

ब्रह्मवैवर्तपुराणम् **BRAHMAVAIVARTA PURĀNA**

SANSKRIT TEXT WITH ENGLISH TRANSLATION

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Chapter-7

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अथ सप्तमोऽध्यायः

Chapter-7

Creation of the Earth, mountains and
oceans etc. by Brahma.

सौतिरुवाच

तदा ब्रह्म तपः कृत्वा सिद्धिं प्राप्य यथप्सिताम्।
 ससृजे पृथिवीमादौ मधुकैटभमेदसा॥ १॥
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 लक्षयोजनमानेन द्विगुणांश्च परात्परान्॥ ५॥

Brahmā then performed *tapas* with the concentration of his mind and achieved the desired goal. First of all the earth was created with the feet of Madhu and Kaiṭabha; then the eight high mountains together with many small hills attached to them were created. What could be said about their names? Listen to the names of the chief mountains, which include Sumeru, Kailāsa, Malaya, Himālaya, Udayācala, Astācala, Suvela and Gandhamādana, which are known as the eight chief mountains. Brahmā then created seven oceans, several rivers, rivulets, streams, trees, villages and cities. The oceans included of saltish water, sugarcane, wine, *ghee*, curd, milk and pure water. The first of them was spread in an area of a lakh of *yojanas*. The rest of them become double in size respectively.

सप्तद्वीपांश्च तद्भूमिमण्डले कमलाकृते।

उपद्वीपांस्तथा सप्तसीमाशैलांश्च सप्त च॥६॥

निबोध विप्र दीपाख्यां पुरा या विधिना कृता।

जम्बूशाककुशप्लक्षकौञ्चन्यग्रोधपौष्करान्॥७॥

There are seven continents (islands) which are surrounded by these oceans. Their lands resemble those of the lotus leaves. The subcontinents and the respective mountains too are also seven in number. O Brāhmaṇa, I now speak out the name of these islands which are Jambū, Śāka, *kuśa*, Plakṣa, Krauñca, Nyagrodha and Puṣkara.

मेरोरष्टसु शृङ्गेषु ससृजेऽष्टौ पुरीः प्रभुः।

अष्टानां लोकपालानां विहाराय मनोहराः॥८॥

Thereafter Brahmā built up eight cities over the peaks of the Meru mountain for the sport of Dikpālas (which are eight in number).

मूलेऽनन्तस्य नगरी निर्माय जगतां पतिः।

ऊर्ध्वे स्वर्गाश्च सप्तैव तेषामाख्या निशामय॥९॥

The lord of the universe created the abode of Śeṣa and created seven islands in the nether world.

भूर्लोकं च भुवर्लोकं स्वर्लोकं सुमनोहरम्।

जनोलोकं तपोलोकं सत्यलोकं च शौनक॥१०॥

शृङ्गमूर्ध्नि ब्रह्मलोकं जरादिपरिवर्जितम्।

तदूर्ध्वे ध्रुवलोकं च सर्वतः सुमनोहरम्॥११॥

तदधः सप्त पातालान्निर्ममे जगदीश्वरः।

स्वर्गातिरिक्तभोगादयान्योधः क्रमतो मुने॥१२॥

These were named as Bhū-loka, Bhuvar-loka,¹ the most pleasing heaven, Janaloka, Tapaloka and Satyaloka. Thereafter Brahmā created Brahmāloka a top the Meru mountain, which was free from death and old age. Above that the charming Dhruvaloka was built. Down below seven Pātāla lokas were created for the lord of the universe. It was more equipped with items of cosmetics and pleasure as compared to the heaven.

अतलं वितलं चैव सुतलं च तलातलम्।

महातलं च पातालं रसातलमधस्ततः॥१३॥

There names are given as under— Atala, Vitala, Sutala, Talātala, Mahātala, Pātāla and Rasātala.

सप्तद्वीपैः सप्तनाकैः सप्तपातालसंज्ञकैः।

एभिर्लोकैश्च ब्रह्माण्डं ब्रह्माधिकृतमेव च॥१४॥

एवञ्चासंख्यब्रह्माण्डं सर्वं कृत्रिममेव च।

महाविष्णोश्च लोम्नां च विवरेषु च शौनक॥१५॥

The seven dvīpas (Islands), seven Pātālas in the universe are controlled by Brahmā. O Saunaka! innumerable globes are found in the hair pits on the body of lord Viṣṇu.

प्रतिविशेषु दिक्पालां ब्रह्मविष्णुमहेश्वराः।

सुरा नरादयः सर्वे सन्ति कृष्णस्य मायया॥१६॥

With the illusion of lord Kṛṣṇa, in each globe is infested with the Dikpālas, Viṣṇu, Śiva, Brahmā, the gods and the humans.

ब्रह्माण्डगणनां कर्तुं न क्षमो जगतां पतिः।

न शंकरो न धर्मश्च न च विष्णुश्च के सुराः॥१७॥

Brahmā, the lord of the universe is unable to count the population of the universe. Not only this even Śiva, Viṣṇu and other gods are unable to do so.

1. Region between sun and earth.

संख्यातुमीश्वरः शक्तो न संख्यातुं तथापि सः।

विश्वाकाशदिशां चैव सर्वतो यद्यपि क्षमः॥ १८॥

Though Īśvara is unable to count them, still it is quite difficult for them to manage the daily routine of the universe, including the sky and directions.

कृत्रिमाणि च विश्वानि विश्वस्थानि च यानि च।

अनित्यानि च विप्रेन्द्र स्वप्नवन्नश्वराणि च॥ १९॥

O best of the Brāhmanas, all the things which exist in the artificial world, they are all perishable and are all like the dreams, .

वैकुण्ठः शिवलोकश्च गोलोकश्च तयोः परः।

नित्यो विश्वबहिर्भूतश्चात्माकाशदिशो यथा॥ २०॥

Goloka, which is located beyond Śivaloka and Viṣṇuloka, is the eternal place. Like the soul, the sky and directions, these are eternal and are beyond the artificial globe, .

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
सृष्टिनिरूपणं नाम सप्तमोऽध्यायः॥७॥

अथ अष्टमोऽध्यायः

Chapter-8

Creation of Veda, Manus etc.

सौतिरुवाच

ब्रह्म विश्वं विनिर्माय सावित्र्यां वरयोषिति।
चकार वीर्याधानं च कामुक्यां कामुको यथा॥ १॥
सा दिव्यं शतवर्षं च धृत्वा गर्भं सुदुस्सहम्।
सुप्रसूता च सुषुवे चतुर्वेदान्मनोहरान्॥ २॥
विविधाञ्जास्रसंधांश्च तर्कव्याकरणादिकान्।
षट्त्रिंशत्संख्यका दिव्या रागिणीः सुमनोहराः॥ ३॥
षड् रागान्सुन्दरांश्चैव नानातालसमन्वितान्।
सत्यत्रेताद्वापरांश्च कलिं च कलहप्रियम्॥ ४॥

Sauti said, "Brahmā, after the creation of the universe, implanted the seed in the beautiful Sāvitrī as a passionate person, implants the seed in his wife. Sāvitrī then held the seduce of

Brahmā in her womb for a hundred divine years and gave birth to charming Rāgīnīs. Thereafter six beautiful Ragas were created together with the rhythms Sāvitrī then gave birth of *Satyayuga*, *Dvāpara*, *Tretayuga* and *Kaliyuga*, .

