battles, and dharma, that it is created by Rudra himself by imagining it and unrivalled in the universe, and that any righteous man who enters it will no longer suffer pain and rebirth. He adds that nobody, not even Yogins, can describe it fully.

8 He then sees that the abode, struck by the wind caused by his vehicle, has swollen up with rage and Devadeva’s (i.e. Śiva’s) tejas. He also sees that a rain cloud Jīvana with a thunderbolt in hand is approaching him, filling the sky with darkness and thunder. Brahmā stops the vehicle and praises Deva (i.e. Śiva). All the sages in the vehicle also praise Him. The rain cloud recedes and the sky becomes clear again in all directions.

14c Aware of Brahmā’s prayers, He who bears the crest of the bull (i.e. Śiva) orders His doorkeeper Nandin to tell Brahmā that He knows the purpose of his visit and that he (i.e. Brahmā) should carry out his plan quickly as the time is right. Nandin conveys this message to Brahmā. After bowing down to Śambhu (i.e. Śiva) in his mind, Brahmā departs.

20 Leaving Mt. Mandara, he goes to the Jambū continent. Approaching Himavat, he points out to his companions a soaring peak in the distance, glittering like the sun at the end of a world-cycle. He tells them that it is there that the Daughter of the Mountain (i.e. Pārvatī), the Mother of the World, is practising tapas, protecting the whole world like a mother protecting a legitimate son. Knowing that the Destroyer of Kāma (i.e. Śiva) will grant

109 Omit 9ab according to S₁.
110 Omit 13ab according to S₁.
boons to this peak for Her sake, he is filled with admiration for it. He is also amazed at the power of Her tapas, saying that after seeing the peak he and his companions will no longer suffer rebirth.

26 Meanwhile, the Four-faced One (i.e. Brahmā) reaches the entrance [to Pārvatī’s abode] on the peak, accompanied by all the sages. There Rudra’s guards rush towards him, raising their weapons to threaten him. In order to pacify them, he praises them with flattering words, saying that they all possess aisvarya and the power of yoga, that they are invulnerable, immortal, and so on. He then asks their permission to enter, because he has come to grant boons to Devī (i.e. Pārvatī) at Devadeva’s (i.e. Śiva’s) command.

32 The Gaṇeśvaras express doubts, saying that Deva Himself will grant boons to Devī, because She is not interested in a boon from anyone else and because He, the Lord of the World, is able to grant favours to anyone in the world, including him (i.e. Brahmā), and certainly to Devī. Brahmā explains that while it is true that Mahādeva (i.e. Śiva) is not able to give boons, Pārvatī does not wish to receive them from Deva, so that He has sent him here.

36 Then they perceive Maheśvara (i.e. Śiva) in meditation. Confirming his statement,111 they allow him to enter as he wishes, in order to give boons to Pārvatī. Pitāmaha (i.e. Brahmā) alights from the aerial vehicle and steps onto the peak.

Chapter 55

1 The Daughter of the Mountain (i.e. Pārvatī) sees the Four-faced One (i.e. Brahmā) approaching her, accompanied by the sages. Rudrāni (i.e. Pārvatī) welcomes him respectfully, with the appropriate rituals. He appeals to Her not to consume the world with Her tapas but to nourish it as the Mother of the World, since Rudra (i.e. Śiva) created both the world and himself from Her. Saying that all the creatures of the earth are being scorched by Her tapas like a lotus plucked out of the water at midday in the summer, he offers to grant Her whatever boon she wishes, no matter how difficult.

8 She says that, if he is able to grant boons to Her, She wants him first to grant a boon to the tiger, of which She is so fond and which has been so devoted to Her, sitting still in front of Her for a thousand years, concentrated without blinking. He (i.e. Brahmā) objects, saying that this is just an animal and cruel, and that this one which first approached Her to devour Her has no pure heart and no friendly thoughts towards Her.

12 On hearing this, Rudrāni (i.e. Pārvatī) turns Her divine sight towards the tiger and perceives that it had formerly been Her ardent devotee, though it

111Read buddhava kāmaṁ (S₁) for niyuktāś ca.
Synopsis

became depraved due to its mean birth [as an animal]. Then, the Daughter of Himavat (i.e. Pārvatī) argues that whereas no animal can keep its ears and eyes still and fast even for a single divine day, this one which has sat still by her side for a thousand divine years is not just an animal. She asks him again to grant a boon to the tiger, because it has earned Her favour, whether it is wicked or not.

17 Pitāmaha responds that it is advantageous to stay close to noble people, since even villains are able to attain perfection by virtue of their acquaintance with such people, just as this tiger, though in itself a cruel animal, will. And, agreeing that, even though it is wicked, it has earned Her favour, he asks Her what boon She wishes for the tiger. She asks for the tiger to be Her beloved Gaṇeśvara, immortal, ageless, and endowed with yoga and aiśvarya.

22 Brahmā gives his assent. After referring to its former birth as a Yakṣa and doorkeeper of Paṇcāla (a king of Yakṣas), he says that the tiger will be known as Somanandin because She and he (soma)112 have brought it this joy (nandi), and that anyone who praises it in moments of danger will not be harmed by any tiger, lion, or leopard.

25 He then asks Her what She wishes, saying that he has been ordered by Paramesvara (i.e. Śiva) to grant whatever She wants. She wishes to have a divine complexion with the lustre of gold and to become known as the Fair Lady (Gaurī). He consents to this and then offers another boon, since no single boon is a sufficient reward for Her great tapas.

29 She wishes for a son who is possessed of great strength and fortitude and worshipped by all the beings in the world. Brahmā tells Her that She will have a son who is endowed with great powers of yoga and the eight sorts of aiśvarya; who is a conqueror but himself invincible and invulnerable; who is both a slayer and a commander; who has eternal youth and omniscience; who is learned in dharma and loves it; who is a protector of the gods and Brāhmaṇas and kills the enemies of the gods; who is not born from a womb and who gives joy to all the worlds.

34 After granting these boons and walking around Her clockwise, the Lord of the gods (i.e. Brahmā) gets into his vehicle and sets off for his own world. Rudrāṇi (i.e. Pārvatī), hovering in the air with Somanandin, looks like Rohiṇī (a lunar mansion, the chief wife of the moon) with the planet Mercury, etc.

37 Somanandin will ensure the safety of anyone who recites this story at dawn, and Hara (i.e. Śiva), Umā (i.e. Pārvatī) and Nandin will be gracious to him.

112 Soma means ‘One who is accompanied by Umā (i.e. Pārvatī) and usually indicates the couple of Śiva and Umā. Here, however, the word soma as a part of the name Somanandin is interpreted as the pair of Brahmā and Umā.
Chapter 56

1 Vyāsa recalls that previously, when describing the hells, Sanatkumāra had said that the evil go to hell and the good go to heaven. Then he asks him how Brāhmaṇas who have committed evil deeds and have fallen into misery can attain heavenly happiness, in other words, how they attain an auspicious fate after passing through many births as various species of beings. Sanatkumāra begins to tell the story of the seven disciples of a Brāhmaṇa in Daśārṇa.

5 There is a learned Brāhmaṇa called Kauśika Suparvan. He has seven disciples, who although not intelligent are devoted servants. Their names are Ātreyā Kaṇḍāra, Upamanyu Dāmana, Śaṅdīlya Häla, Gärghya Vidala, Gautama Śaśīra, Kāśyapa Daṇḍakīla, and Härita Vidarbhā. One day their preceptor orders them to go to the city of Māhiṣmati and to fetch a cow [to use its milk] for oblations to fire. They obey his order and fetch a cow from Māhiṣmati. On their way up to Mrūttikāvati (i.e. Mrūttikāvati), they pass through a region where there is a famine caused by drought and they suffer from hunger.

12 After they have spent seven days without any food, they talk about eating the cow. Ātreyā Kaṇḍāra is opposed to the idea, saying that death by starvation is preferable to eating their preceptor’s cow, thereby provoking him to lethal fury. When the others do not listen to him because they are so hungry, he makes another suggestion: if they are determined to eat the cow, they should sacrifice it to the ancestors. They consent to this and sacrifice the cow to the ancestors. They purify the meat in the proper fashion, offer it to the ancestors, make oblations to fire, and then each of them eats of it. Then they bring their preceptor her single calf.

20 The preceptor sees the calf and asks them about the cow. They answer that a tiger has killed it on the way. Doubting their words, he perceives with his divine sight that they have eaten the cow. Furious with them and pitying the calf, he puts a curse on them: because of eating the cow and lying to him they will obtain a wretched rebirth. When they appease him he takes pity on them and says that although his curse cannot be lifted, the beings to whom they sacrificed will bring them good fortune. He orders them to leave him lest he kill them, enraged at the sight of the pitiful calf. They all fall unconscious and die, pondering their preceptor’s words.

28 In the forest on the bank of the river Daśārṇa lives a hunter named Kṣupaka. His wife Citakā bears the seven disciples as his sons, who are called Caitakas. They all become hunters and live by hunting wild animals. Their names as hunters are as follows: Kāṇḍara is named Arjunaka, Dāmana Simhaka, Häla Vyāghraka, Vidala Śarabha, Śaśīra Himavat, Daṇḍakīlaka Hastika, and Vidarbhā Vajraka. Having thus become of lowly birth, they all roam the forest together, killing animals and eating meat.
35 One day, while they are hunting, they arrive at the hermitage of their former preceptor. The Brähmana notices that all the animals are frightened and then sees the hunters approaching. He perceives in meditation that the hunters are his former disciples and tells them that even though they had tended him with care in their former life they have become hunters as a result of his curse, which they had provoked by killing his cow. However, since they had sacrificed the cow to the ancestors before eating it, from now on they will retain the memories of their births. They will be born as deer on Mt. Kūlañjara, as cakravākas in a lake, and then again as human beings, retaining their memories throughout each birth and practising yoga, and finally they will reach the world of Brahmā, free from all sin. On hearing this, they remember their previous birth and also that this is their former preceptor. They circumambulate him and go back towards the Daśārṇāriver, feeling aversion to what they did in their former life and to what they have been doing in the present one.

45 By the bank of the Daśārṇā they discuss what to do and decide that the best course is to commit suicide. One of them, Arjunaka, who had been Kāṇḍara in his former life, tells the others that by ignoring his advice before, they had fallen into their present state, and urges them to follow his advice now if they wish to be released from their present lives without losing their memories. He says that parents desire sons so that the sons support them in life and save them from going to hell after death. Their parents have gone to the trouble of bringing them up [in expectation of these things], and therefore they should not commit suicide without taking leave of the parents. If their parents give them permission, they would reach happiness [by committing suicide], otherwise they should attend to their parents’ needs until the parents die and then, being free from obligation, attain a better rebirth. All of them agree with him and they go home.

