

ESSENCE OF VAMANA PURANA

**Composed, Condensed and Interpreted
By V.D.N. Rao, Former General Manager,
India Trade Promotion Organisation,
Pragati Maidan, New Delhi,
Union Ministry of Commerce, Govt. of India**

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ESSENCE OF VAMANA PURANA

Narayanam Namaskrutya Naram chaiva Narottamam, Deveem Saraswateem Vyasam tato Jayamudeerayet/ (The Purana is to be recited after greeting Bhagavan Narayana the Supreme of all Beings as also Devi Bhagavati Saraswati and Vyasa Deva)

Trailokya Rajyamaakshipya Balerindraaya yo dadao, Shridhayaya Namastasmai Chhatra Vaamana Rupine! (My salutations to Shridhara Bhagavan assuming the Mayamaya Rupa of Vamana and retaining Lakshmi in his heart always, secured and restored the Trilokas to Indra). Brahmamarshi Narada requested Maharshi Pulastya to narrate the details of Vamana Purana and the latter commenced the narration with the account of Devi Sati and Parama Shiva as during the Varsha Ritu the latter sat riding on the thick clouds on the sky and Deva Deva was called 'Jeemutakethu' or 'Jeemuta Vahana'. After the Sharad Ritu, Maha Deva and Devi Sati relaxed on the peak of Mandaraachala and Bhagavan Vishnu woke up from Yoga Nidra while Daksha Prajapati decided to perform a massive Yagna along his wife Ahimsa Devi and invited Indra and Devas, Dwadasha Adityas, and Kashyapa Muni. He invited a host of Maharshis and their wives like Vasishtha and Arundhati, Atri and Anasuya, Vishwamitra and Dhriti, Goutama and Ahalya, Bharadwaja and Amaaya and Angira and Devi Chandra. Arishtanemi was detailed to fetch Samidhas for the Yagna while Bhrigu Maharshi was asked to conduct the Yagna.

Kapaali atones at Varanasi for Brahma's 'Panchamukha hatya'

But Daksha did not invite Mahadeva as he felt that the latter was a 'Kapaali'! Pulastya Muni explained to Narada that background of Shiva becoming a Kapaali; when Maha Vishnu fell into Yoga Nidra and at the end of the night, woke up and under the influence of 'Rajoguna' initiated 'Srishti' and materialised Panchamukha Brahma and Tamomaya Shankara. Both Brahma and Shiva confronted each other and asked them of their credentials and background. As their mutual 'Ahankaaraas' or egos came to the fore, they encountered in a one-to-one fight and as the fifth Face of Brahma heckled at Shiva saying that he knew Shiva who was naked and three eyed Vrishabha Vahana or Bull-carried Pralayakaari or the Destroyer of the World full of Tamoguna. Parama Shiva desired to open his Third Eye but nipped the fifth head of Brahma with the finger tip instead and there appeared, a huge illumination out of which emerged Vishnu who reprimanded Mahesha and asked him to clear away at once lest he would punish Shiva severely. As Shiva was ashamed of what he did, he left for Himalayas and reached the Ashram of Nara Narayana Maharshis at Badarikashrama on the banks of the Holy River Saraswati. Shiva requested Narayana Maharshi to hit his shoulder with Shiva's Trishula forcefully as an atonement which Narayana did and from the shoulder were materialised three water springs, one as Akaasha Ganga, another as a water fall on Earth as Maharshi Atri in the form of River Mandakini as also by Shivaamsha the Maharshi Durvaasa and the third water fall fell right on the frightful Kapaala. From out of the fallen Kapaala of Brahma came out a frightening Swarupa which was thick blue in colour with blood red eyes and dishevelled hair and demanded Maha Deva to absorb her into his body. Shankara tried to bathe in River Yamuna but the River got dried up; River Saraswati too disappeared; he was able to bathe in the Tirthas of Pushkaraaranya, Dharmaraanya, and Saindhavaaranya for long but the Brahma hatya paapa did not vanish still; as the Jeemuta vahana or who could travel by clouds, Shankara bathed in several other Rivers, Tirthas, Ashramaas, and so on but to no avail. Finally, Shankara reached Kurukshetra and had the darshan of Chakrapani Vishnu and extolled him as follows: *Namastey Devataanaatha Namastey Garudadhwaja, Shankhachakra gadaa paaney Vaasudeva Namostutey/ Namastey Nirgunaanta Apratakraaya Vedhasey, Jnaanaajnaana Niraalamba Sarwaalamba Namostutey/*

*Rajoyukta Namastestu Brahma Murtey Sanaatana, Twayaa Sarvamidam Naatha Jagatsrashtam charaacharam/ Satvaadhishiti Lokeshaa Vishnu Murtey Adhokshaja, Prajaapaala Mahaabaaho Janaardana Namostutey/ Tamomurtey Ahamheysha twadamshakrodha sambhavah, Gunaabhiyukta Devesha Sarvavyaapin Namostutey/ Bhuriyah twam Jagannatha Jalaambara hutaashanah, Vaayurbuddhirmanaschaapi Sharvari twam namostutey/ Dharmo Yagnastapah Satyamahimsaa Shouchamaarjavam, Kshamaa Daanam Dayaa Lakshmirbrahmacharya twam Ishwara/ Twam saangaaschaturu Vedaastwam Vedyo Vedapaaragah, Upavedaa bhavaaneesha Sarvosi twam Namostutey/ Namonamastyochyuta Chakrapaaney Namastestu tey Maadhava Meena Murtey, Lokey Bhavaan Kaaruniko mato mey traayaswa maam Keshava paapa bandhanaat/ Mamaashubham naashaaya vigrahashtam yad Bramha hatyaabhavam babhuva, Dagdhosmi nastosya sameekshakaari puneeh teerthosi Namostutey/ (My salutations to you Devataaswami, Garudadwaja, Shankha-Chakra-Gadaadhaari, Vaasudeva, Nirguna, Ananta, Atarkaneeya Vidhaata or indisputable Supreme, Jnaana-Ajnaana Swarupa, Nmiraadhaara or Unclamped or holdles but the saviour of one and all; Rajo guna-Sanatana -Brahma Murti; the Supreme Scriptor of the Universe in entirety; the Embodiment of Satwa Guna; Lokesha; Vishnu Murti, Adhokshaja, The Ultimate Adminisdtrator; Maha Baahu, Janaardana, Tamo Murti; I was born of your angry characteristics; Jagannaatha! You are the Pancha Bhutas, Buddhi, Mind, Darkness; You are the Dharma, Yagna, Tapas, Satya, Ahimsa, Pavitrata, Saralata, Kshama, Daana, Dayaa, Lakshmi and Brahmacharya -Virtue, Sacrifice, Meditation, Truth, Non-Violence, Purity, Softness, Forgiveness, Charity, Mercy, Wealth and Celibacy; the Embodiment of Veda Vedangaas, the Symbol of Learning, Vedopavada, Achyuta, Chakrapaani, Matsyaavataara, Madhava, you are the most sympathetic and compassionate; I crave your indulgence to get me freed from the clench of Brahmahatya Paataka; I am humiliated and ashamed of my action as you are indeed the final asylum and shelter as You indeed are the Maha Tirtha who only could get me purified!). Vishnu Deva replied that at Prayaga, there was a Yogashayi of his 'Amsha' or Alternate Form was reputed to be present who was Aavyaya and Vikara rahita and south of that place was a Sacred River called 'Varana' and to the left of Prayaga was another River called 'Ási' and the Place between the two Rivers was the most hallowed Place the like of which was not in existence in Prithvi, Aakash and Rasatala and that was the famed **Varanasi**; Vishnu thus advised Kapali to visit the Maha Tirtha which was the confluence of the two Rivers. Janardana further advised Shiva that nearby Varanasi there was a Sarovara full of divinely lotuses of extraordinary fragrance and in that Sarovara, he should bathe in and leave the Panchama Kapaala of Brahma in the Tirtha. By so doing, *Kapaali lokey cha khyaato Rudra bhavisyati, Kapaala mochanetyevam Tirha chedam Bhavishyati/* (Shiva! You would then be named as Kapaali and the Sarovara would be popular as Kapaala Vimochana Tirtha. [Kapalamochana Tirtha is situated at a mile from Kasi called now as Bakariya Kunda].*

Sati Devi's self- sacrifice and destruction of Daksha Yagna

Meanwhile, Kumari Jaya the daughter of Maharshi Gautami and Ahalya dropped in at Devi Sati's residence and informed the latter that her parents went away to attend Daksha Yagna and wondered why Sati did not attend the Yagna; *Jayaayaastadvachah shrutwa Vajrapaatasamam Sati, Manyunaabhiplutaa Brahman Panchatwamagamat tatah!* (Pulastya Muni told Narada, that as soon as Kumari Jaya informed of this 'Vajrapaata Vaarta' or thunderbolt fall like news, Sati Devi swooned with anger and distress and collapsed to death!). On hearing this terrifying news, Rudra was startled and furious so much that his body hairs stood up and multitude of Rudra

Ganaas who were ferocious like lions got manifested along with Veerabhadra, Chandika and the Ganaas were all lined up towards Vayavya direction shouting insolently and armed with Trishulas /Tridents towards the Daksha Yagna. Ganeswara too joined the Party with his four arms armed with Trushula, Dhanush, Baana and Gada. Yamaraja was the Dwarapalaka defending the Yagna and confronted the attacking Shivasena but the formidable Ganeswara was too powerful and Veerabhadra entered the Yagnashaala. The Ashtaavasus, Vishwadeva, Saadhyaganas, Siddha-Gandharva-Pannaga-Yaksha-Kimpurusha-Vaivaswata / Chandra Vamseeya Kings, Daitya-Daanavas ran helter-skelter. Vishnu himself defended the onslaught as Maharshis were frightened and controlled Veerabhadra. Shiva appeared on the scene and emitted three kinds of Agnis from his three eyes viz. *Ahavaneeya, Garhapatya and Shaalaagni* who displayed Dwandwa Rupas or two distinct Forms of Jataadhaari in the Yagnashaala and Kaala on the Sky! *Jataadharah Haridrushtaa krodhaadaarakta lochanam/ Sthaanaadapaakramya Kubjaagrey antarhitah Sthitaha/* (As Jatadhaari Shiva looked ferocious with blazing eyes, Bhagavan Vishnu disappeared and hid himself at Kubjaagra or Hrishikesh). As Maha Deva went wild and berserk, Kashyapa and many illustrious sought to pacify him by reciting ‘Shatarudreeyam’ and Daksha’s wife implored Shiva for mercy and devastation of Daksha Yagna was completed.

Explanation of Nakshatras and Rashis or Stars and Constellations in terms of **Shiva’s Body:** In reality however, Maharshi Pulastya explained to Narada, Maheswara was of ‘Mangalmaya Swarupa’ and was spread all over the Sky to bless the Universe and all the Beings providing ready protection to one all. Nakshatras and ‘Raashis’ constituted the entire Physique of Maha Deva: the Stars Ashwini, Bharani and Krittika’s first ‘charana’ or the first part of the four parts of Bhouma Kshetra (Planet) of Mesha Raashi (Constellation) constituted Maha Deva’s head; Krittika Star’s remaining three parts, Rohini, and Mrigaseersha’s two Parts of Shukra Planet of Vrisha Raashi constituted Shiva’s face; Mrigaseersha’s remaining Parts, Ardra and Punarvasu’s three Parts of Budha’s Mithuna Raashi constituted Shiva’s two ‘bhujas’ shoulders; Punarvasu’s last Charana, Pushya and Aslesha of Chandra’s Kshetra in the Karka Raashi constituted Shiva’s ‘parshvaas’ or body sides; Magha, Purvaphalguni and Uttara Phalguni’s first Charana of Surya’s Simha Raashi constituted Shiva’s heart; Uttaraphalguni’s remaining three Charanaas, Hasta, and the first of two Paadaas of Chitra of Budha’s Kanya Raashi comprised Shankara’s ‘Jathara’ or stomach; Chitra’s remaining two Parts, Swati and Vishakha’s three Parts of Shukra of Tula Raashi was Shiva’s navel; Vishakha’s one Part, and Sampurna Anuraadha and Jeshtha Stars of Mangala and of Vrischika raashi constituted the Kaala Rupa of Maha Deva; the full Stars of Moola, Purvaashaadha and Uttaraashaadhaa’s first Charana of Dhanu Raashi being of Brihaspati Kshetra would be Maheswara’s ‘Vurus’ or thighs; Uttaraashaadha’s remaining three Charanaas, Shravana and two parts of Dhanishta of Makara Raashi of Shani Kshetra constituted Shiva’s Ghutanas or knee-caps; Star Dhanishta’s earlier two Charanas, Shatabhisha and Poorvaa -bhaadraa’s three Charanaas of Kumbha Raashi of Shani constituted ‘janghaas’ or buttocks; Poorvabhadrara’s fourth harana, Uttaraabhaadra and Revati of Brihaspati’s second Kshetra of Meena Raashi constituted Maha Deva’s both the feet. Mesha Raasi has its movement in the circle of Nava Durgas, Dhana-Dhanya and Pushpa-Vanaspati Sarovaras; Vrishabha Rasi is in the Territory of Gokula Deva residing in the Karshaka Bhumi or the Provider of Farming Benefits, cool, convincing, and have an eye for details; Mithuna Raasi is a coexistent Place of Purushas and Strees /men and women alike engaged in music, dance and other fine arts as also sports and tourism; Karka Raashi or of the symbol of a crab of attractive features of detachment, loneliness and of maturity; Simha Raashi persons are fond of enterprise, public relations, mental agility and royal in gait and nature; Kanya raashi persons are courageous, highly sociable, intelligent, quick

to learn, adapting and charming; Tula raashi persons are non- controversial, tolerant and adjustable; Vrischik Raashi persons are friendly, resourceful, adaptable and calculative; Dhanu raashi entreprising, skilled in military and daring activities, royal in behaviour and outlook. Thus Parameshwara is a multi-featured, multi- creative and multi-formed entity and at the same time an Omni-Present, Omni- Scient and Omni-Potent Symbol of Unity in Diversity!

‘Shiva Lingodbhavana’ (The origin of Shiva Linga) and its worship

Dharma was the ManasPutra of Brahma and the former who was married to one of the daughter of Daksha Prajapati named Murti gave birth to four sons viz. Hari, Krishna, Nara and Narayana. Of these Hari and Krishna took to Yogaabhyas while Nara and Narayana practised Tapas at Badarikaashrama. Indra was unnerved by the severe Tapasya of Nara- Narayana and deputed Rambha and some other Apsaraas along with Kama Deva and Vasanta Ritu. Kama Deva released an arrow named ‘Unmadan’ which literally meant frustrating or maddening. Shiva got restless with obsession and passion with feelings of great void in the absence of Sati Devi and like a lunatic went around bathing in Yamuna and many Rivers, Tirthas, Sarovaras, flower gardens, mountain peaks and enchanting forests, sometimes singing songs of sorrow missing Sati and sometimes crying for her. Finally he met the son of Yaksha King Kubera called Paanchaalika and asked him to take over the Unmadana Astra of Kama Deva as he only could absorb it since he had the history of resisting even more powerful Astras like Vijrumbhana, Santaapana and Unmadana; in return, Shiva said that he would bestow the boon to the Yaksha viz. in the Chaitra Month, all the Beings in the World including children, youth and the elderly would worship him as also sing, dance and play vocal and instrumental music and that he would be reputed as Panchakilesh everywhere. Having become free from the after effects of the attack by Kamadeva of the ‘Unmadini’ arrow, Bhagavan Shiva then moved freely from place to place, although avoiding another attack by Kamadeva. In the course of his wanderings, Mahadeva reached Vindhyaachala and entered Daaruvana where the Ashramas of illustrious Maharshis existed. Except Pativratas like Anasuya and Arundhati, all the wives and daughters of Maharshis got infatuated with Parama Shiva who was naked and had such mesmerising body features and enchanting looks; in fact the females of Daaruvana followed him like lunatics. Maharshis of Daaruvana were in great rage: *Tadastu Rishaye drishta Bhargavaangaraso Muney, Krodhhan -vitaabuvansarvey Lingosyapatataan Bhuvi! Tatah papaat Devasya Lingam Pruthveen Vidaarayan, Antardhaanam Jagaamaatha Trishul Nilalohitah/* (The Maharshis like Bhargava and Angirasa cursed Mahadeva to let his Linga fall on Earth; as soon as he received the Shaapa, Shiva disappeared to Rasatala and started creating havoc to the whole world and shook away the Earth, mountains, Rivers and Seas and commenced destroying Rasatala upwards. Brahma by his Hamsavahana and Vishnu by his Garuda vahana ran to the Place where Shiva Linga Patana or his Linga fell and traced Shiva’s presence in the Patalaas and extolled him as follows: *Namostu tey Shuapaaney Namostu Vrishabhadwaja, Jeemutavaahana Kavey Sharva Traibaaka Shankara/ Maheshvara Maheshaana Suvarnaaksha Vrishaakapey, Daksha Yagna kshayakara Kaalrupa Namostutey/ Twamaadirasya Jagatsarvam Madhyam Parameshwara, Bhavaanantascha Bhagavan Sarvagastwam Namostutey/* Having eulogized Parama Shiva as above, both Vishnu and Brahma overruled the curse of the Maharshis of Daaruvana and requested Shiva to take back his Linga again. Shiva agreed to do so only on the condition that his Linga was worshipped by one and all and both Brahma and Vishnu readily agreed; in fact Brahma materialised a golden Linga called Jagat Pradhaana and performed puja to Shiva’s feet at once as others followed suit

viz. Krishna worshipped a black coloured Linga called Urjita and did puja to Shiva's head; Sanaka, Sanandana, Sanatana and Sanat Kumars worshipped Shiv's heart named as named Jagadrati; Sapta Rishis called Darbhamayi Linga as Vishwa Yoni; Narada named the Linga called Jagatvija as 'Ákaasha'; Indra prayed to a Diamond Linga called Jagatvida; Surya worshipped a copper Linga called Vishwasruga; Chandra performed Puja to a Pearl Linga called Jagatpati and so on.[Details are provided in the Essence of Skanda Purana by the same Author in the Chapter of Shata Rudreeyam]. Shiva then acquired the names of Shaivaites, Pashupataits, Kaalamukhayaas and Bhairavas by different Shiva Bhaktas; Shakti Rishi, the son of Vasishta Muni as also Shaki's sishya named Gopayan spread the cult of Shaivism; Bharadwaja Rishi and Somashekhar King Rishabha were the pioneers of Maha Pasuapatya; Maharshi Apastamba initiated Kalamukha Sampradaaya; and Yaksha King Kubera venerated Shiva in the sampradaya of Kaapaalikas or Bhairavaas. Yet Kama Deva persisted his efforts to pester Maha Deva and used 'Santaapa Astra' named floral arrow and as he was enraged, Shiva opened his Third Eye as Kamadeva got burnt off and got re-materialised as 'Ananga Deva' thanks to the merciful Mahadeva. It was that Ananga who was sent by Indra to disturb the attention of Rambha and other Apsaras like Rambha along with Kamadeva and the Vasanta Ritu referred to above so that Dhara Deva's sons Nara Narayana Munis. The smiling Narayana Rishi who was least disturbed by these so-called diversions ushered in by the Apsaras and others in the Troupe created from his thighs an astonishingly beautiful Apsara named **Urvashi** and asked Rambha and other Apsaras-who actually came to tempt Nara Narayana Rishis at the instance of Indra to treat Urvashi as a return- gift to Indra since Urvashi too was worthy of joining the corps of Apsaraas! The Apsaras returned to Indra and narrated the greatness of Nara Narayana Maharshis and Indra was felt too small since he foolishly under-estimated the magnificence of the Maharshis; Indra also felt bad that in this context he involved Kama Deva who provoked no less a Personality as Maha Deva himself and as a result lost his very existence but of the mercy of Shiva!

Nara Narayana and Prahlada

The Apsaraas further conveyed to Indra the memorable account of of **Nara Narayana and Prahlada**, the son of Hiranya Kashipu which was famed and discussed about among the Bhuloka , Patala and all the Ten Directions! As Prahlada became the King of the Patala Lokas, the Administration was fully according to the Principles of Dharma and Nyaya and the Varnashramas were in full observance: Brahmanas were engaged in Tapasya-Dharma Karyaas and Tirtha Yatras, Vaishyas were in Business, Farming and Pashu Paalana while Shudras were involved in performing sincere service to other Varnas. It was at this time that the illustrious Chyavana Maharshi took his bath at Nakuili Tirtha on the banks of the Sacred River Narmada but was caught a highly poisonous snake which dragged the Sage who at once remembered Bhagavan Srihari who rendered the sarpa as non-poisonous. The frightening serpent released the Maharshi in Rasatala and some of the Naga Kanyas found and venerated the Maharshi and eventually, King Prahlada came to know of the incident of a vicious Naga dragging the Maharshi and worshipped him. In course of his Dharmic discussions, the King enquired about the most important Tirthas and Chyavana singled out Naimisha in Prithvi, Pushkara in Antariksha and Chakra Tirtha in Paatala. Prahlada instantly asked the Daityas to get ready at once to visit Nimisha for the darshan of Bhagavan Achyuta. In Nimisha while moving about looking for deers as a prey for his food , he found a huge tree on which there were two pairs of oversized bows and arrows hung on and under the tree there were two Maharshis in deep meditation. The King

wondered that it was ridiculous to see two Maharshis in Mrigacharma or deer skin in deep meditation also sporting bows and arrows! The King ridiculed the Rishis that they were neither Rishis now warriors; Nara Narayanas were provoked and challenged the King. The mild fight with one arrow from Nara was replied by five arrows of Prahlada; three of Nara by five by six of the King and so on till the fight turned out to be a mighty battle; Nara overshadowed the Prithvi, Akaash and Dishas. The Daitya took up Bhrahmastra but Narayana released Maheswarastra; on finding Brahmastra futile, Prahlada picked up his Gada / Mace and pounced on Narayana Maharshi; the latter's eyes rained fire as a result of which Prithvi started trembling and quakes caused unusual destruction. As this warfare continued and since Narayana Maharshi was not to be controlled, King Prahlada finally prayed to Bhagavan Vishnu whose unquestionable dedication was well-known since the times of Prahlada as a child when Vishnu killed Hiranya Kashipu in the Avatara of Maha Nrisimha. Vishnu appeared before the illustrious Prahlada and said: *Durjayosau Mahaabaahustatvaya Prahlaada Dharmajah, Saadhyo Vipravarro Dheemaan mrudhey devaasutairapi/* (Prahlada! Mahabaahu Dharmaja Narayana Maharshi is invincible on battle front by Devas and Daityas alike!). Then King got worried as to what would happen to his vow and Vishnu replied: *Soham Danava Shardula Lokaanaam Hitakaamyayaa, Dharmam pravartaapyayitum Tapaschyaam samaathitah/ Tasmaadyadichachushrusha Dharmajam/* (As a matter of fact, I am myself the Swarupa of Narayana Maharshi; I decided to perform Tapasya in this form for the welfare of the Universe; Prahlada! If you desire to win over Narayana, then worship to the Maharshi would be the only way. On hearing this truism from Bhagavan himself, Prahlada decided to renounce kingship, called **Andhakaasura** the son of Hirananyaaksha as his successor, prostrated before Nara-Narayana Maharshis requesting him for clemency and extolled him, even as the Narayana Maharshi taunted Prahlada as to why was he saluting them without defeating them, as follows: *Karustwaam jetum Prabho shaktah kastatwah Purushodhikah, Twam hi Naraayanonantah Peetavaaso Janaardana/ Twam Devah Pundarikaaksham twam Vishnuh Shaankha chaapa dhruk, Twamavyayayo Maheshaanah Shasvatah Purushottamah/ Twam Yoganischintyayanti Chaarchayanti Maneeshinah, Japanti Snaanakaasaastwam cha jayanti twaam cha Yaajnikaah/ Twamachyutey Hrishikeshas chakra -paani dharaadharah, Mahaa Meeno Hayashiraastwameva Vara Kacchapah/ Hirnyaksharipuh Shriman Bhagavannasura Sookarah, Matpitru naashanakaro Bhavaanapi Nrukesari/ Brahmaatrinetromararaad hutaashahah Pretaadhivo Neerapatih Sameerah, Suryo Mrigaankochala jangamaadyo Bhavaan Vibho naatha Khagendraketo/ Twam Prithvi Jyotiraakaashah Jalam Bhutwaa Sahasrashah, Twayaa Vyaaptam Jagatsarvam kastwaam jeshyati Madhavah/ Bhaktyaa yadi Hrishikeshah Toshameshi Jagadguro, Naanyathaa twam Prashakyosi jetum Sarvagataayaya/* (Prabho! Who could defeat you in the battles! Is there anybody beyond you! You are the Ananta Narayana, Peetaambari Janaardana, Kamalanayana Dhanushdhaari Vishnu, Ayaya, Meheswara, Shashvata, and Parama Purushottama. Yogi janas perform dhyana to you; Vidwan Purushas perform Puja to you; Vedajanaas perform japaas to you; Yaajnikajana execute Yajanaas to you! You are Achyuta, Hrishikeshah, Chakrapaani, Dharaadhara, Maha Matsya, Hayagriva, Shreshtha Kurma, Adi Varaha, and the killer of my father Hiranyakashipu in the Avatara of Nrisimha! You are Prithvi, Agni, Akasasha, Jala and Vayu! You have spread all over with endless Forms; Madahava, Jagadguru, Hrishikeshah, Sarvagata, Avinaashi! You could be only conquered by Bhakti alone and nothing else!). Thus Prahlada took to the sacred path of high devotion to Narayana for good. Meanwhile, the blind King Andhakasura took to severe Tapas to Maheswara and secured the boon of invincibility, defeated Indra and Devataas with the active help of Virochana, the son of Prahlada, despite the resistance put up by Devas especially Varuna, Agni and Vayu. Varuna

specially faced Shambarasura; and Agni encountered Andhakasura but the latter overpowered Agni who fled away. Finally Andhakasura defeated Devas and controlled Tri Lokas!

Dharmopadesha to Daitya Sukeshi, his reformation, Surya's action and reaction

Maharshi Pulastya imparted considerable knowledge of Dharma at the Naimisharanya's congregation of Munis as narrated to Brahmarshi Narada. The King of Daityas Sukeshi performed sincere Tapasya to please Maha Deva and secured a boon 'Akashachari Nagara' or a Flying Abode with a provision of Movement from Place to Place which could carry a large number of qualified Rakshasas practising lives of Virtue and Nyaya! In the course of his flights, he spotted a hallowed place in Magadharanya and descended from the Airship for a close encounter with a large gathering of Rishis and after exchanging pleasantries asked the Rishis to educate him and his followers about 'Dharma Lakshanas' or the features of Virtue. The Rishis explained that broadly speaking, the fundamental Principles applicable to *Devatas* were Yajna and such other deeds, Swaadhyaya of self-recitation of Vedas and Scriptures; Bahubala or physical strength, Irshyaa bhava or jealousy and greed, Expertise in Yuddha Vidya and Niti Shastra or the Precepts of Morality would constitute the basic principles of *Daityas*; the Principles applicable to *Siddhas* would be Yoga Sadhana or Practice of Yoga, Vedaadhyayana, Brahma Vignaana, and Achanchala Bhakti or Deep Devotion to Shiva or Vishnu; *Gandharva Dharmas* would include High Order of Upasana or Power of Concentration, profound devotion to Devi Sarasvati and excellence and expertise in Fine Arts, especially music and dance; as regards *Vidyadharas* were concerned, the basic precepts were brilliance of Vidya or Knowledge, high degree of Memory Power, Purushartha Buddhi or inclination to abide by the Principles of Dharma-Artha-Kaama and Moksha; the Dharmas of *Kimpurushas* would include Gandharva Vidya Jnaana, high devotion of Surya Deva and Shilpa Kalaa Kushalata or the Arts of Stone and such other subjects of Creativity and Originality; the Dharmas of *Pitru Devatas* would include Brahmacharya, Anaamitwa or Egotism and Self-Consciousness, high of Yogaabhyas and free movement; the Dharma of *Rishis* were Brahmacharya, Nimitaahaara, japa, Atma Jnaana and Dharma Jnaana; and finally the General Principles applicable to *Human beings* should include: Brahmacharya or celibacy, daana or charity, Yajna, Udaarata or benevolence, Vishranti or cool mindedness, Daya or kindness, Ahimsa or Non-Violence, Kshama or tolerance, Dama / control, Jitendriyata or Self-Regulation, Shoucha or Cleanliness, Mangalya or Auspiciousness, and Nitya Bhakti of Vishnu, Shiva, Surya, Durga and any other Deities. Having described the Dharmas of various kinds of Beings, the Rishis prescribed other Dharmas which had the characteristics of human beings as follows: the *Griha Dharmas* include Dhana or acquisition of adequate Monetary Resources, Bhoga or sufficient happiness, Swadhyaya or Recitation of Scriptures by the Self, Ahamkara or Awareness of one's own standards, and Sowmyata or Coolness and Maturity of Mind; *Raakshasa Dharmas* would be Para Stree gamana, Lolupta or avarice / narrow mindedness, and of course Shiv Bhakti; *Paishaachika Dharmas* include Avivekata or appropriate level of intelligence, Agnaana or ignorance, Apavitrata or lack of cleanliness, Asatyata or Untruthfulness, and Sadaa Mamsa Bhakshana. Then the Rishis gave the **Knowledge of Prithvi** occupying an area of Fifty Crore Yojanas. The Earth comprised Sapta Dwipas viz. Jambu Dwipa of a lakh of Yojanas surrounded by Lavana Samudra of twice the size of the Dwipa; Plaksha Dwipa of twice the size of Jambu Dwipa surrounded by Ikshurasa Sagara of double the size of the same Dwipa; Shalmali Dwipa of twice the size of Plaksha surrounded by Mahodhadhi of double the size of the same dwipa; Kusha Dwipa of the size of Shalmali surrounded by Suraa saagara of double the

size of the Kusha Dwipa; then the Krouncha Dwipa surrounded by Ghrita Saagara of appropriate sizes as above; Shaaka Dwipa surrounded by Ksheera Samudra and Pushkara Dwipa surrounded by Swaadu Saagara of corresponding sizes. The Residents of those from Plaksha to Shaaka Dwipas are not affected by Yuga Vyavastha or the regulations of Satya-Treta-Dwapara and Kali Yugas as they are stated to be of Permanance and are as good as Devatas since their lif span would be till Kalpaanta.

