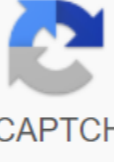


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Want more? Advanced embedding details, examples and help! The word Pune literally means ancient, old and it is an extensive genre of Indian literature on a wide range of topics, especially myths, legends and other traditional knowledge. Comprised mainly in Sanskrit, but also in regional languages, some of these texts are named after major Hindu deities such as Vishnu, Shiva and Devi. The Puran genre of literature can be found in both Hinduism and Jainism. The Kalika Purana, also called Kali Purana, Sati Purana or Kalika Tantra, is one of the eighteen minor Puran (Upapurān) traditions of Hindu shaktism. The text was probably written in the Indian region of Assam. It exists in many versions, differently organized in 90-93 chapters. Surviving versions of the text are unusual in that they begin suddenly and follow a format not found in either the main or minor mythical texts of Purana-gene Hinduism. The Bhavishya Purana is one of the eighteen major works in the genre of Purana Hinduism, written in Sanskrit. The name Bhavishya means the future and implies that it is a work that contains prophecies about the future, however, the prophecy of parts of the radiating manuscripts of the modern era of Facebook and therefore is not an integral part of Bhavishya Purana. Those sections of the surviving manuscripts, which date back to the older, are partly borrowed from other Indian texts, such as Brihat Samhita and Shamba Purana. The authenticity and authenticity of much of Bhavishya Purana has been questioned by modern scholars and historians, and the text is considered an example of the constant changes and wildlife of the Puranian genre of Hindu literature. Vishnu Purana is one of the eighteen mahapurān, a genre of ancient and medieval texts of Hinduism. This is an important text of Pancharatra in the literary corps of Vaishnavism. Wayu Purana is a Sanskrit text and one of the eighteen main Puran Hinduism. Vayu Purana is mentioned in mahabharata manuscripts and other Hindu texts, prompting scholars to suggest that the text is one of the oldest in the Puran genre. Vayu and Vayaviya Puranas have a very large overlap in their structure and content, perhaps because they were once the same, but with continuous changes over the centuries, the original text became two different texts, and the text vayaviya became also known as Brahmānda Purana. The Brahma Purana is one of the eighteen main genres of Purana Hindu texts in Sanskrit. It is listed as the first Maha Purana in all anthologies, and is therefore also called Adi Purana. Another title of this text is Saura Purana, because it includes many chapters related to Surya or the god of the Sun. Brahma Puran's name is misleading and apocryphal, because the waiting manuscripts of this text have nothing to do with god Brahma, and really just Mahatmayi geographically and sections on various topics. Kurma Purana is one of the eighteen mahapurān, and the medieval-era vaishnavism text of Hinduism. The text is named after the tortoise avatar Vishnu. The Agni Purana, is a Sanskrit text and one of the eighteen main Purans of Hinduism. The text is variously classified as a pumana associated with shayivism, Vaishnism, Schactism and Smartism, but is also seen as a text that covers them all impartially, without leaning towards any particular theology. Purana Scanda is the largest Mahapurān, a genre of eighteen Hindu religious texts. The text contains more than 81,000 verses and is part of a Shaiv literature entitled after Scanda, the son of Shiva and Parvati, also known as Kartikya and Murugan. Although the text is named after Scanda, it has no more or less prominent place in this text than in other Shiva-related Puranas. The text was an important historical record and an influence on hindu traditions associated with the god of war Skanda. The Linga Purana is one of the eighteen mahapurān, and the text of Hindu Shaivism. The name of Ling's text refers to the iconography for Shiva. The Padma Purana is one of the eighteen major Puran, a genre of texts in dharmā religions. This encyclopedic text, named after the lotus in which the creator god Brahma appeared, and includes large sections dedicated to Vishnu, as well as significant sections about Shiva and Shakti. Varah Purana is a Sanskrit text from the genre of Puran literature in Hinduism. It belongs to the Vaishnavi literature corps praising Narayana (Vishnu), but includes chapters dedicated to praise and focused on Shiva and Shakti. The Brahmavaivārta Purana is a voluminous Sanskrit text and the main Purana (Maha Purana) Hinduism. It is centered around Krishna and Radhi, is the text of Vaishnavism, and is considered one of the modern Era Purana. The Markandeya Purana is the Sanskrit text of Hinduism, and one of the eighteen main Puran. The name of The Text of Marcandei refers to the sage in Hindu mythology, who is the central character