ॐ तत्सद्ब्रह्मणे नमः

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे प्रथमं ब्रह्मखण्डम्

Brahamavaivarta Purāṇa

Brahma-Khaṇḍam

अथ प्रथमोऽध्यायः

Chapter-1

(Welfare recitation; introduction and importance of *Brahmavaivarta Purāṇa*)

गणेशब्रह्मेशसुरेशशेषाः
सुराश्च सर्वे मनवो मुनीन्द्राः।
सरस्वतीश्रीगिरिजादिकाश्च यं
नमन्ति देव्यः प्रणमामि तं विभुम्॥ १॥

I bow in reverence to the all-pervading lord, who is adored by Gaṇeśa, Brahmā, Śiva, Indra, serpent Śeṣa, the gods, all the Manus, the sages, Sarasvatī, Lakṣmī besides Pāravtī and others.

स्थूलास्तनूर्विदधतं त्रिगुणं विराजं
विश्वानि लोमविवरेषु महान्तमाद्यम्।
सृष्ट्युन्मुखः स्वकलयापि ससर्ज सूक्ष्मं
नित्यं समेत्य हृदि यस्तमजं भजामि॥ २॥

The one who has the solid body of three phases with universal form, in whose body innumerable worlds reside, the one who is the primeval person; the one who is engaged in the creation of the universe and the one who resides in the heart of everyone in a tiny form, the same Brahman is adored by me.

ध्यायन्ते ध्याननिष्ठाः सुरनरमनवो योगिनो योगरूढाः
सन्तः स्वप्नेपि सन्तं कतिकतिजनिभिर्यं न पश्यन्ति तप्त्वा।
ध्याये स्वच्छामयं तं त्रिगुणपरमहो निर्विकारं निरीहं
भक्त्या ध्यानैकहेतोर्निरूपमरुचिरश्यामरूपं दधानम्॥३॥

All the gods, humans, animals, Manus and the ascetics or yogīs, adore him attentively and several of the truth-seekers, adore him performing hard *tapas* for several births, but are unable to have a trace of him, the same lord is adored by me, who has a beautiful dark complexion.

वन्दे कृष्णं गुणातीतं परं ब्रह्मच्युतं यतः।
आविर्बभूवुः प्रकृतिब्रह्मविष्णुशिवादयः॥४॥

I bow in reverence to lord Kṛṣṇa who represents the three guṇas (elements), out of whose body, Brahmā, Viṣṇu and Śiva have emerged.

नमो भगवते वासुदेवाय।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ १॥

Having been saluted to lord Nārāyaṇa and Nara, the most exalted being, and goddess Sarasvatī, one should recite the Jaya (Mahābhārata, Purāṇas etc.).

अमृतपरमपूर्वं भारतीकामधेनुं
श्रुतिगणकृतवत्सो व्यासदेवो दुदोह।
अतिरुचिरपुराण ब्रह्मवैवर्तमेतत्
पिबत पिबत मुग्धा दुग्धमक्षय्यमिष्टम्॥ २॥

The sage Vyāsadeva conceiving Sarasvatī as the wish fulfilling cow and the Vedas as calf, milked the nectar of the theme of the *Brahmavaivarta Purāṇa*. Therefore, O gentlemen, consume this invisible milk.

भारते नैमिषारण्ये ऋषयः शौनकादयः।
नित्या नैमित्तिकीं कृत्वा क्रियामूषुः कुशासने॥ ३॥
एतस्मिन्नन्तरे सौतिमागच्छन्तं यदृच्छया।
प्रणतं सुविनीतं तं विलोक्य ददुरासनम्॥ ४॥

In the holy place of Naimiṣāraṇya, the sacred sages headed by the great sage Śaunaka had been performing their daily prayers seated over the

kuśāsana. At that point of time Ugraśravā, the son of Sūta, suddenly arrived there. He bowed in reverence to all the sages, who offered him a seat of the *kuśa*-grass.

तं संपूज्यातिथिं भक्त्या शौनको मुनिपुंगवः।
पप्रच्छ कुशलं शान्तं शान्तः पौराणिकं मुदा॥५॥

Then welcoming the guest, the best of the sages, Śaunaka enquired about his welfare, adoring him with devotion and delight.

वर्त्मायासविनिर्मुक्तं वसन्तं सुस्थिरासने।
सस्मितं सर्वतत्त्वज्ञं पुराणानां पुराणवित्॥६॥
परं कृष्णकथोपेतं पुराणे श्रुतिसंमतम्।
मङ्गलं मङ्गलार्हं च मङ्गल्यं मङ्गलालयम्॥७॥
सर्वमङ्गलबीजं च सर्वदा मङ्गलप्रदम्।
सर्वामङ्गलनिघ्नं च सर्वसंपत्करं परम्॥८॥
हरिभक्तिप्रदं शश्वत्सुखदं मोक्षदं भवेत्।
तत्त्वज्ञानप्रदं दारपुत्रपौत्रविवर्धनम्॥९॥
पप्रच्छ सुविनीतं च सुप्रीतो मुनिसंसदि।
यथाकाशे तारकाणां द्विजराजो विराजते॥१०॥

Getting free from the fatigue of the journey, the sage was seated over *kuśāsana*, and smilingly put a question to the sage Sūta, who was well-read in the Purāṇas and looked like the moon among the stars. "The best of the stories, which relates to Lord Kṛṣṇa, are pleasant to listen to, O bestower of welfare, you are the abode of welfare, the seed of all the welfare, the one who showers grace always and removes all the misfortunes, bestows all the riches, showers the devotion of the lord, which always bestows pleasure and *mokṣa* (salvation). He is the one who imparts divine knowledge and the one who ensures the increase of the family, sons and grand-sons.

शौनक उवाच

प्रस्थानं भवतः कुत्र कुत आयासि ते शिवम्।
किमस्माकं पुण्यदिनमद्य त्वद्दर्शनेन च॥११॥
वयमेव कलौ भीता विशिष्टज्ञानवर्जिताः।
मुमुक्षवो भवे मग्नास्तद्धेतुस्त्वमिहागतः॥१२॥
भवान्साधुर्महाभागः पुराणेषु पुराणवित्।
सर्वेषु च पुराणेषु निष्णातोऽतिकृपानिधिः॥१३॥
श्रीकृष्णे निश्चला भक्तिर्यतो भवति शाश्वती।
तत्कथ्यतां महाभाग पुराणं ज्ञानवर्धनम्॥१४॥
गरीयसी या साक्षाच्च कर्ममूलनिकृन्तनी।
संसारसंनिबद्धानां निगडच्छेदकर्तरी॥१५॥
भवदावाग्निदग्धानां पीयूषवृष्टिवर्षिणी।
सुखदानन्ददा सौते शश्वच्चेतसि जीविनाम्॥१६॥

Śaunaka asked: "Where are you going? Where from have you arrived? We feel grateful by your visit today. All of us are terrified because of the Age of Kali and possess no special knowledge. We are engrossed in the worldly affairs and are desirous of redemption. This (is possibly) the cause of your arrival here. You are noble, immensely virtuous, well-versed in the Purāṇas, have well-read all the Purāṇas and are full of compassion. You better tell us about some Purāṇa, by which we might be able to achieve some devotion to Lord Kṛṣṇa, because, O Son of Sūta, the devotion of Lord Kṛṣṇa is better than even the salvation and it removes the worldly fetters of the human being. It showers nectar over the people who suffer from the conflagration of the worldly ills and instils pleasures in the minds of the people".

यत्रादौ सर्वबीजं च परब्रह्मनिरूपणम्।
तस्य सृष्ट्युन्मुखस्यापि सृष्टेरुत्कीर्तनं परम्॥१७॥
साकारं वा निराकारं परमात्मस्वरूपकम्।
किमाकारं च तद्ब्रह्म तद्ध्यानं किं च भावनम्॥१८॥
ध्यायन्ते वैष्णवाः किं वा शान्ताश्च योगिनस्तथा।
कथं प्रधानं केषां वा गूढं वेदे निरूपितम्॥१९॥

You recite the stories from such a Purāṇa, in the beginning of which the seeds of the entire universe are enshrined and is also infested with Parabrahman. It should also deal with elements of Parabrahman in the creation of the universe. We intend to enquire from you as to whether Paramātmā (the great soul) is having the visible or invisible form; what is the true form of the

Brahman? How to meditate on or adore the lord? Whom do the ascetics or the yogīs adore? What is the deep *tattva* propounded in the Vedas?

प्रकृतेश्च य आकारो यत्र वत्स निरूपित:।
गुणानां लक्षणं यत्र महदादेश्च निश्चय:॥ २०॥
गोलोकवर्णनं यत्र तत्र वैकुण्ठवर्णनम्।
वर्णनं शिवलोकस्य यत्रान्यत्स्वर्गवर्णनम्॥ २१॥
अंशानां च कलानां च यत्र सौते निरूपणम्।
के प्राकृता: का प्रकृति: क आत्मा प्रकृते: पर:॥ २२
निगूढं जन्म येषां वा देवानां देवयोषिताम्।
समुत्पत्ति: समुद्राणां शैलानां सरितामपि॥ २३॥
के वाऽशा: प्रकृतेश्चापि कला: का वा कलाकला:।
तासां च चरितं ध्यानं पूजास्तोत्रादिकं शुभम्॥ २४॥

"O Son, you tell me about the Purāṇa in which the form of nature has been described, besides the symptoms of the virtues, the Mahat, the *Goloka*, Vaikuṇṭha Śivaloka and the heavens; the arts and the *aṁśas*. O Son of Sūta, what are the natural elements? What is nature and what is the soul beyond nature, the gods and the goddesses who are born on earth secretly, you tell us about them besides the oceans, the mountains, the rivers, their genesis and evolution. Which is integral part of the nature? What are the arts? Tell us about their character, the meditation, adoration and the sacred recitations and the Purāṇas in which all these details are enshrined.

दुर्गासरस्वतीलक्ष्मीसावित्रीणां च वर्णनम्।
यत्रैव राधिकाख्यानमत्यपूर्वं सुधोपमम्॥ २५॥
जीवकर्मविपाकश्च नरकाणां च वर्णनम्।
कर्मणां खण्डनं यत्र तत्र तेभ्यो विमोक्षणम्॥ २६॥
येषां च जीविनां यद्यत्स्थानं यत्र शुभाशुभम्।
जीविनां कर्मणो यस्माद्यासु यासु च योनिषु॥ २७॥
जीविनां कर्मणो यस्माद्यो यो रोगो भवेदिह।
मोक्षणं कर्मणो यस्मात्तेषां च तन्निरूपय॥ २८॥

You tell us the name of the Purāṇa, which enshrines the character of Durgā, Sarasvatī, Lakṣmī and Sāvitrī, besides the one which contains the stories of Rādhikā. You also tell us details about the hells achieved by the people and the deeds by which one attains these hells and the remedies to escape these hells. The places which are sacred for the people and those which are unholy may be told to us besides the deeds by performing of which, one achieves a place in the heaven or the hell; please tell us also the deeds, which attract the particular type of ailments and those lead one to salvation.

मनसा तुलसी कालीगङ्गा पृथ्वी वसुंधरा।
आसां यत्र शुभाख्यानमन्यासामपि यत्र वै॥ २९॥

"O Son of Sūta, you tell us the name of the Purāṇa in which details about Tulasī, Manasā, Kālī, Gaṅgā, Vasundharā, Pṛthivī and the one containing the stories about the goddesses besides the details about the humans having different births. Which are the deeds, attracting the ailments and the deeds which lead one to achieve redemption, you please tell us."

शालग्रामशिलानां च दानानां च निरूपणम्।
अपूर्वं यत्र वा सौते धर्माधर्मनिरूपणम्॥ ३०॥
गणेश्वरस्य चरितं यत्र तज्जन्म कर्म च।
कवचस्तोत्रमन्त्राणां गूढानां यत्र वर्णनम्॥ ३१॥
यदपूर्वमुपाख्यानमश्रुतं परमाद्भुतम्।
कृत्वा मनसि तत्सर्वं साम्प्रतं वक्तुमर्हसि॥ ३२॥
यत्र जन्मभ्रमो विश्वे पुण्यक्षेत्रे च भारते।
परिपूर्णतमस्यापि कृष्णस्य परमात्मन:॥ ३३॥
जन्म कस्य गृहे लब्धं पुण्ये पुण्यवतो मुने।
सुतं प्रसूता का धन्या मान्या पुण्यवती सती॥ ३४॥
आविर्भूय च तद्गेहात्क्वागत: केन हेतुना।
गत्वा किं कृतवांस्तत्र कथं वा पुनरागत:॥ ३५॥
भारावतरणं केन प्रार्थितो गोश्चकार स:।
विधाय किं वा सेतुं च गोलोकं गतवान्पुन:॥ ३६॥

"O Son of Sūta, you tell us about the scripture containing the stories of *Śāligrāma*, the Dharma and the Sin. You also tell us about Gaṇapati, the deep secrets connected with the god, details about his life, his recitation *mantras*, secret *kavacas*, the mantras and the surprising stories

connected with him. You tell us all about them in detail. You tell us about the Purāṇa enshrining the details about the life of Kṛṣṇa in (Bhārata) India. O sage, in which sacred place was he born? Who was the chaste and virtuous lady who gave birth to a son like Kṛṣṇa? Where did he go after his birth? Why did he leave the place of his birth and what for? What did he do after leaving that place? Then how did he return to his abode? At whose request he relieved the burden of the earth? What for did he establish the norms? Why did he return again to the *Goloka*?

इतीदमन्यदाख्यानं पुराणं श्रुतिदुर्लभम्।
दुर्विज्ञेयं मुनीनां च मनोनिर्मलकारणम्॥ ३७॥
स्वज्ञानाद्यन्मया पृष्टमपृष्टं वा शुभाशुभम्।
सद्यो वैराग्यजननं तन्मे व्याख्यातुमर्हसि॥ ३८॥
शिष्यपृष्टमपृष्टं वा व्याख्यानं कुरुते च यः।
स सद्गुरुः सतां श्रेष्ठो योग्यायोग्ये च यः समः॥ ३९॥

The sages are unaware of the Purāṇa in which the entire details about Kṛṣṇa are contained and it is beyond their reach. This is the means to cleanse the mind. Whatever good or bad question have been asked by me according to my own knowledge, you enlighten us over the issues raised which would inculcate the sense of vairāgya. A good teacher explains the points on which clarifications are asked for as well as those over which no questions are asked."

सौतिरुवाच

सर्वं कुशलमस्माकं त्वत्पादपद्मदर्शनात्।
सिद्धक्षेत्रादागतोऽहं यामि नारायणाश्रमम्॥ ४०॥
दृष्ट्वा विप्रसमूहं च नमस्कर्तुमिहागतः।
द्रष्टुं च नैमिषारण्यं पुण्यदं चापि भारते॥ ४१॥
देवं विप्रं गुरुं दृष्ट्वा न नमेद्यस्तु संभ्रमात्।
स कालसूत्रं व्रजति यावच्चन्द्रदिवाकरौ॥ ४२॥
हरिर्ब्राह्मणरूपेण शश्वद्भ्रमति भूतले।
सुकृती प्रणमेत्पुण्याद्ब्राह्मणं हरिरूपिणम्॥ ४३॥
भगवन्यत्त्वया पृष्टं ज्ञातं सर्वमभीप्सितम्।
सारभूतं पुराणेषु ब्रह्मवैवर्तमुत्तमम्॥ ४४॥
पुराणोपपुराणानां वेदानां भ्रमभञ्जनम्।
हरिभक्तिप्रदं सर्वतत्त्वज्ञानविवर्धनम्॥ ४५॥
कामिनां कामदं चेदं मुमुक्षूणां च मोक्षदम्।
भक्तिप्रदं वैष्णवानां कल्पवृक्षस्वरूपकम्॥ ४६॥
ब्रह्मखण्डे सर्वबीजं परब्रह्मनिरूपणम्।
ध्यायन्ते योगिनः सन्तो वैष्णवा यत्परात्परम्॥ ४७॥
वैष्णवा योगिनः सन्तो न च भिन्नाश्च शौनक।
स्वज्ञानपरिपाकेन भवन्ति जीविनः क्रमात्॥ ४८॥
सन्तो भवन्ति सत्सङ्गाद्योगिसंगेन योगिनः।
वैष्णवा भक्तसंगेन क्रमात्सद्योगिनः पराः॥ ४९॥

The son of Sūta then said : "All is well (with me) with the grace of your feet. I am coming from the *siddha-kṣetra* and shall go to the Nārāyaṇāśrama. I have arrived here in order to pay my respects to the group of the Brāhmaṇas and to perform the pilgrimage of the sacred place of Naimiṣāraṇya. The one who does not bow in reverence finding a good, a Brāhmaṇa and the teacher, he is consigned to the terrible hell and has to remain there till the sun and the moon last. Viṣṇu roams about the earth in the form of a Brāhmaṇa. Therefore a noble person bows in reverence by the grace of Viṣṇu to a Brāhmaṇa. O Sacred Soul, whatever has been asked by you, I have understood thoroughly. Brahmavaivarta is the gist of the Purāṇas. This is the Purāṇa, which removes all the doubts about the Purāṇas and the upa–Purāṇas. It bestows devotion of Hari and develops the knowledge of all the elements. It grants pleasure to pleasure-seekers and salvation or truth to truth-seekers. It bestows the unfailing devotion on the Vaiṣṇavas and is like the kalpavṛkṣa for them. The eternal Brahman is enshrined therein as a seed of the globe. The yogīs and Vaiṣṇavas meditate on him. O Śaunaka, there is hardly any difference between a yogī and a Vaiṣṇaiva saint. The humans become Vaiṣṇavas or yogīs on the basis of the knowledge they possess. They gradually become great yogīs.

यत्रोद्भवश्च देवानां देवीनां सर्वजीविनाम्।
ततः प्रकृतिखण्डे च देवीनां चरितं शुभम्॥ ५०॥

जीवकर्मविपाकश्च शालिग्रामनिरूपणम्।
तासां च कवचस्तोत्रमन्त्रपूजानिरूपणम्॥५१॥
प्रकृतेर्लक्षणं तत्र कलांशानां निरूपणम्।
कीर्तेरुत्कीर्तनं तासां प्रभावश्च निरूपितः॥५२॥
सुकृतीनां दुष्कृतीनां यद्यत्स्थानं शुभाशुभम्।
वर्णनं नरकाणां च रोगाणां मोक्षणं ततः॥५३॥

Thereafter follows the Prakṛti-khaṇḍa, which deals with the gods, the goddesses besides the genesis and evolution of all the creatures of the universe in addition to the sacred stories about the female deities. It also deals with the deeds of the humans and *Śāligrāma*. The *kavacas*, *stotras*, *mantras* and the methods of their adoration are propounded therein. In the Prakṛti-khaṇḍa the symptoms of the nature, their *aṁśas* and the stories related thereto are also narrated, besides the glory and their influence on humans. It also describes the merits and demerits one derives by good or bad deeds. The hells which the degraded souls achieve because of their misdeeds on earth and the duration of stay in each hell have been defined therein.

ततो गणेशखण्डे च तज्जन्म परिकीर्तितम्।
अतीवापूर्वचरितं श्रुतिवेदसुदुर्लभम्॥५४॥
गणेशभृगुसंवादे सर्वतत्त्वनिरूपणम्।
निगूढकवचस्तोत्रमन्त्रतन्त्रनिरूपणम्॥५५॥

This is followed by Gaṇeśa-khaṇḍa which contains the details about the birth of Gaṇeśa and the precious stories related to his life. In the dialogue between Gaṇeśa and Bhṛgu, the life events of Gaṇeśa, which are quite secret in nature are brought out. The secret kavacas of Gaṇeśa, the mantras and tantras are discussed therein.

श्रीकृष्णजन्मखण्डं च कीर्तितं च ततः परम्।
भारते पुण्यक्षेत्रे च श्रीकृष्णजन्म कर्म च॥५६॥
भुवो भारावतरणं क्रीडाकौतुकमंगलम्।
सतां सेतुविधानं च जन्मखण्डे निरूपितम्॥५७॥
इदं ते कथितं विप्र पुराणप्रवरं परम्।
चतुःखण्डैः परिमितं सर्वधर्मनिरूपणम्॥५८॥
सर्वेषामीप्सितं श्रीदं सर्वाशापूर्णकारकम्।
ब्रह्मवैवर्तकं नाम सर्वाभीष्टफलप्रदम्॥५९॥
सारभूतं पुराणेषु केवलं वेदसंमितम्।
विवृतं ब्रह्मकात्स्न्यं च कृष्णेन यत्र शौनक॥६०॥
ब्रह्मवैवर्तकं तेन प्रवदन्ति पुराविदः॥६१॥

Thereafter follows the recitation of the Kṛṣṇa-janma Khaṇḍa (the part relating to the birth of Kṛṣṇa). It deals with the performance of Kṛṣṇa, to relieve the land of Bhārata of the burden of the evil people, the pleasure sports of the lord which serve like a bridge for the noble people to cross the ocean of the universe. This is the gist of all religions. The Purāṇa is adored by all and grants them riches besides fulfilling all their desires, earning for it the title of Brahmavaivarta. O Śāunaka, Śrī Kṛṣṇa has propounded the entire philosophy of Brahman in it and this is also the reason why it is called the Brahmavaivarta.

इदं पुराणसूत्रं च पुरा दत्तं च ब्रह्मणे।
निरामये च गोलोके कृष्णेन परमात्मना॥६२॥
महातीर्थे पुष्करे च दत्तं धर्माय ब्रह्मणा।
धर्मेण दत्तं पुत्राय प्रीत्या नारायणाय च॥६३॥
नारदो व्यासदेवाय प्रददौ जाह्नवीतटे॥६४॥
व्यासः पुराणसूत्रं तत्संव्यस्य विपुलं महत्।
मह्यं ददौ सिद्धक्षेत्रे पुण्यदेशे मनोहरम्॥६५॥
मयेदं कथितं ब्रह्मँस्तत्समग्रं निशामय।
अष्टादशसहस्रं तु व्यासेनेदं पुराणकम्॥६६॥
पुराणकार्त्स्न्यश्रवणे यत्फलं लभते नरः।
तत्फलं लभते नूनमध्यायश्रवणेन च॥६७॥

In the early times, the brief of this Purāṇa was handed down by lord Kṛṣṇa to Brahmā. Thereafter, Brahmā narrated the same to Dharma at the sacred place of Puṣkara. Dharma in turn imparted the sacred knowledge to Nārāyaṇa with a pleasant mind. Lord Nārāyaṇa recited this Purāṇa to Nārada, who narrated the same to the sage Vyāsa at the banks of the Gaṅgā. Analysing the text further and developing it pleasantly, Vyāsa imparted its knowledge to me. The merit

one derives by listening to all the Purāṇas is achieved by him by listening to its one chapter only.

इति श्रीब्रह्मवैवर्तमहापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे-
ऽनुक्रमणिकानाम प्रथमोऽध्यायः॥ १॥

अथ द्वितीयोऽध्याय:

Chapter-2

The Position of Goloka and its description and the definition of the divinity of Śrī Kṛṣṇa

शौनक उवाच

किमपूर्वं श्रुतं सौते परमाद्भुतदर्शनम्।
सर्वं कथय संव्यस्य ब्रह्मखण्डमनुत्तमम्॥ १॥

Śaunaka said : "O Son of Sūta, which is the astonishing and the unprecedented Purāṇa you have come across? You better narrate the Brahmakhaṇḍa in detail (to enlighten us on the various subjects dealt with therein).

सौतिरुवाच

वन्दे गुरो: पादपद्मं व्यासस्यामिततेजस:।
हरिं देवान्द्विजान्नत्वा धर्मान्वक्ष्ये सनातनान्॥ २॥
यच्छ्रुतं व्यासवक्त्रेण ब्रह्मखण्डमनुत्तमम्।
अज्ञानान्धतमोध्वंसि ज्ञानवर्त्मप्रदीपकम्॥ ३॥
ज्योति:समूहं प्रलये पुरासीत्केवलं द्विज।
सूर्यकोटिप्रभं नित्यमसंख्यं विश्वकारणम्॥ ४॥
स्वेच्छामयस्य च विभोस्तज्ज्योतिरुज्ज्वलं महत्।
ज्योतिरभ्यन्तरे लोकत्रयमेव मनोहरम्॥ ५॥
तेषामुपरि गोलोकं नित्यमीश्वरवद्द्विज।
त्रिकोटियोजनायामं विस्तीर्णं मण्डलाकृति॥ ६॥
तेज:स्वरूपं सुमहद्रत्नभूमिमयं परम्।
अदृश्ययोगिभि: स्वप्ने दृश्यं गम्यं च वैष्णवै:॥ ७॥
योगेन धृतमीशेन चान्तरिक्षस्थितं वरम्।
आधिव्याधिजरामृत्युशोकभीतिविवर्जितम्॥ ८॥
सद्रत्नरचितासंख्यमन्दिरै: परिशोभितम्।
लये कृष्णयुतं सृष्टौ गोपगोपीभिरावृतम्॥ ९॥

Sauti said : "I bow in reverence at the feet of the glorious teacher Vyāsa. Then after bowing at the feet of Viṣṇu, the Brāhmaṇas, I am going to narrate the ancient religions, the sacred Brahmakhaṇḍa which was recited to me by Vyāsa; it destroys the darkness of ignorance and leads to the bright path of knowledge. O Brāhmaṇa, there was a ball of light in the beginning, after the dissolution, the lustre of which resembled crores of suns. The same ball of light was quite vast and had been the cause of the universe. The light of the selfborn lord is full of lustre. All the three worlds are enshrined in this ball of light quite pleasantly. O Brāhmaṇa the *Goloka* is located above all the three worlds which is eternal like the lord himself. It is spread into crores of *yojanas*. It exists in the form of a globe. It is quite illustrious and its land is studded with gems. The yogīs cannot visualise it even in dream, while the Vaiṣṇava not only visualise it but also achieve it. The great soul has held the best of the lokas with his yogic practices. The *Goloka* is free from bodily ailments, mental ailments, death, grief and terror. Its grandeur it increased by innumerable gem-studded vast mansions. At the time of dissolution, Lord Kṛṣṇa alone resides there. During the normal times the place is crowded with the cowherds and cowherdesses.

तदधो दक्षिणे सव्ये पञ्चाशत्कोटियोजनात्।
वैकुण्ठं शिवलोकं तु तत्समं सुमनोहरम्॥ १०॥
कोटियोजनविस्तीर्णं वैकुण्ठं मण्डलाकृति:।

Below the *Goloka* and at the distance of fifty crores of *yojanas*, Vaikuṇṭha is located to its south. Śivaloka is located to the west. Both the Vaikuṇṭha and Śivaloka are as beautiful as the *Goloka*. Vaikuṇṭha is located in a circular way covering an area of a crore of *yojanas*.

लये शून्यं च सृष्टौ च लक्ष्मीनारायणान्वितम्॥ ११॥
चतुर्भुजै: पार्षदैश्च जरामृत्व्वादिवर्जितम्।
सव्ये च शिवलोकं च कोटियोजनविस्तृतम्॥ १२॥
लये शून्यं च सृष्टौ च सपार्षदशिवान्वितम्।

गोलोकाभ्यन्तरे ज्योतिरतीव सुमनोहरम्॥ १३॥
परमाह्लादकं शश्वत्परमानन्दकारकम्।
ध्यायन्ते योगिनः शश्वद्योगेन ज्ञानचक्षुषा॥ १४॥
तदेवानन्दजनकं निराकारं परात्परम्।
तज्ज्योतिरन्तरे रूपमतीव सुमनोहरम्॥ १५॥
नवीननीरदश्यामं रक्तपङ्कजलोचनम्।
शारदीयपार्वणेन्दुशोभितं चामलाननम्॥ १६॥

During the time of dissolution, it remains deserted and during the normal times Viṣṇu and Lakṣmī reside there attended by the four armed attendants. Vaikuṇṭha too is from death and old age. To the west of it is located the Śivaloka which is spread over an area of a crore of *yojanas*. During the time of dissolution, the Śivaloka also remains un-inhabited and during the normal times, Śiva and Pārvatī have their abode there. The *Goloka* possesses the divine light which bestows pleasure on all. The ascetics always meditate upon with their divine yogic sight that light which is blissful, invisible or having no form and represents the form of Brāhmaṇa. The lord remains present in that light in quite a pleasant form, having a dark complexion like a new cloud. His eyes resemble the red lotus. His spotless face shines like the full moon of the winter.

कोटिकन्दर्पलावण्यं लीलाधाम मनोरमम्।
द्विभुजं मुरलीहस्तं सस्मितं पीतवाससम्॥ १७॥
सद्रत्नभूषणौघेन भूषितं भक्तवत्सलम्।
चन्दनोक्षितसर्वाङ्गं कस्तूरीकुङ्कुमान्वितम्॥ १८॥
श्रीवत्सवक्षःसंभ्राजत्कौस्तुभेन विराजितम्।
सद्रत्नसाररचितकिरीटमुकुटोज्ज्वलम्॥ १९॥
रत्नसिंहासनस्थं च वनमालाविभूषितम्।
तदेव परमं ब्रह्म भगवन्तं सनातनम्॥ २०॥
स्वेच्छामयं सर्वबीजं सर्वाधारं परात्परम्।
किशोरवयसं शश्वद्गोपवेषविधायकम्॥ २१॥

His beauty resembles crores of Kāmadevas. His beautiful form is the abode of divine plays. He has two arms and holds a flute. He has a smiling face and is clad with a yellow lower garment. He is adorned with beautiful gem-studded ornaments. His limbs are adorned with sandal-paste, *kastūrī* and saffron. His chest is adorned with the Śrīvatsa mark. His head is adorned with the *kirīṭa-mukuṭa* which is studded with gems. He is seated over the gem-studded throne. He indeed is Parabrahman, the great lord. He is self-born, the cause of the creation of all the universe and the absolute Brahman. He always remains in the tender age moving in the form of a cowherd.

कोटिपूर्णेन्दुशोभाढ्यं भक्तानुग्रहकारकम्।
निरीहं निर्विकारं च परिपूर्णतमं विभुम्॥ २२॥
रासमण्डलमध्यस्थं शान्तं रासेश्वरं वरम्।
माङ्गल्यं मङ्गलार्हं च मङ्गलं मङ्गलप्रदम्॥ २३॥
परमानन्दबीजं च सत्यमक्षरमव्ययम्।
सर्वसिद्धेश्वरं सर्वसिद्धिरूपं च सिद्धिदम्॥ २४॥
प्रकृतेः परमीशानं निर्गुणं नित्यविग्रहम्।
आद्यं पुरुषमव्यक्तं पुरुहूतं पुरुष्टुतम्॥ २५॥
सत्यं स्वतन्त्रमेकं च परमात्मस्वरूपकम्।
ध्यायन्ते वैष्णवाः शान्ताः शान्तं तत्परमायणम्॥ २६॥
एवं रूपं परं बिभ्रद्भगवानेक एव सः।
दिग्भिश्च नभसा सार्द्धं शून्यं विश्वं ददर्श ह॥ २७॥

He is endowed with the beauty of crores of full-moons. He is compassionate towards his devotees. He is spotless, unattached, complete Brahman, omnipresent, remains present in the divine dance, peaceful, Rāseśvara, the one who extends welfare to all, abode of welfare, seed of blissfulness, truthful, indestructible, imperishable or eternal, lord of all the achievements, the form of all the achievements, beyond nature, Īśvara, formless, form of the great soul, calm and is the refuge of all. The calm-looking Vaiṣṇavas meditate on him. Therefore it is one lord alone who takes to many forms. He witnessed the complete void everywhere at the time of dissolution".

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे परब्रह्मनिरूपणं नाम द्वितीयोऽध्यायः॥ २॥

अथ तृतीयोऽध्याय:

Chapter-3

The universe emerges out of Kṛṣṇa; Nārāyaṇa eulogies Kṛṣṇa

सौतिरुवाच

दृष्ट्वा शून्यमयं विश्वं गोलोकं च भयंकरम्।
निर्जन्तुनिर्जलं घोरं निर्वातं तमसावृतम्॥ १॥
वृक्षशैलसमुद्रादिविहीनं विकृताकृतिम्।
निमृत्तिकं च निर्धातुं निःसस्यं निस्तृणं द्विज॥ २॥
आलोच्य मनसा सर्वमेक एवासहायवान्।
स्वेच्छया स्रष्टुरमारेभे सृष्टिं स्वेच्छामयः प्रभुः॥ ३॥

Sauti said : "O Brāhmaṇa, the self born lord found the *Goloka* had been looking horrible, the universe was a great void, devoid of all the creatures and the water, terrible, covered with darkness, deprived of trees, mountains and the oceans; deformed and had been deprived of the dust, metals, greenery and grass. The lord then contemplating in his mind deeply started the creation of his own accord.

आविर्बभूवुः सर्गादौ पुंसो दक्षिणपार्श्वतः।
भवकारणरूपाश्च मूर्त्तिमन्तस्त्रयो गुणाः॥ ४॥
ततो महानहंकारः पञ्चतन्मात्र एव च।
रूपरसगन्धस्पर्शशब्दाश्चैवेति संज्ञकाः॥ ५॥
आविर्बभूव तत्पश्चात्स्वयं नारायणः प्रभुः।
श्यामो युवा पीतवासा वनमाली चतुर्भुजः॥ ६॥
शङ्खचक्रगदापद्मधरः स्मेरमुखाम्बुजः।
रत्नभूषणभूषाढ्यः शार्ङ्गी कौस्तुभभूषणः॥ ७॥
श्रीवत्सवक्षाः श्रीवासः श्रीनिधिः श्रीविभावनः।
शारदेन्दुप्रभामृष्टमुखेन्दुसुमनोहरः॥ ८॥
कामदेवप्रभामृष्टरूपलावण्यसुन्दरः।
श्रीकृष्णपुरतः स्थित्वा तुष्टाव तं पुटाञ्जलिः॥ ९॥

All the virtues (elements) emerged at the beginning of the universe, from the right side of the great soul. The great *tattvas*, arrogance Pañcatanmātras the form, taste, small, touch and sound then emerged out of him. Thereafter Nārāyaṇa himself appeared having a dark complexion, clad in a yellow lower garment, having four arms holding conch, dies, club and lotus, wearing a serene smile over the face, adorned with the gem-studded ornaments, carrying the divine Śārṅga-bow, wearing the *kaustubha* gem and the Śrīvatsa mark on the chest, beloved of Lakṣmī, glorious, adored by Śrī, the face having the lustre of the full moon of the winter season, the body having the beauty of the god of love, stood before the Lord Kṛṣṇa and started eulogising him with both the hands folded.

नारायण उवाच

वरं वरेण्यं वरदं वरार्हं वरकारणम्।
कारणं कारणानां च कर्म तत्कर्मकारणम्॥ १०॥
तपस्तत्फलदं शश्वत्तपस्वीशं च तापसम्।
वन्दे नवघनश्यामं स्वात्मारामं मनोहरम्॥ ११॥
निष्कामं कामरूपं च कामघ्नं कामकारणम्।
सर्वे सर्वेश्वरं सर्वबीजरूपमनुत्तमम्॥ १२॥
वेदरूपं वेदबीजं वेदोक्तफलदं फलम्।
वेदज्ञं तद्विधानं च सर्ववेदविदां परम्॥ १३॥

Nārāyaṇa said : "You are the best of all, adorable, bestower of the boons, the cause of granting the boon, cause of all the causes, form of all the actions, form of *tapas*, the one who always grants reward of the *tapas*, *tapas* and the lord of all the sages, having the dark complexion like the new cloud beautiful, free from desires, form of all the desires, remover of the cowardice, cause of the birth of Kāmadeva (the god of love), truthful, lord of all, form of all the seeds, the best of all, the form of the Vedas, the seed of the Vedas, bestower of the result of the reciting of the Vedas, well-versed in the Vedas, well aware of the provisions of the Vedas, besides being the best of all the people well versed in the Vedas; I bow in reverence to him.

इत्युक्त्वा भक्तियुक्तश्च स उवास तदाज्ञया।

रत्नसिंहासने रम्ये पुरतः परमात्मनः॥ १४॥
नारायणकृतं स्तोत्रं यः पठेत्सुसमाहितः।
त्रिसन्ध्यं यः पठेन्नित्यं पापं तस्य न विद्यते॥ १५॥
पुत्रार्थी लभते पुत्रं भार्यार्थी लभते प्रियाम्।
भ्रष्टराज्यो लभेद्राज्यं धनं भ्रष्टधनो लभेत्॥ १६॥
कारागारे विपद्ग्रस्तः स्तोत्रेणानेन मुच्यते।
रोगात्प्रमुच्यते रोगी वर्षं श्रुत्वा च संयतः॥ १७॥

Saying this, Lord Nārāyaṇa, seated himself over the gem-studded lion throne, at the command of Lord Kṛṣṇa. Whosoever recites this stotra recited by Nārāyaṇa with a devoted mind in the morning, noon and the evening, thrice a day, he is relieved of all the sins. By reciting this, those desirous of getting a son, get the same; the seekers of a wife get the same, the deposed kings get back the kingdom and whosoever is deprived of the prowers, gets the same. The person who is overpowered with miseries, is relieved of them with the reciting of this prayer. The one who recites this prayer for a year, is relieved of all ailments.