Naraka Varnana: The Pushkara Dwipa was described as frightening and horrifying as that Dwipa hosts the Twenty one Narakas viz. Rourava of two thousand Yojanas which is Prajjvalita Angaramaya; double the size is Maha Rourava whose earth is made of copper of sizzling hot temperature further heated thereunder; then the Tamishra, Andhataamishra, Kaalachakra, Apratishtha, Ghati Yantra, Asipatravana, Tatkumbha, Kutashaalmila, Karapatra, Shwaanabhojana, Samdamsha, Loha pinda, Karambhasikta, Bhayankara Kshaara Nadi, Krimi Bhojana, and Ghora Vaitarani Nadi. There are other Narakas as well like Shonita-Puya bhojana, Ksuraagra dhaara, Nishita Chakraka and Samshoshana Narakas as Antargata Places! Those who denounce Vedas, Devatas, and Brahmanas or heckle Puranas and Ithihaasaas and their contents or blame Gurus or those who create hindrances in performing Yagnas, Daanaas, Vratas and such other virtuous deeds would be destined to reach Narakas. Those who create differences of opinions among friends, husband and wife, brothers and sisters, Master and Servants, Father / Mother and sons/daughters, Gurus and their Masters are also destined to serve in Narakas. Those who partake in a Shraaddha but take food elsewhere or engage in ‘Atyaachaars’ with women and children are sure to get attacked and torn of their body parts by fearful Naraka Pakshis or birds with fierce beaks and iron-like nails in appropriate Narakas. Those who reject the moral pleas of parents, Gurus and elders are made to force down their throats of body rejects as they are hung upside down in Apratishtha Naraka. Those who take bhojan before Devatas, Atithis /Guests, children, Parents and respectable persons are forced to starve and as and when allowed to consume are provided poisonous and blood-mixed food in Vidabhojana Naraka. Those who touch Brahmanas, Agni and Cows with impure hands especially while eating are sent to Taptakumbha Naraka. Those who stare at Sun, or gaze for fun at Moon and Stars while drinking intoxicants and eating are treated by Yamadutas by piercing and scorching their eyes. Those who spoil water bodies, Temples, religious places, Tirthas, gardens, Sabhaas or Public Places are literally skinned alive by Yamadutas. Those who perform ablutions in the presence of Cows, Agni, Brahmanas, Surya and Idols of Devas are subjected to cut pieces of the private parts. Those who take bhojan at the time of Akaal or famine by way of Atma-Poshan, while ignoring family and servants, are despatched to Swenabhojana Naraka. Those who request for refuge in times of calamities and death-kind of situations ignore such genuine entreaties are sent to Yantra peeda Naraka to face similar or far worse situations and also by brutally beaten by Yamadutas. Those who mate on Sacred Days, Shraddha days, or days of menses of women or women other than one’s own wife are made to embrace burning metal blocks. Those who carry tales, accept bribes, and create mutual misunderstandings, back bitings, false rumours, or spread misleading interpretations are Vrika bhakshak Naraka. Those who steal gold or valuables, Brahmahatyaaris, Madyapis or drunkards, Gurupatnigaamis, stealers of Bhumi, Cows, or for that matter any activities connected with cheating; rapings, or killings especially of women and children, or providers of false witnesses or those engaged in dark activities or ransoms are all sent to Maha Rourava Naraka. Those who indulge in black marketing, Veda Vikraya and consciously organising dark activities like hoarding, bettings, making money by multiple misdeeds are all sent to Tamishra, Andhataaishra, Asipatravana, and such other suitable Narakas.

Sadaachaara Swarupa (Profile of Ethical Living): Rishis explained to Sukesha Daitya that the *Dashaanga Dharma* as applicable to all the Chatur Varnaas were Ahimsa (Non-Violence), Satya (Truthfulness), Asteya (Non- Stealing), Daana (Charity), Kshama (Forbearance), Dama or Indriya Nigraha (Control of Physique), Shama (Forgiveness), Akaarpanya (non-retaliation), Shoucha (Cleanliness of External and Internal Nature) and Tapa (Meditation). But the Rishis distinguished separate duties to Brahmanas:

Brahmachari Dharma: Brahmachari Brahmanas after Upanayana or formal initiation to Sandhya vandana and Gayatri Japa would have to stay at the Residence of his Guru with his duties as: Swaadhyaya or reciting of Scriptures as taught by the Guru, daily ‘Havana’ or Agni Karya as prescribed, Snaana, soliciting Bhiksha and consume as instructed by Guru, carrying out Guru’s instructions with readiness and sincerity, learning Vedas and Scriptures as taught by Guru and at the end of the training from the Gurukula to enter Grihastaashrama or other wise as per Guru’s instructions.

Grihastaashrama Dharma: As per Sadaachaara prescribed by Scriptures and adapted from time to time, Rishis explained to Sukesha: *Dharmosya mulam Dhanamashya shaakhaa Pushpamcha Kaamah Phalamasya Mokshah/* (Sadaachaara has its roots in Dharma; Dhana or Money is the branch of the Sadaachara Vriksha or Tree; Kaama or Desire is the Pushpa or flower and Moksha is the Phala or Fruit). Brahmana Grihastaas need to wake up at the Brahma Muhurta or Early Morning and recite Suprabhata Stotra as its recital, hearing, reading or memorising would kick off the day with destruction of previous day’s sins. The Stuti might be as follows: *Brahmaa Muraaristripuraantakaaree Bhanuh Shashi Bhusuto Budhascha, Guruuscha Shukrah Saha Bhanujena Kurvantu Sarvey Mama Suprabhaatam/ Bhrigu Vasishtah Kratura -angireescha, Manu Pulustyah Pulah Sa Goutamah/ Rebhoy Mareechishyavano Ribhuscha Kurvantu Sarvey mama Suprabhatam/ Sanatkumarah Sanakah Sanandanah Sanaatopyasuri Pingalaocha, Sapta Swaraah Sapta Rasaachalaascha kurvantu Sarvey mama suprahatam/ Prithvi Sugandhaa Saraasthathaapah Sparshaascha Vaayururjjwalanah Satejaah, Nabhah Sashabdham Mahataa Sahaiva Yacchhantu Sarvey mama Suprabhaatam/ Saptaarnavaah Sapta Kulaachalaascha Saptarshiyo Dwipavaraascha Sapta/ Bhuraadi krutwaa Bhuvanaani Sapta Dadantu Sarvey mama Suprabhatam/* (May Brahma, Muraari, Tripuranthakaari, Surya, Chandra, Mangala, Budha, Guru, Shukra, Shanaischara render my day-break auspicious; may all the Rishis like Bhrigu, Vasishta, Kratu, Angira, Manu, Pulastya, Pulahja, Gautama, Ryaibhya, Marichi, Chyavana and Ribhu wish me auspiciousness this early morning; May Sanatkumara, Sanaka, Sanandana, Sanaatana, Aasuri, Pingala Rishis, Sapta Swaras and Sapta Rasaatalas usher this Prabhata to me with Mangala / propitiousness; May Prithvi, Sweet Water, Pleasant Winds, Agni with Tejas, Akaasha with clearness and the Unique Maha Tatwa too bring in excellent tidings this early morning; and let Sapta Samudras, Sapta Kula Parvataas, Saptarshis, and Sapta Dwipaas bless me with happiness and contentment at this auspicious ‘Prabhata Samaya’). This Prabhata Gita may be rendered every day-break while leaving the bed early mornings with reverence and devotion to conduct the day ahead with satisfaction. Then leave the bed with Hari Smarana or the devout salutations to Ishta Devata. After morning ablutions, perform Sandhya Vandana, Puja, Havana etc. before taking up of the daily duties. While so doing, a Brahmana has to observe Deva Vihita Dharma and Kula / Gotra Dharma-as an under-current of daily dharma.

Normal Duties: Never resort to ‘Asatpralaapas’/ untrue chatter, ‘Nishthuras’/ hurting and har talks and ill- justified statements about Veda-Aagama-Shastras, accusations against Sadhujanas or holy persons, and criticisms in respect of other religions. Never take to sex in Sandhyas / Sunrise and Sun-sets nor enter into conacts with other women, homeless women, women in menses

and much less on bare Earth and in water; avoid aimless travels, wasteful charities, and purposeless sacrifices of animals and birds; and wasteful travels would certainly result in upsets of daily duties. *Paraswavey Paradaarey cha na karyaa Buddhirutthamaih, Paraswam Narakaayaiva Paradaaraascha mrutyavey/* (Para dhana gives Naraka and Para Stree causes Mrityu!). Never view a woman nude, nor talk or touch a woman in menses; never have bath or sleep in nakedness even alone, much less move about likewise; never have oil massages on Pratipada, Shashthi or Ekadashi Tithis called Nanda Tithis as also on Sundays and Tuesdays, besides in the Stars of Chitra, Hasta and Shravana ; never take Kshura Karmaas or hair cuts on Rikta Tithis of Chaturthi, Navami and Chaturdashi as also on Fridays besides during Vishakha and Abhijit Stars; never resort to Stree Samparka on Purna Tithis viz. Panchami, Dashami and Purnima nor during Magha, Krittika and the three Uttara Nakshatras of Uttaraphalguni, Uttaashadha and Uttaraabhadra; but do perform all constructive tasks on Bhadra Tithis viz. Dwitiya, Saptami and Dwadashi! Rishis told the Raakshasa King that one should not rest heads on North and West directions and take food facing East and West; one should perform Pradakshina around Deva Mandiras, Chaitya-Peepul trees, Parents, Gurus and Vidwaans; one should bathe in the nights excepting in the case of Grahanaas or Solar / Lunar Eclipses, deaths of close relatives or when one's birth star coincides with Chandra. But bathing would be a must in case a person touches a dog, a woman in menses, an expectant woman, a chandala, a person carrying or even touching a dead body. One should not cross blood or urine or defecation; one should not stay late nights alone in a garden. Even conversing much less touching those persons who blame Scriptures should be avoided and if done so by mistake, Surya Darshan would purify.

The Rishis further clarified the broad duties of a person in the **Vaanaprastha Ashrama** or at the stage of retirement from active life when one should eat less, eat only such items that are easy to procure and digest ie. Satvika Bhojan, observe skipping one meal a day, sleep on the ground on a mat, observe Brahmacharya, perform daily pujas, havans, wear coarse dresses, perform Trikaala Sandhyas and basically follow a moderate and routinised life by spending more time in Reading Scriptures, Social Work and Dharmic activities.

The Final Ashram of **Sanyasa** involves negation of any kind of worldly desires, attachments and activities related: *Sarva sangaparityaago Brahmacharyamamaanita, Jitenndriyatwamaavaasey naikasmin vasatischaram/ Anaarambha –sthataahaaro Bhaikshaannam naatikopitaa, Atmajnaanaavabodhecchhaa tathaa chavaatmaava bodhanam/* (Denouncement of wishes, Brahmacharya, denial of Ahamkara or Self- consciousness, High control of Physical attractions, frequent travels, Bhikshaanna Bhojana, Krodha Tyaga, and all out endeavours to gain Atma Gyana.) While Brahmana Varnaasharama would thus be all comprehensive, Vaishyaas and Ksatriyas might not observe the Regulations beyond Vaana- prastha, and Shudras might not even cross the Garshatya Stage. As Rishis explained the principles of Sadaachaara Swarupa, King Sukeshha and followers were enlightened and by the Akaashachari returned to his Kingdom.

Reformation of Rakshasaas: On return, he called his Rakshasa Praja and sensitised them about the utility of practising Dharma that he learnt from the learned Rishis of Magadharanya as that type of reformed life would definitely lead to immense 'Paraloka Sukha' or Eternal Happiness after death. He convinced the Praja that the temporary joy created by the evil ways of living would never ever match the Permanent and Perpetual Bliss that one could achieve by making sacrifices to be made in the current life and adopting a changed life-style since the Rishis who learnt a lot from their Ancient Scriptures sought to make short-run inconveniences to secure

Lasting Pleasure! Thus the Daitya King succeeded to brain wash the Rakshasaas to faithfully practise Dharma and said: *Ahimsa Satyamasteyam Shouchamindriya Samyamam, Daanam Dayaacha Khaantischa Brahmacharyamamaanita/ Shubhaa Satyaa cha Mathuraa vangnityam Satkriyaaratih, Sadaacharaanishevitwam Paraloka Pradaayikaah/* (Ahimsa, Satya, Pavitrata, Asteya, Indriya samyama, Daanam Dayaa, Kshama, Brahmacharya, leaving Ahamkaara, conversation style of sweetness, endearment and truthfulness, engagement in performing virtuous deeds and practising Sadaachara would accomplish Paraloka Sukha). Most favourably reacting to the Appeals of King Sukesha, the Daityas readily followed the new pattern of life and their families and progeny too practised it vigorously. This unusual development made radical changes in Universe; the Nishacha Nagari came to shine as moon in the day time and like Sun in the nights; the lustre of the Raakshasas increased manifold and that of Surya and Chandra got adversely affected; the timings and movement of Sun and Moon became confusing as Owls were noticed during mid days and Rishis were performing mid-night bathings, Sandhyavandanaas and Jala Tarpanas standing in the Holy Rivers besides Agni Karyasas, Yagnas, Pujas, and so on. Even lotuses started blossoming irrespective of Sunsets! Surya Deva got utterly confused at these unnatural developments and finally discovered the root cause of Daityas adopting the Dharma Vidhana. In great disgust and consternation, Surya Deva shot at multitude of Surya Kiranaas on the Rakshasaas and the Akasha Sanchari Nagari gifted by Maha Deva to the Daitya King Sukesha started sliding downward. Amid highly agitated shrieks, the King and the Daitya followers shouted at the top of their voices saying : **Namo Bhavaaya Sharvaaya!** The Omni-present and Omni-sient Maha Deva undertook the whole Episode of King Sukeshi approaching the Rishis of Magadhaaranya who preached the Rakshasaas of Dharma Pravartana and the consequences that followed climaxing with the gradual sliding of the Airship of Nishacha Nagari as Surya Deva became intolerant. Trilochana Shankara got furious and looked at Surya and the latter too commenced sliding from his axis towards Vayumandala and further down to Antariksha. On witnessing this extraordinary happening, Maharshis went up to Surya Deva and the latter enquired as to where was the Sacred Kshetra of Vishnu Bhagavan on Bhumi! The Rishis suggested the Hallowed Place between the two Rivers Varuna and Asi. Meanwhile Rishi, aksha, Rakshasa, Naaga, Vidyadhara, Apsaras etc. approached Brahma and the latter accompanying Devas reached Maheswara to cool down his annoyance with Surya; Maheswara held Surya by his hand, named Surya as **Lola**, excused Surya's indiscretion and put back Surya Deva on the Suryamandala again and the Nishachara Sanchari Nagara was placed back in its original position. This was thus a vindication of Dharma whether practised by Human Beings or Rakshasaas as Dharma practised by human beings, or Raakshasaas or any other Beings would have similar results, irrespective of their past actions or sins. Apparently, the Natural abnormalities that happened as a result of the sudden spurt of Dharmik deeds adopted by the Rakshasaas at the Sanchaara Nagari got stabilised in line with those of Manavaas and status quo was restored in the Universe without aberrations in 'Prakri'.

Vishnu Puja on Shukla Ekadashis and Vishnu Panjara Stotra

Observance of Vishnu Puja on every Shukla Ekadashi called Akhanda Vrata followed by the Recital of Vishnu Panjara Stotra is stated to be an important component of Dharmik Life. This routine requirement needs to be followed by men and women of any 'Varna' with fasting and 'Baahyaantara Shuchi' or cleanliness of body and mind and by Puja with 'Avahana' (Invocation) –Panchaamrita Snaana with Ghee, Gandhodaka, Fruit Pulp, Honey and Curd; Vastra, Yagnopa

-veeta, Pushpa, Phala, Dhupa, Deepa, Naivedyas, Taambula, Vaadya, Mantra Pushpa, Sangeeta, Japa, Homa and Stotra. The Stuti should be by way of Vishnu Panjara Stotra as follows:

*Namostutey Padmanabha Padmaadhava Mahadyutey, Dharmarth Kaama Mokshaani Twa
-akhandaani Bhavantumey/ Vikaasi Padmapatraaksha Yathaakhandosi Sarvatah, Tena Satyena
Dharmaadyaa Akhandaah Santu Keshava/ Namo namastey Govinda gruhya Sudarshanam,
Praachyam rakshasva maam Vishno twaamaham sharanam gatah/ Gadaam Kaumodikeem
gruhya Padmanaabhaamita dyutey, Yaamyam rakhshaswa maam Vishno twaamaham
sharanam gatah/ Halamaadaaya sounandam Namastey Purushottama, Praateekshaam raksha
mey Vishno bhavantam sharanam gatah/ Musalam Shaantanam gruhya Pundarikaaksha
rakshamaam, Uttarasyaam Jagannaatha bhavantam sharanamgatah/ Shaarangamaadaaya cha
Dhanurastram Naraayanam harey, Namastey Raksha Rakshogham Ishanyaayaam sharanam
gatah/ Panchajanyam Mahaashankhamantarbodhyam cha pankajam, Pragruhya rakshamaam
Vishno Aagneyyaam Yagna sukara/ Charma Suryashatam gruhya khadgamchandramasam
tathaa, Nairrutyam maam cha rakshasva Divya Murtey Nrikesatin/ Vaijayanteem pragruhya
twam Srivatsam kanthabhushanam, Vaavyaam raksha maam Deva Ashvaseersha Namostutey/
Vainateyam samaaruha Antarikshey Janaandana, Maam twam raksaajita sadaa Namastey twa
paraajita/ Vishaalaaksham Samaaruha rakshamaam twam rasaataley, Akuupaara
Namastubhyam Mahamoha Namotutey/ Karasheershaangaghni parveshu tathaashta baahu
panjaram, Krutwaa rakshaswa maam Deva Namastey Purushottama/*

(Salutations Padmanabha Lakshmi! With your blessings, may our Life's objectives of Dharma-Artha-Klama-Moksha be accomplished; as you are spread out in all the directions, our desires of Dharma-Artha- Kama-Moksha be fulfilled endlessly. Govinda! Do kindly take up your Sudarshana Chakra and protect me from Eastern Side as I am your refugee; Mahadyuti Padmanabha! Do kindly pick up your Koumudi Gada/ mace and save my Southern side as I seek your shelter; Purushottama ! Do take up your Saunanda namak ' Hala' / Plough and protect me from the western side; Pundarikaaksha! I beg you to save my Musala named Shaantana and safeguard my Northern side; do kindly select your Saaranga Dhanush and Narayanaastra to shield my Ishaana Kona as I am defenceless; Yagna Varaha Vishno! I implore you to take up the renowned Panchajanya Shankhu / conchshell as also your Lotus Flower and disperse my enemies from the Agneya Side; Maha Nrisimha! Please lift up your Chandra naamaka shield and Surya naamak Khadga and guard my Nirruti direction; Hayagriva Deva! Please sport your Garland named Vijayanti and Srivatsa naamaka necklace to defend my Vayavya Kona; Vainateya! Do alight your Garuda vahana and assure my safety from 'Antariksha' / Sky; by assuming the Maha Kurma Rupa, Bhagavan! Kindly protect me from the Rasatala side too so that nothing untoward could happen to me from down-under; Vishaalaaksha! Maha Moha! Save me with Eight of Your endless hands, do create an Ashta-dasha or Eight Direction Safety Cage for me assuring Total Shield to me). This Sacred Vishnu Panjara was stated to have been recited by Mahadeva Shankara to provide a Total Cover of Protection to Devi Katyayani Durga in the context of the destruction of Mahishasura, Raktabeeja and other countless Asuras.

Origin of Kurukshetra: Samvarna-Tapati Vivah, King Kuru and Kurukshetra Mahatmya

At the beginning of Satya Yuga, there was a King named Ruksha of Chandra Vamsha who begot King Samvarna. On assuming Kingship, Samvarna entrusted his royal duties to his Guru Vasishtha and moved about carefree. While he was in a Forest named Vibhaja, he met a Deva Kanya called Tapati and both of them got mesmerised with each other. On return, Vasishtha

Maharshi learnt of the King's infatuation as the latter was neither eating nor behaving properly. Similar was the situation with the Deva Kanya Tapati. Vasishtha learnt from his Divadrishti that the Deva Kanya was the daughter of Suryta Deva, entered Surya mandala and requested Surya for the alliance and both of them were happily married to eventually beget a boy called **Kuru** who was eventually married to Devi Soudamini. After Kuru became the King, Kuru tried all possibilities of endearing his Praja and during his 'Dharma Paalana' or Virtuous Administration, there were no problems of poverty, thefts, misdirected judgments and health limitations and soon became a popular King. Then he travelled to become more and famous and victorious and entered Daitavana where he saw the Sacred River Sarasvati which was called Brahma Putri, Harijihva and Sudarshana Janani. He derived extreme happiness and satisfaction in the River and towards north of the River and decided to construct a 'Samanta Panchaka Dharmasthaan' spread over an Area of five yojanas width and length. It was learnt that there were five such 'Vedikaas' where Shambhu Deva performed Pancha Yagnas, of which the Uttara Vedi on the banks of River Sarasvati was known as the most renowned; the Madhya Vedi as popular at Prayaga Kshetra, Purva Vedi was at Gaya Tirtha, Dakshina Vedi was at Jagannatha puri and the Paschima Vedi was at Pushkara Kshetra. King Puru decided to add the Panchama Vedi to be constructed as Samantaka Panchaka Dharmasthana. He procured a golden plough and a pair of animals to commence tilling the land. Indra Deva approached the King Kuru as to what was he desirous of doing and the reply was that he had decided to construct an 'Ashtaanga Bhumi' of *Tapah Satyam Ksamaam Damaam Krushaami Shoucham Daanam cha Yiogamcha Brahmachaaritam*/ or Meditation - Truthfulness-Endurance-Mercy-Cleanliness-Charity-Yoga and Celibacy which should be called Ashtanga Farming! Indra further asked: Where would be a number of ploughs and how would you procure seeds from! The reply was that Indra should not make fun of an honest endeavour as Indra left quietly. The King himself commenced tilling some four to five yojanas of land daily. Then Lord Vishnu appeared and asked the same question of Indra as to where would he secure the seeds. The King said convincingly that the seeds would emerge from his body. Vishnu asked the King to extend his hand so that the former could plough and the King could spread the seeds. The King faithfully extended his right hand and at once Bhagavan cut off his hand with his chakra to several pieces! Kuru then extended his left hand and Vishnu sliced off that hand too to thousand pieces. The King offered his thighs one by one which too were cut. Finally King Kuru offered his head and then Vishnu was convinced that the King was very serious in his resolve and asked him to ask for a boon. Kuru replied: *Yaavadetan –mayaa krushtam Dharmaksetram tadastucha, Snaataanaam cha mrutaaaamcha mahapunya phalam twiha/ Upavaasamcha Daanamcha cha snaanam japyam cha Madhava, Homayagna –dikam chaanyacchubham Vaapyashubham Vibho/* (May this Place which I had tilled be declared as Dharma Kshetra; may this Place become a Sacred one where bathing or even dying attain Maha Punya. May the virtuous deeds of Upavaasa-Snaaa-Daana- Japa-Havana-Yagna etc be paid for with multiplied fruits!) The King further prayed to Vishnu that he along with Parama Shiva should reside at this Kshetra always. Vishnu not only granted the boons asked by the King but also blessed the Hallowed Place to be called as Kuru Kshetra, that his fame and name would be eternal as long as the Universe would last, that this Kshetra called Kurujaangala would be protected by Chandra naamak Yaksha, Vaasuki naamak Sarpa, Shankukarna naamak Vidyaadhara, Sukeshi naamak Rakshseswara, Ajaavan naamak King, Mahadeva naamak Agni and so on. Some eight thousand arrows-men would ensure that sinners of extreme nature would be prevented to perform bathings in the Kshetra ; there is a 'paapa vinaashaka' and Sacred Tirtha known as Pruthudaka or Pohovaa Tirtha here and Brahma collected the waters of various Maha

Samudras, Punya Tirthas, Rivers and Sarovaraas into it! **Brahmasara Tirtha:** Maharshi Lomaharshana stated that Brahmasara Tirtha was originally spread from Sannihita Sarovar at Rantuk Sthaana to Ojas Sthaana and further upto Chaturmukha Sthaana; but over passage of time, the Tirtha occupied the space from Viswasvara Shaana to Asthipura and from Vriddha Kanya to Oghavati River. Half way of the Tirtha, it was believed that Rudra attained ‘Sthaanutva’ or ‘Sthiratwa’ (Solidification).

Meanwhile, Maha Muni Markandeya prayed to Devi **Saraswati** flowing in the form of the illustrious River obliged the Muni to accompany him wherever he wished him to lead and the Muni requested her to link up Brahmasira to Ramahlada to Kurukshetra and thus the latter assumed further significance; In the Kurukshetra Tirtha thus one secures the ‘maha phala’ of bathing and worshipping in Seven Vanaas viz. Kaamuaka Vana, Aditi Vana, Vyasa Vana, Phalaki Vana, Surya Vana, Madhu Vana, and Sheeta Vana; besides nine Sacred Rivers viz. Sarasvati, Vaitarani, Aapaga, Mandakini Ganga, Madhstra, Vaasu Nadi, Koushiki, Drushdyati or Kaggar, and Hiranyavati. Kurukshetra Thirtha Yatra needs to be initiated by obtaining the permission of the Yaksha called Rastuk, proceed to **Aditi Vana** where Devi Aditi was stated to have performed her Tapasya in favour of her sons viz. Devataas; proceed to Vishnu Sthaan called ‘**Savana**’, visit **Vimala Tirtha** to worship Vimalaswara to reap the fruit of attaining Rudra Loka; **Kaushiki Sangama** to wash off the blemishes stored thus far; **Dharani Tirtha** to seek relief for ‘Aparadhaas’ of devotees; **Daksheswara Shiva** in Dakshaashrama to attain the fruit of Ashvamedha Yagna; **Shalukini Tirtha** ; then move on to **Saptirdadhi** to thrash up fears of serpents; then worship Rastuk Dwarapal for an overnight stay there for Kshama Prarthana and Abheestha Siddhi; then visit **Panchanada Tirtha, Koti Tirtha, and Jwaalamaheswara**. Pilgrims to Kurukshetra are advised to definitely perform ‘Pitru Devaarchana’ at the famed **Pushkara Tirtha** which was constructed by Parashurama Deva and it was believed that worship there would bestow fulfillment of wishes sought by the devotees. Surya Grahana Snaana at the nearby Sarovara called ‘Saannihitya’ is stated to provide access to Swarga after one’s end of life.

Bali defeats Indra, Vamana’s Avatara and Bali’s Donation of Three Feet (Stutis by Kashyapa, Aditi and Brahma and Virat Purusha Varnana)

As King Bali of Daityas took over the reins of Trilokas from Virochana the son of Prahlada and the great Grand father of Hiranyakashipu, Devas lost power in Swarga and the mighty Mayasura and Shambara flew the Flag of Vijayanti too. Yet, the Daityas were steeply engaged in Dharmik deeds, and they were guarding the Sky providing stability all-around: *Abhaavey Sarva paapaanaam Dharma bhavey sadothitey, Chatush –paadey sthitey dharmey hyadharmey paada vighrahey, Prajaapaalanayukteshu bhraajamaa -neshu Raajasu, Sarva dharma samprayukteshu tadhaashrama nivaasishu/* (There was complete absence of sinnersw in the Kingdom and Dharma was predominate; Dharma was established on four feet except on one; all the Deputised Kings were performing Administration ideally and all the Four Vanaas of population were observing Dharma perfectly) It was at that opportune time that the Coronation of Bali Chakravarti took place amidst the chanting of Victory by all concerned. Devi Lakshmi appeared and congratulated at Bali’s Elevation to Supremacy along with her ‘Amsaas’ like the Devis named Hreem, Kirti, Dyuti, Prabha, Dhruvi, Kshama, Bhuti, Ruddhi , Divya, Mahamati, Shruti, Smriti, Ida, Shanti, Pushti, Kriya, and also select Apsaraas.

Meanwhile, Devataas were disillusioned at their discomfiture and the climax of Bali’s high status especially because of Daitya King’s unchallenged success owing to his Dharma Paalana and the

lack of any record of Evil deeds by Daityas; they were also denied their shares of Yahna Phalaas. They approached their mother Aditi for solace and advice and in turn she reached her husband Kashyapa Muni. Kashyapa found the situation was delicate and even Brahma might find it difficult as strictly speaking the record of Daityas was above board! Brahma advised that the only way out would be that Tapasya and Aditi would perform strict Tapasya to Vishnu Deva and seek the most difficult boon of Vishnu taking birth as their son! The Couple reached the Banks of Kshira Samudra at a holy spot called Amrita, performed austere Tapasya and ‘Kaamada Vrata’ for thousand years by controlling their Indriyas, observing silence and Kashyapa chanted Veda Yukta Sukta called Parama Stuti as follows:

Namastestu tey Devadeva Ekashringa Vrushaaarchey Sindhu Vrushaarchey Sindhuvrusha, Vrishaakapey Suravrisha Anaadisambhava Rudra Kapila Vishvaksena/ Sarva Bhutapatey Dhruva Dharmaadharmam Vaikuntha Vrishaavarta, Anaadimadhyanidhana Dhananjaya Shuchishravah Prushnatejah/ Nijajaya Amriteshaaya Sanaatana Tridhaama Tushita Mahaa Tatwa, Lokanaatha Padmanaabha Virinchey Bahurupa Akshaya Akshara/ Havyabhujja Khandaparasho Shakra Munjakesha Hamsa Maha Dakshina, Hrishikesha Sukshma Mahaaniyamadhara Viraja Loka pratishtha/ Arupa Agraja Dharmaja Dharmanaabha Gabhastinaama, Shatakratunaabha Chandra ratha Surya Tejah Samudravaasah Ajah/ Sahrashirah Sahasrapaad Adhomukhaha Mahapurusha Purushottama, Sahasrabaaho Sahasramurtey Sahastraasya Sahasrasambhavah, Sahasratvam Twamaahuh/ Pushpahaasa Charama twameva Voushat, Vashatkaram twamaahu ragryam Makheshu Praashitaaram Sahasradharam/ Cha Bhuscha Bhuvasha Suwascha Twameva Vedavedya Brahmashaya, Brahmana priya twameva dhaurasi Maatarishvasasi Dharmosi/ Hota Pota Mantaa Netaa Homahetustwameva Agrya, Vishwathaamna twameva dikbhih Subhaanda Ijyosi/ Sumedhosi Samidhastwameva matirgatirdaataa twamasi, Mokshosi Yogisi Srujaasi Dhaataa Parama Yagnosi/ Simesi Dikshitosi Dakshinaasi Vishwamasi, Sthavira Hiranyanaabha Naraayana Trinayana Adityavarna/ Adityatejah Mahapurusha Purushottama Adi Deva Suvikrama, Prabhakara Shambho Swayambho Bhutaadih Mahabhutesi/ Vishva bhuta Vishvam twameva Vishwagoptaasi Pavitramasi, Viswabhuva Urthvakarma Amrita Divaspatey Vaachaspatey Ghrutaarchey, Ananta Karma Vamsha Praagvamsha Vishvapaatastwamewa/ Vaarthinaam Varadositwam, Chaturbhischa dwaabhyaam Panchabhireva cha, Yhuyatey cha punar – dhaabhyaam tubhyam Hotraatmaney Namah/ (Deva Deva, Eka Shringa, Vrishaarchi, Sindhuvrusha, Vrishaakapi, Suravrisha, Anaadi Sambhava, Rudra, Kapila, Vishvaksena, Sarva Bhuapati, Dhruva, Dharmaadharmam, Vaikuntha, Vrishaa Karta, Anadi -madhya nidhana, Dhanajaya, Shrutishrava, Prushna Teja, Nijajaya, Amriteshaaya, Sanaatana, Tridhaama, Tushita, Mahaa Tatwa, Lokanaatha, Padmanaabha, Virinchi, Bahurupa, Akshaya, Akshara, Havyabhujja, Khandaparashu, Shakra, Munjikesha, Hamsa, Mahaa Dakshina, Hrishikesha, Sukshma, Mahaniyamadhara, Viraja, Lokapratishtha, Arupa, Agraja, Dharmaja, Dharmanaabha, Gabhastunaabha, Shatakratunaabha, Chandra Ratha, Surya Teja, Aja, Sahasra shira, Sahasrapaada, Adhomukha, Maha Purusha, Purushottama, Sahasrabaahu, Sahasra Murti, Sahasrasya, Sahasra Sambhava! I prostrate before you and touch your feet; You are commended as Sahasratva, Pushpahaasa, Charama / Sarvotthama; You are known as Voushta and Vashatkaara; You are Agrya or Sarvotthama, Yagna Praashita or Bhokta, Sahasra dhaara; You are the Bhur-Bhuva-Swah Swarupa; Veda Vedyaa or Recognisable through Vedas; Brahmashaya, Brahmanapriya; Dhyouh or Sarvavyapi like the Sky; Maatarishwa or Speedy like Vayu; Dharmam, Hota, Potha / Vishnu; Mantaa, Netaa, Homa hetu or the Root Cause of Homa; Vishvateja, Agrya or Sarvasreshtha, Subhanda or like the Huge Patrarupa encompassing all Dishaas; You are

worthy of Yajana or Ijya; Sumedha, Samidha, Mati, Gati, and Daataa; You are Moksha, Yoga, Srashta or the Supreme Creator; Dhata / Dhaarana and Poshana Karta; Parama Yagna, Soma, Dikshita, Dakshina and Vishwa; You are Sthavira, Hiranyanaabha, Narayana, Trinayana, Adityavarna, Aditya Teja, Maha Purusha, Purushottama, Adi Deva, Suvikrama, Prabhakara, Shambhu, Swayambhu, Bhugtaadi, Maha Bhuta, Vishwa Bhuta, and Vishwa; You are the Samsaara Raksha, Pavitra, Vishwa bhava or Vishwa Srashta, Urthwa Karma or Uttama Karma, Amrita or Everlasting, Divaspati, Vaachaspati, Ghrutaarchi, Anantakarma, Vamsha, Pragvamsha, Vishwapa or Vishwa Paalaka, Varada or the Bestower of boons; and finally, You are the Hotraatma or who is responsible for producing Agnihotra by way of the seventeen counted Aksharaas or Letters viz. Four ‘Aashraavayas’ plus four ‘Astu Shroushads’ plus two ‘Yajaas’ plus five ‘Yajaamahyes’ and again two ‘Vashats’).