वर्षं मासमृतुं चैव तिथिं दण्डक्षणादिकम्।
दिनं रात्रिं च वारांश्च संध्यामुषसमेव च॥ ५॥
पुष्टिं च देवसेनां च मेधां च विजयां जयाम्।
षट् कृत्तिकाश्च योगांश्च करणं च तपोधन॥ ६॥

O best of the ascetics thereafter, years, months, seasons, days, *daṇḍas* moments, besides days, nights, days of the week, daybreak, Puṣṭi, Devasenā, Medhā, Vijayā, Jayā, six Kṛttikās and Karaṇa were also produced by her.

देवसेनां महाषष्टीं कार्तिकेयप्रियां सतीम्।
मातृकासु प्रधानां सा बालानामिष्टदेवता॥ ७॥
ब्राह्मं पादं च वाराहं कल्पत्रयमिदं स्मृतम्।
नित्यं नैमित्तिकं चैव द्विपरार्द्धं च प्राकृतम्॥ ८॥
चतुर्विधं च प्रलयं कालं वै मृत्युकन्यकाम्।
सर्वान्व्याधिगणांश्चैव सा प्रसूय स्तनं ददौ॥ ९॥

Mahāṣaṣṭī Devasenā, the spouse of Kārttikeya, the chief among the Mātṛkās, was also born out of Sāvitrī, She is also the deity of the children. The Brahmā, Padma and Vārāha *kalpas*, the four types of the times of dissolution, everlasting, were also created by her. She then fed them with the breast milk.

अथ धातुः पृष्ठदेशादर्धमः समजायत।
अलक्ष्मीस्तद्गामपाशुर्वाद्भूवात्यन्तकामिनी॥ १०॥

Thereafter out of the back side of Brahmā *adharma* emerged and from his left side the most passionate Alakṣmī or the goddess of misfortune emerged.

नाभिदेशाद्विश्चकर्मा जातो वै शिल्पिनां गुरुः।
महान्तो वसवोऽष्टो च महाबलपराक्रमाः॥ ११॥
अथ धातुश्च मनस आविर्भूता कुमारकाः।
चत्वारः पञ्चवर्षीया ज्वलन्तो ब्रह्मतेजसा॥ १२॥

Viśvakarmā, the teacher of the architects was born besides the eight valorous Vasus. Then four

Kumāras were born out of the mind of Brahmā, who always looked of five years of age and possessed great glory.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।

सनत्कुमारो भगवांश्चतुर्थो ज्ञानिनां वरः॥ १३॥

The first one was given the name of Sanaka, the second one Sananda, the third one Sanātana and the fourth one was Sanatkumāra, the best of the intellectuals.

आविर्बभूव मुखतः कुमारः कनकप्रभः।

दिव्यरूपधरः श्रीमान्सस्त्रीकः सुन्दरो युवा॥ १४॥

क्षत्रियाणां बीजरूपो नाम्ना स्वायंभुवो मनुः।

या स्त्री सा शतरूपा च रूपाढया कमलाकला॥ १५॥

A child emerged out of his mouth having the lustre of gold. Having the divine form, illustrious and was accompanied with the spouse. He happened to be the seed of the young people. Kṣatriyas. He was known as the Svayambhu-Manu who was accompanied with Śatrūpā his spouse who was beautiful like Lakṣmī and her body was quite artistic.

सस्त्रीकश्च मनुस्तस्यौ धात्राज्ञापारिपालकः।

स्वयं विधाता पुत्रांश्च तानुवाच प्रहर्षितान्॥ १६॥

सृष्टिं कर्तुं महाभागो महाभागवतान्द्विजः।

जग्मुस्ते च नहीत्युक्त्वा तसुं कृष्णपरायणाः॥ १७॥

Manu then obeyed the command of Brahmā with his spouse. Thereafter Brahmā, with a pleasant mind commanded the illustrious lady for the creation of the universe. But the Kumāras refused to obey the command of Brahmā and with their minds devoted towards Lord Kṛṣṇa, they left for performing *tapas*.

चुकोप हेतुना तेन विधाता जगतां पतिः।

कोपासक्तस्य च विधेर्ज्वलतो ब्रह्मतेजसा॥ १८॥

आविर्भूता ललाटाच्च रुद्रा एकादश प्रभो।

कालाग्निरुद्रः संहर्ता तेषामेकः प्रकीर्तितः॥ १९॥

सर्वेषामेव विश्वानां स तामस इति स्मृतः।

राजसश्च स्वयं ब्रह्म शिवो विष्णुश्च सात्त्विकौ॥ २०॥

गोलोकनाथः कृष्णश्च निर्गुणः प्रकृतेः परः।

परमज्ञानिनो मूर्खा वदन्ते तामसं शिवम्॥ २१॥

शुद्धसत्त्वस्वरूपं च निर्मलं वैष्णवाग्रणीम्।

शृणु नामानि रुद्राणां वेदोक्तानि च यानि च॥ २२॥

This enraged, Brahmā, the creator of the universe. O Lord, on getting enraged, Brahmā, a Rudra appeared out of his forehead. He is said to be Kālāgni Rudra and is known as the one with *tamogūṇa* element in the universe. Brahmā is known as *rajas*, besides, Śiva and Viṣṇu are taken to be *Sātvikas*. The great Kṛṣṇa, the lord of *Goloka* is formless and beyond nature. The foolish people, term Śiva as possessing the *tāmasis* elements, but he is spotless, truthful and the foremost of the Vaiṣṇavas. Now listen to the names of Rudras as spelt out in the Vedas.

महान्महात्मा मतिमान्भीषणश्च भयंकरः।

ऋतुध्वजश्चोर्ध्वकेशः पिङ्गलाक्षो रुचिः शुचिः॥ २३॥

They are known as Mahān, Mahātmā, Matimān, Bhīṣaṇa, Bhayaṅkara, Rtuḍhvaja, Urdhvakeśa, Piṅglākṣo, Ruci and Śuci.

पुलस्त्यो दक्षकर्णाच्च पुलहो वामकर्णतः।

दक्षनेत्रात्तथाऽत्रिश्च वामनेत्रात्क्रतुः स्वयम्॥ २४॥

अरणिर्नासिकारश्चादङ्गिरश्च मुखाद्गुचिः।

भृगुश्च वामपार्श्वेच्च दक्षो दक्षिणपार्श्वतः॥ २५॥

Out of the right ear of Brahmā emerged Pulastya, Pulaha from the left ear, Atri from the right eye, Svayamkratu from the left eye, Araṇi and Aṅgirā from the navel, Ruci from the mouth, Bhṛgu from the thighs and from the right side of the back Dakṣa was born.

छायायाः कर्दमो जातो नाभेः पञ्चशिखस्तथा।

वक्षसश्चैव वोढुश्च कण्ठदेशाच्च नारदः॥ २६॥

मरीचिः स्कन्धदेशाच्चैवापान्तरतमा गलात्।

वसिष्ठो रसनादेशात्प्रचेता अधरोष्ठतः॥ २७॥

हंसश्च वामकुक्षेश्च दक्षकुक्षेर्यतिः स्वयम्।

सृष्टिं विधातुं स विधिश्चकाराज्ञां सुतान्प्रति।

पितुर्वाक्यं समाकर्ण्य तदमुवाच स नारदः॥ २८॥

Then Kardama was born out of the shadow of Brahmā, Pañcaśikha out of the navel, Voḍhu out of the chest, Nārada from the neck, Marīci from the shoulders, Apāntratmā from the throat, Vasiṣṭha from the tongue, Pracetā from lower lip, the goose from the left waist, Yati from right waist. Brahmā them commanded his sons to create the universe. On hearing the command of his father, Nārada said.