इति ब्रह्मवैवर्ते नारायणकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer of Kṛṣṇa, offered by Nārāyaṇa, in the *Brahmavaivarta Purāṇa*

सौतिरुवाच

आविर्बभूव तत्पश्चादात्मनो वामपार्श्वतः।
शुद्धस्फटिकसंकाशः पञ्चवक्त्रो दिगम्बरः॥ १८॥
तप्तकाञ्चनवर्णाभजटाभारधरो वरः।
ईषद्धास्यप्रसन्नास्यस्त्रिनेत्रश्चन्द्रशेखरः॥ १९॥
त्रिशूलपट्टिशधरो जपमालाकरः परः।
सर्वसिद्धेश्वरः सिद्धो योगीन्द्राणां गुरोर्गुरुः॥ २०॥
मृत्योर्मृत्युरीश्वरश्च मृत्युर्मृत्युञ्जयः शिवः।
ज्ञानानन्दो महाज्ञानी महाज्ञानप्रदः परः॥ २१॥
पूर्णचन्द्रप्रभामृष्टमुखदृश्यो मनोहरः।
वैष्णवानां च प्रवरः प्रज्वलन्ब्रह्मतेजसा॥ २२॥
श्रीकृष्णपुरतः स्थित्वा तुष्टाव तं पुटाञ्जलिः।
पुलकाङ्कितसर्वाङ्गः साश्रुनेत्रोऽतिगद्गदः॥ २३॥

Sauti said : "Then from the left of his back side, five-faced Śiva, having the lustre of a crystal, appeared. He was adorned with matted locks of hair having the complexion of heated gold. He wore a serene smile over his face, wore a crescent over his forehead, holding a trident in his hands, served by the siddhas with the garlands of victory, the teacher of the teachers and the yogīs, the one who overpowers even death, bestower of welfare, blissful, possessor of great knowledge, the best of all and the bestower of the great knowledge, having the face illumined with the lustre of the full moon, pleasant to look at, the chief of the Vaiṣṇavas and emitted the divine light. He then stood before Lord Kṛṣṇa with folded hands and started praying. His entire body was filled with emotions; the eyes were filled with tears and his voice was choked.

जयस्वरूपं जयदं जयेशं जयकारणम्।
प्रवरं जयदानां च वन्दे तमपराजितम्॥ २४॥
विश्वं विश्वेश्वरेशं च विश्वेशं विश्वकारणम्।
विश्वाधारं च विश्वस्तं विश्वकारणकारणम्॥ २५॥
विश्वरक्षाकारणं च विश्वघ्नं विश्वजं परम्।
फलबीजं फलाधारं फलं च तत्फलप्रदम्॥ २६॥
तेजःस्वरूपं तेजोदं सर्वतेजस्विनां वरम्।

Mahādeva said : "You are the form of victory, bestower of victory, cause of victory, the best of those who bestow the victory. I bow before you, O Lord. The one who is of the universal form, the lord of the universe, the cause of the universe, the support of the universe, pervading of the universe, the cause of the universe, the destroyer of the universe, the best of the seed of the creation of the universe, the cause of the fruit, bestower of the reward, form of the lustre, the granter of the lustre and the best of all those possesing the lustre.

इत्येवमुक्त्वा तं नत्वा रत्नसिंहासनं वरे॥
नारायणं च संभाष्य उवास स तदाज्ञया॥ २७॥
इति शंभुकृतं स्तोत्रं यो जनः संयतः पठेत्।

सर्वसिद्धिर्भवेत्तस्य विजयं च पदे पदे॥ २८॥
संततं वर्द्धते मित्रं धनमैश्वर्यमेव च।
शत्रुसैन्यं क्षयं याति दुःखानि दुरितानि च॥ २९॥

Saying this, he bowed in reverence and with his permission, he took his seat over the gem-studded in order to converse with Nārāyaṇa. The one who recites Nārāyaṇa's stotra by Śiva, with concentrated mind, he achieves success at every step and all his desires are fulfilled. There is always an increase in his riches and the friends. The forces of his enemies, his miseries and sins get destroyed.

इति ब्रह्मवैवर्ते शंभुकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer of Śrī Kṛṣṇa, recited by Śiva.

सौतिरुवाच

आविर्बभूव तत्पश्चात्कृष्णस्य नाभिपङ्कजात्।
महातपस्वी वृद्धश्च कमण्डलुकरो वरः॥ ३०॥
शुक्लवासाः शुक्लदन्तः शुक्लकेशश्चतुर्मुखः।
योगीशः शिल्पिनामीशः सर्वेषां जनको गुरुः॥ ३१॥
तपसां फलदाता च प्रदाता सर्वसंपदाम्।
स्रष्टा विधाता कर्ता च हर्ता च सर्वकर्मणाम्॥ ३२॥
धाता चतुर्णां वेदानां ज्ञाता वेदप्रसूपतिः।
शान्तः सरस्वतीकान्तः सुशीलश्च कृपानिधिः॥ ३३॥
श्रीकृष्णपुरतः स्थित्वा तुष्टाव तं पुटाञ्जलिः।
पुलकाङ्कितसर्वाङ्गो भक्तिनम्रात्मकंधरः॥ ३४॥

Sauti said : "At that point of time, from the navel of the Lord Kṛṣṇa, the best and the illustrious, Brahmā emerged, holding a *kamaṇḍalu*, seated over the lotus. He had white teeth and bright costumes. He was the best of the yogīs, the lord of the artisans, creator of all, the teacher, bestower of the reward for performing the *tapas*, bestower of all the riches, the creator, destiny, performer of all the actions, remover of all the ills, holder of all, well-versed in all the four Vedas, calm, the lord of Sarasvatī, noble and merciful. He stood before Lord Kṛṣṇa and offered his prayer to him. At that point of time he felt emotional and his neck was bent in devotion before the lord.

ब्रह्मोवाच

कृष्णं वन्दे गुणातीतं गोविन्दमेकमक्षरम्।
अव्यक्तमव्ययं व्यक्तं गोपवेषविधायिनम्॥ ३५॥
किशोरवयसं शान्तं गोपीकान्तं मनोहरम्।
नवीननीरदश्यामं कोटिकन्दर्पसुन्दरम्॥ ३६॥
वृन्दावनवनाभ्यर्णे रासमण्डलसंस्थितम्।
रासेश्वरं रासवासं रासोल्लाससमुत्सुकम्॥ ३७॥

Brahmā said : "I bow in reverence to Lord Kṛṣṇa, who is beyond all the virtues, is known as Govinda alone, is indestructible, eternal, omnipresent, appearing in the form of a cowherd, appearing in tender age, calm, lord of cowherdesses, good looking, beautiful to look at, more beautiful than the lord of love, participating in the celestial dance with the cowherdesses in Braja, Rāseśvara, the one who resides with the celestial dance and always eager to enjoy pleasure.

इत्येवमुक्त्वा तं नत्वा रत्नसिंहासनं वरे।
नारायणेशौ संभाष्य स उवास तदाज्ञया॥ ३८॥
इति ब्रह्मकृतं स्तोत्रं प्रातरुत्थाय यः पठेत्।
पापानि तस्य नश्यन्ति दुःस्वप्नः सुस्वप्नो भवेत्॥ ३९
भक्तिर्भवति गोविन्दे श्रीपुत्रपौत्रवर्धिनी।
अकीर्तिः क्षयमाप्नोति सत्कीर्तिर्वर्धते चिरम्॥ ४०॥

Thus saying, Brahmā, bowing before Śrī Kṛṣṇa and with his permission took his seat besides Nārāyaṇa and Śiva. Whosoever recites the prayer offered by Brahmā, all his sins vanish and the bad dreams turn into good dreams and he achieves the devotion of Govinda, which increases the sons and the grand sons. His ill-fame disappears and his fame lasts for long.

इति ब्रह्मवैवर्ते ब्रह्मकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer offered by Brahmā to Kṛṣṇa in the *Brahmavaivarta Purāṇa*.

सौतिरुवाच

आविर्बभूव तत्पश्चाद्वक्षसः परमात्मनः।
सस्मितः पुरुषः कश्चिच्छुक्लवर्णो जटाधरः॥ ४१॥

सर्वसाक्षी च सर्वज्ञः सर्वेषां सर्वकर्मणाम्।
समः सर्वत्र सदयो हिंसाकोपविवर्जितः॥४२॥
धर्मज्ञानयुतो धर्मो धर्मिष्ठो धर्मदो भवेत्।
स एव धर्मिणां धर्म परमात्मा फलोद्भवः॥४३॥
श्रीकृष्णपुरतः स्थित्वा प्रणम्य दण्डवद्भुवि।
तुष्टाव परमात्मानं सर्वेशं सर्वकामदम्॥४४॥

Sauti said : "Thereafter out of the chest of Kṛṣṇa, a divine figure of white complexion wearing the locks of hair over his heads. He wore a serene smile over his face. He was witness to all the deeds of all the creatures, was the knower of everything, who always remained unmoved, having good nature, devoid of anger and terror, filled with knowledge and Dharma, quite religious, religion of the religious people and was the great soul and the bestower of the reward. He then stood before Lord Kṛṣṇa and then prostrated before him and started offering his prayer for him.

श्रीधर्म उवाच

कृष्णं विष्णुं वासुदेवं परमात्मानमीश्वरम्।
गोविन्दं परमानन्दमेकक्षरमच्युतम्॥४५॥
गोपेश्वरं च गोपीशं गोपं गोरक्षकं विभुम्।
गवामीशं च गोष्ठस्थं गोवत्सपुच्छधारिणम्॥४६॥
गोगोपगोपीमध्यस्थं प्रधानं पुरुषोत्तमम्।
वन्देऽनवद्यमनघं श्यामं शान्तं मनोहरम्॥४७॥

Dharma said : "Kṛṣṇa, Viṣṇu, Vāsudeva, Paramātmā, Īśvara, Govinda, extremely blissful, one is imperishable and grants the reward. He is lord of the cowherds, cowherd, protector of the cows, omnipresent, lord of the cows and is the one who resides in the home of the cow. He bears the tails of the calves and lives amongst the cowherdesses. He is the chief of all, the best of the humans and the one who cannot be killed, sinless, dark complexioned, calm and is pleasant to look at I bow in reverence to him.

इत्युच्चार्य समुत्तिष्ठन् रत्नसिंहासनं वरे।
ब्रह्मविष्णुमहेशांस्तान्संभाष्य स उवास ह॥४८॥
चतुर्विंशतिनामानि धर्मवक्त्रोद्गतानि च।
यः पठेत्प्रातरुत्थाय स सुखी सर्वतो जयी॥४९॥
मृत्युकाले हरेर्नाम तस्य साध्यं भवेद्ध्रुवम्।
स यात्यन्ते हरेः स्थानं हरिदास्यं भवेद्ध्रुवम्॥५०॥
नित्यं धर्मस्तं घटते नाधर्मे तद्रतिर्भवेत्।
चतुर्वर्गफलं तस्य शश्वत्करगतं भवेत्॥५१॥
तं दृष्ट्वा सर्वपापानि पलायन्ते भयेन च।
भयानि चैव दुःखानि वैनतेयमिवोरगाः॥५२॥

Saying this Dharma got up. Thereafter, with the permission of the lord, he took his seat with Brahmā, Viṣṇu and Śiva. Whosoever recites the twenty-four names of the lord spoken by Dharma, early in the morning, he always attains happiness and pleasure besides being victorious. At the end he reaches the abode of the lord and attains his devotion. He always achieves Dharma and is never attracted towards sinful ways. He achieves the four elements of Dharma, Artha, Kāma and Mokṣa. All the sins disappear at his very sight as the snakes disappear at the sight of Garuḍa.

इति ब्रह्मवैवर्ते धर्मकृतं श्रीकृष्णस्तोत्रम्।

Here ends prayer of Dharma for Kṛṣṇa, recited in the *Brahmavaivarta Purāṇa*

सौतिरुवाच

आविर्बभूव कन्यैका धर्मस्य वामपार्श्वतः।
मूर्त्तिमूर्त्तिमती साक्षाद् द्वितीया कमलालया॥५३॥
आविर्बभूव तत्पश्चान्मुखतः परमात्मनः।
एका देवी शुक्लवर्णा वीणापुस्तकधारिणी॥५४॥
कोटिपूर्णेन्दुशोभाढ्या शरत्पङ्कजलोचना।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥५५॥

Then Sauti said : "At that point of time a beautiful girl emerged out of the left part of Dharma who resembled completely with Lakṣmī. She was known by the name of Mūrti. Thereafter, a female with white complexion emerged out of the mount of the lord, holding a book and a lute. She had the lustre of crores of suns. Her eyes resembled the lotus flowers of the

winter season. She had bright costumes and was adorned with the bright gold ornaments.

सस्मिता सुदती श्यामा सुन्दरीणां च सुन्दरी।
श्रेष्ठा श्रुतीनां शास्त्राणां विदुषां जननी परा॥५६॥
वागाधिष्ठातृदेवी सा कवीनामिष्टदेवता।
शुद्धसत्त्वस्वरूपा च शान्तरूपा सरस्वती॥५७॥
गोविन्दपुरतः स्थित्वा जगौ प्रथमतः सुखम्।
तन्नामगुणकीर्तिं च वीणया सा ननर्त च॥५८॥
कृतानि यानि कर्माणि कल्पे कल्पे युगे युगे।
तानि सर्वाणि हरिणा तुष्टाव च पुटाञ्जलिः॥५९॥

She wore a serene smile on her face and she had beautiful teeth. She was the damsel of sixteen year's age. She was the best of all the beauties in the universe and all the *śrutis*, Śāstras and the intelligence emerged out of him. She controlled the speech, the goddess, of all the poets, an incarnation of purity and was known as Sarasvatī with a peaceful look. Standing before Kṛṣṇa, she played on *Vīnā* and then danced. She sang in praise of the lord, highlighting all the chief events of his earlier incarnations.

सरस्वत्युवाच

रासमण्डलमध्यस्थं रासोल्लाससमुत्सुकम्।
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्॥६०॥
रसेश्वरं रासकरं वरं रासेश्वरीश्वरम्।
रासाधिष्ठातृदेवं च वन्दे रासविनोदिनम्॥६१॥
रासायासपरिश्रान्तं रासरासविहारिणम्।
रासोत्सुकानां गोपीनां कान्तं शान्तं मनोहरम्॥६२॥
प्रणम्य च तमित्युक्त्वा प्रहृष्टवदना सती।
उवास सा सकामा च रत्नसिंहासने वरे॥६३॥
इति वाणीकृतं स्तोत्रं प्रातरुत्थाय यः पठेत्।
बुद्धिमान्धनवान्सोऽपि विद्यावान्पुत्रवान्सदा॥६४॥

Sarasvatī spoke : "Being present in the divine dance, anxious to enjoy the pleasure of the divine dance, seated over the gem-studded throne, Rāseśvara and the performer of the divine dance, the beloved of Rādhikā, lover of the divine dance and the one who enjoys the divine dance, I bow in reverence to him. The one who gets tired of the divine dance, but is still anxious to perform the divine dance. I bow in reverence to Lord Kṛṣṇa who is quite pleasant to look at. Thus bowing before the lord, Sarasvatī, with a mind filled with pleasure, got seated over a lion throne. The one who recites the stotra of Sarasvatī, he would achieve wisdom, treasures, riches, intelligence and progeny.

इति ब्रह्मवैवर्ते सरस्वतीकृतं कृष्णस्तोत्रम्।

Here ends prayer recited by Sarasvatī, in favour of Kṛṣṇa in the *Brahmavaivarta Purāṇa*

सौतिरुवाच

आविर्बभूव मनसः कृष्णस्य परमात्मनः।
एका देवी गौरवर्णा रत्नालंकारभूषिता॥६५॥
पीतवस्त्रपरीधाना सस्मिता नवयौवना।
सर्वैश्वर्याधिदेवी सा सर्वसंपत्फलप्रदा॥
स्वर्गे च स्वर्गलक्ष्मीश्च राजलक्ष्मीश्च राजसु॥६६॥
सा हरेः पुरतः स्थित्वा परमात्मानमीश्वरम्।
तुष्टाव प्रणता साध्वी भक्तिनम्रात्मकंधरा॥६७॥

Sauti said : "A fair complexioned lady also appeared from the mind of Lord Kṛṣṇa, who was adorned with gem-studded ornaments. She was clad in yellow garments and wore a serene smile on her face. She was the goddess of all the riches and could grant all treasures. She was the gold complexioned Lakṣmī and remained as treasure with the kings. She stood before the lord and bowed in reverence to him. She then bowed her back in devotion and offered her prayers to the Lord.

महालक्ष्मीरुवाच

सत्यस्वरूपं सत्येशं सत्यबीजं सनातनम्।
सत्याधारं च सत्यज्ञं सत्यमूलं नमाम्यहम्॥६८॥

Mahālakṣmī said : "You are the form of truth, its lord, seed of the truth the very foundations of the truth, knower of the truth and you are the cause of the truth. I bow in reverence to you.

इत्युक्त्वा श्रीहरिं नत्वा सा चोवास सुखासने।

तप्तकाञ्चनवर्णाभा भासयन्ती दिशस्त्विषा॥६९॥
आविर्बभूव तत्पश्चाद् बुद्धेश्च परमात्मनः।
सर्वाधिष्ठातृदेवी सा मूलप्रकृतिरीश्वरी॥७०॥

You have the lustre of molten gold and illuminating all the directions with her lustre, the goddess Lakṣmī then took her seat, bowing before the lord. Thereafter Prakṛti emerged out of the body of the lord who is adored by all the deities.

तप्तकाञ्चनवर्णाभा सूर्यकोटिसमप्रभा।
ईषद्धास्यप्रसन्नास्या शरत्पङ्कजलोचना॥७१॥
रक्तवस्त्रपरीधाना रत्नाभरणभूषिता।
निद्रातृष्णाक्षुत्पिपासादयाश्रद्धाक्षमादिकाः॥७२॥
तासां च सर्वशक्तीनामीशाऽधिष्ठातृदेवता।
भयंकरी शतभुजा दुर्गा दुर्गार्तिनाशिनी॥७३॥
आत्मनः शक्तिरूपा सा जगतां जननी परा।
त्रिशूलशक्तिशार्ङ्गं च धनुःखड्गशराणि च॥७४॥
शङ्खचक्रगदापद्ममक्षमालां कमण्डलुम्।
वज्रमङ्कुशपाशं च भुशुण्डीदण्डतोमरम्॥७५॥
नारायणास्त्रं ब्रह्मस्त्रं रौद्रं पाशुपतं तथा।
पार्ज्जन्यं वारुणं वाह्नं गान्धर्वं बिभ्रती सती।
कृष्णस्य पुरतः स्थित्वा तुष्टाव तं मुदान्विता॥७६॥

She having the lustre of the molten gold, was putting to shame the lustre of crores of Suns. He face wore the serene smile on her face. Her eyes resembled the lotus flowers of the winter season. She was clad in red costumes and was adorned with the gem-studded ornaments. All other goddesses like the goddess of sleep, lust, hunger, thirst compassion, faith and forgiveness, owe their origin to her, besides all other *śaktis*. She is of terrific form with hundreds of arms and is also known as Durgā who removes all miseries. She is the strength of the soul and is the mother of the entire universe. She holds a trident, a sword, a bow, arrows, conch, disc, club, lotus, *vajra, kamaṇḍalu, aṅkuśa, pāśa, bhuśuṇḍī, daṇḍa, tomara, nārāyaṇāstra, brahmāstra, rudrāstra, parjanyāstra, varuṇāstra, āgneyāstra* and *gandharvāstra* are held by her in her hands as her attributes. She, the chaste one, stood before Kṛṣṇa and started reciting prayers to him.

प्रकृतिरुवाच

अहं प्रकृतिरीशाना सर्वेशा सर्वरूपिणी।
सर्वशक्तिस्वरूपा च मया च शक्तिमज्जगत्॥७७॥

Prakṛti then spoke : "I am the nature, Īśvarī, Sarveśvarī, possessing all the forms and omnipotent. The entire universe moves because of me.

त्वया सृष्टा न स्वतन्त्रा त्वमेव जगतां पतिः।
गतिश्च पाता स्रष्टा च संहर्ता च पुनर्विधिः॥७८॥

You are not the exclusive creator of this universe, but you are its lord, the movement, protector, creator, destroyer and its creator again.

स्रष्टु स्रष्टा च संहर्तुं संहर्ता वेधसां विधिः।
परमानन्दरूपं त्वां वन्दे चानन्दपूर्वकम्।
चक्षुर्निमेषकाले च ब्रह्मणः पतनं भवेत्॥७९॥
तस्य प्रभावमतुलं वर्णितुं कः क्षमो विभो।
भ्रूभङ्गलीलामात्रेण विष्णुकोटिं सृजेत्तु यः॥८०॥

For the creation, you become the creator, the destroyer for distraction and even Brahmā is born out of you. I therefore bow in reverence and pleasure to the blissful one like you. O lord, Brahmā fall from the grace with the fist twinkling of an eye. The one who can create crores of Viṣṇu with the strength of his arms, who would be able to recite the glory of such a great personality like you.

चराचरांश्च विश्वेषु देवान्ब्रह्मपुरोगमान्।
मद्विधाः कति वा देवीः स्रष्टुं शक्तश्च लीलया॥८१॥

Similarly you are competent enough to create innumerable moveable and immovable creatures, Brahmā and other gods, besides the goddesses like me in the universe, quite playfully.

परिपूर्णतमं स्वीड्यं वन्दे चानन्दपूर्वकम्।
महान्विराड् यत्कलांशो विश्वसंख्याश्रयो विभो।
वन्दे चानन्दपूर्वं तं परमात्मानमीश्वरम्॥८२॥

You have the complete form and I therefore bow in reverence to you. You possess the universal form which is the base of the universe in which resides the god of death. I bow in reverence to the great soul like you.

यं च स्तोतुमशक्ताश्च ब्रह्मविष्णुशिवादयः।
वेदा अहं च वाणी च वन्दे तं प्रकृतेः परम्॥८३॥

The one whose prayers are beyond the recitation of Brahmā, Viṣṇu, Śiva, the Vedas and Sarasvatī and the one who is beyond the nature, I adore the same lord with reverence.

वेदाश्च विदुषां श्रेष्ठाः स्तोतुं शक्ताश्च लक्ष्यतः।
निर्लक्ष्यं कः क्षमः स्तोतुं तं निरीहं नमाम्यहम्॥८४॥

Even the best of the well-read persons besides Sarasvatī are unable to recite his glory. The one who is aimless and beyond attraction, who could eulogise him. Therefore I bow in reverence to the great lord.

इत्येवमुक्त्वा सा दुर्गा रत्नसिंहासने वरे।
उवास नत्वा श्रीकृष्णं तुष्टुवुस्तां सुरेश्वराः॥८५॥

Thus praying and bowing to Lord Kṛṣṇa, the goddess Durgā took her seat over the lion throne. Thereafter the gods eulogised the goddess Durgā.

इति दुर्गाकृतं स्तोत्रं कृष्णस्य परमात्मनः।
यः पठेदर्चनाकाले स जयी सर्वतः सुखी॥८६॥
दुर्गा तस्य गृहं त्यक्त्वा नैव याति कदाचन।
भवाब्धौ यशसा भाति यात्यन्ते श्रीहरेः पुरम्॥८७॥

Thus the one who recites the prayer in the morning, composed by the goddess Durgā in favour of Lord Kṛṣṇa, at the time of adoration, he achieves victory and pleasure everywhere. The goddess Durgā never deserts him. He attains glory in the ocean of the universe and ultimately he reaches the abode of Hari.

ब्रह्मखण्डे सौतिशौनकसंवादे सृष्टिनिरूपणे दुर्गास्तोत्रं
नाम तृतीयोऽध्यायः॥३॥

अथ चतुर्थोऽध्यायः

Chapter-4

Emergence of Kāmadeva, Rati and others

सौतिरुवाच

आविर्बभूव तत्पश्चात्कृष्णस्य रसनाग्रतः।
शुद्धस्फटिकसंकाशा देवी चैका मनोहरा॥ १॥
शुक्लवस्त्रपरीधाना सर्वालंकारभूषिता।
बिभ्रती जपमालां च सावित्री सा प्रकीर्तिता॥ २॥
सा तुष्टाव पुरः स्थित्वा परं ब्रह्म सनातनम्।
पुटाञ्जलिपरा साध्वी भक्तिनम्रात्मकंधरा॥ ३॥

Sauti said : "Thereafter, from the tip of the tongue emerged a beautiful goddess who was spotless like the crystal, pleasant and quite glorious. She was clad in white garments and was holding a garland of victory in her hands. She was known as Sāvitrī. The chaste goddess stood before the lord with folded hands and she started offering her prayers to the lord with her neck cast downwards.

सावित्र्युवाच

नमामि सर्वबीजं त्वां ब्रह्मज्योतिः सनातनम्।
परात्परतरं श्यामं निर्विकारं निरञ्जनम्॥ ४॥
इत्युक्त्वा सस्मिता देवी रत्नसिंहासने वरे।
उवास श्रीहरिं नत्वा पुनरेव श्रुतिप्रसूः॥ ५॥

Sāvitrī said : "You are the seed of all the creatures and are the flame of the eternal Brahman. I bow in reverence to you. The one who is beyond the reach of everyone, you are dark complexioned and spotless, Brahman. Saying this and smiling, Sāvitrī the mother of the Vedas, bowed before lord Hari, took her seat over the gem-studded lion throne.

आविर्बभूव तत्पश्चात्कृष्णस्य परमात्मनः।
मानसाच्च पुमानेकस्तप्तकाञ्चनसंनिभः॥ ६॥
मनो मथ्नाति सर्वेषां पञ्चबाणेन कामिनाम्।
तन्नाम मन्मथं तेन प्रवदन्ति मनीषिणः॥ ७॥

Thereafter, out of the mind of Lord Kṛṣṇa, a male deity having the lustre of molten gold,

emerged, who could pierce through the minds of all with his five passionate arrows. That is why the well-read people call him the god of Love or Kāmadeva.

तस्य पुंसो वामपार्श्वात्कामस्य कामिनी वरा।
बभूवातीव ललिता सर्वेषां मोहकारिणी॥ ८॥
रतिर्बभूव सर्वेषां तां दृष्ट्वा सस्मितां सतीम्।
रतीति तेन तन्नाम प्रवदन्ति मनीषिणः॥ ९॥

From the back of the god of love, an extremely beautiful damsel who happened to be a paragon of beauty emerged. She could attract all the people. The mind of all the people felt attracted towards that beautiful damsel. She was therefore given the name of Rati.

हरिं स्तुत्वा तया सार्द्धं स उवास हरेः पुरः।
रत्नसिंहासने रम्ये पञ्चबाणो धनुर्धरः॥ १०॥
मारणं स्तम्भनं चैव जृम्भणं शोषणं तथा।
उन्मादनं पञ्चबाणान्पञ्चबाणो बिभर्ति सः॥ ११॥
बाणांश्चिक्षेप सर्वांश्च कामो बाणपरीक्षया।
सद्यः सर्वे सकामाश्च बभूवुरीश्वरेच्छया॥ १२॥
रतिं दृष्ट्वा ब्रह्मणश्च रेतः पातो बभूव ह।
तत्र तस्थौ महायोगी वस्त्रेणाच्छाद्य लज्जया॥ १३॥

Both of them bowed in reverence to lord Kṛṣṇa and thereafter they took their seats over the gem-studded thrones. Kāmadeva carried a bow of flowers and the arrows which were known as Māraṇa, Stambhana, Jṛmbhaṇa, Śoṣaṇa and Unmādana. In order to test the effectiveness of his arrows, Kāmadeva shot all the five arrows at the same time. As a result of this all the people became passionate. Finding Rati there, the semen of Brahmā fell but Brahmā, the best of the yogīs, concealed the same with his costumes out of shame.

वस्त्रं दग्ध्वा समुत्तस्थौ ज्वलदग्निः सुरेश्वरः।
कोटितालप्रमाणश्च सशिखश्च समुज्ज्वलन्॥ १४॥
कृष्णस्तद्वर्धनं दृष्ट्वा ससर्जापः स्वलीलया।
निःश्वासवायुना सार्धं मुखबिन्दून्समुद्गिरन्॥ १५॥

Thereafter that costume was flown by the lord of fire with his rising flames like the tall *tāla* trees. Finding the flames of fire rising, Lord Kṛṣṇa created water with the mesas of his yogic powers. He then started dropping the drops of water with his breathing.

विश्वौघं प्लावयामास मुखबिन्दुजलं द्विज।
तत्र किंचिज्जलकणं वह्निं शान्तं चकार ह॥ १६॥
ततः प्रभृति तेनाग्निस्तोयान्निर्वाणतां व्रजेत्।
आविर्भूतः पुमानेकस्ततस्तदधिदेवता॥ १७॥
उत्तस्थौ तज्जलादेकः पुमान्स वरुणः स्मृतः।
जलाधिष्ठातृदेवोऽसौ सर्वेषां यादसां पतिः॥ १८॥

O Brāhmaṇa, with the drops of water emerging from his mouth, the entire universe was submerged in water. A few drops of that water extinguished even the fire. The fire was extinguished with that water ultimately. Thereafter with the touch of the water, the water god appeared in person who was given the name of Varuṇa. The water thereafter became the abode of all the aquatic animals.

आविर्बभूव कन्यैका तद्वह्नेर्वामपार्श्वतः।
सा स्वाहा वह्निपत्नीं तां प्रवदन्ति मनीषिणः॥ १९॥
जलेशस्य वामपार्श्वात्कन्या चैका बभूव सा।
वरुणानीति विख्याता वरुणस्य प्रिया सती॥ २०॥

Then a girl was born out of the left side of the god of fire and was known as the wife of the god of fire. She was known by the name of *Svāhā*, out of the left side of Varuṇa a girl emerged, who was known as Varuṇānī, the spouse of Varuṇa.

बभूव पवनः श्रीमान्विभोर्निःश्वासवायुना।
स च प्राणश्च सर्वेषां निःश्वासस्तत्फलोद्भवः॥ २१॥
तस्य वायोर्वामपार्श्वात्कन्या चैका बभूव ह।
वायोः पत्नी सा च देवी वायवी परिकीर्तिता॥ २२॥

The wind god was born out of the breathing of the lord who indeed is the life of everyone. The air one inhales while breathing is reflects him indeed. A girl also emerged out of the left side of the wind god known as Vāyavī, the spouse of wind.

कृष्णस्य कामबाणेन रेतः पातो बभूव ह।
जले तद्रेचनं चक्रे लज्जया सुरसंसदि॥ २३॥
सहस्रवत्सरान्ते तद्डिम्भरूपं बभूव ह।
ततो महान्विराड् जज्ञे विश्वौघाधार एव सः॥ २४॥
यस्यैकलोमविवरे विश्वैकस्य व्यवस्थितिः।
स्थूलात्स्थूलतरः सोऽपि महान्नान्यस्ततः परः॥ २५॥

Thereafter because of the arrows of love, the semen of Lord Kṛṣṇa also fell but he placed the same in the water in that assembly. After a thousand years it emerged in the form of an egg. From that egg a gigantic universal form came out, which happens to be the base of the entire Universe. His single hair-pit could accommodate a complete universe. It is harder than the hardest and nothing else is bigger than it.

स एव षोडशांशोऽपि कृष्णस्य परमात्मनः।
महाविष्णुः स विज्ञेयः सर्वाधारः सनातनः॥ २६॥
महार्णवे शयानः स पद्मपत्रं यथा जले।
बभूवतुस्तौ द्वौ दैत्यौ तस्य कर्णमलोद्भवौ॥ २७॥

It happens to be the sixteenth *aṁśa* of Lord Kṛṣṇa and is also known as Mahāviṣṇu and who happens to be the base of all. He reclines in the waters of the ocean like the lotus leaf floating over the water surface. From out of way of his ears two demons were born.

तौ जलाच्च समुत्थाय ब्रह्मणं हन्तुमुद्यतौ।
नारायणश्च भगवाञ्जघने तौ जघान ह॥ २८॥
बभूव मेदिनी कृत्स्ना कार्त्स्न्येन मेदसा तयोः।
तत्रैव सन्ति विश्वानि सा च देवी वसुन्धरा॥ २९॥

Both the demons then intended to kill Brahmā, but Nārāyaṇa placing them over his thighs and killed them. The earth was born out of their bodies, earning her the title of Medinī. She accommodates the entire universe. She is also known by the name of Vasundharā.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे
सृष्टिनिरूपणं नाम चतुर्थोऽध्यायः॥ ४॥

अथ पञ्चमोऽध्यायः

Chapter-5

Establishment of the routine of the *Goloka* and emergence of Rādhā and other cowherdesses

शौनक उवाच

गोगोपगोप्यो गोलोके किं नित्याः किं नु कल्पिताः।
मम संदेहभेदार्थं तन्मे व्याख्यातुमर्हसि॥ १॥

Śaunaka said : "Are the cows and the cowherdesses also available in the *Goloka* or are they imaginary? Please, tell me to remove my doubts.

सौतिरुवाच

सर्वादिसृष्टौ ताः क्लृप्ताः प्रलये कृष्णसंस्थिताः।
सर्वादिसृष्टिकथनं यन्मया कथितं द्विज॥ २॥
सर्वादिसृष्टौ क्लृप्तौ च नारायणमहेश्वरौ।
प्रलये प्रलये व्यक्तौ स्थितौ तौ प्रकृतिश्च सा॥ ३॥

Sauti said : "O Brāhmaṇa, the cows, cowherds and the cowherdesses reside in the initial creation, as I have already told you and they merge in the form of Kṛṣṇa at the time of dissolution. In the beginning of the universe, only Maheśvara and Nārāyaṇa alone are present. Both of them with the nature remain at the time of dissolution.

सर्वादौ ब्रह्मकल्पस्य चरितं कथितं द्विज।
वाराहपाद्मकल्पौ द्वौ कथयिष्यामि श्रोष्यसि॥ ४॥
ब्राह्मवाराहपाद्माश्च कल्पाश्च त्रिविधा मुने।
यथा युगानि चत्वारि क्रमेण कथितानि च॥ ५॥
सत्यं त्रेतां द्वापरं च कलिश्चेति चतुर्युगम्।
त्रिशतैश्च षट्यधिकैर्युगैर्दिव्यं युगं स्मृतम्॥ ६॥

O Brāhmaṇa, I have narrated first of all the characters of the *Brahmakalpa*. I shall now describe the *Vārāha-kalpa* and *Pādma-kalpa*. You please listen to it. Because of the differentiation of Brāhma, Vārāha and Pādma there are three types of *kalpa*. As the four *yugas*

like Satya, Tretā, Dvāpara and Kali move in a chronological manner, similarly the *kalpas* too move accordingly. A divine *yuga* consists of three hundred and sixty *yugas*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
चतुर्दशेषु मनुषु गतेषु ब्रह्मणो दिनम्॥७॥

A *manvantara* comprises of seventy-one divine *yugas*. After the passing of fourteen Manus, a day of Brahmā is counted.

त्रिशतैश्च षष्ट्यधिकैर्दिनैर्वर्षं च ब्रह्मणः।
अष्टोत्तरं वर्षशतं विधेरायुर्निरूपितम्॥८॥
एतन्निमेषकालस्तु कृष्णस्य परमात्मनः।
ब्रह्मणश्चायुषा कल्पः कालविद्भिर्निरूपितः॥९॥

After the expiry of three hundred and sixty days, a year of Brahmā is completed. Thus Brahmā is believed to live for a hundred and eight years. The same period has been prescribed by Lord Kṛṣṇa. The people well-versed in the scriptures have prescribed the age of Brahmā, equivalent to a *kalpa*.

क्षुद्रकल्पा बहुतरास्ते संवर्तादयः स्मृताः।
सप्तकल्पान्तजीवी स मार्कण्डेयश्च तन्मतः॥१०॥

There are several small *kalpas* known as *Saṁvarta*. Mārkaṇḍeya is known to have lived for seven *kalpas*.

ब्रह्मणश्च दिनेनैव स कल्पः परिकीर्तितः।
विधेश्च सप्तदिवसैर्मुनेरायुर्निरूपितम्॥११॥

But this *kalpa* equates with a single day of Brahmā. Therefore in the seven days of Brahmā, Mārkaṇḍeya completes his age.

ब्राह्मवाराहपाद्मश्च त्रयः कल्पा निरूपिताः।
कल्पत्रये यथासृष्टि कथयामि निशामय॥१२॥

There are only three *kalpas* known as Brāhma, Vārāha and Pādma. Now you listen to the creation of each one of these *kalpas*.

ब्राह्मे च मेदिनीं सृष्ट्वा स्रष्टा सृष्टिं चकार सः।
मधुकैटभयोश्चैव मेदसा चाज्ञया प्रभोः॥१३॥

During the *Brāhma-kalpa*, the earth was created out of the bodies of Madhu and Kaiṭabha. After the creation of the earth, the creator created the creatures on earth with the permission of the Lord Kṛṣṇa.

वाराहे तां समुद्धृत्य लुप्तां मग्नां रसातलात्।
विष्णोर्वराहरूपस्य द्वारा चातिप्रयत्नतः॥१४॥

In the *Vārāh- kalpa*, the earth which had been submerged in water after dissolution Lord Viṣṇu, taking the form of a boar, rescued the earth and the world was inhabited thereafter.

पाद्मे विष्णोर्नाभिपद्मे स्रष्टा सृष्टिं विनिर्ममे।
त्रिलोकीं ब्रह्मलोकान्तां नित्यलोकत्रयं विना॥१५॥

Thereafter in the *Pādma-kalpa* the creator, created the universe seated over the lotus emerging from the navel of Lord Viṣṇu. All the three worlds up to Brahmaloka were created by him and not the three *lokas* of the upper region.

एतत्तु कालसंख्यानमुक्तं सृष्टिनिरूपणे।
किंचिन्निरूपणं सृष्टेः किं भूयः श्रोतुमिच्छसि॥१६॥

I have told this story relating to the creation of the Universe. What else do you want to listen to?

शौनक उवाच

अतः परं किं चकार भगवान्सात्वतां पतिः।
एतान्सृष्ट्वा किं चकार तन्मे व्याख्यातुमर्हसि॥१७॥

Śaunaka said : "After this, what did Kṛṣṇa do and what other universe did he create? Please enlighten me about the same.

सौतिरुवाच

अतः परं तु गोलोके गोलोकेशो महान्प्रभुः।
एतान्सृष्ट्वा जगामासौ रम्यं रासमण्डलम्।
एतैः समेतैर्भगवानतीव कमनीयकम्॥१८॥
रम्याणां कल्पवृक्षाणां मध्येऽतीवमनोहरम्।
सुविस्तीर्णं च सुसमं सुस्निग्धं मण्डलीकृतम्॥१९॥

Sauti said : "Thereafter, Lord Kṛṣṇa, the lord of *Goloka*, went to the place of the divine dance, after completing the above creation. The place of the divine dance was located in the beautiful grove of the *kalpavṛkṣas* (or wish fulfilling trees). The *Rāsamaṇḍala* was arranged in a

circular fashion and looked quite charming (from a distance.)