Devi Aditi also made a commendatory appeal to Janaardana seperately and said:

Namah krutyaarta naashaaya Namah Pushkara maaliney, Namah Parama Kalyaana Kalyaanaadi vedhasey/ Namah Pankajanertaaya Namah Pankaja naabhaey, Namah Pankaja Sambhuti sambhavaayaatma yonaey/ Shriyah Kaantaayaa daantaaya Daantadrushyaaya Chakriney, Namah Padmaasi hastaaya Namah Kanaka retasey/ Tathaatma Jnaana Yajnaaya Yogi chintyaaya Yoginey, Nirgunaaya Visheshaaya Haraye Brahmarupiney/Jagaccha tishthathey yatra jagato yo na drushyatey, Namah Sthulaati Sukshmaaya tasmai Devaaya Shaaranginey/ Yam na pashyanti pashyanto Jagadapyakhilam Naaha, Apashyadbhirjagadyascha drushyatey hridi samshitah/ Bahirjyotiralakshyo yo lakshyatey Jyotisha parah, Yasminneva yataschaiva Hasyaitadakhilam Jagat/ Tasmai Samasta jagataamamaraaya Namoh Namah, Aadyah Prajaapatih sopi Pitrunaam Pamam Patih, Patih Syraanaam yastasmai namah Krishnaaya Vedhasey/ Yah Pravrutthai Nivruttaischa Kamkabhistu virajjyatey, Swargaapavarga phalado Namastasmai Gadaabhrutey/ Yastu sanchintyamaanopi Sarvam paapam vyapohati, Namastasmai Vishuddhaaya Parasmai Harimedhasey/ Ye pashyanthy akhikaadhaara meeshaana majama-vyayam, na punarjanma smaranam praapnuvanti Namaami tam/ Yaa yagney Yagnaparamairijjyatey Yagnasamsthitah, Tam Yagna Purusham Vishnum Namaami Prabhumeeswaram/ Geeyatey Sarva Vedeshu Vedavidbhirvidaaam gatih/ Yastasmai Vedavidyaaya Nityaaya Viushnavay Namah/ Yato Vishwam samrudbhutam yasmin Pralayameshyati, Vishvodbhava Pratishthaaya Namastasmai Mahaatmaney/ AaBrahma stambha paryantam Vyaptam yena charaacharam, Mayaajaala samunnaddhamtamupendram namaamyaham/ Yotra Toyaswarupastho bibharti – akhilameeshwarah, Vishwam Vishwapatim Vishnum tam Namaami Prajaapatim/ Murtim tamosuramayam taddhidho vinihanti yah, Raatrijam Surya Rupeecha tamupendram namaamyaham/ Yasyaakshini Chandra Suryo Sarvaloka Shubhaashubham, Pashyatah karma satatam tamupendram namaamyaham/ Yasmin Sarveshwarey sarvam Satyametanmayoditam, Naanrutam tamajam Vishnum Namaami Prabhavaavyayam/ Yadyetat Satyamuktam mey Bhuyaschaato Njanardana, Satyena tena sakalaah Puryantaam mey Manorathaah/ (Prabho! I am grieving with unimaginable anguish which could be destroyed only by you. My Salutations to You Bhagavan who sports lotus garlands and Pushakara malaas; You are the Adi Vidhata who is an embodiment of propitiousness! You are Kamala Nayana, Padmanaabha, the Creator of Brahma, Atmajanma, Lakshmi Pati, Indriya damana, worthy of darshan only by Samayama Yogis, Sudarshana and Khadga dhaari! Only those ‘Atmagyanayuta’ Yagnakartas, Yogadhyaanis and Yoga Saadhakaas could aspire to visualise your Gunarahita Brahma Swarupa! May I pay my obeisances to you Sharanga Dhari Deva! as you occupy the whole world in a Gross Form and yet possess the tiniest Form which is invisible! Those persons who do not make efforts to visualise you do not get your Darshan any way, but those who have no other desire in life excepting you

would readily witness you are blessed with your image in their hearts always for the asking! Your unbelievable Jyoti or extraordinary Radiance is all-pervading in the entire Universe in which you are present invisibly and contrarily the Universe is but an integral segment of You Parama Deva! In other words, You are all over the Universe, the Universe was created by you and in fact the Universe is of Yours! My humble greetings to you the original Prajapati! Pitara Sreshtha! Devata Swami! Shri Krishna! Here are my Pranaams again and again! You are the Supreme Objective of Pravritti and Nivritti Deeds (Ritualistic and Directly unswerving approach) and the Unique Decider of bestowing Swarga or Moksha the Eternal Bliss! My namashkaaraas to you Vishuddha Swarupa as even my taking your very name and memory would smash all my sins! You are the Avinaashi or Indestructible; Akhilaadhara or the Mighty Clutch of the Entirety; the Only Reliever of the Trap of Birth-Death Cycle! You are perceptible through Yagnaas, the Yagna Murti, the Yagna Sthita and Yagna Purusha! Vedas commend you, Vedajnaas sing your hymns, You are the 'Vidwadjanaashraya' or the one who is fond of the Company of Vidwadjanaas. My Most Revered Paramaatma! The whole Vishwa is your Creation, Sustenance and also the Termination thus You are the Vishva Kartha, Vishva Bharta and the Vishva Harta! I pray to that Highest Magnificence who materialised Surya Swarupa and destroyed darkness for good. To that Sarveswara, the Ajanma, Avyaya, Srashta and Vishnu who is fully aware of the Truth about me and the transparency and earnestness of my Prayers that I am prostrating with humility craving him to grant my wish!) As both Kashyapa Muni and Devi Aditi made their Soul-full Prayers, the impossible Darshan of Bhagavan Vishnu appeared and granted the wish that he would indeed assume His Incarnation with a view to reinstate Indra and Devas to Swarga and Trilokas.

As Aditi got conceived and Bhagavan Vishnu agreed to do so, Prithvi got tremored, Mountains were shaken, and Sapta Samudras were agitated with wobbles of waves and there was strangeness all-around! Bali Chakravarti felt that there were considerable changes in the Nature as mountains were trembling and high Sea tides were on new high and more so Daityas were experiencing paleness and loss of their normal instincts of courage, assertiveness and egoism. Bali approached his grand father Prahlada and asked for the causes of these omens and premonitions. Parama Bhakta Prahlada deeply meditated Bhagavan Srihari and visualised the latter in the Garbha of Devi Aditi and had fleeting scenes of Ashtaadasha Vasus, Ekadasha Rudras, Dwadasha Adityas, two Ashvini Kumaraas, Forty Nine Maruts, Sandhyas, Vishwa Devas, Gandharvas, Nagas, Rakshasaas, his Son Virochana, Bali Chakravarti, Jambha, Kujumbha, Narakasura, Baana, and several other Daityas, Pancha Bhutas, Seas, Mountains, Rivers, Satpa Dwipaas, Brahma, Shiva, Nava Grahas, Daksha and other Prajapatis, Sapta Rishis and so on. Prahlada gave a heavy exhalation and conveyed the details what all he visioned and said that the Greatest Narayana in would soon be descending on Earth in his incarnation as Vamana Deva! Bali could not comprehend the full import of what Prahlada underlined and expressed his surprise whether Vamana Deva could be ever comparable with the Senior most Rakshasaas like Viprachitta, Shibi, Sankha, Ayamshanku, Hayashira, Ashwa Shira, Bhangha kaara, Maha Hanu, Kakkuraaksha and Durjaya. As Bali talked in such thoughtless comparisons with Paramatma and some examples of Danavas however mighty they might be, Parhlada got highly infuriated and shouted at Bali that there could not be bigger immature fool and hollow minded; he said that Bali's evil frame of mind would certainly lead the entire Vamsha of Daityas to doom: *Yeshaam twameedrusho Rajaa Durbuddhiravivekamaan, Deva devam Mahabhaagam Vaasudevamajam Vibhum, Twaamrutey Paapa sankalpa konya evam vadishyati/ Ya yeto bhava -taa proktaah samasta Daitya daanavaah, Sa Brahmakaastathaa Devaah Staavaraantaa vibhu*

*-tayah/ Twam chaaham cha Jagacchedam Saadridrumanadivanam, Samudradwipalokoyam
yaschedam sacharaacharam/ Yasyaabhivaadya vandyasya vyaapinah Paramaatmanah, Ekaam
-shaamshi kalaajanma kastameyvam Pravikshyati/ Rutey Vinaasha abhimukham twaameka
mavivekinam, Durbuddimajitaatmaanam Vriddhaanaam Shashanaa -tigam/*

Shochaneeyamyasya

*-mey gehey Jaatastava Pitaadhamah, Yasya twamee -drushah Putro Deva devaavamaanakah/---
Nindaam karoshi tasmistwam Krishney Guru Guror Gurow, Yasmaat tasmaadihaiva twamaishwa
-ryaad bhramshameyshasi/ Sa Devo Jagataam Naatho Baley Prabhur janaardanaah, Nanvaham
pratyavekshyastey Bhaktimaanatra mey Guruh/ Yetaanmaatras mapya -tra ninditaa Jagato
Gurum, Naapekshitastavyaa yasmaat tasnaacchaapam dadaamitey/ Yathaa-mey shirasacche
-daadim gurutaram Baley, Twayoktamachutaakshepam Rajya bhrashta stathaa pata/ Yathhana
Krishnaadaparah Paritraanam Bhavaarnavey, Tathaachirena pashyeyam bhavantam Raajjya
-vichutam/ (Bali! I have not come across a King of this kind who is evil-minded and dull-witted
that could blame the Devaadhi Deva, Maha Bhaga, Sarva Vyaapi Vaasudeva; the names of the
Daityas that you have taken as the so-called Mighty as also of Brahma and Devas were created
by that Paramatma; indeed with just one 'Amsha' of myriad of his Amshaas, he created the whole
Charaacharaas and Samasta Vibhutis or Manifestations including you, me, Daityas, Parvataas,
Vrikshaas, Rivers, Forests, Samudraas, Sapta Dwipas, and so on and He is Sarva-Vandya, Sarva-
Vyapi, and Sarva-Vidita; would there be a Vivekaheen-Murkha-Durbuddhi like you who would
pass judgments on Him! What-ever are the reasons due to which you are faulting your Guru/
your father, or his father who is me or the Parama Guru who is Paramatma might be best known
to you! Your talking slightingly against Narayana is by far the worst since it tantamounts to
cutting my head and it is to set right those feelings of pride and egotism that I am giving you a
'Shaap' / Curse that soon you would be dislocated from your Kingdom, Aishwarya, and ego.)*

Chakravarti Bali was distraught and distressed at this most unfortunate happening of Prahlada's curse and was ashamed of himself for his rash, thoughtless and sinful belittling of Bhagavan's uniqueness which had understandably stirred up the anger of a legendary Bhakta of the unparalleled stature of Prahlada. He confessed that there was a total loss of his mental faculties when he conversed at that time due to superciliousness and over-enthusiasm of having defeated Devas which propelled his traits of arrogance; indeed his remarks had correctly hurt his grand father who was fully justified in giving him an irreparable curse but far worse than the curse, his behaviour which hurt elders, like Prahlada, who built a reputation of the family as Narayana Bhaktas, was sullied in the memory of future generations. This was humiliating to the Vamsha that he was squarely responsible! He begged of Prahlada's forgiveness which he did not deserve and would feel repentant ever day and night. Prahlada appreciated Bali's remorse and said that he was incensed up at that moment and the anger led him to obsession which lost his mental equilibrium that caused the pronouncement of the curse, for which he felt extremely sad. But a lesson was provided to Bali and fully converted him as a Parama Bhakta of Narayana. Mean while, Devi Aditi delivered a lovely male child in short stature when Nature assumed a blossomed freshness that was rare, the Gagana Mandala was clean without any trace of pollution and Vayu was pleasantly soft and nicely odoured quite unfamiliar in the human world. The proud parents invited Brahma to perform Jaatakarma and Namakarana as **Vamana Murti**.

Brahma Stuti to Vamana Deva :It was at that time when Brahma could not suppress his emotions and broke in his ecstasy into an instant Eulogy as follows: *Jaadheesha Jayaajeya Jaya*

Vishwa Guro Harey, Janmamrityu jaraateeta Jayaananta Jayaachyuta/ Jayaajita Jayaasesha Jayaavyakta sthitey Jaya, Jagatojagadantesha sthitey Jaya, Paramaarthartha Sarvajna Jnaanajeryartha nihsuta/ Jayaasesha Jagatsaakshir Jagatkartrur Jagat Guro, Jagatojagadantesha sthitou paalayatey Jaya/ Jagaakhila Jayaasesha Jaya Sarvahridistitha, Jagaadi madhyaantamaya Sarvajnaana mayottama/ Mumukshubhinirdeshya Nityahrashtha Jayeswara, Yogibhirmukti kaamaistu Damaadi guna bhushana/ Jayaatisukshma Durjeya Jaya sthula Jaganmaya, Jaya Sukshmaati sukshma twam Jayaanindriya sendriya/ Jaya Swaamaayaa yogastha Seshabhoga Jayaashara, Jayaikadamshtira praaptena samuddhita Vasumdhara/ Nrukesarin Suraataati Vakshahsthala vidaarana, Saamopratham Jaya Viswaatman Mayaa Vaamana Keshava/ Nija maayaa paricchhinna Jaddhaatarjanaardana, Jayaachintya Jayaaneka Swapupaika vidha Prabho/ Vruddhiswa Vardhitaaneka Vikaara Prakrutey Harey, Twayyeshaa Jagataameesho samshtitaa Dharma paddhatih/ Na twaamaham na cheshaano Neindraadyaastri dashaa Harey, Jaatumeeshaa na Munyah Sanakaadyaa na Yoginah/ Twam maayaapata samveeto Jagatyatra Jagatpatey, Kastwaam vetsyati Sarvesha twaprasaadam vinaa Narah/ Twamevaaraadhito yasya Prasaada sumukhah Prabho, Sa yeva kevalam Devam vetti twam netaro janah/ Tadeeshwareshwary -shaana Vibho Buddistwa bhaavana, Prabhavaayasya Vishwasya Vishwaatman Pruthulochana! (Victory to you Adheesha, Ajeya, Vishwa Guru Hari, Ananta who is devoid of Birth and End; Achyuta, Ajiota, Asesha, Avyakta Sthita Bhagavan, Paramaarth Purti Nimita, Sarvajna who distinguishes Jnaana and Jneya, Asesha Jagat Saakshi, Jagat Kartaa, Jagat Guru, Jagat-Ajagat Sthita or Existent in Charaachara; Paa lana-Pralaya Swami, Akhila, Asesha, Sarva Hridaya Sthita; Adi-Madhyama-Anta Swarupa; Samasta Jnaana Murti, Uttama, Visualisable only by Mumukshaas, Mukti Sadhana by Yoga sevitaas, Nitya Prasanna and Parameshwara who is ornamented by Dama, Kshama and such other qualities; Atyanta Sukshma Swarupa, Durjeya or realisable with great difficulty; Sthula (Gross) and at the sametime AtiSukhsma (Tiniest); Indriya Sahita and Indriya Rahita; Mayaayuta yogastitha; Sessa shaayi Avinaashi; Bahurupa dhaari; Ekadamshtira Prithvyoddhaara Varaha Rupa or Varaha Rupa who lifted Earth with a single tusk; Hiranyakahipa vakshasthala vidirna Nrisimha; Maya Vaamanarupa dhara; Mayaavruta Samsaara dharana Parameswara or the Holder of Samsara surrounded by Maya; Dhyaananeka Swarupa dhaarana karaa; Eka Vidhi Vibho! You are the epitome of Buddhi / Intellect; Jagaddharma marga Sthita Prabho! Myself, Shankara, Indra, Sanakaadi Munis and Maha Yogiganaas had failed to understand about you as we are all shrouded by Vishnu Maya; who else could gauge your personality excepting your self! Only those who are dedicated to you and are ever-engaged with your constant 'Araadhana' could have a chance of pleasing you and none else. Ishwaraeshwara! Ishaana! Vibho! Bhavana! Vishwatma! Pruthulochana! Vishwa Prabhava or Srishti kaarana! Vishnu! May you grow from strength to strength! Victory to you Paramatma!)

As Bhagavan Hrishikesha was prayed to by Brahma, the former smiled and said that in the past Indra and Devas and Kashyapa Muni as also Devi Aditi paid their homages and recited Stotras to him and he assured that he would assume the incarnation of Vamamna Murti; he further assured that he would have Indra and Devatas reinstated as Trilokaadhipatis soon. In course of time Brahma offered Krishna Mrigacharma to Bhagavan and Brihaspati performed Upanayana and Yagnopaveeta dharana; Marichi Maharshi gifted Palaasha danda, Visishtha gave kamandalu, Angira Muni gave a Silk Vastra, Pulaha Muni gave a mat as Aasana, and various other Munis taught the Vatu the purport of Omkaara, Vedas, Shastras, Sankhya Yoga, Darshana Yuktis etc. Having been trained in all these disciplines, Vamana Deva had one fine morning left for the

Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a saive and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapi hi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa-vaasairvividhairyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *Yatagjnaatwaa Munisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* (By understanding the above, Munisreshtha! Please do not create 'Daana Vighnaas' or hurdles in the execution of the Charity!).

As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni-Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatkshanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya -scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa naksheshu sambhuta rekhapsaraastathaa/ Drushtirrukshaanya seshaani keshaaah Suryamshvah Prabhoh, Taaraka romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavat Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstvam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/*

Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtham gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakhidesho stitatharvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/ (Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranans were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairyaa, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradeshha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Sciptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

Ityetat kathitam asya Vishnor mahatmyamutthamam, Shrunuyaadyo Vamanasya Sarva Paapaih pramuchyatey/ Bali Prahlaada samvaadam mantritam Bali Shakrayo, Baleyrvishnoscha charitam ye smarishyanti Maanavaah/ Naadhayo Vyadhayestesham na cha Mohaakulam Manah, Chuturaajye nijam Raajyamishta- praptim Viyogawaan/ Samaapnoti Mahabhaagaa Narah shrutwa kathaamimaam/ Brahmano Vedamaapnoti Kshatriyo Jayatey Mahim, Vaishyoo Dhana Samruddim cha Shudrah Sukhamaampunuyaat, Vaamanasya Matmyam shrunvan Paapaih pramuchyatey/ (Whosoever hears of this narration of Vamana Charitra and Mahatmya would have no ‘Adhi-Vyadhis’ or external and internal problems and be freed from sins; Brahmanas would attain Veda Prapti, Kshatriyas of Victories, Vaishyas of Dhana Samruddhi and Shudras enjoy happiness; As they read or hear of Prahlada-Bali Samvada or of Bali and Vishnu

Charitra, one would avoid situations of Official hindrances and achieve the desired goals of life.)

Parvati weds Shiva, Devi Kaali's Tapasya led to Gauri Swarupa and birth of Ganesha

Himavan and Devi Mena begot three daughters viz. Ragini with red eyes, red complexion and red vastraas too, Kutila who was of medium complexion and bright and the youngest was Kaali of deep blue complexion, blue eyes and most beautiful. Even at the age of eight, the three maidens took to Tapasya and Devas took them one by one to Brahma starting from the middle one Kutila; they asked Brahma whether she would be able to beget a son who could kill Mahishasura! Brahma replied: She might not be able to withstand the brilliance of Mahadeva, leave her! But she replied that she had the ability to win over by the severity of her Tapasya even Janardana and even severe Maha Deva's head! Brahma got furious by her impetuous nature and turned her into a water flow which joined the forceful rivers of Brahmaloaka. After some time, Devas took away Ragini the eldest daughter of Himavan and Mena and made her face Brahma; when Devas asked the same question to her and she too gave a brash reply that for sure she could beget a son who could kill Mahishasura in an angry and provocative tone and Brahma was upset that she had the audacity of talking to Devas like that and punished her to become Sandhya waiting for the arrival of Krittika yoga. As this happened twice before, Devi Mena prevented the third daughter Kaali to perform Tapaswya further! She named her **UMA**('U' for This or Tapasya and 'Ma' or do not do; thereby meaning 'Do not do this Tapasya'). But as time passed, Uma got intensely devoted to Shankara and ignored her mother's warning and resumed severe Tapasya. Understandably, Brahma asked Indra and Devas to bring Kaali but the radiance and heat of her Tapasya was such that Indra could not reach anywhere near her and accordingly reported this to Brahma who understood that this was the one who was indeed worthy of marrying Parama Shiva who could not only demolish Mahishasura but also beget a son that could annihilate Tarakasura! Thus Brahma was satisfied and stopped searching further for Kanyaas! Meanwhile Himavanta brought Kaali home from further Tapasya and Maha Deva coincidentally took up to a severe RoudraVrata called Niraashraya roaming from forest to forest and mountain to mountain. During these wanderings, Himavanta invited Shiva to settle on Himalaya to perform the Vrata without hindrance and the latter agreed to do so. Uma Devi happened to see Maha Deva in the course of the Vrata and so did Maha Deva noticed her for a second as he was instantly reminded of Sati Devi his earlier wife but slipped back to his concentration again. As Uma's Sahachari friends knew of her intense liking for Maha Deva gifted her an Earthen Idol of his and having accepted the Murti commenced worshipping it with flowers and incense. One day suddenly a Vatu / Brahmachari with danda, yagnopaveeta, chhatra (umbrella), Kamandalu and ash ridden body entered Uma's Ashrama and introduced himself that he was a resident of Varanasi and was travelling from Tirthas like Prayaga, Kubjaagra, Jayanta, Chandikeshwara, Bandhuvrinda, Kanakhala Tirtha, Saraswati, Agnikunda, Bhadra, Trivishthapa etc. He asked Uma as to why in this youthful stage was in the form of an ascetic! Then Uma's Sahacharini called Somaprabha replied that Uma decided to devotion to Maha Deva and would like to wed him. The Vatu expressed surprise as to who gave her this strange idea to her! He was a frightening mendicant always surrounded by goblins and piscachas with beard and dishevelled hair sporting snakes around his neck and shoulders where as she was an extremely pretty girl of charm whom esteemed Devatas would like to marry. Devi Uma intervened and said ' don't you say that again Bhikshu! Shiva is 'Sarvagunaadhika'; *Shivo vyaapyathavaa Bheemah Sadhano nirdhanopivaa, Alankruto vaa Deveysaastathaa vaapyanalankrutah/ Yaadrushastaadrusho vaapi sa mey*

naatho bhavishyati, Nivaaryataamayam Bhisurvivakshuh sphritaadharah, Na tathaa nindakah Paapi yathaashrunavan Shashi Prabhey/ (Whether He was rich or poor, ugly or unornamented, the Bhikshu should know that Shiva was my Swami; Sashi Prabha! Do not encourage this Bhikshu, lest he would blabber something else; a person who blamed thoughtlessly about others would continue to argue in circles; so throw him out!) Then Parama Shiva appeared before Parvati in his real Swarupa and said: Dear Parvati! You may now go back to your home; I shall depute Maharshis to your Father's house; since you have commended this form of mine now would be known to posterity as Bhadreshwara and Deva, Danava, Yaksha, Kinnara, Uruga and Manavaas would worship me in this very Rupa of Bhadreswara. Then the Saptarshis viz. Kashyapa, Atri, Bharadwaaja, Vasishtha, Goutama, Angira and Vishwamitra were summoned and recalled about the past incident of Sati and said that Parvata Putri Parvati had returned again and they should request Himavaan to agree for the alliance. The Saptarshis accompanied by Arundhati reached Himavaan's residence, even as the Co-Mountains, Gandharvaas, Kinnaraas, Yakshaas, and other illustrious guests were already in position there. Himavaan welcomed the Saptarshis most humbly and the Spokesman Angira said: *Shrutyataam Parvata Sreshtha yena Kaaryena vai vayam, Samaagataastwatsadana marundhatyaa samam Girey/ Yosow Mahatmaa Sarvaatmaa Dakshayagna ksayankarah, Shankarah Shuladhruk Sharvastrinetra Vrusha vaahanah/ Jeemutaketuh Shatrughno Yagna bhoktaa Swayam Prabhuh, Yameeshwaram Maheshaanam Mahadevam Pashih Patim, Vayam teyna proshitaah smastwatsakaasham Girishwara/ Iyam yaa twatsutaa Kaali Sarvalokeshu Sundari, Taam praarthayati Deveyshastaam Bhavaan daatumarhati/ Sa eva dhanyo hi Pitaayasya putri Shubham Patim,Rupaabhijana sampaty prapnoti Girisattama/ Yaavanto Jangamaamyaa Bhutaah Shaila Chaturvidhaah, Teshaam Maataa twiyam Devi proktah Pitaa Harah!* (Parvata Raja! We along with Arundhati have arrived here is to convey to you that Mahatma Sarvatma who was Daksha Yagna's destroyer, Shula dhaari, Sharva, Trinetra, Vrusha Vahana, Jeemutaketu, Shatrughna, Yagna bhokta, Swayamrabhu Shankara Ishrara who was also called by some as Shiva, Sthaanu, Bhava, Hara, Bhima, Ugra, Maheshaana, Maha Deva and Pashupati had asked us to request you to propose him as his husband to Devi Kaali as his Dharma Patni; the father of this Rupavaan, Nishkalanka and Kuleena Kumari would indeed be happy to the mother of the Charaachara Beings since Shankara was their father). Devi Kaali blushed as Angira Maharshi completed his statement. Himavan sought the endorsement of his wife Devi Menaka and the clearance of his co-Mountains as they were all his close relatives and confirmed the acceptance of the Sacred Alliance. The Day of wedding arrived and the 'Who is Who' of the Invitees were in position at the Holy Platform of the Univer's Supreme got ready too with Maharshis awaiting the arrival of the bride groom's party. Deva Maata Aditi, Surabhi, Surasa and other eminent ladies decorated Maha Deva, with a Mundamaala around his neck, tiger skin around hiswaist, Kaala Sarpa Kundalaas as his Ear-rings, Maha Sarpras with shining Manis on their hoods as his Kankanaas or wrist-ornaments, shoulder ornaments, neatly dressed up Jataajuta on his head along with half-moon and Ganga, Gorochana Tilaka on the forehead and Trishula in his right hand. He was seated in the Vrishabha as accompanied with his Pramatha Ganaas. As the Party moved on, Vishnu and Lakshmi too moved on by Garuda, Brahma and Saraswati on the Swan Chariot, Indra and Sachi Devi on Iravata Elephant, other Devas on their respective Vaahanaas and spouses, the Six Rithus (Seasons), Tumbura and other Gandharvas were singing, Kinnaras were playing musical instruments and Apsaraas were in ecstatic dances; Ekadasha Rudras, Ashtaavasus, Twelve Adityas, Sixty six Ganas, twentyfour Urthwa-reta Rishis, Yakshas, Rakashaas and Piscachas were all excited awaiting the momentous Muhurta. Himavaan

welcomed the bride groom and his Party most respectfully and made them seated comfortably. As the bride arrived, the Maharshis commenced the formal procedures with Vedic Mantras and at the most auspicious Muhurta, Himavan announced: *Matputreem Bhagavan! Kaalim Poutreem Pulahaagajey, Pitrunaamapi Dauhitreem Prateecchemaam mahodyataam/* (I am hereby parting Devi Kaali, the grand daughter of Pulaha and my daughter in wedding; Kindly accept. Parama Shiva replied: *Na mesti Maataa na Pitha tathaiva, Na Jnaato vaapi cha Bandhavaascha/ Niraashroham Giri shring vaasi, Sutaam prateecchaami tavaadri Raja!* (I neither have a mother or father and not even relatives; as I have no home, I shall keep her on the Mount of Kailasha Mount and agree her as my wife). Brahma then asked Devi Kaali to accompany Shiva to perform three Pradakshinaas around the Agni Kunda and the guests were treated with excellent bhojan and gifts before departing after the festivities.