नारद उवाच

पूर्वमानय मज्ज्येष्ठान्सनकादीन्पितामह।

कारयित्वा दारयुक्तानस्मान्द्वद जगत्पते॥ २९॥

Nārada Said, "O Great Sire, O Lord of the universe, you summon first of all our elder brothers, who are known as Sanaka etc. and arrange for their marriage. Then only you issue the command to us.

पित्रा ते तपसे युक्तः संसाराय वयं कथम्।

अहो हन्त प्रभोर्बुद्धिर्विपरीताय कल्पते॥ ३०॥

When the father himself allowed them to disown the universe, then why are we being entangled in the bondages of the world. It is surprising as well as a pity that the mind of the lord is moving in the different direction.

कस्मै पुत्राय पीयूषात्परं दत्तं तपोऽधुना।

कस्मै ददासि विषयं विषमं च विषाधिकम्॥ ३१॥

अतीव निम्ने घोरे च भवाद्भ्यौ यः पतेत्वितः।

निष्कृतिस्तस्य नास्तीति कोटिकल्पे गतेऽपि च॥ ३२॥

निस्तारबीजं सर्वेषां बीजं च पुरुषोत्तमम्।

सर्वदं भक्तिदं दास्यप्रदं सत्यं कृपाभयम्॥ ३३॥

भक्तैकशरणं भक्तवत्सलं स्वच्छमेव च।

भक्तप्रियं भक्तनाथं भक्तानुग्रहकारकम्॥ ३४॥

भक्ताराध्यं भक्तसाध्यं विहाय परमेश्वरम्।

मनो दधाति को मूढो विषये नाशकारणे॥ ३५॥

Because sons are being made to enjoy the nectar of *tapas* while others are being made to consume the terrific poison. O Father, whosoever, would fall into the horrible ocean of the universe, he could not be rescued out of it for crores of *kalpas*, because it is lord Puruṣottama

alone, who bestows all the riches, devotion, slavery, benevolence and is the only abode of rescue for his devotees. He loves his devotees, is spotless, beloved of the devotees, lord of the devotees and showers his compassion over his devotees. His is adorable by the devotees. You tell me who would be the fool who leaving such a compassionate lord shall divert his mind to the worldly pleasures.

विहाय कृष्णसेवां च पीयूषादधिकां प्रियाम्।

को मूढो विषमश्नति विषमं विषयाभिधम्॥ ३६॥

Who would be the fool enough to discord the devotion of lord Kṛṣṇa involve himself in the wordily pleasures, which are like the horrible poison.

स्वप्नवन्नश्वरं तुच्छमसत्यं मृत्युकारणम्।

तथा दीपशिखाग्रं च कीटानां सुमनोहरम्॥ ३७॥

As the tip of the lamp flame, becomes the cause of destruction for the fire-flies, inspite of being quite beautiful to look as, similarly the worldly pleasures are also short lived, degraded, perishable and destructive.

यथा बडिशामांसं च मत्स्यापातसुखप्रदम्।

तथा विषयिणां तात विषयो मृत्युकारणम्॥ ३८॥

As the piece of flesh tied to the fish rod, delights and fish for an instant and then becomes the cause of its destination, similarly the worldly pleasures for a person in the universe is quite short-lived and become the cause of his destruction".

इत्युक्त्वा नारदस्तत्र विरराम विधेः पुरः।

तस्थौ तातं नमस्कृत्य ज्वलदग्निशिखोपमः॥ ३९॥

Nārada spoke like the fire flame before Brahmā and then kept quiet. Then he bowed in reverence to Brahmā and stood in attention before him.

ब्रह्म कोपपरीतश्च शशाप तनयं द्विज।

उवाच कम्पिताङ्गश्च रक्तास्यः स्फुरिताधरः॥ ४०॥

O Brāhmaṇa, Brahmā them getting enraged pronounced a curse on Nārada. He was shaking in anger and his face became red.

ब्रह्मोवाच

भविता ज्ञानलोपस्ते मच्छापेन च नारद।

क्रीडामृगश्च त्वं साध्यो योषिल्लुब्धश्च लम्पटः॥४१॥

Brahmā said, “You will be deprived of your intelligence because of my curse. You will become the playful dear of the damsels and shall become passionate for women.

स्थिरयौवनयुक्तानां रूपाद्धानां मनोहरः।

पञ्चाशत्कामिनीनां च भर्ता च प्राणवल्लभः॥४२॥

शृङ्गारशास्त्रवेत्ता च महाशृङ्गारलोलुपः।

नानाप्रकारशृङ्गारनिपुणानां गुरोर्गुरुः॥४३॥

गन्धर्वाणां च सुवरः सुस्वस्त्र सुगायनः।

वीणावादनसंदर्भनिष्ठातः स्थिरयौवनः॥४४॥

You will become the beautiful husband of fifty youthful and charming damsels. You will get well-versed in the art of love-sport, extremely passionate, master of several of the love sports and teachers of these engaged in making love. You will be good singer and excel in the playing of *vīṇā*. You will always remain youthful.

प्राज्ञो मधुरवाकशान्तः सुशीलः सुन्दरः सुधीः।

भविष्यसि न संदेहो नामतश्चोपबर्हणः॥४५॥

ताभिर्दिव्यं लक्षयुगं विहृत्य निर्जने वने।

पुनर्मदीयशापेन दासीपुत्रश्च तत्परः॥४६॥

But at the same time you will be an intellect, sweet tongued, calm, humble, beautiful and full of wisdom. There is no doubt about it. You will be known by the name of upabrahmaṇa. You will roam about with those youthful damsels for a lakh of years in the lonely forest. Thereafter you will be born of a maid servant because of my curse.

वत्स वैष्णवसंसर्गाद्वैष्णवोच्छिष्टभोजनात्।

पुनः कृष्णप्रसादेन भविष्यसि ममात्मजः॥४७॥

O Son, thereafter, after coming in contact with the noble people and after consuming their food you will achieve the grace of lord Kṛṣṇa you will get yourself established as my son.

ज्ञानं दास्यामि ते दिव्यं पुनरेव पुरातनम्।

अधुना भव नष्टस्त्वं मत्सुतो निपत ध्रुवम्॥४८॥

At that point of time I shall bestow on you the divine and ancient knowledge. But present you will get destroyed inspite of your being my son and will surely fall down.

ब्रह्मेत्युक्त्वा सुतं विप्र विरराम जगत्पतिः।

रुरोद नारदस्तातमवोचत्संपुटाञ्जलिः॥४९॥

Brahmā, the lord of the universe then kept quiet after so speaking to Nārada. Nārada then spoke to his father while crying.

नारद उवाच

क्रोधं संहर संहर्तस्तात तात जगद्गुरो।

स्रष्टुस्तपस्वीशस्याहो क्रोधोऽयं मय्यनाकरः॥५०॥

Nārada said, “O Father, O Teacher of the universe. You please shed away your anger and be calm. You are the creator and the lord of the ascetics. You have showered your anger on me without any reason.

शपेत्परित्यजेद्विद्वान्पुत्रमुत्पथगामिनम्।

तपस्विनं सुतं शम्भुं कथर्महसि पण्डित॥५१॥

O Great Intellect, you are a well-read personality. The people curse the wicked sons and disown them. Then how do you feel justified in cursing and disowning your son who is a recluse.