चन्दनागुरुकस्तूरीकुङ्कुमैश्च सुसंस्कृतम्।
दधिलाजसक्तुधान्यदूर्वापर्णपरिप्लुतम्॥ २०॥
पट्टसूत्रग्रन्थियुक्तं नवचन्दनपल्लवैः।
संयुक्तरम्भास्तम्भानां समूहैः परिवेष्टिम्॥ २१॥
सद्रत्नसारनिर्माणमण्डपानां त्रिकोटिभिः।
रत्नप्रदीपज्वलितैः पुष्पधूपाधिवासितैः॥ २२॥

It was decorated with the sandal-wood trees, *aguru, kastūrī* and vermilion. The curd, boiled paddy, powdered barley and rice were showered over it. The sandal leaves tied in silken cord were serving as an item of decoration of the place. It was decorated with the trunks of the banana tree. Three crores of *maṇḍapas* were decorated there with the best of gems illumining the earth. The lamps made of gems were lighted there. The place had the fragrance of flowers and incense.

शृङ्गारार्हभोगवस्तुसमूहपरिवेष्टितम्।
अतीवललिताकल्पतल्पयुक्तैः सुशोभितम्॥ २३॥
तत्र गत्वा च तैः सार्धं समुवास जगत्पतिः।
दृष्ट्वा रासं विस्मितास्ते बभूवुर्मुनिसत्तम॥ २४॥

A large quantity of cosmetics and perfumes was stored therein. Lord Kṛṣṇa arrived there with all his companions. All of those present there were immensely surprised at the sight of the place.

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः।
धावित्वा पुष्पमानीय ददावर्घ्यं प्रभोः पदे॥ २५॥

At the same time, a girl emerged out of the left side of the Lord Kṛṣṇa. She rushed at once and brought the flowers and she started offering them at every step of the lord.

रासे संभूय गोलोके सा दधाव हरेः पुरः।
तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम॥ २६॥

O best of the sage, she was given the name of Rādhā by the intellectual because she was born in the stage of dance and had started running about the lord.

प्राणाधिष्ठातृदेवी सा कृष्णस्य परमात्मनः।
आविर्बभूव प्राणेभ्यः प्राणेभ्योऽपि गरीयसी॥ २७॥

She became the lady of the life of Kṛṣṇa and she became dearest to him because she had emerged out of his own body.

देवी षोडशवर्षीया नवयौवनसंयुता।
वह्निशुद्धांशुकाधाना सस्मिता सुमनोहरा॥ २८॥

She was youthful and of sixteen years of age. She was clad in the garment of the complexion of the molten gold. She was quite beautiful and youthful and a smile over her face.

सुकोमलाङ्गी ललिता सुन्दरीषु च सुन्दरी।
बृहन्नितम्बभारार्ता पीनश्रोणिपयोधरा॥ २९॥
बन्धुजीवजितारक्तसुन्दरोष्ठाधराननना।
मुक्तापङ्क्तिजिताचारुदन्तपङ्क्तिर्मनोहरा॥ ३०॥
शरत्पार्वणकोटीन्दुशोभामृष्टशुभानना।
चारुसीमन्तिनी चारुशरत्पङ्कजलोचना॥ ३१॥
खगेन्द्रचञ्चुविजितचारुनासा मनोहरा।
स्वर्णगण्डूकविजिते गण्डयुग्मे च बिभ्रती॥ ३२॥

She had extremely tender limbs. She was the best of all the beauties. She had developed breasts and the pelvic region. Her face was like the flower and the lips were red. She had the teeth like the pearls and her face possessed the lustre of crores of moons. Her eyes were beautiful and looked like the lotus of the winter season. Her nose was more beautiful than the beak of Garuḍa. Both her cheeks were shining like a mirror.

दधती चारुकर्णे च रत्नाभरणभूषिते।
चन्दनागरुकस्तूरीयुक्तकुंकुमबिन्दुभिः॥ ३३॥
सिन्दूरबिन्दुसंयुक्तसुकपोला मनोहरा।
सुसस्कृतं केशपाशं मालतीमाल्यभूषितम्॥ ३४॥
सुगन्धकबरीभारं सुन्दरं दधती सती।
स्थलपद्मप्रभामुष्टं पादयुग्मं च बिभ्रती॥ ३५॥

She was adorned with all the gem-studded ornaments which decorated her ears. The cosmetics like sandal-paste, *aguru, kastūrī,*

collyrium etc., were applied on her face which added to her beauty. Her well arranged hair was decorated with the jasmine flowers. The beautiful damsel had arranged her hair in a tuft.

गमनं कुर्वती सा च हंसखञ्जनगञ्जनम्।
सद्रत्नसारनिर्माणा वनमालां मनोहराम्॥ ३६॥
हारं हीरकनिर्माणं रत्नकेयूरकङ्कणम्।
सद्रत्नसारनिर्माणं पाशकं सुमनोहरम्॥ ३७॥
अमूल्यरत्ननिर्माणं क्वणन्मञ्जीररञ्जितम्।
नानाप्रकारचित्राढ्यं सुन्दरं परिबिभ्रती॥ ३८॥
सा च संभाष्य गोविन्दं रत्नसिंहासने वरे।
उवास सस्मिता भर्तुः पश्यन्ती मुखपङ्कजम्॥३९॥

Her walking was graceful. She wore the garlands of gems, the best of forest flowers, gem-studded armlets and anklets and several other ornaments of gems and precious stones. She talked to Lord Kṛṣṇa and with his permission looking smilingly at the face of her lord she got herself seated over the gem-studded lion throne.

तस्याश्च लोमकूपेभ्यः सद्यो गोपाङ्गनागणः।
आविर्बभूव रूपेण वेषेणैव च तत्समः॥४०॥

At the same time the cowherdesses emerged from her body, who were as beautiful as she was.

लक्षकोटीपरिमितः शश्वत्सुस्थिरयौवनः।
संख्याविद्भिश्च संख्यातो गोलोके गोपिकागणः॥४१॥

They were crores in number. They were all youthful. The intellectuals in *Goloka* have spelt out the number of Gopikas like this.

कृष्णस्य लोमकूपेभ्य सद्यो गोपगणो मुने।
आविर्बभूव रूपेण वेषेणैव च तत्समः॥४२॥

At that very moment, the cowherds also appeared from the body of Lord Kṛṣṇa, who had a similar beauty and form.

त्रिंशत्कोटिपरिमितः कमनीयो मनोहरः।
संख्याविद्भिश्च संख्यातो बल्लवानां गणः श्रुतौ॥४३

The *śrutis* pronounce that the number of the cowherds in *Goloka* is thirty crores.

कृष्णस्य लोमकूपेभ्यः वद्यश्चाविर्बभूव ह।
नानावर्णो गोगणश्च शश्वत्सुस्थिरयौवनः॥४४॥

At the same time several young cows also emerged out of the body of lord Kṛṣṇa.

बलीवर्दाः सुरभ्यश्च वत्सा नानाविधाः शुभाः।
अतीवललिताः श्यामा बह्व्यो वै कामधेनवः॥४५॥

Which included the bulls and the cows of high breed of the lineage of Surabhī, besides the calves. Some of them were the Kāmadhenu cows.

तेषामेकं बलीवर्दं कोटिसिंहसमं बले।
शिवाय प्रददौ कृष्णो वाहनाय मनोहरम्॥४६॥

Lord Kṛṣṇa gave away a beautiful bull which was quite strong resembled to crore of lions to lord Śiva, to serve him as his mount.

कृष्णाङ्घ्रिनखरन्ध्रेभ्यो हंसपङ्क्तिर्मनोहरा।
आविर्बभूव सहसा स्त्रीपुंवत्ससमन्विता॥४७॥
तेषामेकं राजहंसं महाबलपराक्रमम्।
वाहनाय ददौ कृष्णो ब्रह्मणे च तपस्विने॥४८॥

Thereafter the geese were born out of the feet of lord Kṛṣṇa which included males and females. Out of those, the one who was the most beautiful was given over by the lord to ascetic Brahmā.

वामकर्णस्य विवरात्कृष्णस्य परमात्मनः।
गणः श्वेततुरङ्गाणामाविर्भूतो मनोहरः॥४९॥
तेषामेकं च श्वेताश्वं धर्मार्थं वाहनाय च।
ददौ गोपाङ्गनेशश्च संप्रीत्या सुरसंसदि॥५०॥

The white complexioned horses emerged from the hole of left ear of the lord Kṛṣṇa. The lord of the cowherdesses, delightfully gave away one of the white horses to Dharma, to serve him as his vehicle in the assembly of gods.

दक्षकर्णस्य विवरात्पुंसश्च सुरसंसदि।
आविर्भूता सिंहपङ्क्तिर्महाबलपराक्रमा॥५१॥

Thereafter in the assembly of gods from the hole of right ear of the lord a group of lions emerged which was very mighty and strong.

तेषामेकं ददौ कृष्णः प्रकृत्यै परमादरम्।
अमूल्यरत्नमाल्यं च वरं यदभिवाञ्छितम्॥५२॥

He handed over one of the lions to the goddess Durgā, besides a boon and a garland of precious gems, in addition to a boon.

कृष्णो योगेन योगीन्द्रश्चकार रथपञ्चकम्।
शुद्धरत्नेन्द्रनिर्माणं मनोयायि मनोहरम्॥५३॥

Kṛṣṇa, the lord of the yogīs, created fine divine chariots which were made of pure gems and which moved with the speed of the mind.

लक्षयोजनमूर्ध्वे च प्रस्थे च शतयोजनम्।
लक्षचक्रं वायुरहं लक्षक्रीडागृहान्वितम्॥५४॥
शृङ्गारार्हं भोगवस्तुतल्पासंख्यसमन्वितम्।
रत्नप्रदीपलक्षाणां वाजिभिश्च विराजितम्॥५५॥

The height of each one of them exceeded a lakh of *yojanas* and the width was a hundred *yojanas*. Each chariot had a lakh of wheels which moved with the speed of the wind. Each one of them had a lakh of sport halls, make-up rooms and innumerable materials for consumption and the beds were innumerable. They were adorned with innumerable lamps and the horses.

नानाचित्रविचित्राढ्यं सद्रत्नकलशोज्ज्वलम्।
रत्नदर्पणभूषाढ्यं शोभितं श्वेतचामरैः॥५६॥
वह्निशुद्धांशुकैश्चित्रैर्मुक्ताजालैर्विभूषितम्।
मणीन्द्रमुक्तामाणिक्यहीरहारविराजितम्॥५७॥
आरक्तवर्णरत्नेन्द्रसारनिर्माणकृत्रिमैः।
पङ्कजानामसंख्यैश्च सुन्दरैश्च सुशोभितम्॥५८॥

They contained various types of paintings. They were further adorned with charming *kalaśas* (vases), the mirrors of gems, ornaments and the fly-whisks. Like the gold heated in the fire, costumes, the illuminating astonishingly beautiful garlands of gems, besides the gems, decorated the place.

ददौ नारायणायैकं तेषां मध्ये द्विजोत्तमः।
एकं दत्त्वा राधिकायै ररक्ष शेषमात्मने॥५९॥

O best of the Brāhmaṇas, Lord Kṛṣṇa then handed over a set of gems and ornaments each to lord Nārāyaṇa and Rādhikā and the rest were kept by him for himself.

आविर्बभूव कृष्यस्य गुह्यदेशात्ततः परम्।
पिङ्गलश्च पुमानेकः पिङ्गलैश्च गणैः सह॥६०॥
आविर्भूता यतो गुह्यात्तेन ते गुह्यकाः स्मृताः।
यः पुमान् स कुबेरश्च धनेशो गुह्यकेश्वरः॥६१॥

Thereafter a Piṅgala puruṣa emerged out of the private parts of lord Kṛṣṇa, together with others of his companions. Because of their birth out of the secret parts of lord Kṛṣṇa, they were known as Guhyakas. The chief among them was later known as the lord of riches as well as the Guhyakas.

बभूव कन्यका चैका कुबेरे वामपार्श्वतः।
कुबेरपत्नी सा देवी सुन्दरीणां मनोरमा॥६२॥

A girl was born out of the left side of Kubera. That beautiful lady was subsequently known as the wife of Kubera.

भूतप्रेतपिशाचाश्च कूष्माण्डब्रह्मराक्षसाः।
वैताला विकृतास्तस्याविर्भूता गुह्यदेशतः॥६३॥
खड्गचक्रगदापद्मधारिणो वनमालिनः।
पीतवस्त्रपरीधानाः सर्वे श्यामचतुर्भुजाः॥६४॥
किरीटिनः कुण्डलिनो रत्नभूषणभूषिताः।
आविर्भूताः पार्षदाश्च कृष्णस्य मुखतो मुने॥६५॥

The goblins, Piśācas, evil spirits, Kūṣmāṇḍas, Brahma-rākṣasas and Vetālas also appeared from the secret parts of the lord. O sage, then some attendants emerged out of the mouth of lord Kṛṣṇa. They all held conch, disc, club and locus; and were clad in the yellow lower garment. They were four armed and were of dark complexion. All of them were adorned with the *kirīṭa* crowns, Kuṇḍalas and the gem-studded ornaments.

चतुर्भुजान्पार्षदांश्च ददौ नारायणाय च।
गुह्यकान्गुह्यकेशाय भूतादीञ्छङ्कराय च॥६६॥

Lord Kṛṣṇa gave away the four armed attendant to lord Nārāyaṇa. Similarly the goblins, Pretas, were presented to lord Śiva, while the Guhyakas were given over to Kubera.

द्विभुजाः श्यामवर्णाश्च जपमालाकरा वराः।
ध्यायन्तश्चरणाम्भोजं कृष्णस्य सततं मुदा॥६७॥

दास्ये नियुक्ता दसाश्चैवार्घ्यमादाय यत्नतः।

आविर्भूता वैष्णवाश्च सर्वे कृष्णपरायणाः॥६८॥

पुलकाङ्कितसर्वाङ्गाः साश्रुनेत्राः सगद्गदाः।

आविर्भूताः पादपद्मात्पादपद्मैकमानसाः॥६९॥

Thereafter two armed attendants emerged out of the feet of lord Kṛṣṇa. They had dark complexion and held the garlands of victory in their hands. The best of these attendants always were devoted to the feet of lord Kṛṣṇa. Śrī Kṛṣṇa entrusted them with the duties of attendants. They emerged for faithfully serving the gods. All of them felt emotional with tears flowing out of their eyes and their speech was choked. Their minds were completely devoted to the auspicious and tender feet of the lord.

आविर्बभूवुः कृष्णस्य दक्षनेत्राद्भयङ्कराः।

त्रिशूलपट्टिशधरास्त्रिनेत्राश्चन्द्रशेखराः॥७०॥

दिगम्बरा महाकाया ज्वलदग्निशिखोपमाः।

ते भैरवा महाभागाः शिवतुल्याश्च तेजसा॥७१॥

Terrific looking men holding tridents and paṭṭiśa also emerged out of the right eye of Lord Kṛṣṇa. All of them possessed three eyes each and were adorned with crescent type of crowns over their heads. They were all of gigantic size and had no costumes on their bodies and illumined the place like dazzling fire flames. They were called Mahākāla Bhairavas and resembled Śiva in glory.

रुद्रसंहारकालाख्या असितक्रोधभीषणाः।

महाभैरवखट्वाङ्गावित्यष्टौ भैरवाः स्मृताः॥७२॥

Rudra, the god of death, destruction, time, anger, terror, Mahābhairava and Khaṭvāṅga are known as the eight Bhairavas.

आविर्बभूव कृष्णस्य वामनेत्राद्भयंकरः।

त्रिशूलपट्टिशव्याघ्रचर्माम्बरगदाधरः॥७३॥

दिगम्बरो महाकायस्त्रिनेत्रश्चन्द्रशेखरः।

स ईशानो महाभागो दिक्पालानामधीश्वरः॥७४॥

A terrific man was born out of the left eye of lord Kṛṣṇa. He held a trident, paṭṭiśa and a club. He was clad in tiger's skin. He was Digambara and Mahākāya and possessed three eyes. His head was adorned with the crescent crown and was known as Īśāna. He happened to be the leader of the Dikpālas.

डाकिन्यश्चैव योगिन्यः क्षेत्रपालाः सहस्रशः।

आविर्बभूवुः कृष्णस्य नासिकाविवरोदरात्॥७५॥

Thereafter Ḍākinis and Yoginis emerged out of the nostrils of lord Kṛṣṇa, besides hundreds of Kṣetrapālas.

सुरास्त्रिकोटिसंख्याता दिव्यमूर्त्तिधरा वराः।

आविर्बभुवुः सहसा पुंसो वै पृष्ठदेशतः॥७६॥

Then three crores of gods emerged out of his back side having the best and the divine appearance.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे सृष्टिनिरूपणं नाम पञ्चमोऽध्यायः॥५॥

अथ षष्ठोऽध्यायः

Chapter-6

Śrī Kṛṣṇa hands over Lakṣmī to Nārāyaṇa and spouses to other god

सौतिरुवाच

अथ कृष्णो महालक्ष्मीं सादरं च सरस्वतीम्।
नारायणाय प्रददौ रत्नेन्द्रं मालया सह॥ १॥
सावित्रीं ब्रह्मणे प्रादान्मूर्त्तिं धर्माय सादरम्।
रतिं कामाय रूपाढ्यां कुबेराय मनोरमाम्॥ २॥
अन्याश्च या या अन्येभ्यो याश्च येभ्यः समुद्भवाः।
तस्मै तस्मै ददौ कृष्णस्तां तां रूपवतीं सतीम्॥ ३॥
ततः शंकरमाहूय सर्वेशो योगिनां गुरुम्।
उवाच प्रियामित्येवं गृह्णीयाः सिंहवाहिनीम्॥ ४॥

Sauti said, "Thereafter lord Kṛṣṇa handed over to Nārāyaṇa, Lakṣmī and Sarasvatī, quite gracefully, adorned with all the ornaments besides the precious garlands of gems and pearls. Similarly he handed over Sāvitrī to Brahmā, Mūrti to Dharma, Rati to Kāmadeva and the

Beautiful Manoramā to Kubera. Thereafter lord Kṛṣṇa handed over the wives of all the gods. The one who emerged out of the body of a god was given over to the same god. Thereafter lord Kṛṣṇa summoned lord Śiva, the best of the yogīs and said to him, "you better accept the goddess who rides on the lion.

श्रीकृष्णस्य वचः श्रुत्वा प्रहसन्नीललोहितः।
उवाच भीतः प्रणतः प्राणेशं प्रभुमच्युतम्॥५॥

Śiva smiled on hearing the words of lord Kṛṣṇa and he meekly spoke to lord Kṛṣṇa.

श्रीमहेश्वर उवाच

अधुनाऽहं च गृह्णामि प्रकृतिं प्राकृतो यथा।
त्वद्भक्त्यैकव्यवहितां दास्यमार्गविरोधिनीम्॥६॥
तत्त्वज्ञानसमाच्छन्नां योगद्वारकपाटिकाम्।
मुक्तीच्छाध्वंसरूपां च सकामां कामवर्द्धिनीम्॥७॥

Lord Śiva said, "Like an ordinary man I am unable to accept (the goddess of) nature, because she is going to detract my mind from your devotion and would obstruct the path of serving you. She can overshadow the true knowledge; she is the door of the yogic practices, can suppress the desire for salvation. She is passionate and could increase passion in a person.

तपस्याच्छन्नरूपां च महामोहकरण्डिकाम्।
भवकारागृहे घोरे दृढां निगडरूपिणीम्॥८॥
शश्वद्विबुद्धिजननी सद्बुद्धिच्छेदकारिणीम्।
शश्वद्विभोगसारां च विषयेच्छाविवर्द्धिनीम्॥९॥

She can destroy the *tapas*, store of illusion; she is the strong base of the terrific worldly bondages; all leads to the evil ways, destroy of the noble ideas, always deprived of the noble path.

नेच्छामि गृहिणीं नाथ वरं देहि मदीप्सितम्।
यस्य यद्वाञ्छितं तस्मै तद्ददाति तदीश्वरः॥१०॥

Because of this I need no spouse. I am desirous of seeking a boon as it suits my mind. You may kindly grant it, because the lord always grants the wishes of all.

त्वद्भक्तिविषये दास्ये लालसा वर्द्धतेऽनिशम्।
तृप्तिर्न जायते नामजपने पादसेवने॥११॥

My devotion for you is always on the increase. I do not feel satisfied by serving you reciting the name of Rāma.

त्वन्नाम पञ्चवक्त्रेण गुणं सन्मङ्गलालयम्।
स्वप्ने जागरणे शश्वद्गायन्गायन्भ्रमाम्यहम्॥१२॥

While awake or asleep, I intend to recite your name with all my five mouths and wander in the universe.

आकल्पकोटिकोटिं च तद्रूपध्यानतत्परम्।
भोगेच्छाविषये नैव योगे तपसि मन्मनः॥१३॥

For crores of *kalpas* I meditate on you. I was therefore never attracted towards passion.

त्वत्सेवने पूजने च वन्दने नामकीर्तने।
सदोल्लसितमेषां च विरतौ विरतिं लभेत्॥१४॥
स्मरणं कीर्त्तनं नामगुणयोः श्रवणं जपः।
त्वच्चारुरूपध्यानं त्वत्पादसेवाभिवन्दनम्॥१५॥
समर्पणं चात्मनश्च नित्यं नैवेद्यभोजनम्।
वरं वरेश देहीदं नवधा भक्तिलक्षणम्॥१६॥

By serving you, adoring you, reciting your name, I derive the divine pleasure. A short detraction from your meditation unnerves me. O Lord of the boons, in order to recite your qualities and your name, japam, kīrtanam and to get engrossed in your beautiful form, to serve at your feet, bowing in reverence at your feet and to eat after offering you first, are the nine types of Bhakti (devotion) which may be granted to me, "

सार्ष्टिसालोक्यसारूप्यसामीप्यं साम्यलीनताम्।
वदन्ति षड्विधां मुक्तिं मुक्ता मुक्तिविदो विभो॥१७॥

O Brāhmaṇas, those who are well aware of salvation and hell, to stay in the world, to achieve a stage equivalent to the lord and to get absorbed in him, are known as the six types of salvation.

अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा।
ईशित्वं च वशित्वं च सर्वकामावसायिता॥१८॥

सार्वज्ञ दूरश्रवणं परकायप्रवेशनम्।
वाक्सिद्धिः कल्पवृक्षत्वं स्रष्टुं संहर्तुमीशता॥ १९॥
अमरत्वं च सर्वाग्र्यं सिद्धयोऽष्टादश स्मृताः।
योगास्तपांसि सर्वाणि दानानि च व्रतानि च॥ २०॥
यशः कीर्तिर्वचः सत्यं धर्माण्यनशनानि च।
भ्रमणं सर्वतीर्थेषु स्नानमन्यसुरार्चनम्॥ २१॥
सुरार्चा दर्शनं सप्तद्वीपसप्तप्रदक्षिणम्।
स्नानं सर्वसमुद्रेषु सर्वस्वर्गप्रदर्शनम्॥ २२॥
ब्रह्मत्वं चैव रुद्रत्वं विष्णुत्वं च परं पदम्।
अतोऽनिर्वचनीयानि वाञ्छनीयानि सन्ति वा॥ २३॥
सर्वाण्येतानि सर्वेश कथितानि च यानि च।
तव भक्तिकलांशस्य कलां नार्हन्ति षोडशीम्॥ २४॥

To achieve the tiny or small forms, to attain something, failure to express the desires, glory, attain godhood, overpower, to become free from all the desires, all knowledgeable, to be capable of listening to the words spoken at a long distance, vāk-siddhi, getting all the desire fulfilled, capability of creation and destruction, to be eternal, to become the best or the foremost of all are known as the eighteen types of achievements. The *yoga*, *tapas* and all types of charities, vows, glory, truthfulness, fasting, visiting all the holy places and having a bath there, adoration at other sacred place, worship of Devas, cirucumambulation of the seven continents seven times, to have a bath at all the oceans, to visit all the heavens, the Brahmapada, Rudrapada, Viṣṇupada and the Supremepada and all other things which are beyond the human thought do not equate with even the smallest particle of your glory.

शर्वस्य वचनं श्रुत्वा कृष्णस्तं योगिनां गुरुम्।
प्रहस्योवाच वचनं सत्यं सर्वसुखप्रदम्॥ २५॥

On listening the words of the teacher of the yogīs, lord Kṛṣṇa smiled and pleasantly spoke the sweet words.

श्रीभगवानुवाच

मत्सेवां कुरु सर्वेश शर्व सर्वविदांवर।
कल्पकोटिशतं यावत्पूर्णं शश्वदहर्निशम्॥ २६॥
वरस्तपस्विनां त्वं च सिद्धानां योगिनां तथा।
ज्ञानिनां वैष्णवानां च सुराणां च सुरेश्वर॥ २७॥

Lord Kṛṣṇa Said, "O Śiva, the best of the intellectuals, you serve me regularly during day and night, for a hundred crores of *kalpas*. O lord of the gods, you are the best of the ascetics, siddhas, yogīs, intellects, Vaiṣṇavas and the gods.

अमरत्वं लभ भव भव मृत्युंजयो महान्।
सर्वसिद्धिं च वेदाश्च सर्वज्ञत्वं च मद्वरात्॥ २८॥
असंख्यब्रह्मणां पातं लीलया वत्स पश्यसि।
अद्यप्रभृति ज्ञानेन तेजसा वचसा शिव॥ २९॥
पराक्रमेण यशसा महसा मत्समो भव।
प्राणानामधिकस्त्वञ्च न भक्तस्त्वपरो मम॥ ३०॥

Overcoming death you became eternal. Therefore with my boon you achieve all the *siddhis*, knowledge of the four Vedas and the knowledge of all the four worlds, with the boon granted by one you would be able to witness the fall of innumerable Brahmas. O Śiva, from today itself, you shall possess the intellect, glory, age, prowess, valour and strength like me, because you are dearer to me than my life even and there is no other person more devoted to me than you.

त्वत्परो नास्ति मे प्रेयांस्त्वं मदीयात्मनः परः।
ये त्वां निन्दन्ति पापिष्ठा ज्ञानहीना विचेतनाः॥ ३१॥
पच्यन्ते ते कालसूत्रेण यावच्चन्द्रदिवाकरौ।
कल्पकोटिशतान्ते च ग्रहीष्यसि शिवां शिव॥ ३२॥

You are greater than my soul even. No one else is dearer to me than you. The sinners, foolish and un-enlightened people who denounce you, they suffer in terrific hell till the sun and the moon last. O Śiva, you will achieve Prakṛti after the lapse of a hundred crores of years..

ममाव्यर्थां च वचनं पालनं कर्तुमर्हसि।
त्वन्मुखान्निर्गतं वाक्यं न करोम्यधुनेति च॥ ३३॥
मद्वाक्यं च स्ववाक्यं च पालनं तत्करिष्यसि।
गृहीत्वा प्रकृतिं शंभो दिव्यं वर्षसहस्रकम्॥ ३४॥

सुखं महच्च शृङ्गारं करिष्यसि न संशयः।
न केवलं तपस्वी त्वमीश्वरो मत्समो महान्॥ ३५॥

You therefore comply with my truthful words. I shall not agree to your present request. O Śiva, you will obey my words and you will perform according to your words when you accept Prakṛti as your spouse and enjoy the love sports and the worldly pleasures with her for a divine thousand years. There is no doubt about the same. You are not a recluse alone, but you are an Īśvara as well like me.

काले गृही तपस्वी च योगी स्वेच्छामयो हि यः।
दुःखं य दारसंयोगे यत्त्वया कथितं शिव॥ ३६॥
कुस्त्री ददाति दुःखं च स्वामिने न पतिव्रता।
कुले महति या जाता कुलजा कुलपालिका॥ ३७॥
करोति पालनं स्नेहात्सत्पुत्रस्य समं पतिम्।
पतिर्बन्धुः पतिर्भर्ता दैवतं कुलयोषिताम्॥ ३८॥
पतितोऽपतितो वापि कृपणश्चेश्वरोऽथवा।
असत्कुलप्रसूतायाः पित्रोर्दुःशीलमिश्रिताः॥ ३९॥
ध्रुवं ताः परभोग्याश्च पतिं निन्दन्ति संततम्।
आवयोरतिरिक्तं च या पश्यति पतिं सती॥ ४०॥
गोलोके स्वामिना सार्द्धं कोटिकल्पं प्रमोदते।
भविता सा शिवा शैवी प्रकृतिर्वैष्णवी शिव॥ ४१॥

The self born Īśvara has to perform at times as householder, a *tapas* and a yogī. The mental agony you have stated in relation to dwelling with a wife one gets only in company of the degraded ladies and not the chaste one. The one who is born in a well-established family, has a spotless parentage and the one who abides by the family norms, such a lady serves her husband like a good son. Because for the ladies born in the high families, the husband is the closest relative, the lord and the god even though he might be the degraded one, poor and the one devoid of all the riches. While the ladies born in the lower class whose parents are not good nature, they become immoral indeed. Such women always denounce their husbands. The chaste lady who considers her husband even greater than both of us, she enjoys the company of her husband for crores of *kalpas* in the *Goloka*, O Śiva, the Vaiṣṇavī *śakti* shall bestow welfare on you while remaining in your company.

मदाज्ञया च तां साध्वीं ग्रहीष्यसि भवाय च।
प्रकृत्या योनिसंयुक्तं त्वल्लिङ्गं तीर्थमृत्कृतम्॥ ४२॥
तीर्थे सहस्रं संपूज्य भक्त्या पञ्चोपचारतः।
सदक्षिणं संयतो यः पवित्रश्च जितेन्द्रियः॥ ४३॥
कोटिकल्पं च गोलोके मोदते च मया सह।
लक्षं तीर्थे पूजयेद्यो विधिवत्साधुदक्षिणम्॥ ४४॥
न च्युतिस्तस्य गोलोकात्स भवेदावयोः समः।
मृद्भस्मगोशकृत्पिण्डैस्तीर्थबालुकयाऽपि वा॥ ४५॥
कृत्वा लिङ्गं सकृत्पूज्य वसेत्कल्पायुतं दिवि।
प्रजावान्भूमिमान्विद्वान्पुत्रवान्धनवांस्तथा॥ ४६॥
ज्ञानवान्मुक्तिमान्साधुः शिवलिङ्गार्चनाद्भवेत्।
शिवलिङ्गार्चनं स्थानं मत्तीर्थं तीर्थमेव तत्।
भवेत्तत्र मृतः पापी शिवलोकं स गच्छति॥ ४७॥

With my command you accept that chaste lady as your wife. Those who shall make the liṅga and yoni_from the earth of the holy places and worship the same, such people who have controlled all their senses, adore them in the prescribed style of Pañcopacāra, he resides with me in the *Goloka* for a crore of years. He never falls back from the *Goloka* and he ultimately becomes like us. Thus by making the liṅga from day, dust and ashes, collected from the holy places, adores it, dwells in the heaven for ten thousand *kalpas*. By adoring Śivaliṅga the noble people achieve the people, land, knowledge, sons, riches divine knowledge and salvation with the adoration of Śivaliṅga even an unholy place gets sanctified and even when a sinner dies at that place, he is carried to the place of Śiva.

महादेव महादेव महादेवेति वादिनः।
पञ्चाद्याति महास्तोत्रनामश्रवणलोभतः॥ ४८॥

By repeating the name of Mahādeva thrice or the one who recites his name, all his misfortunes vanish.

शिवेति शब्दमुच्चार्य प्राणांस्त्यजति यो नरः।
कोटिजन्मार्जितात्पापान्मुक्तो मुक्तिं प्रयाति सः॥४९॥

The one who breathes our repeating the name of Śiva, he is relieved of all the sins accumulated for the last several births and achieves salvation.

शिवकल्याणवचनं कल्याणं मुक्तिवाचकम्।
यतस्तप्रभवेत्तेन स शिवः परिकीर्तितः॥५०॥

The word Śiva devotes welfare and welfare leads to salvation. By reciting the name of Śiva, one achieves welfare or salvation. This is the reason why Mahādeva has been given the name of Śiva.

विच्छेदे धनबन्धूनां निमग्नः शोकसागरे।
शिवेति शब्दमुच्चार्य लभेत्सर्वशिवं नरः॥५१॥

At the lord of the treasure and the close relatives, if the grief stricken recites the name of Śiva he achieves welfare.

पापघ्ने वर्तते शिश्च वश्च मुक्तिप्रदे तथा।
पापघ्नो मोक्षदो नृणां शिवस्तेन प्रकीर्तितः॥५२॥
शिवेति च शिवं नाम यस्य वाचि प्रवर्तते।
कोटिजन्मार्जितं पापं तस्य नश्यति निश्चितम्॥५३॥

The word Śiva consists of two letters which means the destroyer of sins and which means the one who bestows salvation. This is the reason why Śiva is called the bestower of welfare and salvation. Those who always recite the name of Śiva, are deprived of all the sins earned by them in the crores of births.

इत्युक्त्वा शूलिने कृष्णो दत्त्वा कल्पतरुं मनुम्।
तत्त्वज्ञानं मृत्युञ्जयमवोचत्सिंहवाहिनीम्॥५४॥

Lord Kṛṣṇa, thus speaking to Śiva, the holder of Śula, bestowed on him the hymn of Mṛtyuñjaya (The one that overpowers death) which was like the wish fulfilling tree. He then spoke to Prakṛti, Durgā who rides the lion.

श्रीभगवानुवाच

अधुना तिष्ठ वत्से त्वं गोलोके मम संन्निधौ।
काले भजिष्यसि शिवं शिवदं च शिवायनम्॥५५॥

Lord Kṛṣṇa, said "O Damsel, you remain here with me for the present in the *Goloka*. After sometime you will serve lord Śiva who bestows welfare on all.

तेजःसु सर्वदेवानामाविर्भूय वरानने।
संहत्य दैत्यान्सर्वांश्च भविता सर्वपूजिता॥५६॥

You would appear from the *tejas* of all the gods, you shall kill the demons and shall then be adored by the gods.

ततः कल्पविशेषे च सत्यं सत्ययुगे सति।
भविता दक्षकन्या त्वं सुशीला शंभुगेहिनी॥५७॥
ततः शरीरं संत्यज्य यज्ञे भर्तुश्च निन्दया।
मेनायां शैलभार्यायां भविता पार्वतीति च॥५८॥

Thereafter in *Satyayuga* in a particular *kalpa* you shall be born as the daughter of Yakṣa and then shall become the spouse of Śiva. Thereafter you will end your life in the *yajña* of Dakṣa in protest against his denouncing Śiva and shall be reborn as Pārvatī from the womb of Menā, the wife of Himālaya.

दिव्यं वर्षसहस्रं च विहरिष्यसि शंभुना।
पूर्णं ततः सर्वकालमभेदं त्वं लभिष्यसि॥५९॥

You shall enjoy the company of Śiva for a thousand years. Thereafter, you shall always be identified with your husband Śiva.

काले सर्वेषु विश्वेषु महापूजासु पूजिते।
भविता प्रतिवर्षे च शारदीया सुरेश्वरि॥६०॥
ग्रामेषु नगरेष्वेव पूजिता ग्रामदेवता।
भवती भवितेत्येवं नामभेदेन चारुणा॥६१॥

O Goddess of all the gods, every year you will be adored at appropriate times by the people in the winter season. You will be adored in all the villages and towns and you will be known by different names at different places.

मदाज्ञया शिवकृतैस्तन्त्रैर्नानाविधैरपि।
पूजाविधिं विधास्यामि कवचं स्तोत्रसंयुतम्॥६२॥
भविष्यन्ति महान्तश्च तवैव परिचारकाः।
धर्मार्थकाममोक्षाणां सिद्धाश्च फलभागिनः॥६३॥

At my command, you will be adored with the prayers and Tantras composed by Śiva. I shall arrange for *stotras* and the *kavacas* for your sake,

by which your devotees shall achieve great glory besides achieving *dharma, artha* and *mokṣa,*.

ये त्वां मातर्भजिष्यन्ति पुण्यक्षेत्रे च भारते।

तेषां यशश्च कीर्तिश्च धर्मैश्वर्यं च वर्द्धते॥६४॥

इत्युक्त्वा प्रकृतिं तस्यै मन्त्रमेकादशाक्षरम्।

दत्त्वा सकामबीजं च मन्त्रराजमनुत्तमम्॥६५॥

O Mother, those of the auspicious people who will adore you in the sacred land of Bhārata varṣa, their glory, popularity, devotion and riches shall go on increasing. Saying this lord Kṛṣṇa, presented her and bestowed on her eleven *mantras* together with *kāmabīja.* Each one of this *mantra* is the chief of the *mantras.*

चकार विधिना ध्यानं भक्तं भक्तानुकम्पया।

श्रीमायाकामबीजाढ्यं ददौ मन्त्रं दशाक्षरम्॥६६॥

सृष्ट्यौपयौगिकीं शक्तिं सर्वसिद्धिं च कामदाम्।

तद्विशिष्टोत्कृष्टतत्त्वं ज्ञानं तस्यै ददौ विभुः॥६७॥

The lord then advised her of meditating in a formal way and thereafter the ten-letter mantra (or Daśākṣara) was projected before her. Side by side the things useful on earth like the Prowess, all the *siddhis*, which fulfil all the desires, the best of the knowledge of the elements, were also bestowed on her.

त्रयोदशाक्षरं मन्त्रं दत्त्वा तस्मै जगत्पतिः।

कवचं स्तोत्रसहितं शंकराय तथा द्विज॥६८॥

O Brāhmaṇas, thus lord Kṛṣṇa, gave away to Śiva the *Trayodaśākṣara mantra* and also the *kavacas* with the *stotras.*

दत्त्वा धर्माय तं मन्त्रं सिद्धिज्ञानं तदेव च।

कामाय वह्नये चैव कुबेराय च वायवे॥६९॥

एवं कुबेरादिभ्यस्तु दत्त्वा मन्त्रादिकं परम्।

विधिं प्रोवाच सृष्ट्यर्थं विधातुर्विधिरेव सः॥७०॥

Then the knowledge of accomplishment (*siddhi-jñānam)*, the best of the knowledge of Tantras and *mantras* were also given away to Kāmadeva, Agni, Kubera and the wind-god.

Thereafter *mantras* were also given away to Kubera and others. Then lord *Kṛṣṇa,* who happened to be the creator of the creator, commanded Brahmā the creator, for the creation of the universe.