Parvati's Tapasya led to reappearance as Gauri: After the Sacred Wedding, Shankara and Parvati moved around freely in enjoyment and asked Vishwakarma to build a glorious home for them, performed Yagna worthy of Grihastaashrama and the couple were nicely settled down. One day out of fun, Parama Shiva addressed Devi Parvati as Kaali or of dark complexion. She felt that his fun was unbearable and left for serious Tapasya to Brahma deva and secured golden complexion. As she discarded her earlier Form, Indra requested her to give away the earlier Form to him and since she was materialised from Krishna Kosha or of deep blue nature, she was named as **Katyayani**; she was also called as **Koushiki** since she was materialised from Brahma kosha and since Indra called her as his sister, Indra too was known as Koushika. Indra then asked Katyayani /Koushiki to reach Vindhya Parvata and thus she became **Vindhyaivasini** and Indra gifted a Lion as her Vahana /Carrier. After this incident, Devi Uma who discarded her earlier Rupa now replaced with Suvarna Rupa and identified herself as **Gouri**. Maha Deva was too pleased and both the couple spent some thousand years in Garhastya all by themselves ignoring the out side contacts, which had terribly distressed Devatas and the entire Universe was upset too. Indra and Devatas were concerned about fresh threats of Indratwa as there were forebodings to that effect and approached Brahma who wished that Mahadeva's continued immersion in the stage of 'Manmoha' for Gauri would continue before Daityas would gain strength; this concern got Indra and Devas worried and tried to somehow manage an entry to Shiva's abode but found that sneaking into the adode would not be possible as Maha Nandi was holding the security. Even while Indra and Devatas were waiting outside the Abode, Agni took the form of a Swan and sneaked in and having assumed a Sukshma Rupa conveyed to Parama Shiva that Indra and Devas were waiting outside to desperately meet him. Maha Deva stepped out and let Indra and Devas come inside; he said that since he was actually enjoying Devi Gauri he was disturbed and any of the Devatas should take over the weight, radiance and power of Parama Siva's 'Shukra' (Semen)! Surya and Chandra felt that they might be unable to do so but Agni Deva emboldened himself and asked Shiva to release the Sukra so that he could consume it. Shiva did so and then he asked Indra as to what was the emergency about! Indra had respectfully entreated to terminate the period of enjoyment so that he could very kindly concentrate on many tasks pending. As Maha Deva agreed to do so, Indra and Devas returned to Swarga and he narrated the incident to Parvati and the latter got furious that the disturbance caused by Indra and Devas was indeed frustrating and cursed Indra and others that since they did not allow to let her bear a child at the nick of time, they too would become childless!

Ganeshotpanna: In that angry and vexatious mood, Gauri entered the Snaana shaala and asked her maid Malini to massage her body and as the maid applied flavoured milk cream the sweat of her angry body; when massaged Gauri's body collected body dirt and made a figure viz. Ganesha

with four hands, broad chest and handsome and later on resumed her bath and left later to Puja Mandir to worship Maha Deva. Thereafter, Parama Shiva entered the same Abhyagana Griha (bath room), and noticed the Ganesha Pratima apparently made by Parvati's body dirt during her Abhyangana. Maha Deva added his body dirt too to the Pratima and made an addition of an elephant trunk to the Murti which as he took his Snaana got washed his own sweat, bhasma and sacred water. The Pratima came alive as the combined body dirt, sugandhas and water and Shiva told Parvati that he was their own son! Gauri was surprised to see their child with an elephant face and excellent features and embraced him: *Yattadangamalaadwiyam krutam Gajamukham Naram, Tatah preetaa Girisutaa tam putram parishashvajey/ Murdhina chaina –mapura -aghnaaya tatah Sarvobraveedumaam, Naayakena vinaa Devi tava Bhutopi Purtakah/ Yasmaajjatatato naamnaa bhavishyati Vinaayakah, Yesha vighna sahasraani Suraadeenaam harishyati/ Pujayishyanti chaivaasya lokaa Devi charaacharaah, Ityava muktatwaa Devaastu Dattavaamstanayaaya hi/ Sahaayantu Gana Sreshthamnaamnaa khyaatam Ghatodaram, Tathaa Matruganaa ghoraa bhutaa Vighna karaaschaye/Tey Sarvey Paramoshena Devyaah preetyopa-paadinaah, Devi cha Sasutam drustwaa paraam mumadavaapacha/* (Maha Deva asked Shailaja Devi to find her own son and the latter embraced him who was materialised by the body dirt of hers and his as the child was a charming boy with an elephant face; Shiva said that the child was born without any 'Nayaka' and thus would be called **Vinayaka**, who could forestall thousands of Vighnaas of Devas. The entire Universe would worship Ganesha said Parvati who created Ghatodara Ganaas to assist him as also Matru Ganaas and Vighna Bhutaas to destroy who did not worship him. Devi Parvati felt extremely happy and contented with the arrival of Ganeswara!

Katyayani destroys Chanda-Munda, Raktabeeja, and Shumbha-Nishumbha

Among Kashyapa Muni's wives was Devi Danu from whom were born innumerable Danavas among whom Namuchi, Shumbha-Nikumbha brothers, Dhumralochana, Chand Munda brothers and so on. Namuchi the younger brother of Shumbha-Nishumbha could not face Indra Deva and entered Surya's chariot and sought to take it down to Patala but on Indra's promise that the latter would not hurt by the Danava's Astra - Shastra, he jumped out of Surya's chariot. On way to Patala, Namuchi bathed in the Samudra and gleefully said to himself that after all, the foam of Samudra would not hurt him and played with it, but cleverly enough Indra hid in the foam and killed the Danava. On coming to know of this, the elder brothers of Namuchi viz. Shumbh Nishumbha went wild and having taken a large army defeated Devas and Indra and threw them out of Swarga, besides forcefully took away Indra's Vahana Iravata Elephant, Buffalo of Yama, Varuna's glittering Umbrella, Vayu's Mace and Shankha. On Earth, the Danava brothers met Daitya brothers viz. Raktabija the Minister of Mahashasura. The latter told the Danavas that two other Ministers of Mahishaasura named Chanda and Munda were hiding under water as Vindhya -Vasini Koushiki exterminated Mahishasura. As Raktabija gave an assurance about the prowess of his new friends Shumbha and Nishumbha who defeated Indra and Devas, the hiding Chanda and Munda came out of water and decided to face Koushiki Devi with the help of Shumbha and Nishumbha. The latter sent an emissary named Sugriva on behalf of Shumbha and Nishumbha brothers to Devi Koushiki and praised about the two brothers as the Swamis of Three Lokas and either of them, would be worthy of wedding her. Devi replied smilingly and said : *Kintu twasi durvineeyataaya hriday mey manmorathsah, Yo maam Vijayatey yuddhey sas bhartaa syan mahaasura/* (Who ever seeks my hand in marriage would have to defeat me). This reply enraged the Shumbha-Nishumbhas and deputed Dhumraaksha with six hundred Akshouhinis of army

which went up Vindhyaaparvata. [Each Akshouhini comprises 109350 Foot-Soldiers, 65510 horsemen, 21870 charioteers and 21870 Elephant Riders] On approaching Devi, Dhumraaksha misbehaved with her with offensive threats as surrounded with his army came running to her with his mace, then Devi made a 'Humkaar'sound and by her fiery looks burnt off the army like dry firewood turned into ash when the surrounding regions went into frightened 'Hahaakaars' and the resoundings of the huge sound of the hunkaars were heard by Shumbha and Nikumbhas too! As this initial debacle took place, the Daitya brothers despatched Chanda-Munda brothers as also their own strongman Ruru with fresh consignment of Akshouhunis. As soon the Senas moved near the Place, Devi's Vaahana a ferocious Lion leapt out of the mountain cave and attacked the army with multitude of elephants, horses, chariots and soldiers and slaughtered them helter-skelter as mammoth masses of dead beings and over-flowings of blood rivers got collected and the survivors fled away to the refuge of the Asura Chiefs who were exasperated with rage; as they advanced towards Ambika Devi with garlands of skulls, since she represented Kaushiki who was sitting inside the Mountain Cave, frowned her and three distinct lines of her forehead and the resultant Devi Kaali displayed such sweltering balls of Agni and in quick succession threw smashing torrents of rain of Astraas of Ankushas, Mudgars, Dhanush and Yantras as a full display of Mrityu Devata! Koushiki Devi then asked Devi Ambika to bring the Danava Brothers Chanda and Munda who fled and disappeared in the sky and the latter sitting on her donkey chased them and instructed Garuda Deva to discover the Danavas on the run and the Giant Bird enlarged his body and caught the brothers by their necks and brought them before the Devi who sliced their necks and hung their heads with blood as her ornaments!

Undaunted by the total destruction of Chanda-Munda Danavas, Shumbha-Nikumbhas despatched Raktabeeja along with thirty Akshouhunis of army as Chandika flew by a Vimana, as Braahmani was materialised as Hamsa Vahini from Devi Koushiki's Akshamala and Kamandulu, Vrishabhaarudhini Maaheswari from her bangles and earrings, Mayura Vahini Kaumari from her neck, Garuda Vahini Vaishnavi from her shoulders, Sesha Naaga Sthita Vaarahi from her back, Gajaraja Vahini Maahendri from her breasts and Sharp nailed Naarasimhi from her heart. Raktabeeja entered the Matru Shaktis and instantly he was killed, but there was a surprise as each drop of his blood created another Raktabeeja and the Raktabeejas so materialised and killed multiplied further Raktabeejas! Devi Kaushiki asked Ambika to magnify her face and stretch her tongue as one lip of her mouth was raised sky high and the lower lip down to earth and the blood spills of millions of Raktabeejas got dried up at once and besides the original specimen the entire army was annihilated too.

Even as the greatest support of Kumbha-Nishumbha viz. Raktabeeja was terminated, the desperate Asuras were still proud and bragged to Devas that their might was supreme and invincible and finally at the close of their one-to-one fight, they would most certainly make the Kaushiki Devi crawl on ground and beg us to marry both of them since she asserted that she would marry either of the survivors! Soon on shouting like that, Nisumbha sprang up from his feet and jumped at her with sharp swords drawn. Devi Kaushiki smiled and used six of her 'Mayuri Pankhayuta baanaas' or peacock feathered arrows and smashed their swords; as they lifted their maces, Devi sliced off the strong hands and shoulders of the Daitya. Even as Marikaas and the entire Devas shouted big screams of Victory and showered mild and fragrant flowers as there were overjoyed, Shumbha jumped up on his elephant with nervousness and fright besides anger along with his 'paasha', Devi lifted Artha Chandraakara Baanaas or half-moon shaped arrows and in a sportful manner smashed the 'Kumbhasthala' of the elephant with one arrow and another with the proud, vainglorious and swollen head of Shumbha.

At the extermination all the enemies by Devi Katyayani, Devas led by Indra had no bounds of joy and with suppressed feelings of elation at the restoration of their lost glory, broke out with spontaneous their sincere commendation as follows: *Namastestutey Bhagavati Paapanaashini Namastestu tey Suraripudarpa shaantani, Namastestutey Harihara Rajyadaayani Namastestutey Makhabhujya karyakaarini/ Namastestutey Trisasharipukhayankari Namastestu tey Shatamakha paada pujitey, Namastestutey Mahishavinaasha kaarini Namostutey Harihara Bhaskara dyutey/ Namostu teshtaadasha baahu shaalini Namostutey Shumbha Nishumbha ghaatini, Namostu Lokaartiharey Trishulini Namostu Naraayaneeya Chakradhaarini/ Namostu Vaaraahi sadaa Dharaadharey twaam Naaraarasimhi pranataa Namostutey, Namostutey Vajradharey Vajradharey Gajadhwajey Namostu Kaumaari Mayura Vaahini/ Namostu Paitaamaha Hamsa Vaahaney Namostu Maalaa vikatey Sukeshini, Namostutey Raasabhaprishta Vaahini Namostu Sarvaarti harey Jaganmaye/ Namostu Vishweswari Paahi Vashyam Nishudayaarina Dwija Devataanaam, Namostutey Sarwamayi Trinetrey Namostu Namostey Varadey praseeda/ Brahmaani twam Mrudaani Varashikhi gamanaa Vaishnavi twam Sashaangkaam, Duydrushyaa Naarasimhi Ghura ghurita ravaa Twam Tayendri sa Vajraa Twam maari Charmamundaa Shaavagamanarataa Yogini Yoga Siddhaa/ Namostey Trinetrey Bhagavaiti tawa charanaanu – shitaaya ye Aharaharnata shirasovanataah/ Nahi Nahi Paribhavamastyashubham cha Stutibali kusuma karaah satatam ye/ Yadi Varadaa Bavati Tridashaanaam Dwija Shishu Goshu Yataswa Hitaaya, Punarapi Devaripunaparaastwam Pradah Hutaashana tulya sharirey/* (Our humble salutations to you Bagavat, Extinguisher of Sins, the destroyer of the envy and enmity of Devas, the bestower of glory to Vishnu and Shankara; the benefactor of Devas by distributing their shares of Yajna phalaas, the terminator of the foes of Devas, she whose sacred feet are ever worshipped by Indra, the exterminator of Mahishasura, She who is always implored by Vishnu, Shiva and Surya; she who is decorated by Eighteen Holy Hands; the chopper of Shumbha and Nishubha's heads; The eliminator of the sorrows of the entire Universe: Chakra dharini Narayani; Vaaraahi; The Unique Holder of Bhumi; Naarasimhi, Gajadhwaji, Kaumari, Mayura Vahini, Hamsa Vaahini, She the wearer of the frightening garlands of skulls; wearer of charming hair style; the seater on the back of a donkey! The destroyer of all kinds of problems and hardships; Jaganmayi, Vishweshwari, Vishwa akshaakari; Brahmana Deva Shatru Samhaarini; Trinetri! Sarvamayi, Varadaayini; Brahmaani, Mrudaani, Vara Shikhigamamna, Shakti Hasta, Kumari! Vaaraahi, Garuda Vahini, Shaaranga Dhanusha dhaarini, Vaishnavi, Naarasimhi, Ghurghura Shabda Kaarini, Aindri, Mahamari Chamunda, Shava viharini, Charma Munda, Siddha Ygini, Trinetri, Bhagavati! Who so ever takes refuge in you with devotion and dedication with heads down and flowers in hands would never ever be let down but would most certainly be successful and victorious with happiness and contentment!)

Kartikeya's birth and his killings of Asuras like Taraka, Mahisha and Baana

As Agni Deva consumed 'Suvarnareta' or the Golden Semen of Bhagavan Mahadeva (vide earlier chapter on Parvati's wedding to Shiva), Agni became pale gradually losing lustre and Devas approached Brahma for a solution and as advised by the latter, Agni parted the immense weight of the Suvarnareta to Mahanadi Kutila and retained it with her waters and preserved the embriyo of the child; As Agni bore the brunt of the reta for long time, his every body part turned to golden colour and thus gained the epithet of **Hiranya reta**. As per the instruction of Brahma again, **Kutila** Nadi changed its course to Udayaachala and in a huge forest of hundred yojanas full of Sharavanas / Sarpatis, left the child on the **Sharvana** Grass; Bhagavan Kumara started

crying like a thunder on the Sky and six Krittika Devis who found the child competed with each other to feed the child from their chests and since they were all competing the child assumed six faces to let them all feed simultaneously with his six mouths thus becoming **Shanmukha** and as the Six **Krittikas** brought up the child together attaining the epithet of **Kartikeya**. Meanwhile Agni and Kutila entered into a controversy and claim about the parentship of the child. Brahma in consultation with Vishnu took the child to Mahadeva who indeed was the Originator of the child who got escatic and called Parvati of their son. As regards the aspect of controversy, Devi Parvati suggested that the best solution would be to ask the child himself and thus as the boy was taken round to Shiva-Parvati-Agni-Kutila-Sharvana-Krittikaas. The child considered the claim of each one of them and assumed the Rupas of Shiva Kumara, Vishakha, Guhya and Skanda by Parvati, Shakha by Kutila, Mahasena by Agni, Kartikeya, Shadaanana and Shanmukha by Krittikaas, and Sharadwata and Sharavana by Shravana.

Bhagavan Shiva then suggested to Brahma to perform ‘Abhisheka Snaana’ at Kurukshetra in the River Saraswati and name the child as **Senapati, Devasena** and Parama Shiva appointed four Pramatha Ganaas viz. Ghanta- Karna, Lohitaaksha, Nandisena and Kumudamalini; Brahma provided Sthaanu from his own Ganaas and Vishnu gave Samkrama, Vikrama and Parakrama; Indra provided Utkesha and Pankaja, Ravi gave Dandaka and Pingala, Chandra gave Mani and Vasumani, Ashvini Kumaaraas provided Vatsa and Nandi, Agni donated Jyoti and Jjvalajjihva; Dhatu Deva gave Kunda Kusunda and Kusuma; Twashta gave Chakra and Anuchakra; Vedha gave Atisthara and Susthira, Pusha granted Parityajya and Kaalaka Devis and so on. Likewise, Himaalaya, Vindhyaachala, Varuna, Samudra, Ambika, Pavana, Amshumaan, Yamaraja, Yaksha Raja, Kaalindi, Narmada, Godavari, Mandakini, Gandaki, Mahanadi, and many such Rivers; Tirthas, Rishis and so on gifted away men, material, Arms, and several other items useful for the Great Battles ahead with Asuraas and took over the status of Senapati while Janaradana himself was present along with Shiva, Brahma, Indra, Agni, Surya, Chandra, Nakshatras, Grahaas and so on along with their spouses, as also Dikpalakas, Sapta Rishis, Yaksha, Kinnara, Apsaras, Ekadasa Rudras, Dwadasha Adityas, Aswini Kumaras, Marudganas, Vasus and Nagas.

The news of Kartikeya’s assuming the status as Deva Senapati reached Patala Lokas got spread out even as Skanda instructed his Ganaas to descend to Prithvi; as the Ganas came down, huge noises were heard and the highly valiant Asura Viraas like Mahisha, Taraka, Virochana, Jambha, Kujambha and others heard the same and assembled at the place of Andhakasura to discuss about the development. Just at that time, a Sukara Rupa Daitya named **Patalaketu** came into the Conference and reported that a Manava Rupa chased him with his arrows shouting ‘ Stop Stop’ and there were innumerable such Rupas around on Prithvi; Patalaketu jumped in the Dakshina Samudra and through a hole entered Patala and arrived at the Conference. As this was heard from the Asura, some of the members felt that Manavas and Devas were seeking to target Mahishasura and Tarakasura. Even as the discussions were going on, Kartikeya Ganas and Matrikas attacked when Asuras were taken aback completely caught unawares. The huge influx of Devas entered with Sthaanu Deva in the lead and started killing the Asuras in all directions. Quickly grouping their Army, the Asuras defended initially and took up the battle in right earnestness and decided to attack. But the Ganaas sliced the necks of countless Asuras; Shadkukarna dragged Danavaas in sizeable number; the Gana Swami Pushpadanta cut off the bodies of Danavas into two or four or multiple parts; Shakatachakraaksha and Panchasikha were engaged in drubbing ‘Mushtighaats’ or powerful fistfuls with both their powerful arms to pound elephants and turning chariots to smithereens; Shodasaaksha chased Mahishasura for a while but the latter having taken a vantage point retaliated and ended him up. Similarly Taraka took to offensive and tormented

Pramathas and Matru Shaktis; Mahishaasura then defeated and even hurt many Pramathas and having spared and ignored them proceeded fast towards Kumara but Suchakraaksha Ganeswara encounterd Mahisha and having lifted his chariot wheel intercepted the mighty Asura. However, Banaasura with his thousand hands overpowered Suchakra and tied him to his own chakra but with Suchakra saved himself; Makaraaksha of the Ganaas too got defeated at the hands of Banasura.

Meanwhile Tarakaasura lifted his enormous sword and ran behind Ganeswara ganaas who in turn took refuge from Skanda Deva; as Tarakasura attacked Kumara face to face in a direct confrontation, Skanda Deva lifted up his Maha Shakti which directly hit Taraka's heart and the most deadly Asura who plagued the Suras for centuries fell to ground with a thud. This great extermination of **Tarakasura** the notorious and one of the cruellest enemies of the World against Virtue and Justice was unbelievable to Mahishasura ran for life to Himalayas, while Banasura too got demoralised and shocked and retreated towards the Sea displaying his back to the battle field. Eventually, Skanda Deva alighted his Mayura Vahana and left for Krouncha Parvata. The spiteful Mahishasura too left Himalayas and reached Krouncha Parvata where he hid himself in a cave and as soon as Kumara arrived, Brahma- Vishnu -Maheswara as also Indra arrived there too. Indra asked Kartikeya to complete the task of killing Mahishasura too but Skanda hesitated since Mahisha was his cousin brother, but Indra tried to convince Skanda and there was a difference of opinion and there was even a bet as to who could take a faster pradakshina of the mountain by foot; since again there was an argument about who did the pradakshina first, Vishnu gave the judgment that Indra did it first; then Kumara out of anger more due to his defeat rather than anger for the Daitya, pulled up the Shakti Astra and killed Mahishasura.

As Skanda was remorseful to have killed **Mahishasura**, Vishnu advised Kartikeya to atone, if the boy's conscience was hurting, to perform Tirtha Yatra and take bath in the Pradyuka Sarovara which like a Kuthaara or axe would demolish his sins especially of committing of the murder of a cousin brother. Vishnu further advised Skanda that he could as well secure his father Shankara's darshan there. As advised Kumara did the Tirtha Yatra, secured Maheswara's darshan as also the boon of bestowing Shakti to cut off the thousand hands of **Banaasura**. Having decimated Banaasura too along with Ganesha, both the brothers prostrated before Shiva.

Andhakasura's passion for Gauri and her retaliation: On hearing the momentous news in the Paatala Lokas that Maha Deva Putras named Skanda and Ganesha killed Mahaasuraas like Tarakasura, Mahishasura and Banaasura, Andhakasura got rattled and infuriated; he mobilised an army towards Devalokaas and on way in Prithvi sighted Gauri Devi moving about in a flower garden and conveyed to Daitya that his life would have no meaning or motive to live if he could not secure her somehow! Prahlada who too was in the Battle-Party conveyed to **Andhaka** that Devi Gauri was none else than Maha Deva's Dharmapatni and that he should not even to think on such sinful lines! Prahlada stated: *Varam Praanaastyaaajya na cha pishunavaadeshyabhirati, Veeram mounam kaaryam na cha vachana muktam yadanrutam/ Varam kleebairbhaaryaam na cha parakalatra –abhigamanam, Varam bhikshaarthitwam na cha paradhanaaswaadamasakrut!* (It would be better to commit suicide but one should be interested on the illegal possessions of others; it would be better to keep dumb than speak lies; it would be better to become impotent rather than desire a woman of others; it would be better to beg rather than steal other's money again and again!) But Andhakasura was fired up the passion and fixation and replied angrily that after all, she might be the mother of his Shatrus of enemies and ran away towards her even as his soldiers pelted stones from their yantraas or machines but an alert Nandi Deva hurled them back

and retaliated with his parighaas as Daityas like Mayasura ran away, but Andhakasura attacked Nandi and made him unconscious. On finding this occurrence, Devi Gauri assumed thousand Rupas and shattered the strong-hold of the Daitya infantry. Andhakasura wondered as to who this beautiful yet dreadful woman was and pat came the reply: *Na parijnaatavaamstatra kaa tu saa Girikanyakaa, Naatraascharya na pashyanti chatvaaromi Sadaiva hi/ Na pasyatih Jaatyandho Raagaandhopi na pashyati, Na pashyanti Madonmattho lobhaakraanto na pashyanti, Sopashyamaano Girijaam Pashyannapi tadaandhakah!* (As thousand faces of Gauri Devi were displayed suddenly, Andhaka got confused as to who precisely was Gauri Devi among these; the reply was that in the World, there could be four kinds of blind fools: some were born-blind, some owing to infatuation, some others were out of arrogance and conceit and yet others were highly narrow-minded! And that was why Andhakasura was disabled to identify Maha Devi!) Gauri Devi gave a mighty punch to Andhaka and he fell down unconscious. While his entire army got prepared to attack, Ganeshwara appeared at once along with Gauri Devi with her several Rupaas as he touched the feet of his mother joined the thousand strong Devis in the fray; as the Asuras were mercilessly slaughtered, a frightened Andhasura ran for his life to Paatala but continued still to be tormented with the crush and passion for the Devi!

Kedara Kshetra, Muraasura Vadha, Shivabhisheka, Oneness of Shiva-Vishnu (Upadesha of Dwadasha Narayana Mantra included)

As Maha Deva decided to perform deep and extensive Tapasya on the top of Himalayas not only to refresh himself but to promote Loka Kalyaana or ensure Propitiousness to the entire Universe, there were fiery sparks from his skull emerging through his Jataajuta or thick layers of his hairs and fell as heavy boulders on Earth: *Tato veetaa vidaaryaiva Kapaalam Parameshthinah, Saarchismatin Jataa madhyaannishannaa Dharanitaleey/ Veetioyaatu patatyadrirdaaritah Kshmaasamo bhavat, Jaatasteertha varah Punyah Kedaara iti vishrutah/ Tato Hartam Varam pradaat Kedaaraaya Vrishadhvajah, Punya vridhhi karam Brahman Paapaghnam Moksha Saadhanam/ Ye Jalam taavakey Tirthey peetwaa samyaminmo Naraah, Madhu maamsa nivrutta ye Brahmachari Vratey sthitaah/ Shanmaasaad dhaarayishyanti nivruttaah Parapaakatah, Teshaam Hrutpankajeshyava Mallingam bhavitaa dhruvam/ Nachaasya paapaabhiratir – bhavishyati kadaachana, Pitrunaamakshayam Shraaddham bhavishyatyi na samshayah/ Snaana daana Tapaamseeha homajapyaaadi kriyaah bhavishyantya kshayaa Nrunaam Mrutaanaama punarbhavah/*

(From the boulders that fell on Earth **Kedara Tirtha** got materialised and those who commenced residing there had been virtuous seeking Salvation without food practising celibacy and intense meditation for six months a year as the Tirtha was not worthy of residence due to snow and cold; by the grace of Parama Shiva a big and memorable Shiva Linga got materialised and all the Sevas or Services performed by devotees like fastings, Snaanas, Daanaas, Tapasyas, Homas, Japaas, and Pitru Shraaddhaas would all result in multiplier effects.) As per the instructions of Mahadeva, Devas came to worship the Shiva Linga after taking holy baths in the Kalindi River (Yamuna), the daughter of Surya. After the formation of Kedarnath Tirtha, Maha Deva proceeded to the neighbour-hood of Kedara to visit a few more Kshetras and reached the Holy River of Saraswati and deep inside the River to perform Tapasya for over a Year. Since he did not emerge from the depths of the River for long time, there was panic as to his whereabouts the Lokas and Samudras got disturbed and even Nakshathras started dropping from the Sky. As

Devas approached Brahma the latter along with Indra and Devas desired to visit Murari Vishnu. **Daitya Murari** : Pulastya described to Sage Narada as to the background of Murari as follows: A Danava named **Mura** was the son of Kashyapa Muni and Danu the daughter of Daksha and the Danava having secured a boon from Brahma that as and when Mura would touch with his hands any being, be it a human, Yaksha, Kinnara or Devas would face death. Powered by this boon, Mura challenged Indra for a fight but the latter did not agree. As a King named Raghu of Surya Vamsha was stopped to perform one Yagna by the Danavaas as Murasura gave an offer of fight otherwise. Vasishtha Muni the Raja Guru of the King said that Human Beings were too insignificant for him and he might really fight Yamaraja the God of Death. When Mura encountered Yama the latter sought refuge from Vishnu and Jagannatha asked Yama to send the Asura to him. Mura wanted to know from Yama as to who this Jagannatha was! Yama directed Mura to reach Kshira Sagara to see Chatur Murti Vishnu relaxing on the bed of Ananta the Mammoth Serpent. Mura resolved to see and touch whosoever that Jagannatha **Chatur Murti** was and tried to reach the Kshira Sagara. As the discussion of Yama and Murasura was narrated by Pulastya to Narada, the latter enquired at this juncture as to how a devotee could realise that Chatur Murti Vaasudeva who was stated to be Avyatham (Unknown), Ajeyam (Invincible), Shuklam (Spotless), Shanti Yuktam (Ever Tranquil) and 'Dwadashapatrakam' or Dwadasha-akshara Mantra Swarupam viz. *Om Namoh Bhagavatey Vaasudevaaya*/ Pulastya further informed Narada that Brahma Deva gave this Mantra to Sanat Kumara Brothers, the four sons of Dharma Deva viz Sanaka, Sanandana, Sanaatana and Sanat Kumaraas; the Kumaras requested Brahma to teach (Upadesha) the Mantra as they were his Sishyas and more importantly his Putras as the latter were responsible for redeeming any parent from Punnama Naraka. While describing the kinds of Putras who could save their parents from such dispensations, Pulastya told Narada as follows: A Putra has the distinction of being a six-type of relatives viz. Óaurasa, Kshetraja, Datta, Krutrima, Goodhotpanna, and Apavidha who were stated to be Daayaadas; these would have the rights or duties of Runa or indetedness, Pinda, Dhana Kriya or property and money transactions, Gotra Samya or coordination of similar clan, Kulavridhi or additionality of the same family group and Sthira Pratishta or Stability of the Family Prestige; in addition, there might be six other kinds of 'Daayaada bandhavaas' or relationships of Putras viz. Kaaneena, Sahodhja, Kreetta, Pounarbhava, Swayamdatta, and Paarahava and in their cases, they could redeem all other duties excepting Pinda pradaana and Runa Vimochana; such Putras might also not be eligible for Gotra / Kula Vriddhi but might carry the Surname. Auosaras are those directly born to a father and mother and they are the Prati Swarupas of the parents; Kshetragnaas are those born to a mother whose husband was a napumsakn (impotent) or mentally disturbed, or permits his wife to give birth to a child through another male; Dattak is a Putra by adoption; Putra given by a friend is a Kritrima; Goodha Putra is one whose origin of birth is uncertain; Apavidha putra is one who is brought by outside unknown. Additional types of Putras are Kaaneen or born out of unwed mothers, Sahoddhas are those born by kanyas after marriage, Kreetta Putras are those who were bought by monetary transactions, Pounarbhava Putras are those transferred from one father to given away by force to another father; or Swayamdutta Putras are those who declare separate parenthood for whatever reason.