55 Their parents are glad to see them, saying that they have been anxious because they have been away from home so long. Citakā tells her sons that their father has been waiting for them without eating meat or drinking liquor. Feeling an aversion to their lowly birth, they tell the parents to take a meal themselves, but that they will not eat until the next day. Then the parents have a meal. When they see that they are satisfied, they ask their parents’ permission to kill themselves, because they are now disgusted with their present life. On hearing this, their father embraces them with tears in his eyes and begins to tell his story.

64 ‘In former times, I was a Brähmana and a friend of the sage-king Divodāsa. One day when he was practising archery in a forest, I criticized his skill in archery. He replied that Brähmanas are ought to be learned in the Vedic recitation (mantra); they are good at getting invitations and meals and skillful with words. I laughed and offered to show my own skills. He gave me his bow and an arrow, and I shot at the mark he had pointed out. My
arrow pierced a Brāhmaṇa who lived as a deer (*mrgacārin*) and killed him. When I saw he was dead, I went to my father and asked him what might happen, dreading punishment for the grave sin of killing a Brāhmaṇa. My father told me not to fear, because there was no cause of that sin, and explained that it had been taught by Svayambhū (i.e. Brahmā) that, after passing through hundreds of births, ——. Then for many years I devoted myself to serving my father and after his death remained with my present wife. A long time after this I was killed by a cow. My wife followed me in the cremation fire. As a result of killing a Mrgacārin and being killed by a cow I lost Brāhmaṇa-hood and descended to the life of a hunter.

Even though I passed through a thousand births, my memory was not lost and I have a [supernatural] knowledge because of this devotion to my father. I know that you were deprived of Brāhmaṇa-hood because of killing a cow and that because of your preceptor’s curse you lost your memories and have only just recovered them. Your mother also knows this. Please do as I tell you; it will bring you happiness and prevent you from losing your memories. This is my last life as a human being. When I die I will go to the world of Brahmā. Therefore, wait for a while and, when I die, do your virtuous deed (i.e. commit suicide). The most important *dharma* is that children who have been brought up with tender care should obey their parents.’

Surprised by his story and satisfied, the sons take care of their parents until they die. After their death they cremate them and then commit suicide by fasting to death on the bank of the Daśānā. Then the seven hunters are reborn as seven deer on Mt. Kālaṇjara. Their names as deer are Dīrghajīva, Anādhrsṭa, Vāyuvega, Atikampana, Śripārśva, Śaṅkhapād, and Somalaksya. They retain their memories of their previous births and commit suicide, throwing themselves off a cliff. They are reborn in the Saridvīpa as seven birds.

There is a beautiful lake called Saridvīpa (Saridvīpa) in the city of Kampilya. There they are born as a brood of seven cakravākas. They are called Maruddeva, Śikhaṇḍin, Rathanemisvara, Śikhin, Jīva, Vṛksa, and Dhvaja. One day, while they are living there, Anuha, the king of Kampilya, comes to the lake and amuses himself with his harem. When Maruddeva sees his sport, the desire for sensual pleasures comes to him. He wishes to be the king’s son and to possess the kingdom so that he can enjoy sensual pleasures. Aware of his thoughts, the second cakravaka Śikhaṇḍin tells him that he wishes to be his family priest. Knowing their wishes, Rathanemisvara thinks he would like to be his minister.

Then the other cakravākas become angry with these three. Reproaching them with their desire for sensual pleasures, they put a curse on them: in their next life the three will be granted their wishes. When they see how depressed the other three are, they take pity on them and speak comforting
words to Maruddeva. After expressing their gratitude for his astute advice in the past, they tell him that he will cling to worldly pleasures until he hears to their true word with his companions, and that he will then regain his knowledge of yoga and attain a blessed fate.

Then all of them in the state of yoga abandon their life as birds and obtain another birth. They are born into the human world again, as Yogësvaraś (‘Masters of yoga’). The three are born into the houses of the king and his court.

Chapter 57

1 The four birds who put a curse on the other three are reborn as the sons of a Yayávara Bráhmaṇa, who brings them up with tenderest care. They learn all the Vedas and their supplements, and practise yoga. The other three are born as they had wished: one as the son of Anuha, the second as the son of the king’s family priest, and the third as the son of his minister. They grow up together like the three sacred fires.

7 When they have reached maturity, their fathers hand over their positions to them: Anuha abdicates, leaving the throne to [his son] Brahmadatta and retreats to the forest with [his wife] Kirtimati; his family priest Dhtarastra resigns and leaves his position to his son Pañcāla; his minister Sudhanvan gives his son Brahmadhanvan his position and also retreats with his wife. Brahmadatta rules his kingdom with the assistance of Pañcāla and Brahmadhanvan, devoting himself to affairs of state for many years.

13 Then in the course of time the king devotes himself to a life of pleasure with his wife and friends in his palace. Then one day, being familiar with the speech of all creatures, he hears a male ant flattering a female ant, realizes that even insects behave in a similar manner [with human beings], and bursts into laughter. When she sees him laugh, his wife becomes angry, thinking that he is laughing at her. He tries to appease her, but to no avail. When all his efforts are in vain, he goes to the Sala forest by chariot, accompanied by Pañcāla and Brahmadhanvan, and propitiates Viṣṇu in order to appease his wife. On the seventh day he is dismissed by Viṣṇu and returns to his city Kampilya.

21 At that time, the four Brāhmaṇas, who have great powers of yoga, realize that they no longer need to remain in the human world, and resolve to go back to where they originally came from, that is brahman, (brahma-yoni) and attain final liberation. They also decide to bring their three former comrades, who have sunk down [into the worldly life], to their senses. Then they tell their father that they are Yogësvaraś and wish to go back to where they originally came from, the womb formed of brahman, and ask his permission to leave. The father objects, saying that parents want sons so
that the sons to deliver them from dangers in this world and after death, and that they should not leave him without paying their debts [by doing their duty as his sons].

28 They promise him that they will help him to reach the world that is free from pain and ultimately the state of brahman after his death, and also that they will make him prosperous in this world. Then they give him a letter and tell him to show it to Brahmadatta, saying that when the king (i.e. Brahmadatta) has read it out, he will take care of all his needs. Their father, aware of their superhuman powers, accepts that what they say is true and gives his consent. Then they in the state of yoga set off, while their father sees them become brilliant.

33 Taking the letter with him, he (i.e. their father) goes to Kampilya to see the king. When the king has just entered the city after returning from the Sāla forest, the Brāhmaṇa shows him the letter from a distance. Noticing auspicious signs, the king orders [his attendants] to bring him the letter and stops the chariot. At the gate of the city, while Brahmadhanvan holds his parasol and Pañcāla fans him, he receives the letter and reads it out. It consists of two ślokas: ‘Those who were tormented by their preceptor’s curse, imposed because of their sin of killing a cow, were all born [again and again]; however, as a reward for their devotion to the ancestors, they retained their memories of their previous deeds and grew more and more virtuous [in successive births]. The seven were hunters in Daśārṇa, deer on Mt. Kālaṁjara, and cakravākas in Saridvīpa. Of those [seven], you [three] have sunk down [into your present worldly lives].’ After hearing the two ślokas and falling into a faint, the three recover their [original] memories and enter the city.

41 In the palace, after considering various matters, they resolve to retreat to the forest. Then the queen approaches the king and tells him and his friends the truth. She says that, although she knows that he can understand the speech of all creatures and also that he has been a bird, she pretended to be angry in order to awaken him, since even though he had been a master of yoga, he had now become attached to worldly pleasures. She advises him to give a fortune to the father of the four, to leave his throne to his son and to retreat with her to the forest the next day. The king does everything [she has advised] and leaves for the forest with his wife. Finally he goes to heaven through yoga. Pañcāla also practises severe tapas, fasts [to death], and becomes a Yakṣa.

48 Brahmadhanvan practises tapas and sees the Goddess, the Daughter of the Himavat (i.e. Pārvatī). She grants his wishes: the ability to assume any shape he likes, eternal devotion to her, and that she will save him when he gets into trouble. Though he was virtuous before, Brahmadhanvan becomes obsessed by passions. He lusts after maidens and sages’ wives and assumes
their husbands’ shapes [to have sexual intercourse with them]. Nobody is aware that he is doing this.

53 There is an ascetic called Hāla who lives as a deer (mṛgacārin). He has a beautiful wife named Sudharmā. The gods, as well as the Siddhas and Cāraṇas, talk of her extraordinary beauty. But he (Indra?) cannot find an opportunity of her becoming separate from her husband. Brahmadhanvan hears about this beautiful and chaste woman. Desiring for her separation with her husband, he assumes the shape of a fierce tiger and frightens the herd of deer [with which she and her husband live]. When the herd takes flight and Hāla also flees for his life along with the deer, Sudharmā, a frail woman, falls down in fear of the tiger and is unable to run after the herd.

60 Seeing her alone, Brahmadhanvan discards his tiger shape and comforts her sweetly, pretending to be her husband. She recovers her spirit and sees a man who looks just like her husband. Wondering how her husband can have come back since she saw him running away with the deer, she suspects that the King of the gods (i.e. Indra), who is always out to violate her, has come to make love with her [taking the shape of her husband]. She decides to unmask him with her divine sight. At that moment, Brahmadhanvan takes her hand, asking why she does not embrace him, her dear husband, who has narrowly escaped death. Then he kisses her on the cheek, embraces her lustfully, loosens the knot of her undergarment and sucks forcefully at her lower lip. From his behaviour she knows he is a villain and tells him that she is sure he is Śakra (i.e. Indra), not her husband, because their manners of making love to her are so very different.

69 Spoken thus and rejected by her, he falls down to the earth and reveals his natural shape. Staring angrily at his face, she condemns his violation of many sages’ wives and tells him that she will punish him for his deeds. She puts a curse on him: he will wander about for many years in the shape which he took in order to frighten the deer, he will be incapable of killing any human being, and he will be able to catch an animal only once in every six meal times (i.e. every three days). Then she goes to the herd of deer and finds her husband.

