

The Śūdras twice in number were stationed by Vāyu there. To them then addressed the god Vāyu, highly dignified one.

यूयं मद्भक्तिकर्तारो मन्नाम्ना ख्यातिमाप्नुथा
द्वयं दूतं नु प्रत्येकं द्विजाभजत भो द्विजाः॥ ११२॥

You the adherents to my devotion may attain to popularity in name. O twice-born ones, you may take upon individually as emissary twain.

भवतां तु भविष्यन्ति गोत्राहो(ण्ये)कादशैव हि।
विवाहकालोऽभिमत्तश्चत्वरस्नपनादरः॥ ११३॥

Of you, shall happen to be the eleven Gotras. The hour of marriages stands commended having the honour of ablution at the squares.

तत्रोत्कोसासिहस्तास्तु रक्ष्याः सुबलिनो नराः।
तत्र स्नानं न पश्यन्ति यथाऽन्ये स विधिः शुभः॥ ११४॥

There on that occasion the highly powerful men with opened sword, should be appointed to protect that place. By the means of that nobody can able to see this auspicious bath-ceremony.

गोत्रजायाश्च नैवेद्यं तथा कार्यं पृथक् पृथक्।
चतस्रः सुभगास्तत्र कुर्युः कुण्डनमादरात्॥ ११५॥

Naivedya should be offered to the ladies born of same family or Gotra, quite distinctly. Four fortunate women will be required honourably there to take the preparation of Kuṇḍa.

एवमेष कुलाचारो भवतां कथितः कियान्।
मज्जनेन च वापीयं भवज्वरविनाशिनी॥ ११६॥

This way the conduct of the lineages of you people has been dilated upon to some extent. By taking the bath, this oblong tank is the obviator of the fever of the Universe.

अस्यां नान्याधिकारोऽस्ति मज्जने मर्त्यपुङ्गवाः।
षट् स्थानानि च मन्नाम्ना दृष्ट्वा पूतो भवेन्नरः)

O mortal experts, there is no other's right to bath in this tank. And having located six places of my name, a person become sanctified.

तत्तीर्थं भुवि विख्यातं हनुमान्यत्र जीवितः।
तत्र वै स्थापिता विप्रा वायुना ब्रह्मवादिना॥ ११८॥

That place of pilgrimage is well-known where Hanumān got resuscitated. Therein, verily, stand allocated the Brāhmaṇas by Vāyu skilled in the Vedas.

देवत्रयाणामादेशाद्धर्मसंरक्षणाय च।
यत्र रुद्रः स्थिरश्चाऽऽसीद्विष्णु सर्वासु मूर्तिमान्॥ ११९॥

By the errand of the god triad, for the preservation¹ of law or morality wherein Rudra remained steady in all directions in corporeal form.

वाडादित्यश्च देवेशः स्थापितो वायुना तदा।
कामदः सर्वदः सूर्यो प्रभुरीषः प्रतापवान्॥ १२०॥

The overlord of god Vāḍāditya was then established by Vāyu. That sun is the bestower of desires, bestower of all, the master mind and Īśa, the prowessed one.

सहस्रकरसंयुक्तः सर्वायुधविभूषितः।
रत्नादेवीयुतः श्रीमांस्त्रयाधारस्त्रयीमयः॥ १२१॥

He is equipped with thousand hands or rays decorated by all the weapons, united with Ratnādevī, the illustrious one, triad-propped one, the one triad-endowed or equipped with the triad of Vedas.

सूर्यकुण्डं च तत्राऽऽसीद्ब्रह्मकुण्डमतः परम्।
रुद्रकुण्डं हरेः कुण्डमेतत्कुण्डचतुष्टयम्॥ १२२॥

There were established four Kuṇḍas: Sūryakuṇḍa, Brahmakuṇḍa, Rudrakuṇḍa and Harikuṇḍa.

(नव दुर्गाः स्थितास्तत्र क्षेत्रसंरक्षणाय च।
हरिद्वयं त्रिगुण्येशं तथा यज्ञचतुष्टयम्)॥ १२३॥

Nine forms of Durgā stood there for the safeguard of the region. Among them, two are for Hari, three for Rudra and four for Brahmā.