Brahmopadesha of Dwadasha Narayana Mantra : Sanat Kumara brothers pleaded Brahma to give the Upadesha to them to realise the Chatur Murthi Janardana and Brahma Deva obliged as follows: The first word of **Omkara** is situated on Bhagavan Vaasudeva's Shikha or Tuft as in Meshra Raasi and Vaishakha Maasa; the second word ' **Na**' is situated in the face of Janardana in

Vrishabha Raasi and Jyeshtha Maasa; the third Akshara is **Mo** as settled in both the Bhujaas or Hands as in Mithuna Raasi and Ashadha Maasa; the fourth Akshara **Bha** is Narayana's two eyes as in Karka Raasi and Shraavana Maasa; **Ga** is the fifth word representing Vishnu's Hridaya as in Simha Raasi in Bhadrpada Maasa; the sixth Akshara **Va** stands for Keshava's Kavacha as in Kanya Raasi in Ashwin Maasa; the seventh word **tey** stands for Tula Raasi and Kartika Maasa representing the Astra Samuha of Madhusudana; the next eight letter **Vaa** symbolises Trivikrama's naabhi or navel signifying Vrishika raasi and Margasirsha Maasa; the Sacred letter **Su** being the ninth Akshara is smyabolic of Vaamana Deva's jaghana pradesha and stands for Tula Raasi and Kartika Maasa; the tenth Akshara **De** represents the thighs of Govinda as the Makara Raasi and Magha Maasa; the penultimate word **Vaa** stands for both the ghutanaas of Achyuta Deva as representing Kumbha Raasi and Phalguna Maasa; Madhusudana's feet stand for the last and the Twelfth Akshara **Ya** as in Meenma Raasi and Chatra Maasa: thus the Dwadasha Mantra states Om Namu Bhagavatey Vasudevaaya. This Parameswara is of one Unique Rupa with twelve chakras or circles and twelve 'Aaraas' or spokes and by reciting this Sacred name there would not be another birth. The Mantra's second Rupa is Satvamaya, Srivatsa dhaari, Avinashi Swarupa with Chatur Varna, Chatur Mukha, Chaturbahu, and Udara. The third Rupa is of thousand feet and thousand visages with Tamoguna Sesa Murti who causes Pralaya. The fourth Swarupa is of Raajasa guna having Rakta Varna (blood red colour) , Chaturmukhas, two hands wearing garlands who is the Adi Purusha. Thus the Trimuthis of Satwa-Tamo- Raajasaka Rupas are the personified Murtis!

As the Daitya Muraari confronted the Chaturmurti Rupa, he got utterly confounded and as Vaasudeva asked Mura whether he would like to wage a battle with him, the Asura muttered the words ' how, where and who' and as the stupified Mura was lost in introspective thoughts Srihari's Sudarshana Chakra sliced the head of Murari most uncerimoniously. Devas heaved a sigh of great relief at Murari's end as he dislodged from Swarga pursuant to Brahma Deva's gift of destruction by his mere touch and finally got killed by Vishnu by his Sudarshana Chakra.

Shivaabhisheka: Having destroyed Murari, Vasudeva along with Devas decided to visit Maha Deva but could not vision him at Shiva's Abode, since neither Parvati, Vrisha, nor Nandi knew about it. As directed by Narayana, Devas performed **Tapta Kruucha Vrata** to ascertain Parama Shiva's where- abouts by Abhishekas to Shiva Linga with sixty five pichers full of curd, thirty two pitchers of Ghee, sixteen full of pitchers of Panchagavya, eight ghadaas of honey, two hundred pitchers of Sacred water, one hundred and eight pitchers of Gorochana, Kumkuma and Chandana, followed by Malaya chandana or milk cream as also worship by lotus flowers, bilwa patra, dhattura and Harichandaana, besides puja by fully opened Mandara, Harashringara, Agaru, Keshara, Chandana dhupa etc. Recitation of Rigvedaantargata pada and krama of Shata Rudreeya Japa must be performed too. For three days, one might consume only hot water, three days hot milk only, three days hot ghee and another three days only consume only Vayu.

Oneness of Shiva and Vishnu : Devas and Indra performed the Tapta Kruucha Vrata on the above lines and Devas found in their minds the **Shiva Vishnu Swarupa** as described:
Suraanaam chintitam jnaatwaa Vishva- murtirbhudvibhuh, Sarvalakshana samyuktah Sarvaayudha dharovyayah/ Saardham Trinetrkam Kamalaahikundalam Jataagudaakesha khagarshabha dhvajam, Sa Maadhavam haara bhujanga vakshasam peetaajinaachha kati pradesham/ Chakkraasi hastam hala shaaranga paanim pinaaka shulaajagavaanvitam, Kaparda

*khatwaangakapaalaghantaa Sashankha tankaara ravam Maharshey/ Drushtaiva Devaa Harishankareytm Namostutey Sarvagataavyayeti, Proktaa pramaanam Kamalaasana -adyaachakrurmatim chaikataaram niyujjya/(As Devas wondered that Vishnu was essentially of Satva Guna and Shiva of Tamoguna but how was it that one could see a common Swarupa; was it not strange that the Avinasha and Sarva Vyapaka was visioned with the typical arms of both Keshava and Hara displayed simultaneously in the same ‘Shareera’: with Sarpa kundalaas, jatujuta, Pinaka, Serpents, Ajagava dhanush, Kahatnvaanga, Shiva Ghanta, Sarpa haara, Shula, Trinetra and Vrisabha dhvaja Mahadeva as also Kamalakundala, Garudhadwaja, Pushp Haara, Pitambhara, Chakra, Asi, Hala, Sharanga Dhanush, Shankha, Gudaakesha Vishnu! Then Devas and Brahma greeted Sarva Vyapi Avinasha and realised that Shankara and Vishnu were one and the same!).Having realised their folly that Shiva and Vishnu were different entities, Brahma and Devas moved back to Kurukshetra and discovered Parama Shiva inside the water at the Tirtha and hailed the **Sthanudeva** and requested him to withdraw from the Tapasya and Maha Deva accepted their request and blessed them all.*

There after he gave the boon of **Sanjivini Vidya** to **Shukracharya** who was engaged in severe Tapasya for hundreds of years; the Danava Guru aimed at reviving the lives of Daityas who would die in battles. Further, Maha Deva proceeded to Sapta Saarasvata and realised that there were disturbances in Nature as Samudras, Mountains, Rivers and big trees were in tremors as **Maharshi Manduka** was in a furious dance as Maha Shiva too in the form of a Dwija started dancing. Then the Brahmna asked the Maharshi as to why he was dancing in such frenzy and further said that he also had been practising Maha Natya for long time now and from his fingers white ash was oozing out always. Manduka Muni realised that Parama Shiva was himself standing before him and prostrated before him. Bhagavan directed the Maharshi to set up Sarasvata Kshetra with a Shiva Linga there which would be worthy of worship by Suraasura-Gandharva-Vidyaadhara Kinnara –Manavaas, and that Kshetra would be the Sangama of Rivers viz. Suprabha, Kaanchanaashri, Suvenu, Vimalodaka Manohara, Adhovati, Vishaala and Saraswati.

Andhakaasura’s obsession and Prahladaa’s Dharma bodha

On reaching Pataala [ref. previous chapter on Andhakasura’s passion for Gauri and her retaliation] Andhakasura was unable to control her infatuation for Gauri Devi but his Advisor Prahlada told him that Gauri was as good as his mother and should never ever entertain sinful ideas or hopes of a mother-figure; in fact, Hiranayaksha the father of Andhaka did most austere Tapasya to Maha Deva desirous of a son and Maha Deva while about to give the boon, Devi Parvati closed Shiva’s trinetras for fun and hence was born Andhakasura. Shankara also gave a qualified boon to Hiranyaksha that when Andhaka would become a King, the latter would get infatuated with Gauri as also harass Brahmanas and other Virtuous and that he himself would destroy the Asura. Prahlada while cautioning Andhaka also asserted not to misjudge the magnificence of Parama Shiva who was an invincible Supreme and yet extremely merciful. He also asserted: Parastree Kaamavaan Mudhah Saraashtro naashamaapavaan/ (Even otherwise, one would be a stupid King desirous of another person’s wife).

In this context Prahlada narrated an incident regarding Danava Guru Shukracharya's daughter Aaraja and King Danda who came to Shukracharya's Ashram in a forest and as the Acharya was away wanted to talk his daughter and got attracted at once and proposed to her. She was surprised and prevented him to overact and said that her father could in no time destroy him from his passionate onslaught despite the intervention of the Ashrama Vasis and also the King's own aids! Aaraja pleaded to the King to please await the arrival of her father as she was not independent by herself to yield to him or not. The King in turn cited an example of Vishwakarma's daughter Chitrangada who when bathing in Nimisharanya fell for a King Suratha who was passing by and asserted that since she was grown enough did not have to wait for her father a Sage to their Ashram as in similar circumstances and despite the King's reprimand surrendered to him. As the incident was conveyed, Aaraja told King Dandaka: ' You fool Danda! You also should narrate the further story about Chitrangada that on return Vishwakarma punished Chitranga with a curse that the act of immorality was not to be construed as a wedding and hence that she would not get any happiness from the so called wedding as she would secure the further company her husband nor would beget a child from the wedding! King Dandaka hecklingly told the further part of the Story to Aaraja that Chitrangada having received the curse of her father and abandoned her, leapt into the River Sarasvati. Having known her antecedents, Sarasvati diverted her courses and got her live body merged with River Gomati and the latter pushed Chitranga near the banks of a forest infested with cruel animals. A Guhyaka / Yaksha named Anjana flying on the Sky saw the woman in a helpless stage, approached her, woke her up and heard her entire background of Chitranga and suggested that she should pray to Shri Kantha Muni who would soon be bathing in the River Kalindi and the Yaksha left Chitranga there. On narrating her sad story which ended with her father Vishwakarma's cruel curse, the Muni cursed Vishwakarma to become a monkey as Chitranga since his daughter cursed and disabled to her to either enjoy her husband's company nor beget a child as her support. Then Shri Kantha Muni asked Chitranga to visit Sapta Godavari and be engaged in the worship of Hatakeshwara and after some time she would meet Devavati the daughter of Daitya Kandaramali and a Yakshini named Nandayanti. While continuing her worship to Shri Kantha, a Rishi wrote on a stone near the Temple: ' Is there a Devata or Asura or Yaksha or Manava or Rakshasa who could possibly help this hapless Chitranga?' Meanwhile, Vishwakarma who was turned into a monkey came down from Meru to Bhumi near Shalukini River in thick forests and remained there for a very long number of years. The monkey caught hold of the hands of Devavati and the Daitya Kandara got very angry and with his sword in hand and ran after the monkey; the latter took away Devavati to Himalayas and from there both reached the banks of Yamuna, prayed to Shrikantha Mahadeva and having deposited Devavati in an Ashram nearby and as Kandara Daitya was noticed on the banks of Yamuna drowned in the River Vishwakarma in the Rupa of monkey. The Daitya thought the the monkey and Devavati might have got drowned in the River and as having the entire happening left back to Patala. The monkey Swarupa Vishwakarma then swam the River and reached another bank of the River and felt like entered into a forest full of fruits. There the monkey saw a Kanya called Nandayanti the daughter of one Yaksha called Anjana and mistook

her as Devavati and tried to chase her but in the chase she leapt into a River Hiranyavati; the Yaksha too thought that Nandayanti and the monkey got drowned in that River and disheartened left back to Yakshaloka. But Nandayanti swam and reached Koshaladesha and sat under a Vata Vriksha or Banyan Tree; there came a voice to say there was a boy was tied on top of the Banyan Tree and as she looked up and found a boy tied up; she asked the boy as to who did the nasty deed, the boy replied that a monkey did it, that he was the son of Maha Tapasvi Rithudhwaja, that his name was Jaabali, that his father predicted his future to spend his Balyadasha for thousand years, ten thousand years as Kumara, and so on and as such he was now he was tied up by a monkey which was too predicted by his father! As his father informed Jaabali when he was of five years, he left his house for an outing and a monkey took him away and tied him to the tree top. Jaabaala requested Nandayanti to inform about him to his father Rithudhwaja to rescue him; Nandayanti reached the Temple of Shri Kantha and to her pleasant surprise found Devavati and they embraced each other and as Ritudwaja came out of the Temple Nandayanti conveyed the details of Jaabaali and the Muni who with the help of King got Jaabali released. In an encounter with the monkey, Vishwakarma narrated as to how he became a monkey and Ritudwaja predicted that when an Apsara Ghrithachi and the Vishvakarma would beget a child. In course of time Ghrithachi having known the background of the monkey engaged themselves in mutual relationship and gave birth to a child when the Shaap of Viswakarma got terminated! Then Nandayanti and Devavati were restored back to their respective positions. At the end Shukracharya returned to his Ashram after achieving Sanjeevini Vidya and gave a Shaap to King Danda for harassing and making advances to Araja the daughter of Shukracharya.

Thus citing the example of King Danda and Chitrangada, Prahlada continued his advice to Andhaka thus: *Yo Dharmasheelo jitamaana rosho Vidyaavineeto na paropataapi, Swadaaratushtah Paradaara varjitaa na tasya lokey bhayamaasti kinchit/* (A person who possesses Dharma Nishtha or Self discipline, Self respect, peaceful demeanor devoid of Anger, modesty arising from good education, causing no concern or hindrances to fellow beings, and most essentially contented with one's own legal spouse always has fear in life). Prahlada further continued: *Yo Dharma heenam Kalahapriyah Sadaa Paropataapee Shriti Shastra varjitah, Paropadaareyysuravarna samyogi Sukham na vinteta paratra cheha/* (A person who is without Virtue and is always involved in quarrels, provider of torment to others, unused to Veda Shastra Adhayana, avaricious of other's money and woman and regular breaker of Varaashrama Regulations would never be happy either in this or other births).

Prahlada gave the great examples of Surya for his eternal observance of Dharma, Vasishtha left his anger for good, Agastya was contented with his wife and none else, and he (Prahlada) himself never deviated from Dharma and Nyaaya, where as King Vena followed Adharma and Anyaaya while Namuchi was jealousy of others and Nahusha was desirous of Indra's wife when original Indra absconded due to fear of the blemish of Brahma Hatya. This was the caution that one must always observe since Dharma would always vindicate itself and Adharma would result in doom. *Twaajyam Dhamaannityam Nityam Paradaaropasevanam, Nayanti Paradaaraa hi Narakaaneka vimshitam, Sarveshjaamapi Varnaanaameva vimshitam, Sarveshaamapi Varnaanaamesha Dharmo Dhruvontaka/ Paraartha paradeareshu yadaa vaamcchaam Karishyati, Sa yaati*

Narakam Ghoram Rouravam Bahulaah Samaah/ (Those who observe Dharma Nishtha ought to refrain from Para Stree Vyamoha at any cost, lest they pave way for the frightful Rourava Naraka!).

The arrogant reply to Prahlada from Andhakaasura was that he could not care less for Dharma and ordered Shambaraasura to go to Mandara Mountain and question Shiva as to how he was staying in a cave of the Mountain without his permission as after all, Andhaka was the Supreme Lord of Trilokas! If he (Shiva) requested him then he would get the permission only if his wife should gift to Andhaka! Both Maha Deva and Devi Parvati sent calm but curt replies to Andhaka that the latter should fight with them to deserve Parvati to be gifted to the stupid Daitya! Incensed by the replies, Andhaka called Daitya Duryodhana to lead an offensive along with a strong force comprising several Akshouhinis of Sena along with Mahaabala Rakshasaas including Jambha, Krujambha, Hunda, Tuhunda, Shambara, Bali, Baana, Kaartaswara, Hasti, Suryashatru, Mahodara, Shibi, Shaalva, Vrishaparva, Virochana, Kalanemi, Hayagriva, Samhlaad, Kalanaashana, Sharabha, Shalabha, Viprachitti, Paaka, Vipaaka, and Kaala.

Shivaya Vishnu Rupaaya Shiva Rupaaya Vishnavay, Shivasya Hridayagum Vishnuh Vishnorhridayagum Shivah/

Nandideva organised Rudra Sena and Vishnu Sena since the fool Andhaka never realised the identity of Shiva and Vishnu and even the Trilokaas were in utter ignorance that both the Swarupas were just one and the same! In this connection Rudra Deva clarified once for all: *Bhavadbhirbhakti Samyuktair Harobhaavena pujitah, Ahamkaara vimudhayaischa nindadhir Vaishnavam padam/ Tenaajnaanena bhavatonandruthyaanu virodhitaah, Yohamsa Bhagvan Vishurvishnuryah sohamavyayah/ Naavanorvai visheshostu ekaa Mutrirdwhidhaa sthithaa, Tadamorbhirnavyaaghair bhakti bhaava yutairganaaih/ Yathaaham vai parijnaato na bhavaddhistataa dhruvam, yenaahi nindito nityam bhavardhirmudha buddhibhih/ Tena Jnaanamhi vai nashtam Nataswaalingitaa maya, Yityeva muktey vachano ganaah prochyar-Maheswaram/ Katham bhavvan yathaikyena samshitosti Janardanaah, Bhavaan Nirmalah Shuddhah Shaantah Shuklo Niranjanaah/* (You are all obsessed with my devotion to me and tend to blame Vishnupada in that extreme dedication to me; in this blind faith of denunciation of Vishnu you did not please me but on the contrary I was highly upset! Whatever is there in me is what Vishnu possesses and what ever Vishnu has in me too is replete in me too and there is no basic difference in both of us excepting that one imagines we possess two Forms. Those devotees of mine who are confident of what I possess, do not really realise me fully. As the Ganaas were reprimanded by Shiva as above, they wondered as to how Janardana and Mahadeva could be identical! After all, Shiva is Nirmala / Clean, Shuddha /Pure, Shukla / White and Nirdosha/ Blemishless.) Parama Shiva replied smilingly that whoever indulged even in indirect references against Vishnu would surely go to Narakas. The Shiva Ganas then requested Mahadeva to display his real Swarupa. *Tato Eka Mukham Bhuyo dadrushuh Shankaram Ganaah, Roudraischa Vaishnavaischaiva vrutam chihnaih Sahasrashah/ Ardhaaina Vaishnava Purandraina Haravigrahaah, Khagadhvajam Vrishaarudham Khagaarudham Vrishadhvajam/ Yathaa Yathaa Trinayano rupam dhatrey gunaagranih, Tathaa tathaa twajaayanta Mahaa Paashupata Ganaah/ Tatobhavacchaika rupee Shankaro bahurupavaan, Dwirupaschaa bhavad yogi Ekarupopya rupavaan, Kshanaacchaitah kshanaad raktah peeto neelah khanaadapi/ Mishrako Varna heenascha Mahaapaashupatastathaa, Kshanaad bhavati Rudraindrah Kshanaadccchambhuh*

Prabhakarah/ Khanaartharcchankaro Vishnuh Kshanaarccharvah Pitaamahah, Tadast -adbhutamayam drushtwaa Shaivaadayo ganaah/ Yadaabhinmanyanta Deva devam Sadaa Shivam/ Tadaa Nirdhuta paapaastey Samayaajanta Paarshadaah, Teyshvevam Dhuta paapeshu Abhinneshu Harishwarah/ (The Ganaas then visioned a Single Faced Vishnu-cum- Shiva Swarupa with thousand ‘chinhaas’ or symbols indicating same Swarupas, of which half was Rudra and another half Vishnu; one half was Vrishabhadhwaja Garudhaarudha and another half was Garudhadhwaja Vrishaarudha. Just as one visualised, so did that person visioned the Rupa of Bhagavan. The same Shankara assumed various forms each time changing his colours of white, red, yellow, blue, mixed or colourless; some times as Rudra, of Indra, Surya, Vishnu, or Brahma. As this most surprising and swift changes happened, the Ganas were then convinced that Paramatma was indeed one and only one!)

Andhakasura’s extermination by Maha Deva and appearance of Ashta Bhairavas (Andhaka’s eulogies to Shiva and Gauri included)

As Maha Ganesha informed Parama Shiva about the arrival of several Akhouhins of Daithya Sena led by Andhakasura on Mandaragiri, Mahadeva took leave of Gauri Devi asking Aprasas in charge of Gauri’s security to be vigilant even as Tundasura came running towards Ganesha and his army. The Gana Sena halted Tundasura and one of the Ganeswaras snipped the Asura’s head with ease. Kundodara and Ghatodara attacked from two sides Shailoda a strong Ganeswara ended one and Nandi another. Krujumbha and Duryodhana met with similar fates by Nandi. As several Danava Chiefs appeared simultaneously the Ganas and Ganeswaras made deadly counter attacks and annihilated the overflowing Asura Senas in hundreds and thousands. As Andhaka was highly disturbed and disheartened at the merciless killings of Asura Sena, he approached Danava Guru Shukracharya for guidance and the latter assured that he possessed Sanjivini Vidya and revived all the dead Asuras. Following this, Danavas made massive and multi-sided attacks by quite a few most cruel Generals of Asuras like Jambha, Bala, Vitra, and Shira mobilising sea-like Daitya Sena of thousands of Akshouhini; Lord Brahma then instructed Indra to join the Deva Sena at once in counter attacks. As Nandi saw Shukracharya among the Danavas, he picked him up and brought him to Maha Deva who in turn threw the Guru onto his own face and the latter entered Maha Deva’s stomach and visioned the entire Brahmanda comprising the Charaachara Srishti including Adityas, Rudras, Vishva Devas, Yaksha- Kimpurusha- Gandharva- Apsaras. The Danava Guru spent a Divya Varsha in the ‘Udara’ of Shiva and got utterly confused and lost moving around all over inside. Finally, Shukra prayed to Mahadeva with great helplessness, humility and reverence and said that he was tired and would like to return. Then Shiva released him through his ‘Shukra’ and when he went back to the Asuras, they were very happy. Then there was an all out battle: Jambha versus Indra, Shambha against Brahma, Krujambha against Vishnu, Shalava-Surya, Trishira-Varuna, Dwimurtha-Varuna Deva, Rahu-Soma, Ashtaavasus versus Sarabha, Shalabha, Paaka, Pura, Viprutthu, Pruthu, Vataapi, and Ilval, besides Kalanemi against all Vishwadeva ganas like Vishvaksena; Vidyunmaali against Ekadasha Rudraas; Shambara against Dwadasha Adityas; Naraka against Ashvini Kumaras; Maha Deva created Jrumbhaayika who slowly but steadily demolished the fighting spirit of the opponents who ever released the Astras. Mahadeva then performed his Snaana in the River Sarasvati and having prayed to Surya Deva got ready for his attack when Andhaka deputed Sunda the Senapati to engage Shiva; he took the form of Maha Deva and entered the Abode of Gauri. She understood the falsity of Andhaka and disappeared along with her personal aids into a garden and he chased her for a

while and returned to the battle field. Meanwhile, Shiva killed Sunda, Vishnu destroyed Kujumbha and Jambha. Andhaka covered the opponents like Indra, Vishnu, Maheswara and the rest of the Devas with his arrows as Vishnu asked the Devas to continue their fights and asked them to kill the Sarathi or the Charioteer of Andhaka, destroy the chariot so that Shankara could turn the entire personal belongings of Andhaka. Then Vishnu destroyed the horses with his mace. Devoid of his chariot, Andhaka shouted at Mahadeva and said that he was alone and without his chariot would still defeat Shiva; Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura's heart and hit his head with his mace and tossed his body up high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called 'Vidya Raaj' with his neck adorned with lotus flowers; from the Southern direction appeared 'Kala Raaj' Bhairava looking like a 'Preta' with dense black colour; from the Western direction was materialised a Bhairava named 'Kamaraj'; from the Northern direction was caused a fourth Bhairava named 'Soma Raaj'; a fifth Bhairava emerged from the wound near the demon's heart where Maha Deva pierced his Trishula and his name was 'Swacchanda Raja' with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was 'Lalit Raaj' who appeared from the gush of the Asura's blood on Earth; the Seventh Bhairava was 'Vighna Raaj' and including Maha Bhairava there were thus Ashta Bhairavas. As there was sweat from Maha Deva's forehead after the extermination of the Asura, especially since his body was covered with armoury, a Kanya got formed from his sweat and spills of the Rakshasa's blood and Maha Deva named her 'Charchika' and gave her the boon of a Symbol of Propitiusness to be worshipped by Devatas, Rishis, Pitaras, Yaksha, Vidyaadhas etc as also Sarpas, and Manavaas. There was also a boy who appeared from the sweat drops which were like sparks of fire dropped on Bhumi and Maha Deva named him 'Kuja' or 'Mangala' and made him a Senior of 'Grahas' (Planets) with the responsibility of providing 'Shubha' or Auspiciousness and 'Ashubha' or Inauspiciousness.

Andhakaasura's eulogy to Maha Deva: As Parama Shiva revealed his real Swarupa to the Daitya, the latter greeted him reverentially and paid homage as follows:

*Namostu tey Bhairava Bhima Murtey Trilokagoptrey Shitashuladhaariney, Vimshaardha baaho
Bhujageshahaara Trinetra maam paahi vipanna budhim/ Jayaswa Sarveswara Vishwa Murtey
Suraasuravandita paada peetha, Trailokya Maathurguravey Vrishaangka Bheetah Sharanyam
Sharanaagatosmi/ Twaam Naatha Devaah Shivameerayanti Siddhhaaharam Sthaanum
Maharshyascha, Bheemam cha Yakshaa Manujaa Maheshwaram Bhutaascha
Bhutaadhipamaamayanti/ Naishaacharaa Ugramupaarrrayanti Bhaveti Punyaaha pitaro
namanti, Daasosmi tubhyam Hara paahi Mahyaam Paapakshayam mey kuru Lokanaatha/
Bhavaamstridevastriyugastridharma Tripushkaraschaasi Vibho Trinetra, Traiyyaarunistri
Shrutiravyayaatman Puneehi Maam twaam sharanam gatosmi/ Trinaachiketastripada
pratishthah Shadangavit twam vishayeshwa lubdhah, Trilokanaathosi puneeha Shambho
Daasosmi bheetah Sharanaagatastey/ Krutam macchankara teyparaatham Mayaa Mahaabhuta
patey Gireesha, Kaamaarinaa nirjita maanasena Prasaadayo twaam Shirasaa natosmi/
Paapoham Paapa karmaaham Paapaatmaa Paapa sambhavah Teaahimaam Deva Ishaana
Sarva paapa haro bhava/ Maa mey krudhyaswa Devesha twayaa chaitaadrushosmyaham,*

Srashtah paapa samaachaaro mey prasanno Bhaveswara/ Twam Kartaachaiva Dhaataacha twam jayastwam Mahaajayah, Twam Mangalastwa momkaarastwa meeshaano dhruvovyayah/ Twam Brahmaa Srushtikrunnaathastwam Vishnustwam Maheswarah, Twamindrastwam Vashatkaaro Dharmastwam cha Surottamah/ Sookshmastwam Vyakta rupastwam twamavyayas – twameeshwarah, Twayaa Sarvamidam Vyaaptam Jagat Sthaavara jangamam/ Twamaadiranto Madhyasca TwamanaadihvSahasrapaat, Vijayastwam Sahasraaksho Virupaaksho Mahaa Bhujah/ Anantah Sarvago Vyaapi Hamsah Praanaadhipatochyutah, Geervaana patiravyagro Rudrah Pashupatih Shivah/ Traividyaastwam Jitakrotho Jitaarirvijitendriah, Japasha Shula paanistwam traahi maam sharanaagtam/

(Namastey Maha Bhairava, Bheema Murti, Trailoka Rakshaakarey, Shula dhaariney! Ten handed, Naagesha Haara dhaariney! Kindly bestow Raksha or safety to me as I had been a lost person without perspective; Sarveswara who was worshipped by Devas and Asuraas alike at your lotus feet, may Victory be with you always, Vrishanga! In the present situation I feel miserable, full of fear and shame and am at your feet seeking your mercy and shelter! You are an embodiment of auspiciousness as Siddhaas hail you as Hara or Paapahari; Maharshis address you as Sthaanu or Ever Steady; Yakshas call you as Bhima; Manushyas pray to you as Maheswara; Bhutas consider you as Bhutapati; Nishaacharaas or Rakshasaas worship you as Ugra; Pitruganaas realise you as Bhava and supplicate you; Hara! I am your servant and devotee; Kindly demolish my sins and provide me succour. Sarvasamartha Trinetra! You are Trideva, Tridharma, Triyuga, Tripushkara, Traiyyaruni, Trishruti, Trinaachiketa and Tripada Pratishtha or of Trilokaas; You are the Embodiment of Shadvedangaas or Six Vedangaas of Siksha, Kalpa, Vyakarana, Nirukti, Chhanda and Jyotisha. Hey Shambho! I am your Daasaani-Daasa having reached my final destination with extreme repentance and remorse for having committed irredeemable and shameful sins for forgiveness. Kindly exonerate and save me., as I was a victim of Kama of the meanest kind: I am Paaapi, Paapakarma, Paapaatma, and Paapa Sambhava. Maha Deva! You are the Creator, Administrator and Preserver; You are the Emblem of Victory, the Eternal Fund of Virtue, Sacrifice and Mercy! You are Mangalamaya, Ishaana, Avyaya and Dhruva; You are Brahma, Vishnu and Maheswara, Indra, V ashatkaara, Dharma, Sarva Sreshtha, Sukshma Swarupa, Vyakta Rupa, Aprakatahasya, Avyakta, Ishvara, Jaraachara Jagat Vyapta; yet Unrevealed; Adi-Mandhyaata Rahita; Adyanta Rahita, Sahasrapaada, Adytanta Rahita , Sarvagata, Sarva Sthita, Sarva Vyapi, Hamsa, Prana Swami, Achyuta, Devadhi Deva, Shanta, Rudra, Pashupati, Shiva, Trivedi, Krodhajita, Shatru vijita, Indria jayi, Jaya and Shulapaani; do very kindly save me Maha Deva!)