76 He is also worried about her, fearing that she may have been killed. When he sees her, he embraces her, overjoyed that she has escaped death and amazed that she has not been caught by the tiger. Sudharmā tells him that it was not a tiger, but a villain who is able to assume any shape he likes, that he had come to her out of lust, that she had burned him like a moth [flying into fire], and that as a result of her curse he has now become a tiger, just

\[113\] Here one line or more is probably lacking. The lacking passage may have told that Indra tried to approach her, because in 63a–d this chaste wife mentions that Indra always tries to violate her and looks for the opportunity (antarais. ivān).
as king Saudāsa were transformed into a Rakṣas as a result of Śakti’s curse. On hearing this, Hāla perceives Brahmadhanvan with his divine sight and scolds his chaste wife Ātreyī for wasting so much of her tapas. He points out that virtuous women cannot be defiled, and that no man can violate her, armed as she is with virtue, just as nobody can eat poisoned food. Then he tells the story of an event in the past, a deed done by a chaste wife.

‘There was a sage called Bhalandala, who was virtuous, learned, compassionate and composed. He had a wife of the Vasiṣṭha lineage, called Rc, whose beauty was unrivalled. She was virtuous and faithful to her husband, regarding him as her only god on earth. One day the gods saw her and became infatuated with her beauty. However, they were unable to get their hands on her; they tried everything — messengers, direct contact, gifts, respect, even force — but to no avail. Then the Fire caught her while she was sitting in a shed of the sacred fire (agnyagāra), but she remained silent and impassive, thinking only of her husband. As a result of approaching her with the vile thought that she must want him, the Fire lost his body and became bodiless. The Sun, the Wind, the Water (Varuṇa) and the Moon followed in his footsteps. All of them became bodiless and entreated her [to restore their bodies]. She remained silent, distrustful because of their male nature, and told her husband all that had happened. He told the gods that his wife was not angry with them; neither was he, since he knew how chaste she was, and that he would let them recover their bodies. When they were re-embodied, the gods praised Bhalandala and offered to grant him a wish. His wish was that through menstruation women should be pure; they are liberated from the impurities of their mental, verbal, and bodily actions and fit for social intercourse. Then the gods departed, after bowing to him and his wife.’

He continues; ‘You too are always faithful to your husband, so that not even a god can violate you, let alone a human being. Women, who are worthy of respect, cannot be defiled by any means. Also, no curse should have been put on him (i.e. Brahmadhanvan), since he once assumed my shape.’ Then he resolves to grant him a boon so that he may attain happiness. He says that he [in the shape of a tiger] will always retain his memory and do his duty correctly, and that the being who gave him the ability to take any shape he liked, an ability which caused him to lose his senses, will bring him happiness again.

Sanatkumāra says that it is this villain who once lived in the hermitage of Viśvāmitra and whom the Goddess made her Gaṇapati at Agrāranya.

Whoever learns and recites this great story (māhātmya) about him will acquire mastery of yoga. Anyone who listens to this story attentively will be freed from sin and go to the city of the King of the gods (i.e. Indra).\textsuperscript{114}

\textsuperscript{114}These three verses 105–107 may originally have been the ending of the seven Brahmins
Chapter 58

1 Vyāsa asks Sanatkumāra to tell him what Rudrāṇi (i.e. Pārvatī) did after receiving the boons on the mountain peak.

2 Sanatkumāra speaks to Vyāsa. After Svayambhu (i.e. Brahmā) has gone away, Devī (i.e. Pārvatī) stops Her tapas. Pleased at receiving the boons, She looks around in all directions, wondering aloud whether there is anyone else She can tell about the boons since Deva (i.e. Śiva) is not at hand. While She is reflecting on Her happiness caused by [the boon of] having a son, drops of cool and fragrant water (tears) fall from Her [eyes]. Through the power of Her tejas, the pure water swells to become a pond, as the knowledge passed on to a disciple by his teacher increases due to his intelligence. Plunging into the pond, She is as brilliant as the midday sun. She sloughs off Her dark skin (kṛṣṇa kośi), and when She is free of it, She gleams like a digit of the moon in autumn. Out of the dark sloughed skin, Kauśikī is born, as Rātri (the goddess Night) was born from the body of the Creator of the world (i.e. Brahmā).

9 She (i.e. Kauśikī) has red lips, sharp white teeth, a face like the bright moon, long black hair, a faint line of hair on the abdomen, well-proportioned feet, a hollow navel winding clockwise, neatly concealed knees, borns and tendon [of her legs], and fine ankles. All in all, she looks like Lakṣmī (the goddess Beauty), but without her lotus. Her breasts freshly protrude, her eyes are like flowering blue lotuses, and round her slim waist are ornaments studded with diamonds. Adorned with armlets and shining bracelets and dressed in two yellow garments, she, Aparājitā (‘the Invincible Lady’), has eight arms holding weapons. She has protectors on her arms and fingers, an impenetrable breast-plate, and a bow and two quivers.

15 Kneeling and placing her hands together on her head, she asks Her (i.e. Pārvatī) what she should do. Bhavānī (i.e. Pārvatī), sniffing her head and embracing her, speaks to her with joy, saying: ‘Standing for an embodied manifestation of Me (mūrtisthānam mama), you will be immortal, eternally young, free from sorrow and pain, and invincible (aparājītā) in battle. You will become known by the name of Kauśikī, as well as several other names. Anyone who thinks of you devoutly in times of need will be safe from all danger. Sages will praise you, giving you names such as Varenvā (‘the Excellent Lady’), Varadā (‘the Lady who grants wishes’), Durgā, Varā (‘the Excellent Lady’), and Sarvārthasādhanī (‘the Lady who fulfills all [her devotees’ aspirations’], and all creatures on earth will worship you.’ Then She creates a divine chariot, radiant as the sun, complete with lions, and adorned

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story, following 47 and a lost few verses that were replaced by Brahmadhanvan's story from 48 to 104. In that case, ‘him’ (tasya) in ‘this great story about him’ in 105a may have denoted Brahmadatta rather than Brahmadhanvan. See p. 44 in 2.2 of Study Part for a detailed discussion on this point.
with flags and jingling bells. And She assigns her Mount Vindhyā to be her abode.

23 Bowing to the Mistress of the world (i.e. Pārvatī), Devī (i.e. Kauśikī) mounts the divine golden chariot and flies swiftly to Mt. Vindhyā. The mountain pays homage to her, welcoming her, as it were, with birdsong and offering her, as it were, the water of its torrents with flowers as oblations.

27 When she sees the beautiful mountain, home to many wild animals, a mountain peak, with wide foothills and soaring summits, wins her heart. On this peak, birds sing and bees hum around the flowering trees, the grass is lush and green, watered by mountain streams, the wind is scented with the fragrance of flowers and trees, and the water is cooled by snow. Devī (i.e. Kauśikī) takes up her abode on the peak.

31 Whoever recites or listens to this story of the birth of Kauśikī will reach the highest state.

Chapter 59

1 After taking leave of Kauśikī the Daughter of Himavat (i.e. Pārvatī) ends Her severe ṭapas and performs fitting ablutions, wearing two white garments, a garland and ointment. She offers to grant a boon to the mountain peak, which assumes a human form and stands by Her side. The peak wishes for Her continued presence, and furthermore that its name, associated with Hers, might become famous all over the world.115 The sacrificial fire wishes that She not rage against it. The trees wish to bear fruit and flowers perpetually. All Her attendants wish for Her to be pleased with them and for themselves to be devoted to Her. The Daughter of the Lord of the mountains (i.e. Pārvatī), attended by a number of deities, shines like the sun, brighter than any other radiant being.

8 She misses Her husband (i.e. Śiva), though She is in His heart and He in Hers. She, the Bestower of Boons, makes ready to go to see Him, the Lord of all the world and Bestower of Boons. After receiving respectful salutes from the goddesses of the forest, walking around the sacrificial fire clockwise and exchanging farewells with the sages and other people, She, the Mother of the world, jumps up into the air, accompanied by Somanandin, the Gaṇas and her attendants. Scattering rain clouds with Her radiance and fanned by the wind, cooled by snowflakes, She hastens to meet Her husband, thinking only of Him.

115 This sentence implies that the peak will be named as Gaurīśikhara (‘the peak of Gaurī’), which is mentioned later in 69.40.
Chapter 60

(Based on Bhaṭṭarāī’s Edition)

1 Vyāsa asks the son of Brahmā (i.e. Sanatkumāra) why Devī (i.e. Pārvatī) sent Kauśikī to Mt. Vindhyā. The son of Brahmā tells him the whole story. Vindhyā practised *tapas* to propitiate Devī. Pārvatī, satisfied, offered to grant him a boon. Ādityarodhana (‘the obstacle to the sun’, i.e. Mt. Vindhyā) wished that She would stay on him forever. She agreed to his wish and, splitting Herself in two, sent one half of Herself — namely Kauśikī — away to annihilate demons.

6 The foremost of sages (i.e. Vyāsa) asks the son of Brahmā how Mt. Vindhyā became Ādityarodhana. Sanatkumāra explains. Once Vindhyā reproached the sun for scorning him by not circumambulating him as it did Mt. Meru. When the sun refused,116 Mt. Vindhyā started to swell up and blocked the path of the sun. This is why he is called Ādityarodhana. The world was then deprived of light. The gods went to Agastya and implored him to stop Vindhyā. Agastya went to the mountain and requested a free passage towards the south and that the passage be kept free until his return. Since then the sage (i.e. Agastya) has never returned.

14 Vyāsa asks the son of Pitāmahā (i.e. Sanatkumāra) to answer the following questions briefly: Kauśikī was sent to Mt. Vindhyā in order to kill demons. Who were these demons? Why did she kill them? The son of Pitāmahā sets out to answer these questions.117

17 After a war between the gods and the demons, Sunda and Nisunda are born as the sons of Nisumbha.118 Hearing that all their relatives have been killed by the gods, they are furious with the gods. Since their allies have all been destroyed, they are unable to fight with the gods. They go to Gokarṇa, intending to practise *tapas*119 in order to propitiate Brahmā.

22 Vyāsa asks Sanatkumāra where, why and by whom Gokarṇa was founded. The son of Brahmā120 (i.e. Sanatkumāra) starts to tell the story of Gokarṇa’s sacred origin.