विवाहव्रतचूडासु करं तेषां प्रदीयते।
आचारा विविधाः प्रोक्ता वाडवानां प्रयत्नतः॥ १२४॥

1. Here धर्मसंक्षनाम is an error for धर्मसंरक्षणाय च।

During the nuptial vows and tonsure rituals in the marriage, a tax unto them is offered. The modes of conducts of the Vādavas i.e. Brāhmaṇas stand enjoined with effort.

तावन्तो द्विगुणाः शूद्रा यावन्तो ब्राह्मणाः स्मृताः।

कुशरूपा द्विजाः पूर्वं मूर्तिमन्तस्ततः स्थिताः॥ १२५॥

And to that extent are the double-fold Śūdras as many are these, the Brāhmaṇas and Kuśa shaped twice-borns to begin with, stayed in corporeal form.

मन्त्रैर्मन्त्रविदां श्रेष्ठैः कृता वै शास्त्रकोविदैः।

वापीकूपतडागानि देवतायतनानि च॥ १२६॥

By the excellent theoretical formulas engroomed by the technical treatises of these expert in technical treatises, oblong tanks, wells and the temples or shrines of gods were created.¹

धर्मशालाऽपि बहुला वायुस्थाने महापुरे।

रत्नावती स्वर्गमयी गङ्गा चामृतवाहिनी॥ १२७॥

Dharmaśālās (Charitable Institutions) or Courts of Justice or religious asylums in great number in an airy spot of a great town, (were created) made of gems, gold and Gaṅgā, the nectar streaming one or the ambrosial stream.

कलौ दृषद्वती नाम महापातकनाशिनी।

वायुना स्थापितं ह्येतच्छासनं पापनाशनम्॥ १२८॥

In the Kali Age, *Drṣadvatī* by name, a great obviator of sins, (existed as such). And by Vāyu, this mandate, an obviator of sins has been ordained.

सुवन्दनं वनं तत्र रम्यं राजर्षिसेवितम्।

एतत्स्थानं मया प्रोक्तं सर्वेषां च समासतः॥ १२९॥

Sunandana forest is there fascinating as such, waited upon by the kings and sages or the sage kings or king sages. This spot has been illustrated by me in brief unto all.

निरू(रु)पमाश्च ते विप्रा वायुना स्थापिताश्च ये।

उपमा चैव देवेशि विधेया ब्राह्मणस्य तु॥ १३०॥

The Brāhmaṇas that were rehabilitated by Vāyu being of compeerless norm, O Devesī! The comparison deserves to be offered of the Brāhmaṇa as well².

(सुद्युम्नाष्टाष्टमश्चैव नवमोऽथ बृहस्पतिः।

दशमस्तु भरद्वाजो मन्त्रब्राह्मणकारकाः॥ १३१॥

Sudyumna is the eighth one and the ninth one is *Bṛhaspati*. The tenth one being *Bharadvāja*, all these are the composers of the Vedic Hymns and therein exegetics (i.e. Brāhmaṇas the explanatory dissertations).

एते चैव हि कर्तारो विधर्मध्वंसकारिणः)।

लक्षणं ब्रह्मणश्चैतद्विहितं सर्वशास्त्रिणाम्॥ १३२॥

These verily, are the composers, the destroyer³ of the unrighteousness. The definition of Brahman stands enunciated, of all the Śāśvins (the branches of the Veda).

हेतुर्हितः स्मृतो धातोर्यन्निहन्त्युदितं परैः।

अथ वार्थपरिप्राप्तेर्हि नोतेर्गतिकर्मणः॥ १३३॥

The word *Hetu* (reason of inference) becomes derived from root *√hi* (meaning to destroy). 'That which destroys what is argued by the opponent' is called *Hetu*. Or it may be from *√hi* (meaning to go). 'That which enables one to the acquisition of the meaning' is *Hetu*.

