

Kṛṣṇacchavisamā (IV, 187), *Kṛṣṇaṅgala* (VI, 796), *Kumārī* (IV, 184; VI, 796), *Mahādevī* (IV, 200; VI, 805), *Mahakālī* (IV, 195; VI, 797), *Mahishāsurañāṣinī* (IV, 193), *Mandavāsīnī* (VI, 796), *Pilavāsīnī* (VI, 800), *Sācitṛī* (VI, 804), *Skandamātṛ* (VI, 803), *Siddhasenānī* (VI, 796), *Tāriṇī*, *Varavarnīnī* (VI, 797), *Vijaya* (IV, 194; VI, 798), *Virūpākṣhī* (VI, 801).

Umā² = Sarasvatī: IX, 2389.

Umādhava, Umākānta = Çiva (1000 names²).

[Umā-Maheçvara-saṃvāda] ("the discourse between Umā and Çiva"). § 768b (Ānuçāsanik.): *Nārada* said: Once, *Çiva* on *Himavat*, the resort of Si. and Cā., practised severe penances, surrounded by Aps., etc. (a) (copious descriptions). Then came *Umā* (description) and with her hands covered the eyes of *Çiva* from behind, and darkness arose all around; but suddenly the darkness disappeared: a third eye appeared on his forehead and consumed the mountain; *Umā* stood before him with her hands joined; he directed benignant looks towards the mountain, which, in a moment, was restored to its former condition. *Umā* asked why his eastern, northern, and western faces are so handsome, and the southern so terrible (1); why his matted locks are tawny and erect (2); why his throat is blue (3); why he has always the *Pināka* in his hand (4); why he is always a *brahmācārīn* with matted locks (5). *Çiva* promised to explain it to her (XIII, 140). *Çiva* answered the above questions (1): "In days of yore *Tilottamā*, created by *Brahmān* (cf. I, ch. 211), circumambulated me; in whatever direction she turned, a new face of mine appeared through my *yoga*-power; with my eastern face I exercise the sovereignty of the universe; with my northern I sport with thee (i.e. *Umā*); with my western I ordain the happiness of creatures; with my southern I destroy all creatures. (2 and 5): In order to do good to all creatures. (3): In days of yore, *Indra*, desirous of acquiring my prosperity hurled his thunderbolt at me, which scorched my throat. (4): In order to accomplish the purposes of the gods." *Umā*: Why hast thou selected a bull for thy vehicle? *Çiva*: In days of yore, *Brahmān* created *Surabhi* (the celestial cow); once, froth fell from one of her calves on my body; my wrath scorched all the kine which became diversified in hue; *Brahmān* pacified me and gave me this bull both as a vehicle and as a device. *Umā*: Why dost thou reside in the cemetery (description), abandoning thy many abodes in heaven? *Çiva*: I do not see any spot that is more sacred than the cemetery, and my *Bhūtas* love to reside in such spots. *Umā*: What are the indications of *dharma*? *Çiva*: Abstention from injury, etc. *Umā*: What are the duties of the four castes? *Çiva* enumerated them. *Umā*: What are the common duties of all the castes? *Çiva*: Whenever the world is created, three eternal religions are created by *Brahmān*: the *Veda*, the *smṛti*, and the practice of the righteous, etc.; there are four classes of *bhikṣus*: *kuṭīcaka*, *bahūdaka*, *haṃsa*, and *paramahaṃsa* (each in turn being superior to the preceding one; v. Nil.). *Umā*: What is the religion of the *ṛṣhis* (*munis*)? *Çiva*: (1) the *Phēnapas* always gather the froth from the *amṛta* that *Brahmān* drank at a great sacrifice. (2) The *Vālakhilyas* in the solar disc, adopting the practice of the birds, live by picking up grains (*uñche*), clad in deer-skins or bark of trees; they are only as big as the joint of the thumb; they have burnt all their sins by severe penances. (3) The *Cakracaras* in the *Somaloka*, near to *Pitṛloka*, live by gleaning [differently