जनिर्भवतु मे ब्रह्मन्यासु यासु च योनिषु।

न जहातु हरेर्भक्तिर्पामिवं देहि मे वरम्॥५२॥

O Brāhmaṇa, in whatever forms I am born in future, I should never be deprived of the devotion of the lord. You also bestow this boon to me.

पुत्रश्चेज्जगतां धातुर्नास्ति भक्तिहरेः पदे।

सूकरादतिरिक्तश्च सोऽधमो भारते भुवि॥५३॥

Because even when be the son of the creator of the universe, if he is not devoted at the feet of the lord, then he is considered to be worse than a pig on earth.

जातिस्मरो हरेर्भक्तियुक्तः सूकरयोनिषु।
जनिलभेत्स प्रवरो गोलोकं याति कर्मणा॥५४॥

By remembering the deeds of his earlier births and with his mind filled with the devotion of the lord, even if one is born as a boar the said person with his deeds can achieve *Goloka*,

गोविन्दचरणाम्भोजभक्तिमाध्वीकमीप्सितम्।
पिबतां वैष्णवादीनां स्पर्शपूता वसुंधरा॥५५॥
तीर्थानि स्पर्शमिच्छन्ति वैष्णवानां पितामह।
पापानां पापितत्वानां क्षालनायात्मनामपि॥५६॥
मन्त्रोपदेशमात्रेण नरा मुक्ताश्च भारते।
परैश्च कोटिपुरुषैः पूर्वेः सार्द्धं हरेरहो॥५७॥

Because the earth gets purified by the people who by consuming the dust from the lotus-like feet of the lord and keeping company of the Vaiṣṇavas. With the discourses of *mantras*, the people get redeemed with crores of earlier generations.

कोटिजन्मार्जितात्पापान्मन्त्रग्रहणमात्रतः।
मुक्ताः शुध्यन्ति यत्पूर्वं कर्म निर्मूलयन्ति च॥५८॥

By reciting *mantras* one gets relived of the crores of accumulated sins because the *Mantras* uproot all the earlier sins.

पुत्रान्दारांश्च शिष्यांश्च सेवकान्बान्धवांस्तथा।
यो दर्शयति सन्मार्गं सद्गतस्तं लभेदध्रुवम्॥५९॥

Thus whosoever leads his coming generations to the righteous path, including the sons, wife, pupils servants and relatives, he surely achieves the highest place in the heaven.

यो दर्शयत्यसन्मार्गं शिष्यैर्विश्रसितो गुरुः।
कुम्भीपाके स्थितिस्तस्य यावच्चन्द्रदिवाकरौ॥६०॥

The teacher who misleads the faithful pupil, he gets dumped in the *kumbhipāka* hell till the sun and the moon shine an earth.

स किंगुरुः स किंतात स किंस्वामी स किंसुतः।
यः श्रीकृष्णपदाभोजे भक्तिं दातुमनीश्वरः॥६१॥

The teacher, brother, father, lord and the son are to be denounced, who are unable to bestow the devotion of lord Kṛṣṇa.

शप्तो निरपराधेन त्वयाऽहं चतुरानन।
मया शप्तुं त्वमुचितो घ्नन्तं घ्नन्त्यपि पण्डिताः॥६२॥

O Four faced one, you have cursed me for no fault of mine. It would therefore be proper for me to pronounce a curse on you as well, because one who indulges in violence has to face violence even from the noble people.

कवचस्तोत्रपूजाभिः सहितस्ते मनुर्मनोः।
लुप्तो भवतु मच्छापात्प्रतिविशेषु निश्चितम्॥६३॥

Because of my curse, your *stotrās*, *kavacas*, *mantra* and adoration shall disappear from the earth.

अपूज्यो भव विश्वेषु यावत्कल्पत्रयं पितः।
गतेषु त्रिषु कल्पेषु पूज्य पूज्यो भविष्यसि॥६४॥
अधुना यज्ञभागस्ते व्रतादिष्वपि सुव्रत।
पूजनं चास्तु नामैकं वन्द्यो भव सुरादिभिः॥६५॥

O Father you shall remain unadorable in all the three worlds in the three *kalpas*. Of course you will be adored again after the lapse of the three *kalpas*. Presently you will be deprived of your part in the *yajñās*. You will not be adored even in the religion vows. You will only be adored by the gods".

इत्युक्त्वा नारदस्तत्र विरराम पितुः पुरः।
तस्थौ सभायां स विधिर्हृदयेन विदूयता॥६६॥

उपबर्हणगन्धर्वो नारदस्तेन हेतुना।
दासीपुत्रश्च शापेन पितुरेव च शौनका॥६७॥

ततः पुनर्नारदश्च स बभूव महानृषिः।
ज्ञानं प्राप्य पितुः पश्चात्कथयिष्यामि चाधुना॥६८॥

Saying Nārada kept quiet before his father, Brahmā, however, continued to remain there calmly. Nārada was then turned as Gandharva known by the names of Upabarhaṇa. Then he became the son of the slave girl. Thereafter receiving knowledge from Brahmā, he became Nārada. I shall speak on the subject shortly.

इति श्रीब्रह्मवैवर्तमहापुराणे सौतिसौनकसंवादे ब्रह्मखण्डे
ब्रह्मनारदशापोपलम्भनं नामाष्टमोऽध्यायः॥८॥

अथ नवमोऽध्यायः

Chapter-9

Progeny of the daughters of Dakṣa

सौतिरुवाच

अथ ब्रह्म स्वपुत्रांस्तानादिदेश च सृष्टये।

सृष्टिं प्रचक्रुस्ते सर्वे विप्रेन्द्र नारदं विना॥ १॥

मरीचेर्मनसो जातः कश्यपश्च प्रजापतिः।

आत्रेनेत्रमलाच्चन्द्रः क्षीरोदे च बभूव ह॥ २॥

Sauti said, "O best of the Brāhmaṇas, thereafter, Brahmā commanded his sons to start creation and all the sons started creation except Nārada. From the mind of Marīca, Prajāpati, Kaśyapa, was born. From the eyes of the sage Atri, moon was born in Ksirasagara (ocean of milk).

प्रचेतसोऽपि मनसो गौतमश्च बभूव ह।

पुलस्त्यमानसः पुत्रो मैत्रावरुण एव च॥ ३॥

Gautama was born out of the mind of Praceta and Maitrā-varuṇa appeared from Pulastya.

मनोश्च शतरूपायां तिस्रः कन्याः प्रजज्ञिरे।

आकूतिर्देवहूतिश्च प्रसूतिस्ताः पतिव्रताः॥ ४॥

प्रियव्रतोत्तानपादौ द्वौ च पुत्रौ मनोहरो।

उत्तानपादतनयो ध्रुवः परमधार्मिकः॥ ५॥

From Manu and Śatarūpā, three daughters were born, in the name of Ākūti, Devahūti and Prasūti, who were all well-virtuous. In addition to the daughters, Priyavrata and Uttānapāda two sons were also born to them. The most religions Dhruva was the son of Uttānapāda.

आकूतिं रुचये प्रादाद्दक्षायथ प्रसूतिकाम्।

देवहूतिं कर्दमाय यत्पुत्रः कपिलः स्वयम्॥ ६॥

Ākūti was married to Ruci, Prasūti to Dakṣa and Devahūti to Kardama. Kapila was born of Devahūti.