in two legends, one of which is related to Shiva and the other to Vishnu. The text of Markandai is one of the purans, which lacks a sectarian statement of ideas in favor of any particular god, and it is rare to read any deity to which the deities of prayer are referred to in the entire text. Brahmānd Purana (r.c.9.hulk) is a Sanskrit text and one of the eighteen main purans, a genre of Hindu texts. It is listed as the eighteenth Maha Purana in almost all anthologies. The text is also mentioned in medieval Indian literature as Vayaviya Purana or Vayaviya Brahmānda, and it may have been the same as Vayu Purana before these texts turned into two overlapping compositions. Naradān Purana or Narada Purana नारद पुराण are two Sanskrit texts, one of which is one of the main Purana Hinduism, Hinduism, The other is a minor Purana. Both are vaishnavism texts, and have been the cause of confusion in The Purana-related scholarship. To prevent confusion, some scholars sometimes refer to the minor Purana as Brihannaradiya Purana. The Shiva Purana is one of the eighteen Purana genre Of Sanskrit texts in Hinduism, and part of the Shaivism Literature Corps. It is mainly centered around the Hindu god Shiva and the goddess Parvati, but refers and honors all gods. Devi Bhāgavata Purana, also known as Srimad Devi Bhāgavatam and Devi Bhāgavatam, Srimad Bhāgavata Maha Purān is a Sanskrit text that belongs to the Purana genre of Hindu literature. The text is considered to be the mahapurana of India. According to some Hindus this actual Bhāgavata Mahapurana. The Matsya Purana is one of the eighteen major Purana (Mahapurān), and one of the oldest and better preserved in the Puran genre of Sanskrit literature in Hinduism. The text is a text of Vaishnavism, named after the semi-human and half-mouse avatar Vishnu. However, the text was named 19th-century Sanskrit scholar Horace Heyman Wilson, although the Haiwizim (Shiva-related) work is not exclusively the case; the text was also conveyed by one that simultaneously praises various Hindu gods and goddesses. Vamana Purana, (Sanskrit: वामन पुराण, Vāmanā Purāṇa), is a medieval-era Sanskrit text and one of the 18 main Puran. The text is named after one of Vishnu's incarnations and was probably the text of Vaishnavism by its origin. However, Waman Puran's modern surviving manuscripts are more heavily focused on Shiva, while at the same time containing chapters that revere Vishnu and other gods and goddesses. It is considered the text of Shaivism. In addition, the text hardly has the character of Purana, and basically represents a collection of Tirta Mahatmyas (glory pilgrimage) in many Shiva-related places in India with legends and mythology woven in. It was published by the All India Kashiraj Trust in two rounds. The first round had 95 chapters, while the critical edition published in the second round has 69 chapters plus Saro-Mahatmia with 28 chapters dedicated to temples and sacred sites in and around modern Haryana. Both of these versions do not have Brihad-Vamana with four Samhitas, which is mentioned in the text, but is believed to have been lost in history. The text is not sectarian, and its first version was probably created in the 9th-11th century AD. The earliest core of the text dates back to various between 450 AD - 900 AD, but most scholars favor the 9th-11th century. Early print editions of this work had 96 chapters, the new versions have 69 chapters with an add-on. Teh were not found in some versions of manuscripts found in Bengal. In the beginning (chapter 1) Narada asks Pulast about the assumption of Avatar Vaman Vishnu, who is his dwarf avatar. The text contains chapters glorifying Vishnu, but includes many more chapters glorifying Shiva. The text also glorifies different goddesses. The text barely contains, though, several chapters, of cosmology, genealogy, mythology and Manavaantarās expected in Pune. The text includes Saro-Mahatmya, which is the 28th Chapter guide to Tirtas, the rivers and forests of the region around Tanesar and Kurukshetra in present-day Haryana, as well as sites in present-day eastern Punjab (India). The text also mentions geography and places in southern India. Padma Purana classifies Waman Purana as Rajas Purana. Scientists consider the classification of Satwa-Rajas-Tamas completely bizarre, and there is nothing in this text that justifies this classification. Description of the jacket: According to Manu Veda are the main source of the Puman religion, however, the essence of the religion of Hindu society. Purans are also seen as the main source of Veda's detailed explanations. Therefore, they occupy a significant place in the ancient literature of India. Puranas were called Pankalaxan because their content usually covers five topics, namely (1) the creation of Primary or Cosmogony, (2) a secondary creation, (3) the genealogy of gods and patriarchs, (4) the reign of Manus, (5) the history of the solar and lunar dynasty. Definition, however, does