श्रीभगवानुवाच

मदीयं च तपः कृत्वा दिव्यं वर्षसहस्रकम्।

सृष्टिं कुरु महाभाग विधे नानाविधां पराम्॥७१॥

इत्युक्त्वा ब्रह्मणे कृष्णो ददौ मालां मनोरमाम्।

जगाम सार्धं गोपीभिर्गोपैर्वृन्दावनं वनम्॥७२॥

Lord Kṛṣṇa said, "O Lord of destiny, by performing *tapas* for me for several years, you create various types of creature in the universe". Saying this Śrī Kṛṣṇa handed over a divine garland of gems to Brahmā, lord Kṛṣṇa then left the place accompanied by the cowherds and cowherdesses under the shade of the sandal tree.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे सृष्टिनिरूपणं नाम षष्ठोऽध्यायः॥६॥

अथ सप्तमोऽध्यायः

Chapter-7

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

सौतिरुवाच

तदा ब्रह्म तपः कृत्वा सिद्धिं प्राप्य यथप्सिताम्।
ससृजे पृथिवीमादौ मधुकैटभमेदसा॥ १॥
ससृजे पर्वतानष्टौ प्रधानान्सुमनोहरान्।
क्षुद्रानसंख्यान्किं ब्रूमः प्रधानाख्यां निशामय॥ २॥
सुमेरुं चैव कैलासं मलयं च हिमालयम्।
उदयं च तथाऽस्तं च सुवेलं गन्धमादनम्॥ ३॥
समुद्रान्ससृजे सप्त नदान्कतिविधा नदीः।
वृक्षांश्च ग्रामनगरं समुद्राख्या निशामय॥ ४॥
लवणेक्षुसुरासर्पिर्दधिदुग्धजलार्णवान्।
लक्षयोजनमानेन द्विगुणांश्च परात्परान्॥ ५॥

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

सप्तद्वीपांश्च तद्भूमिमण्डले कमलाकृते।
उपद्वीपांस्तथा सप्तसीमाशैलांश्च सप्त च॥ ६॥
निबोध विप्र दीपाख्यां पुरा या विधिना कृता।
जम्बूशाककुशप्लक्षक्रौञ्चन्यग्रोधपौष्करान्॥ ७॥

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

मेरोरष्टसु शृङ्गेषु ससृजेऽष्टौ पुरीः प्रभुः।
अष्टानां लोकपालानां विहाराय मनोहराः॥ ८॥

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

मूलेऽनन्तस्य नगरी निर्माय जगतां पतिः।
ऊर्ध्वे स्वर्गाश्च सप्तैव तेषामाख्या निशामय॥ ९॥

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

भूर्लोकं च भुवर्लोकं स्वर्लोकं सुमनोहरम्।
जनोलोकं तपोलोकं सत्यलोकं च शौनक॥ १०॥
शृङ्गमूर्ध्नि ब्रह्मलोकं जरादिपरिवर्जितम्।
तदूर्ध्वे ध्रुवलोकं च सर्वतः सुमनोहरम्॥ ११॥
तदधः सप्त पातालान्निर्ममे जगदीश्वरः।
स्वर्गातिरिक्तभोगाढ्यानधोधः क्रमतो मुने॥ १२॥

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

अतलं वितलं चैव सुतलं च तलातलम्।
महातलं च पातालं रसातलमधस्ततः॥ १३॥

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

सप्तद्वीपैः सप्तनाकैः सप्तपातालसंज्ञकैः।
एभिर्लोकैश्च ब्रह्माण्डं ब्रह्माधिकृतमेव च॥ १४॥
एवञ्चासंख्यब्रह्माण्डं सर्वं कृत्रिममेव च।
महाविष्णोश्च लोम्नां च विवरेषु च शौनक॥ १५॥

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

प्रतिविश्वेषु दिक्पालां ब्रह्मविष्णुमहेश्वराः।
सुरा नरादयः सर्वे सन्ति कृष्णस्य मायया॥ १६॥

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

ब्रह्माण्डगणनां कर्तुं न क्षमो जगतां पतिः।
न शंकरो न धर्मश्च न च विष्णुश्च के सुराः॥ १७॥

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

1. Region between sun and earth.

संख्यातुमीश्वरः शक्तो न संख्यातुं तथापि सः।
विश्वाकाशदिशां चैव सर्वतो यद्यपि क्षमः॥ १८॥

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

कृत्रिमाणि च विश्वानि विश्वस्थानि च यानि च।
अनित्यानि च विप्रेन्द्र स्वप्नवन्नश्वराणि च॥ १९॥

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

वैकुण्ठः शिवलोकश्च गोलोकश्च तयोः परः।
नित्यो विश्वबहिर्भूतश्चात्माकाशदिशो यथा॥ २०॥

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

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
सृष्टिनिरूपणं नाम सप्तमोऽध्यायः॥७॥

अथ अष्टमोऽध्यायः

Chapter-8

Creation of Veda, Manus etc.

सौतिरुवाच

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

Sauti said, "Brahmā, after the creation of the universe, implanted the seed in the beautiful Sāvitrī as a passionate person, implants the seed in his wife. Sāvitrī then held the seduce of Brahmā in her womb for a hundred divine years and gave birth to charming Rāgiṇīs. Thereafter six beautiful Ragas were created together with the rhythms Sāvitrī then gave birth of *Satyayuga, Dvāpara, Tretayuga* and *Kaliyuga*, .

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

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

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

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

अथ धातुः पृष्ठदेशादधर्मः समजायत।
अलक्ष्मीस्तद्वामपार्श्वाद्बभूवात्यन्तकामिनी॥ १०॥

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

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

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

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

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवांश्चतुर्थो ज्ञानिनां वरः॥ १३॥

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

आविर्बभूव मुखतः कुमारः कनकप्रभः।
दिव्यरूपधरः श्रीमान्सस्त्रीकः सुन्दरो युवा॥ १४॥
क्षत्रियाणां बीजरूपो नाम्ना स्वायंभुवो मनुः।
या स्त्री सा शतरूपा च रूपाढया कमलाकला॥ १५॥

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

सस्त्रीकश्च मनुस्तस्थौ धात्राज्ञापरिपालकः।
स्वयं विधाता पुत्रांश्च तानुवाच प्रहर्षितान्॥ १६॥
सृष्टिं कर्तुं महाभागो महाभागवतान्द्विजः।
जग्मुस्ते च नहीत्युक्त्वा तप्तुं कृष्णपरायणाः॥ १७॥

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

चुकोप हेतुना तेन विधाता जगतां पतिः।
कोपासक्तस्य च विधेर्ज्वलतो ब्रह्मतेजसा॥ १८॥
आविर्भूता ललाटाच्च रुद्रा एकादश प्रभो।
कालाग्निरुद्रः संहर्ता तेषामेकः प्रकीर्तितः॥ १९॥
सर्वेषामेव विश्वानां स तामस इति स्मृतः।
राजसश्च स्वयं ब्रह्म शिवो विष्णुश्च सात्त्विकौ॥ २०॥
गोलोकनाथः कृष्णश्च निर्गुणः प्रकृतेः परः।
परमज्ञानिनो मूर्खा वदन्ते तामसं शिवम्॥ २१॥
शुद्धसत्त्वस्वरूपं च निर्मलं वैष्णवाग्रणीम्।
शृणु नामानि रुद्राणां वेदोक्तानि च यानि च॥ २२॥

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

महान्महात्मा मतिमान्भीषणश्च भयंकरः।
ऋतुध्वजश्चोर्ध्वकेशः पिङ्गलाक्षो रुचिः शुचिः॥ २३॥

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

पुलस्त्यो दक्षकर्णाच्च पुलहो वामकर्णतः।
दक्षनेत्रात्तथाऽत्रिश्च वामनेत्रात्क्रतुः स्वयम्॥ २४॥
अरणिर्नासिकारन्ध्रादङ्गिराश्च मुखादुचिः।
भृगुश्च वामपार्श्वाच्च दक्षो दक्षिणपार्श्वतः॥ २५॥

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

छायायाः कर्दमो जातो नाभेः पञ्चशिखस्तथा।
वक्षसश्चैव वोढुश्च कण्ठदेशाच्च नारदः॥ २६॥
मरीचिः स्कन्धदेशाच्चैवापान्तरतमा गलात्।
वसिष्ठो रसनादेशात्प्रचेता अधरोष्ठतः॥ २७॥
हंसश्च वामकुक्षेश्च दक्षकुक्षेर्यतिः स्वयम्।
सृष्टिं विधातुं स विधिश्चकाराज्ञां सुतान्प्रति।
पितुर्वाक्यं समाकर्ण्य तदमुवाच स नारदः॥ २८॥

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

नारद उवाच

पूर्वमानय मज्ज्येष्ठान्सनकादीन्पितामह।

कारयित्वा दारयुक्तानस्मान्वद जगत्पते॥ २९॥

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

पित्रा ते तपसे युक्ताः संसाराय वयं कथम्।

अहो हन्त प्रभोर्बुद्धिर्विपरीताय कल्पते॥ ३०॥

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

कस्मै पुत्राय पीयूषात्परं दत्तं तपोऽधुना।

कस्मै ददासि विषयं विषमं च विषाधिकम्॥ ३१॥

अतीव निम्ने घोरे च भवाब्धौ यः पतेत्पितः।

निष्कृतिस्तस्य नास्तीति कोटिकल्पे गतेऽपि च॥ ३२॥

निस्तारबीजं सर्वेषां बीजं च पुरुषोत्तमम्।

सर्वदं भक्तिदं दास्यप्रदं सत्य कृपामयम्॥ ३३॥

भक्तैकशरणं भक्तवत्सलं स्वच्छमेव च।

भक्तप्रियं भक्तनाथं भक्तानुग्रहकारकम्॥ ३४॥

भक्ताराध्यं भक्तसाध्यं विहाय परमेश्वरम्।

मनो दधाति को मूढो विषये नाशकारणे॥ ३५॥

Because sons are being made to enjoy the nectar of *tapas* while others are being made to consume the terrific poison. O Father, whosoever, would fall into the horrible ocean of the universe, he could not be rescued out of it for crores of *kalpas* , because it is lord Puruṣottama alone, who bestows all the riches, devotion, slavery, benevolence and is the only abode of rescue for his devotees. He loves his devotees, is spotless, beloved of the devotees, lord of the devotees and showers his compassion over his devotees. His is adorable by the devotees. You tell me who would be the fool who leaving such a compassionate lord shall divert his mind to the worldly pleasures.

विहाय कृष्णसेवां च पीयूषादधिकां प्रियाम्।

को मूढो विषमश्नाति विषमं विषयाभिधम्॥ ३६॥

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

स्वप्नवन्नश्वरं तुच्छमसत्यं मृत्युकारणम्।

तथा दीपशिखाग्रं च कीटानां सुमनोहरम्॥ ३७॥

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

यथा बडिशमांसं च मत्स्यापातसुखप्रदम्।

तथा विषयिणां तात विषयो मृत्युकारणम्॥ ३८॥

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

इत्युक्त्वा नारदस्तत्र विरराम विधेः पुरः।

तस्थौ तातं नमस्कृत्य ज्वलदग्निशिखोपमः॥ ३९॥

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

ब्रह्म कोपपरीतश्च शशाप तनयं द्विज।

उवाच कम्पिताङ्गश्च रक्तास्यः स्फुरिताधरः॥ ४०॥

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

ब्रह्मोवाच

भविता ज्ञानलोपस्ते मच्छापेन च नारद।

क्रीडामृगश्च त्वं साध्यो योषिल्लुब्धश्च लम्पटः॥४१॥

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

स्थिरयौवनयुक्तानां रूपाढ्यानां मनोहरः।

पञ्चाशत्कामिनीनां च भर्ता च प्राणवल्लभः॥४२॥

शृङ्गारशास्त्रवेत्ता च महाशृङ्गारलोलुपः।

नानाप्रकारशृङ्गारनिपुणानां गुरोर्गुरुः॥४३॥

गन्धर्वाणां च सुवरः सुस्वरश्च सुगायनः।

वीणावादनसंदर्भनिष्णातः स्थिरयौवनः॥४४॥

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

प्राज्ञो मधुरवाक्शान्तः सुशीलः सुन्दरः सुधीः।

भविष्यसि न संदेहो नामतश्चोपबर्हणः॥४५॥

ताभिर्दिव्यं लक्षयुगं विहृत्य निर्जने वने।

पुनर्मदीयशापेन दासीपुत्रश्च तत्परः॥४६॥

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

वत्स वैष्णवसंसर्गाद्वैष्णवोच्छिष्टभोजनात्।

पुनः कृष्णप्रसादेन भविष्यसि ममात्मजः॥४७॥

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

ज्ञानं दास्यामि ते दिव्यं पुनरेव पुरातनम्।

अधुना भव नष्टस्त्वं मत्सुतो निपत ध्रुवम्॥४८॥

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

ब्रह्मेत्युक्त्वा सुतं विप्र विरराम जगत्पतिः।

रुरोद नारदस्तातमवोचत्संपुटाञ्जलिः॥४९॥

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

नारद उवाच

क्रोधं संहर संहर्तस्तात तात जगद्गुरो।

स्रष्टुस्तपस्वीशस्याहो क्रोधोऽयं मय्यनाकरः॥५०॥

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

शपेत्परित्यजेद्विद्वान्पुत्रमुत्पथगामिनम्।

तपस्विनं सुतं शप्तुं कथमर्हसि पण्डित॥५१॥

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

जनिर्भवतु मे ब्रह्मन्यासु यासु च योनिषु।

न जहातु हरेर्भक्तिर्मामेवं देहि मे वरम्॥५२॥

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

पुत्रश्चेज्जगतां धातुर्नास्ति भक्तिर्हरेः पदे।

सूकरादतिरिक्तश्च सोऽधमो भारते भुवि॥५३॥

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

जातिस्मरो हरेर्भक्तियुक्तः सूकरयोनिषु।

जनिर्लभेत्स प्रवरो गोलोकं याति कर्मणा॥५४॥

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

गोविन्दचरणाम्भोजभक्तिमाध्वीकमीप्सितम्।

पिबतां वैष्णवादीनां स्पर्शपूता वसुंधरा॥५५॥

तीर्थानि स्पर्शमिच्छन्ति वैष्णवानां पितामह।

पापानां पापितत्त्वानां क्षालनायात्मनामपि॥५६॥

मन्त्रोपदेशमात्रेण नरा मुक्ताश्च भारते।

परैश्च कोटिपुरुषैः पूर्वैः सार्द्धं हरेरहो॥५७॥

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

कोटिजन्मार्जितात्पापान्मन्त्रग्रहणमात्रतः।

मुक्ताः शुध्यन्ति यत्पूर्वं कर्म निर्मूलयन्ति च॥५८॥

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

पुत्रान्दारांश्च शिष्यांश्च सेवकान्बान्धवांस्तथा।

यो दर्शयति सन्मार्गं सद्गतिस्तं लभेद्ध्रुवम्॥५९॥

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

यो दर्शयत्यसन्मार्गं शिष्यैर्विश्वासितो गुरुः।

कुम्भीपाके स्थितिस्तस्य यावच्चन्द्रदिवाकरौ॥६०॥

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

स किंगुरुः स किंतात स किंस्वामी स किंसुतः।

यः श्रीकृष्णपदाम्भोजे भक्तिं दातुमनीश्वरः॥६१॥

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

शप्तो निरपराधेन त्वयाऽहं चतुरानन।

मया शप्तुं त्वमुचितो घ्नन्तं घ्नन्त्यपि पण्डिताः॥६२॥

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

कवचस्तोत्रपूजाभिः सहितस्ते मनुर्मनोः।

लुप्तो भवतु मच्छापात्प्रतिविश्वेषु निश्चितम्॥६३॥

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

अपूज्यो भव विश्वेषु यावत्कल्पत्रयं पितः।

गतेषु त्रिषु कल्पेषु पूज्य पूज्यो भविष्यसि॥६४॥

अधुना यज्ञभागस्ते व्रतादिष्वपि सुव्रत।

पूजनं चास्तु नामैकं वन्द्यो भव सुरादिभिः॥६५॥

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

इत्युक्त्वा नारदस्तत्र विरराम पितुः पुरः।

तस्थौ सभायां स विधिर्हृदयेन विदूयता॥६६॥

उपबर्हणगन्धर्वो नारदस्तेन हेतुना।

दासीपुत्रश्च शापेन पितुरेव च शौनक॥६७॥

ततः पुनर्नारदश्च स बभूव महानृषिः।

ज्ञानं प्राप्य पितुः पश्चात्कथयिष्यामि चाधुना॥६८॥

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

इति श्रीब्रह्मवैवर्तमहापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे ब्रह्मनारदशापोपलम्भनं नामाष्टमोऽध्यायः॥८॥

अथ नवमोऽध्यायः

Chapter-9

Progeny of the daughters of Dakṣa

सौतिरुवाच

अथ ब्रह्म स्वपुत्रांस्तानादिदेश च सृष्टये।
सृष्टिं प्रचक्रुस्ते सर्वे विप्रेन्द्र नारदं विना॥ १॥
मरीचेर्मनसो जातः कश्यपश्च प्रजापतिः।
आत्रेर्नेत्रमलाच्चन्द्रः क्षीरोदे च बभूव ह॥ २॥

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

प्रचेतसोऽपि मनसो गौतमश्च बभूव ह।
पुलस्त्यमानसः पुत्रो मैत्रावरुण एव च॥ ३॥

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

मनोश्च शतरूपायां तिस्रः कन्याः प्रजज्ञिरे।
आकूतिर्देवहूतिश्च प्रसूतिस्ताः पतिव्रताः॥ ४॥
प्रियव्रतोत्तानपादौ द्वौ च पुत्रौ मनोहरौ।
उत्तानपादतनयो ध्रुवः परमधार्मिकः॥ ५॥

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

आकूतिं रुचये प्रादाद्दक्षायाथ प्रसूतिकाम्।
देवहूतिं कर्दमाय यत्पुत्रः कपिलः स्वयम्॥ ६॥

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

प्रसूत्यां दक्षबीजेन षष्टिकन्याः प्रजज्ञिरे।
अष्टौ धर्माय स ददौ रुद्रायैकादश स्मृताः॥ ७॥
शिवायैकां सतीं प्रादात्कश्यपाय त्रयोदश।
सप्तविंशतिकन्याश्च दक्षश्चन्द्राय दत्तवान्॥ ८॥

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

नामानि धर्मपत्नीनां मत्तो विप्र निशामय।
शान्तिः पुष्टिर्धृतिस्तुष्टिः क्षमा श्रद्धा मतिः स्मृतिः॥ ९॥

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

शान्तेः पुत्रश्च संतोषः पुष्टेः पुत्रो महानभूत्।
धृतेर्धैर्यं च तुष्टेश्च हर्षदर्पौ सुतौ स्मृतौ॥ १०॥

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

क्षमापुत्रः सहिष्णुश्च श्रद्धापुत्रश्च धार्मिकः।
मतेर्ज्ञानाभिधः पुत्रः स्मृतेर्जातिस्मरो महान्॥ ११॥

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

पूर्वपत्न्यां च मूर्त्यां च नरनारायणावृषी।
बभूवुरेते धर्मिष्ठा धर्मपुत्राश्च शौनक॥ १२॥

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

नामानि रुद्रपत्नीनां सावधानं निबोध मे।
कला कलावती काष्ठा कालिका कलहप्रिया॥ १३॥
कन्दली भीषणा रास्ना प्रमोचा भूषणा शुकी।
एतासां बहवः पुत्रा बभूवुः। शिवपार्षदा॥ १४॥

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

सा सती स्वामिनिन्दायां तनुं तत्याज यज्ञतः।
पुनर्भूत्वा शैलपुत्री लेभे सा शंकरं पतिम्॥ १५॥

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

कश्यपस्य प्रियाणां च नामानि शृणु धार्मिक।
अदितिर्देवमाता वै दैत्यमाता दितिस्तथा॥ १६॥
सर्पमाता तथा कद्रूर्विनता पक्षिसूस्तथा।
सुरभिश्च गवां माता महिषाणां च निश्चितम्॥ १७॥
सारमेयादिजन्तूनां सरमा सूश्चतुष्पदाम्।
दनुः प्रसूर्दानवानामन्याश्चेत्येवमादिकाः॥ १८॥

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

इन्द्रश्च द्वादशादित्या उपेन्द्राद्याः सुरा मुने।
कथिताश्चादितेः पुत्रा महाबलपराक्रमाः॥ १९॥

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

इन्द्रपुत्रो जयन्तश्च ब्रह्मञ्शच्यामजायत।
आदित्यस्य सवर्णायां कन्यायां विश्वकर्मणः॥ २०॥
शनैश्चरयमौ पुत्रौ कालिन्दी कन्यका तथा।
उपेन्द्रवीर्यात्पृथ्व्यां तु मङ्गलः समाजायत॥ २१॥

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

शौनक उवाच

कथं सौते स चोपेन्द्रान्मङ्गलः समजायत।
वसुंधरायां बलवांस्तन्मे व्याख्यातुमर्हसि॥ २२॥

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

सौतिरुवाच

उपेन्द्ररूपमालोक्य कामार्ता च वसुंधरा।
विधाय सुन्दरीवेषमक्षता प्रौढयौवना॥ २३॥
मलये निर्जने रम्ये चारुचन्दनपल्लवे।
चन्दनोक्षितसर्वांगं रत्नभूषणभूषितम्॥ २४॥
तं सुशीलं शयानं च शान्तं सस्मितमीप्सितम्।
सस्मिता तस्य तल्पे च सहसा समुपस्थिता॥ २५॥
सुरम्यां मालतीमालां ददौ तस्मै वरानना।
सुगन्धि चन्दनं चारु कस्तूरी कुङ्कुमान्वितम्॥ २६॥
उपेन्द्रस्तन्मनो ज्ञात्वा कामिनीं कामपीडिताम्।
नानाप्रकारशृङ्गारं चकार च तया सह॥ २७॥

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

तदङ्गसङ्गसंसक्ता मूर्छां प्राप सती तदा।
मृतेव निद्रितेवासौ बीजाधाने कृते हरौ॥ २८॥

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

तां विलग्नां च सुश्रोणीं सुखसंभोगमूर्छिताम्।

बृहन्मुक्तनितम्बां च सस्मितां विपुलस्तनीम्॥ २९॥

क्षणं वक्षसि कृत्वा तां तदोष्ठं च चुचुम्ब ह।

विहाय तत्र रहसि जगाम पुरुषोत्तमः॥ ३०॥

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

उर्वशी पथि गच्छन्ती बोधयामास तां मुने।

सा च पप्रच्छ वृत्तान्तं कथयामास भूश्च ताम्॥ ३१॥

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

वीर्यसंवरणं कर्तुं सा चाशक्ता च दुर्बला।

प्रवालस्याकरे त्रस्ता वीर्यन्यासं चकार सा॥ ३२॥

तेन प्रवालवर्णश्च कुमारः समपद्यत।

तेजसा सूर्यसदृशो नारायणसुतो महान्॥ ३३॥

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

मङ्गलस्य प्रिया मेधा तस्य घण्टेश्वरो महान्।

व्रणदाताऽतितेजस्वी विष्णुतुल्यो बभूव ह॥ ३४॥

दितेर्हिरण्यकशिपुहिरण्याक्षौ महाबलौ।

कन्या च सिंहिका विप्र सैंहिकेयश्च तत्सुतः॥ ३५॥

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

निर्ऋतिः सिंहिका सा च तेन राहुश्च नैर्ऋतः।

सूकरेण हिरण्याक्षोऽप्यनपत्यो मृतो युवा॥ ३६॥

Siṁhikā was also known as Nirṛti because of which Rahu was also known as Nairṛta. Hiraṇyākṣa was issueless. He was killed young by the Vārāha incarnation of Viṣṇu.

हिरण्यकशिपोः पुत्र प्रह्लादो वैष्णवाग्रणीः।

विरोचनश्च तत्पुत्रस्तत्पुत्रश्च बलिः स्वयम्॥ ३७॥

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

बलेः पुत्रो महायोगी ज्ञानी शंकरकिंकरः।

दितेर्वंशश्च कथितः कद्रूवंशं निबोध मे॥ ३८॥

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

अनन्तं वासुकिं चैव कालीयं च धनंजयम्।

कर्कोटकं तक्षकं च पद्मैरावतं तथा॥ ३९॥

महापद्मं च शङ्खं च शङ्खं च संवरणं तथा।

धृतराष्ट्रं च दुर्धर्षं दुर्जयं दुर्मुखं बलम्॥ ४०॥

मोक्षं गोकार्मुकं चैव विरूपादींश्च शौनक।

एतेषां प्रवरांश्चैव यावत्यः सर्पजातयः॥ ४१॥

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

कन्यका मनसा देवी कमलांशसमुद्भवा।

तपस्विनीनां प्रवरा महातेजस्विनी शुभा॥ ४२॥

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

यत्पतिश्च जरत्कारुर्नारायणकुलोद्भवः।

आस्तीकस्तनयो यस्या विष्णुतुल्यश्च तेजसा॥ ४३॥

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

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

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

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

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

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

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

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

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

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

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

सर्वा भगिन्यः पितरं कथयामासुरादृताः।
सपत्नीकृतसंतापं प्राणनाशकरं परम्॥५४॥

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

दक्षः प्रकुपितश्चन्द्रमशपन्मन्त्रपूर्वकम्।
दुतं श्वशुरशापेन यक्ष्मग्रस्तो बभूव सः॥५५॥

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

दिने दिने यक्ष्मणा स क्षीयमाणश्च दुःखितः।
वपुष्यर्धं क्षीयमाणे शंकरं शरणं ययौ॥५६॥
दृष्ट्वा चन्द्रं शंकरश्च क्लेशितं शरणागतम्।
करुणासागरस्तस्मै कृपया ाभयं ददौ॥५७॥

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

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

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

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

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

दक्षकन्याः पतिं मुक्तं दृष्ट्वा च रुरुदुः पुनः।

आजग्मुः शरणं तातं दक्षं तेजस्विनां वरम्॥६०॥

उच्चैश्च रुरुदुर्गत्वा निहत्याङ्गं पुनः पुनः।

तमूचुः कातरं दीना दीनानाथं विधेः सुतम्॥६१॥

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

दक्षकन्या ऊचुः

स्वामिसौभाग्यलाभाय त्वमुक्तोऽस्माभिरेव।

नस्तात गतः स्वामी गुणान्वितः॥६२॥

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

स्थिते चक्षुषि हे तात दृष्टं ध्वान्तमयं जगत्।

विज्ञातमधुना स्त्रीणां पतिरेव हि लोचनम्॥६३॥

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

पतिरेव गतिः स्त्रीणां पतिः प्राणाश्च संपदः।

धर्मार्थकाममोक्षाणां हेतुः सेतुर्भवार्णवे॥६४॥

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

पतिर्नारायणः स्त्रीणां व्रतं धर्मः सनातनः।

सर्वं कर्म वृथा तासां स्वामिनो विमुखाश्च याः॥६५॥

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

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दक्षिणा।

सर्वदानानि पुण्यानि व्रतानि नियमाश्च ये॥६६॥

देवार्चनं चानशनं सर्वाणि च तपांसि च।

स्वामिनः पादसेवायाः कलां नार्हन्ति षोडशीम्॥६७॥

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

सर्वेषां बान्धवानां च प्रियः पुत्रश्च योषिताम्।

स एव स्वामिनोंऽशश्च शतपुत्रात्परः पतिः॥६८॥

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

असद्वंशप्रसूता या सा द्वेष्टि स्वामिनं सदा।

यस्या मनश्चलं दुष्टं सततं परपुरुषे॥६९॥

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

पतितं रोगिणं दुष्टं निर्धनं गुणहीनकम्।

युवानं चैव वृद्धं वा भजेत्तं न त्यजेत्सती॥७०॥

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

सगुणं निर्गुणं वाऽपि द्वेष्टि या संत्यजेत्पतिम्।

पच्यते कालसूत्रे सा यावच्चन्द्रदिवाकरौ॥७१॥

कीटैः शुनकतुल्यैश्च भक्षिता सा दिवानिशम्।

भुङ्क्ते मृतवसामांसे पिबेन्मूत्रं च तृष्णया॥७२॥

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

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

गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः।

श्वापदः शतजन्मानि सा भवद्बन्धुहा ततः॥७३॥

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

ततो मानवजन्मानि लभेच्चेत्पूर्वकर्मणः।

विधवा धनहीना च रोगयुक्ता भवद्ध्रुवम्॥७४॥

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

देहि नः कान्तदानं च कामपूरं विधेः सुत।

विधात्रा सदृशस्त्वं च पुनः स्रष्टुं क्षमो जगत्॥७५॥

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

कन्यानां वचनं श्रुत्वा दक्षः शंकरसंन्निधिम्।

जगाम शंभुस्तं दृष्ट्वा समुत्थाय ननाम च॥७६॥

दक्षस्तस्याशिषं कृत्वा समुवाच कृपानिधिम्।

तत्याज कोपं दुर्धर्षं दृष्ट्वा च प्रणतं शिवम्॥७७॥

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

दक्ष उवाच

देहि जामातरं शंभो मदीयं प्राणवल्लभम्।

मत्सुतानां च प्राणानां परमेव प्रियं पतिम्॥७८॥

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

न चेद्दासि जामातर्मम विधुम्।

दास्यामि दारुणं शापं तुभ्यं त्वं केन मुच्यसे॥७९॥

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

शिव उवाच।

दक्षस्य वचनं श्रुत्वा तमुवाच कृपानिधिः।

सुधाधिकं च वचनं ब्रह्मञ्शरणपञ्जरः॥८०॥

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

करोषि भस्मसाच्चेन्मां दत्त्वा वा शापमेव च।

नाहं दातुं समर्थश्च चन्द्रं च शरणागतम्॥८१॥

शिवस्य वचनं श्रुत्वा दक्षस्तं शप्तुमुद्यतः।

शिवः सस्मार गोविन्दं विपन्मोक्षणकारकम्॥८२॥

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

एतस्मिन्नन्तरे कृष्णो वृद्धब्राह्मणरूपधृक्।

समाययौ तयोर्मूलं तौ तं च नमतुः क्रमात्॥८३॥

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

दत्त्वा शुभाशिषं तौ स ब्रह्मज्योतिः सनातनः।

उवाच शंकरं पूर्वं परिपूर्णतमो द्विज॥८४॥

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

श्रीभगवानुवाच

न चात्मनः प्रियः कश्चिच्छर्व सर्वेषु बन्धुषु।

आत्मानं रक्ष दक्षाय देहि चन्द्रं सुरेश्वर॥८५॥

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

तपस्विनां वरः शान्तस्त्वमेवं वैष्णवाग्रणीः।

सम: सर्वेषु जीवेषु हिंसाक्रोधविवर्जित:॥८६॥

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

दक्ष: क्रोधी च दुर्धर्षस्तेजस्वी ब्रह्मण:सुत:।

शिष्टो बिभेति दुर्धर्षं न दुर्धर्षश्च कञ्चन॥८७॥

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

नारायणवच: श्रुत्वा हसित्वा शंकर: स्वयम्।

उवाच नीतिसारं च नीतिबीजं परात्परम्॥८८॥

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

शंकर उवाच

तपो दास्यामि तेजश्च सर्वसिद्धिं च संपदम्।

प्राणांश्च न समर्थोऽहं प्रदातुं शरणागतम्॥८९॥

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

यो ददाति भयेनैव प्रपन्नं शरणागतम्।

तं च धर्म: परित्यज्य याति शप्त्वा सुदारुणम्॥९०॥

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

सर्वं त्यक्तुं समर्थोऽहं न स्वधर्मं जगत्प्रभो।

य: स्वधर्मविहीनश्च स च सर्वबहिष्कृत:॥९१॥

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

यश्च धर्मं सदा रक्षेद्धर्मस्तं परिरक्षति।

धर्मं वेदेश्वर त्वं च किं मां ब्रूहि स्वमायया॥९२॥

The one who protest *Dharma,* he is also protected *Dharma.* O Lord you are well aware of the *Dharma and* as such why do you speak such words influenced with your illusion.

त्वं सर्वमाता स्रष्टा च हन्ता च परिणामत:।

त्वयि भक्तिर्दृढा यस्य तस्य कस्माद्भयं भवेत्॥९३॥

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

शंकरस्य वच: श्रुत्वा भगवान्सर्वभाववित्।

चन्द्रं चन्द्राद्विनिष्कृष्य दक्षाय प्रददौ हरि:॥९४॥

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

प्रतस्थावर्द्धचन्द्रश्च निर्व्याधि: शिवशेखरे।

निजग्राह परं चन्द्रं विष्णुदत्तं प्रजापति:॥९५॥

यक्ष्मग्रस्तं च तं दृष्ट्वा दक्षस्तुष्टाव माधवम्।

पक्षे पूर्णं क्षतं पक्षे तं चकार हरि: स्वयम्॥९६॥

कृष्ण एवं वरं दत्वा जगाम स्वालयं द्विज।

दक्षश्चन्द्रं गृहीत्वा च कन्याभ्य: प्रददौ पुन:॥९७॥

चन्द्रस्ताश्च परिप्राप्य विजहार दिवानिशम्।

समं ददर्श ता: सर्वास्तत्प्रभृत्येव कम्पित:॥९८॥

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

इत्येवं कथितं सर्वं किंचित्सृष्टिक्रमं मुने।

श्रुतं च गुरुवक्त्रेण पुष्करे मुनिसंसदि॥९९॥

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

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे प्रसूतिवंशवर्णनं नाम नवमोऽध्यायः॥ ९॥

अथ दशमोऽध्याय:

Chapter-10

Comparison between Casts and the relations

सौतिरुवाच

भृगो पुत्रश्च च्यवन: शुक्रश्च ज्ञानिनां वर:।

क्रतोरपि क्रिया भार्या बालखिल्यानसूयत॥ १॥

Sauti said, "Bhṛgu, Cyayana and Śukra happen to be the best of the intellectuals,. Kratu's wife named Kriyā gave birth to the sages known as Bālakhilyas.

त्रय: पुत्राश्चाङ्गिरसो बभूवुर्मुनिसत्तमा:।

बृहस्पतिरुतथ्यश्च शम्बरश्चापि शौनक॥ २॥

O Śaunaka, Bṛhaspati the best of the sages was born of Aṅgirā, besides Utathya and Śambara.

वसिष्ठस्य सुत: शक्ति: शक्ते: पुत्र: पराशर:।

पराशरसुत: श्रीमान्कृष्णद्वैपायनो हरि:॥ ३॥

śakti was born to Vasiṣṭha. Parāśara was the son of *śakti* and Parāśara's son was Kṛṣṇa Dvaipāyana Vyāsa, who was considered to be the partial incarnation of Viṣṇu.

व्यासपुत्र: शिवांशश्च शुक्रश्च ज्ञानिनां वर:।

विश्वश्रवा: पुलस्त्यस्य यस्य पुत्रो धनेश्वर:॥ ४॥

The great intellect Śuka was born to Vyāsa who is believed to be the *aṁśa* of Śiva. Pulastya had a son named Viśvaśravā and he had a son named Kubera.

शौनक उवाच

अहो पुराणविदुषामत्यन्तं दुर्गमं वच:।

न बुद्धं वचनं किंचिद्धनेशोत्पत्तिपूर्वकम्॥ ५॥

अधुना कथितं जन्म धनेशस्येश्वरादिदम्।

पुनर्भिन्नक्रमं जन्म ब्रवीषि कथमेव माम्॥ ६॥

Śaunaka said, "It is surprising that the words of the people well-versed in the Purāṇas are difficult to be understood because first now you have stated that Kubera was born out of lord Kṛṣṇa, them how have spoken to me the other source of the birth of Kubera. (How could Kubera be the son of Viśvaśravā).

सौतिरुवाच

बभूवुरेते दिक्पाला: पुरा च परमेश्वरात्।

पुरश्च ब्रह्मशापेन स च विश्वश्रवस: सुत:॥ ७॥

Sauti said, "In the ancient times all the Dikpālas were born of the lord but then with the curse of the Brahmā were born as the sons of Viśvaśravā.

गुरवे दक्षिणां दातुमुतथ्यश्च धनेश्वरम्।

ययाचे कोटिसौवर्णं यत्नतश्च प्रचेतसे॥ ८॥

धनेशो विरसो भूत्वा तस्मै तद्दातुमुद्यत:।

चकार भस्मसाद्विप्र पुनर्जन्म ललाभ स:॥ ९॥

Once Utathya demanded a crores of gold coins form Kubera to pay gurudakṣiṇā to his teacher. Kubera is turn behaved with him quite harshly. At this Utathya reduced Kubera to ashes as a result of which Kubera was to be reborn.

तेन विश्वश्रवस: पुत्र: कुबेरश्च धनाधिप:।

रावण: कुम्भकर्णश्च धार्मिकश्च विभीषण:॥ १०॥

Thus Kubera was born again of Viśvaśravā and the brother of Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa who was quite a religious one.

पुलहस्य सुतो वात्स्य: शाण्डिल्यश्च रुचे: सुत:।

सावर्णिगौतमाज्जज्ञे मुनिप्रवर एव स:॥ ११॥

Agastya was the son of Pulaha Vātsya, Śāṇḍilya was born of Ruci and Sāvarṇi was born of the great sage Gautama.

काश्यप: कश्यपाज्जातो भरद्वाजो बृहस्पते:।

(स्वयं वात्स्यश्च पुलहात्सावर्णिगौतमात्तथा॥ १२॥

शाण्डिल्यश्च रुचे: पुत्रो मुनिस्तेजस्विनां वर:।)

बभूवुः पञ्चगोत्राश्च एतेषां प्रवरा भवे॥ १३॥

Kaśyapa was born to Kaśyapa and Bhārdvāja was the son of Bṛhaspati. Vātsya himself was born of the sage Pulaha. The great sage Śāṇḍilya was born of Ruci.

बभूवुर्ब्रह्मणो वक्त्रादन्या ब्राह्मणजातयः।

ताः स्थिता देशभेदेषु गोत्रशून्याश्च शौनक॥ १४॥

Five *gotras* were associated with these five families. O Śaunaka, other castes of Brāhmaṇas were born out of the mouth of Brahmā. They were all spread over to different countries and are devoid of the *gotras*.