प्रसूत्यां दक्षबीजेन षष्टिकन्याः प्रजज्ञिरे।

अष्टौ धर्माय स ददौ रुद्रायैकादश स्मृताः॥ ७॥

शिवायैकां सतीं प्रादात्कश्यपाय त्रयोदश।

सप्तविंशतिकन्याश्च दक्षश्चन्द्राय दत्तवान्॥ ८॥

With the semen of Dakṣa, sixty daughters were born from the womb of Prasūti. Out of these sixty daughters, he gave away in marriage, eight to Dharma, eleven to Rudra one name Sati to Śiva, thirteen to Kaśyapa and twenty seven to the moon.

नामानि धर्मपत्नीनां मत्तो विप्र निशामय।

शान्तिः पुष्टिर्धृतिस्तुष्टिः क्षमा श्रद्धा मतिः स्मृतिः॥ ९॥

O Brāhmaṇa, I am reciting the names of the wives of Dharma. These were Sauti, Puṣṭi, Dhṛti, Ksāmā, Śraddhā, Mati and Smṛti.

शान्तेः पुत्रश्च संतोषः पुष्टेः पुत्रो महानभूत्।

धृतेर्यै च तुष्टेश्च हर्षदपौ सुतौ स्मृतौ॥ १०॥

A son named Saṁtoṣa was born to Śānti and Mahān was a son of Puṣṭi. Dhairya was born to Dhṛti and Harṣa and Darpa to Tuṣṭi.

क्षमापुत्रः सहिष्णुश्च श्रद्धापुत्रश्च धार्मिकः।

मतेर्ज्ञानाभिधः पुत्रः स्मृतेर्जातिस्मरो महान्॥ ११॥

Similarly Sahiṣṇu was born of Ksāmā, Dhārmika from Śraddhā, Jñāna from Mati and Jātismara from Smṛti were born.

पूर्वपत्यां च मूर्त्यां च नरनारायणावृषी।

बभूवुरेते धर्मिष्ठा धर्मपुत्राश्च शौनकाः॥ १२॥

O Śaunaka, from Mati, the first wife of Dharma, two sages known as Nara and Nārāyaṇa and several other religions sons were born.

नामानि रुद्रपत्नीनां सावधानं निबोध मे।

कला कलावती काष्ठा कालिका कलहप्रिया॥ १३॥

कन्दली भीषणा रास्ना प्रमोचा भूषणा शुकी।

एतासां बहवः पुत्रा बभूवुः। शिवपार्षदाः॥ १४॥

I shall now narrate the names of the wives of Rudras. Listen to me attentively. These were Kalā, Kalāvati, Kāṣṭhā, Kālikā, Kalahapriyā, Kandali, Bhīṣaṇā, Rāsnā, Pramocā, Bhūṣaṇā and Śukī. Many sons were born to them who became the attendants of Śiva.

सा सती स्वामिनिन्दायां तनुं तत्याज यज्ञतः।

पुनर्भूत्वा शैलपुत्री लेभे सा शंकरं पतिम्॥ १५॥

Because of the denouncing of her husband, Śiva, who was the lord of *yajñas* in the function in the abode of Dakṣa Satī ended her life and was born again in the house of Himalayas as the daughter of Menā and married Śiva again as her husband.

कश्यपस्य प्रियाणां च नामानि शृणु धार्मिक।

अदितिर्देवमाता वै दैत्यमाता दितिस्तथा॥ १६॥

सर्पमाता तथा कद्रुर्विनता पक्षिसूस्तथा।

सुरभिश्च गवां माता महिषाणां च निश्चितम्॥ १७॥

सारमेयादिजन्तूनां सरमा सूक्ष्मतुष्पदाम्।

दनुः प्रसूर्दानवानामन्याश्चेत्येवमादिकाः॥ १८॥

O Religions ones, now you listen to the names of the wives of Kaśyapa, who were, Aditi, the mother of gods, Kadrū the mother of serpents, Vinatā the mother of the birds, Surabhi, the mother of cows and bulls; Saramā daughter of dogs and other four footed animals, Danu the mother of the Dānavas, besides several other wives who gave birth to many sons and daughters.

इन्द्रश्च द्वादशादित्या उपेन्द्राद्याः सुरा मुने।

कथिताश्चादितेः पुत्रा महाबलपराक्रमाः॥ १९॥

O Brahman, Indra, the twelve Ādityas, Upendra (Viṣṇu) and other gods, are believed to be the sons of Aditi.

इन्द्रपुत्रो जयन्तश्च ब्रह्मञ्ज्यामजायत।

आदित्यस्य सवर्णायां कन्यायां विश्वकर्मणः॥ २०॥

शनैश्चरयमौ पुत्रौ कालिन्दी कन्यका तथा।

उपेन्द्रवीर्यात्पृथ्व्यां तु मङ्गलः समाजायत॥ २१॥

Jayanta was born of Śacī, the spouse of Indra. Śani and Yama were born of Suvāṇa, the daughter of Viśvakarmā besides a daughter named Yamunā. Similarly the planet *Maṅgala* was born out of the earth from the seed of Upendra.

शौनक उवाच

कथं सौते स चोपेन्द्रान्मङ्गलः समजायत।

वसुंधरायां बलवांस्तन्मे व्याख्यातुमर्हसि॥ २२॥

Śaunaka said, "O Son of Sūta, tell me, how was the valorous *Maṅgala* planet born of the earth. Kindly tell me.

सौतिरुवाच

उपेन्द्ररूपमालोक्य कामार्ता च वसुंधरा।

विधाय सुन्दरीवेषमक्षता प्रौढयौवना॥ २३॥

मलये निर्जने रम्ये चारुचन्दनपल्लवे।

चन्दनोक्षितसर्वांगं रत्नभूषणभूषितम्॥ २४॥

तं सुशीलं शयानं च शान्तं सस्मितमीप्सितम्।

सस्मिता तस्य तल्पे च सहसा समुपस्थिता॥ २५॥

सुरम्यां मालतीमालां ददौ तस्मै वरानना।

सुगन्धि चन्दनं चारु कस्तूरी कुङ्कुमान्वितम्॥ २६॥

उपेन्द्रस्तन्मनो ज्ञात्वा कामिनीं कामपीडिताम्।

नानाप्रकारशृङ्गारं चकार च तया सह॥ २७॥

Sauti said, "once the earth-became passionate at the sight of the beauty of Upendra. She then turned herself into the form of a beautiful damsel and went to the lonely place of Malyavan mountain which abounded with the sandal-wood trees having tender leaves. Her entire body was plastered with the sandal-paste. She was adorned with the gem-studded ornaments and wore a serene and calm out look and a smile on her face. She wore a beautiful garland of fragrant flowers, besides the perfume of saffron and *kastūri* emitted from her body. She found her beloved sleeping over a bed and infected with passion she herself reached him she then presented him with beautiful garland of fragrant jasmine flowers together with the perfume of *kastūri* and saffron.

तदङ्गसङ्गसंसक्ता मूर्च्छां प्राप सती तदा।

मृतेव निद्रितेवासौ बीजाधाने कृते हरौ॥ २८॥

By her union with him she felt intoxicated and was about to faint. When the seed of Viṣṇu was implanted in her she felt like a half dead person.