not necessarily mean that puranas deal exclusively with these topics. On the contrary, each Purana dwells in detail on one or more specific topics, and in some of them these five main themes take a very subordinate position. Pune is eighteen in numbers. The names of Mahapuranas in the last part of Srimadbhāgavata were given as the under-Waman Purana is under the serial number fourteen on the list of eighteen Puran mentioned in various scriptures. But that doesn't mean it matters less than the other Puranas. Although, it is smaller in size, but it has all the components of other Puranas. In addition, his style of treating the subject is clearer and more analytical than the style of other Puranas and Up-puranas. One of its features is the amazing variation in famous ancient stories associated with other Pumas. Many of the stories in Vamana Purana were written for the benefit of the common man in order to make them understand the basic elements of cosmology and religion. Vamana Purana is relatively small and contains selfish and useless matter to a lesser extent. This Purana embeds the recipes of the Hindu religion to make people's lives purposeful. This edition is a unique edition containing the original Sanskrit text along with the corresponding English translation of verse after verse. It also includes an exhaustive introduction as well as a detailed index of poems. The editors also provided various walking notes in appropriate locations for a clear specification of the Sanskrit names used from them. Introduction According to Manu-Veda are the main source of religion 2.6), Pune, however, is the essence of the religion of Hindu society. Purans are also seen as the main source of Veda's detailed explanations. Therefore, they occupy a significant place in the ancient literature of India. 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In addition, his style of treating the subject is clearer and more analytical than the style of other Puranas and Up-puranas. One of its features is the amazing variation in famous ancient stories associated with other Pumas. Its second feature is that despite being known as Saiva Purana, nowhere is the importance of Vishnu in any way belittled, as is the case with some other Puranas. In Waman, Purana and Siwa and Vishnu were placed almost on equal terms. Again, there is not a single sloka that humiliates Vishna. Some of Saiiva's authors went even to the point of stating: Visiting Wisnu shine is an insult to Siwa. In Vaman, Purana Siwa went to Wisn several times for help and praised him with all his heart. The story of Dak Yajna and Sati - Of all the related in Waman Purana, those are significantly different from the stories as related to other Puranas, the story of san immolation attracts special attention. In Siwa Pulana, Ramayana, and other scriptures of Purana, we are told that Sun went to yajama performed by her father Dax without being invited to the ceremony, and when she did not find the necessary share of the offering for Siwa, she cursed all those who attended such a repugnant function and isolated herself then and there. When Siwa found out, he sent his companion Virbhadra to avenge her death. Virbhadra reached the yajna site, destroyed the entire structure and put an end to the yajne. His story was linked to Vamana Purana in a different way. In this Purana it is said that, knowing about Siwa's humiliation in Dax's yajna, Sati initiated her self- story in Chapter IV, entitled The War between Virbhadra, she is saturated as under: Gautam's daughter, Jaya came to Mandrakal to visit Sati, seeing her in general alone, Sati asked her why her sister Vijaya Jayanti and Aparajita did not come along? Jaya said: They went with their father to the yaja, which is performed by their mother's father Datsa. I go there too. But I thought it was appropriate to visit you first. You don't get it there? Lord Siwa won't get it there? All Rsis, and their spouses went there. All the gods went there, too. Our maternal grandfather didn't invite you? Knowing such neglect and insult to her husband, and the fact that also her father, Sati was very indignant. She was furious and instantly fell to the ground. Immediately she breathed her last in the very place. Hearing Ja's cry, Siwa went there. At such a tragic death of Sati, Siwa was very angry. Immediately he gathered a large gang of his disciples and sent them to the yaja site by King Dahshah under the command of Virbhadra. He went there, fought with the Dahsa soldiers and destroyed the yajun. The history of Kamadeva's arson - Similarly, new elements were included in the story of the Kamadev arson. Traditionally, he declared as under: Demon Dvarkasura defeated all Devatas. Later, the gods learned that no one but the son of Siwa was born from Parvati only could kill Dvarkasura. They were very concerned as Siwa was a celebrity. So Indra persuaded Kamadev to go and fill Siwa's mind with love feelings and encourage him to marry