Andhakaasura's **Stuti to Ambikla Devi** is as follows: *Namasye Bavaanim Bhuta Bhavyapriyaam Lokadhaatri Janitrim, Skanda maaturam Mahaadeva priyaam Dhaarinim Sasyandinim Chetanaam, Trailokya Maataram Dharitrim Devamaatara mathejjyaam Shrutim Smritim, Dayaam Lajjaam Kraantimagnayaamasuyam Matim Sadaa Paavanim, Daitya Sainya kshaya -karim Mahaa Maayaam Vaijayantim Sushubhaam, Kaalaraatrim Govinga bhagineem Shaola Raaja putreem Sarvadevaarchitaam, Sarva bhutaarchitaam Vidyaam Sarasvatim Trinayana Mahaharshim, Namasyaami Mridaaneem Sharanyaam Sharanamupaagateham Namaste/*

Bhakta Prahlada's Tirtha Yatras and legends related to some Tirthas

In the course of several Tirtha yatras undertaken by Bhakta Prahlada, he visited Manasa Tirtha to worship Matsyaavatari, performed Pitru- Deva Tarpanaas; worshipped Kurma avatari Vishnu

at Kaushiki River; and did puja at Devahlada River to Hayagriva. After taking Sacred Bath in River Yamuna, he prostrated before Trivikrama who measured three feet for his Tapasya and thus Vamana Deva secured the epithet of Trivikrama. Maharshi Pulastya narrated the background as follows:

Dundhu and Trivikrama:

Devi Danu's son Dundhu was a close associate of Hiranya Kashipu -the son of Diti- who conquered Swarga Loka; both the friends were in the habit of moving about Swarga happily. After Hiranya Kashipu, Dundhu conquered Deva Loka. But since Devas took refuge in Brahmaloaka, Dundhu desired to reach there but came to know that Brahmaloaka was very very far away. By about thousand Yojanas was Maharloka the residence of Rishis whose mere sight would destroy the Rakshasaas; then there was Janaloka far away by crores of yojanas where cows stayed predominantly and from where even sand particles could badly hurt the Rakshasas; the Tapoloka was away again by six crores of Yojanas farther, the residence of Sadhyaganaas whose mere 'Nishvaasa' or exhalation could wipe out the Daitya-Danava Kulas; and finally the Satya loka of Brahma was thirty crore yojanas away which was impossible to reach by Daitya-Danavas! But the resolute Dundhu asked Danava Guru Shukracharya and the latter cited the example of Vritrasura who sincerely performed hundred Ashwamedha Yagnas and so did Indra Deva to have free movement to Brahmaloaka. Dundhu resolved to perform the Yagnas likewise while appointing Danava Guru as the Dikshit, Bhargava Vamsha Vidwans as Ritviks and Sadasyas and Daitya-Danavas as Rakshkas; the Yagna Bhoktas were Danavas instead of Devas; Asiloma Danava was sent as the Security-in-Chief along with the Yagna horse. Devas approached Bhagavan Vishnu who assured that he would frustrate the efforts of Dundhu Danava and his mighty followers even in the first Yagna. Vishnu took the form of a wooden board with a Brahmana tied up in the river nearby the place of the Yagna; the Brahmana was drowning and floating on the water surface struggling to balance himself tied to the wooden plank. This attracted the attention of the Sadasya, Ritviks and the Yagna Karta Dundhu; they all ran to save the Brahmana, untied him and pulled him out of the water surface. They asked as to who threw him into the River and why. The Brahmana told his story that as his father died, he and his elder brother performed the rites and after some time he asked for the share of property but the elder brother bundled him and having tied him to a wooden plank threw him into the river and along with the plank he had been balancing it ever since! Dundhu took pity on the Brahmana and offered lot of money, property and riches. But the Brahmana replied politely that he would be satisfied with a small piece of land of merely three feet since not only he was covetous and greedy but was also incapable of protecting big property! As the King Dundhu granted those three feet of land, Vishnu Deva started measuring the three feet:

Kramatrayam taavadavekshya dattam Maha Surendrena Vibhur Yashaswi, Chakrey tato langhayitum Trilookeem Trivikramam Rupamananta Shaktih/ Krutwaa cha Rupam Ditijaamscha hatwaa pranamya charsheena Prathamakramena, Mahim Maheeghnaih sahitaam sahaarnavaam jahaara ratnaakara pattanairyutaam/ Bhuvam sanaakam Tridashaadhivaasam Somaarkaruksairabhi manditam nabhah/ Devo dwiteeyena jahaara vegaat kramena Devapriyameepuureeshwarah/ Kramam triteeyam na yadaasya puritam Tataadikopaada Danurpungavasya, Papaata prushthey Bhagavaamstrivikramo Meru pramaanena tu vighrahaena/ Patataa Vaasudevena Daanavopari Narada! Trimshadyojana saahastri Bhumeyr gartaa dridheekrutaa/ Tato Daityam samutpaatya tasyaam prakshipya vegatah, Avarshat

sikataavrushthya taam gartaapa puritam/ (As Dundhu bestowed three feet to the Brahmana, the latter assumed Virat Swarupa with a view to measuring the Three Lokas, greeted the Rishis, as the first foot measure counted the totality of the Prithvi; as the second measure counted Swarga and Bhuvanlokas, Planets, Nakshatra Mandali, the Sky and so on and since could not measure the third step, got extremely angry and shook up his body far beyond Meru Parvata as huge chunks fell on the back of the Danava who was pushed down under creating resounding tremors beneath thousand and odd more yojanas deep). Subsequently, Indra and Devatas were restored of their respective positions of status as before.

The background of King Pururava

After praying Bhagavan Shankara at Kedarathana and Vishnu in the Swarupa as Hrishikesh near Badarikashrama, Bhakta Prahlada recalled the Legend of Pururava as recounted by Pulastya Maharshi to Brahmarshi Narada. During Tretayuga, there was a Shaakala Nagari in Madra Desha where there was a rich Vyapari or businessman called Sudharma who was proceeding to Surashtra and on way had to stay back for a night near a cremation ground under a Shami Vriksha. As he was too tired fell asleep and found that he was looted by thieves and started moving about helplessly when he sighted a few Prethaatmas (Apparitions) and the Chief of the Pretas enquired of the Vanika's whereabouts. The Vyapari conveyed his helplessness as he was looted and he was hungry and thirsty and cursed his fate. The Chief of Pretas provided the much needed solace to the Vyapari and asked his colleagues to treat the Vyapari as their special guest and gave him good bath and bhojan even in that god-forsaken jungle. The Vyapati was moved by the hospitality and asked the Preta Chief about their background. The Chief gave his account: ' I was a Brahmana named Somasharma in Shalaka Nagar whose neighbour was a rich Vanika named Somashrava who was a great Vishnu Bhakta and virtuous person. But I was evil minded and avaricious not used to Pujas and Danaas. On one auspicious Shravana Ekadashi, I observed a day long Upavasa and on the subsequent Dwadashi, many of the Nagara Vaasis took bath in Sacred River Iravati and I too had a dip there and for once gave charities of umbrella, footwear, Jalapatra, Mrishtaanna bhojan, curd , sweets etc. to well studied and reputed Brahmanas . That was one only one singular occasion when I gave a daana in my seventy years of mean and wasteful life; after my death, I became a 'Pretatma'but the umbrella which I gave as charity turned out to be this Shami Vriksha, the pair of footwear that I gave in charity became my Vahana or my carrier, and the tasty and sumptuous meal has been shared by my follower Pretatmas also at noon daily-since they never did a charity in their lives'. Having narrated the story of the Preta Chief, he requested the Vyapari Sudharma to visit Gaya Tirtha and after taking bath perform Pinda Daana in the name of the Preta Chief to redeem his soul; the Vyapari did exactly the same and redeemed his soul on Bhadrapada Shukla Shravana Nakshathta at Gaya Kshetra and in his next birth became the famed King **Pururava**.

Shiva and Vishnu killed Jalodbhava-Origin of Sudarshana Chakra and Trishula

Bhakta Prahlada reached River Iravati to take sacred bath, then to Kurukshetra, Sudarshana Chakra Tirtha, Devika Tirtha Snaana and worship of Nrisimha Deva, Gokarna for Kameswara Darshana, Pundarika Darshana, followed by Payoshini Snaana and Akhandeswara puja, Shambhu Puja at Devahlada, and made a six day halt at Madhunandini to vision *Chakradhari Shiva and Suladhari Govinda!* It was in this context that Pulastya Maharshi narrated the

background of the pauranik story to Narada Muni. Daitya **Jalodbhava** secured invincibility from Brahma; neither the curses of Brahmarshi nor Agni/ Water could demolish him. The Daitya tormented the Beings of the Srishti, especially Maharshis and there was an over-all threat to their existence. Devas approached Vishnu Deva and the latter accompanied by Mahadeva attacked the Demon who hid himself in the deep waters of Madhumati. As both the Bhagavans arrived at the banks of the River, Jalodbhava disappeared and scaled the heights of Himalayas; having scented the presence of the Daitya on the Himalayan peaks, Vishnu and Shankara destroyed the Daitya instantly and thus materialised the Sacred River **Vitasta** in Kashmira Region and that was where Bhakta Prahlada worshipped: *Yatreshwaro Devasarasya Vishnoh praadaadrathaanga pravara ayudham vai, Yena prachiccheda Tridhaiva Shankaram Jignaasa maanostra balam Mahatma/* (It was at the Bhrungatunga Tirtha that Bhagavan Shambhu gifted a Mahastra Chakra to Vishnu and the latter assessed its supreme power sliced the Astra into three parts creating a Trishula or a Trident).

Pulastya Maharshi informed Narada about the background of Sudarshana Chakra and Trishula as follows: A Veda Vedanga Brahmana called Veetamanyu and his virtuous wife Aayetri gave birth to Upamanyu; the couple were so poor that Aatreya administered ground rice powder and water as milk to the son for years together and as one day in another Brahmana's house Upamanyu tasted real milk as 'Ksheeraanna' and insisted in the house too to have it daily; the mother replied with tears in her eyes: *Umapatou Pashupatou Shuladhaarini Shankarey, Aprasannow Virupaashey krutam Ksheerena bhojanam/ Yadeecchasi payo bhoktum sadyah pushtikaram suta, Tadaaraadhya Devesham Virupaaksham Trishulinam/ Tamsmitushtey Jagadvyaamni Sarvakalyani daayini, praaptemruta- paayityam kimpunah Ksheera bhojanam/* (Son! Since Maha Deva Shankara who is also called Umapati, Pashupati, Shuladharini and Virupaksha was not kind to us, how could we get Ksheeraanna /real milk and rice? If you insist so, then you have to sincerely worship Virupaksha. My lad! If you could please him, then why only Ksheeraanna ; even Amrit would be available to all of us!). Then Upamanyu asked his mother as to who that Virupaksha was! She explained that there was a Mahasura King called Shridaama who created havoc to the World killing Munis, Brahmanas and even children; he defeated Devas and threw them out of Swargaloka, harassed Devi Lakshmi and even chased Vishnu to forcefully take away his Srivatsa Jewel. Vishnu prayed to Virupaksha and the latter gifted Sudarshana Chakra with which was like a fiery Kalachakra:

Kaalachakranibham chakram Shankaro Vishnumabraveet, Varaayudhoyam Devesha Sarvaayudha nibharhanah, Sudarshanou dwaadashaarah Pashnaabhi dhruyugo javee/ Aaraasamthaaswamee chaasya Devaa Maasaascha Raashayah, Sishtaanaam rakhsanaarthaaya samshita rutavascha shat/ Agnih Somastatha Mitro Varunotha Shacheepatih, Indraagnee chaapuatho vishvey Prajaapataya eva cha/ Hanumaamchaatha Balavaan Devo Dhanvantarastithaa, Tapaschaiva Tapasyascha Dweaadashoutey pratishthitaah, Chaitraadyaah Phaalgunaantascha Maasaastatra pratishthitaah/

(The Sudarshana Chakra was like the frightening Kalachakra that Shankara gifted to Vishnu which had twelve compartments, six 'naabhis' or hinges, two Yugas of validity, top speed and instant smasher of any kind of 'Aaudhaas' of enemies. The Chakra was essentially to rescue virtuous Beings and in the compartments were situated Devatas, Rashis, Six Ritus or Seasons, Agni, Soma, Varuna, Mitra, Indra, Vishvadeva, Prajapati, the mighty Hanuman, Dhanvantari Deva, Tapasya and the Twelve Months from Chaitra to Phalgun). As Shankara described the

Chakra as ‘Amogha’ or Singularly Effective, Vishnu liked to test its Uniqueness and Effectiveness and thus made a test-run on Maha Deva himself! Then Vishnu let the chakra aiming Maha Deva, who no doubt escaped but sliced off Visvesha, Yagnesha and Yagna yajaka; as Vishnu was stunned that the sliced Shiva ‘Amshas’ or Alternate Shaktis viz. Hiranyaksha, Suvarnaaksha and Virupaksha since these Amshas of Mahadeva were only Kalyana Karini Shaktis or of auspicious features, but not of destroying features; therefore the Chakra was fundamentally of destruction mode and would not adversely affect Shiva’s propitious characteristics in any way! Having assured Vishnu thus, Mahadeva asked Janardana to act forthwith and destroy the Asura Sridaama and as he did so the entire Universe secured relief from Also, Upamanyu took his mother’s advice to worship in right earnest and Parama Shiva blessed the boy to drink not only Ksheeraanna but Elixir too!

Gajendra Moksha

Maharshi Pulastya narrated further to Brahmaarshi Narada further that Bhakta Prahlada extensive tours of Tirthas like Naimisharanya, Brihadhwaja, Maha Nadi, Soma Tirtha, Mangunika, Ashwa Tirtha, Varanasi, Avimukteshwara, and so on and reached **Trikuta Mount** which was the residence of Rishis and Yogis. He worshipped Sarvya Vyapi Pundarikaaksha and sighted the famed **Gajendra Moksha Sarovara** which was the legendary and Sacred Tirtha encircled by the Mountain Range. Nearby the Sarovara was a thick jungle inhabited by cruel animals, birds, and vegetation inhabited by large groups of wild elephants too. The chief of a herd of elephants Gajendra entered the Sarovara for a bath of cool water along with its group and a huge crocodile caught hold of one of the feet of Gajendra dragged into deep waters as the Elephant struggled but could not escape the sharp and powerful grip of the crocodile, even as Gajendra and its companions made desperate efforts for thousand years while Devas were witnessing the prolonged suffering of the Elephant King. The Elephant was stated to be the King of Pandya an extreme and dedicated Narayana Bhakta and the crocodile was a Gandharva called Huhu who was cursed by a Sage ; when implored by the Gandharva, the Muni forecast that Narayana Himself would slice the crocodile head and qualify him for Salvation. As Gajendra was desperate and distressed, he remembered the Script of a Vishnu Stotra in his erstwhile birth and frantically chanted the Prayer by offering a ‘Pushpamaala’ with his lifted trunk and imagining the Swarupa of Artaa- Janardana with tears in his eyes as follows:

*Om Namo Mulaprurutaey Ajinaatha Mahatmaney, Anaashritaaya Devaaya Nispruhaya
 Namostutey/Nama Aadyaaya Beejaaya Arshayaaya Pravartiney, Anantaraaya Choukaaya
 Avyataaya Namoh/ Namoh Shivaaya Shantaaya Nischitaaya Yashaswiney, Sanaatanaaya
 Purvaaya Puraanaaya Namoh/ Namoh Devaadhi Devaaya Swabhaavaaya Namoh,
 Namoh Jagat Pratishtaaya Govindaaya Namoh/ Namostu Padmanaabhaaya Namoh
 Yogodbhavaayach, Vishveswaraaya Devaaya Shivaaya Harayey Namoh/ Namotu Tasmai
 Devaaya Nirgunaaya Guptaataney, Narayanaaya Vishvaaya Devaanaam Paramaatmaney/
 Namoh namoh Karanavamanaya Naraayanaayamita vikramaaya/ Shrishankha charaasi
 Gadaadhaaraaya Namostu tasmai Purushottamaaya/Guhyaaya Vedanalayaaya Mahodaraaya
 Simhaaya Daityanidhanaaya Chaturbhujaya, Brahmendra Rudra Muni chaarana Samtutaaya
 Devottamaaya Varadaaya Namochyutaaya/ Nagendra deha Shayanaasana supriyaaya
 Goksheera Hema Shukhaneela ghanopamaaya, Peetaambaraaya Madhu Kaitabha naashanaaya
 Viswahaaya Charumukutaaya Namojaraaya/ Naabhiprajaata Kamalastha Chaturmukhaaya
 Kshirodarakaanavaniketa Yashodharaaya, Naanaa Vichitra Mukutaangada Bhushanaaya*

Sarveshwaraaya Varadaaya Namō Varaaya/ Bhaktipriyaaya Varadeepta Sudarshanaaya Phullaravinda Vipulaayata lochanaaya, Devendra vighnashamanodyata pourushaaya Yogeshwaraaya Virajaaya Namō Varaaya/ Brahmaayanaaya Tridashaananaaya Lokaadhi naathinaathaaya Bhavaapanaaya, Mahaa Varaahaaya Namaskaromi/ Kutasthamavyata -machintya rupam Naarayanam Kaaranamaadidevam, Yugaanta sesham Purusham Puraanam tam Devadevam Sharanam prapadey/ Yogeshwaram Charuvichitra mouli magneyamagravam Prakruteyh parasthatam, Kshetrajnamaatma prabhavam Varenyam tam Vaasudevam sharanam prapadye/Adrushya mavyata machintya mavyayam Mahashiyo Brahmamayam Sanaatanam, Vadanti yam vai Purusham Sanaatanam tam Deva guhyam sharanam prapadye/ Yadaksharam Brahma vadanti Sarvagam nishamya yam Mrutyu mukhaat pramuchyatey, Tameehwaram truptamanuttamaigunaaih paraayanam Vishnumupaimi shaswatam/ Kaarya Kriyaa Kaarana maprameyam Hiranyabaahum Varapadmanaabham, Mahaabalam Vedanidhim Suresham Vrajaami VishnumSharanam Janaardanam/ Kireeta Keyura Mahaarha nishkairmanyuktamaa -lankrita sarva gaatram, Peetaambaram Kanchana Bhakti Chitram Maalaadharam Keshava mabhyupaimi/ Bhavodbhavam Veda vidaam Varishtham Yogaatmanaam Saamkhyavidaam Varishtham, Aditya Rudraashvasuprabhaavam Prabhum prapadyechuta maavatmavantam/ Shrivatsaankam Mahadevam Devaguhyanouparam, Prapadye sukshmamachalam Varenyamabhayapradam/ Prabhavam Sarva bhutaanaam Nirgunam Parameshwaram, Prapadye muktamamkaanaam yateenaam Paramaam gatim/ Bhagavantam Gunaadhyakshamaksharam Pushkarekshanaamc Sharanyam Sharanam Bhaktya Prapadye Bhaktavatsalam/ Trivikramam Trilokesham Sarvesham Prapitaamaham, Yogaatmaanam Mahaatmaanam pradyeham Janaardanam/ Adidevamajam Shambhum Vyaktaavyaktam Sanaatanam, Naraayana – maneeyamsam prapadye Brahma priyam/ Namō Varaaya Devaaya Namō Sarvasahaayacha, Prapadye Deva Deveshameeeyamsa manauh sadaa/ Ekaaya Lokatatwaaya Paratah Paramaatmaney, Namah Samahsahasra shirashey Anantaaya Mahaatmaney/ Twaameva Paramam Devamrishayo Vedapaaragaah, Keertayanti cha yam Sarvey Brahmaadeenaam Paraayanam/ Namstey Pundareekaaksha Bhaktaanaamabhayaprada, Subrahmanya Namastostu traahimaam Sharanaagatam/

(My salutations to you Mula Prakriti Swarupa, Invincible Mahatma Vishnu who is Nirashraya or free to act in your own volition; You are the Adyabija Swarupa or the Primeaval Germinator, Aradhya Deva or the Principal Target sought to be achieved by Rishis and Yogis and the Unique and Unknown powerhouse of the Kalachakra or the Supreme Time Machine; You are indeed the Sarva Vaapi or All-Pervasive; the Undisclosed Guna Swarupa and at the same time the Nirguna or Featureless; You are beyond the barriers of reasoning and logic, impossible to achieve by rationality or prudence, the Immesurable; the Foremost Form of auspiciousness, Ever Peaceful, Decisive, the Embodiment of Eminence and Fame and the Origin of Knowledge and the Ageless and Timeless! Devadi Deva, Swabhavarupa, Jagat Pratishtha Kaaraka, Govinda, Padmanabha, Yogodbhava, Vishveswara, Deva, Shiva, Hari, Nirguna and Gunatma alike; Viushwatma, Narayana, Deva's Paramatma, Karanavasha Vamana -rupa or of the Form of Vamana owing to Exigencies; Atula Vikrama; You are the Holder of Shankha, Chakra, Sword, and Mace and Purushottama; You are the Mysterious and the Unidentified; the Emitome of Vedas; Mahodara readily assuming Leonine Form to eradicate the race of Daityas, the Chaturbhuj or the Four Handed Swarupa; You are the Dheya or the Worshippable by Brahma, Indra, Rudra, Maharshis, and one and all. You lie comfortably on the Sesha Naga's Unique Body as your Bed; wearing vastras of different colours; the annihilator of Madhu-Kaitabha Daityas; the wearer of a charming

Kirita or head gear; who has always youthful and never has old age; has Brahma seated on a lotus top that sprouted from his navel; has residence on Ksheera Sagara or the Ocean of Milk; he is multi ornamented on his various body parts; the provider of boons and the Emblem of Boons; Bhakta Premi or the Beloved of devotees; the Eternal Embodiment of Radiance; with eyes resembling fully bloomed Lotus flower; the trouble shooter of Devendra; and the provider of boons to him; The 'Aadhaara Swarupa' or of the Murti worshipped by Brahma and all the Devas; Triloka Naatha; Bhava Hatha; Maha Varaaha Swarupa; I seek refuge in Kutastha, Avyakta, Achintya Swarupa; Kaaranaswarupa; Adi Deva Narayana; the Great Survivor Maha Swarupa at the End of Yugas; Ajeya; Sarva Sreshtha; The One who exists far beyond Prakriti; the Kshetrajna; Atmaprabhava; Varenya, Vaasudeva; Aadrushya, Ayakta, Achityaneeya, Ayaya, Brahma maya and Sanatana Purusha and Deva guhya my Pranaams / greetings; I was at the Mrityu Mukha or at the Devouring Point of Death; I seek protection and safety from you Bhagavan; You are Atmatrupta or Self-Satisfied; Shaswata Ashraya Swarupa; Karya-Kriya-Karana Swarupa; Agamyaa; Hiranuabaahu; Mahabala shaali; Veda nithi; Sureshwara-Janardana-Vishnu; I seek asylum from that Jishnu who was ornamented by Kireeta-Kayura-Atimulya Mani malaas; Peetaambara Dhaari; Swarnima Patra Racaha naalin -krita; Mala Dharana Keshava; Samsaaro'tpannakara; Vedavidsreshtha; Yogatma; Sankhya Shastra Jnaata Sreshtha; Aditya-Rudra-Ashvini Kumara-Vasu Prabhavaachyuta; Atma Swarupa Prabho! Shri Vatsa Dharanakara; Maha Deva; Devataaguhya; You are the Unparalleled one defying description, with the Epithet of Nirguna, Nissanga, Niyama Paalaka; My I seek refuge in you Gunaadhyaksha, Akshara, Kamala Nayana, Ashraya Karana Yogya Swarupa, Sharana Pradata and Bhakta Prema kara. I prostrate before you Bhagavan as the measurer of Three Feet covering the the Trilokas, Prapitamaha, Yoga Murti, Mahatma Janaddana, Adi Deva, Ajanma, Shambhu, Vyaktaavyakta Swarupa, Sanatana, Parama Shukshma, Brahmana Priya Narayana! I bend my knees before you Sreshta Deva, Sarva Shaktimaan, Sukshmaati Sukshma Devadevesha, Lokatatwa Swarupa, the Unique Paratpara Paramkatma, Sahasraseersha Paranatma, Ananta, Dedaparagami Rishi sannuta! You are the final shelter to Brahmadi Devaas; Pundarikaaksha, Bhuaktaabhaya Pradata, Subrahmanya, Sharanu, Sharanu (Save me, Save me)!

As Vishnu Deva was pleased with the heartfelt and desperate supplication of Gajendra appeared in his full glory with four arms adorned with Shankha, Chakra, Gadaa and Saranga descended from Garuda and sliced off with his Sudarshana Chakra the neck of the crocodile and relieved from the curse of Devala Muni to the Gandharva Huhu and simultaneously rescued Narayan Bhakta King of Pandya.

Phala Shruti : Brahma Deva affirmed- *Ya idam shrunuyaa nityam Praatarutthhaaya Manavah, Prapyuyaat Paramaam siddhim dukkha prastasya nishyati/ Gajendra mokshanam Punyam sarva Paapa pranaashanam, Kathitena smrutey naatha Shrutena cha Tapodhana, Gajendra mokshaneneha sadyah paapaat pramuchyatey/ Yasmin kiloktey bahu paapa bandhanaat labhyet Moksho Dwiradena yaddhat, Ajam Varenyam Varapadmanaabham Narayanam Brahmanidhim Suresham/ Tam Devaguhyam Purusham Puraanam Vandaamyaham Lokapatim Varenyam/*

(Whosoever reads, hears or cogitates about the Gajendra Moksha Stuti with purity of body and mind in the mornings would be relieved of difficulties of the day and the cumulative sins of the past; Its Pathana-Shravana-Manana would dissolve the sins and provide liberation as in the case of Gajendra. May I salute Vishnu Bhagavan who is Ajam or birthless, Varenya or the Supreme,

Sreshtha or the Topmost, Padmanabha or Lotus-navelled, Narayana or Existent on Water, Devaguhya or absorbed among Devas , Purana Purusha or the Most Ancient, and Loka Swami or the Super Lord of Lokas!)

Vishnu Panjara, Saarasvata and Paapa Prashamana Stotras by Shiva and Agastya Muni

Maharshi Pulastya narrated the happening of a cruel, mean and sinful Kshatriya who disregarded Brahmanas, Rishis and Devas who got turned into a Rakshasa during his subsequent birth and was in the habit of lifting up and eating humans; he came across a holy person deeply engaged in Tapasya and rendering **Vishnu Panjara Raksha Mantra Stotra** as follows to ward off evil influences in the forest where he was engaged in Tapasya: *Vishnum Praachyaam Sthitaschakri Vishnur Dakshinato Gadee, Praticheeyaam Shaaranagadrugvishnu Khadgi mamottarey/ Hrishikesho vikoneshu tatchaadreshu Janardana, Krodarupi Harirbhowmou Naarasimhembra-rey mama/ Kshuraantamamalam chakram bhramatyetat Sudarshanam, Asyamshumaalaa drusprekshya hantum pretanishaacharaan/ Gadaacheyam Sahasraarchirudviman paavako yathaa, Rakshobhuta piscaachaanaam Daakininaam cha shaatani/ Sharangam Visphurjitam chaiva Vaasudevasya madripuun, Tiryanga Manushya Kushmaanda Pretaadeen hantwa seshatah/ Khadgadhaaraajjwalajjotsnaa nirdhuta ye mamaahitaah, Tey yaantu sowmyataam sadyo Garudeneva pannagaah/ Ye kushmaandastathaa Yakshaa Daityaa ye cha Nishaacharaah, Preta Vinaayakaah kruraa Manushyaa Jrumbhakaah Khagaah/ Simhaadayo ye Pashavo Danda-Shukaascha Pannagaah, Sarvey bhavantu mey sowmyaa Vishnuchakraravaahataah/ Chittavrutti-haraayecha ye janaah smritihaarakaah, Baloujasaam cha hartaarashchhayaa Vidhvamshakaas chaye/ Ye chopabhogahartaaro yecha lakshana naashakaah, Kushmaandaastey pranashyantu Vishnu Chakra ravaahataah/ Buddhiswaasthyam Manah swaasthyam swasthya maindrikam tathaa, Mamaastu Deva Devasya Vaasudevasya kirtinaat/ Pushtey Purastaadatha Dakshino-ttarey vikonataschaastu Janaardano Harih/ Tameedyameeshaana manantamachyutam, Janaardanam pranipatito na seedati/* (Hey Vishnu Bhagavan! Do guard me from the Eastern side with your Chakra; from my Southern side with your Gadaa; from the western side with your Sharanga Dhanush; and from the northern side with your Khadga. In the Dishaakonaas or the Konaas (Angles) of Agneya, Nirruti, Vayavya and Ishaana, may Hrishikesh and Janardana save me in the regions in between; May Varaha RupaVishnu protect me from Bhumi Devata's side and Nrisimha Bhagavan shield me from above viz.the Akaasha /Sky. May Sudarshana Chakra keep a Raksha (Vigilance) from all around me encircling me with safety! May Bhagavan's highly radiant and unvisionable rays of his mace destroy Rakshasaas, Bhutaas, Piscaachas, and Dakinis. May Vaasudevaa's lightning luster of his Sharanga Dhanush demolish violent Pashu-Pakshis, cruel Manavaas, Danavas and Pretaas be uprooted for good; Just as ferocious snakes and such other poisonous reptiles get frightened away at the very sight of Mahatma Garuda, may Vishnu's Khadga's extraordinary splendour subdue the hissings of such species; may the severity and speed of Sudarshana save me the totality of Kushmaandaas, Yakshaas, Daityas, Nishacharaas, Pretaas, Vinayakas, Harsh and ruthless Manavas, Jumbhakaas, Harmful Pakshis, Lions and such other ferocious animals while slicing them off instantly; May all the root causes which create mental tribulations, memory lapses, physical ailments, weaknesses and all other kinds of psychological distresses be rescinded and may the Vaasudeva Kirthanas and Stutis enhance my mental sharpness, equanimity of behaviour, maturity of judgment, performance of deeds and over all virtuosity.)