तां विलग्नां च सुश्रोणीं सुखसंभोगमूर्छिताम्।

बृहन्मुक्तनितम्बां च सस्मितां विपुलस्तनीम्॥ २९॥

क्षणं वक्षसि कृत्वा तां तदोष्ठं च चुचुम्ब ह।

विहाय तत्र रहसि जगाम पुरुषोत्तमः॥ ३०॥

Thereafter, the damsel with wide waist and developed breasts, fatigued with the performing of the love sport, she was smiling. Upendra then embraced her and kissed her lips. Thereafter, Puruṣottama left the place leaving her alone there.

उर्वशी पथि गच्छन्ती बोधयामास तां मुने।

सा च पप्रच्छ वृत्तान्तं कथयामास भूश्च ताम्॥ ३१॥

O sage, per chance Urvaśī, passed by the way. She enquired about her welfare and brought her to senses. The earth goddess narrated to her the entire story.

वीर्यसंवरणं कर्तुं सा चाशक्ता च दुर्बला।

प्रवालस्याकरे व्रस्ता वीर्यन्यासं चकार सा॥ ३२॥

तेन प्रवालवर्णाश्च कुमारः समपद्यत।

तेजसा सूर्यसदृशो नारायणसुतो महान्॥ ३३॥

Thereafter the weak earth was unable to bear the seed of Viṣṇu. She then dropped the semen in the mine of gems and the planet *Maṅgala* was born out of it. That son of Nārāyaṇa was known as great illustrious like the sun.

मङ्गलस्य प्रिया मेधा तस्य घण्टेश्वरो महान्।

व्रणदाताऽतितेजस्वी विष्णुतुल्यो बभूव ह॥ ३४॥

दितेर्हिरण्यकशिपुहिरण्याक्षौ महाबली।

कन्या च सिंहिका विप्र सैहिकेयश्च तत्सुतः॥ ३५॥

The spouse of Maṅgala was known as Medhā and their sons were also illustrious like the lord Viṣṇu. Two sons were born to Diti, who were known as Hiraṇyākṣa and Hiraṇyakāśipu besides a daughter named Simhikā. Rāhu was the son of Simhikā.

निर्ऋतिः सिंहिका सा च तेन राहुश्च नैर्ऋतः।

सूकरेण हिरण्याक्षोऽप्यनपत्यो मृतो युवा॥ ३६॥

Simhikā was also known as Nirṛti because of which Rahu was also known as Nairṛta.

Hiraṇyākṣa was issueless. He was killed young by the Vārāha incarnation of Viṣṇu.

हिरण्यकशिपोः पुत्र प्रह्लादो वैष्णवाग्रणीः।

विरोचनश्च तत्पुत्रस्तत्पुत्रश्च बलिः स्वयम्॥ ३७॥

Prahlāda, the son of Hiraṇyakaśipu was the best of the Vaiṣṇavas. His son was known as Virocana and Bali was the son of Virocana.

बलेः पुत्रो महायोगी ज्ञानी शंकरकिंकरः।

दितेर्वेशश्च कथितः कदूवंशं निबोध मे॥ ३८॥

Bānāsūra was the son of Bali who was a great yogī and great devotee of Śiva. Thus I have spelt out the details about the family of Diti. Now I speak about the race of Kadrū. Which you please listen.

अनन्तं वासुकिं चैव कालीयं च धनंजयम्।

कर्कोटकं तक्षकं च पद्मपैरावतं तथा॥ ३९॥

महापद्मं च शङ्खुं च शङ्खुं च संवरणं तथा।

धृतराष्ट्रं च दुर्घर्षं दुर्जयं दुर्मुखं बलम्॥ ४०॥

मोक्षं गोकार्मुकं चैव विरूपादींश्च शौनका।

एतेषां प्रवरांश्चैव यावत्यः सर्पजातयः॥ ४१॥

Ananta, Vāsuki, Kālīya, Dhanañjaya, Karkoṭaka, Takṣaka, Padama, Airāvata, Mahāpadma, Śaḍakum, Śaṁkha, Saṁvaraṇa, Dhṛtarāṣṭra, Durddhaṣa, Durjya, Durmukha, Bala, Mokṣa, Gokārmuka and Virūpā are the chiefs of all the races of the serpents.

कन्यका मनसा देवी कमलांशसमुद्भवा।

तपस्विनीनां प्रवरा महातेजस्विनी शुभा॥ ४२॥

The girl born of Lakṣmī was given the name of Manasā, who happens to be the best of the female ascetics. She is illustrious and bestows welfare.

यत्पतिश्च जरत्कारुर्नारायणकुलोद्भवः।

आस्तीकस्तनयो यस्या विष्णुतुल्यश्च तेजसा॥ ४३॥

Jaratkāru happens to be her husband who was born out of the *amśa* of Viṣṇu. Āstīka is the son of Jaratkāru who too is illustrious like Viṣṇu.

एतेषां नाममात्रेण नास्ति नागभयं नृणाम्।
कदूवंशो निगदितो विनतायाः शृणुष्व मे॥४४॥

By reciting their names the humans are relieved of the danger from snakes. I have apprised you of the details of the family of Kadrū and shall now enlighten you about the race of Vinatā.

वैनतेयारुणौ पुत्रौ विष्णुतुल्यपराक्रमौ।
तौ बभूवुः क्रमेणैव यावत्यः पक्षिजातयः॥४५॥

Aruṇa and Garuḍa were the two sons of Vinatā. Both of them were valorous like Viṣṇu. All the spices of the birds emerged out of them.

गावश्च महिषाश्चैव सुरभिप्रवरा इमे।
सर्वे वै सारमेयाश्च बभूवुः सरमासुताः॥४६॥
दानवाश्च दनोर्वैश्या अन्याः सामान्यजातयः।
उक्तः कश्यपवंशश्च चन्द्राख्यानं निबोध मे॥४७॥

The cows and buffaloes were born out of Surabhi. All the dogs were born of Saramā. The sons born of Danu were known as Dānavas and the rest of the races were born out of different females. Thus describing about the race of Kaśyapa I now speak about the solar race.

नामानि चन्द्रपत्नीनां सावधानं निशामय।
अत्यपूर्वं च चरितं पुराणेषु पुरातनम्॥४८॥

First of all you listen about the wives of the moon and their stories which have been highlighted in the Purāṇas.

अश्विनी भरणी चैव कृत्तिका रोहिणी तथा।
मृगशीर्षा तथाद्रा च पूज्या साध्वी पुनर्वसुः॥४९॥
पुष्याप्लेशा मघा पूर्वफल्गुन्युत्तरफल्गुनी।
हस्ता चित्रा तथा स्वाती विशिखा चानुराधिका॥५०॥
ज्येष्ठा मूला तथा पूर्वाषाढा चैवोत्तरा स्मृता।
श्रवणा च धनिष्ठा च तथा शतभिषक्छुभा॥५१॥
पूर्वा भाद्रोत्तरा भाद्रा रेवत्यन्ता विद्युप्रियाः।
तासां मध्ये च सुभगा रोहिणी रसिका वरा॥५२॥
संततं रसभावेन चकार शशिनं वशम्।
रोहिण्युपगतश्चन्द्रो न यात्यन्यां च कामिनीम्॥५३॥

The spouses of the moon include, Aśvinī, Bharanī, Kṛttikā, Rohiṇī, Mrgaśīrā, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Maghā, Pūrvaphālgunī, Uttarāphālgunī, Hastā, Citrā, Svātī, Viśākhā, Anurādhā, Jyēṣṭhā, Mūlā, Pūrvāṣāḍhā, Uttarāṣāḍhā, Śravaṇa, Dhaniṣṭhā, Śatabhiṣā, Pūrvā Bhādrapada, Uttarā Bhādrapada and Revatī. These are the twenty seven in number of all these the passionate and beautiful Rohiṇī is dearest to him, because she had always overpowered the moon because of her live and devotion. The moon then neglected his other wives considerably.