Parvati. When Kamadeva played his tricks on Siwa, he was horribly furious and, activating his third eye, Siwa reduced Kamadev to the Ashes. However, this incident was related to Vamana Purana as under: When Siwa destroyed yajnasala 'King Dax, Kamadeva shot his strong, passionate and lustful arrows on Siwa, he was very distressed and in a loving-lost state of mind he cried for the company of Sati. When he could no longer tolerate his mental torture, he handed over all three kinds of arrows, the son of Kubj, when Cupid was going to attack Siwa again, Siwa was very upset and fled back and forth into the pine forest. Then, in the woods, behind Siwa ran the wives of Rsis living there. In this serious situation, Rsis cursed Siwa. Let you lose your linga. When the linga Siwa fell apart, it spread from heaven to the Netherlands. After that, both Brahms and Vishnu came to this place. They tried to find out the terminal ends of the Siwa organ but failed. After that, they both prayed to Lord Siwa for mercy. Siwa was pleased with their entreaties and said: If all the gods honor and worship this linga mine, I can take this Ling again. Lord Wisnu was prescribed the worship of Sivaling to four Varnans, for which several new scriptures were in the promotion of such practices and the description of the great forces inherent in Sivaling. The first Scripture was named Sayvi, the second Pasupada, the third - Kalandaman and the fourth - Kapalika. Siwa himself is a big energy center. He was the son of Wasista, His disciple Bhardwaja was a great Pasupat, He considered Gopayan Tapa a great dignity. His pupil Someswar was king. Apastamba was no less great. Kamesvar was his student. Dhaniada was also a great devotee, whose disciple Aryadar was very strong. He was a caste judge, but he was a great ascetic. Thus, Lord Wisnu made all four varnas and people of all Asram great devotees of Siwa. After that, as Lord Siwa roamed The sattraan, Kamadeva prepared again for another attack on Lord Siwa. This time Siwa looked at him sternly and attentively from top to nose. As a result, it was immediately burned to the ground. Other scriptures state that Kamadeva was then declared Ananga or Shapeless and exercised his influence over all living beings. However, he stated that after the burning, Kamadeva was converted into five plants, namely (1) Drukam Prsta (2) Kampak (3) Bakula (4) Palata (5) Jatispupa. The arrows, shot by Kamadeva in Siwa, have been devolved into trees by thousands of different. In fact, passion is a mental inclination that breaks a person's mental poise from time to time. Statements such as being struck by your arrows can only be seen as a metaphor. The poetic allegory of the spring season as An accomplice of Kamadev, are present in Vaman Purana and eventually Kamadev's transformation into the famous fragrant flowers of this country became a wonderful literary composition. The concept of Kamadev or Cupid is a natural extension of the process of human creation and appearance, and this has been presented in Indian pumanans and foreign mythologies in different ways. Description of the geography of India - Description of the seven islands (Sapta Dvipa) is considered an important component of the sauranic literature. In ancient times, due to the difficulties of transportation, travel throughout India was considered a great achievement. However, the description of the then existing Saptadwipa, as is available in the scriptures of those days, is not true today. Only in some respects does Jambudwipa's description agree with Asia's current position. In such conditions, the description of the various regions of India and the mountains and rivers in them as given in Vamana Purana is very significant. Although many of the names have since been changed and some may even be fictitious, the information is very useful for archaeologists. Introducing a description of India's mountains, it says Purana, Mahendra, Malaya, Satya, Suktimana, Rksa, Windhya and Pariyatva - these seven are called Kulaparvats. In addition, there are thousands of other mountain ranges, including Kolahala, Waibhrā, Mandar, Durdharakula, Vatadadu, Waiduta, Mainaka, Saras, Tunga, Prast, Nagagiri and Howardhan. There are also hundreds of other mountains, such as Ujwamanta, Pustagiri, Arbud, Raiwata, Rsyamnī, Sāgomanta, Chitranara, Krtsamar, Sri Mountain, Kaukanaka, etc. Candrika, Nela, Vitata, Itrawachi, Kuhu, Madhura, Hararawati, Uzira, Dhatakā, Raxa, Gomati, Dhutapapa, Bahuya, Drsadwati, Nizwara, Gandakle, Sitra, Kausiki, Vadhusara, Sarya, Saluchiya and others. as Pannassus, Nandini, Pavant, Mahi, Sara, Karmamvati, Lupa, Vidisa, Wenumati, Sitra, Odhavati, Ramya, etc. . - Pariyasa, The Sora River, Mahanadi, Narmada, Sursa, Kriya, Mandali, Dasa, Chitrukut, Davik, Chitrotpala, Tamas, Cartoya, Pisatica, Pippalasetri, Vipas, Vanjulati, Satsantya, Suktati, Kakrika, Tridra, Vasia and other streams. Valguwahini, Siwa, Paisoni, Nirwindhya, Tapli, Sanisadhavati, Vienna, Chaitrani, Simbati, Kumudwati, Topa, Reva, Mahāgaru, Durganda, etc. are