24 When Vajrīn (i.e. Indra) has killed his elder son, Trīśiras, Tvaṣṭṛ creates another son, Vṛtra. He is well-built with long arms and so on, and unconquerable, capable of conquering all the gods in war. After he has conquered

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116 Omit 9ab according to S₂ and R. S₃ is lacking up to 22b.
117 Read *prasānam* (S₂ and R) for *mune*.
118 Read *nisumbhasya* (S₂) for *nisumbhasya*. In a version of the story of the demon brothers Sunda and Nisunda related in the MBh, their father is called Nīkumbha (MBh 1.201.2c).
119 Read *tapasy ādhyāta tu ca ca to rāsya sutau ca* (based on the readings of R and partly S₂).
120 Read *brahmaṇaḥ* (S₁S₂) for *brahmaṇah* (typo?).
all the gods and swallowed Indra, Jmbhikā (‘the yawn’), who has been created by the sages, enters into his body. While Vrtra is yawning, Satakratu (i.e. Indra) casts himself out through his mouth with his magical power of yoga.

29 Seeing his (i.e. Vrtra’s) power of yoga and his prowess in battle, the terrified gods seek refuge with Brahmag. Pitāmaha (i.e. Brahmag) tells them that he is aware that they have been defeated by Vrtra, but cannot find any way of conquering him in battle. He suggests they should go together to see Deva (i.e. Śiva), who is the Lord of the world and has compassion for His devotees. When they have propitiated Him, He will free them from danger.

34 The gods wander all over the earth seeking Devadeva (i.e. Śiva), but in vain. Then Viṣnū finds the Daughter of Himavat (i.e. Pārvatī) in the form of a girl sitting smeared with dust, who looks like the crescent moon, the sunlight at dawn, or the thin flame of a sacrificial fire. Through his yoga, he perceives that the girl is Pārvatī, the Mistress of the gods, and eulogizes Her.

38 ‘You are the creator and the destroyer of all beings, the Mother of the world, and the eternal prakṛti. You are light, night, fame, satisfaction, Umā, intellect, wisdom, remembrance, beauty, and so on. You are the Mistress of the gods, the Mother of the Gaṇas, Bhadrakāli, Mahāgaurī and Kauśikī Vindhyavāsini (‘the Lady who abides on Mt. Vindhya’). You are Durgā, Mahāvidyā, Gāyatrī, Sarasvatī, Mahāmāyā, Laksmī, the Mistress of all the masters of yoga, and so on. You are Satī, the Daughter of the Mountain and the Daughter of Menā (Himavat’s wife), a chaste woman (brahmācārini), an ascetic, Revatī, Śaṣṭhī, and so on.

43 Your teeth are a match for jasmine flowers, Your brow for a bow, Your eyes for those of deer, etc. Your gait surpasses that of a rutting elephant, Your eyes are fairer than a lotus in flower, and You are more beautiful than the full moon. You are like the flowering vine of a wish-fulfilling tree, Your voice is as sweet as a cuckoo’s, etc. On earth human beings sacrifice heads of buffaloes to You.121 In heaven goddesses pay homage to You. On mountaintops sages make oblations to You. Siddhas122 and Gandharvas worship You, who is in the air, with incense and flowers and praise You. Riding on the lion with its tawny mane, You shine like the blaze of the sun on the peak of Mt. Meru. Standing on the battlefield, ready to kill demons with Your arrows, You are like the sun scattering the darkness with its rays. In the war between the gods and the demons You lift up Your sharp battle-axe as if to split heaven and earth.’

52 Then, abandoning Her child form, She takes a different form appearing like a great mass of tejas. She is dazzling, but pleasant to look at; sensuous, but composed; though a young girl, She is the Mother of the world; She is

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121 Read māhiṣair bhrānta- (conjectured based on S) for mahiṣodbhṛānta-.
122 Read siddha- (all MSS) for ddhi- (typo).
both slim and well-built. Pleased by his praise, She offers to grant Viṣṇu a boon. His wish is that She might always be pleased with him and that She might inform him of Deveśa (i.e. Śiva), who is the Eternal, Śthānu, the Lord of all the masters of yoga, and so on.

57 She agrees to his request and tells him that Śaṃkara (i.e. Śiva) is playing in a flock of deer in the form of a deer with one horn, a stout neck, one eye, one leg, and a pale tawny belly. Viṣṇu rushes at Him and grasps His horn. Brahmā and Indra do likewise. When the luminescent deer moves away, the horn divides into three, so that a third part of it is left in the hand of each god.

61 Then the invisible Śarva (i.e. Śiva) asks them the reason for their visit. Brahmā wishes that Purandara (i.e. Indra) may kill Vṛtra and recover his kingship. The One who bears the bull’s crest (i.e. Śiva) tells the gods that the supreme tejas of Viṣṇu will enter into [a mass of] foam [in which Indra has wrapped his third of the horn] and that Indra will cut off Vṛtra’s head with it.

65 Then Hṛṣikeśa (i.e. Viṣṇu) takes his third of the horn home. The One who was born from the lotus (i.e. Brahmā) installs [his part of the horn] at the place [where he got the horn]. While Akhaṇḍala (i.e. Indra) is carrying his third, the Ten-headed One (i.e. Rāvana), king of Rākṣasas, seizes it and performs the Sandhya ritual on the southern coast, placing the horn there. When he has completed the ritual, Rāvana cannot move the horn.

68 The One who takes the lotus seat (i.e. Brahmā) names the place [where he installed his part of the horn], which is sacred to Devadeva (i.e. Śiva), Gokarna. Whoever worships Maheśvara (i.e. Śiva), Gokarna. Anyone who listens to the story of the divine origin of the Gokarṇas will be purified from all sin and will reach the highest state.

72 The two demons go to Gokarna and practise tapas, living only on water and wind. After some time, Brahmā notices their severe tapas and comes to them. They see Brahmā standing in front of them dressed in white and shining with dazzling brightness. When he invites them to make a wish, they wish for immortality. Brahmā says that they are destined to die in one or other way, since immortality is impossible for anyone except the gods. They ask not to die unless they kill each other. Pitāmaha grants their request and goes away to his own abode. The two demons stop their severe tapas

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123 Read calite dipatejası (S₁) for calitam dipatejasam.
124 Read deveksyate (S₁S₂) for acuksyate.
125 SPbh 60.64 echoes a version of Indra’s killing of Vṛtra found in MBh 5.9.1–10.41. See n. 11 in 2.2 of Study Part.
and go home.

81 Knowing that they have obtained this boon, Keśin, Mura, Maya, Śambhu and other demons, all brave and armed, come to them rejoicing. They tell them that the two of them are boats that help them, who have been immersed in sorrow, to cross the ocean of sorrow. Then the demon chiefs go to the hall called Kāntā in the city of Apratibhaya. In the hall, Sunda sits down on a beautiful golden throne. Nisunda sits down on another throne, made of gold and gems, and Maya sits on a seat made of gold. The others also take their seats. They illuminate the hall as rain clouds with lightning illuminate the sky at the end of a world-cycle.

90 Raising his head, Sunda proclaims that he will defeat Indra and the gods in war. He tells the demons to prepare themselves for departure; they will set out to conquer the three worlds. Hearing this, Prabhu proposes that they should first destroy the social order (varṇāśramas) on earth, since they strengthen the gods by means of oblations and so on. Only after this should they attempt to conquer the gods. The demon chiefs express their approval of this plan.

96 Then Dhundhu urges them to recover their kingdom from the gods by defeating them in battle. Mura objects, saying that they, the survivors, are too limited in number to defeat the gods and that they should resort to a plan that is more appropriate to the time and place in order to fulfil their aim.

105 Aṃśumālin proposes making a peace treaty by the inferior side (hīnasandhi) with the gods, explaining why none of the four diplomatic methods — conciliation, bribery, dividing the gods into rival parties and war — is feasible. Aṃśumat opposes this suggestion. He appeals to the demons’ pride, insisting that they should either conquer the gods and regain their kingdom or be killed by them and attain a higher state.

115 Mahiša remonstrates against this reckless proposal and agrees with the idea of making peace with the gods, arguing that they cannot expect the support of Rākṣasas and Yakṣas in a military expedition against the gods, because the Rākṣasas are afraid of the gods and the Yakṣas are dependent on them. He also says that it is impossible to split the gods into two parties because the gods have no rivals.

124 In response to Mahiša’s view, Druma expresses serious doubts as to whether the gods, being victorious and powerful, will be prepared to make peace with them, the losers. He advocates war against the gods, but reiterates the idea that they should start by destroying the social order and religious observances and then attack the gods when they are weakened by the obstruction of the path of right conduct.

129 All of them agree with this opinion and they rise up to prepare the destruction of the world. Sunda springs up from his seat, followed by his younger
brother Nisunda.

Chapter 61

(Based on Bhaṭṭarāi’s Edition)

1 The army of the demons, with throngs of elephants, chariots and horses marches out to destroy the world, spreading across all the ten quarters. Some of the demons kill Brāhmaṇas, others smash Vaśyas, some immobilize Kṣatriyas and others devour Śudras. They eat the food offered to the gods, lick up the oblations to fire and break sacrificial posts. Some devastate hermitages where recitations of the Vedas can be heard and sages are engaged in their rituals. Some manhandle the sages and their wives.

10 Then, knowing that they are gaining strength, they summon the army that had scattered and set out to march against the gods. On an auspicious day and at an auspicious time they beat their battle drums and prepare for a triumphant war. They bring war-elephants, honour them in the proper way and have them clad in armour. Then they put weapons, such as arrow-throwing catapults filled with iron arrows and bamboo pipes full of javelins, beside the seats on the elephants’ backs. Mahouts tie goads on the chains round the elephants’ necks and put garlands of golden crescent ornaments on their temples, between the two protuberances. The demons hoist colourful flags and banners for the elephant troops and fasten bells and chowries to the elephants. They put four female elephants in front of each war-elephant to ward off the elephants of the enemy. Young boys riding on well-trained colts with coats of mail go before the elephant troops. In front of them are archers and foot soldiers in coats of mail with swords. Then some of the demon warriors, armed with swords, mount the horses. Some harness swift young horses to chariots and others take their seats in the golden chariots.

26 Hearing that the army is ready, Sunda sets out, after receiving a blessing. He is well armed and is seated in a beautiful golden chariot with colourful decorations, equipped with banners and standards, and swift horses. Bards and panegyristsm shower praise on him. Nisunda also sets off, riding on a war-elephant in rut. Then the other demons set off in chariots, on horseback or riding elephants.

32 Tārakākṣa is posted in the vanguard of the army, Mahiṣa in the rear guard, Meghasvana and Mahāśvana on either wing. In the middle, Sunda, Nisunda, Maya, Śambhu, Khara and Mura are ready for battle. In this battle array, the demon chiefs set out for heaven, looking like rain clouds tossed by the wind at the end of a world-cycle.