सर्वा भगिन्यः पितरं कथयामासुरादृताः।
सपत्नीकृतसंतापं प्राणनाशकरं परम्॥५४॥

Thereafter the neglected sisters complained to his father collectively that they were jeered at by the co-wives.

दक्षः प्रकुपितश्चन्द्रमशपन्मन्त्रपूर्वकम्।
द्रुतं श्वशुरशापेन यक्षमग्रस्तो बभूव सः॥५५॥

The emerged father then pronounced a curse on the moon. Because of the curse of his father-in-law, the moon suffered from consumption.

दिने दिने यक्षमणा स क्षीयमाणश्च दुःखितः।
वपुष्वर्धं क्षीयमाणे शंकरं शरणं ययौ॥५६॥
दृष्ट्वा चन्द्रं शंकरश्च क्लेशितं शरणागतम्।
करुणासागरस्तस्मै कृपया त्भयं ददौ॥५७॥

Gradually his strength and lustre went on decreasing. Ultimately the moon took refuge with Śiva. The compassionate Śiva, finding the moon so suffering he freed him from the danger.

निर्मुक्तं यक्षमणा कृत्वा स्वकपाले स्थलं ददौ।
अमरो निर्भयो भूत्वा स तस्थौ शिवशेखरे॥५८॥

He relieved the moon from the disease of consumption and placed him over his head. The moon this became eternal and was lodged over the head of Śiva, which freed the moon of all the danger.

तं शिवः शेखरे कृत्वा चाभवच्चन्द्रशेखरः।
नास्ति देवेषु लोकेषु शिवाच्छरणपञ्जरः॥५९॥

Thereafter, Śiva came to be known as Candraśekhara because of his accommodating the moon over his head. O Gods, there is no one else who could be more compassionate than Śiva.

दक्षकन्याः पतिं मुक्तं दृष्ट्वा च रुरुदुः पुनः।
आजग्मुः शरणं तातं दक्षं तेजस्विनां वरम्॥६०॥
उच्चैश्च रुरुदुर्गत्वा निहत्याङ्गं पुनः पुनः।
तमूचुः कातरं दीना दीनानाथं विधेः सुतम्॥६१॥

Then the daughters of Dakṣa finding the moon having been freed from the ailment, again started crying and reached Dakṣa, the illustrious one. They then started lamenting while crying and beating their breasts. They cried aloud feeling miserable and spoke to Dakṣa, the son of Brahmā.

दक्षकन्या ऊचुः

स्वामिसौभाग्यलाभाय त्वमुक्तोऽस्माभिरिव।
नस्तात गतः स्वामी गुणाञ्चितः॥६२॥

The daughter of Dakṣa said, "O Father, we had prayed to you for seeking the grace of our husband. But instead of getting his grace, our lord has left us.

स्थिते चक्षुषि हे तात दृष्टं ध्वान्तमयं जगत्।
विज्ञातमधुना स्त्रीणां पतिरेव हि लोचनम्॥६३॥

O Father, we find darkness every where in the universe inspite of having eyes. We have now come to realise that the husband only is the eyes for the ladies.

पतिरेव गतिः स्त्रीणां पतिः प्राणाश्च संपदः।
धर्मार्थकाममोक्षाणां हेतुः सेतुर्भवार्णवे॥६४॥

Not only this, the movement of the ladies, their life and the riches are vested in the husband. He alone is the cause of *dharma*, *artha*, *kāma* and *mokṣa* and the means to cross the ocean of the universe.

पतिर्नारायणः स्त्रीणां व्रतं धर्मः सनातनः।
सर्वं कर्म वृथा तासां स्वामिनो विमुखाश्च याः॥६५॥

For ladies, husband alone is Nārāyaṇa, the vow and the ancient religion. Because of this, the religion functions performed by the ladies after antagonising the husbands are of no avail.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दक्षिणा।
सर्वदानानि पुण्यानि व्रतानि नियमाश्च ये॥६६॥
देवार्चनं चानशनं सर्वाणि च तपांसि च।
स्वामिनः पादसेवायाः कलां नार्हन्ति षोडशीम्॥६७॥

Bathing at all the holy places and the *dakṣiṇā* given after performing of the *yajñas*, noble deeds, *vratas* adoration of gods, holy fasting and all the types of meditation do not equate with even the sixteenth ray as compared to the serving at the feet of the husband.

सर्वेषां बान्धवानां च प्रियः पुत्रश्च योषिताम्।
स एव स्वामिनोऽशश्च शतपुत्रात्परः पतिः॥६८॥

Son is the dearest of all the relatives but the same son happens only to be a part of the husband. Therefore the husband is far more important than the hundreds of sons.

असद्वंशप्रसूता या सा द्वेष्टि स्वामिनं सदा।
यस्या मनश्चलं दुष्टं सततं परपुरुषे॥६९॥

A lady born in an evil family always remains environs her husband because her mind always remains unstable and she feels attracted towards the evil and wicked people.

पतितं रोगिणं दुष्टं निर्धनं गुणहीनकम्।
युवानं चैव वृद्धं वा भजेत्तं न त्यजेत्सती॥७०॥

But the chaste ladies serve her husbands even when he is mean, degraded, sickly, wicked, poor deprived of virtues and whether young or old .

सगुणं निर्गुणं वाऽपि द्वेष्टि या संत्यजेत्पतिम्।
पच्यते कालसूत्रे सा यावच्चन्द्रदिवाकरौ॥७१॥
कीटैः शुनकतुल्यैश्च भक्षिता सा दिवानिशम्।
भुङ्क्ते मृतवसामांसे पिबेन्मूत्रं च तृष्णया॥७२॥

A woman who envies a poor or virtuous husband and deserts him, she suffers in the horrible hell till the sun and moon shine on earth,

where insects eat her up like dogs day and night. When hungry, she has to consume the flesh of dead bodies and has to consume the urine to quench her thirst.

गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः।

श्रापदः शतजन्मानि सा भवदेबन्धुहा ततः॥७३॥

She then is born crores of times as vulture, female pig for a hundred years and carnivore for a hundred births and ultimately she destroys her own family.

ततो मानवजन्मानि लभेच्चेत्पूर्वकर्मणः।

विधवा धनहीना च रोगयुक्ता भवदेष्टुवम्॥७४॥

Again, because of her good deeds, in case she is reborn as a human, she becomes a widow, a pauper and remains sickly. This is certain.

देहि नः कान्तदानं च कामपूरं विधेः सुता।

विधात्रा सदृशस्त्वं च पुनः स्रष्टुं क्षमो जगत्॥७५॥

O Son of Brāhmaṇa, you better restore our husband to us because you can create the universe like Brahmā himself?"

कन्यानां वचनं श्रुत्वा दक्षः शंकरसंनिधिम्।

जगाम शंभुस्तं दृष्ट्वा समुत्थाय ननाम च॥७६॥

दक्षस्तस्याशिषं कृत्वा समुवाच कृपानिधिम्।

तत्याज कोपं दुर्धर्षं दृष्ट्वा च प्रणतं शिवम्॥७७॥

On hearing the words of his daughters, Dakṣa went to Śiva, who got up from his seat and bowed in reverence before Dakṣa, Dakṣa then blessed Śiva, the compassionate one. Finding Śiva's humble behaviour, Dakṣa's anger disappeared.