चन्द्रादित्यमनूनां च प्रवराः क्षत्रियाः स्मृता।

ब्रह्मणो बाहुदेशाच्चैवान्याः क्षत्रियाजातयः॥ १५॥

ऊरुदेशाच्च वैश्याश्च पादतः शूद्रजातयः।

तासां संकरजातेन बभूवुर्वर्णसंकराः॥ १६॥

गोपनापितभिल्लाश्च तथा मोदककूबरौ।

ताम्बूलिस्वर्णकारौ च वणिग्जातय एव च॥ १७॥

इत्येवमाद्या विप्रेन्द्र सच्छूद्राः परिकीर्तिताः।

शूद्राविशोस्तु करणोऽम्बष्ठो वैश्यद्विजन्मनोः॥ १८॥

Similarly the moon, the sun and the Kṣatriyas born of Manu are the best. The Kṣatriyas of other castes were born out of the arms of Brahma. The Vaiśays were born out of his eyes and the Śūdras emerged out of his feet. With the contact of the Śūdra women with the men of other castes *varṇas śukaras* were born. O best of the Brāhmaṇas, the cowherds, barbers, sweet meat sellers, the weavers, the black smiths, the gold smiths and the traders are known as sat-Śūdras. With the union of Vaiśya with Śūdra a female of double caste is born and is called Ambaṣṭha.

विश्वकर्मा च शूद्रायां वीर्याधानं चकार सः।

ततो बभूवुः पुत्राश्च नवैते शिल्पकारिणः॥ १९॥

मालाकारः कर्मकारः शङ्खकारः कुविन्दकः।

कुम्भकारः कांस्यकारः षडेते शिल्पिनां वराः॥ २०॥

Viśvakarmā implanted the seed in the knowledge (Vidyā) and nine sons were born of her, who were known as the artisans like, the gardener, Carpenter, maker of Śaṁkha, weaver, potter and blacksmith. All these six types of artisans are known to be the best of all.

सूत्रधारश्चित्रकारः स्वर्णकारस्तथैव च।

पतितास्ते बह्मशापादयाज्या वर्णसंकराः॥ २१॥

The carpenter, sculptor and the gold-smith are the ones who had fallen on earth due to the curse of Brahmā and are known as *Varṇasaṅkaras* besides being unsuitable to perform the *yajñas*.

शौनक उवाच

कथं देवो विश्वकर्मा वीर्याधानं चकार सः।

शूद्रायामधमायां च कथं ते पतितास्त्रयः॥ २२॥

कथं तेषु ब्रह्मशापो ह्यभवत्केन हेतुना।

हे पुराणविदां श्रेष्ठ तन्नः शंसितुमर्हसि॥ २३॥

Śaunaka said, "How could Viśvakarmā implant his see in a Śūdra woman? How were they fallen? Why did Brahmā pronounce a curse on them. O best of these possessing the knowledge of the Purāṇas, you please tell us.

सौतिरुवाच

घृताची कामतः कामं वेषं चक्रे मनोहरम्।

तामपश्यद्विश्वकर्मा गच्छन्ती पुष्करे पथि॥ २४॥

Sauti said, "Once an *Apsarā* named Ghṛtācī, infested with passion and clad in attractive garments was proceeding to the abode of Kāmadeva. Viśvakarmā spotted her on the way near Pṣskara.

आगच्छत्तद्विलोकाच्च प्रसादोत्फुल्लमानसः।

तां ययाचे स शृङ्गारं कामेन हृतचेतनः॥ २५॥

रत्नालङ्कारभूषाढ्यां सर्वावयवकोमलाम्।

तथा षोडशवर्षीयां शश्वत्सुस्थिरयौवनाम्॥ २६॥

बृहन्नितम्बभारार्तां मुनिमानसमोहिनीम्।

अतिवेगकटाक्षेण लोलां कामातिपीडिताम्॥ २७॥

तच्छ्रोणीं कठिनां दृष्ट्वा वायुनाऽपहृतांशुकाम्।

अतीवोच्चैः स्तनयुगं कठिनं वर्तुलं परम्॥ २८॥

सुस्मितं चारु वक्त्रं च शारच्चन्द्रविनिन्दकम्।

पक्वबिम्बफलारक्तस्वोष्ठाधरमनोहरम्॥ २९॥

सिन्दूरबिन्दुसंयुक्तं कस्तूरीबिन्दुसंयुतम्।

कपालमुज्ज्वलं शश्वन्महार्हमणिकुण्डलम्॥ ३०॥

तामुवाच प्रियां शान्ता कामशास्त्रविशारदः।

कामग्निवर्द्धनोद्योगि वचनं श्रुतिसुन्दरम्॥ ३१॥

On seeing her, the mind of Viśvakarmā was filled with pleasure. Infested with passion he sought to make love with her. At that point of time she was adorned with all the ornaments. All her limbs looked tender. She, having an eternal youthfulness looked like a damsel of sixteen years. She had broad hips. She could attract even the recluses. She stood unstable because of casting a sharp side glance and looked quite passionate, infested with love. Her waist was well developed. Her costumes were being flown by the wind. Both her breasts were well developed, raised and hard. She wore a smile on her face and the lustre of her body put even to moon to shame. Her beautiful lips resembled the ripe *bimba* fruits and were red in colour. Her forehead was plastered with coryllium mixed with *kastūrī*. The precious gem-studded *kuṇḍalas* were hanging and shining over her cheeks. Viśvakarmā, the master of Love sport, spoke to her the words which were sweet like the nectar.

विश्वकर्मोवाच

अयि क्व यासि ललिते मम प्राणाधिके प्रिये।

मम प्राणांश्चापहृत्य तिष्ठ कान्ते क्षणं शुभे॥ ३२॥

Viśvakarmā said, "O Beautiful one and dearer than my life, where are you going after stealing away my life out of my body. O Beautiful, wait for a while.

तवैवान्वेषणं कृत्वा भ्रमामि जगतीतलम्।

स्वप्राणांस्त्यक्तुमिष्टोऽहं त्वां न दृष्ट्वा हुताशने॥ ३३॥

I have been roaming about the world over in search of you. Failing to find you I had decided to enter the fire to end my life.

त्वं कामलोकं यासीति श्रुत्वा रम्भामुखोदितम्।

आगच्छमहमेवाद्य चास्मिन्वर्त्मन्यवस्थितः॥ ३४॥

I have heard from the mouth of Rambhā that you are proceeding to the abode of Kāmadeva. That is why I have arrived here to intercept you.

अहो सरस्वतीतीरे पुष्पोद्याने मनोहरे।

सुगन्धिमन्दशीतेन वायुना सुरभीकृते॥ ३५॥

परम कान्ते मया सार्द्धं यूना कान्तेन शोभने।

विदग्धाया विदग्धेन संगमो गुणवान्भवेत्॥ ३६॥

O Beautiful one, you enjoy my company in the orchard located over the bank of the river Sarasvatī, who fragrant breeze is always blowing. You cohabit with a beautiful person like me because a clever man would always like to make love with a clever lady.

स्थिरयौवनसंयुक्ता त्वमेव चिरजीविनी।

कामुकी कोमलाङ्गी च सुन्दरीषु च सुन्दरी॥ ३७॥

You are the most beautiful lady in the world and your youthfulness is eternal. You are attractive having tender limbs and the most beautiful of all the beautiful women on earth.

मृत्युंजयवरेणैव मृत्युकन्या जिता मया।

कुबेरभवनं गत्वा धनं लब्धं कुबेरतः॥ ३८॥

रत्नमाला च वरुणाद्वायोः स्त्रीरत्नभूषणम्।

वह्निशुद्धं वस्त्रयुगं वह्नेः प्राप्तं महौजसः॥ ३९॥

कामशास्त्रं कामदेवाद्योषिद्रञ्जनकारणम्।

शृङ्गारशिल्पं यत्किंचिल्लब्धं चन्द्राच्च दुर्लभम्॥ ४०॥

With the blessing of Śiva I have already won over the daughter of the lord of death. I have also been granted a boon Kubera, when I went to his abode. Similarly Varuṇa has bestowed me with the gift of the garland of gems, female ornaments from the wind-god, the sanctified garments from the god of fire and the love sports from Kāmadeva, which is the mode of pleasure for all the ladies. I have learnt the art of decoration from the moon.

रत्नमालां वस्त्रयुग्मं सर्वाण्याभरणानि च।

तुभ्यं दातुं हृदि कृतं प्राप्तं तत्क्षणमेव च॥ ४१॥

गृहे तानि च संभाष्य चागतोऽन्वेषणे भवे।

विरामे सुखसंभोगे तुभ्यं दास्यामि सांप्रतम्॥ ४२॥

I had resolved to hand over the garland of gems and all the ornaments. After keeping them safely in my abode, I had come out in search of you. I shall hand them all over to you after enjoying your company".

कामुकस्य वचः श्रुत्वा घृताची सस्मिता मुने।
ददौ प्रत्युत्तरं शीघ्रं नीतियुक्तं मनोहरम्॥४३॥

Listening to the words of the passionate Viśvakarmā, Ghṛtācī smilingly spoke the appropriate words.

घृताच्युवाच

त्वया यदुक्तं भद्रं तत्स्वीकरोम्यधुना परम्।
किंतु सामयिकं वाक्यं ब्रवीष्यामि स्मरातुर॥४४॥

Ghṛtācī said, "O Passionate one, I accept all whatever have you spoken to me. But presently, I would like to speak to you some meaningful words.

कामदेवालयं यामि कृतवेषा च तत्कृते।
यद्दिने यत्कृते यामो वयं तेषां च योषितः॥४५॥
अद्याहं कामपत्नी च गुरुपत्नी तवाधुना।
त्वयोक्तमधुनेदं च पठितं कामदेवतः॥४६॥

Currently I am moving to Kāmadeva's abode, so well dressed. The day on which I use a particular dress for some one, that day is meant for that particular person. Today therefore I am the wife of Kāmadeva and the wife of your teacher because you have just now told me that Kāmadeva had been your teacher.

विद्यादा मन्त्रदाता गुरुर्लक्षगुणैः पितुः।
मातुः सहस्रगुणवान्नास्त्यन्यस्तत्समो गुरुः॥४७॥

The one who imparts the knowledge and the one who imparts the knowledge in *mantras* enjoys a position a lakh times greater than the father a thousand times greater than the mother. There is none else comparable to the teacher.

गुरोः शतगुणैः पूज्या गुरुपत्नी श्रुतौ श्रुता।
पितुः शतगुणं पूज्या यथा माता विचक्षणः॥४८॥

O Intelligent one, I have heard from the Vedas that the teacher and the wife of the teacher are hundred times more respectable as a mother is hundred times more respectable than the father.

मात्रा समागमे सूनोर्यावान्दोषः श्रुतौ श्रुता।
ततो लक्षगुणो दोषो गुरुपत्नीसमागमे॥४९॥

The quantity of sins one earns by cohabiting with one's own mother is a lakh times more than cohabiting with the wife of the teacher.

मातरित्येव शब्देन यां च संभाषते नरः।
सा मातृतुल्या सत्येन धर्मः साक्षी सतामपि॥५०॥

A person who talks to some one addressing her as a mother, in reality she becomes like his mother because *Dharma* is witness for all the noble people.

तया हि संगतो यः स्यात्कालसूत्रं प्रयाति सः।
तत्र घोरे वसत्येव यावच्चन्द्रदिवाकरौ॥५१॥

Thus the one who cohabits with her, has to suffer horrible pains in the terrific hell till the sun and the moon shine on earth.

मात्रा सह समायोगे ततो दोषश्चतुर्गणः।
सार्द्धं च गुरुपत्न्या च तल्लक्षगुण एव च॥५२॥

One earns four times more sin for cohabiting with his mother and by so doing with the wife of a teacher one earns a lakh of time more sins.

कुम्भीपाके पतत्येव यावद्वै ब्रह्मणो वयः।
प्रायश्चित्तं पापिनश्च तस्य नैव श्रुतौ श्रुतम्॥५३॥

and he suffers in the horrible hell till the life of Brahma. No remedy has been prescribed in the Vedas for such sins and is rather unheard of.

चक्राकारं कुलालस्य तीक्ष्णधारं च खड्गवत्।
वसामूत्रपुरीषैश्च परिपूर्णं सुदुस्तरम्॥५४॥
शूलवत्कृमिसंयुक्तं तप्तमग्निसमं द्रवत्।
पापिनां तद्विहारं च कुम्भीपाकं प्रकीर्तितम्॥५५॥

The sinners are thrown in the *kumbhīpāka* hell, which moves like the wheel of the potters, sharp like sword, filled with flesh, urine refuse filled with the insects while bite like the tridents, burning like the fire flames and is boiling hot. .

यावान्दोषो हि पुंसां च गुरुपत्नीसमागमे।
तावांश्च गुरुपत्न्या वै तत्र चेत्कामुकी यदि॥५६॥।

The sin that accrues to a person for enjoying the company of the wife of the teacher the same quantity of sin is earned by the wife of the teacher as well in case she enjoys the company of others in a passionate manner. .

अद्य यास्यामि कामस्य मन्दिर तस्य कामिनी।

वेषं कृत्वागमिष्यामि त्वत्कृतेऽहं दिनान्तरे॥५७॥

Today, I happen to be the beloved of Kāmadeva. That is why I am going to him. I shall come for your sake in that is why I am going to him. I shal! come for your sake in a more attractive costume on some other day". .

घृताचीवचनं श्रुत्वा विश्विकर्मा रुरोष ताम्।

शशाप शूद्रयोनिं च व्रजेति जगतीतले॥५८॥

On hearing the words of Ghṛtācī, Viśvakarmā was enraged and pronounced a curse on her saying that she would be born on earth in the house of a Śūdra. .

घृताची तद्वचः श्रुत्वा तं शशाप सुदारुणम्।

लभ जन्म भवे त्वं च स्वर्गभ्रष्टो भवेति च॥५९॥

Ghṛtācī too on hearing the curse of Viśvakarmā, also pronounced a terrific curse on him, "you fall from heaven and be born on earth.

घृताची कारुमुक्त्वा च साऽगच्छत्काममन्दिरम्।

कामेन सुरतं कृत्वा कथयामास तां कथाम्॥६०॥

Thus cursing Viśvakarmā, Ghṛtācī reached the abode of Viśvakarmā. After enjoying the love sport with Kāmadeva, the narrated the details of what had happened to her. .

सा भारते च कामोक्त्या गोपस्य मदनस्य च।

पत्न्या प्रयागे नगरे लेभे जन्म च शौनक॥६१॥

जातिस्मरा तत्प्रसूता बभूव च तपस्विनी।

वरं न वव्रे धर्मिष्ठा तपस्यायां मनो दधौ॥६२॥

O Saunaka! After informing Kāmadeva, Ghṛtācī took birth in the house of a cowherd named Madana, in the town of Prayāga. Even after her birth on earth, she could remember the happenings of her earlier birth. She therefore instead of entering into the marriage, resorted to sever *tapas*.

तपश्चकार तपसा तप्तकाञ्चनसंन्निभा।

दिव्यं च शतवर्षं सा गंगातीरे मनोरमे॥६३॥

Ghṛtācī having the complexion of the heated gold performed *tapas* over the bank of the Gaṅgā for a hundred years.

वीर्येण सुरकारोश्च नव पुत्रान्प्रसूय सा।

पुनः स्वर्लोकं गत्वा च सा घृताची बभूव ह॥६४॥

Thereafter Ghṛtācī after giving birth to a hundred sons born out of the semen of Viśvakarmā retreated to heaven.

शौनक उवाच

कथं वीर्यं सा दधार सुरकारोस्तपस्विनी।

पुत्रान्नव प्रसूता च कुत्र वा कति वासरान्॥६५॥

Śaunaka said, "O sage, how did she bear the seed of Viśvakarmā? Where were the hundred sons born? For how long did she remain on earth.

सौतिरुवाच

विश्वकर्मा तु तच्छापं समाकर्ण्य रुषाऽन्वितः।

जगाम ब्रह्मणः स्थानं शोकेन हतचेतनः॥६६॥

नत्वा स्तुत्वा च ब्रह्मणं कथयामास तां कथाम्।

ललाभ जन्म ब्राह्मण्यां पृथिव्यामाज्ञया विधेः॥६७॥

स एव ब्राह्मणो भूत्वा भुवि कारुर्बभूव ह।

नृपाणां च गृहस्थानां नानाशिल्पं चकार ह॥६८॥

Sauti said, "Viśvakarmā was grieved at the curse of Ghṛtācī and with a painful heart, he want to Brahmā to whom he narrated the details of what had happened. Thereafter with the permission of Brahmā, he was born on earth in the Brāhmaṇa family. Even after having been born in a Brāhmaṇa family, he worked as an artisan, as a result of which he worked variously in the royal palaces as well as the houses of other people.

शिल्पं च कारयामास सर्वेभ्यः सर्वतः सदा।

विचित्रं विविधं शिल्पमाश्चर्यं सुमनोहरम्॥६९॥

He always performed the job of an artisan and the quality of his artistic skill was indeed astonishing and pleasant.

एकदा तु प्रयागे च शिल्पं कृत्वा नृपस्य च।
स्नातुं जगाम गङ्गां स चापश्यत्तत्र कामिनीम्॥७०॥
घृताचीं नवरूपां च युवतिं तां तपस्विनीम्।
जातिस्मरां तां बुबुधे स च जातिस्मरो द्विजः॥७१॥

Once he after attending his job at the royal palaces, went to the bank of the Gaṅgā for having a bath. There he spotted a beautifully female recluse engaged in *tapas*. Viśvakarmā, who was well aware of the happenings of his past birth recognised her.

दृष्ट्वा सकामः सहसा बभूव हतचेतनः।
उवाच मधुरं शान्तः शान्तां तां च तपस्विनीम्॥७२॥

On seeing her, he was suddenly infested with passion; He, however, became calm and in a sweet tone, he spoke to the female ascetic.

ब्राह्मण उवाच

अहोऽधुना त्वमत्रैव घृताचि सुमनोहरे।
मा मां स्मरसि रम्भोरु विश्वकर्माऽहमेव च॥७३॥

The Brāhmaṇa, said, "O Ghṛtācī, possessing the beautiful body, you are here at present, O Beautiful one having the things like the trunk of the banana tree, I am Viśvakarmā. Can you recognise me?

शापमोक्षं करिष्यामि भज मां तव सुन्दरि।
त्वत्कृतेऽतिदहत्येव मनो मे स च मन्मथः॥७४॥

O Beautiful one, I shall relieve you of the curse. You cohabit with me. Because of you I have been burning from within.

द्विजस्य वचनं श्रुत्वा घृताची नवरूपिणी।
उवाच मधुरं शान्ता नीतियुक्तं परं वचः॥७५॥

On hearing the words of the Brāhmaṇa, Ghṛtācī, took to new form and in a calm mood, spoke to him quite appropriately this.

गोपिकोवाच

तद्दिने कामाकान्ताऽहमधुना च तपस्विनी।
कथं त्वया संगता स्यां गङ्गातीरे च भारते॥७६॥

The cowherdesses said, "on that day, I was the wife of Kāmadeva and now a recluse. Thus how can I cohabit with you in Bhārata over the bank of the Gaṅgā.

विश्वकर्मन्निदं पुण्यं कर्मक्षेत्रं च भारतम्।
अत्र यत्क्रियते कर्म भोगोऽन्यत्र शुभाशुभम्॥७७॥

Because this Bhārata, O Viśvakarmā is a sacred place and what ever good and evil deeds are performed here, one has to face their result.

धर्मो मोक्षकृते जन्म प्रलभ्य तपसः फलात्।
निबद्धः कुरुते कर्म मोहितो विष्णुमायया॥७८॥

The great ascetics prefer to be born on earth and they perform infested with the illusion of lord Viṣṇu.

माया नारायणीशाना परितुष्टा च यं भवेत्।
तस्मै ददाति श्रीकृष्णो भक्तिं तन्मन्त्रमीप्सितम्॥७९॥

Because on whom so ever, the illusion of Viṣṇu gets pleased, lord Kṛṣṇa and showers his devotion and the desired mantra.

यो मूढो विषयासक्तो लब्धजन्मा च भारते।
विहाय कृष्णं सर्वेशं स मुग्धो विष्णुमायया॥८०॥

The god who having been horn in Bhārata, involves himself in worldly pleasures and passions are apparently overpowered by the illusion of Viṣṇu.

सर्वं स्मरामि देवाहमहो जातिस्मरा पुरा।
घृताची सुरवेश्याऽहमधुना गोपकन्यका॥८१॥

I have been reminded of all the happenings of my past birth. I am the divine *apsarā* named Ghṛtācī of the earlier birth and an currently the daughter of a cowherd.

तपः करोमि मोक्षार्थं गङ्गातीरे सुपुण्यदे।
नात्र स्थलं च क्रीडायाः स्थिरस्त्वं भव कामुक॥८२॥

I am performing *tapas* over the sacred bank of the Gaṅgā for the achieving of the salvation. Therefore O Passionate one, you better remain calm at the moment, because this is not the place for making love sport.

अन्यत्र यत्कृतं पापं गंगायां तद्विनश्यति।
गङ्गातीरे कृतं पापं सद्यो लक्षगुणं भवेत्॥८३॥

The sins which are performed elsewhere are washed away by having a bath in the water of the Gaṅgā but the sin performed over the bank of the Gaṅgā gets multiplied a lakh of times in an instant.

तत्तु नारायणक्षेत्रे तपसा च विनश्यति।

यद्येव कामतः कृत्वा निवृत्तश्च भवेत्पुनः॥८४॥

The same sin can vanish with the performing of the *tapas* of Nārāyaṇa. The sin committed intentionally or unintentionally also disappears with the *tapas*.

घृताचीवचनं श्रुत्वा विश्वकर्माऽनिलाकृतिः।

जगाम तां गृहीत्वा च मलयं चन्दनालयम्॥८५॥

Viśvakarmā, of the form of a wind, then proceeded on to the Malayācala mountain with Ghṛtācī.

रम्याया मलयद्रोण्यां पुष्पतल्पे मनोरमे।

पुष्पचन्दनवातेन सततं सुरभीकृते॥८६॥

चकार सुखसंभोगं तया स विजने वने।

पूर्णं द्वादशवर्षं च बुबुधे न दिवानिशम्॥८७॥

Reaching the Malaya mountain, a beautiful bed of flowers was arranged. The fragrant coal was blowing. In the lonely forest, both of them enjoyed the love sport, over the flowery bid. They continued their love-sport for twelve years unmindful of the passing of the days or nights.

बभूव गर्भः कामिन्याः परिपूर्णः सुदुर्वहः।

सा सुषाव च तत्रैव पुत्रान्नव मनोहरान्॥८८॥

कृतशिक्षितशिल्पांश्च ज्ञानयुक्तांश्च शौनक।

पूर्वप्राक्तनतो योग्यान्बलयुक्तान्विचक्षणान्॥८९॥

मालाकारान्कर्मकाराञ्छङ्खकारान्कुविन्दकान्।

कुम्भकारान्सूत्रकारान्स्वर्णचित्रकरांस्तथा॥९०॥

तौ च तेभ्यो वरं दत्त्वा तान्संस्थाप्य महीतले।

मानवीं तनुमुत्सृज्य जग्मतुर्निजमन्दिरम्॥९१॥

Thereafter the lustful woman became pregnant with well-nourished foetus and she gave birth to a nine beautiful sons at that very place. O Śaunaka, Viśvakarmā, imparted adequate training in various arts to all his sons and they became intellects, competent valorous and wise. He then entrusting then the jobs of gardeners, carpenters, conch-makers, weavers, potters, gold smiths and painters and also blessed them variously. He then dedicated all of them to the universe and discarding the human body, Viśvakarmā went to his heavenly abode.

स्वर्णकारः स्वर्णचौर्याद्ब्राह्मणानां द्विजोत्तम।

बभूव पतितः सद्यो ब्रह्मशापेन कर्मणा॥९२॥

O best of the Brāhmaṇas, the goldsmith, fell from the position of the Brāhmaṇahood by stealing the gold of the Brāhmaṇas.

सूत्रकारा द्विजानां तु शापेन पतितो भुवि।

शीघ्रं च यज्ञकाष्ठानि न ददौ तेन हेतुना॥९३॥

व्यतिक्रमेण चित्राणां सद्यश्चित्रकारस्तथा।

पतितो ब्रह्मशापेन ब्राह्मणानां च कोपतः॥९४॥

The woodcutter, being unable to provide wood to the Brāhmaṇas, for *yajña* in time was fallen from his position with the curse of Brāhmaṇa, similarly the painter also had to suffer because of erroneous making of the paintings with the curse of the Brāhmaṇas.

कश्चिद्वणिग्विशेषश्च संसर्गात्स्वर्णकारिणः।

स्वर्णचौर्यादिदोषेण पतितो ब्रह्मशापतः॥९५॥

A special type of trader too because of by stealing the gold in league with the goldsmiths, also fell from grace with the curse of the Brāhmaṇas.

कुलटायां च शूद्रायां चित्रकारस्य वीर्यतः।

बभूवाट्टालिकाकारः पतितो जारदोषतः॥९६॥

With the planting of seed of a painter in the unchaste Śūdrā woman the mason was born.

अट्टालिकाकारबीजात्कुम्भकारस्य योषिति।

बभूव कोटकः सद्यः पतितो गृहकारकः॥९७॥

Because of his birth from an unchaste woman, he also fell from the grace.

कुम्भकारस्य बीजेन सद्यः कोटकयोषिति।

बभूव तैलकारश्च कुटिलः पतितो भुवि॥९८॥

The potter's seed was planted into the womb of an unchaste *koṭaka* woman and an oil-crusher was born. He was also treated to be degraded one.

सद्यः क्षत्रियबीजेन राजपुत्रस्य योषिति।
बभूव तीवरश्चैव पतितो जारदोषतः॥ ९९॥

Tīvara was born of the seed of a Kṣatriya implanted into the womb of the wife of a Rājaputra. He was also considered to be a degraded one because of the illicit relation.

तीवरस्य तु बीजेन तैलकारस्य योषिति।
बभूव पतितो दस्युर्लेटश्च परिकीर्तितः॥ १००॥
लेटस्तीवरकन्यायां जनयामास षट् सुतान्।
माल्लं मन्त्रं मातरं च भण्डं कोलं कलंदरम्॥ १०१॥

With the planting of the seed of Tīvara into the womb of the wife of an oil-man, a degraded thief was born who was known as *Leṭa.* Six sons were born of the daughter of Tīvara, with the seed of *Leṭa,* who were known by the names of Mālla, Mantra, Mātara, Bhaṇḍa, Kola and Kalandara.

ब्राह्मण्यां शूद्रवीर्येण पतितो जारदोषतः।
सद्यो बभूव चाण्डालः सर्वस्मादधमोऽशुचिः॥ १०२॥

Because of the illicit relations, with seed of Śūdras planted in a Brāhmaṇa woman, Cāṇḍāla was born.

तीवरेण च चण्डाल्यां चर्मकारो बभूव ह।
चर्मकार्यां च चण्डालान्मांसच्छेदो बभूव ह॥ १०३॥

When the semen of Tīvara was planted in the Cāṇḍāla woman, she gone birth to cobbler. The wife of the skinner when impregnated by a Cāṇḍāla, a hunter is born.

मांसच्छेद्यां तीवरेण कोञ्चश्च परिकीर्तितः।
कोञ्चस्त्रियां तु कैवर्तात्कर्तारः परिकीर्तितः॥ १०४॥

With the union of a hunter and the fisher woman, Koñca (bird catcher) was born with the union of the wife of the bird-catcher and Kaivarta, *Karttāra* was born.

सद्यश्चाण्डालकन्यायां लेटवीर्येण शौनक।
बभूवतुस्तौ द्वौ पुत्रौ दुष्टौ हड्डिडमौ तथा ॥ १०५॥

O Śaunaka, with the semen of *Leṭa* implanted in the womb of a Cāṇḍāla girl, two wicked sons named Haḍḍi and Dam were born.

क्रमेण हड्डिकन्यायां सद्यश्चाण्डालवीर्यतः।
बभूवुः पञ्च पुत्राश्च दुष्टा वनचराश्च ते॥ १०६॥

Then from the daughter of Haḍḍi with the seed of Cāṇḍāla, five wicked sons were born. They were known as the forest dwellers.

लेटात्तीवरकन्यायां गङ्गातीरे च शौनक।
बूभूव सद्यो यो बालो गङ्गापुत्रः प्रकीर्तितः॥ १०७॥

O Śaunaka, the son who was born of the daughter of Tīvara with the seed of Leṭa, over the bank of the Gaṅgā, was knower as Gaṅgāputra.

गङ्गापुत्रस्य कन्यायां वीर्याद्वै वेषधारिणः।
बभूव वेषधारी च पुत्रो युङ्गी प्रकीर्तितः॥ १०८॥

From the daughter of Gaṅgāputra and with the seed of Veṣadhārī, was known as Yuṅgī.

वैश्यात्तीवरकन्यायां सद्यः शुण्डी बभूव ह।
शुण्डियोषिति वैश्यात्तु पौण्ड्रकश्च बभूव ह॥ १०९॥

Śuṇḍī was born with the union of a trader and the daughter of Tīvara and with the union of Śuṇḍī and a Vaiśya, Pauṇḍraka was born.

क्षत्रात्करणकन्यायां राजपुत्रो बभूव ह।
राजपुत्र्यां तु करणादागरीति प्रकीर्तितः॥ ११०॥

With the union of a Kṣatriya and Karaṇa-kanyā, Rājaputra was born. With the union of Karaṇa and the daughter of Rājaputra Āgarī was born.

क्षत्रवीर्येण वैश्यायां कैवर्तः परिकीर्तितः।
कलौ तीवरसंसर्गाद्धीवरः पतितो भुवि॥ १११॥

Kaivarta was born with the union of a Kṣatriya with the wife of a Vaiśya. Patita was born with the union of Kali and Tīvara who was a degraded one.

तीवर्यां धीवरात्पुत्रो बभूव रजकः स्मृतः।
रजक्यां तीवराच्चैव कोयालीति बभूव ह॥ ११२॥

The washerman was born with the union of Dhīvara with the wife of Tīvara. Koyāli was born out of the union of a washer woman and the Tīvara.

नापिताद्गोपकन्यायां सर्वस्वी तस्य योषिति।

क्षत्राद्बभूव व्याधश्च बलवान्मृगहिंसकः॥ ११३॥

Sarvasvī was born as a son with the union of Nāpita with a cowherdesses who was quite valorous but the killer of animals.

तीवराच्छुण्डिकन्यायां बभूवुः सप्त पुत्रकाः।

ते कलौ हड्डिसंसर्गाद्बभूवुर्दस्यवः सदा॥ ११४॥

Tīvara with his union with the Śuṇḍī girl seven sons were born, who by keeping the company of Haḍḍi were turned into robbers.

ब्राह्मण्यामृषिवीर्येण ऋतोः प्रथमवासरे।

कुत्सितश्चोदरे जातः कूदरस्तेन कीर्तितः॥ ११५॥

A Brāhmaṇa woman came in contact with a sage on the first day of the period. A son was born thereafter, who was known by the name of Kūdar.

तदशौच विप्रतुल्यं पतितो ऋतुदोषतः।

सद्यः कोटकसंसर्गादधमो जगतीतले॥ ११६॥

Such a person is equated with an unclean Brāhmaṇa. He fell from grace because of his mother's fault during the period and because of his union with a koṭaka woman, he was further down graded.

क्षत्रवीर्येण वैश्यायामृतोः प्रथमवासरे।

जातः पुत्रो महादस्युर्बलवांश्च धनुर्धरः॥ ११७॥

चकार वागतीतं च क्षत्रियेणापि वारितः।

तेन जात्या स पुत्रश्च वागतीतः प्रकीर्तितः॥ ११८॥

Similarly the wife of a Kṣatriya in union with a Kṣatriya on the first day of the period gave birth to a son who was quite valorous but became a great robber as well as the archer. He deliberately acted against the words of the Kṣatriyas and was therefore known as *vāgatīta* right from his birth.

क्षत्रवीर्येण शूद्रायामृतुदोषेण पापतः।

बलवन्तो दुरन्ताश्च बभूवुर्म्लेच्छजातयः॥ ११९॥

Because of the sin of the menses cycle, a Kṣatriya's seed implanted in the womb of a Śūdra woman the terrific Mlecchas caste was born.

अविद्धकर्णाः क्रूराश्च निर्भया रणदुर्जयाः।

शौचाचारविहीनाश्च दुर्धर्षा धर्मवर्जिताः॥ १२०॥

These Mlecchas without the ear-holes. They were cruel, heartless, who live with difficulty in the battle, were devoid of cleanliness and good manners, besides being horrible and were irreligious.

म्लेच्छात्कुविन्दकन्यायां जोलाजातिर्बभूव।

जोलात्कुविन्दकन्यायां शराङ्कः परिकीर्तितः॥ १२१॥

The Jolā caste was born from the union of a Mleccha and the kuvinda woman and with the union of kuvinda's girl and Jolā, Śarāṅka was born.

वर्णसंकरदोषेण बह्व्यश्चाश्रुतजातयः।

तासां नामानि संख्याश्च को वा वक्तुं क्षमो द्विज॥ १२२॥

Thus O Brāhmaṇa, because of the fault of Varṇasaṅkara (ill legitimate relations) several casts which were earlier unheard of were born and no one would be able to narrate their names.

वैद्योऽश्वनीकुमारेण जातो विप्रस्य योषिति।

वैद्यवीर्येण शूद्रायां बभूवुर्बहवो जनाः॥ १२३॥

ते च ग्राम्यगुणज्ञाश्च मन्त्रौषधिपरायणाः।

तेभ्यश्च जाताः शूद्रायां ये व्यालग्राहिणो भुवि॥ १२४॥

From a Brāhmaṇa woman Aśvanīkumāras produced the Vaidyas. The Vaidyas on the other hand produced many sons from the Śūdra women. These people were well versed in the village rituals as well as the indigenous medicines. They in turn produced the snake charmers by cohabiting with the Śūdra-woman.

शौनक उवाच

कथं ब्राह्मणपत्न्यां तु सूर्यपुत्रोऽश्विनीसुतः।

अहो केनाविवेकेन वीर्याधानं चकार ह॥ १२५॥

Śaunaka said, "How did Aśvanī Kumāra the son of Sūrya venture to cohabit with a Brāhmaṇa woman? In which form did he implant his seed in her"?

सौतिरुवाच

गच्छन्तीं तीर्थयात्रायां ब्राह्मणीं रविनन्दनः।
ददर्श कामुकः शान्तः पुष्पोद्याने च निर्जने॥१२६॥
तया निवारितो यत्नाद्बलेन बलवान्सुरः।
अतीव सुन्दरीं दृष्ट्वा वीर्याधानं चकार सः॥१२७॥
दुतं तत्याज गर्भं सा पुष्पोद्याने मनोहरे।
सद्यो बभूव पुत्रश्च तप्तकाञ्चनसंनिभः॥१२८॥

Sauti said, "A Brāhmaṇa lady was on her way to pilgrimage. When she reached a lonely orchard with beautiful flower beds, Aśvanī Kumāra felt attracted towards her. Finding her most beautiful and attractive, Aśvanī Kumāra, forcibly cohabited with her against her wishes. She dropped the focus then and there in the orchard, but a son with the complexion of the heated gold was born.

सपुत्रा स्वामिनो गेहं जगाम व्रीडिता सदा।
स्वामिनं कथयामास यन्मार्गे दैवसंकटम्॥१२९॥
विप्रो रोषेण तत्याज तं च पुत्रं स्वकामिनीम्।
सरिद्बभूव योगेन सा च गोदावरी स्मृता॥१३०॥
पुत्रं चिकित्साशास्त्रं च पाठयामास यत्नतः।
नानाशिल्पं च मन्त्रं च स्वयं स रविनन्दनः॥१३१॥

Thereafter the woman, much disgraced, reached her husband's home with the child. She then narrated to her husband, what ever had happened on the way. In rage, the Brāhmaṇa turned out his wife and the child from his home. Thereafter the Brāhmaṇa woman, with the use of her divine powers was turned into a stream known as Godāvarī. Aśvanī Kumāra patronised the boy and trained him in the use of medicines, mantras and various types of arts.

विप्रश्च वेतनाज्योतिर्गणनाच्च निरन्तरम्।
वेदधर्मपरित्यक्तो बभूव गणको भुवि॥१३२॥
लोभी विप्रश्च शूद्राणामग्रे दानं गृहीतवान्।
ग्रहणे मृतदानानामग्रदानी बभूव सः॥१३३॥

But the Brāhmaṇa by constant counting the constellations and by receiving the wages, fell from the Vedic Dharma and started roaming on the earth in the form of a dancer. The greedy Brāhmaṇa accepted the charities given at the time of solar or lunar eclipses and also those offered at the time of death and as such he came to be known as *Agradānī.*

कश्चित्पुमान्ब्रह्मयज्ञे यज्ञकुण्डात्समुत्थितः।
स सूतो धर्मवक्ता च मत्पूर्वपुरुषः स्मृतः॥१३४॥

A man was born of the fire altar of the Brāhmaṇa. He came to be known as the speaker on Dharma or Sūta. The same spokesman on Dharma or Sūta is one ancestor.

पुराणं पाठयामास तं च ब्रह्म कृपानिधिः।
पुराणवक्ता सूतश्च यज्ञकुण्डसमुद्भवः॥१३५॥

The compassionate Brahmā imported him the knowledge of the Purāṇas. Thus the person born out of the fire-altar, also known as Sūta became the speaker on the Purāṇas.

वैश्यायां सूतवीर्येण पुमानेको बभूव ह।
स भट्टो वावदूकश्च सर्वेषां स्तुतिपाठकः॥१३६॥
एवं ते कथितः किंचित्पृथिव्यां जातिनिर्णयः।
वर्णसंकरदोषेण बह्व्योऽन्याः सन्ति जातयः॥१३७॥

With the semen of Sūta implanted in the Vaiśya woman a man was born, who happened to be a good orator and was known as a *Bhaṭṭa* in the world. He used to praise everyone. Thus I have narrated the genesis of some of the castes on earth. Several castes born out of illicit relations have been left out.