37 Knowing that they are on their way, Śatakratu (i.e. Indra) and the other gods quickly retreat from heaven and go to Janasthāna. All the demons climb up the peak of Mt. Meru and set up camp in Nandana (Indra’s garden). After
stationing guards on every side, the demon chiefs set up camp, spreading themselves throughout the army. Then all the demons are allowed to disarm. The soldiers mounted on the female elephants take off their armour and those mounted on the war-elephants remove the weapons, equipment and armour. After loosening the elephants’ girths and refreshing them, some of the soldiers tie their elephants to wish-fulfilling trees. Some of the elephants break the wish-fulfilling trees and others rub their temples against them. Some dive into the river Mandākiṇī. The horsemen take care of their horses and tie them up. Some of the soldiers steal fine clothing, garlands and sweet fruits from the wish-fulfilling trees, and others dive into the river Mandākiṇī and damage the golden lotuses, etc.

After spending one night in this place, the demons depart for Amarasvatī (Indra’s city in heaven), beating their war drums. It is as if Amarasvatī is shaken by the clamour of the army. Seeing that the city is empty, the demon chiefs congratulate Sunda and Nisunda with shouts of victory.

Chapter 62

1 After conquering heaven, the demon brothers and the other demons go to Mt. Vindhya. Then the brothers respectfully dismiss the other demons and then enjoy themselves at the foot of the mountain.

3 Realizing that the demon brothers have defeated the gods, Brahmā reflects on a way of killing them. He collects fragments (tila) of various gems and uses them to make an attractive woman with a sweet voice. Pitāmaha (i.e. Brahmā) names her Tilottamā. She is the point of comparison for celestial women: her face is fairer than the full moon, her eyes more beautiful than blue lotuses, her voice sweeter than the sound of goose (haṃsa) and her gait surpasses that of a rutting elephant. Seeing her, Lakṣmī hides her face behind a lotus for shame, and when the goddesses in the heavenly garden see her figure they are ashamed of their own.

8 After making this woman, the Creator (i.e. Brahmā) tells Pākaśāsana (i.e. Indra) that all the gods must go to Pinākin (i.e. Śiva) and propitiate Him, so that He will be willing to revive Madana (‘sexual desire’, i.e. Kāma), whom Śambhu (i.e. Śiva) has burned with the fire from His [third] eye. Brahmā and the gods go to a peak of Mt. Vindhyā where Hara (i.e. Śiva) dwells. However, they cannot find Him there, so they meditate upon Him, uttering the Praṇava (i.e. the sacred syllable Om).

12 Then a liṅga like a mass of tejasves appears in the midst of the gods, and a loud voice arises from it. It tells them that for their sake the wicked one (i.e. Madana), whom He burned, will be restored to life and help them. He orders them to have the woman circumambulate Him (the liṅga), and she does so, her hands placed together at her head.
16 When she bows to the eastern side of the *liṅga*, a beautiful, tranquil face with three eyes appears on it. Then *tejas* springs from that face of Pīnākīn and enters into the woman. When she bows to the side facing south, the radiant face of Suraguru (‘the preceptor of the gods’, i.e. Śiva) suddenly emerges, with the complexion of rain clouds, a thundering voice, fangs and flaming eyes. *Tejas* brighter than that of the sun springs from this southern face and enters into her.

21 When she bows to the western side, a three-eyed, moon-like face appears. *Tejas* springs from that face of Madanadvisa (‘the enemy of Madana’, i.e. Śiva) and enters into her. When she approaches the northern side and bows to it, a benevolent face appears. *Tejas* springs from the face and enters into her. The four faces of Devadeva (i.e. Śiva) have emerged from the four sides, not because He was captivated by her beauty, but in order that the gods’ aim might be achieved. Devēśa (i.e. Śiva) has given her the *tejas* that has been stored in Himself ever since He burnt Madana.

27 Śiva tells the gods that, because she and all of them have circumambulated Him in a circle (*maṇḍala*), this place on Mt. Vindhya, which is sacred to Him, will be called Maṇḍaleśvara, and He will always be present here. Anyone who sees Īśāna (i.e. Śiva) called Maṇḍaleśvara (the four-faced *liṅga* at this place) will receive the benefits that result from a horse sacrifice and will reach His world. The place will be dear to Him, frequented by the gods and so on. He also predicts that the woman, Tilottamā, will accomplish her task; the demon brothers will become infatuated with desire for her and will kill each other. She will be the foremost of all the Apsarases and will be worshipped at this place forever. Pleased with His words, the gods send the woman to the demons in order to bring about their death. Brahmā gives her a number of allies: anger, arrogance, all the seasons, sexual desire, death, delusion, etc.

36 After sending Tilottamā to the demons, all the gods huddle together. Then they see Parameśvara (i.e. Śiva) in their midst, [in the form of another *liṅga*]. Because He appeared in the midst of the gods while they were huddling together (*piṇḍyamāna*), He (the *liṅga*) was called Piṇḍareśvara there. Anyone who sees Īśāna called Piṇḍareśvara will be freed from all misfortune and upon his death will become a Gaṇa. After bowing down to Parameśāna (i.e. Śiva), all the gods return to their abodes. The seductive woman sets off for the south, where the two demons dwell.

42 While roaming around the lovely foothills of Mt. Vindhya, the two demon kings see the woman, wearing a silken garment, holding onto a branch of a flowering Aśoka tree in one hand, and with the other hand on her jewelled girdle. She is singing a sweet song with great skill in a high, middle and low voice. She is like an embodiment of beauty, sexual passion, and so on. Eager to claim her, both the demons grasp her hand simultaneously. Then,
overcome with arrogance, lust, anger and jealousy, they fly into a rage with each other. Grabbing their clubs, into which death has just entered, they strike each other, fall down onto the earth and lose their consciousness, under the curse of Śiva.

50 Overcome by lust, their souls leave their bodies together with their semen and become two powerful and charming boys. One of the boys declares that he is Sumbha (‘Slayer’) towards his enemies, and the other says that he is Nisumbha (‘the second Slayer’). Vindhya, taking charge of the two boys, orders his wife to protect them.

54 When the two sons of the demon kings grow up, they find out about their demonic birth and start to perform severe tapas. Pleased with their tapas, Prabhu (i.e. Brahmā) appears and offers to grant them a boon. They wish to become invincible and invulnerable forever. Pitāmaha (i.e. Brahmā) tells them that they are destined to die in one or other way, because nobody can be immortal except the gods. After careful consideration, they wish to be invincible and invulnerable to everyone but the maiden (kanyā) who is Mother of the world. The Creator of the world (i.e. Brahmā) grants their wish and disappears. Ceasing their severe tapas and adorning themselves, they dwell on the plateau of Mt. Vindhya.

(Hereafter, based on Bhaṭṭarāś’s Edition)

67c When they hear that Sumbha and Nisumbha have obtained a boon from Pitāmaha, all the demons who have survived [the wars against the gods], Śambhu, Maya, and so on, rejoice and come to see them. They gather on the plateau of Mt. Vindhya, holding their bows and swords. Maya urges the brothers to attempt to defeat all the gods and recover the three worlds which their fathers had once possessed, and promises them that the demons who were allies of their fathers will assist them in the war. On hearing these words, Sumbha looks at Nisumbha, and proclaims that they should divide the whole earth among the demons and then make war on the gods and conquer them.

76c He takes the Jambū continent for himself and gives the Śāka continent to his younger brother Nisumbha. He assigns the Śālmalī and the Gomeda continents to the demons who are descended from Danu and the Krauṇca and the Kuṣa continents to those descended from Diti, and gives the Puṣkara continent to Bhārgava (i.e. Śukra). After dividing the whole earth between them, the demons rob the gods of all [the fruits of] rituals and virtuous conduct. When they destroy Kaśyapa’s sacrifice and order him to make offerings to them, since they are the rulers of the whole earth, Kaśyapa tells them they should take their shares of the sacrifices only after they have defeated the gods and gained possession of the three worlds. After hearing this, the demon chiefs prepare for war and set forth on a day and hour that are auspicious, eager to gain victory over the gods.
Knowing that the demons are on the march, Pākaśāsana (i.e. Indra) fortifies his city. At auspicious moments he worships the sages, bows to Pinākin (i.e. Śiva), and sets off, leading all the other gods. He rides the elephant Airāvata. A large and splendid parasol is held over him and he is fanned with spotless chowries. Sages encourage him with blessings and shouts of victory, while bards and panegyrists shower praise on him.

Bṛhaspati places the gods on flat and open spaces in the form of a lotus. Śatakratu (i.e. Indra) and the Maruts are placed at the pericarp of the lotus, the Vasus, the Rudras, and the Ādityas at its petals, Yama, Kāla, Kubera and Varuṇa at its filaments, Ananta and serpents at its stalk. He arranges the other gods, accompanied by the armies of Rakṣases and Gandharvas, around the lotus. Hearing the sound of the demons’ drums, the gods beat drums and shout battle cries. Hearing their clamour, the demon chiefs prepare to fight.

Seeing the gods’ lotus formation, the demons ask Bhārgava how they can break it. He gives them instructions to disperse and attack it, and they quickly do so. Then the battle between the armies of the gods and the demons commences. Horsemen fight with horsemen, elephants with elephants, chariots with chariots, and foot soldiers with foot soldiers. The battlefield is sullied with fat and blood and covered with armour and dead horses and elephants.

The gods, overpowered by the demons, take refuge in Śakra (i.e. Indra), the serpents in Ananta, and the Yakṣas and Rāksasas in Kubera. The demons, overjoyed at having broken the gods’ formation, make an assault on Pākaśāsana. In fury, Śakra smashes the demons’ army with his Vajra and completely consumes it. Then Sumbha appears and challenges him to a battle.

At that moment Brahmā arrives. He advises the gods not to fight with the demons, since they cannot be slain because of a boon they have been given. Following his advice, the gods abandon the battle and immediately disappear. The demons shout for joy and congratulate Sumbha and Nisumbha on their triumph.