As the golden screen of Safety and the impregnable Kavacha or shield was installed around the

Brahmana Tapaswi, the Rakshasa became highly subdued and weakened and could not reach anywhere near the great halo around the Sage. The placated Rakshasa then realised and confessed his previous deeds of inexcusable blunders and 'Patakaas' and begged his spiritual advice. But the Brahmana refused to do so as the mountain like sins of the Rakshasa could never be demolished out of feeble realisation of his Maha Patakaas! This had indeed annoyed the Rakshasa who did not basically change much and his cruelty returned along with his hunger as the dusk time arrived. The Brahmana replied that he was no doubt ready to surrender to the Rakshasa on his own volition but he had to first of all carry fruits to his Guru. The Rakshasa said that he was even prepared to free the Brahmana if only he would be shown a way to reform himself. The Brahmana realised that the Raakshasa would not leave him unless he taught him the way of self-realisation although his conscience did not agree; thus he approached Agni Deva to advise him to show a way out. Then Devi Saraswati appeared as prompted by Agni Deva and assured the Brahmana that he needed not to worry and that he could teach the Raakshasa the way to a virtuous path. Thus the Brahmana decided to teach **Saarasvata Stotra** to the Rakshasa as follows:

*Shrutyataam tava yachhreyastathaanyeshaam cha paapinaam, Samasta paapa shuddhharthyam
Punyayopachayadam cha yat/ Pratarutthhaaya Japatvam Madhyaahnehnah Kshayepi vaa,
Asamshayam sadaa japyo japataam pushti shaantidah/ Om Harim Krishnam Hrishikesham
Vaasudevam Janaardanam, Pranatosmi Jagannaatham sa mey Paapam Vyapohatu/ Shankhinam
Chakrinam shaaranga dhaarinam snagdharam param, Pranatosmi patim Lakshmyaah sa mey
Paapam vyapohatu/ Daamodara -mudaaraaksham Pundareekaakshamachyutam, Pranatosmi
stutam stutyaih sa mey paapam vyapohatu/ Naaraayanam Naram Shourim Maadhavam
Madhusudanam, Pranatosmi Dharaadhaaram sa mey paapam vyapohatu/ Shrivatsa Vakshasam
Shreesham Shridharam Shriniketanam, Pranatosmi Shriyah Kaantam sa mey Paapam
Vyapohatu/ Yameesham Sarvabhutaanaam dhyayanti yatayoksharam, Vaasudevamanirdeshyam
tamasmī sharanam gatah/ Samastaalambanebhyo yam Vyavrutya manasogatim, Dhyayanti
Vaasudevaakhyam tamasmī sharanam gatah/ Sarvagam Sarvabhutam cha
Sarvasyaadhaaramameeshwaram, Vaasudevam Param Brahmaa tamasmī sharanam gatah/
Paramaatmaavyaktam yam prayanti sumedhasah, Karmakshayekshayam Devam tamasmī
sharanam gatah/ Punyapaapa vinirmuktaa yam pravishya punarbhavam, Na Yoginah
Praapravanti tamasmī sharanam gatah/ Brahmaabhutwaa jagat sarvam sa
Devaasuramaanusham, Yah srujatyachyuto Devastamasmī sharanam gatah/ Brahma
rupadharam Devam Jagadyonim Janaardanam, Strasthatvey samdhitam srashtou pranatosmi
sanaatanam/ Srashtaa bhutwaa sthito yogi sthitaavasura suudanah, Tamaadi Purusham
Vishnum pranatosmi Janaardanam/ Dhrutaa mahi hataa Daiyaah paritraataastahaa Suraah,
Yenatam Vishnumaadhyesham Pranatosmi Janaardanam/ Yajnairyajanti yam Vipraa Yagnesham
Yagnabhavanam, Tam Yagna Purusham Vishnum pranatosmi Sanatanam/ Pataala
veethibhutaani tathaa lokaan nihantiyah, Tatpurusham Rudram Pranatosmi Sanaatanam/
Sambhakshitwaa sakalam yathaa srishtimidam Jagat, Yo vai nrityati Rudraatma pranatosmi
Janaardanam/ Suraasuraah Pitruganaah Yaksha Gandharva Raakshasaah, Sambhuta Yasya
Devasya Sarvagam tam namaamyaham/ Samasta Devaah Sakalaa Manushyaanaam cha
jaatayah, Yasyaamsha Bhuta Devasya sarvagah tam Namaamyaham/ Vriksha gulmaadayo
yasya tathaa Pashu Mrigaadayah, Ekaamsha bhuta Devasya Sarvagam tam namaamyaham/
Yasmaannaanyat param kinchiyasmin Sarvam Mahaatmani, Yah Sarvamadhyagonantah
sarvagam tam namaamyaham/ Yathaa sarveshu Bhuteshu gudhogniriva daarushu, Vishnurevam
tathaa paapam mamaasesham pranashyatu/ Yathaa Vishnumayam sarvam Brahmaadi sa*

charaacharam, Yaccha Jnaana paricchedyam paapam nashyatu mey tathaa/ Shubhaashubhaani karmaani Rajah Satva Tamaamsicha, Aneka Janma karmotthyam paapam nashyatu mey tathaa/ Yannishaayaamcha yatpraataryan madhyaahnaaparaahnniyoh, Sandhyayoscha krutam paapam karmanaa manasaa giraa/ Ajnaanato Jnaanato vaa madaacchalita maanasaih, Tat Kshipram vilayam yaatu Vaasudevasya keertanaat/ Paradaara paradravya vaanchhidrohodbhavam cha yat, Para peededbhavaam nindaam kurvataa yanmahaatmanaam/ Yaccha bhojey tathaa peye bhakshey choshey vilehaney, Tad yaatu Vilayam toyey yathaa lavana bhaajanam/ Yad baalyeyaccha Kaumaarey yat paapam Youvaneey mama, Vayah parinatou yaccha yaccha janmaantarey krutam/ Tannaaraayana Govinda Hrishikesha keertanaat, Prayaatu Vilayam toyey yathaa lavana bhaajanam/ Vishnavey Vaasudevaaya Haravey Keshavaayacha, Janaardanaaya Krishnaaya Namoh bhuyo namo namah/ Bhavishyaanarakaghnaaya namh Kamsa vighaatiney, Arishta Keshi Chaanuura Devaari kshaniyo namah/ konyobalervanchitaa twaamrutey vai bhavishyati, Konyo naashyati balaad darpam Haaihaya Bhupateyh/ Kah Karishyatathaanyoh vai Saagarey Shetu bandham, Vadhish yati Dashagreevam kah Saamaatmapurah saram/ Kastwaamriteynyoh Nandasya Gokule rati meshyati, Pralamba Putaanaa Dinaam twaamrutey Madhusudana, Nihantaapyathavaa Shaastaa Devadeva bhavishyati/ Japannevam Narah punyam Vaishnavam Dharmamuttamam, Ishtaanishtha prasangebhyo Jnaanatojnaana topi vaa/ Krutam tena tu yat paapam Sapta janmaan –taraani vai, Mahaa Paataka samjnam vaa tathaa chaivopa paatakam/ Yagnaadeeni cha Punyaani Japa homa vrataanicha, Naashayed Yoginaam Sarva maamapaatramimaambhasi/ Narah Samvatsaram purnam tila paatraani shodasa, Ahanyahaani yo dadyaat pathattechha tasmamam/ Avilumatam Brahma charyam Sampraapoya smaranam Hareyh, Vishnuloka mavaapnoti Satyametanvayoditam/ Yatthaaitat Satyamuktam mey na hyaalpamati mey Mrushaah, Raakshasastrastat Sarvaangam tathaa maameshu mricchyatu/

(Hey Raakshasa! I would now like to preach to you and your kind of persons who faltered in their lives, a highly propitious Discourse which should wash off your earlier immorality and depravity as also encourage to follow a life of Virtue and quality. As one rises up from bed from the sleep of the previous night, or at the noon-time or at the evening, the following Stuti be read or heard:

‘OM Hari, Krishna, Hrishikesha, Vaasudeva, Janardana, Jagannaatha! My Salutations to you. Do kindly keep me away from blunders. You are the Guru of Moving and Immobile Beings, resting on the cozy bed of Sesha Naaga, Parama Deva Govinda, may I pray to you to keep me away of sins; my sincere reverences to you Sharanga Dhara, Chakradhara, Shankha Dhara, Maalaadhaari, Lakshmiapati, Damodara, Udaaraaksha or of benign looks, Pundarikaaksha, Achyuta who is extolled by one and all! Do mercifully lead me on right path! I beseech Narayana, Nara, Shouri, Madhava, Madhusudana, Dharaadhara! Do pity me and let me refrain from wrong-doings. Paramatma! You possess Surya and Chandra as your eyes to punish the evil and encourage virtue; You are the demolisher of Kamsa and Keshi the notorious ‘paapis’; do kindly put me on the right track and desist me from infamy and evil-doings. Shri Vatsadhara, Shreesha, Shidhara, Shri Niketana, Shri Kaanta and Shripati: my most humble homage to you; do save me from the shackles of delusion. You are Sarva Praana Swami, and the Akshara, Anirdeshya, Vaasudeva, may I surrender myself and put me on the path of contentment and fulfillment. Do bless me Bhagavan! to take me from the road of decadence and decay to the pathway of Dharma and Nyaya. May I bend and beseech Sarvagata, Sarva Bhuta, Sarvaadhaara and Parabrahma to

indicate the narrow but sure way of Dharma, Nyaya and Punya. I seek refuge to Adrushta, Avinaashi, Paramatmadeva, Punya Paapa Rahita, and Srashta of Brahma down to Deva, Danava, Manushya and Charaachara Jagat! May I commend that Brahma Swarupa the fountain-head of Vedas, Sanatana Jajadyoni, Janardana, Yogi Rupa Vidyamaan, Adi Purusha Maheswara-Vishnu, that Maha Kurma who pulled up Bhū Devi, that Daityahaari, Devata rakshaakara, Yagna Purusha, Yagna Bhavana, Yagnesha, and Sanatana Vishnu. I crave the indulgence of that Jagat Srashta who created Suraasuraas, Pitruganaas, Yaksha, Gandharva, Raakshasas and also that Maha Rudra who terminates Srishti and having destroyed the Universe enjoys a Maha Tandava or the Supreme Dance before 'Punah Srishti'! I seek protection from the Sarva Vyaapi Maha Vishnu whose 'Amshaas' or Formulations are Vrikshas, Pashu-Mriga-Vastu- Padaarthaas! May Paramatma burn off my most heinous sins like Agni scorches fire-wood into ash. May Vishnu Deva be merciful to eradicate all my evil deeds of vice and wickedness; these were due to the mix of previous acts as generated by the interplay of Satwa-Rajo-Tamasika Gunas of the erstwhile births. May this earnest prayer emerging from the depths of my inner self, my body, soul, heart, deed and voice at early mornings, mid-days, evenings or dead of nights, while in movement, or being seated, or in sleep, in full awareness or involuntarily, bring about total transformation of my existence! May all my evil actions anchored on feelings of other's women, wealth and properties; or due to deceit, pressures / temptations from within or without; or due to shortcomings of avoidable consumption of Bhakshya, Bhojya, Lehya, Peya, Choshya varieties of food be excused and pave the way for my liberation. May I prostrate before that Unique and Singular Paramaatma called by endless names like Narayana, Govinda, Hari, Krishna, and Maheswara bestow his compassion on me and extinguish my wrongs of small or huge proportions committed during my childhood, teenage, youth and old age just as earthen vessels dissolve in violent gushes of waterfalls! My most respectful obeisances to you Hari, Vishnu, Vaasudeva, Keshava, Janardana, and Krishna the annihilator of Kamsa, Arishta, Keshi, and countless other evil forces! Who else could suppress and tick off the Triloka Swami Maha Bali? Who else could terminate the unconquerable Kartaveeryarjuna the Super Lord of Haihayas? Who else could build a Setu or a gigantic bridge from shore to shore of a Grand Ocean and exterminate the invincible Ravanaasura? Who else could perform Rasaleela by dividing himself in endless Krishna Swarupaas to entertain Gopis! Who else as a child nip the gigantic Demons like Pralamba, Shakatasura and Pothana in split seconds as baby pranks?

Phala Shruti: Who so ever recites the above Dharma-maya Vaishnava Mantra with keenness or disinterest, with full awareness and sincerity or in a casual or even complete ignorance would indeed destroy the sins of previous seven births irrespective of their volume, severity or magnitude. Side by side, the Vaishnava Mantra bestows fresh accounts of Punya or the fruitful results of performing Yagnas, Homaas and Vrataas. The Maharshi emphasised to the Raakshasa that the recitation of the Sarasvata Vaishnava Mantra every day by observing celibacy and offering charity of sixteen vessels of Tila Seeds and water would definitely qualify access to Vishnu Loka at the termination of his or her life! The Maharshi further advised the Raakshasa that Devi Saraswati the Goddess of Learning and Knowledge who was prompted by Agni Deva sharpened the tip of his tongue to emerge a flow of the Vishnu Stotra. Accordingly, the Raakshasa recited the Saarasvata Mantra and attained Vishnu Loka!

Paapa Prashamana Stotra: Maharshi Pulastya quoted to Brahmarshi Narada the Sanctified Paapaprashamana Stotra as bestowed to the ensuing generations by **Maheswara** as follows:

*Namastestu Jajannaanta Deva Deva Namostutey, Vaasudeva Namastestu Bahurupa Namostutey/
 Ekashringa Namastubhyam Namastubhyam Vrishaakapey, Srinivasa Namastestu Namastey
 Bhuta Bhaavana/ Vishvaksena Namastubhyam Narayana Namostutey, Dhruvadhwaaja
 Namastestu Satyadhwaaja Namostutey/ Yagnadhwaaja Namastubhyam Dharmadhwaaja
 Namostutey, Taaladhwaaja Namastestu Namastey Garudadhwaja/ Varenya Vishno Vaikuntha
 Namastey Purushothhama, Namu Jayanta Vijaya Jayaananta paraajita/ Krutaavarta
 Mahaavarta Mahadeva Namostutey, Anaadyaadyanta Madhyaanta Namastey Padmajapriya/
 Puranjaya Namastubhyam Shatrunjaya Namostutey, Shubhanjaya Namastestu Namastestu
 Dhananjaya/ Srushti garbha Namastubhyam Shuchishravah Pruthushravah, Namu Hiranya-
 garbhaaya Padmagarbhaaya tey Namah/ Namah Kamala Netraaya Kaalanetraaya tey Namah,
 Kamalanaabha Namastubhyam Mahaanaabha Namu Namah/ Vrushtimula Mahaamula
 Mulaavaasa Namostutey, Dharmaavaasa Jalaavaasa Shrinivaasa Namostutey/
 Dharmaadhyaksha Prajaadhyaksha Lokaadhyaksha Namu namah, Senaadhyaksa
 Namastubhyam Kaalaadhyaksha Namostutey/ Gadaadhara Shrutidhara Chakradhaarin
 Shriyodhara, Vanamaalaa dhara Hbarey Namastey Dharanidhara/ Aarchishena Mahaasena
 Namastestu Purushthuta, Bahukalpa Mahaakalpa Namastey Kalpanaamukha/ Sarvaatman
 Sarvaga Vibho Virinchey Shweta Keshava, Neela Rakta Mahaa neela Aniruddha Namostutey/
 Dwaashaatmaka Kaalaatman Saamaatman Paramaatmaka, Vyomakaatmaka Subrahman
 Bhutaatmaka Namostutey/ Harikesha Mahaakesha Gudaakesha Namostutey, Munjakesha
 Hrishikesha Sarvanaatha Namostutey/ Sukshma Sthula Mahaasthula Mahaasukshma
 Shubhankara, Sweta peetaambara dhara Neela vaasa Namostutey/ Kushoshaya Namastestu
 Padmeshaya Jaleshaya, Govinda Preetikartaa cha Hamsa Peetaambarapriya/ Adhokshaja
 Namastubhyam Seera dhwaaja Janaardana, Vaamanaaya Namastestu Namastey Madhusudana/
 Sahasra seershaaya Namu Brahmaseershaaya tey Namah, Namah Sahasra netraaya Soma
 Suryaanilekshana/ Namaschaatharva shirasey Mahaaseershaaya tey namah, Namastey Dharma
 netraaya Mahaanetraaya tey Namah/ Namah Saharsa paadaaya Sahasrabhujamanvaye, Namu
 Yagna Varaahaaya Mahaa Rupaaya tey Namah/ Namastey Vishwa Devaaya Vishvaatman
 Vishwasambhava, Vishwa Rupa Namastestu twattho Vishwama bhudidam/*

*Nyagrodhastwam Mahaashaakastham Mulakusumaarchitah, Skandha patraankara
 lataapallavaaya Namostutey/ Mulam tey Brahmanaah Brahman Skandastey Kshatriyaa Prabho,
 Vaishyaah Shaakhaa dalam Shudraa Vanaspatey Namostu tey/ Brahmanaah Saagnayo vaktraah
 Dordandaah Sayudhaan Nripaah, Paashvaad Vishacheru yugaajjaataah Shurascha Paadatah/
 Netraad Bhaanurbhuta tubhyam Padbhyaam Bhuh Shotayordishaah, Naavbhaahya
 Bhudantirishah Shashaanko manas- tatwa/ Praanaada Vaayuhu Samabhavat Kaamaada
 Brahma pitaamahah, Kridhaat Trinayano Rudrah Sheershanyoh dhauh Samavartata/ Indraagni
 Vadanaat tubhyam pashavo Malasambhavaah, Aushadhyo roma sambhuta viraajastwam
 Namostutey/ Pushpa haasa Namastestu Mahaahaas Namostu tey, Omkaarastwam Vashatkaaro
 Voushat twam cha Swadhaa Sudhaa/ Swaahaakaara Namastubhyam Hantakaara Namostutey,
 Sarvaakaara Niraakaara Vedaakaara Namostutey/ Twam hi Vedamayo Devah Sarva Deva
 mayastathaa, Sarva Tirthamayashaiva Sarva Yagna mayastathaa/
 Namastey Yagna Purusha Hagna Bhaaga bhujey Namah, Namah Sahasra dhaaraaya
 Shatadhaaraaya tey namah/ Bhurbhuvastwam swarupaaya Godaayaamritamrita daayiney,
 Suvarna Brahmaadatreya cha Sarvba daatreya cha tey Namah/ Brahmashaaya Namastubhyam
 Brahmaadey Brahmaarupa dhruk, Parabrahma Namastestu Shabda Brahma Namostutey/
 Vidyaastwam Vedyarupastwam Vedaneeyastwamevacha, Buddhistwamapi bodhyascha*

Bodhastwamcha Namostuey/ Hotaa Homascha Havyam cha Humamaanascha Havyavaat, Paataa Potaa cha Putascha Paavaneeyascha Namah/ Hantaacha Hanyamaanascha Hruyamaanastwamevacha, Harthaa Netaacha Neetischa Pujoyograyo Vishva dhaaryasi/ Struka struvou paradhaamaasi Kapaalo- lukha lorinah, Yagna paatraaraneyastwamekadhaa bahudhaa tridhaa/ Yagnastwam Yajamaana- stwameedyastwamasi Yaajakah, Jnaataa Jneyastathaa Jnaanam Dhyeyo Dhyaataasi cheswara/ Dhaanayogascha Yogeecha Gatirmoksho dhrutih sukham, Yogaangaani twameeshaanaha sarvagastwam Namostutey/ Brahmaa Hotaa tayodraataa Saama yupotha dakshinaa, Dekshaa twam twam Purodaashastwam Pashuh Pashumaahyasi/ Guhyo dhaataa cha paramah Shivo Naraayanastatha, Mahajano Nirayanah Sahasraarkendu rupavaan/ Dwaadashaarotha shannaabhis- trivyyuho dwiyugastathaa, Kalachakro Bhavaaneesho Namastey Purushottamah/ Paraakramo Vikramastwam Hayagreevo Hareeshwarah, Nareswarotha Brahmeshaha Suryeshastwam Namostutey/ Ashwa vaktro Mahaamedhaah Shambhuh Shakrah Prabhanjanah, Mitraavaruna murtistwama murtiranaghah parah/ Praagvamsha kaayo Bhutaadir mahaabhuto –chyuto Dwijah, Twamurthva kartaa Urdhwascha Urthwaretaa Namostutey/ Mahaapatakahaa twam cha Upapaatakahaa tathaa, Aneeshaha Sarvapaapebhyastwaamaham sharanam gatah/ Ityeta paramam stotram Sarva paapa pramochanam, Maheshwarena kathitam Vaaraanasyaam purey Muney/ Keshavasyaagrato gatwaa snaatwaa Tirthey sitodakey, Upashaantastathaa Jaato Rudrah paapavashaat tatah/ Etat Pavitram Tripuraghna bhaashitam pathan Naro Vishnuparo Maharshey, Vimukta paapo Khupashaanta murtih Sapujyatey Deva varaih prasiddhaaih/

(My salutations to you Jagannaatha, Deva Deva, Vaasudeva, Ananta Rupadhara, Ekashringa, Vrishaakapi, Shrinivaasa, Bhutabhaavana, Vishvaksena, Narayana, Dhruvadhwaya, Satyadhwaya, Yagnadhwaya, Dharmadhwaya, Taaladhwaya, Garudadhwaya, Varenya, Vishnu, Vaikunthga, Purushottama, Jayanta, Vijaya, Jaya, Ananta, Paraajita, Kritaavarta, Mahaavarta, Maha Deva, Anaadi-Aadi-Anta-Vidyamaan, Madhyaanta, Padmajapriya, Puranjaya, Shatrunjaya, Shubhanjaya, Dhananjaya, Srushthigarbha, Shuchishravah (even by hearing a Stuti would purify the person concerned); Pruthushravah (intently listens to the moanings of the needy devotees); Hiranyagarbha, Padmagarbha, Kamala netra, Kaala netra, Kaalanaabha, Mahaanaabha, Vrishtimula, Mahaa mula, Mulaavaasa, Dharmavaasa, Jalaavaasa, Shrinivaasa, Dharmaadhyaksha, Prajaadhyaksha, Lokaadhyaksha, Senaadhyaksha, Kaalaadhyaksha, Gadaadhara, Shritidhara, Chakradhara, Sridhara, Vanamaali, Prithvidhara, Harey, Archishena, Mahaasena, Purustuta, Bahukalpa, Mahaakalpa, Kalpanaamukha, Sarvaatman, Sarvaga, Vibho, Virinchi, Shweta Keshava, Neela, Rakta, Mahaaneela, Aniruddha, Dwadashjaatmaka, Kaalaatma, Samaatma, Paramaatma, Subrahman, Bhutaatma, Harikesha, Mahaakesha, Gudaakesha, Munjakesha, Hrishikesha, Sarvanaatha, Sukshma, Sthula, Mahaasthula, Mahaa Sukshma, Shubhankara, Sweta Peetaambaradhara, Adhokshaja, Neelavaasa, Kushaashaana, Padmashayana, Jalashayana, Govinda, Preeti kartaa, Hamsa, Peetaambara priya, Seeradhwaya, Janaardana, Vaamana, Madhusudana, Sahasra sirsha, Brahma sirsha, Sahasra netra, Chandra Suryaagni netra, Atharvasirsha, Mahaa sirsha, Dharma netra, Mahaanetra, Sahasrapaada, Sahasra bhujayukta, Sxahasra Yagna kartaa, Yagna Varaaha, Mahaarupa, Vishwa Deva, Viswaatma, Vishwa sambhava, Vishwarupa, Vishvyotpanna, Nyagrotha, Mahaashaakha, Mula Kusuma -archita, Skandha / Scrub - Patra-Ankura-Lataa-Pallava Swarupa, my reverential ‘pranaamas’ to you! Parama Deva! As compared to a MahaVriksha or Huge Tree, Brahmana is your root; Kshatriya is your shoulder; Vaishya is your branch and Shudra is your leaf; Agni-Sahita Brahmana or with Fire-obeisance is your Mukha / Face; Sastra sahita Kshatriya is your hands; Viashya is your

janghas or thighs; and Shudras are born of your feet; Surya was born of your eyes; Bhumi was created from your feet; Dishas or Directions were materialised from your ears; Antariksha or the entire Sky was formed from your navel; Moon was born of your mind; Vayu Deva was created from Paramatma's breathing; Pitamaha Brahma emerged from your desire; Trinetra Rudra was formed out of your anger and the Trilokaas were produced from your head; Indra and Agni surfaced from his countenance, Pashus or the Animal-Bird-Reptile and similar species came out of your excreta and Auoshadhis were formulated from your 'Romas' body-hairs! My sincere greetings to you Viraaja, Pushpahaasa, Mahaahaasa, Omkara Swarupa, Vashatkaara, Aoushat, Swadhaa Swarupa, Sudhaa Swarupa, Swaahaa Swarupa, Hantakaara, Sarvaakara, Niraakaara, Vedaakaara, Vedamaya Deva, Sarva Deva maya, Sarva Tirtha maya and Sarva Yagnamaya! You are Yagnabhaaga Bhokta, Sahasradhaara, Shatadhaara, Bhur-Bhuvah- Swah Swarupa, Godaata, Amrita daataa, Suvarna, Brahma the Creator and the Preserver; Brahmasha, Brahmaadi, Brahmarupa dhaarina, Para Brahma, Shabda Brahma, Vidya, Vedy Rupa, Buddhi-Bodhya-Bodha Rupa; You are the Hota-Homa-Havya-Huyamaana Dravya- Havyavat; Paataa- Potaa- Puta-Pavaneeya Omkaara! You are Hanta- Hantamaana- Hriyamaana- Hartaa- Neta- Neeti-Pujya-Sreshtha and Samsaara Dhaarana Swarupa. Devadhideva! You are Shukra, Struva, Paradhaama, Kapaali, Ulukhala, Arani, Yajnapaatra, Aaraneya, Ekadhaa, Tridhaa, and Bahudha. You are the Yagna and Yajamaana alike; the Stutya and yhaajaka; You are the Jnaataa-Jeya-Jnaana-Dheya-Dhyata and Dhyana; the Dhyana yoga, Yogi, Gati, Moksha, Dhruvi, Sukha, Yogaanga, Ishaana and Sarvaga! You are Brahma, Hota, Udraataa, Saama, Upa, Dakshina and Diksha; You are Purodasha, Pashu, Pashuvaahi, Guhya, Dhaata, Parama, Shiva, Narayana, Mahajana, Niraashraya, and Sahasra Surya-Chandra Samaana Swarupa! You constitute the Kalachakra or the Wheel of Time, comprising twelve 'Araas' or compartments, six naabhis, three Vyuhaas, and two Yugas and the cart-drivers viz. Isha and Purushottama. You are the Parakrama, Vikrama, Hayagriva, Harishwara, Nareshwara, Brahmasha, and Suryoshwara. You are Ashva vaktra, Mahamedha, Shambhu, Shakra, Prabhanjana, Mitraavaruna Murti, Amurti, Nishpaapa, Shreshtha, Praagvamsakaaya or Mula Purusha, Bhutaadi, Mahaa Bhuta, Achyuta, Dwija, Urthva kartaa, Urthva, Urthwaretaa, Maha Pataka Vinaasha, Upapaataka nashaka; Paapopari Nirlipta, Devaadhi Deva! I am in your safety zone seeking your protection!

That was the Maha Stotra rendered by Maheshwara himself at the Maha Punya Kshetra of Varanaasi as he bathed in the Sacred Ganga. Whosoever recites this Maha Stuti with 'Bhahyaantara Shuchi' or of External and Internal Cleanliness would accomplish Vishnu Loka, and be eligible of worship by Devas even!)

Paapa Prashamana Stotra by Agastya Muni: Having rendered Paapa Prashamana Stotra blessed by Maha Deva himself as above, Maharshi Pulastya gave another Stotra to Bramhmarshi Narada as recited by Agastya Maha Muni as follows: [Great care has been taken in this Agastya's Stuti to firm up the Identity of Shiva and Vishnu].

Matsyam Namasye Devesham Kurmam Govindameyvacha, Haya seersham Namasyeham Bhavam Vishnum Trivikramam/ Namasye Maadhaveshaanou Hrishikeshakumaarinou, Narayanam Namasyeham Namasye Garudaasanam/ Urthwakesham Nrisimham cha Rupadhaaram Kurudhwajam, Kaama paala makhandam cha Namnasye Brahmana priyam/ Ajitam Vishwa karmaanam Pundareekam Dwijapriyam, Hamsam Shambhum, Namasyecha Brahmaanam Suprajaapatim/ Namasye Shula baahum cha Devam Chakradharam tathaa, Shivam Vishnum Suvarnaaksham Gopatim Peetavaasasam/ Namasyecha Gadaapaanim Namasyecha Kushoshayam, Artha Naareeswaram Devam Namasye Paapanaashanam/

Gopaalam cha Savaikuntham Namasye chaaparaajitam, Namasye Vishva Rupam cha Sougandhim Saravadaa Shivam/ Paanchaalikam Hayagreevam Swayambhuva Maheshwaram, Namasye Pundareekaaksham cha Payogandhim cha Keshavam/Avimuktamcha Lolamcha Jyeshthesham Madhyamam tathaa, Upashantam Namasyeham Markandeyam Sajambukam/ Namasye Padma kiranam Namasye Vadavaamukham, Kaartikeyam Namasyeham Braahmeekam Shikhinam tathaa/ Namasye Sthaanumanagham Namasya Vanamaalinam, Namasye Longaleesham cha Namasyeham Shriyah Patim/ Namasyecha Trinayanam Namasye Havya vaahanam, Namasyecha Trisouvarnam Namasye Dharaneedharam/ Trinaachiketam Brahmesham Namasye Shashibhushanam, Kapardinam Namasyecha Sarvaamaya vinaashanam/ Namsye Shashinam Suryam Dhruvam Roudram Mahowjasam, Padmanaabham Hiranyaaksham Namasye Skandamavyayam/ Namasye Bhima Hamsou cha Namasye Haataakeshwaram, Sadaa Hamsam Namasyecha Namasye Praana tarpanam/ Namasye Rukma Kavacham Mahaa Yogi-nameeshwaram, Namasya Shrinivaasam cha Namsye Purushotthamam/ Namasyecha Chatur – baahum Namasye Vasudhaadhipam, Namasye Sarvamanagham Goureeshwaram Nakuleeshwaram/ Manoharam Krishna kesham Namasya Chakrapaaninam, Yashodharam Mahabaahum Namasye cha Kushapriyam/ Bhudharam chaadhita Gadam Sunetram Shula Shaankhinam, Bhadraaksham Veerabhadram cha Namasye Shankhakarnikam/ Vrishadhvajam Mahewsham cha Vishwamitram Shashiprabham, Upendram chaiva Govindam Namasye Pankaja –Priyam/ Sahasrashirasam Devam Namasye Kundamaalinam, Kaalaagnim Rudra Devesham Namasye Krittivaasasam/ Namasye Chaagalesham cha Namasye Pankajaasanam, Sahasraaksham Kokanadam Namasya Harishankaram/ Agastyam Garudam Vishnum Kapilam Brahmavaadyamayam, Sanaatanamcha Brahmaanam Namesye Brahmatatparam/ Apratarkyam Chaturbaahum Sahasraamshum Tapomayam, Namasye Dharmaraajanam Devam Garuda Vaahanam/ Sarva Bhutagatam Shaantam Nirmalam Sarvalakshanam, Mahaayoginamavyaktam Namasye Paapa naashanam/ Niranjanam Niraakaaram Nirgunam Nirmalam padam, Namasye Paapa hantaaram Sharanam Sharam Vrajey/ Etat avitram Paramam Puraanam proktam twagastyena Maharshinaacha, Dhanyan Yashasyam Bahupaapa naashanam Samkeertanaat Smaranaat Samshravaaccha/ (My salutations to Govinda Bhagavan who had assumed the Matsya and Kurmaavataaraas! My greetings to Hayasirsha, Hrishikesha, Kumara Deva, Narayana, Garudaasana, Urthwakesha, Nrisimha Rupa, Kurudhwaja, Kaamapaala, Akhanda, Brahmaadi Deva Priya, Brahmana Priya, Ajita, Vishwakarma, Pundarika, DwijaPriya, Hamsa, Shambhu, Prajapati Sahita Brahma, Shula Baahu, Chakradhara deva, Shiva, Vishnu, Suvarnaaksha, Gopati, Peetavaasa, Gadaadhara, Kusheshayana, Paapa naashaka, Arthaneereshwara, Vaikuntha sahita Gopala, Aparajita, Vishwarupa, Sougandhi, Saadaashiva, Paanchaalika, Hayagriva, Swayambhuva, Amareshwara, Pushkaraaksha, Payogandhi, Keshava, Avimukta, Lola, Jyeshthesha, Madhyama, Upashaanta, Jambuka sahita Madkandeya, Padmakirana, Badabaamukha, Kartikeka, Braahmeeka, Shikhi, Sthaanu, Anagha, Vanamaali, Laangaleesha, Lakshmipati, Trinetra, Havyavaahana, Trisouvarna, Dharanidhara, Trinaachiketa, Brahmasha, Sashibhushana, Sarva roga haari, Kapardi Bhagavan, Chandra, Surya, Dhurva, Ojaswi, Rudra Bhagavan, Padmanaabha, Hiranyaaksha, Avyaya, Skanda, Bhima, Hamsa, Haataakeshwara, Sadaahamsa, Tripta kaarana, Rukma Kavacha, Maha Yogi, Ishwara, Purushottama, Shri Nivaasa, Chaturbhuj dhara, Prithivipati, Pashupati, Ayaya, Shri Kantha, Vaasudeva, Danda sahita Nilakantha, Sarva, Anagha, Girisha, Nakuleshwara, Krishna keshu, Chakrapaani, Yashodhaari, Mahabaahu, Kusha Priya, Bhudhara, Kshaaditagada, Sunetra, Shulashankhi, Bhadraaksha, Virabhadra, Shankhakarnika, Vrisha dhwaja, Mahasha, Vishvaamitra, Shashi prabha, Upendra, Govinda, Pankaja priya, Sahasra sirsha, Kundaamaali,

Kaalaagni, Rudra Deva, Kritthavaasa, C haagalesha, Pankajaasana, Sahasraaksha, Kokanada, Harishankara, Agastya, Garuda, Vishnu, Kapila, Brahma Vaangmayam, Sanaatana, Brahma, Brahma Tatpara, Anumaanswra Pare! Chaturbhuj, Devadi Deva, Sahasraamshu, Tapo Murti, Dharma Raja, Garusdavaahana, Vyaapta, Shanta Swarupa, Nirmala, Samasta Lakshana Yukta, Mahaayodgi, Avyakta, aapa Naashaka, Niranjana, N iraakaara, Gunarahita, Nirmala pada Swarupa, Paapa Naashaka, Sharanaa gata Rakshaka)! Maharshi Agastya underlined that the Kathana-Smarana- Shravana of the Stuti would demolish the huge stock of Paapaas and bestow health, prosperity, fame and all-round success).