संबन्धो येषु येषां यः सर्वजातिषु सर्वतः।
तत्त्वं ब्रवीमि वेदोक्तं ब्रह्मणा कथितं पुरा॥१३८॥

I shall now speak about the inter-linking of some castes, which was earlier spelt out by Brahmā and given the descriptions in the Vedas.

पिता तातस्तु जनको जन्मदाता प्रकीर्तितः
अम्बा माता च जननी जनयित्री प्रसूरपि॥१३९॥
पितामहः पितृपिता तत्पिता प्रपितामहः।
अत ऊर्ध्वं ज्ञातयश्च सगोत्राः परिकीर्तिताः॥१४०॥

The father is also called as Janaka and also the one who gives birth. Similarly the grand father happens to be the father of the father and the great grand father happens to be the father of the grand father. There relations are called to be in the some *gotra* or the family

मातामहः पिता मातुः प्रमातामह एव च।
मातामहस्य जनकस्तत्पिता वृद्धपूर्वकः॥ १४१॥
पितामही पितुर्माता तच्छ्वश्रूः प्रपितामहा।
तच्छ्वश्रूश्च परिज्ञेया सा वृद्धप्रपितामही॥ १४२॥

The father of the mother is called the maternal grand father and his father is known as the great grand maternal grand father and his father is known as the great paternal grandfather.

मातामही मातृमाता मातृतुल्या च पूजित।
प्रमातामहीति ज्ञेया प्रमातामहकामिनी॥ १४३॥
वृद्धमातामही ज्ञेया तत्पितुः कामिनी तथा।
पितृभ्राता पितृव्यश्च मातृभ्राता च मातुलः॥ १४४॥

The mother of the mother is called the grand maternal mother, her mother-in-law is known as the great maternal grand mother and is as adorable as the mother herself. The wife of the grand father is known as the grand mother and the wife of his father is known as the great grand mother. The brother of the father is known as the uncle, whereas the brother of the mother is known as maternal uncle.

पितृष्वसा पितुर्मातृष्वसा मातुः स्वसा स्मृता।
सूनुश्च तनयः पुत्रो दायादश्चाऽत्मजस्तथा॥ १४५॥
धनभाग्वीर्यजश्चैव पुंसि जन्ये च वर्तते।
जन्यायां हिता कन्या चात्मजा परिकीर्तिता॥ १४६॥

The sister of the father is known as paternal aunt and the sister of the mother is called the maternal aunt. The words like Sunu, Tanaya, Dāyāda and Ātmaja are synonymous for the son. One's own son is known as Dhanabhāg and Vīryaja or the daughter who is born to a person is known as Duhitā, Kanyā and Ātmajā.

पुत्रपत्नी वधूर्ज्ञेया जामाता दुहितुः पतिः।
पतिः प्रियश्च भर्ता च स्वामी कान्ते च वर्तते॥ १४७॥
देवरः स्वामिनो भ्राता ननान्दा स्वामिनः स्वसा।
श्वशुरः स्वामिनस्तातः श्वश्रूश्च स्वामिनः प्रसूः॥ १४८॥
भार्या जाया प्रिया कान्ता स्त्री च पत्नी प्रकीर्तिता।
पत्नीभ्राता श्यालकश्च स्वसा पत्न्याश्च श्यालिका॥ १४९॥
पत्नीमाता तथा श्वश्रूस्त्पिता श्वशुरः स्मृतः।
सगर्भः सोदरो भ्राता सगर्भा भगिनी स्मृता॥ १५०॥

The wife of the son is called (daughter-in-law) and the daughter's husband is called (Son-in-law). A woman's spouse is called the husband, *priya, bhartā, svāmī and kānta.* The husband's brother is called *devara* and the sister of the husband is called *nanada.* Similarly the father of the husband is called *śvaśura* (father-in-law) and his mother is known as *śvaśrū* (mother-in-law). The wife is also called *bhāryā, jāyā, priyā, kāntā, strī and patnī.* The brother of the wife is known as *śyālaka* (brother-in-law). The wife's sister is known as *śyālikā* (sister-in-law). The mother of the wife is also known as *śvaśrū* (mother-in-law) and the wife's father is known as *śvaśura* (father-in-law). The real brother is called *sodara* and the real sister is called *sodarā.*

भगिनीजो भागिनेयो भ्रातृजो भ्रातृपुत्रकः।
आवुत्तो भगिनीकान्तो भगिनिपतिरेव च॥ १५१॥
श्यालीपतिस्तु भ्राता च श्वशुरैकत्वहेतुना।
श्वशुरस्तु पिताज्ञेयो जन्मदातुः समो मुने॥ १५२॥

The son of the sister is called *bhāgineya* and brother's son is called *bhātṛja.* Sister's husband is called *āvutta, bhaginīkānta* and *bhaginīpati* and the husband of the sister-in-law is also called the brother. The father-in-law of both of them have to be treated as one's own father.

अन्नदाता भयत्राता पत्नीतातस्तथैव च।
विद्यादाता जन्मदाता पञ्चैते पितरो नृणाम्॥ १५३॥

The one who gives birth, food one who relieves from danger, wife's father and the one who imparts knowledge, are known as the father.

अन्नदातुश्च या पत्नी भगिनी गुरुकामिनी।
माता च तत्सपत्नी च कन्या पुत्रप्रिया तथा॥ १५४॥

मातुर्माता पितुर्माता श्वश्रूःपित्रोः स्वसा तथा।
पितृव्यस्त्री मातुलानी मातरश्च चतुर्दश॥ १५५॥

The wife or sister of the one who gives food, wife of a teacher, mother and step mother, daughter, daughter-in-law, mother's mother, grand mother, daughter-in-law, mother's sister, father's sister, aunt and maternal aunt are fourteens, all treated to be mothers.

पौत्रस्तु पुत्रपुत्रे च प्रपौत्रस्तत्सुतेऽपि च।
तत्पुत्राद्याश्च ये वंश्याः कुलजाश्च प्रकीर्तिताः॥ १५६॥

The son of the son is called the grand son and his sons are called the great grand son and his sons are called *vaṅśya* and *kulaja*.

कन्यापुत्रस्य दौहित्रस्तत्पुत्राद्यश्च बान्धवाः।
भागिनेयसुताद्याश्च पुरुषा बान्धवाः स्मृताः॥ १५७॥

The son of the daughter is called *dauhitra* and his sons are known as the *bāndhava*.

भ्रातृपुत्रस्य पुत्राद्यास्ते पुनर्ज्ञातयः स्मृताः।
गुरुपुत्रस्तथा भ्राता पोष्यः परमबान्धवः॥ १५८॥

The sons of the brother belong to the same caste is called *jñāti*. One own brother as well as the son of the teacher are to be brought up (if need be).

गुरुकन्या च भगिनी पोष्या मातृसमा मुने।
पुत्रस्य च गुरुर्भ्राता पोष्यः सुस्निग्धबान्धवः॥ १५९॥

O sage, the teacher's daughter and the sister, both are like one's own mother and should be served will. The son's teacher should be treated like one's own brother. This is called the intimate relation.

पुत्रस्य श्वशुरो भ्राता बन्धुर्वैवाहिकः स्मृतः।
कन्यायाः श्वशुरे चैव तत्संबन्धः प्रकीर्तितः॥ १६०॥

The father-in-law of the son should be treated like one's own brother. Similar is the case with the father-in-law of the daughter.

गुरुश्च कन्यकायाश्च भ्राता सुस्निग्धबान्धवाः।
गुरुश्वशुरभ्रातॄणां गुरुतुल्यः प्रकीर्तितः॥ १६१॥
बन्धुता येन सार्द्धं च तन्मित्रं परिकीर्तितम्।
मित्रं सुखप्रदं ज्ञेय दुःखदो रिपुरुच्यते॥ १६२॥

The teacher of the daughter is also to be treated as the respectable relative. The brothers of the teacher and the father-in-law are to be extended the same respect and with them one has to maintain brotherly relations. He is called a friend. The one who extends pleasure should be treated as the friend and the one who showers miseries should be treated as the enemy.

बान्धवो दुःखदो दैवान्निस्संबन्धोऽसुखप्रदः।
संबन्धास्त्रिविधाः पुंसां विप्रेन्द्र जगतीतले॥ १६३॥
विद्याजो योनिजश्चैव प्रीतिजश्च प्रकीर्तितः।
मित्रं तु प्रीतिजं ज्ञेयं स संबन्धः सुदुर्लभः॥ १६४॥

O best of the Brāhmaṇas, sometimes even brother becomes the cause of miseries and the one with whom one may have no relation at all becomes the cause of all the pleasures. There are three types of relations with the people on earth which are due to exchange of knowledge, physical intercourse and these attracted due to mental attachment. Of these the relations with a friend is based on the mutual love and affection. Which is quite difficult to get.

मित्रमाता मित्रभार्या मातृतुल्या न संशयः।
मित्रभ्राता मित्रपिता भ्रातृतातसमौ नृणाम्॥ १६५॥

The mother and the wife of a friend are like one's own mother. There is no doubt about it. The father of a friend and the brother of a friend are to be treated like one's own father and brother and brother.

चतुर्थं नामसंबन्धमित्याह कमलोद्भवः।
जारश्चोपपतिर्बन्धुर्दुष्टसंभोगकर्तरि॥ १६६॥

Brahmā, who was born of the lotus has also described an other relation based on the name. Besides one develops intimacy with the forcible intercourse in illicit relation.

उपपत्न्यां नवज्ञा च प्रेयसी चित्तहारिणी।
स्वामितुल्यश्च जारश्च नवज्ञा गृहिणीसमा॥ १६७॥

The beloved who attracts the mind of someone is known as the co-wife. The lover is at times

treated like the husband and the beloved like the wife (some times).

संबन्धो देशभेदे च सर्वदेशे विगर्हित:।

अवैदिको निन्दितस्तु विश्वामित्रेण निर्मित:॥ १६८॥

This type of illicit relation has been denounced in our country as well as the countries of the world. Such types of (illicit) relations were started by the sage Viśvāmitra.

दुस्त्यजश्च महद्भिस्तु देशभेदे विधीयते।

अकीर्तिजनक: पुंसां योषिता च विशेषत:॥ १६९॥

तेजीयसां न दोषाय विद्यमाने युगे युगे॥ १७०॥

Such a type of relationship is prohibited for the high ranking people even. Such types of relationship brings disgrace not only for the men but also the women. But sometime in certain circumstances, such relationship is allowed for highly placed people.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे जातिसम्बन्धनिर्णयो नाम दशमोऽध्याय:॥ १०॥

अथैकादशोऽध्यायः

Chapter-11

Aśvanīkumāras freed of the curse; praise of the Vaiṣṇava Brāhmaṇas

शौनक उवाच

द्विजः स भार्यां संत्यज्य किं चकार विशेषतः।

अश्विनोर्वा महाभाग किं नाम कस्य वंशजौ॥ १॥

Śaunaka said, "what did the Brāhmaṇa do after disowning his own wife? What is the name of the son born of Aśvinīkumāras. To which race do they belong?

सौतिरुवाच

द्विजश्च सुतपा नाम भारद्वाजो महामुनिः।

तपश्चकार कृष्णस्य लक्षवर्षं हिमालये॥ २॥

महातपस्वी तेजस्वी प्रज्वलन्ब्रह्मतेजसा।

ज्योतिर्ददर्श कृष्णस्य गगने सहसा क्षणम्॥ ३॥

वरं स वव्रे निर्लिप्तमात्मानं प्रकृतेः परम्।

न च मोक्षं ययाचे तं दास्यं भक्तिं च निश्चलाम्॥ ४॥

Sauti said, Sutapā was the name of that Brāhmaṇa ascetic. He had been the great sage in the family of Bharadvāja. He went to the Himālaya mountain and performed *tapas* there for a lakh of years. The great *tapas* illumined himself with the lustre of his penance. Once he witnessed the lustre of Śrī Kṛṣṇa in the sky for a while and he sought for a boon for his eternal devotion in the lord. He did not seek for salvation.

बभूवाकाशवाणीति कुरु दारपरिग्रहम्।

पश्चाद्दास्यं प्रदास्यामि भक्तिं भोगक्षये द्विज॥ ५॥

Then the divine from the sky declared, "O Brahman, you marry yourself. After you enjoy your worldly life, I shall bestow upon you my eternal devotion for ever.

पितृणां मानसं कन्यां ददौ तस्मै विधिः स्वयम्।

तस्यां कल्याणमित्रश्च बभूव मुनिपुंगवः॥ ६॥

Thereafter Brahmā himself gave him a girl named Mānasī. O best of the sages, with his union with her a son named Kalyāṇamitra was born.

यस्य स्मरणमात्रेण न भवेत्कुलिशाद्भयम्।

न द्रष्टव्यं बन्धुमात्रं नूनं तत्स्मरणाल्लभेत्॥ ७॥

With the reciting of whose name, a person is relieved of the danger like the fall of lightening or *vajra*. With the reciting of the name of Kalyāṇamitra, one also gets his own relatives restored to him, who are otherwise difficult to get.

कल्याणमित्रजननीं परित्यज्य महामुनिः।

शशाप सूर्यपुत्रं च यज्ञभाग्वर्जितो भव॥ ८॥

ससोदरश्च वापूज्यो भवेति च सुराधम।

व्याधिग्रस्तो जडाङ्गश्च भूयात्तेऽकीर्तिमानिति॥ ९॥

Thereafter, the great sage Sutapā, after disowning his wife also pronounced a curse over Aśvanī Kumāra, the son of Sūrya, "you will be deprived of the place of grace with your brothers and also the share in the *yajña*. Your body will

be infested with decease and will earn a black spot.

इत्युक्त्वा सुतपा गेहं प्रतस्थे सूनुना सह।
अश्विभ्यां सहितः सूर्यः प्रययौ च तदन्तिकम्॥ १०॥

Saying this Sutapā went to his abode carrying the child with him. The sun of the other hand also reached the sage with his sons.

पुत्राभ्यां व्याधियुक्ताभ्यां सूर्यस्त्रिजगतां पतिः।
मुनीन्द्रं वै सुतपसं स तुष्टाव च शौनक॥ ११॥

O Śaunaka, Sūrya, the lord of the three worlds, reached the abode of Sutapā with his ailing sons. All of them then started eulogising the sage.

सूर्य उवाच

क्षमस्व भगवन्विप्र विष्णुरूप युगे युगे।
मम पुत्रापराधं च भारद्वाज मुनीश्वर॥ १२॥

Sun said, "O Brāhmaṇa, I beg forgiveness O lord you represent the form of Viṣṇu in all the three *yugas*. O graet sage Bhārdvāja, you forgive the fault of my sons.

ब्रह्मविष्णुमहेशाद्याः सुराः सर्वे च संततम्।
भुञ्जते विप्रदत्तं तु फलपुष्पजलादिकम्॥ १३॥
ब्राह्मणा वाहिता देवाः शश्वद्विश्वेषु पूजिताः।
न च विप्रात्परो देवो विप्ररूपी स्वयं हरिः॥ १४॥

O Brāhmaṇa, all the three gods like Brahmā, Viṣṇu and Śiva, gladly consume the fruits the fruits, flowers and the water offered by the Brāhmaṇas. All the gods who are adored by the Brāhmaṇas are always adored there. No other birth is better than the birth of a Brāhmaṇa because the Brāhmaṇas are the form of lord himself.

ब्राह्मणे परितुष्टे च तुष्टो नारायणः स्वयम्।
नारायणे च संतुष्टे संतुष्टाः सर्वदेवताः॥ १५॥

With the pleasing of a Brāhmaṇa, the lord himself gets pleasant and with the pleasing of the Lord Nārāyaṇa all the gods are pleased.

नास्ति गङ्गासमं तीर्थं न च कृष्णात्परः सुरः।
न शंकराद्वैष्णवश्च न सहिष्णुर्धरापरा॥ १६॥

There is no place more sacred them the Gaṅgā. There is no other god better than Kṛṣṇa. There is no one else who could bear the pain more peacefully them the earth.

न च सत्यात्परो धर्मो न साध्वी पार्वतीपरा।
न दैवाद्बलवान्कश्चिन्न च पुत्रात्परः प्रियः॥ १७॥

There is no *dharma* greater than the truthfulness. There is no lady more chaste than Pārvatī and no one is dearer in the universe than the son.

न च व्याधिसमः शत्रुर्न च पूज्यो गुरोः परः।
नास्ति मातृसमो बन्धुर्न च मित्रं पितुः परम्॥ १८॥

There is no enemy greater than the ailment; no one mere respectable than the teacher, no relative is greater than the mother and there is no friend greater than the father.

एकादशीव्रतान्नान्यत्तपो नानशनात्परम्।
परं सर्वधनं रत्नं विद्यारत्नं परं ततः॥ १९॥

Ekādaśī-vrata is the best of all the *vratas* and there is no *tapas* is greater than the fasting. The gems are best of all the riches and of all the gems, the gem of knowledge is most precious.

सर्वाश्रमैः परो विप्रो नास्ति विप्रसमो गुरुः।
वेदवेदाङ्गतत्त्वज्ञ इत्याह कमलोद्भवः॥ २०॥

Brāhmaṇa is best of all the castes and there is no teacher better than a Brāhmaṇa. These are the words spoken by Brahmā, who was born out of the lotus".

सूर्यस्य वचनं श्रुत्वा भारद्वाजो ननाम तम्।
नीरुजौ चापि तत्पुत्रौ चकार तपसः फलात्॥ २१॥
पश्चाच्च तव पुत्रौ च यज्ञभाजी भविष्यतः।
इत्युक्त्वा तं च सुतपाः प्रणम्याहस्करं मुनिः॥ २२॥
जगाम गङ्गां संत्रस्तो हरिसेवनतत्परः।
पुत्राभ्यां सहितः सूर्यो जगाम निजमन्दिरम्॥ २३॥
बभूवतुस्तौ पूज्यौ च यज्ञभाजौ द्विजाशिषा।
एतत्सूर्यकृतं विप्र स्तोत्रं यो मानवःपठेत्।
विप्रपादप्रसादेन सर्वत्र विजयी भवेत्॥ २४॥

Listening to the words of the sun-god, Sutapā, born in the Bharadvāja family then bowed in reverence to the sun and he relieved both his sons of ailment, with the influence of his divine powers. Thereafter Sutapā also said to Sūrya, "Both of these sons will also have the part in the *yajña* restored to them. Thereafter bowing at the feet of the sun, getting panic at the delay in performing of the *tapas*, he swiftly went to the bank of the Gaṅgā. Sūrya then accompanied by both the sons, retreated to his abode, with the grace of the Brāhmaṇa, both of them, got their position restored besides the part of the *yajña*. O Brāhmaṇa, whosoever, recites the prayer of Sūrya, get always victorious by the grace of the Brāhmaṇa.

ब्राह्मणेभ्यो नम इति प्रातरुत्थाय यः पठेत्।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः॥ २५॥

Early in the morning who bows at the feet of Brāhmaṇa, he earns the merit of having a both at all the holy places.

पृथिव्यां यानि तीर्थानि तानि तीर्थानि सागरे।
सागरे यानि तीर्थानि विप्रपादेषु तानि च॥ २६॥
विप्रपादोदकं पीत्वा यावत्तिष्ठति मेदिनी।
तावत्पुष्करपात्रेषु पिबन्ति पितरो जलम्॥ २७॥

There are several sacred places in the earth and an equal number of them do exist in the oceans. An equal number of the sacred places are enshrined in the feet of the Brāhmaṇas. Therefore who so ever, sips the water of the Brāhmaṇa's feet, their ancestors drink water in the lotus leaves till the earth lasts.

विप्रपादोदकं पुण्यं भक्तियुक्तश्च यः पिबेत्।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः॥ २८॥

The one who sips the sacred water of a Brāhmaṇa's feet, he achieves the merit of bathing at all the holy places and the *dīkṣā* at the *yajñas*.

महारोगी यदि पिबेद्विप्रपादोदकं द्विज।
मुच्यते सर्वरोगाच्च मासमेकं तु भक्तितः॥ २९॥

O Brāhmaṇa, even if a single person sips with devotion the *carṇāmṛta* of a Brāhmaṇa for a mouth, he is relieved of all ailments.

अविद्यो वा सविद्यो वा संध्यापूतो हि यो द्विजः।
स एव विष्णुसदृशो न हरौ विमुखो यदि॥ ३०॥
घ्नन्तं विप्रं शपन्तं वा न हन्यान्न च तं शपेत्।
गोभ्यः शतगुणं पूज्या हरिभक्तश्च स स्मृतः॥ ३१॥

Whether one is an intellect or a fool, a Brāhmaṇa, who gets himself sanctified by performing *Saṅdhyā-vaṅdana* and adores the lord with devotion, he can be equated with Viṣṇu. A Brāhmaṇa should not be attacked while running or while pronouncing a curse, should not be attacked. A Brāhmaṇa who is devoted to the lord, is hundred times more adorable than the cows.

पादोदकं च नैवेद्यं भुङ्क्ते विप्रस्य यो द्विजः।
नित्यं नैवेद्यभोजी यो राजसूयफलं लभेत्॥ ३२॥

Those who drink the *carṇāmṛta* and *naivaidya* from the Brāhmaṇa they achieve the merit of performing the *Rājasūya yajña*.

एकादश्यां न भुङ्क्ते यो नित्यं कृष्णं समर्चयेत्।
तस्य पादोदकं प्राप्य स्थलं तीर्थं भवेद् ध्रुवम्॥ ३३॥

One who does not eat the food on the *Ekādaśī* day and adores lord Kṛṣṇa daily, his *caraṇodaka* when consumed becomes like the sacred place.

यो भुङ्क्ते भोजनोच्छिष्टं नित्यं नैवेद्यभोजनम्।
कृष्णदेवस्य पूतोऽसौ जीवन्मुक्तो महीतले॥ ३४॥

The one who consumes the *naivedya* of lord Kṛṣṇa daily such a great soul gets purified on earth and is freed from the cycle of the birth and death.

अन्नं विष्ठा पयो मूत्रं यद्विष्णोरनिवेदितम्।
द्विजानां कुलजातानामित्याह कमलोद्भवः॥ ३५॥

Brahmā, who emerged from the lotus also stated that the food from noble Brāhmaṇa which is not offered to lord Kṛṣṇa is like the refuse and the milk is like the urine.

ब्रह्म च ब्रह्मपुत्राश्च सर्वे विष्णुपरायणाः।
ब्राह्मणस्तत्कुले जातो विमुखश्च हरौ कथम्॥ ३६॥

Brahmā and his sons are the devotees of Viṣṇu and Brāhmaṇas are born in his race. Then how can he disregard the lord?

पित्रोर्मातामहादीनां संसर्गस्य गुरोश्च वा।

दोषेण विमुखाः कृष्णे विप्रा जीवन्मृताश्च ते॥ ३७॥

Not only the Brāhmaṇa, but also his father, grand father and great grand father, who remain adverse to lord Kṛṣṇa they are considered to be dead even when they still remain alive on earth.

स किंगुरुः स किंतातः स किंपुत्रः स किंसखा।

स किंराजा स किंबन्धुर्न दद्याद्यो हरौ मतिम्॥ ३८॥

The teacher, parents, friend, relative and any one else who does not inspire a person to be devoted to lord Kṛṣṇa, have to denounced.

अवैष्णवाद्द्विजाद्विप्र चण्डालो वैश्णवो वरः।

सगणः श्वपचो मुक्तो ब्राह्मणो नरकं व्रजेत्॥ ३९॥

संध्याहीनोऽशुचिर्नित्यं कृष्णे वा विमुखो द्विजः।

स एव ब्राह्मणभासो विषहीनो यथोरगः॥ ४०॥

O Brāhmaṇa, A Vaiṣṇava Cāṇḍāla is better than the universe Brāhmaṇa. Therefore a Cāṇḍāla Vaiṣṇava, helps in achieving salvation and Avaiṣṇava Brāhmaṇa achieves the hell. Such of the Brāhmaṇas who are unclean and fools and are not devoted to Viṣṇu they can be called as the Brāhmaṇas for name sake only like a snake which is without the poison.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे प्रविशयति।

तं वैष्णवं महापूतं जीवन्मुक्तं वदेद्विधिः॥ ४१॥

पुंसां मातामहादीनां शतैः सार्द्धं हरेः पदम्।

प्रयाति वैष्णवः पुंसामात्मनः कुलकोटिभिः॥ ४२॥

When the name of Viṣṇu spoken by a teacher enters the ear, it is treated to be quite sacred by Brahmā. Such a Vaiṣṇava redeems several of the generation in the maternal and paternal faces and enters the abode of Viṣṇu.

ब्रह्मक्षत्रियविट्शूद्राश्चतस्रो जातयो यथा।

स्वतन्त्रा जातिरेका च विश्वस्मिन्वैष्णवाभिधा॥ ४३॥

Though there are four castes viz.: Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, but Vaiṣṇavas of the world belong to one and the same caste.

ध्यायन्ति वैष्णवाः शश्वद्गोविन्दपदङ्कजम्।

ध्यायते तांश्च गोविन्दः शश्वत्तेषां च संन्निधौ॥ ४४॥

सुदर्शनं संनियोज्य भक्तानां रक्षणाय च।

तथाऽपि नहि निश्चिन्तोऽवतिष्ठेद्भक्तसंन्निधौ॥ ४५॥

The Vaiṣṇavas are always devoted at the lotus-like feet of the lord and lord Kṛṣṇa, takes care of them remaining besides them and he does not hesitate the use of *Sudarśana Cakra* in order to save them. He always remains with his devotees.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनसकंवादे ब्रह्मखण्डे विष्णुवैष्णवब्राह्मणप्रशंसा नामैकादशोऽध्यायः॥ ११॥

अथ द्वादशोऽध्यायः

Chapter-12

The Story of Nārada

शौनक उवाच

ऋषिवंशप्रसंगेन बभूवुर्विविधाः कथाः।
उपालम्भेन प्रस्तावात्कौतुकेन श्रुता मया॥ १॥
प्रजा वा ससृजुः के वा ऊर्ध्वरेताश्च कश्चन।
पित्रा सह विरोधेन नारदः किं चकार सः॥ २॥
पितुः शापेन पुत्रस्य किं बभूव विरोधतः।
पितुर्वा पुत्रशापेन सौते तत्कथ्यतां शुभम्॥ ३॥

There are several stories a bout the races of the sages. I have narrated them already which I heard from others quite playfully. It will, therefore, not be appropriate to repeat them. Out of the sons of Brahmā who were those who participated in the creation of the universe? What did Nārada do after his opposing the command of his father? What happened to the son after he was cursed by the father? What happened after the son pronounced a curse on the father? O son of Sūta, you narrate this story in detail.

सौतिरुवाच

हंसो यतिश्चारणिश्च वोढुः पञ्चशिखस्तथा।
अपान्तरतमाश्चैव सनकाद्याश्च शौनक॥ ४॥
एतैर्विनाऽन्ये बहवो ब्रह्मपुत्राश्च संततम्।
सांसारिकाः प्रजावन्तो गुर्वाज्ञापरिपालकाः॥ ५॥

Sūta replied, "All Śaunaka except Haṅsa, Yati, Araṇī, Voḍhu, Pañcaśikha, Apāntaratamā and Sanakādi are the sages and are other sons of Brahmā who participated in the creation of universe. They always followed the command of Brahmā.

अपूज्यः पुत्रशापेन स्वयं ब्रह्मा प्रजापतिः।
तेनैव ब्रह्मणो मन्त्रं नोपासन्ते विपश्चितः॥ ६॥

Brahmā himself was fallen from graces as a result of cure of his son Nārada. He become unadorable. That is why the wise people did not adore Brahmā at all.

नारदो गुरुशापेन गन्धर्वश्च बभूव सः।
कथयामि सुविस्तीर्णं तद्वृत्तान्तं निशामय॥ ७॥

Nārada on the other hand was also cursed by Brahmā. I am narrating that story to you in details. You please listen to it.

गन्धर्वराजः सर्वेषां गन्धर्वाणां वरो महान्।
परमैश्वर्यसंयुक्तः पुत्रहीनो हि कर्मणा॥ ८॥
गुर्वाज्ञया पुष्करे स परमेण समाधिना।
तपश्चकार शंभोश्च कृपणो दीनमानसः॥ ९॥

During those times, there was a king of Gandharvas who was quite respectable and a great king. He had enough of riches with him but he had no son. The beleaguered king with a pain in his heart went to his priest and with his permission he started a *yajña* in the holy place of Puṣkara. He started adoring with a devoted heart Lord Śiva.

शिवस्य कवचं स्तोत्रं मन्त्रं च द्वादशाक्षरम्।
ददौ गन्धर्वराजाय वसिष्ठश्च कृपानिधिः॥ १०॥
जजाप परमं मन्त्रं दिव्यं वर्षशतं मुने।
पुष्करे स निराहारः पुत्रदुःखेन तापितः॥ ११॥

The most compassionate Vasiṣṭha gave him the *kavaca,* the prayer and a hymn of 12 letters to the king of the Gandharvas. O sage, with his mind offering prayer, having no sons, the king of Gandharvas remained without food for a hundred divine years reciting the *mantras.*

विरामे शतवर्षस्य ददर्श पुरतः शिवम्।
भासयन्तं दश दिशो ज्वलन्तं ब्रह्मतेजसा॥ १२॥

After, a hundred years, Śiva himself appeared before him which illuminated all the ten directions with his lustre.

महत्तेजः स्वरूपं च भगवन्तं सनातनम्।
ईषद्धासं प्रसन्नास्यं भक्तानुग्रहकारकम्॥ १३॥
तपोरूपं तपोबीजं तपस्याफलदं फलम्।
शरणागतभक्ताय दातारं सर्वसंपदाम्॥ १४॥

His face was bearing a serene smile. He is compassionate to his devotees in the form of *tapas* and also is seed of *tapas.* He gave proper reward for his *tapas* and he himself performs *tapas.* He fulfils all the wishes of his devotees who come to take refuge under him.

त्रिशूलपट्टिशधरं वृषभस्थं दिगम्बरम्।
शुद्धस्फटिकसंकाशं त्रिनेत्रं चन्द्रशेखरम्॥ १५॥
तप्तस्वर्णप्रभाजुष्टजटाजालधरं वरम्।
नीलकण्ठं च सर्वज्ञं नागयज्ञोपवीतकम्॥ १६॥
संहर्तारं च सर्वेषां कालं मृत्युंजयं परम्।
ग्रीष्ममध्याह्नमार्तण्डकोटिसंकाशमीश्वरम्॥ १७॥
तत्त्वज्ञानप्रदं शान्तं मुक्तिपदं हरिभक्तिदम्।
दृष्ट्वा ननाम सहसा गन्धर्वो दण्डवद्भुवि॥ १८॥
वसिष्ठदत्तस्तोत्रेण तुष्टाव परमेश्वरम्।

He was holding a trident, a *paṭṭiśa* and other weapons. He was mounted over his bull and was without clothes. He had lustre of spotless crystal, three eyes, a crescent over the head and had matted locks of hair resembling the complexion of the molten gold. He had a blue mark over a neck and serpents, were adorning his shoulders. Thus the omnipresent Śiva appears in the form of a child, destroyer of all, the care who overcomes death, had the lustre of crores of sun shining at moon time in summer. He was peaceful and the figure of the bestower of *tattvajñāna*, salvation and devotion of Hari. Finding Śiva before him, the Gandharvas prostrated before him and started reciting prayer in his favour.

वरं वृणुष्वेति शिवस्तमुवाच कृपानिधिः॥

स ययाचे हरेर्भक्तिं पुत्रं परमवैष्णवम्॥ १९॥

Thereafter the most compassionate Śiva said to him, "Ask for a boon." The king of Gandharvas then sought for a son who could be a perfect Vaiṣṇava and be devoted to the lord.

गन्धर्वस्य वचः श्रुत्वा चाहसीच्चन्द्रशेखरः।

उवाच दीनं दीनेशो दीनबन्धुः सनातनः॥ २०॥

On hearing these words of the king of Gandharvas, Lord Śiva having the crescent over him head spoke to him smilingly thus.

महादेव उवाच

कृतार्थस्त्वं वरादेकादन्यच्चर्वितचर्वणम्।

गन्धर्वराज वृणुषे को वा तृप्तोऽतिमङ्गले॥ २१॥

Lord Mahādeva said, "O king of Gandharvas, you have not satisfied with only one boon. The second boon is therefore like repeating the stuff which has already been crushed. Even otherwise, whatever the boon has been desired by you is also all right. Who will be satisfied with salvation alone? (Because after whatever one gets, he desires much more beyond that)

यस्य भक्तिर्हरौ वत्स सुदृढा सर्वमङ्गला।

स समर्थः सर्वविश्वं पातुं कर्तुं च लीलया॥ २२॥

आत्मनः कुलकोटिं च शतं मातामहस्य च।

पुरुषाणां समुद्धृत्य गोलोकं याति निश्चितम्॥ २३॥

O Son, the one how is extremely devoted to the lord Hari, he can protect the entire universe and even re-create it. With his devotion, he can redeem a hundred of his earlier generations.

त्रिविधानि च पापानि कोटिजन्मार्जितानि च।

निहत्य पुण्यभोगं च हरिदास्यं लभेद्ध्रुवम्॥ २४॥

He is relieved of the sins commuted by him in his earlier birth and achieves the privilege of serving the lord.

तावत्पत्नी सुतस्तावत्तावदैश्वर्यमीप्सितम्।

सुखं दुःखं नृणां तावद्यावत्कृष्णे न मानसम्॥ २५॥

One remained unprivileged in the world like his family, the wife, the son and other worldly riches till such time his mind is not attracted and devoted towards lord kṛṣṇa.

कृष्णे मनसि संजाते भक्तिखड्गो दुरत्ययः।

नराणां कर्मवृक्षाणां मूलच्छेदं करोत्यहो॥ २६॥

भवेद्येषां सुकृतिनां पुत्राः परमवैष्णवाः।

कुलकोटिं च तेषां त उद्धरन्त्येव लीलया॥ २७॥

Because the sword the devotion of lord Kṛṣṇa cuts off all the fetters of actions of a human being like the trees. This is quite surprising. The wise people get quite illustrious sons. Those sons redeem their future generation.

चरितार्थः पुमानेकद्वारमिच्छुर्वरादहो।

किं वरेण द्वितीयेन पुंसां तृप्तिर्न मङ्गले॥ २८॥

Though a noble persons gets satisfied with a single boon but instead of that he becomes desirous or getting an other one. This is quite surprising. What is the use of second boon? One is not satisfied with the achieving of the welfare.

धनं संचितमस्माकं वैष्णवानां सुदुर्लभम्।

श्रीकृष्णे भक्तिदास्यं च न वयं दातुमुत्सुकाः॥ २९॥

वरयान्यं वरं वत्स यत्ते मनसि वाञ्छितम्।

इन्द्रत्वममरत्वं वा ब्रह्मत्वं लभ दुर्लभम्॥ ३०॥

सर्वसिद्धिं महायोगं ज्ञानं मृत्युजयादिकं।

सुखेन सर्वं दास्यामि हरिदास्यं त्यज ध्रुवम्॥ ३१॥

We have the forest of welfare preserved for the Vaiṣṇavas. One does not became anxious to bestow that devotion and dedication of lord kṛṣṇa on others. Therefore, you ask for another appropriate boon. I can bestow eternalship or the place of Indra and even the eternal bliss, all the *siddhis* and the knowledge to overcome the death, with pleasures. You, however, shed away the desires to be a slave of lord Hari".

शंकरस्य वचः श्रुत्वा शुष्ककण्ठोष्ठतालुकः।

उवाच दीनो दीनेशं दातारं सर्वसंपदाम्॥ ३२॥

On hearing these words of Śiva, the lips, the throat and the mouth of the poor king of Gandharvas dried up. Then mustering courage he appealed to the lord who could bestow of the successes to all.

गन्धर्व उवाच

यत्पक्ष्मचालनेनैव ब्रह्मण: पतनं भवेत्।

तद्ब्रह्मत्वं स्वप्नतुल्यं कृष्णभक्तो न चेच्छति॥ ३३॥

The Gandharva said, "The one who fall with the meagre sight of Brahmā, that Brāhmaṇa is like a dream and short lived. Nobody will desire for it.

इन्द्रत्वममरत्वं वा सिद्धयोगादिकं शिव।

ज्ञानं मृत्युजयाद्यं वा नहि भक्तस्य वाञ्छितम्॥ ३४॥

सालोक्यसार्ष्टिसामीप्यसायुज्यं श्रीहरेरपि।

तत्र निर्वाणमोक्षं च नहि वाञ्छन्ति वैष्णवा:॥ ३५॥

शश्वत्तत्र दृढा भक्तिर्हरिदास्यं सुदुर्लभम्।

स्वप्ने जागरणे भक्ता वाञ्छन्त्येव वरं वरम्॥ ३६॥

O Lord, Śiva, the place of Indra, the successes, the Yogic powers, the powers to overcome the death are of no use for a devotee. The four types of the salvation of the lord like *Sālokya, Sārūpya, Sāmīpya, Sāyujya* and the complete redemption can hardly be desired by a Vaiṣṇava. I desire the everlasting devotion for lord Kṛṣṇa in which I should remain engrossed all the times while sleeping or while awake. Therefore, you kindly grant us this boons alone.

तद्दास्यं वैष्णवसुतं देहि कल्पतरो वरम्।

त्वां प्राप्य लभते तुष्टं वरं सर्ववरोऽवर:॥ ३७॥

O *kalpavṛkṣa*, this is the reason, why I need a son who should be devoted to Viṣṇu and be his slave also. You kindly grant this boon to me because after getting such a boon because with your pleasure in case some one also seeks another boon it is simple cruelty.

न दास्यसीदं चेच्छंभो वरं दुष्कृतिनं च माम्।

कृत्वा स्वशिरच्छेदं प्रदास्यामि हुताशने॥ ३८॥

O Lord Śiva, in case you do not grant me the desired boon, I shall cut off my head and offer it as a offering in the burning fire".

गन्धर्ववचनं श्रुत्वा तमुवाच कृपानिधि:।

भक्तं दीनं च भक्तेशो भक्तानुग्रहकारक:॥ ३९॥

Thereafter, the compassionate lord, taking a pity on his devotee granted the king of Gandharvas, the boon desired.