तथा निर्वचनं ब्रूयाद्वाक्यार्थस्यावधारणम्।

निन्दां तामाहुराचार्या यद्दोषान्निन्द्यते वचः॥ १३४॥

That very way one may talk of the etymology or derivation of words being the deliberation on the meaning of the sentences. Preceptors say that *Nindā* or censure means the statements that are censured owing to their faults or discrepancies.

प्रपूर्वाच्छंसतेर्धातोः प्रशंसा गुणवत्तया।

इदं त्विदमिदं नेदमित्यनिश्चित्य संशयः॥ १३५॥

1. Here कृता is a Vedic archaism for कृतानि. Neutre plural as an नवैस्त्रैणानि सख्यानि सन्ति हत्यमान्येता। Rgveda X.5.15, p. 443.

2. Verses from 106 to 130 seems to be additional verses appended in the text afterwards.

Owing to (preposition or *upasarga*) *Pra* prefixed to \sqrt{sams} the root, (the word) *Prasamsā* becomes derived, owing to the sense of *guṇa-vatta* i.e. merited one as such. 'This is this', and 'This is not this'—this sort of doubt or sceptical fallacy is called *Samsāya*.

इदमेव विधातव्यमित्ययं विधिरुच्यते।

अन्यस्यान्यस्य चोक्तत्वादबुधाः परकृतिः स्मृता॥ १३६

'This alone should be put into practice', this way this makes the word *Vidhi* i.e. a way of action. And owing to the expression of another one by understanding the composition of a different one is known as such.

यो ह्यत्यन्तपुरोक्तश्च पुराकल्पः स उच्यते।

पुरा विक्रान्तवाचित्वात्पुराकल्पस्य कल्पना॥ १३७॥

He who stands declared as such to the extreme point that is called *Purākalpa* i.e. owing to the expressibility of the earlier gone bye assumes the derivation of *Purākalpa* i.e. the predestined norm.

मन्त्रब्राह्मणकल्पैस्तु निगमैः शुद्धविस्तरैः।

अनिश्चित्य कृतामाहुर्व्यवधारणकल्पनाम्॥ १३८॥

The events of ancient times cannot be decided by Mantras (Vedic texts), Brāhmaṇas (the exegetical treatises), Kalpas (The auxiliary lores) and Nigamas (pure exegetical etymologies), howsoever genuine and detailed. What is said indecisively is called a make-believe.

यथा हीदं तथा तद्वै इदं वाऽपि तथैव तत्।

इत्येष ह्युपदेशोऽयं दशमो ब्राह्मणस्य तु॥ १३९॥

Just as this, so also is that; this is also so, this very way, this is the direction, the tenth one of a Brāhmaṇa (i.e. the exegetical treatise).

इत्येतद्ब्राह्मणस्याऽदौ विहितं लक्षणं बुधैः।

तस्य तद्वृत्तिरुद्दिष्टा व्याख्याऽप्यनुपदं द्विजैः॥ १४०॥

This way stands illustrated the early definition of a Brāhmaṇa by the scholars. Afterwards on its *Vṛtti* (commentary) was composed by Brāhmaṇas.

मन्त्राणां कल्पनं चैव विधिदृष्टेषु कर्मसु।

मन्त्रो मन्त्रयतेर्धातोर्ब्राह्मणो ब्रह्मणोऽवनात्॥ १४१॥

The utility of the mantras or Vedic hymns is in the prescribed rites through injunctions. The word '*Mantra*' is derived from the root \sqrt{mantr} (meaning to whisper) and the word *Brāhmaṇa* gets derived from the act of preservation of Brahman i.e. Vedic Lore.

अल्पाक्षरमसन्दिग्धं सारवद्विश्रुतोमुखम्।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥ १४२॥

The experts in aphoristic lore enunciated that as *Sūtra*, which is succinct-expressed, short-syllabled, unsuspecting or having no incertitude, endowed with essence and one facing the circumambulatory outlook, having no deprecation and faultless.

इति श्रीमहापुराणे वायुप्रोक्ते ऋषिलक्षणं

नामैकोनषष्टितमोऽध्यायः॥ ५९॥