Chapter 63

After conquering the gods in war, the demons go to Mt. Vindhyā. The two (i.e. Sumbha and Nisumbha) dismiss the other demons and then enjoy themselves there. One day their guard, Mūkā, sees Devī (i.e. Kauśikī) on the peak, blazing with tejas. With auspicious marks all over her body and adorned with heavenly ornaments, she is like an embodiment of the perfection of virtues.
Seeing her, Mūka is astonished. He thinks that since Sumbha is as preeminent among men as she is among women, they would make a good pair. With this in mind, he asks her who she is, who her parents are, and why she lives on this mountain which is inhabited by demons. Knowing that the end of Sumbha and Nisumbha is near at hand, the Mistress of the gods (i.e. Kauśikī) replies with a smile: ‘I am human and I dwell on this mountain. My father, an Ātreya and a Cakracara (‘a being who has the supernatural power of going around the world’), has gone to heaven. My mother followed her husband, leaving me when I was very young. At her death she gave me weapons and told me to live on Mt. Vindhya and practise martial exercises. Obeying her instructions, I live on this mountain inhabited by wild animals.’ Mūka is happy to hear her words and hurries to see Sumbha.

When he reaches Sumbha, his facial expression tells of the treasure he has discovered. His eyes are wide open in wonder. Sumbha asks him why he is so delighted. Mūka tells him that he has seen a peerless woman on a peak of the mountain; never has he seen such a beautiful woman, among human beings, gods, etc., nor in the mansions of the kings of demons. He goes on to say that in reply to his questions she had told him that she is the daughter of an Ātreya and that it is at her mother’s instructions that she lives on the peak of Mt. Vindhya.

While Mūka is telling his story, passionate love takes root in Sumbha’s mind, a love which will lead the demons to ruin. Overcome by desire, the king of demons (i.e. Sumbha) orders Mūka to go and make her eager for him. The demon (i.e. Mūka) hurries to the place where he had first seen her.

When she sees him approaching her respectfully, Deī (i.e. Kauśikī) asks Mūka the object of his visit. He says he has come to deliver a message from Sumbha and she asks him what this message is. He answers that the king of demons (i.e. Sumbha), who has conquered Śakra (i.e. Indra) in war, intends to marry her and wants her to be the foremost of all his wives. The Mistress of the gods (i.e. Kauśikī) laughs out loud. Looking at her own arms, she tells him that he must know that as a nuptial present (śulka) she requires her suitor to fight with her. She goes on to explain that if the demon (i.e. Sumbha) defeats her, he may have her as his bride, but that otherwise he himself will be slain. Mūka objects, saying that it is ridiculous for her to want to fight with the king of demons, whom not even the powerful Slaughterer of Vṛtra (i.e. Indra) dares face in battle. Deī, smiling a little, replies that to her all the kings of demons are just straws in battle, and then she orders him to go and convey her message to Sumbha; since he is acting as a messenger, she will not kill him.

Mūka bows down to her and then goes to the demon (i.e. Sumbha). When he is given permission to speak, he reports that when he proposed marriage to the maiden on behalf of Sumbha, she had said that as a nuptial present she
required her suitor to fight with her and that he should take her as his bride only after defeating her. She had also said arrogantly that in battle with her all the demons are just straws. When he hears this message, Sumbha cannot bear it because of wrath, pride and sexual desire. Then the demon king goes to the splendid hall with crystal columns and jewelled arches and takes his seat in a royal golden throne. Nisumbha also takes his seat. Other powerful demons join them in the hall.

45 When the demon chiefs are settled, Sumbha tells them that his guard, Mūka, has seen a beautiful maiden on a peak of Mt. Vindhya. He passes on what he has heard from Mūka and goes on to say that he intends to take the arrogant maiden by force in a fight. When Šambhu hears this, he advises the demon king to try instead to win her over by persistent coaxing and cajoling, as all beautiful women are perverse by nature.

51 Then Maya asks what she looks like, how she behaves, and what objects she always has at hand. Urged by the king of demons, Mūka answers Maya’s questions. He says that she is well-proportioned and has three eyes, a mouth with sharp teeth, and eight arms; she is as dark as a rain cloud with a fine nose and a sweet voice. She has all sorts of weapons, armour and ornaments always at hand. Her body surpasses the sun [in energy] and her beauty that of the moon. When he has finished his account, Maya heaves a deep sigh and warns Sumbha to have nothing to do with her, because she must be a magical creation of the gods, who has come to Mt. Vindhya in order to destroy the demons. Instead, he advises him to take his pleasure at will with any of the charming maidens in the houses of the demons.

62 Laughing away Maya’s warning, Sumbha says that if she has been created magically by the gods in order to destroy the demons, she will try to kill the demons anyway, so that the best course of action is to gain control of her before she attacks them. Impelled by Death, all the demon chiefs agree with him. After speaking these words to the assembly of demons, the conqueror of the king of the gods (i.e. Sumbha) springs to his feet.

Chapter 64

1 Beating battle drums, the demons begin to prepare chariots, elephants and horses for the battle. Some of the demons bring rutting elephants and give them feed and aromatic smoke to make them even more excited. Mahouts saddle the elephants, put chains round their necks and attach goads to them, and mount female elephants. Other demons fasten armour, javelins and quivers [to the war elephants] and place various weapons on either side of the three seats on their backs. Then they hoist flags and banners. Some of the demons, wearing coats of mail and carrying swords, ride on armoured horses. Some take their seats in chariots.
8 Sumbha and Nisumbha, the demon brother kings, take their places in the golden war chariots with their swift horses, weapons and banners. After receiving blessings for victory, they set forth, while bards and panegyrists go before them, showering praise on them. Then the demons begin marching in troops to the mountain where Kauśikī dwells.

12 Various evil omens are observed: flagpoles fall down; jackals howl inauspiciously; dust rains down from the sky; vultures and crows circle over the army; a dusty wind blows against it; a harsh sound is heard in the sky; the earth quakes. But in spite of these portents of their defeat, the demons continue marching, as if dragged on by Death. The king of the demons (i.e. Sumbha) commands his guard Mūka to go and tell the maiden to accept the nuptial present (śulka) [she has demanded]. When he (i.e. Mūka) gives Kauśikī this message, she agrees to accept the present. After dismissing him, she expands herself by means of yoga.

19 A host of terrifying women spring from her limbs. They are wielding weapons and wearing protectors on their arms and fingers. Each of them leads a troop of women with the heads of birds or animals. Vāyasī leads a crore of women with the heads of crows; Upakā the same number of women with the heads of owls; Pracanda women with the heads of lions; Ugrā women with the heads of tigers; Jayā women with the heads of elephants; Jayanti women with the heads of peahens; Jayamanā women with the heads of horses; Prabhā women with the heads of geese (hamsa); Prabhāvatī women with the heads of ruddy sheldrakes (cakrāva); Śivā women with the heads of jackals; Saramā women with the heads of dogs; Vijayā women with the heads of hawks; Mrtyu women with the heads of herons; Niyati women with the heads of diver birds (madgu); Aśani women with the heads of hens. Revati, Vṛṣadāṃśā, Pūtanā, Kaṭapūtanā, Ālambā, Kinnāri, Śaśṭhī, Sakuni, Mukhamandikā, Alakṣmī, Adhṛti, Lakṣmī, Potaki, Vānāri, Sprhā, and others also spring from Kauśikī, leading troops of armed women assuming various appearances.

30 Kauśikī quickly creates golden war chariots, equipped with swift horses, weapons and standards. She also makes horses complete with harness, rutting elephants, and a variety of weapons, armour and drums. Then she addresses the goddesses, saying: ‘The brothers, Sumbha and Nisumbha, and the other demons have come to conquer me in battle and to capture me. I shall kill the brothers, and you must kill the other demons. You will be ageless and immortal.’ Giving them this boon and command, Devī (i.e. Kauśikī) herself prepares to fight.

36 Her chariot, once given to her by the Daughter of the King of the mountains (i.e. Pārvatī), appears as soon as she thinks of it. This golden aerial chariot, drawn by powerful lions, glows like a blazing fire, dazzling with jewellery, furnished with various weapons and armour, and resplendent with a soaring
golden pole with a dancing peacock on top of it. Vijayā holds a parasol, 
Simhī takes the reins, and Jayantī and Jayā hold her chowries. Given bless-
ings and armed, she takes her place in the divine chariot, with the parasol stretched out above her and the chowries fanning her.

Then, beating drums and shouting battle cries, the well-armed goddesses go before Devī. Their battle cries disconcert the demons and terrify the 
elephants and horses in their army into discharging excreta. They seem 
to make the earth quake, the oceans tremble and mountains shudder, and 
and split the roof of the sky. Looking like a mass of clouds in the rainy 
season, adorned with banners and standards, the army of goddesses rapidly approaches the demons. The demons sees the menacing army approaching them.

Chapter 65
(Based on Bhattarāi’s Edition)

1 The goddesses meet the vanguard of the demon army and the two armies charge at each other. The four sections of the demon army — infantry, 
cavalry, elephants, and chariots — assail their counterparts in the goddesses’ 
army. The goddesses attack the demons with various weapons. Some of the 
goddesses trample the demons under foot, others smash their heads with 
their fists, others rip open their chests, and others drink their blood until 
they die. Elephants whose mahouts have been killed attack the goddesses 
and the demons indiscriminately. Some of the rutting elephants smell others in rut and suddenly attack them despite the mahouts attempting to hold 
them back.

13 Demon warriors twang their bows shrilly, and Mt. Vindhya appears to shake 
with the clamour of the battle. In turn, the goddesses and the demons shout 
cries of victory; the two armies repeatedly advance and retreat in alternation, 
like forests swayed by the wind. The severed heads of the vanguard of the 
demon army, scattered across the battlefield, are like lotus flowers cut from 
their stalks. The demon army seems to swing back and forth, continually 
retreating and then returning to the battle. Each time it advances, it is 
counterattacked by the goddesses and then rapidly retreats again, just as 
rivers flow backwards, when they flow into the sea at high tide.

22 The demon chiefs in their chariots call out their names and emerge from the 
midst of their troops. The goddesses in their chariots come to meet them: 
Śaṣṭhī advances against Meghasvana, Mrtyu against Kārtasvara; Lakṣmī 
fight with Druma, Kānti with Maya, Saramā with Mura, Caṇḍā with 
Ghana, Niyaṭi with Khara; and Prabhāvatī advances against Dhundhū. The 
demons, eager to fight, bear down upon the goddesses and shoot at them, 
their arrows glittering with golden feathers. The goddesses also shoot sharp
arrows at the approaching demons. The arrows exchanged between the two parties shine like the rays of the sun and the moon in the evening of a day at full moon. The arms of demons, holding weapons, fall, cut off by the goddesses, looking like great snakes with their tongues projecting.

30 Ṣaṣṭhī shoots several arrows at Meghasvana, who intercepts all of them with his own. When he shoots his arrows at her, she fends them off and then pierces the demon with her own arrows. His charioteer carries the injured demon away from the battlefield.