शंकर उवाच

हरिभक्तिं हरेर्दास्यं पुत्रं परमवैष्णवम्।

चिरायुषं च गुणिनं शश्वत्सुस्थिरयौवनम्॥ ४०॥

ज्ञानिनं सुन्दरवरं गुरुभक्तं जितेन्द्रियम्।

गन्धर्वराजप्रवरं वरेमं लभ मा शुच:॥ ४१॥

इत्युक्त्वा शंकरस्तस्माज्जगाम स्वालयं मुने।

गन्धर्वराज: संतुष्टं आजगाम स्वमन्दिरम्॥ ४२॥

Lord Śiva said, "you will get a son who will be a perfect Vaiṣṇava devoted to the lord. You achieve these boons and don't worry in your mind. Besides being a Vaiṣaṇava your son will also be a great devotee of lord Hari. He will remain always useful, an intellectual most beautiful, devoted to the teachers and shall well control all his senses". Saying this lord Śiva went to his abode and the Gandharvas also went back home.

प्रफुल्लमानसा: सर्वे मानवा: सिद्धकर्मण:।

नारदस्तस्य भार्यायां लेभे जन्म च भारते॥ ४३॥

On meeting with successes the mind of all the people get delighted blossoming like a lotus flower. Nārada was born out the womb of the devoted wife of the king of Gandharva.

सुषाव पुत्रं सा वृद्धा पर्वते गन्धमादने।

गुरुर्वसिष्ठो भगवान्नाम चक्रे यथोचितम्॥ ४४॥

The old wife of king of Gandharvas gave birth to a child at Gandhamādana mountain and a teacher Vasiṣṭha performed the *yajñopavīta* ceremony of the son.

बालकस्य च तत्रैव मङ्गलं मङ्गले दिने।

उपशब्दोऽधिकार्थश्च पूज्ये च बर्हण: पुमान्॥

पूज्यानामधिको बालस्तेनोपबर्हणाभिध:॥ ४५॥

This child has been quite devoted to the lord. Therefore, he was given the name of Upabarhaṇa, by Vasiṣṭha.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे नारदजन्मकथनं नाम द्वादशोऽध्याय:॥ १२॥

अथ त्रयोदशोऽध्यायः

Chapter 13

Death of Upabarhaṇa with the curse of Brahmā and lamenting of Mālāvatī.

सौतिरुवाच

पुत्रोत्सवे च रत्नानि धनानि विविधानि च।

गन्धर्वराजः प्रददौ ब्रह्मणेभ्यो मुदाऽन्वितः॥ १॥

Sauti said, the king of Gandharva on the birth of son distributed several type of gems and riches among the Brāhmaṇas and others.

उपबर्हणस्तु कालेन हरेर्मन्त्रं सुदुर्लभम्।

वसिष्ठेन तु संप्राप्य स चक्रे दुष्करं तपः॥ २॥

On coming to age the boy Upabarhaṇa acquired through the aid of the teacher Vasiṣṭha acquired a mantra, and he started performing severe austerities.

एकदा गण्डकीतीरे तं च सम्प्राप्तयौवनम्।

गन्धर्वपत्न्यो ददृशुर्मूर्च्छामापुश्च तत्क्षणम्॥ ३॥

Once after becoming a youth when the Upabarhaṇa was roaming about the bank of river Gaṇḍakī. He was supported by a large number of Gandharvas themselves. All of them were fainted at the sight of the boy.

ताश्च तीव्रं तपः कृत्वा प्राणान्संत्यज्य योगतः।

पञ्चाशत्ता बभूवुश्च कन्याश्चित्ररथस्य च॥ ४॥

Thereafter thus people themselves it is there entered their life after performing great *tapas*. Thereafter they were as the daughter of Gandharva king Citraratha.

उपबर्हणगन्धर्वे ताश्च तं वव्रिरे पतिम्।

मुदा माला ददुस्तस्मै कामुक्यः पितुराज्ञया॥ ५॥

Thereafter those girls thereafter they married the Gandharva name Upabarhaṇa with the permission of their father they garlanded the Gandharva boy.

गृहीत्वा ताश्च गन्धर्वो युवा सुस्थिरयौवनः।

दिव्यं त्रिलक्षवर्षं च रेमे रहसि कामुकः॥ ६॥

The possessionate Gandharva also started reciting in lonely place after marring those girls. He spent three lakh of divining years with them and enjoyed the youthful life.

ततोऽपि सुचिरं राज्यं कृत्वा ताभिः सहानिशम्।

जगाम ब्रह्मणः स्थानं हरिगाथां जगौ मुने॥ ७॥

दृष्ट्वा स रम्भारम्भोरुं नर्तने कठिनं स्तनम्।

बभूव स्खलनं तस्य गन्धर्वस्य महात्मनः॥ ८॥

O sage, thereafter he was crowned as a king and started enjoying the life pleasure with those ladies. Once he went to Brahmā and joined a function there reciting his glory. He found there Rambā dancing in a most attractive manner whose body was like a trunk of banana tree. Her breast well developed and quite hard. The semen of that Gandharva felt at the sight of Rambhā.

द्रुतं तत्याज संगीतं मूर्च्छां प्राप सभातले।

उच्चैः प्रजहसुर्देवा ब्रह्मा कोपाच्छशाप तम्॥ ९॥

व्रज त्वं शूद्रयोनिं च गान्धर्वं तनुमृत्सृज।

काले वैष्णवसंसर्गान्मत्पुत्रस्त्वं भविष्यसि॥ १०॥

As a result of this not only was he deprived of the musical concert but also was fainted there. All the guards started laughing aloud. Thereafter Brahmā pronouncing a curse of him said shady, the body of Gandharva, you will busy was a Śūdra thereafter while keeping the company of Vaiṣṇava your believe as my son and get will established in that position.

विना विपत्तेर्महिमा पुंसां नैव भवेत्सुत।

सुखं दुःखं च सर्वेषां क्रमेण प्रभवेदिति॥ ११॥

O Son, without facing the adversities the people don't achieve gold. All the people of the world alternatively gets the pleasures and pains.

इत्येवमुक्त्वा स विधिरगच्छत्पुष्कराद्गृहम्।

उपबर्हणगन्धर्वः स जहौ तां तनुं तदा॥ १२॥

Saying this, Brahmā then went to the holly place of Puṣkara. O Upabarhaṇa, the Gandharva then died in instantaneously.

मूलाधारं स्वाधिष्ठानं मणिपूरमनाहतम्।

विशुद्धमाज्ञाख्यं चेति भित्त्वा षट्चक्रमेव च॥ १३॥

इडां सुषुम्नां मेधां च पिङ्गलां प्राणहारिणीम्।
सर्वज्ञानप्रदा चैव मनःसंयमिनी तथा॥ १४॥
विशुद्धां च निरुद्धां च वायुसंचारिणीं तथा।
तेजः शुष्ककरीं चैव बलपुष्टिकरीं तथा॥ १५॥
बुद्धिसंचारिणीं चैव ज्ञानजृम्भनकारिणीम्।
सर्वप्राणहरां चैव पुनर्जीवनकारिणीम्॥ १६॥
एताः षोडशधा नाडीर्भित्त्वा वै हंसमैव च।
मनसा सहितं ब्रह्मरन्ध्रमानीय योगतः॥ १७॥
स्थित्वा मूहुर्तमात्मानमात्मन्येव युयोज ह।
जातिस्मरश्च योगीन्द्रः संप्राप ब्रह्म शौनक॥ १८॥

He first of all penetrated through the Ṣaṭcakra name Mūlādhāra, Svādhiṣṭhāna Maṇipūra, Anāhata, Viśuddha and Ājñā developed iḍā, Suṣumnā, Medhā, Piṅgalā, Prāṇahāriṇī, Sarvajñānapradā, Manaḥsaṁyminī, Viśuddhā, Niruddhā, Vāyu-saṅcāriṇī and which derives the lustre and one which increase the powers, increase intelligence, developed wisdom, causes death to all and grants rebirth, served these sixteen types of vein. Thereafter with the application of yogic practices he brought the mind (Manas) with Prāṇa into Brahmarandhra and he established himself firmly in yogic posture for some time. O Saunaka! thereafter that best of the Yogis, remembering his previous birth Upabarhaṇa achieved the state of salvation.

वीणां त्रितन्त्रीं दुष्प्राप्यां वामस्कन्धे निधाय च।
शुद्धस्फटिकमालां च विधृत्वा दक्षिणे करे॥ १९॥
संजल्पन्परमं ब्रह्म वेदसारं परात्परम्।
परं निस्तारबीजं च कृष्ण इत्यक्षरद्वयम्॥ २०॥
प्राच्यां कृत्वा शिरःस्थानं पश्चिमे चरणद्वयम्।
विधाय दर्भशयने शयानः पुरुषो यथा॥ २१॥

O Śaunaka, he then started reciting the name of two letters i.e. Kṛṣṇa holding a flute on three strings in his right hand and a garland of pure crystal bits which is the absence of Vedas and can redeem the people at large. He then slept other the bed at Kuśāsana keeping his head towards the east and the legs towards the west as if somebody was sleeping.

गन्धर्वराजस्तं दृष्ट्वा भार्यया सह तत्क्षणम्।
योगेन ब्रह्म संप्राप श्रीकृष्णं मनसा स्मरन्॥ २२॥
पत्न्यश्च बान्धवाः सर्वे विलप्य रुरुदुर्भृशम्।
जग्मुः क्रमेण शोकार्ता मोहिता विष्णुमायया॥ २३॥
पञ्चाशद्योषितां मध्ये प्रधाना महिषी च या।
साध्वी मालावती नाम्ना परमा प्रेयसी वरा॥ २४॥
उच्चै रुरोद सा तीव्रं कान्तं कृत्वा च वक्षसि।
इत्युवाच च शोकार्ता कान्तं संबोध्य चेव हि॥ २५॥

When his father, the king of Gandharva found him meeting an end with his life in this manner he himself with his wife ended his life recited the name of Kṛṣṇa, by yogic practices. They thus achieved the place of Lord eternal. Thereafter all the relations and brothers of Upabarhaṇa started crying aloud lamenting at same time. Influenced with the illusion of Viṣṇu they were filled with grieve they went to place where his body was placed. Of all the fifty spouses of Upabarhaṇa, Mālāvatī happened to be a keep queen. She was quite chaste and was quite deer to her husband. She started crying keeping the head of her husband in her lap.

मालावत्युवाच

हे नाथ रमण श्रेष्ठ विदग्ध रसिकेश्वर।
दर्शनं देहि मा बन्धो निमग्नां शोकसागरे॥ २६॥

Mālāvatī said, "O Lord, you are the best of all the relation. I am getting drowned in the ocean of grieves. You kindly appear before me.

विस्रम्भके सुवसने रम्ये चन्दनकानने।
पुष्पभद्रानदीतीरे पुष्पोद्याने मनोहरे॥ २७॥
चन्दनाचलसान्निध्ये चारुचन्दनकानने।
पुष्पचन्दनतल्पे च चन्दनानिलवासिते॥ २८॥
गन्धमादनशैलैकदेशे रम्ये नदीतटे।
पुंस्कोकिलनिनादे च मालतीजालशालिनि॥ २९॥
श्रीशैले श्रीवने दिव्ये श्रीनिवासनिषेविते।
श्रीयुक्ते श्रीपादाम्भोजे पूतेऽच्युतकृते शुभे॥ ३०॥
पुरा या या कृता क्रीडा वसन्ते रहसि त्वरा।

मया च दुर्हृदा सार्द्धं तया वै दूयते मनः॥ ३१॥

सुधातुल्येन वचसा सिक्ताऽहं च पुरा त्वया।

दूयते सततं तेन परमात्माऽतिदारुणः॥ ३२॥

साधुना सह संसर्गो वैकुण्ठादपि दुर्लभः।

अहो ततोऽतिविच्छेदो मरणादपि दुष्करः॥ ३३॥

In the painted and charming place in the creation of sandal trees over the bank of river Bhadrā in the beautiful grove near the Malaya mountain and served by the breeze having the fragrance of sandal over the bed of sandal of flowers in the region of the Gandhamādana mountain there is a place which is quite charming over the bank of river. It is infested with the Cuckoos. It is filled with milky flowers and clean water. It happened to be a place of Viṣṇu that also Lakṣmī. All the spots which you had with me are easy my mind initially you use to serve him with your nectar-like speech without it my entire body is suffering from pain. The mind of noble person is better then the pleasure of the Vaiṅkuṭha. Having been deprived such a noble person which becomes more painful.

तस्मात्तेषां च विच्छेदः साधुशोककरः परः।

ततोऽपि बन्धुविच्छेदः शोकः परमदारुणः॥ ३४॥

ततोऽपत्यवियोगो हि मरणादतिरिच्यते।

सर्वस्मात्पतिभेदो हि तत्परं नास्ति संकटम्॥ ३५॥

Therefore, the wicket people are bound to vanish and for the noble people it is quite painful. It is more painful. It is more painful for the close relations to see the death of someone deer to them besides this the separation of one own son is more painful of all the grieves the separation from someone more painful. There is no other misery greater then this.

शयने भोजने स्नाने स्वप्ने जागरणेऽपि च।

स्वामिविच्छेददुःखं च नूतनं च दिने दिने॥ ३६॥

Because sleeping eating, waving, sleeping and awake the separation from the husband gets more and more painful with the passage of time.

सर्वशोकं विस्मरेत्स्त्री स्वामिसंयोगमात्रतः।

बन्धुमन्यं न पश्यामि यं दृष्ट्वा विस्मरेत्पतिम्॥ ३७॥

The woman forgets every grieves in the company of her husband but I do not find any other relation who could make the forget my husband.

नातो विशिष्टं पश्यामि बान्धवं स्वामिना विना।

साध्वीनां कुलजातानामित्याह कमलोद्भवः॥ ३८॥

Brahmā himself emphasised on this that for a chaste lady on high quite family there is no other better relation then the husband.

हे दिगीशाश्च दिक्पाला हे धर्म त्वं प्रजापते।

गिरीश कमलाकान्त पतिदानं च देहि मे॥ ३९॥

O the directions and the ruling Dikpālas, O Dharma, O Prajāpati, O Lordship O Lord of Lakṣmī, you kindly given me back my husband.

इत्युक्त्वा विरहार्ता सा कन्या चित्ररथस्य च।

मूर्च्छां प्राप तत्रैव दुर्गमे गहने वने॥ ४०॥

Thus spoking the daughter of Citraratha afflicted by seperation felted in the dense forest.

विचेतना तत्र तस्थौ कान्तं कृत्वा स्ववक्षसि।

परिपूर्णे दिवानक्तं सर्वैर्देवैश्च रक्षिता॥ ४१॥

She remains in that unconscious condition placing the head of her husband over her chest for a day and a night. The Gods protected her at that time.

प्रभाते चेतनां प्राप्य विललाप भृशं मुहुः।

इत्युवाच पुनस्तत्र हरिं संबोध्य सा सती॥ ४२॥

The nest morning after regaining her sense she started lamenting again and again. Thereafter the chaste lady spoke again addressing the lord thus.

मालावत्युवाच

हे कृष्ण जगतां नाथ नाथ नाहं जगद्बहिः।

त्वमेव जगतां पाता मा न पासि कथं प्रभो॥ ४३॥

अयं भर्ताऽस्य भार्याऽहे ममेति तव मायया।

त्वमेव सम्भवो भर्ता सर्वेषां सर्वकारणः॥ ४४॥

Mālāvatī said, "O Lord, Kṛṣṇa you are the lord of the entire universe. I also a part of the universe. O Lord, you protect the world. Then why am I deprived of the protection"? My husband is lying here and I am his wife. This feeling of mine is your individual. You are the lord of everyone. It happen like this. What else can I say. Because you happened to be cause of everythings.

गन्धर्वः कर्मणा कान्तः कान्ताऽहं चास्य कर्मणा।

क्व गतः कर्मभोगान्ते कुत्र संस्थाप्य मां प्रियाम्॥४५॥

Because of my own deed Gandharva became my husband quite because of my own deeds I became his wife and after the end influence of the good deeds he left a dearest wife like me.

को वा कस्याः पतिः पुत्रः का वा कस्य प्रिया प्रभो।

संयुनक्ति विधाता च वियुनक्ति च कर्मणा॥४६॥

O Lord, who would happened to be once husband or the son and who happens to be the believed of anyone. It is destiny which connects the people in relationship.

संयोगे परमानन्दो वियोगे प्राणसंकटम्।

शश्वज्जगति मूर्खस्य नात्मारामस्य निश्चितम्॥४७॥

All the pleasures of the world are achieved by people by providence and in the separation the life become miserable. Such if the noble people who are well-versed in the movement of the sole are free from grief.

नश्वरो विषयः सत्यं भुवि भोगश्च बान्धवः।

स्वयं त्यक्तः सुंखायैव दुःखाय त्याजितः परैः॥४८॥

It is true that all the pleasures of world and the relatives are short lives. It would, therefore, be better to warrant disowned them because if someone else makes such deeds those pleasures it became painful.

तस्मात्सन्तः स्वयं त्यक्त्वा परमैश्वर्यमीप्सितम्।

ध्यायन्ते सततं कृष्णपादपद्मं निरापदम्॥४९॥

Therefore, the simple people voluntarily disowned and pleasure and devoted their mind towards the devotion of Lord Kṛṣṇa and always they all the lotus-like feet of the Lord.

सर्वत्र ज्ञानिनः सन्तः का स्त्री ज्ञानवती भुवि।

ततो मह्यं विमूढायै दातुमर्हसि वाञ्छितम्॥५०॥

There are unable quite well-versed intellectual people everywhere on earth but one quite hardly come across and. Therefore, for a foolish persons like me you grant me desired wish.

न मे वाञ्छाऽमरत्वे च शक्रत्वे मोक्षवर्त्मनि।

इमं कान्तं वरं देहि चतुर्वर्गकरं परम्॥५१॥

I am not a desirous eternity, the place of Brahmā, the place of Indra or the salvation. Therefore, I should be given back this husband of mine whose like four varṇas (castes) for me.

यावती कामिनीजातिर्जगत्या जगदीश्वर।

कस्यैचिन्नहि दत्तश्च तेन धात्रेदृशः पतिः॥५२॥

O Lord of the universe, all the ladies in the world none as a virtuous husband given by Brahmā, as I have.

तस्मै दत्ताः गुणा सर्वे रूपाणि विविधानि च।

सुशीलानि च सर्वाणि चामरत्वं विना हरे॥५३॥

O Lord, Brahmā has bestow the all virtues, the beauty and the charming nature to them except the immortality.

रूपेण च गुणेनैव तेजसा विक्रमेण च।

ज्ञानेन शान्त्या संतुष्ट्या हरितुल्यः प्रभुर्मम॥५४॥

My husband possess the beauty, the glory, the virtues, the prowess, the intelligence, the peaceful, nature and the satisfaction, thus he is like the lord himself.

हरिभक्तो हरिसमो गाम्भीर्ये सागरो यथा।

दीप्तिमान्सूर्यतुल्यश्च शुद्धो वह्निसमस्तथा॥५५॥

चन्द्रतुल्यः सुदृश्यश्च कन्दर्पसमसुन्दरः।

बुद्ध्या बृहस्पतिसमः काव्ये कविसमस्तथा॥५६॥

My husband is like the devotees of Lord Hari and is like a ocean in death. He is illustrious like sun, shining like the fire, charming like the moon, beautiful like the Lord of love, extremely intelligent and illiteracy feel he can be compared with Śukrācārya.

वाणी च सर्वशास्त्रज्ञा प्रतिभायां भृगोरिव।

कुबेरतुल्यो धनवान्महान्दाता मनोरिव॥५७॥

धर्मे धर्मसमो धर्मी सत्ये सत्यव्रताधिकः।

कुमारतुल्यतपसा स्वाचारे ब्रह्मणा समः॥५८॥

ऐश्वर्ये शक्रतुल्यश्च सहिष्णुः पृथिवीसमः।

एवंभूतो मृतः कान्तः प्राणा यान्ति न मे कथम्॥५९॥

His speech is the essence of all the scriptures. He is like bright in appearance and in riches he is like Kubera. He is the great person is charity like Manu and in the performing of religious rights he is like Dharma himself. He is quite truthful and is a great tapasvī like Sanaka and others. In conduct, he gets Brahmā and possess grace like Indra himself. He is patient like the earth. Such a husband of mine is lying died here is about to leave me.

अहो सुरा यज्ञभाजो घृतं भोक्तुं क्षमा भुवि।

क्षणेनायज्ञभाजश्च करिष्यामि स्वलीलया॥६०॥

O Gods, you perceive your share of *yajña* performed on earth I shall now deprived of your share of *yajña* that I performed. .

नारायण जगत्कान्त नाहमेव जगद्वहिः।

शीघ्रं जीवय मत्कान्तमन्यथा त्वां शपाम्यहम्॥६१॥

प्रजापते पुत्रशापात्त्वमपूज्यो महीतले।

तवैवानधिकारित्वं करिष्याम्यधुना भवे॥६२॥

O Nārāyaṇa, O lord of the entire universe, I am also a stream with the universe. You bring back to life my husband otherwise I am going to pronounce a curse on you. O Prajāpati, you are not adorned honoured because of the curse of your son. I shall now deprive you of the right of honour by pronouncing a curse.

हे शंभो ज्ञानलोपं ते करिष्यामि शपेन च।

धर्मलोपं च धर्मस्य करिष्याम्येव लीलया॥६३॥

O Lord Śiva, I shall deprived you of all your glory and by pronouncing a curse on you and also separate the actions of dharma.

यमधिकारं दूरे च करिष्यामि न संशयः।

सत्यं कालं शपिष्यामि मृत्युकन्यां सुनिष्ठुराम्॥६४॥

I shall deprive *dharma* of a rights. There is no doubt about it. Similarly I can also pronounce a curse on cruel God of death and also his daughter.

शपामि सर्वानत्रैव जरां व्याधिं विनाऽधुना।

व्याधिना जरया मृत्युर्न ह्यभूच्च पतेर्मम॥६५॥

My husband has not meet with his end because of old age or my ailment. Therefore living this to, I shall pronounce a curse on all adults.

इत्युक्त्वा कौशिकीतीरे चागच्छच्छमुमेव तान्।

मालावती महासाध्वी शवं कृत्वा स्ववक्षसि॥६६॥

तां शमुमुद्यतां दृष्ट्वा ब्रह्मा देवपुरोगमः।

जगाम शरणं विष्णुं तीरं क्षीरपयोनिधेः॥६७॥

Thus saying the great industrious and chaste Mālāvatī keeping the head of her dead husband in her lap got ready to pronounce a curse on all the gods. With the end in voice she then and went to bank of the Kauśikī river. Finding her ready to pronounce a curse all the Gods including Brahmā rushed to the ocean of Milk and took refuge under Lord Viṣṇu.

तत्र स्नात्वा च तुष्टाव परमात्मानमीश्वरम्।

विष्णुं ब्रह्मा जगत्कान्तमित्युवाच ह भीतवत्॥६८॥

Taking his bath there the panicky Brahmā started offering prayers to lord Viṣṇu who is considered the Lord of the Universe.

ब्रह्मोवाच

उपबर्हणपत्नी सा कन्या चित्ररथस्य च।

कान्तहेतोश्च मां देवाञ्छपेत्त्वं रक्ष माधव॥६९॥

Brahmā said, O Mahādeva, Mālāvatī the daughter of Citraratha and the wife of Upabarhaṇa is going to pronounce a curse on me and all the Gods. You protect us from her curse.

स्मरन्ति साधवः सन्तो जपन्ति मुनयो मुदा।

स्वप्ने जागरणे चैव सर्वकार्येषु माधवम्॥७०॥

All saints and sages recite the name of Lord Kṛṣṇa pleasantly while sleeping or while awake.

शरणागतदीनार्तपरित्राणपरायण।

रक्ष रक्ष हृषीकेश व्रजामः शरणं वयम्॥७१॥

O Lord of all the organ of senses, you always protect thus occasion and take refuge under you. You protect us, we took refuge under you.

पूजा मे पुत्रशापेन विहता साम्प्रतं प्रभो।

अधिकारहतं मां च कुरुते मालती सती॥७२॥

O Lord, my adoration always come to an end because of the curse of my own son. Now I am going to be deprived of all my rights with the pronounce of the curse by Mālāvatī.

सर्वाधिकारो ब्रह्माण्डे त्वया दत्तः पुरा प्रभो।

संपदेतादृशी नाथ यास्यत्येवाधुना मम॥७३॥

O Lord, you have distributed all the rights of mine. In the entire universe, O Lord now I am going to be deprived this as a whole.

महादेव उवाच

त्वया दत्तं महाज्ञानं गुप्तं सर्वेषु दुर्लभम्।

शतमन्वन्तरतपःफलेन पुष्करे पुरा॥७४॥

Brahmā said, in earlier time I perform *tapas* as in the region of Puṣkara for a period of 100 manvantaras as a result of which I achieve the eternal knowledge. It is quite secret and rare.

ऐश्वर्यं वा धनं वाऽपि विद्या वा विक्रमोऽथवा।

ज्ञानस्य परमार्थस्य कलां नार्हन्ति षोडशीम्॥७५॥

The riches, intelligence, knowledge and prowess cannot be equated with the 16th part of that knowledge.

सर्वज्ञातं सर्वगुप्तमत्यन्तं दुर्लभं परम्।

मम तत्त्वज्ञानरत्नं शापान्निर्याति योषितः॥७६॥

The most secret and rarest and the best of the knowledge in tattvajñāna it is going to vanish because of the curse of a Lady.

अहो पतिव्रतातेजः सर्वेषां तेजसां परम्।

तेजोऽनलेन दग्धं मां रक्ष रक्ष हरे हरे॥७७।

This is really surprising that the glory of chaste lady is so powerful. Therefore, O Lord, I am going to burnt out in the fire of time glory. Therefore, you kindly protect me.

धर्म उवाच

सर्वरत्नात्परं रत्नं धर्म एव सनातनः।

यास्यत्येवंविधो धर्मस्त्वया दत्तः पुरा प्रभो॥७८॥

Dharma said: O Lord, in the ancient times Dharma was bestow which is the best of all the gems and eternal. It is being snatched away from me.

सप्तमन्वन्तरतपः फलेन परमेश्वर।

प्राप्तो धर्मोऽधुना याति शापेन योषितः प्रभो॥७९॥

O Lord of all the universe ! I was bestowed with the same after performing of *tapas* for seven *manvantaras*. But O Lord that Dharma to is being snatched away from me because O the curse of that chaste lady.

देवा ऊचुः

यज्ञभाजो धृतभाजो धृतभुजो वयमेव त्वया कृताः।

योषिच्छापेन तत्सर्वमधुना याति माधव॥८०॥

The God said: O Mahādeva, the duty of consuming of *ghee,* the clarified butter in the fire utter was interested by you. Because of the curse of the lady we are going to be deprived of it.

इत्युक्त्वा संयताः सर्वे तस्थुस्तत्र भयार्दिता।

एतस्मिन्नन्तरेऽकस्माद्वाग्बभूवाशरीरिणी॥८१॥

यूयं गच्छत तन्मूलं विप्ररूपी जनार्दनः।

पश्चाद्यास्यति शान्त्यर्थमिति वा रक्षणाय च॥८२॥

The panic-stricken Gods stood there attentively after speaking of this. At the same time the divine voice from the sky declared, as all of you should go to Mālāvatī thereafter the Lord Janārdana will also reach there in the form of Brahma.

श्रुत्वा तद्वचनं देवाः प्रहृष्टमनसोन्मुखाः।

जग्मुर्मालावतीस्थानं कौशिकीतीरमीश्वराः॥८३॥

On hearing the divine voice mind of all the Gods filled with delight. All of them then reach the bank of the Kauśikī river, there the chaste lady was present.

तामेव ददृशुर्देवा देवीं मालावतीं सतीम्।
रत्नसारेन्द्रभूषाभिरुज्ज्वलां कमलाकलाम्॥८४॥
वह्निशुद्धांशुकाधानां सिन्दूरबिन्दुभूषिताम्।
शरच्चन्द्रप्रभां शान्तां द्योतयन्तीं दिशास्त्विषा॥८५॥
पतिसेवामहाधर्मचिरसंचिततेजसा।
प्रज्वलन्तीं सुप्रदीप्तशिखां वह्नेरिवोत्तमाम्॥८६॥
योगासनं कुर्वतीं च शववक्षःस्थलस्थिताम्।
सुरम्यां स्वामिनो वीणां बिभ्रती दक्षिणे करे॥८७॥
तर्जन्यङ्गुष्ठकोटिभ्यां शुद्धस्फटिकमालिकाम्।
भक्त्या स्नेहेन कान्तस्य बिभ्रती योगमुद्रया॥८८॥
चारुचम्पकवर्णाभां बिम्बोष्ठीं रत्नमालिनीम्।
यथा षोडशवर्षीयां शश्वत्सुस्त्रस्थिरयौवनाम्॥८९॥
बृहन्नितम्बभारार्तपीनश्रोणिपयोधराम्।
पश्यन्तीं शवमीशस्य शुभदृष्ट्या पुनः पुनः॥९०॥

He was bearing all the ornaments studded with gems and she looked like the Goddess Lakṣmī as they were purified in a fire. Her forehead was adorned with Kumkum. She had a lustre of the moon in the winter season. Her lustre illumined of the directions. She performed great religious feet and was having a glory like the burning fire. She was seated there embracing the body of her husband on the ground and she holds the charming flute on her husband in a right hand. She was appearing the beautiful garland of flowers and looked like a damsel of sixteen years old and having a sound. Her chest was broad and stiff. She was presently looking the body of her husband.

एवंभूतां च तां दृष्ट्वा देवास्ते विस्मयं ययुः।
स्थगितां च क्षणं तत्र धार्मिका धर्मभीरवः॥९१॥

Finding Mālāvatī in this condition all the gods were extremely surprised. All of them were quite noble and therefore, they stood their consoling themselves for sometimes.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे
मालावतीविलापो नाम त्रयोदशोऽध्यायः॥१३॥

अथ चतुर्दशोऽध्यायः

Chapter - 14

Viṣṇu appears before Mālāvatī in the form of a Brāhmaṇa boy

सौतिरुवाच

तत्र स्थित्वा क्षणं देवा ब्रह्मेशानपुरोगमाः।
ययुर्मालावतीमूलं परं मङ्गलदायकाः॥ १॥

Sauti said- With Brahmā and Śiva made to lead the gods and bestow welfare to all, they reached the place of Mālāvatī in a moment.

मालावती सुरान्दृष्ट्वा प्रणनाम पतिव्रता।
रुरोद कान्तं संस्थाप्य देवानां संनिधौ मुने॥ २॥

O Saga, The chaste lady Mālāvatī bowed in reverence to the gods on meeting them and placing the body of her husband before them started crying.

एतस्मिन्नन्तरे तत्र कश्चिद्ब्राह्मणबालकः।
आजगाम सुराणां च सभामतिमनोहरः॥ ३॥
दण्डी छत्री शुक्लवासा बिभ्रत्तिलकमुज्ज्वलम्।
दीर्घपुस्तकहस्तश्च सुप्रशान्तश्च सुस्मितः॥ ४॥
चन्दनोक्षितसर्वाङ्गः प्रज्वलन्ब्रह्मतेजसा।
सुरान्संभाष्य तत्रैव विस्मितान्विष्णुमायया॥ ५॥
तत्रोवास सभामध्ये तारामध्ये यथा शशी।
उवाच देवान्सर्वांश्च मालतीं च विचक्षणः॥ ६॥

In the meantime, in the assembly of the gods, a beautiful Brāhmaṇa boy arrived, holding a staff and an umbrella in his hands, wearing white garments, with his forehead painted with sandal-paste, carrying a huge manuscript in his hand, wearing a peaceful appearance and a serene smile on the face. All his limbs were painted with the paste of sandalwood. The boy having the lustre of Brāhmaṇa started talking to the gods reaching there, who appeared to have been seated with the illusion of lord Viṣṇu. In the assembly of the gods, the Brāhmaṇa boy looked like the moon among the stars. He then spoke to Mālāvatī.

ब्राह्मण उवाच

कथमत्र सुराः सर्वे ब्रह्मेशानपुरोगमाः।

स्वयं विधाता जगतां स्रष्टा वै केन कर्मणा॥७॥

Brāhmaṇa said: "Why have the gods arrived with Brahmā, the creator of the universe and Śiva, at this place"?

सर्वब्रह्माण्डसंहर्ता शम्भुरत्र स्वयं विभुः।

अहो त्रिजगतां साक्षी धर्मो वै सर्वकर्मणाम्॥८॥

कथं रविः कथं चन्द्रः कथमत्र हुताशनः।

कथं कालो मृत्युकन्या कथं वाऽत्र मादयः॥९॥

हे मालावति ते क्रोडे कोऽतिशुष्कः शवोऽनघे।

जीविकायाः कथं मूले योषितश्च पुमाञ्छवैः॥१०॥

Śiva who is the destroyer of the entire universe is also present here and surprisingly Dharma too who stands witness to the deeds of all, it also present here. Why have the gods like Sūrya, the Moon, the fire, Yama, the god of death have arrived here? O Mālāvatī, O sinless one, whose dead body which is dried up, are you carrying in your lap? "How can a lady keep the dead body of a man like this?"

इत्युक्त्वा तांश्च तां विप्रो विरराम सभातले।

मालावती तं प्रणम्य समुवाच विचक्षणम्॥११॥

After speaking to the gods and Mālāvatī he kept quiet. Thereafter Mālāvatī spoke offering her salutation to the Brāhmaṇa.

मालावत्युवाच

आनन्दपूर्वकं वन्दे विप्ररूपं जनार्दनम्।

तुष्टा देवा हरिस्तुष्टो यस्य पुष्पजलेन च॥१२॥

Mālāvatī said—"O Janārdana, you have come in the form of a Brāhmaṇa. I bow in reverence to you with a pleasing mind. The gods and lord Viṣṇu feel pleased with the flowers and water offered to him.

अवधानं कुरु विभो शोकार्ताया निवेदने।

समा कृपा सतां शश्वद्योग्यायोग्ये कृपावताम्॥१३॥

O lord, you kindly listen attentively to the prayer of a grief-stricken person like me, because the grace of the noble people benefits equally the competent and incompetent people.

उपबर्हणभार्याऽहं कन्या चित्ररथस्य च।

सर्वे मालावतीं कृत्वा वदन्ते विप्रपुंगव॥१४॥

O best of the Brāhmaṇas I am the daughter of Citraratha and the wife of Upabarhaṇa; I am known by the name of Mālāvatī.

दिव्यं लक्षयुगं रम्ये स्थाने स्थाने मनोहरे।

कृता स्वच्छन्दतः क्रीडा चानेन स्वामिना सह॥१५॥

प्रिये स्नेहो हि साध्वीनां यावान्विप्रेन्द्र योषिताम्।

सर्वं शास्त्रानुसारेण जानासि त्वं विचक्षण॥१६॥

I have roamed about in the company of this husband of mine at the attractive and beautiful places for a lakh of divine years. O best of the Brāhmaṇas, O intelligent one, the chaste women are extremely attached to their husbands. This is well known in the scriptures as well as to you.

अकस्माद्ब्राह्मणः शापात्प्राणांस्तत्याज मत्पतिः।

देवानुद्दिश्य विलपे यथा जीवति मत्पतिः॥१७॥

My husband has met with his end because of the curse of Brahmā. I am lamenting before the gods in order to bring back my husband to life.

स्वकार्यसाधने सर्वे व्याग्राश्च जगतीतले।

भावाभावं न जानन्ति केवलं स्वार्थतत्पराः॥१८॥

Because all the people in the universe get devoted to the accomplishment of their tasks. No one is concerned about the profit or the loss but everyone is concerned with the meeting of his own selfish ends.

सुखं दुःखं भयं शोकः संतापः कर्मणा नृणाम्।

ऐश्वर्यं परमानन्दो जन्म मृत्युश्च मोक्षणम्॥१९॥

देवाश्च सर्वजनका दातारः कर्मणां फलम्।

कर्तारः कर्मवृक्षाणां मूलच्छेदं च लीलया॥२०॥

The pleasures, the pain, the grief, the fear, lamenting, riches, bliss, birth, death and salvation are achieved by the people as a result of their own deeds. The gods are the creators of everyone and they also bestow the results of ones deeds. Simultaneously with your own divine play, they can also uproot the tree of one's actions.

नहि देवात्परो बन्धुर्नहि देवात्परो बली।
दयावान्नहि देवाच्च न च दाता ततः परः॥ २१॥
सर्वान्देवानहं याचे पतिदानं ममेप्सितम्।
धर्मार्थकाममोक्षाणां फलदांश्च सुरद्रुमान्॥ २२॥

Because no one else is a better friend than the gods, no one possesses greater prowess than the gods, nor can there be anyone more compassionate than the gods. Besides there is no one else who could perform charities greater than the gods. Therefore I seek the indulgence of the gods who bestow *Dharma*, *Artha*, *Kāma* and *Mokṣa*. They are like wish-fulfilling trees and I urge them to bless my with my desire of getting a husband of me own liking.

यदि दास्यन्ति देवा मे कान्तदानं यथेप्सितम्।
भद्रं तदाऽन्यथा तेभ्यो दास्यामि स्त्रीवधं ध्रुवम्॥ २३॥
शपिष्यामि च सर्वांश्च दारुणं दुर्निवारकम्।
दुर्निवार्यः सतीशापस्तपसा केन वार्यते॥ २४॥

O gods, if you grant me the desired boon, then it is alright; otherwise I shall make you responsible for the killing of a lady and pronounce a terrific curse on all the gods. The curse of a chaste woman can never be infructuous. No one can be relieved of the ill-effects of the curse pronounced by performing any amount of *tapas*".

इत्युक्त्वा मालती साध्वी शोकार्ता सुरसंसदि।
विरराम द्विजक्षेष्ठस्तामुवाच च शौनक॥ २५॥

O Śaunaka, thus speaking the grieved Mālāvatī kept quiet in the assembly of gods. Thereafter the best of the Brāhmaṇa spoke.