draining from Windhyakala, Godavari, Bhimrathi, Krijula, Kithura, Wangjula, Utwanpalati, Sun, Supri, Sudipa, Kaudoda, etc. All these rivers are very sacred, uncoumed, the mother of the earth and the wives of the seas. Later, there is a mention of the different regions of India, and the names of the races living in them. At first, the regions on the distant frontiers are described. Kusundra, Kika Kundala, Pankakalā, Kausika, Vrka, Saka, Vavara, Kaurava, Kalinga, Banaga, Ang, etc. are kingdoms. In these kingdoms live different races, like Marmaka, Abhir from the middle countries, Sādhyā Dhanaka, Brahmalika, Caltopada, Apranya, Sudra, Pallava, Sahetha, Gandhara, Javana, Sindhu, Saubir, Bhadraka, Satadraya, Lalitā, Parawata, Samnsaka, Kadhara, Kalkaya, Dasana, etc., there are Cambodia, Darada, Bardar, Aanga Lokika, Vienna, Tusar, Atria, Bharadwaja, Prastala, Dazeraka, Lampaka, Kadika, Ala. The race Kirat is one those semi-civilized races that find it central India and Assam. This is followed by a long list of kingdoms and kings and democracies that are located throughout India. Of these, only a few can be identified by their current names. However, their comparison with the descriptions given in others' books shed enough light on the geographical and political conditions of those ancient times. Praise for moral behavior - After describing regions of all races and divisions, the highest position was given to moral behavior to which no one can have any objections. Stating its importance, emphasizes: If a person is not morally correct, all yajnas, charities, austerities, etc., performed by him, have no benefit. An immoral person cannot have prosperity or peace in this world or in the next world. Morality is a tree whose roots is the Dharmā; whose branches of wealth, whose fruits are the fulfillment of desires and whose fruits of salvation. In this context, Rsis prescribed a rant by Mangal Stora or Useful Hymns early in the morning, which is very important. This hundredth refers to the sublime elements of our vast universe. Indian religions and nation. Everyone can draw inspiration from this set of Brahma, Vsnu, Mahes, other Devatas, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn - these seven beneficent planets, Bhrgu, Vasista, Kratu, Angira, Pulach, Gautam, Rydhya, Anghi, Kiana and Bianu - all this can be done. Sanakumara, Sanak Sanandana, Sanatana, Auri, Pingala, seven original musical notes, seven flavors, seven musical instruments - all this can make this morning my blissful. This earth is full of aroma, this water full of flavors, this air full of sensations, this fire, full of energy, this ether, full of sound waves - all these five great elements can make my morning prosperous. Seven seas, seven mountains, seven Rsis, seven islands and seven regions can make this morning's mine favorable. If this centra is deeply meditated, then all the matter and energies of this universe are fully aroused. If we read it with devotion and understand its meaning, then of course we will feel alone with the Higher Soul of our universe. Then we will not see anyone as our enemy or enemy. Thus, there can be no better universal prayer. We can even say that this hundredth is a continuation and extension of what we pray for in the Higher Mantra of Gayatri. CONTENTS Chapter 1 Dialogue between Pulastya and Narada 1 Chapter 2 Story of the Birth of Nara and Description of destruction 4 Chapter 3 Dialogue Between and Hara 8 Chapter 4 War Between and Vrabhadra 13 Chapter 5 Description of Cala-Form Siwa 17 Chapter 6 Episode of Burning Kama 2 Chapter 7 Description of the Battle of Prahlada 30 Chapter 8 Boone Offering Prahlada 35 Chapter 9 Description of the Battle of the Demons and Gods 41 Chapter 10 Victory of Jahaq 45 Chapter 11 Description pushkar Dwipa 50 Chapter 12 Description of the fruit Pocket 54 Chapter 13 Description Bhuvana-Kos 58 Chapter 14 Description of the Teachings of Religion 62 Chapter 15 Character Suci 73 Chapter 16 Description of the Sleep of the Gods and Australians on Dveta and Kalat 77 Chapter 17 Description of the Birth of Mahisasura 82 Chapter 18 Description of the Majesty of the Goddess 87 Chapter 19 Description of Greatness Goddess 8892 Chapter 20 Murder of Mahisasura 96 Chapter 21 Birth Story Uma 101 Chapter 22 Glorification of Brahma-Saras 106 Chapter 23 Description of the Coronation of Bali, As King of demons 111 Chapter 24 Victory Bali Gods 112 Chapter 25 Departure Kasyapa and Gods to Ksirasastra 115 Chapter 26 Eulogy Narayana Kasyapa 116 Chapter 27 Grant benefit Aditi Lord Wisnu 117 Chapter 28 Grant the benefit of Aditi by Mr. Wisnu 120 Chapter 29 Condemnation and curse in Bali 121 Chapter 30 Eulogy Waman Brahma Chapter 125 Chapter 31 Description of the character of Waman and Bali 129 Chapter 32 Markandeya eulogies Saraswati 136 Chapter 33 Praise Saraswati 138 Chapter

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