34 Mṛtyu parries the arrows shot by Kārtasvana with her own, shooting him in the chest and shooting the horses yoked to his chariot. Leaving the chariot and the dead horses, the demon jumps up in the air and hurls himself at Mṛtyu, wielding his sword and shield. Breaking his shield, she shoots him in the vitals with her arrows, killing him at once.

40 Lākṣmī showers arrows upon Druma, so that he looks like a great tree (mahā-druma) on which a flock of birds has perched. Showering arrows at Lākṣmī in turn, the demon slashes the standard of her chariot and shoots her horses and charioteer with his arrows. With her arrows Lākṣmī kills his charioteer, injures his horses and splits his standard. The horses carry the chariot away from the battlefield.

47 Kānti and Maya compete with each other in archery. Neither can find any weak point of their opponent, but they pour showers of arrows on each other, and each other’s horses, charioteers and standards. Finally, after his charioteer and horses have been killed by Kānti’s arrows, Maya recognizes her victory and flees from the battle, into the sky.

54 Saramā and Mura shoot arrows at each other. When his bow is broken by her arrows, Mura takes another bow and kills her horses with his arrows. Enraged, Saramā springs up high and kills his horses and charioteer with her sword. When Mura also jumps up high and pierces her breast with his arrows, she slashes his bow, taking no notice of his arrows. Mura disappears into the sky.

60 Ghana attacks Caṇḍā, while she showers him with arrows. Caṇḍā shoots his horses with her arrows and the demon repays her by slashing her standard and killing her horses. Leaving their chariots, they move light-footedly in a circle, face to face, with the tips of their fingers touching the earth, each looking in vain for a chance to strike. Then Caṇḍā leaps impetuously at the demon and cuts off his head. Ghana falls down to the earth and dies.

67 Niyati plants her arrows in Khara’s chest and cuts down his standard. He throws his club at her, and it smashes her chariot, charioteer and standard into pieces. Leaping swiftly from the chariot, Niyati falls on the demon and splits his head in two with her sword. He falls to the earth, blood streaming from his body.
72 Prabhāvatī strikes Dhundhu on the chest with her arrows, kills his horses and charioteer, and cuts down his standard. Dhundhu throws a club at her, which she cuts into pieces. He grabs a battle-axe, leaps from the chariot, and runs at her, taking no notice of the arrows she pours on him. Whirling his battle-axe, he swings it down on her chariot. It shatters the chariot and its horses, the charioteer, and the standard. The goddess quickly runs away. The demon runs after the fleeing goddess; then she springs up and destroys his battle-axe with her arrows. He also jumps up in the air with his fist raised. She strikes him in the vitals with her arrows. He is wounded and disappears.

82 After the demons’ chief warriors have abandoned the battle, the demons make the elephants ready for an attack.

Chapter 66

1 The goddesses also ride on rutting war elephants, which have huge bodies, fine tusks, bulging temples, etc.; they are young, swift, well trained, etc.; they are equipped with armour, weapons, bells, and towering standards and banners. The troop of elephants looks like a number of forests gathered into one. The demons mounted on the elephants look like rain clouds resting on the mountains, their bows making thunder. Mahouts goad the elephants into attacking their opponents. Some elephants strike their opponents on the temples with their copper-coated tusks. Others rush at them without any incitement from their mahouts, following the odor of ichor in rut.

9 Parasols, banners and standards are ripped to pieces by arrows and fall down from the elephants. Warriors struck in their vitals by the goddesses’ arrows tumble off them, vomiting blood. The demons’ Abhipadma elephants sink down, wounded by arrows. Some elephants stand around the dead ones, trumpeting and bowing down their heads. Heads and arms of the demon warriors fall down from the elephants, severed by the goddesses’ arrows. Bows twang, demons cry out, bow-strings quiver, and elephants with arrows planted in them sink to the ground, etc. The ground becomes impassable because of the fallen elephants.

18 When they see that their army is losing the battle, Sumbha and Nisumbha, the demon kings, come out on to the battlefield in their chariots, leading groups of demon warriors and preceded by a vanguard of foot soldiers, horses and elephants. Prepared for battle, they twang their bows. Knowing they are approaching, Devī (i.e. Kauśiki) spurs on the lions yoked to her chariot and twangs her bows. The sound of her bows slows down horses, cools down excited elephants and dismays demons. The demons make a great effort to shoot arrows at her, but these arrows fall to the ground before reaching Devī. She fills the demons’ army with her arrows as the sun fills the whole
world with its rays. Struck by her arrows, horses fall, elephants stagger, and
demon warriors tremble. Kauśikī consumes the demons’ army with streams
of arrows as fire consumes dry grass with its flames. She decimates the army
of the enemies.

27 Challenging her, the demon kings cover Kauśikī with their sharp arrows and
plant some of them on her bows, charioteer, horses and standards. She takes
no notice of their showers of arrows and pierces the demons with her own
arrows. Ignoring her arrows, the demons grasp their clubs, whirl them about,
and fling them at her. With her arrows she tears them into pieces and rips
up their coats of mail. Then she kills their horses and charioteers, cuts down
their standards and shoots arrows into their vitals. Wielding their swords,
Sumbha and Nisumbha spring up from their chariots into the air. In the
blue sky Devī leaps at them, catches them by their necks and immediately
 crushes them. Vomiting blood and foam, all their joints crushed, they fall
to the ground, robbed of their lives.

Chapter 67

1 All the inhabitants of the heavens come to see Kauśikī. They include
gods, sages, Apsarases, Yakṣas, Gandharvas, Siddhas, Snake deities, the
Upavedas, Rituals, the Vedas, Vidyās, Sarasvati, Oceans, Rivers, Mountains,
Sacred Places, Mothers, the Guardians of the Quarters, the Lunar
Mansions, the Polestar and the Planets.

5 The gods, rejoicing, speak to Devī (i.e. Kauśikī), who is also full of joy: ‘You
have killed two powerful demon kings and plucked out the thorn from the
worlds. Now sages and Brāhmaṇas can go about their duties without dis-
turbance, hermits can remain untroubled in their hermitages, and righteous
people can live free from fear. The path of right conduct, which had been in-
terrupted, now continues and the Guardians of the Quarters have recovered
their self-respect. The natural world has been restored to its normal condi-
tions: the wind blows gently, the oceans have become calm, etc. The divine
beings lead their lives in peace: the amorous Apsarases wander about in the
clear sky, the drunken Yakṣas roam about on Mt. Gandhamādana, etc. O
Mother, you have ensured the safety of all the worlds. Please tell us what
you wish and let us consecrate you.’

19 Hearing this, Devī (i.e. Kauśikī) tells the gods that she wishes to see her
father, the One who has a crescent moon on his head (i.e. Śiva), and her
mother, the Daughter of the Mountain (i.e. Pārvatī), and asks them to
consecrate her when her parents have given permission. The gods concen-
trate their minds in meditation upon Mahādeva (i.e. Śiva) and His wife (i.e.
Pārvatī).

22 Then they see Devadeva (i.e. Śiva) standing in front of them, like a great
mass of all tejas. His hair is a mass of matted locks like a flaming fire and, covered with holy ashes, He looks like a mighty silver mountain. His tejas outshines that of all the other gods, just as the midday sun dims all other lights. On His head He wears a crescent moon with a halo and on His body hangs a lion skin with curved claws, covered with grey ashes. A huge snake with a dazzling gem on its hood is wound around His chest.

29 Then they also see Bhavāṇī (i.e. Pārvatī) by His side shining with Her own tejas. She is dressed in a red silk garment and has a garland of Mandāra flowers on Her head. She is wearing jewellery of gold and splendid gems, made by heavenly artisans, and has a beautiful string of pearls around Her neck. All the gods and Kauśikī stand up and throw themselves at their feet.

34 When He sees Kauśikī, Mahādeva (i.e. Śiva) tells her that she will be invincible to every creature in the world, that she will be able to go anywhere in all the worlds without hindrance, that thanks to her all the gods [will be released from all danger], and that human beings will worship her devoutly and make offerings to her and that she will always fulfil the wishes of these devotees. Then He bids her to be consecrated by the gods and protect all the earth. Embracing Kauśikī and sniffing her head, Śarvāṇī (i.e. Pārvatī) tells her she will enjoy glory because of Her (i.e. Pārvatī), that the gods, the sages, and all the divine beings will adore her as they do Herself, and that she will be worshipped and praised everywhere by her devotees. After blessing her in this way, the Daughter of the Mountain (i.e. Pārvatī) and the One who bears the crest of the bull (i.e. Śiva) disappear.

41 Then Indra orders Viśvakarman to create a divine hall equal to Sudharmā (the assembly hall of the gods). He also gives several other orders: all the seasons must adorn the earth with a variety of flowers; the wind must blow gently and fragrantly; rain clouds must shower the Vindhya plateau and peacocks must make their shrill calls; Apsarases must dance and Gandharvas sing and play their lutes and drums; a shower of flowers must rain on this spot; banners and standards must rise of their own accord.

50 Viśvakarman quickly creates the golden hall. It is furnished with columns, altars, turrets, and steps, all made of precious stones, and decorated with strings of pearls, banners, standards and bells. All in all, it is like an embodiment of the success of tapas, religious observance and sacrifice. The gods see flowers of different seasons blossoming simultaneously, and a fragrant and pleasant wind blows, making the bells tinkle. The gods and Gandharvas sing, Apsarases dance, and the sages praise Kauśikī.

56 Pots (kalaśas) made of gold and precious stones are brought, full of all sorts of gems, herbs, perfumes and holy water. Viśvakarman makes a splendid seat for Devī (i.e. Kauśikī), which is carried by four lions made of ruby and diamond and haloed by the sparkling of jewellery. When an oblation is poured into the sacrificial fire, Kauśikī, the Daughter of Devadeva, takes
Chapter 68

her royal seat, hearing praise and shouts of victory from the gods and sages, and is blessed by the Brāhmaṇas. She is dressed in two white garments and wears a necklace of pearls, a white garland and white ointment.

62 Each participant takes a pot and consecrates Kauśikī [by sprinkling water from it upon her]. There are the seven sages, gods such as Viṣṇu, various groups of deities, the Earth, the Moon, Mountains, Oceans, Rivers such as Gaṅga, goddesses such as Lākṣmī and Sarasvatī, and the kings of the snakes and birds. Śatakratu (i.e. Indra) holds a parasol resembling the full moon above her and the Guardians of the Quarters fan her with chowries resembling moonlight. Then Pākaśāsana (i.e. Indra) adopts her as his sister and orders her to protect all the earth, favour her devotees, kill demons, and wander about all the worlds at will. After saying these words, the King of the gods (i.e. Indra) flies away from Mt. Vindhyā, accompanied by all the gods.