Nil.], devoted to compassion. (4) The *Samprakṣhālas*, *Açmakuṭṭas*, and *Dantolūkkhalikas* [v. Nil. and the note of PCR., p. 642], near the gods [called] *Somapas* and *Ushmapas* (C. U^o), live by gleaning ["drinking the rays of *Soma*," PCR.], together with their wives, etc. (*Çiva* copiously described the religion of the R. in general) (XIII, 141). *Umā*: What is the religion of the *Vānaprasthas*? *Çiva* described it (*vīrāsana*, *maṇḍaka-yoga*, *paurṇamāsya*, *cāturmāsya*, etc.); they attain to *Brahmaloka* or *Somaloka*. *Umā*: What is the religion of the *munis* (*munisaṅghasya*) in their doctrines of perfection (*siddhivādeshu*; i.e. *jñānagoṣṭhishu*, Nil.; "followers of the scriptures treating of ascetic success," PCR.)? they live unrestrained in the forest, together with their wives. *Çiva*: Their characteristics are the shaving of the head, yellow robes, passing the night at home, ablutions three times a day, *hoṭra*, *samādhi*, adherence to the path of the good, etc. All those duties of which I have spoken before as belonging to forest-recluses, are the duties of these also, etc. (copious description). Asked by *Umā*, *Çiva* said: By fasts, etc., one attains to heaven and sports with G.; by *maṇḍukayoga* and *dīkṣhā* with the *Nāgas*; by living with deer, etc., one attains to *Amarāvātī*; by subsisting upon air or water, fruits and roots, one attains to the riches of Y. and sports with Aps.; by abandoning one's body in the ocean, having lived in dependence only of himself, etc., one attains to the world of *Varuṇa*; by the same practices and piercing one's feet with a stone, one rejoices with the Gh., others obtain *Brahmaloka* (having abandoned their bodies in fire as an oblation to the gods), *Çakraloka*, etc. (XIII, 142). Asked by *Umā*, *Çiva* expounded the circumstances under which one may be promoted or degraded to a higher or lower order when reborn (XIII, 143). Asked by *Umā*, *Çiva* (worshipped by D. and As.) discoursed as to how men succeed in ascending to heaven, and what words, thoughts, and acts are of importance in this respect and for acquiring a long life. "This is the way that was indicated by *Brahmān* himself" (XIII, 144). Asked by *Umā*, *Çiva* discoursed about that conduct by which a man may attain to heaven (Aps., the woods of *Nandana*), quoting *Brahmān*; the unmerciful, etc., sink into hell; they who humiliate their preceptors and seniors are reborn as *Çrapakas* and *Pukkakas*. Then (asked by *Umā*) he explained why some men become possessed of wisdom or the contrary, blind, diseased, etc.; what acts are faulty, and what faultless; why some are observant of vows, some like Rā. (*Brahma-rākṣhasas*) in conduct, unmindful of *homa* and *vashāṅkāra* (XIII, 145). *Nārada* said: Now *Çiva* himself became desirous of hearing. Saying that *Umā* (acquainted with all duties, etc.) used to converse every day with *Sāvitrī*, etc. (γ), who all regard their husbands as their gods, he questioned *Umā* about the duties of women; "half of my body is made up of half thy body; thou . . . art the cause of the peopling of the earth." *Umā* said she would first consult the rivers, who, with the waters of all *tīrthas*, are approaching *Çiva* in order to enable him to perform his ablutions: *Sarasvatī* (the first of all streams), going to the ocean, etc. (δ). *Gaṅgā* was selected for answering the question, and praised *Umā*'s modesty; then *Umā* discoursed upon the duties of women in full. She should not cast her eyes on the moon or the sun or a tree that has a masculine name. The husband is the god of the woman. If a husband being poor, or diseased, or distressed, etc., were to command his wife to accomplish anything improper or unrighteous, the wife should, without hesitation, do so according to the practice allowable in