Vamana Deva leaves Rasaatala for Brahma Loka and Brahma's worship to Vishnu

After suppressing Bali Chakravarti and restricting him only to the Pataala Lokaas and reinstating Indra and all other Devas to their erstwhile positions, a highly pleased Bhagavan Vishnu discarded his Vamana Swarupa and flew to Brahmaloaka by his Garuda Vaahana. As Brahma desired Vishnu to display his Virat Swarupa measuring ten thousand yojanas of elevation and an equal width, Brahma was overjoyed and could not but break into ecstasy and acclaimed the Virat Purusha as follows: *Om Namastey Devadhi Deva Vaasudeva Eka shringa Bahurupa Vrishaakapey Bhuta bhaavana Suraasura vrisha Suraasura Mathana Peetavaasah Srinivaasa Asuranirmaanta Amita nirmita Kapila Mahaakapilka Vishvaksena Naraayana/ Dhruvadhawaja Satyadhawaja Khadgadhwaja Taaladhawaja Vaikuntha Purushottama Varenya Vishno Aparaaajita Jaya Jayanta Vijaya Kritaavarta Mahaadeva Anaadey Ananta Aadyaanta madhya nidhana Puranjaya Dhanaanjaya Shuchishrava Prushnigarbha/ Kamala garbha Kamalaalayataaksha Shripatey Vishnu mula Mulaadhivaasa Dharmaadhivaasa Dharmavaasa Dharmaadhyaksha Prajaadhyaksha Gadaadhara Shridhara Shrutidhara Vanamaalaadhara Lakshmidhara Dharanidhara Padmanaabha/ Virinchey Aarshtishena Mahaasena Senaadhyasha Purushtuta Bahukalpa Mahaakalpa Kalpanaamukha Aniruddha Sarvaga Sarvaatman Dwadashaatmaka Suryaatmaka Somaatmaka Kaalaatmaka Vyomaatmaka Bhutaatmaka/ Rasaatmaka Paramatman Sanaatana Munjakesha Harikesha Gudaakesha Keshava Nila Sukshma Sthula Peetha Rakta Shweta Shwetaadhivaasa Raktaambara Priya Preetikara Preetivaasa Hamsa Nilavaasa Seera -dhawaja Sarvalokaadhivaasa/ Kushoshaya Adhokshaja Govinda Janaardana Madhusudana Vamana namastey/ Sahasra sheershosi Sahasradrugasi Sahasra paadosi twam Kamalosi Mahaa Purushosi Sahasra Baahurasi Sasramurtirasi twam Devaah Praahum Sahasra Vadanam tey Namastey/Om Namastey Vishwadevesha Vishwabhuh Vishwaatmaka Vishwarupa Vishwa sambhava twatto Vishwamidam bhavad Brahmaanaastwan mukhebhyobhavan Kshatriyaa doh Sambhutaah Urugmaad Vishobhaan Shudraascharana Kamalebhyah/ Naabhyaa Bhavatontarikshamajaayata Indraagni Vakrato netraad bhaanurabhunmanasah Shashaankah Aham Prasaadajastwa krodhaat Traimbakah Praanaajjaato bhavato maatarishvaa Shiraso dyuora – jaayata netraadi disho bhuriyam charanaadbhuta Shrotrodbhavaa disho bhavatah Swayambho Nakshatraasteyjodbhavaah/Murtayaschaaamrutayascha Sarvey twattaha Samudbhutaah/ Ato Vishwaatmakosi Om Namastey Pushpahaasosi Mahaahaasosi paramosi Omkaarosi Vashatkaa -rosi Swaahaakaarosi Aoushatkaarosi Swadhaakaarosi Vedamayosi Tirthamayosi Yajamaana mayosi/ Yajnamamayosi Sarvbadhaataasi Yagnabhoktaasi Shukradhaataasi Bhurda Bhuarda Swarda Swarnada goda Amritadoseeti/ Om Brahmaadirasi Brahmamayosi Yajnosi Vedakaamosi Vedyosi Yajna dhaarosi Mahaameenosi Mahaasevaasi MahaashiraaAsi/ Nrukesaryasi Hotaasi Homyosi Havyosi Huyamaanosi Hayamedhosi Potaasi Paayayitaasi Putosi Pujyosi Daataasi Hanyamaanosi Hriyamaanosi Hartyaaseeti Om/ Neetarasi Netaasi Agneyaasi Vishwathaamaasi*

*Shrumbhadosi Dhruvosi Aaraneyosi/ Dhyaanosi Dhyeyosi Sheyosi Jnaanosi Yashtaasi Daanosi
 Bhumaasi Yeekshesi Brahmaasi Hotaasi Udgaataasi Gatimataam Gatirasi Jnaaninaam
 Jnaanamasi Yoginaam Yogosi Mokshigaaminaam Mokshosi Shreemataam Shrirasi Guhyosi
 Paataasi Paramasi/ Somesi Suryosi Deekshaasi Dakshinaasi Narosi Trinayanosi
 Mahaanayanosi Aditya prabhavosi Surothamosi Shuchirasi Shukrosi Nabhosi Nabhasyosi
 Ishtosi Urjosi Sahosi Sahasyosi Taposi Tapasyosi Madhurasi/Maadhavosi Kaalosi Sankramosi
 Vikramosi Paraakramosi Ashyagreevosi Mahaamedhosi Shankarosi Hreeshwarosi Shambhurasi
 Brahmeysoshi Suryosi Mitraavarunosi Praagvamshakaayosi Bhutaadirasi Mahaabhutesi
 Urthwakarmaasi Kartaasi Sarvapaapa vimochanaasi Trivikramosi Om Namastey/ (Om
 Namastey Devaadhiveva, Vaasudeva, Ekashringa, Bahurupa, Vrishaakapey, Bhutabhaavana,
 Suraasura Sreshtha, Devaasura mathana kaara Peetavastra dhaari, Srinivasa, Asuranirmitaanta,
 Amita nirmita, Kapila, Mahaa Kapila, Vishvaksena, Narayana, Dhruvadhwaaja, Satyadhwaaja,
 Khadgadhwaja, Taala Dhwaja, Vaikuntha, Prushottama, Varenya, Vishno, Aparajita, Jaya,
 Jayanta, Vijaya, Krutaavarta, Mahadeva, Anaadey, Ananta, Aadyanta, Madhyanidhana, Puranjaya,
 Dhananjaya, Shuchisrava, Prushnigarbha, Kamalagarbha, Kamalaayataaksha, Shripatey, Vishnu
 mula, Mulaadhivaasa, Dharmadhivaasa, Dharmavaasa, Dharmadhyaksha, Prajaadhyaksha,
 Gadaadhara, Shridhara, Shrutidhara, Vanamaalaadhara, Lakshmidhara, Dharanidhara,
 Padmanaabha, Virinchey, Aashtishena, Mahasena, Senaadhyaksha, Purushtuta, Bahukalpa,
 Mahakalpa, Kalpanaamukha, Aniduddha, Sarvaga, Sarvaatman, Dwadashaatmaka, Suryaatmaka,
 Somaatmaka, Kaalaatmaka, Vyomaatmaka, Bhutaatmaka, Rasaatmaka, Paramaatman, Sanaatana,
 Munjakesha, Harikesha Gudaakesha, Keshava, Nila, Sthula, Sukshma, Peeta, Rakta, Shweta,
 Shwetaadhivaasa, Raktaambarapriya, Prretikara, Preetivaasa, Hamsda, Nilavaasa, Seeradhwaaja,
 Sarvalokaadhivaasa, Kusheshaya, Adokshaja, Govinda, Janaardana, Madhusudana, Vaamana,
 Sahsraseersha, Sahasranetra, Sahasrapaad, Kamala, Maha Purusha, Sahasrabaahu, Sahasra Murti,
 Sahasravadana as addressed by Devas, Om Vishwadevesha, Vishwabhu, Vishyatmaka,
 Vishwarupa, Vishwa Sambhava, Vishvotpannakaari! From your face were born Brahmanas,
 Kshatriyas from your hands, Vaishyas from both of your thighs, Sudraas from your feet.
 Swayambho! From your navel emerged Antariksha or Sky, from your face came Agni and Indra,
 Surya from your eyes, Chandra from your mind, Brahma from your self Bhagavan! Fromm your
 anger appeared Trinetra Shankara, Vayu Deva from your life / existence, from your head was
 materialised Swargaloka, Dishaas or Directions from your ears, the Stars from your brightness,
 and the entire Murta or Amurta (Seen and Unseen) Beings were created by You Vishwaatmaka!
 You are Pushpahaasa, Mahaa haasa,,Parama, Omkaara, Vashat –kaara, Swaahaakaara,
 Aoushatkaara, Swadhaa kaara, Veda maya, Tirthamaya, Yajamaanamaya, Yajnamaya,
 Sarvadhata, Yajna bhoktaa, Shukradaataa, Bhurda, Bhuarda, Swarda, Swarnada, Goda,
 Amritada; Om You are Brahmaadi, Brahmamaya, Yajna, Vedakaama, Vedyaa, Yajnadhara, Mahaa
 Meena, Mahaa sena, Mahaa Shira, Nrukesari, Hota, Homya, Havya, Huyamaana, Hayamedha,
 Pota, Paavayitaa, Puta, Pujya, daataa, Hanyamaana, Hriyamaana and Hartaa! You are Niti,
 Netaa, Agnya, Vishwadhaama, Shubhaanda, Dhruva, Aaraneya, Dhyaana, Dhyeya, Jneya,
 Jnaana, Yashtaa, Daana, Bhumaa, Ikshya, Braham, Hota, Udgaataa, Gati for Gatimaanaas,
 Jnaana for Jneyaas, Yoga for Yogis, Moksha to Mokshagamis, Shri to Shrimans, Guhya, Paataa
 and Parama. You are Soma, Surya, Deekshaa, Dakshina, Nara, Trinayana, Mahaanayana,
 Adityaprabhava, Surottama, Shuchi, Shukra, Nabha, Nabhasya, Isha, Urja, Saha, Sahasya, Tapa,
 Tapasya, Madhu , Madhava, kaala, Sankrama, Vikrama, Paraakrama, Ashyagreeva, Mahamedha,
 Shankara, Harishwara, Shambh, Brahmesha, Surya, Mitraavaruna, Praagvamshakaaya, Bhutaadi,
 Mahaabhuta, Urthwakarmaa, Karta, Sarva PaapaVimochana, and Om Trivikrama)! As Vishnu*

Deva was pleased by the ‘Stuti’ of Brahma Deva, the formed asked Brahma to bless him with a boon and Brahma desired that Vishnu should reside in Brahmaloaka in the Swarupa of Brihad Vamana and as Vishnu bestowed the boon, there had been daily worships to Vamana Deva, enjoined by all the Devas, while Apsaras danced with ecstasy, Gandharvas praised the Vamana Deva with soulful and tuneful hymns, Vidyadharaas played memorable instrumental extravaganzas, and Asuras and Siddhas displayed group sessions of frenzied singings!

**Bali Daanava in Patala Lokas and worship to Maha Vamana
(Sudarshana Stuti and Prahlada’s preaching to King Bali included)**

As Vamana Deva who occupied the totality of the Universe pursuant to the illustrious charity of mere Three Feet by Bali Chakravarti, Maha Vamana Murti bestowed the boon of long life to King Bali to administer the Sapta Lokas beneath the Bhumi and Oceans viz. Atala, Vitala, Sutala, Talaatata, Mahatata, Rasaatata and Paataalas. As Vishvakarma constructed a luxurious palace and Bilwa Swarga of the Underworld with no comforts and desires unfulfilled, the cozy life to the hilt, Bali was fully contented with his family and Praja. One day suddenly, the Sudarshana Chakra of Vaikuntha made its appearance and King Bali prostrated before the Chakra and reverentially prayed to it as follows: *Namasyaami Hareshchakram Daityachakra vidaaranam, Sahasaamshum Sdahasrtaabham Sahasraaram Sunirmalam/ Namasyaami Hareshchakram yasya naabhyaam Pitaamahah, Tundey Trishula dhruk Sharva Aaraamuley Mahaadrayah/ Aareshu smamstitaa Devaah Sendraah Saarkaah Sapaavakaah, Javey yasya sthito Vaayuraapognih Prithivi nabhah/ Aarapraateshu Jeemutaah Soudaaminuruksha taarakaah, Baahyato Muniyo yasya Baalakhilyaadayashathaa/ Tamaayudhavaram Vandey Vaasudevasya Bhaktitah, Yaney Paapam Sharirottham Vaagjam Manasamevacha/ Tanmey dahaswa Deeptaamsho Vishnoschakra Sudarshana, Yanmo Kulodbhavam Paapam Paitrukam Maatrukam tathaa/ Tanmey Haraswa gtarasaa Namastey Achutaayudha, Aadhayo mama nashyantu Vyadhayo hyaantui Samkshayam/ Iktevamuktvaa matimaan Samabhyacchaartha B haktitah, Samsmafran Pundareekaasham Sarva Paapa pranaashanam/ Pujitam Balinaa Chakram krutvaa Nistejasosuraan, Nischakraamaatha Paataalaad vishuvey Dakshiney Muney/ Sudarshaney nirgatey tu Balirviklabvataam gatah, Paramaapadam praapya sasmaara Swa Pitaamaham/* (My salutations to Vishnu Sudarshana Chakra which smashes the multitudes of Daitya enemies by its endless and most powerful sparkles of extraordinary rays with thousands of spokes and compartments within. I pray most reverentially to the Chakra in whose axis exists Brahma, its periphery resides Trishladhaari Maha Deva, spoke-ends are embellished with mammoth Mountains, inside the compartments are Indra, Surya, Agni, and other Devaas, its speed and velocity likened to Vayu Deva, and its other inhabitants are Varuna, Agni, Bhumi, and Akaasha; its compartment ends are clouds, Vidyut or Electricity, Nakshatraas, etc and in the periphery of the Chakra Bakakhilyas and Munis. May the Chakra destroy greatest sins of the devotees on account of physical, vocal, and antarika or mind-born blemishes; may the Chakra punch and blow the sins of Vamsa Vaasis of the present and previous generations! As Bali extolled the Chakra and visioned it travelling away southwards, he wondered as to what was the need for its visit to the Bilwa Swarga, prayed to Bhagavan Vamana and remembered his grand father to ascertain the forebodings of the surprise appearance of the Sudarshana). Bhakta Prahlada met the King at once and congratulated Bali at the timely, prognostic and propitious appearance of Sudarshan to remind him and his ‘Praja’ about the need and urgency for worshipping Bhagavan Vishnu and his incarnation as Vamana Deva!

Prahlaada's exhortation to King Bali and his Subjects: Prahlada addressed the King and through him his entire population of Pataala Lokas as follows: *Bhavajaladhigataanaam Dwandwavaataa hataanaam Suta duhitru kalatra traana bhaaraarditaanaam, Vishamavishayatoye Majjataama -plavaanaam bhavati sharanameko Vishnupoto Naraayaam/ Ye samshritaa Harimanantamanaadi –madhyam Naaraayanam Suragurum Shubhadam Varenyam, Shuddham Khagendragamanam Kamalaalyesham tey Dharmaraaja karanam na vishanti Dheeraah/ Swapurushamabhiveekshya Paashahastam, Vadati Yamah kila tasya karnamuley, Parihara Madhusudana prapannaan Prabhurahamanya nrunaam na Vaishnavaanaam/ Tathaanyaduttam Narasattamena Ikshvaakunaa Bhaktiyutena nyunam, Ye Vishnu Bhaktaah Purushaah Pruthivyaam Yamasya tey nirvishayaa bhavanti/ Saa jihvaa yaa Harim stutoti tacchhit yattadarpitam, Taaveva kevalam Shlaaghyou yow tatpujaakraou Karou/ Nunam na tou karou proktou Vriksha shaakaagrapallavou, Na yow Pujayatam shaktou Haripaadaambuja dwayam/ Nyunam tat kantha shaalookamathavaa prati jihvaka, Rogovaanyo na saa jihvaa yaana vakti Hareygunaan/ Shochaniyam sabandhu -naam Jeevannapi mruto Narah, Yah Paada pankajam Vishnorna pujayati Bhaktitah/ Ye Naraa Vaasudevasya satatampujaney rataah, Mritaa api na shocchastey Satyam Satyam mayoditam/ Shareeram Maanasam Vaagjam Mritaamurtam charaacharam, Drushyam sprushyamadrushyam cha tatsarvam Keshavaatmakam/ Ye naarchitohi Bhgavaan Chaturthaa vai Trivikramah, Tenaarchitaa na samdeho Lokaah saamara daanavaah/ Yathaa ratnaani jaladhera samkhye –yaani putraka, Tathaa gunaa hi Devasya twasamkhyataastu Chakrinah/ Ye Shankha Chakra -abjakaram sa Shaaranginam Khagendra ketum Varadam Shriyah Patim, Samaashrayantey Bhavabheeti naashanam Samsaaragartena patanti tey punah/ Yeshaam Manasi Govindo Nivaasi Satatam Baley, Na tey paribhavam yaanti na Mrutyoruddijanti cha/ Devam shaarangadharam Vishnum ye praopannah paraayanam, Na teshaam Yamasaalokyam na cha tey Naakoukasah/ Na taam gatim praapruvanti Shruti Shastra Vishaaradaah, Vipraa Daanava shaardula Vishnu Bhaktaa vrajaanti yaam/Yaa Gatirdaithya shaardula hataanaam tu Mahaahavey, Tatodhikaam gatim yaanti Vishnu bhaktaa Narotthamaah/ Yaa Gatirdharma sheelaanaam Saathvikaanaam Mahaatmanaam, Saa Gatirditaa Daitya Bhagavatsevinaamapi/ Sarvaavaasam Vaasudevam Sukshmamavyakta Vigram, Pravishaanti Mahaatmaanam tad Bhaktaa naanyachetasah/ Ananya manaso Bhakatyaa ye Namasyaanti Keshavam, Shuchayastey Mahaatmaanasteertha bhutaa Bhavanti tey/ Gacchhan tishthan swapancha jaagrut pibannashwanna bheekshanashah, Dhyaanam Naraayanam yastu na tonyosti Punya bhaak, Vaikuntham khadga parashum bhava- bandha samucchidam/Pranipatyaa Yathaanyaayam Samsaarey na punarbhavet, Kshetreshu vasatey nithyam kreedannaasteymita dyutih/ Aaseenah Sarvadeheshu Karmabhirna sa badhyatey, Yeshaam Vishnum Priyo nityam tey Vishnoh Satatam Priyaah/ Na tey punah sambhavanti tad Bhaktaastatparaayanaah, Dhyaayed Damodaram yastu Bhakti namrorchayet vaa/ Na sa Samsaara pankesmin majjatey Daanaveshwara, Kalyamutthaaya ye Bhaktyaa smaranti Madhusudanam, Stuvantyapyabhi shrinvanti Durgaanyati taranti tey/ Yeshaam Chakra gadaa paanou Bhaktiravyabhichaarini, Tey Yaanti Niyatam sthaanam yatra Yogeshwaro Harih/ Vishnu karma prasaktaanaa \Bhaktaanaam yaa paraagatih, Saa tu Janma sahaastrena na tapobhiravyaapyatey/ Kimjapyestasya Mantrarvaa kim Tapobhih kimaashramaih, Yasya naasti paraa bhaktih satatam Madhusudaney/ Vrithaa Yagnaa Vrithaa Vedaa Vrithaa daanam vrithaa shrutam, Vrithaa Tapascha Keertischa yo dweshti Madhusudanam/ Kim tasya bahubhir mantrair bhaktiryasya Janardaney, Namu Naraayaneti mantrah sarvaarthta saadhakah/ Vishnureva gatiryashaam krutastashaam paraajayah, Yeshaamindeevaa shyaamo hridayastho Janardanaah/ Sarva*

*maangala maangalyam Varenyam Varadam Prabhum, Naraayana Namaskrutya Sarva karmaani
 kaarayet/ Vishtayo vyatipaataascha ye nanye durneeti sambhavaah, tey naama smaranaad
 Vishno naasham yaanti Mahaasura/ Tirtha koti sahastraani Tirtha Kotishataanicha, Naraayana
 pramaanasya kalaam naarhanti shodasheem/ Prithivyaam yaani Tirthaani Punyaanyaya tanaani
 cha, Taani Sarvaanavaapnoti Vishnor naamaanu kirtanaat/ Praapnuvanti na taamllokaan
 vratino vaa Tapaswinah, Praapyantey ye tu Krishnasya Namaskaara parairnareyh/ Yopyanya
 Devaataa bhakto Midhyaarchayati Keshavam, Sopi gacchati Saadhunaam sthaanam
 Punyakritaam mahat/ Saatatyena Hrishikesham puja itwaa tu Sumedhasah, Tey
 labhyantupavaasasya phalam naasyantra samshayah/ Satatam Shastra drushtena karmanaa
 Harimarchaya, Tatprasaadaat Paraam Siddhim Baley Praapsyasi shaashvatim/
 Tanmanaabhava tadbhaktastadhyajai tam Namaskuru, Tamevaashritya Devesham Sukham
 Praapsyasi Putraka/ Aadyam hyanantamajaram Harimavyayam cha ye vai smarantya
 harahanruvaraa Bhuvisthaah, Sarvatragam Shubhadam Brahma mayam puraanam tey yaanti
 Vaishnavapadam dhruvamakshayanacha/ Ye Maanavaa Vigataraaga paraaparagjnaa
 Naraayanam Suragurum satatam smaranti, Tey Dhouta paanduraputaa iva Raaja hamsaah
 Samsaara Saagara jalas ya taranti paaram/ Dhyaayanti ye satatam achyutameeshitaaram
 Nishkalmasham Pravara Padma dalaayataaksham, Dhyaanena tena hata kilimbasha Veda
 naastey Maatuh Payodhara rasam na punah pibanti/ Ye Kirtayanti Varadam Vara Padma –
 naabham Shankaabja chakra vara chaapa gadaa si hastam, Padmaalayaavadana Pankaja
 shatpadaakhyam nyunam praayanti sadanam Madhughaatinastey/ Shrunvanti ye Bhaktiparaa
 Manushyaah Samkeertyamaanam Bhagavantamaadyam, Tey Mukta paapaah sukhino bhavanti
 yathaamruta praashana tarpitaastu/ Tasmaad Dhyaanam smaranam keertanam vaa Namnaam
 Shravanam pathataam Sajjanaanaam, Kaaryam Vishnoh Shraddhaanairmanushyaih
 Pujaatulyam tat Prashamsanti Devaah/ Baahyaaistathaantah Karanairaviklavairyo naarchayet
 Keshavameeshitaaram, Pushpaischa Patrairjala pallavaadhibhi nyunam sa mushto
 Vidhitaskarena/ (Danava Sreshtha! To those persons who are all drawn into the depths of
 Samsara Samudra, buffeted by mighty and cruel winds of perils at every mode of life carrying
 the heavy loads of wife, children and dependents and exposed to daily hazards and threats, the
 only support and relief is the Unique Ship of Vishnu Bhagavan! He is devoid of a beginning,
 midway or termination providing auspicious encouragement to one and all who would approach
 him with faith ad devotion. He is an epitome of benevolence and compassion, the Prime Source
 of Magnanimity and Radiance, Garuda vaahana, Lakshmikanta, Pavitra, Deva Guru, Narayana
 and the Ultimate Point of Refuge far above the Rule of Yama Dharma Raja, who swears that he
 is the Administrator of all Beings but certainly not for Vaishnava Bhaktaas! Also, the God of
 Death confirms that those tongues which extol Hari, those sincere hearts which are absorbed in
 the meditation of Shri Hari, and those hands which are engaged in performing worship to Hari
 are never in the purview of Dharma Raja! Those hands which are devoid of worship of Hari are
 as good as handless likened to useless and dried up leaves of a tree and those ‘jihvas’ without
 describing and cherishing the enormous qualities of Hari are just guttural gruffs like the dead
 wood trunk of a desiccated tree! Those who are not engaged in Hari Seva are as good as dead
 and those who are committed to the devotion are alive even if dead and continue to be
 celebrities! For, the totality of physical, mental, psychological and action- reaction impulses are
 all Vishnu Swarupas; and the Jangama- Sthaavara- Drushya- Sprushya- Murta and Amurta
 Elements are all indeed of Vishnu Swarupas! Those Suraasura / Manavas who are devoted to
 Trivikrama Bhagavan in all the four ways of Stuti-Dhyana- Puja and Manana would have
 performed worship to the whole Universe. There are as many unaccountable ‘Rathnaas’ (jewels)*

in the depths of Oceans as the Parama gunaas and Rupaas or the countless features and forms of Narayana Bhagavan! But to anchor one's imagination about that Supreme Being, one could conjecture that the Virat Swarupa of Maha Vamana possesses Shankha, Chakra, Kamala and Sharanga Dhanush in his four arms and is also Garudadhwaja, Bhava Bheeti Vinashaka or the Destroyer of all fears and troubles, Varada or the Provider of boons, Lakshmi Pati and the Saviour of Deep Troubles. Those who keeps Govinda in his heart and Soul is never rejected in life nor is haunted by Mrityu and even experience Naraka. Brahmanas who are well versed with Vedas and Shastras are not recognised as well as Vishnu Bhaktaas; similarly persons who die in battles and become eligible to Veera Swarga are not superior to Vishnu Bhaktaas. Those who are proven Mahatmas of extraordinary piety and virtue are indeed not rated better than Vishnu Bhaktaas! In fact such Bhaktas get readily absorbed into the Physique of Sarvavaasa, Sukshma, Avyakta, Ananta, Tirtha Swarupa Vaasudeva! There is no parallel to a person who takes the name and fame of Govinda while walking, standing, sitting, sleeping, eating and awake who is esteemed superior to any body else! As one worships in the prescribed manner that Vaikuntha Deva, he or she would indeed accomplish Moksha and would not be subject to rebirth! Even being in Samsaara, a typical Krishna Bhakta is not greatly influenced in his normal profession, since he or she is completely in love with Bhagavan and vice-versa. Those who wake up in the morning and surrender to Narayana every day and keeps the consciousness aligned to the latter is indeed unaffected by mundane affairs or Samsara bandhanaas. As the Bhakta is fully dedicated to Chakra-Gadaadhaari Govinda, that person would indeed carve a niche far ahead of Yogeshwaras for thousand previous lives. Why should persons waste precious time of their lives with Yagnas, Vedas, daanaas, jnaana, Tapas and Kirti! Why should one learn so many Mantras and clutter their minds with mental confusion instead of merely reciting the simplest and unique Maha Mantra of **Om Namō Narayanaaya!** Could there be a defeat in one's life if only that person recites always recite the MahaMantra and firmly establish the Swarupa of that Mangala Murti, Varenya, Varadaprada prabhu Narayana! Even the worst evils like Vishtis, Vyaktipaataas, and other physical and mental aberrations fall flat and get smashed with Narayana Smarana which is equivalent to the sevas of crores of Tirthaas! Persons desirous of organising mammoth Bhagavat Sevas for securing 'Kirti' and public recognition as also for displaying their wealth and might end up with nothing tangible whereas a modest, quiet and sincere appeal to Janardana of an individual with total submission to Hrishikeshha is by far the most effective and fulfilling! Therefore King Bali! Do perform those prescribed deeds of virtue and worship Hari always. Do get fully engaged in the service of that Saadya, Ananta, Ajara, Sarvatragaami Shubhadaataa, Brahmamaya, Purana, Avyaya Hari day and night like the illustrious Dhruva who was blessed with an Eternal Position among Vaishnava Padaas! That ought to be the way to Narayana. Do always recite hymns of Madhusudana. Do always execute Dhyana, Smarana, Keertana, Paatha, Naama Shravana, and Manana. Those who regulate their Swasthya- Baahya-Aantarika Indriyas or Physical Parts and worship Keshava with Pushpa- Patra-Jala- and Pallavaas always avoid the onslaughts of Vidhi Rupa Taskaraas or Fate-determined robbers!)

Vamana Purana Vaachana, Shraavana /Shravana, Pathana Phala Shruti

Maharshi Pulastya who narrated Vamana Purana to Brahmarshi Narada assured that the Purana's Kathana and Vaachana (recitation) would bestow lofty fame, Bhakti and Vishnu Loka Praapti. The Purana Shraavana-Shravana would cleanse the body and soul of the Presentor and the Listener just as the Sacred Ganagaajala Snaana. The Purana Shravana assures that the person concerned and his / her clan would be shielded against physical ailments and 'Abhichara Karma

Prayogaas' like Maarana, Mohana, Ucchaatanaadi base-categories of Applications by Evil and Unscrupulous and Jealous persons. Sincere and virtuous human beings taking interest in the Purana would be freed from their accounts of Sins and upgrade their accounts of Punya to the extent of performing Ashwamedha Yagna and Daanaas of Gold, Bhumi, Ashwa, Gou, Ratha and even Elephants. Even the Shravana of a Chapter even of Vamana Purana would attain purity of mind and clarity of thought. Navagraha Shanti is assured to the person reading or expaining the meaning and purport of even portions of the Purana. Worship of Surya- Chandra Eclipse times and Daanas especially Anna Daanaas and Brahmna Sevas would be highly beneficial while reciting the Purana. But care must be taken not to recite the contents of the Purana to non-believers, Achaara heena Vyaktis, and confirmed arguers and hecklers. Those who read or listen to the Purana must first assume the best possible disposition of mind and attitude by invoking Narayana with devotion and then only proceed to the Pathana and Manana of this Sacred Account of the Avatara of Vamana Deva as it also firmly establishes the Advaita Siddhanta of the Uniqueness and Oneness of Bhagavan Vishnu and Parama Shiva!

*Namo Namah Kaarana Vamanaaya Narayanaamita Vikramaaya
Shri Shankha Chakraasi Gadaadharaaya Namostu tasmai Purushottamaaya/*