70 Whoever listens to this story or recites it will live happily in this world and reach the highest state after death.

Chapter 68

1 Kauśikī places the goddesses who are born from her body in various countries and cities. She places Bahuputrā and Pralambā in Laṅkā; Lambauṣṭhī, Vṛṣadaṃśā and Kiṃnari in Sīnhala; Revatī in Gokarṇa; Mukhamañḍikā in Pāṇḍya; Śivā in Ābhūra; Śanti in Varaṇāta; Prabhā in Vatsagulma; Lākṣmī on Mt. Kolā; Upakā in Pāraśīka; Vāyasī in Yavana; Pracāṇḍā in Tukhāra; Lambikā in Kausala; Jayā and Vijayā in her own city (svapura); ´Sivā in ´Abhīra; ´Sānti in Varanā; Prabhā in Vatsagulma; Bahumānsā in Koṭiwarā; Kaṭaṅgita in Paṇḍra; Asprēṣṭā in Madhyadeśa; Kiṃnari in Barbara; Nirāyāśa and Citraghaṇṭā in Vāraṇasī; Mahākāli in Mahākāla; Vānari in Sābara. Kauśikī places all the other goddesses in various other villages, cities and towns or on mountains.

10 Some time later, an illustrious sage named ´Saradvat Gautama is living in Svarṇākṣa, a place where Viṣṇu, after propitiating Śaṅkara (i.e. Śiva), once received a number of boons such as the discus Sudarśana. Invited by him, Devī (i.e. Kauśikī) sets out to attend his sacrifice. Having learnt of her imminent arrival, a demon named Mahīsa, the son of Sumbha, goes quickly to that place.

13 The demon is thickset and has a broad chest, a stout neck, a fine tail, curved horns, wide hooves and a big head. Full of revengeful thoughts, cruel, courageous, and difficult to conquer, he bellows harshly. Eager to

\[\text{For the textual problem of 8cd, see n. 86 in 4.3.2 of Study Part.}\]
fight and arrogant in his strength, he stands blocking Devī’s path, like alack mountain. Aware of his coming, Vindhyavāsinī hastens to the place
where the wicked demon awaits her.

17 When the demon sees her, he attacks her fiercely. Erecting his tail, pointing
his sharp horns, puffing up his chest and pricking up his stiff ears, he flings
himself upon Devī. When she sees Mahiṣa rushing at her furiously, Kauśiki
becomes angry, and stands firmly on the ground. Approaching her, the son
of the king of demons (i.e. Mahiṣa) strikes her bosom, which is adorned with
a dangling pearl necklace, with his hard horn.

21 After withstanding his blow, she seizes Mahiṣa’s horn with her hand, whirls
him aloft and hurls him down onto the earth. Lifting up the tail of Indra’s
enemy (i.e. Mahiṣa) and putting her foot on his head with force, she pierces
his back with a trident and robs him of his life. Having killed him, Kauśiki
goes back to her mountain abode (i.e. Mt. Vindhya), showered with various
sorts of flowers.

Chapter 69

1 Vyāsa asks Sanatkumāra what else Devī (i.e. Pārvatī) did after obtaining
Her fair complexion and the other boons from Brahmā in reward for Her
tapas and what boon the tiger Somanandin was granted. After devoutly
paying obeisance to Mahādeva (i.e. Śiva), the supreme brahman, whom the
adherents of the Śāmkhya call the twenty-fifth purussa and the Yogins and the
gods the twenty-sixth, Sanatkumāra tells how Gaurī (i.e. Pārvatī) rejoined
Śaṅkara (i.e. Śiva),

7 Having practised severe tapas on the peak of Himavat and having obtained
a fair complexion with the lustre of pure gold, Śarvaṇī (i.e. Pārvatī) turns
Her mind to meeting Śaṅkara (i.e. Śiva). Returning to Mt. Mandara with
Somanandin, She sees Gaṇapa Nandin holding a herbelt and guarding the
door of Her husband’s abode, and rejoices to see him again after such a long
time. Seeing Her fair complexion, Nandin throws himself down at Her feet
with joy and praises Her.

11 Bowing to Her, he addresses Her as Mahādevī, perfection, action and cause,
prakṛti and mukti, beauty, fate, death, day, night, the earth, Kauśiki, Śrī, the
Mother of the Gaṇas, Aditi, Vindhyavāsinī, Dark Lady (Kṛṣṇa), Kātyāyanī,
Fair Lady (Gaurī), the Mother of the Bhūtas, Īśvari, and so on, and asks
Her to be pleased with him.

15 Seeing Nandin prostrated at Her feet, Devī offers to grant him a boon. His
wish is that She might always be pleased. Consenting to grant his wish,
She enters the abode, preceded by Nandin and followed by Somanandin.
Devadeva (i.e. Śiva) sees Her from a distance, and comes quickly to meet
Her. Devī throws Herself down at His feet.
Chapter 69

19 After gazing at Her for a long time, Deva congratulates Her on Her fruitful *tapas* and on her fair complexion, and expresses his delight at Her return after fulfilling Her vow. Then He asks Her where Her tiger has come from. Devi tells Him everything that She has done.

23 She says: ‘When You called me Dark Lady, I was enraged. Desiring to obtain a fair complexion, I went to the peak of Himavat and undertook severe *tapas*, standing on one leg and meditating on You constantly. On the day when I started my *tapas* this tiger, Somanandin, came and stood in front of me with devotion. Even though I continued my *tapas* for a thousand divine years, he kept still by my side, gazing at me and fasting. When Brahmā finally came to grant boons to me, I first asked for a boon for the tiger and, as a result, he became my immortal attendant and Yogi. Then Pitāmaha (i.e. Brahmā) gave me this complexion at Your command.’

29 Deva tells Her to ask for whatever boon She wishes because He is pleased with Her. He grants that Somanandin will be for Her what Nandīśa (i.e. Nandin) is for Him. Then He asks if there is anything else She wants. Devī says that She would like to visit the place where She practised *tapas* again, in His company. Paramesvara (i.e. Śiva) replies that He wants to go to the beautiful peak of Himavat where She did *tapas*.

33 Summoning Nandin and thousands of Gaṇapas, He goes to Himavat in Her company. Praised by the gods and others, Deva, riding on the bull and amusing himself with the Gaṇeśvaras, arrives at Himavat. When He has reached the beautiful peak, He is happy and enjoys Himself with the Gaṇeśvaras there.

37 Then the peak, assuming a human form, attends Mahādeva (i.e. Śiva) respectfully, offering Him water in the form of a pond. The Bearer of the Pīnaka bow (i.e. Śiva) grants the peak several boons: it will be impenetrable, even to Vajra (Indra’s weapon), and holy, and it will become known by the name of Gaurīśikhara (‘the Peak of Gaurī’). He also gives various other blessings to the peak: whoever sees it from a distance will be released from all sin; whoever fasts there for three nights, sees Gaurī, worships Her, and gratifies a Brāhmaṇa, will go to the world of Gaurī; whoever dies there in meditation will attain the state of Gaṇapati and live with Him; Gaurī will be constantly present on the peak. Then Devadeva (i.e. Śiva) and Pārvatī walk all around the peak together.

45 He sees a golden rock and points it out to Devī. She tells Him that this is the very place where She did *tapas* and that the place is dear to Her and Somanandin. Bhava (i.e. Śiva) bestows a number of blessings on the rock: whoever fasts there for three nights will receive the rewards of practising *tapas* and go to Her world; whoever stands there on one leg for one day, gazing at the sun with devotion to Her, will go to Her world and become Her Gaṇapā; whoever dies there will go to the world of Brahmā; whoever
visits the place where Somanandin sat and spends a day and night will become equal to Nandin.

51 Then Deva sees the ponds and asks Pārvatī how they came into being. Devī replies: ‘When I came here to practice tapas, two streams flowed from my breasts and formed this pair of ponds full of white water. When I took off my jewellery in order to practise tapas, a stream flowing from them fell to the earth and formed this second big pond. When I received my fair complexion from Brahmā, my dark skin slipped off my body and this third pond sprang from it. On this spot I offered oblations to the fire, worshipping You. These are the bark garments I left in the trees. This is the black antelope hide I left.’

57 After hearing this, Mahādeva responds to Devī: ‘The pair of ponds full of water from Your breast will become famous as Stanakuṇḍas and, if anyone bathes here after fasting, worships the deities, and offers water to the ancestors and food to Brāhmaṇas, his offerings will become imperishable and he will be a Gana. The stream which flowed out of your jewellery will become known as Alamkāradhāra and if anyone bathes here and offers water to the ancestors, that offering will become imperishable and he will obtain the fruit of a horse sacrifice. The pond of blue-black water will become known as Nīlakuṇḍa and if anyone bathes here and offers water to the ancestors and the gods, all his offerings will be imperishable, he will be released from all sin, and furthermore, wherever and however he dies, he will become a Gaṇapati of Kauśīki Vindhyavāsinī. A Brāhmaṇa who offers oblations to the fire after bathing here will receive the rewards due to one offering such oblations for a period of twelve years.’

66 Then Mahādeva stands up and casts the bark garments down, ordering them to become a river. They are transformed into a river of pure water, with water birds and trees on its banks. He says to the river: ‘You will be called Niścīrā, because you flowed out of the bark garments (cīras). Anyone who bathes in you will be released from all sin, offerings of your water to the ancestors will be imperishable and anyone who gives a brown cow to a Brāhmaṇa here will receive the reward due to one who gives a thousand cows.’

71 [He then addresses Pārvatī:] ‘Since You practised tapas here on this summit (agra), the place will be known as Agrāraṇya. Gauriśikhara, which extends over five yojanas, will be holy and bring good fortune to everything, and whoever bathes here after fasting will ride in an aerial vehicle when he dies. Any Brāhmaṇa who sees Your black antelope hide will reach heaven and receive a reward equal to that received in Naimiśāraṇya and Puṣkara. I will always abide here with You, and whoever worships Us here will be Our Gaṇapa.’

77 After blessing the peak in this way, Śarva (i.e. Śiva) returns to Mt. Mandara
in the company of the Daughter of the King of the mountains (i.e. Parvati).