दक्ष उवाच

देहि जामातरं शंभो मदीयं प्राणवल्लभम्।

मत्सुतानां च प्राणानां परमेव प्रियं पतिम्॥७८॥

Dakṣa said, "O Lord Śiva, you please return my son in law who is dearer to my daughters than their lives even.

न चेहदासि जामातर्मम विद्युम्।

दास्यामि दारुणं शापं तुभ्यं त्वं केन मुच्यसे॥७९॥

You also happen to be my son in law. In case you do not return my son-in-law to me, I shall pronounce a horrible curse on you and you will not be able to free yourself from it.

शिव उवाच।

दक्षस्य वचनं श्रुत्वा तमुवाच कृपानिधिः।

सुधाधिकं च वचनं ब्रह्मज्जरणपञ्जरः॥८०॥

O Brāhmaṇa, on hearing the words of Dakṣa, Śiva spoke the words which were sweeter than the nectar even.

करोषि भस्मसाच्चेन्मां दत्त्वा वा शापमेव च।

नाहं दातुं समर्थश्च चन्द्रं च शरणागतम्॥८१॥

शिवस्य वचनं श्रुत्वा दक्षस्तं शमुमुद्यतः।

शिवः सस्मार गोविन्दं विपन्मोक्षणकारकम्॥८२॥

Śiva said, "Whether you reduce me to ashes or pronounce a curse on me, but I am unable to return the moon who has taken the refuge under me." On hearing the words of Śiva, Dakṣa was about to pronounce a curse of Śiva. At that point of time, Śiva remembered of Govinda.

एतस्मिन्नन्तरे कृष्णो वृद्धब्राह्मणरूपधृक्।

समाययौ तयोर्मूलं तौ तं च नमतुः क्रमात्॥८३॥

At that very moment, lord Kṛṣṇa appeared on the scene in the form of an old Brāhmaṇa, who happened to be the creation of both of them. Both of them bowed before him in reverence.

दत्त्वा शुभाशिषं तौ स ब्रह्मज्योतिः सनातनः।

उवाच शंकरं पूर्वं परिपूर्णतमो द्विजः॥८४॥

O Brāhmaṇa, he blessed both of them with his divine light and he then spoke to Śiva first.

श्रीभगवानुवाच

न चात्मनः प्रियः कश्चिच्छर्वं सर्वेषु बन्धुषु।

आत्मानं रक्ष दक्षाय देहि चन्द्रं सुरेश्वरः॥८५॥

The lord said, "O Śiva, nothing is dearer to them the soul in all the creatures, therefore O Lord of the gods, you better save yourself by giving away the moon the Dakṣa.

तपस्विनां वरः शान्तस्त्वमेवं वैष्णवाग्रणीः।

समः सर्वेषु जीवेषु हिंसाक्रोधविवर्जितः॥८६॥

You are the best of the recluses, are calm, first among the Vaiṣṇavas and you treat all the creatures in one and the same way. You are free from violence and anger.

दक्षः क्रोधी च दुर्धर्षस्तेजस्वी ब्रह्मणःसुतः।

शिष्टो बिभेति दुर्धर्षं न दुर्धर्षश्च कञ्चन॥८७॥

Dakṣa is full of anger, terrific and is an illustrious son of Brahma. A noble person gives in before a terrific person who never gets afraid of anyone”.

नारायणवचः श्रुत्वा हसित्वा शंकरः स्वयम्।

उवाच नीतिसारं च नीतिबीजं परात्परम्॥८८॥

Hearing the words of Nārāyaṇa, Śiva smiled and spoke quite appropriate words which were the gist of the politics.

शंकर उवाच

तपो दास्यामि तेजश्च सर्वसिद्धिं च संपदम्।

प्राणांश्च न समर्थोऽहं प्रदातुं शरणागतम्॥८९॥

Śiva said, “I can sacrifice my *tapas*, glory, all the achievements, the riches and even my life but cannot give away the person who had taken refuge with me.

यो ददाति भयेनैव प्रपन्नं शरणागतम्।

तं च धर्मः परित्यज्य याति शप्त्वा सुदारुणम्॥९०॥

because the one who disown the person who had taken refuge with him, he is also abandoned by the *Dharma* pronouncing a curse of him.

सर्वं त्यक्तुं समर्थोऽहं न स्वधर्मं जगत्प्रभो।

यः स्वधर्मविहीनश्च स च सर्वबहिष्कृतः॥९१॥

Therefore, O lord of the universe. I can disown anyone except the *Dharma*. Because the one who is deprived of the *Dharma* of his own is discarded by all the *Dharma*.

यश्च धर्मं सदा रक्षेद्धर्मस्तं परिरक्षति।

धर्मं वेदेश्वर त्वं च किं मां ब्रूहि स्वमायया॥९२॥

The one who protest *Dharma*, he is also protected *Dharma*. O Lord you are well aware of

the *Dharma* and as such why do you speak such words influenced with your illusion.

त्वं सर्वमाता स्रष्टा च हन्ता च परिणामतः।

त्वयि भक्तिर्दृढा यस्य तस्य कस्माद्भयं भवेत्॥९३॥

You are the producer and the creator of all besides being the destroyer. The one who is deeply devoted to you cannot be afraid of anyone”.

शंकरस्य वचः श्रुत्वा भगवान्सर्वभाववित्।

चन्द्रं चन्द्राद्विनिष्कृष्य दक्षाय प्रददौ हरिः॥९४॥

The lord who is well aware of the sentiments of others listened to the words of Śiva quite attentively. He then took out the moon from his head and gave him away to Dakṣa.

प्रतस्थावर्द्धचन्द्रश्च निर्व्याधिः शिवशेखरे।

निजग्राह परं चन्द्रं विष्णुदत्तं प्रजापतिः॥९५॥

यक्षग्रस्तं च तं दृष्ट्वा दक्षस्तुष्टाव माधवम्।

पक्षे पूर्णं क्षतं पक्षे तं चकार हरिः स्वयम्॥९६॥

कृष्ण एवं वरं दत्त्वा जगाम स्वालयं द्विज।

दक्षश्चन्द्रं गृहीत्वा च कन्याभ्यः प्रददौ पुनः॥९७॥

चन्द्रस्ताश्च परिप्राप्य विजहार दिवानिशम्।

समं ददर्श ताः सर्वास्तत्रभृत्येव कम्पितः॥९८॥

The half them the half portion of the moon which was quite healthy was placed over the head of Śiva, while the other half which was ailing went to Dakṣa, who finding the same infested with the disease of consumption, prayed to lord Kṛṣṇa, who so managed that the moon would become full during one fortnight and luster less during the other fortnight. Thus blessing both of them lord Kṛṣṇa retreated to his abode. Dakṣa on his part entrusted the care of the moon to his daughters. The moon on the other hand treated all his wives equally from that time on wards and enjoyed all the pleasures of their company.

इत्येवं कथितं सर्वं किञ्चित्सृष्टिक्रमं मुने।

श्रुतं च गुरुवक्त्रेण पुष्करे मुनिसंसदि॥९९॥

O Brāhmaṇa, I have narrated to you all whatever was hard by me at Pṣskara from the mouth of my teacher. .

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
प्रसूतिवंशवर्णनं नाम नवमोऽध्यायः॥ ९॥