ब्राह्मण उवाच

कर्मणा फलदातारो देवाः सत्यं च मालति।
न सद्यः सुचिरणैव धान्यं कृषकवन्नृणाम्॥ २६॥

Brāhmaṇa said—O Mālāvatī this is true that the gods give the humans the result of their deeds, but they cannot do so at once in the same way as the seed sown by a farmer does not bear fruit at once and it takes time for it to grow.

गृही च कृषकद्वारा क्षेत्रे धान्यं वपेप्सति।
तदङ्कुरो भवेत्काले काले वृक्षः फलत्यपि॥ २७॥

The house-holders sow the seed in the field. It sprouts in due course of time. Further in due course of time, it bears fruit.

काले सुपक्वं भवति काले प्राप्नोति तद्गृही।
एवं सर्वं समुन्नेयं चिरेण कर्मणः फलम्॥ २८॥

At the appropriate time the fruit ripens up and the house-holder will get it in due course of time. Similarly it takes some time to reap the fruits of one's deeds.

अष्टीं वपति संसारे गृहस्थो विष्णुमायया।
काले तदङ्कुरो वृक्षः काले प्राप्नोति तत्फलम्॥ २९॥

Infatuated with the illusion of lord Viṣṇu a house-holder implants the seed which gets sprouted in time and further in due course of time it bears fruit which is consumed by the house-holders.

पुण्यवान्पुण्यभूमौ च करोति सुचिरं तपः।
तेषां च फलदातारो देवाः सत्यं न संशयः॥ ३०॥

The noble people who perform *tapas* for a long time at the sacred places receive the fruit of the same through the gods only. There is no doubt about it.

ब्राह्मणानां मुखे क्षेत्रे श्रेष्ठेऽनूषरं एव च।
यो यज्जुहोति भक्त्या च स तत्प्राप्नोति निश्चितम्॥ ३१॥

In the mouth of Brāhmaṇa and the ploughed earth, if a person drops the food or the seed with devotion, he surely gets the fruits of it.

न बलं न च सौन्दर्यं नैश्वर्यं न धनं सुतः।
नैव स्त्री न च सत्कान्तः किं भवेत्तपसा विना॥ ३२॥
सेवते प्रकृतिं यो हि भक्त्या जन्मनि जन्मनि।
स लभेत्सुन्दरीं कान्तां विनीतां च गुणान्विताम्॥ ३३॥
श्रियं च निश्चलां पुत्रं पौत्रं भूमिं धनं प्रजाम्।
प्रकृतेश्च वरेणैव लभेद्भक्तोऽवलीलया॥ ३४॥
शिवं शिवस्वरूपं च शिवदं शिवकारणम्।
ज्ञानानन्दं महात्मानं परं मृत्युञ्जयं वरम्॥ ३५॥

तमीशं सेवते यो हि भक्त्या जन्मनि जन्मनि।
पुमान्प्राप्नोति सत्कान्तां कामिनी चापि सत्पतिम्॥३६॥
विद्यां ज्ञानं सुकवितां पुत्रं पौत्रं परां श्रियम्।
बलं धनं विक्रमं च लभेद्धरवरेण सः॥३७॥

When performing *tapas*, the prowess, beauty, the riches, the son, the wife and the beautiful husband cannot be had except by the one, who serves the goddess Durgā for many lives. He gets the virtuous, humble and beautiful wife, with the blessings of the goddess; the devotee receives the riches, sons, grandsons, land, money and the people who with a devoted mind adore Śiva, the granter of welfare, who is also the cause of welfare, blissful and the best of the souls, who has overcome the lord of death. Such a person gets the beautiful wife during all his births. The lady who adores Śiva, achieves the best of the humans as her husband. With the boon of Śiva, the people achieve learnings, knowledge, the best of poetry, sons, grandsons and great prowess.

ब्राह्मणं भजते यो हि लभेत्सोऽपि प्रजां श्रियम्।
विद्यामैश्वर्यमानन्दं वरेण ब्रह्मणो नरः॥३८॥

Some people adore Brahmā and with the boon granted by him, get riches, learnings, wealth and bliss.

यो नरो भजते भक्त्या दीननाथं दिनेश्वरम्।
विद्यामारोग्यमानन्दं धनं पुत्रं लभेद्ध्रुवम्॥३९॥
गणेश्वरं यो भजते देवदेवं सनातनम्।
सर्वाग्रपूज्यं सर्वेशं भक्त्या जन्मनि जन्मनि॥४०॥
विघ्ननाशो भवेत्तस्य स्वप्ने जागरणेऽनिशम्।
परमानन्दमैश्वर्यं पुत्रं पौत्रं धनं प्रजाः॥४१॥
ज्ञानं विद्यां सुकवितां लभते तद्वरेण च।
भजते यो हि विष्णुं च लक्ष्मीकान्तं सुरेश्वरम्॥४२॥
वरार्थी चेल्लभेत्सर्वं निर्वाणमन्यथा ध्रुवम्।
शान्तं निषेव्य पातारं सत्यं सत्यं लभेन्नरः॥४३॥
सर्वं तपः सर्वधर्मं यशः कीर्तिमनुत्तमाम्।
विष्णुं निषेव्य सर्वेशं यो मूढो लभते वरम्॥४४॥
विडम्बितो विधात्राऽसौ मोहितो विणुमायया।
माया नारायणीशाना सर्वप्रकृतिरीश्वरी॥४५॥
सा कृपां कुरुते यं च विष्णुमन्त्रं ददाति तम्।
धर्मं यो भजते धर्मी सर्वधर्मं लभेद्ध्रुवम्॥४६॥

Those who adore lord Sūrya also achieve learnings, a body free from ailments, bliss, wealth and sons. The one who adores with reverence lord Gaṇeśa who is chief of all the *gaṇas and* is adorable first of all, remover of obstacles while sleeping or awake, besides achieves eternal bliss, riches, sons, grandsons, wealth, friends, learning, knowledge and beautiful poetry as a boon. Those who adore lord Viṣṇu the spouse of Lakṣmī, achieve their desired boon or otherwise they achieve salvation by adoring the peaceful looking lord Viṣṇu who is the protector as well bestower of Dharma, glory and great reputation. A fool after serving lord Viṣṇu desires in return for a boon and it appears that he is cheated by the destiny of the illusion of lord Viṣṇu. The illusion of Nārāyaṇa is competent enough to do anything besides being the cause of action and if the great goddess is pleased with anyone, she bestows the *Viṣṇu mantra* on him. Such of the religious people who follow the path of *Dharma* ultimately achieve all the *Dharmas*.

इह लोके सुखं भुक्त्वा याति विष्णोः परं पदम्।
यो यं देवं भजेद्भक्त्या स चादौ लभते च तम्॥४७॥
काले पश्चात्तेन सार्द्धं परं विष्णोः पदं लभेत्।
श्रीकृष्णं भजते यो हि निर्गुणं प्रकृतेः परम्॥४८॥
ब्रह्मविष्णुशिवादीनां सेव्यं बीजं परात्परम्।
अक्षरं परमं ब्रह्म भगवन्तं सनातनम्॥४९॥
साकारं च निराकारं ज्योतिः स्वेच्छामयं विभुम्।
सर्वाधारं च सर्वेशं परमानन्दमीश्वरम्॥५०॥
निर्लिप्तं साक्षिरूपं च भक्तानुग्रहविग्रहम्।
जीवन्मुक्तः स सत्यं हि न वरं लभते सुधीः॥५१॥

After leading a life of pleasure in this world, they ultimately achieve the abode of lord Viṣṇu. Whosoever adores anyone of the gods with devotion he achieves initially the same god.

Thereafter, he proceeds to the ultimate abode of lord Viṣṇu. Lord Kṛṣṇa is beyond nature and is free from all the three *guṇas*. The gods like Brahmā, Viṣṇu and Śiva are his initial cause, Parātpara indestructible, Parabrahma and eternal lords. He is visible as well as invisible, the form of flame, moves according to his own sweet will. He is all-pervading and is above all, lord of all, blissful; he is un-involved and all-seeing god; he incarnates in human form in order to bestow his grace on his devotees. Those who adore him, achieve salvation in reality. A Vaiṣṇava does not seek for any other boon.

स सर्वं मन्यते तुच्छं सालोक्यादिचतुष्टयम्।
ब्रह्मत्वममरत्वं वा मोक्षं यत्तुच्छवत्सति॥५२॥
ऐश्वर्यं लोष्टतुल्यं च नश्वरं चेव मन्यते।
इन्द्रत्वं च मनुत्वं च चिरजीवित्वमेव वा॥५३॥
जलबुद्बुद्वद्बुद्ध्या चातितुच्छं न गण्यते।
स्वप्ने जागरणे वाऽपि शश्वत्सेवां च वाञ्छति॥५४॥

He considers four types of salvation including *Sālokya* to be of no consequence besides the Brahman-hood; becoming eternal and achieving of salvation are of little importance to him. He considers worldly riches as dust. Similarly the position of Indra, the highest position as a human and long life, are considered by him to be short-lived, like water bubbles. They serve lord kṛṣṇa while sleeping or awake.

दास्यं विनां न याचेत श्रीकृष्णस्य पदं परम्।
तत्पादाब्जे दृढां भक्तिं लब्ध्वा पूर्णो निरन्तरम्॥५५॥
परिपूर्णतमं ब्रह्म निषेव्यं सुस्थिरैःसदा।
आत्मनः कुलकोटिं च शतं मातामहस्य च॥५६॥
श्वशुरस्य शतं पूर्वमुद्धृत्य चावलीलया।
दासं दासी प्रसूं भार्या पुत्रादपि परं शतम्॥५७॥
उद्धरेत्कृष्णभक्तश्च गोलोकं यति निश्चितम्।
तावद्गर्भे वसेत्कामी तावती यमयातना॥५८॥
तावद्गृही च भोगार्थी यावत्कृष्णं न सेवते।
गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे प्रविश्यति॥५९॥
यमस्तल्लिखनं दूरं करोति तत्क्षणं भिया।
मधुपर्कादिकं ब्रह्म पुरैव तन्नियोजयेत्॥६०॥
अहो विलङ्घ्य मल्लोकं मार्गेणानेन यास्यति।
तस्य वै निष्कृतिर्नास्ति कल्पकोटिशतैरपि॥६१॥

A Vaiṣṇava does not aspire after the highest stage with lord kṛṣṇa except for becoming his slave. He feels that all his wishes are fulfilled by devoting his mind whole-heatedly at the feet of lord kṛṣṇa. The devotee of lord adores the eternal Brahman with great devotion. He redeems crores of the ancestor of his race and playfully redeems also his servants, slave girls, mothers, wives and sons. He ultimately achieves the *Goloka*. The one who indulges in passions, remains in the womb of his mother and bears all the pain to consume the fruit of his deeds, till such time as he does not adore the lord. Whenever a *Mantra* of Viṣṇu recited by the teachers enters into the ears of a person, the very moment Yama, the god of death gets terrified and removes the writings of his destiny from his account. Thus Brahmā always remains eager to welcome him with *Madhuparka* and other offerings. Such a fellow sill crosses my abode and travels onward to the higher regions and dwells there for crores of *kalpas*.

दुरितानि च भीतानि कोटिजन्मकृतानि च।
तं विहाय पलायन्ते वैनतेयं यथोरगाः॥६२॥

As the serpents disappeared at the sight of Garuḍa, similarly all the sins accumulated for crores of births disappear at the sight of a devotee of Kṛṣṇa.

पुरातनं कृतं कर्म यद्यत्तस्य शुभाशुभम्।
छिनत्ति कृष्णश्चक्रेण तीक्ष्णधारेण संततम्॥६३॥

All the good and bad deeds performed by him vanish by the grace of lord Kṛṣṇa's disc.

तं विहाय जरा मृत्युर्याति चक्रभिया सति।
अन्यथा शतखण्डं तां कुरुते च सुदर्शनः॥६४॥
निःशङ्को याति गोलोकं विहाय मानवीं तनुम्।
गत्वा दिव्यां तनुं धृत्वा श्रीकृष्णं सेवते सदा॥६५॥

Old age and death leave him for fear of the *cakra* of Kṛṣṇa otherwise the *cakra* of Kṛṣṇa

reduces them into pieces. The devotee of Kṛṣṇa leaving his human body reaches the *Goloka* without any interruption and taking to a divine form serves lord Kṛṣṇa there.

यावत्कृष्णो हि गोलोके तावद्भक्तो वसेत्सदा।
निमेषं मन्यते दासो नश्वरं ब्रह्मणो वयः॥ ६६॥

Till such time as lord Kṛṣṇa resides in the *Goloka* his devotee also resides there. The devotee of lord Kṛṣṇa cares the least for the age prescribed by Brahmā.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे
विष्णुमालवतीसंवादो नाम चतुर्दशोऽध्यायः॥ १४॥

अथ पञ्चदशोऽध्यायः

Chapter - 15

The display of the might by the Brāhmaṇas

ब्राह्मण उवाच

केन रोगेण हि मृतोऽधुना साध्वि तव प्रियः।

सर्वरोगचिकित्सां च जानामि च चिकित्सकः॥ १॥

Brāhmaṇa said—O chaste lady, you tell us the disease which resulted into the death of your husband? I am a physician and I am well aware of the treatment of all diseases.

मृततुल्यं मृतं रोगात्सप्ताहाभ्यन्तरे सति।

महाज्ञानेन तं जीवं जीवयाम्यवलीलया॥ २॥

O chaste lady, in case anyone becomes like that by any ailment or in case it so happens within a week, then I can extend treatment with my great knowledge, can revive him to life in the twinkling of an eye.

राजमृत्युं यमं कालं व्याधिमानीय त्वत्पुरः।

निबध्य दातुं शक्तोऽहं व्याधो बध्वा पशुं यथा॥ ३॥

I can capture old age, death, Yama, time and ailment and can produce them before you, like a hunter captures animal and produces it before you.

यतो न संचरेद्व्याधिर्देहेषु देहधारिणाम्।

व्याधीनां कारणं यद्यत्सर्वं जानामि सुन्दरि॥ ४॥

O beautiful one, I am well aware of the means by which to relieve a human being of the ailment of the body and for relieving the body of an ailment.

यतो न संचरेद्व्याधिबीजं दुष्टममङ्गलम्।

तदुपायं विजानामि शास्त्रतत्त्वानुसारतः॥ ५॥

According to the theory of the scriptures I also know the means by which the seeds of ailments would never sprout in a human body.

यो वा योगेन खेदेन देहत्यागं करोति च।

तस्य तं जीवनोपायं जानामि योगधर्मतः॥ ६॥

Whosoever may have ended his life by yogic practices or in any other way, I am well aware of the means to revive him back to life with the influence of my yogic knowledge."

ब्राह्मणस्य वचः श्रुत्वा स्फीता मालावती सती।

सस्मिता स्निग्धचित्ता सा तमुवाच प्रहर्षिता॥ ७॥

On hearing the words of the Brāhmaṇa, Mālāvatī felt immensely pleased and with her mind filled with delight, she said.

मालावत्युवाच

अहो श्रुतं किमाश्चर्यं वचनं बालवक्त्रतः।

वयसाऽतिशिशुर्दृष्टो ज्ञानं योगविदां परम्॥ ८॥

Mālāvatī said—what a surprising talk am I listening to from the mouth of the Brāhmaṇa boy? Compared to his age, he looks like a child, but his knowledge in the *Yoga*, exceeds that of everyone.

त्वया कृता प्रतिज्ञा च कान्तं जीवयितुं मम।

विपरीतं न सद्वाक्यं तत्क्षणं जीवितः पतिः॥ ९॥

O lord you have taken a resolve to revive my husband back to life. These words cannot be changed. I, therefore, at once believe that my husband will come to life again.

जीवयिष्यति मत्कान्तं पश्चाद्वेदविदां वरः।

यद्यत्पृच्छामि संदेहात्तद्भवान्वक्तुमर्हति॥ १०॥

You are the best among those well-versed in the Vedas. You bring my husband back to life but I am putting you some questions because of

certain doubts in my mind. You kindly clarify them.

सभायां जीविते कान्ते तस्य तीव्रस्य संनिधौ।
त्वां हि प्रष्टुं न शक्ताऽहं विद्यमाने मदीश्वरे॥ ११॥
एते ब्रह्मादयो देवा विद्यमानाश्च संसदि।
त्वं च वेदविदां श्रेष्ठो न च कश्चिन्मदीश्वरः॥ १२॥
नारीं रक्षति भर्ता चेन्न कोऽपि खण्डितुं क्षमः।
शास्ति करोति यदि स न कोऽपि रक्षिता भुवि॥ १३॥

Because I shall not be able to ask you any questions when my husband comes back to life, as he is of harsh temperament. Those in the assembly of the gods, including Brahmā and others, are present besides you are well-versed in the Vedas; but none of them is my husband. In case a lady is protected by her husband, then no one can contradict her. In case he disciplines his wife or punishes her then no one on earth can provide protection to her.

एवं वेदेषु नो शक्तिः शक्रे वा ब्रह्मरुद्रयोः।
स्त्रीपुंभावश्च बोद्धव्यः स्वामी कर्ता च योषिताम्॥ १४॥
स्वामी कर्ता च हर्ता च शास्ता पोष्टा च रक्षिता।
अभीष्टदेवः पूज्यश्च न गुरुः स्वामिनः परः॥ १५॥

Thus all the Vedas, Indra, Brahmā and Rudra also have no competence to protect her. The men and the women have the relationship of husband and wife. The husband is performer, extractor, preserver, protector, family god and is adored by the lady. There is no better *guru* for a lady than her husband alone.

कन्या सत्कुलजाता या सा कान्तवशवर्तिनी।
या स्वतन्त्रा च सा दुष्टा स्वभावात्कुटिला ध्रुवम्॥ १६॥

The girl who is born in a high family always remains dependent upon her husband. But those who get independent, become wicked and degraded as well.

दुष्टा परपुमांसं च सेवते या नराधमा।
सा निन्दति पतिं शश्वदसद्वंशप्रसूतिका॥ १७॥

Those of the wicked ladies, who take interest in others, are considered to be degraded ones and denounce their husbands. Such girls belong to the lower caste.

उपबर्हणभार्याऽहं कन्या चित्ररथस्य च।
वधूर्गन्धर्वराजस्य कान्तभक्ता सदा द्विज॥ १८॥

I am wife of Upabarhaṇa and the daughter of Citraratha. O Brāhmaṇa, I am a chaste woman and the daughter-in-law of the king of Gandharvas.

सर्वं कालयितुं शक्तस्त्वं च वेदविदां वर।
कालं समं मृत्युकन्यां मदभ्याशं समानय॥ १९॥

O great Brāhmaṇa you are competent enough to summon them all here. Therefore you summon here Yama and Mṛtyukanyā.

मालावतीवचः श्रुत्वा विप्रो वेदविदां वरः।
सभामध्ये समाहूय तान्प्रत्यक्षं चकार ह॥ २०॥
ददर्श मृत्युकन्यां च प्रथमं मालती सती।
कृष्णवर्णां घोररूपां रक्ताम्बरधरां वराम्॥ २१॥
सस्मितां षड्भुजां शान्तां दयायुक्तां महासतीम्।
कालस्य स्वामिनो वामे चतुःषष्टिसुतान्विताम्॥ २२॥

On hearing the words of Mālāvatī, the Brāhmaṇa who was well versed in the Vedas called all of them and made them stand there. First of all the chaste Mālāvatī looked at Mṛtyukanyā who was of dark complexion and was quite horrible to look at. She was clad in red garments and she wore a serene smile on her face. She had six arms. She was peaceful, compassionate and extremely chaste. She was standing there with her sixty-four sons.

कालं नारायणांशं च ददर्श पुरतः सती।
महोग्ररूपं विकटं ग्रीष्मसूर्यसमप्रभम्॥ २३॥
षड्वक्त्रं षोडशभुजं चतुर्विंशतिलोचनम्।
षट्पादं कृष्णवर्णं च रक्ताम्बरधरं परम्॥ २४॥
देवस्य देवं विकृतं सर्वसंहाररूपिणम्।
कालाधिदेव सर्वेशं भगवन्तं सनातनम्॥ २५॥
ईषद्धास्यप्रसन्नास्यमक्षमालाकरं वरम्।
जपन्तं परं ब्रह्म कृष्णमात्मानमीश्वरम्॥ २६॥

Thereafter, she had a look at Nārāyaṇa who appeared a personified god of Death. He had a

terrific appearance, looked like the sun of the winter season; he had six faces, sixteen arms, twenty four eyes and six feet. He was of dark complexion and was clad in red garments. He was the god of gods and was terrific in appearance who could destroy anyone and was respected even by the god of death, lord of all and was the eternal lord. He was wearing a pleasant and serene smile on his face. He was holding a rosary and was reciting the name of lord Kṛṣṇa.

सती ददर्श पुरतो व्याधिसंघान्सुदुर्जयान्।
वयसाऽतिमहावृद्धान्स्तनंधान्मातृसंन्निधौ॥ २७॥
स्थूलपादं कृष्णवर्णं धर्मिष्ठं रविनन्दनम्।
जपन्तं परमं ब्रह्म भगवन्तं सनातनम्॥ २८॥
धर्माधर्मविचारज्ञं परं धर्मस्वरूपिणम्।
पापिनामपि शास्तारं ददर्श पुरतो यमम्॥ २९॥
तांश्च दृष्ट्वा च निःशङ्का पप्रच्छ प्रथमं यमम्।
मालावती महासाध्वी प्रहृष्टवदनेक्षणा॥ ३०॥

Thereafter the chaste Mālāvatī found before her all groups of ailment or diseases which were pretty old but looked like children who encircle their mothers' breasts. Thereafter Mālāvatī found Yama, the son of Sūrya who was of black colour and had firm feet. The religious-minded son of Sūrya was Parabrahma and was reciting the name of lord Kṛṣṇa. He was well aware of the difference between *dharma* and *adharma*, the form of the best of Dharma and was the ruler of sinners. Looking at him the chaste Mālāvatī with the delightful eyes doubtlessly questioned Yama.

मालावत्युवाच

हे धर्मराज धर्मिष्ठ धर्मशास्त्रविशारद।
कालव्यतिक्रमे कान्तं कथं हरसि मे विभो॥ ३१॥

Mālāvatī said—"O Yama, you are devoted to the religious scriptures and are quite a religious one also. O Dharmarāja, O lord, how are you carrying my husband with you in utter disregard of the time?"

यम उवाच

अप्राप्तकालो म्रियते न कश्चिज्जगतीतले।
ईश्वराज्ञां विना साध्वि नामृतं चालयाम्यहम्॥ ३२॥

Yama said—O chaste lady, in this universe no one dies ahead of his time or without the permission of the lord. I do not carry away anyone unless he meets with his death.

अहं कालो मृत्युकन्या व्याधयश्च सुदुर्जयाः।
निषेकेण प्राप्तकालं कालयन्तीश्वराज्ञया॥ ३३॥
मृत्युकन्या विचारज्ञा यं प्राप्नोति निषेकतः।
तमहं कालयाम्येव पृच्छतां केन हेतुना॥ ३४॥

I myself, called Kāla, the death and all the diseases take away the people after death with the permission of the lord. The far sighted Mṛtyukanyā, after the birth of a person, when she reaches someone, he alone is carried by me. Therefore you better ask her as to why she goes to anyone.

मालावत्युवाच

त्वमपि स्त्री मृत्युकन्या जानासि स्वामिवेदनम्।
कथं हरसि मत्कान्तं जीवितायां मयि प्रिये॥ ३५॥

Mālāvatī said—O Mṛtyukanyā, my dear friend, you are also a woman and are well aware of the pain caused with separation of a husband from a wife. Then why are you taking my husband away when I am still alive?"

मृत्युकन्योवाच

पुरा विश्वसृजा सृष्टाऽप्यहमेवात्र कर्मणि।
न च क्षमा परित्यक्तुं बहुना तपसा सति॥ ३६॥
सती सतीनां मध्ये काचित्तेजस्विनी वरा।
मामेव भस्मसात्कर्तुं क्षमा यदि भवेद्भवे॥ ३७॥
सर्वांपच्छान्तिरेवेह तदा भवति सुन्दरि।
पुत्राणां स्वामिनः पश्चाद्भविता यद्भविष्यति॥ ३८॥

Mṛtyukanyā (death) said—In earlier times Brahmā, the creator of the universe, also created me and entrusted this duty upon me. O chaste lady, I am unable to get rid of this duty even after performing great *tapas*. In case anyone of the

chaste ladies in the universe can reduce me to ashes by pronouncing a curse, then, O beautiful one, I would have been relieved of this ugly job. After me, whatever has to happen with my husband and the sons, it could happen.

कालेन प्रेरिताऽहं च मत्पुत्रा व्याधयश्च वै।
न मत्सुतानां दोषश्च न च मे शृणु निश्चितम्॥ ३९॥

Influenced by Kāla, I alone perform the duty with the help of my son. It is, therefore, evident that myself and my son are not at all responsible for all this.

पृच्छ कालं महात्मानं धर्मज्ञं धर्मसंसदि।
तदा यदुचितं भद्रे तत्करिष्यसि निश्चितम्॥ ४०॥

O lady, in this assembly of the religious minded souls, you can ask the question from Kāla who happens to be a great soul. Thereafter you can do whatever you think best.

मालावत्युवाच

हे कालकर्मणां साक्षिन्कर्मरूप सनातन।
नारायणांश भगवन्नमस्तुभ्यं पराय च॥ ४१॥

Mālāvatī said-Addressing Kāla, "O Kāla, you are the witness of all the actions of the people; you are eternal lord and are a part of Nārāyaṇa. Therefore I bow in reverence to a lord like you.

कथं हरसि मत्कान्तं जीवितायां मयि प्रभो।
जानासि सर्वदुःखं च सर्वज्ञस्त्वं कृपानिधे॥ ४२॥

O lord, O compassionate one, you possess all knowledge and are well aware of all miseries. Therefore, lord, "Why do you intend to take away my husband from me when I am still alive?

कालपुरुष उवाच।

को वाऽहं को यमः का च मृत्युकन्या च व्याधयः।
वयं भ्रमामः सततमीशाज्ञापरिपालकाः॥ ४३॥

Kālapuruṣa said— Who am I? Thereafter the death, Yama, Mṛtyukanyā and all the diseases are of no consequence. All of us always obey the command of the lord roaming about everywhere.

यस्य सृष्टा च प्रकृतिर्ब्रह्मविष्णुशिवादयः।
सुरा मुनीन्द्रा मनवो मानवाः सर्वजन्तवः॥ ४४॥

ध्यायन्ते तप्तदाम्भोजं योगिनश्च विचक्षणाः।
जपन्ति शश्वन्नामानि पुण्यानि परमात्मनः॥ ४५॥
यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्।
स्रष्टा ब्रह्माज्ञया यस्य पाता विष्णुर्यदाज्ञया॥ ४६॥

He is the same lord from whom, nature, Brahmā, Viṣṇu, Śiva and other gods, the sages, the Manus, the humans and all the creatures have emerged. All yogīs and mendicants always adore at his feet. The intellectuals always recite the name of the lord regularly.

संहर्ता शंकरः सर्वजगतां यस्य शासनात्।
धर्मश्च कर्मणां साक्षी यस्याज्ञापरिपालकाः॥ ४७॥
राशिचक्रं ग्रहाः सर्वे भ्रमन्ति यस्य शासनात्।
दिगीशाश्चैव दिक्पाला यस्याज्ञापरिपालकाः॥ ४८॥

At whose command, the wind blows, the sun emits heat and following whose command even Brahmā indulges in creation and Viṣṇu preserves it. At the command of whom Śiva destroys the universe and we become the witness of the deeds of the people at the command of that lord. At the command of whom all the stars, the planets and the constellation move on. Basing to the command of whom, the Dikpālas, lords of directions transact their business.

यस्याज्ञया च तरवः पुष्पाणि च फलानि च।
बिभ्रत्येव ददत्येव काले मालावति सति॥ ४९॥

O chaste Mālāvatī, at the command of whom the trees bear timely flowers and fruits.

यस्याज्ञया जलाधारा सर्वाधारा वसुंधरा।
क्षमावती च पृथिवी कम्पिता न भयेन च॥ ५०॥

At the command of whom the earth is formed of the waters and comprises of all movable and immovable things. Getting afraid of whom even the earth, sometimes, shakes.

सहसा मोहिता माया मायया यस्य संततम्।
सर्वप्रसूर्या प्रकृतिः सा भीता यद्भयादहो॥ ५१॥

With the illusion of whom even the illusion is influenced and at the command of whom nature who happens to be the creator of everyone feels panicky and performs the job.

यस्यान्तं न विदुर्वेदा वस्तूनां भावगा अपि।
पुराणानि च सर्वाणि यस्यैव स्तुतिपाठकाः॥५२॥

Even the Vedas who were aware of the prowess of everyone, are unable to recite about his glory and the Purāṇas always offer prayers to them.

यस्य नाम विधिर्विष्णुः सेवते सुमहान्विराट्।
षोडशांशो भगवतः स एव तेजसो विभोः॥५३॥

By reciting of whose name the illustrious omnipresent lord appears in his sixteen rays in the form of Brahmā, Viṣṇu, Śiva and the Virāṭ (universal) form.

सर्वेश्वरः कालकालो मृत्योर्मृत्युः परात्परः।
सर्वविघ्नविनाशाय तं कृष्णं परिचिन्तय॥५४॥

He is the lord of all, Kāla for the Kāla, death for the death, best of all the best people; therefore for the removal of all doubts, you adore at the feet of lord Kṛṣṇa.

सर्वाभीष्टं च भर्त्तारं प्रदास्यति कृपानिधिः।
इमे यत्प्रेरिताः सर्वे स दाता सर्वसंपदाम्॥५५॥

He alone can fulfil all your desires besides reviving your husband back to life. All these gods are influenced by him alone, therefore he is the one, who can bestow all the riches.

इत्युक्त्वा कालपुरुषो विरराम च शौनक।
कथां कथितुमारेभे पुनरेव तु ब्राह्मणः॥५६॥

O Śaunaka, Kāla kept quiet after speaking all this. Thereafter the Brāhmaṇa boy started speaking.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे मालावतीकालपुरुषसंवादे पञ्चदशोऽध्यायः॥१५॥

अथ षोडशोऽध्यायः

Chapter - 16

Brāhmaṇa spells out the medical treatment

ब्राह्मण उवाच

दृष्टः कालो यमो मृत्युकन्या व्याधिगणा अहा।
कस्तेऽधुना च संदेहस्तं पृच्छ कन्यके शुभे॥ १॥

Brāhmaṇa said—"O girl, Kāla, Yama, death and all other ailments have been known to you, then what more doubt is there in your mind at the moment? You ask me."

ब्राह्मणस्य वचः श्रुत्वा हृष्टा मालावती सती।
यन्मनोनिहितं प्रश्नं चकार जगदीश्वरम्॥ २॥

On hearing the words of the Brāhmaṇa, the chaste Mālāvatī felt delighted and she put her desired question to the lord of the universe.

मालावत्युवाच

त्वया यः कथितो व्याधिः प्राणिनां प्राणहारकः।
तत्कारणं च विविधं सर्वं वेदे निरूपितम्॥ ३॥

Mālāvatī said—You have told me that ailments extract the life of the people and several types of treatments for these diseases have also been spelt out in the Vedas.

यतो न संचरेद्व्याधिर्दुर्निवारोऽशुभावहः।
तमुपायं च साकल्यं भवान्वक्तुमिहार्हति॥ ४॥

You tell me the way by which one can protect the spread of the disease in the body. You kindly tell me the same in detail.

यद्यत्पृष्टमपृष्टं वा ज्ञातमज्ञातमेव वा।
सर्वं कथय तद्भद्रं त्वं गुरुर्दीनवत्सलः॥ ५॥

You are the one who always is compassionate to the poor and the teachers. Therefore, whatever I have asked and that whatever I have not asked, you please, tell me all that is known to you or that is unknown to me. You tell me all that is of welfare to us.

मालावतीवचः श्रुत्वा विप्ररूपी जनार्दनः।
संहितां वक्तुमारेभे संहितार्थां च वैद्यकीम्॥ ६॥

Thereafter lord Janārdana appearing in the form of a Brāhmaṇa started speaking on the scriptures relating to medicine (Vaidyaka-saṁhitā).

ब्राह्मण उवाच

वन्दे तं सर्वतत्त्वज्ञं सर्वकारणकारणम्।
वेदवेदाङ्गबीजस्य बीजं श्रीकृष्णमीश्वरम्॥ ७॥

Then Brāhmaṇa said: I bow at the feet of lord Kṛṣṇa, who is well aware of the secrets of all the *tattvas*, who is the cause of all the causes and is the seed of all the seeds of the Vedic literature.

स ईशश्चतुरो वेदान्ससृजे मङ्गलालयान्।
सर्वमङ्गलमाङ्गल्यबीजरूपः सनातनः॥८॥

He is the welfare of all the welfares and is the seed of all the items of welfare which were created by the lord eternal and are the basis of the four Vedas, which were revealed by him.

ऋग्यजुः सामाथर्वाख्यान्दृष्ट्वा वेदान्प्रजापतिः।
विचिन्त्य तेषामर्थं चैवायुर्वेदं चकार सः॥९॥

The Vedas are known by the name of *Ṛg*, *Yaju*, *Sāma* and *Atharvan*. By going through these Vedas and understanding their meanings, lord Brahmā created the fifth Veda known as Āyurveda.

कृत्वा तु पञ्चमं वेदं भास्कराय ददौ विभुः।
स्वतन्त्रसंहितां तस्माद्भास्करश्च चकार सः॥१०॥
भास्करश्च स्वशिष्येभ्य आयुर्वेदं स्वसंहिताम्।
प्रददौ पाठयामास ते चक्रुः संहितास्ततः॥११॥

Thus after creating the fifth Veda, its knowledge was bestowed on Sūrya and the sun-god created an independent composition of the same. Thereafter he taught the Āyurveda saṁhitā to his pupils handing it over to them. Thereafter those pupils created many saṁhitās out of it.

तेषां नामानि विदुषां तन्त्राणि तत्कृतानि च।
व्याधिप्रणाशबीजनि साध्वि मत्तो निशामय॥१२॥

O noble lady, now you listen from me the names of those *tantras* which contained the prescriptions for the removal of the ailments.

धन्वन्तरिर्दिवोदासः काशीराजोऽश्विनीसुतौ।
नकुलः सहदेवोऽर्किश्च्यवनो जनको बुधः॥१३॥
जाबालो जाजलिः पैलः करथोऽगस्त्य एव च।
एते वेदाङ्गवेदज्ञाः षोडश व्याधिनाशकाः॥१४॥

The sixteen persons named Dhanvantri, Divodāsa, Kāśirāja, Aśvinīkumāras, Nakula, Sahadeva, Yama, Cyavana, Janaka, Budha, Jābāla, Jājali, Paila, Karatha and Agastya are well-versed in the Vedas and other Vedic literature besides their *tattvas*. They are also proficient in the removal of ailments.

चिकित्सातत्त्वविज्ञानं नामतन्त्रं मनोहरम्।
धन्वन्तरिश्च भगवांश्चकार प्रथमे सति॥१५॥
चिकित्सादर्पणं नाम दिवोदासश्चकार सः।
चिकित्साकौमुदीं दिव्यां काशीराजश्चकार सः॥१६॥
चिकित्सासारतन्त्रं च भ्रमघ्नं चाश्विनीसुतौ।
तन्त्रं वैद्यकसर्वस्वं नकुलश्च चकार सः॥१७॥
चकार सहदेवश्च व्याधिसिन्धुविमर्दनम्।
ज्ञानार्णवं महातन्त्रं यमराजश्चकार ह॥१८॥

First of all, lord Dhanvantri composed a *tantra* known as Cikitsātattvavijñāna (A treasury on the science of medicines). Thereafter Cikitsādarpaṇa was composed by Divodāsa. Kāśirāja on the other hand, composed *Cikitsākaumudī* and both the Aśvinī-kumāras composed the manuscript of *Cikitsāsāratantra* which removed all the doubts. Similarly the work of Vaidyakasarvasva, Sahdeva composed *Vyādhisindhuvimardana* and Yama composed *Jñānārṇava* which is considered to be a great *tantra*.

च्यवनो जीवदानं च चकार भगवानृषिः।
चकार जनको योगी वैद्यसंदेहभञ्जनम्॥१९॥
सर्वसारं चन्द्रसुतो जाबालस्तन्त्रसारकम्।
वेदाङ्गसारं तन्त्रं च चकार जाजलिर्मुनिः॥२०॥
पैलो निदानं करथस्तन्त्रं सर्वधरं परम्।
द्वैधनिर्णयतन्त्रं च चकार कुम्भसंभवः॥२१॥
चिकित्साशास्त्रबीजानि तन्त्राण्येतानि षोडश।
व्याधिप्रणाशबीजानि बलाधानकराणि च॥२२॥

Lord Cyavana on the other hand, composed a *tantra* under the title of Jīvadāna. The yogī Janaka composed *Vaidyasandehabhañjana*. Budha the son of the moon composed Sarvasāra. Jābāla composed *Tantrasāra* and Jājali composed Vedāṅgasāra. Paila composed *Nidānatantara*. Karatha composed *Sarvadhara tantra* and the sage Agastya composed

Dvaidhanirṇayatantara. The sixteen *tantras* and the seeds of the treatises and medicines, remove the diseases and increase strength and intelligence.

मथित्वा ज्ञानमन्त्रेणैवायुर्वेदपयोनिधिम्।

ततस्तस्मादुदाजह्रुर्नवनीतानि कोविदाः॥ २३॥

The intellectuals churned the ocean of Āyurveda with the churning rod of their intelligence and gave the above *tantras* a new form.

एतानि क्रमशो दृष्ट्वा दिव्यां भास्करसंहिताम्।

आयुर्वेदं सर्वबीजं सर्वं जानामि सुन्दरि॥ २४॥

O beautiful one, by going through them you will become conversant with the divine composition of the sun and Āyurveda which happens to be the seed of all.

व्याधेस्तत्त्वपरिज्ञानं वेदनायाश्च विग्रहः।

एतद्वैद्यस्य वैद्यत्वं न वैद्यः प्रभुरायुषः॥ २५॥

आयुर्वेदस्य विज्ञाता चिकित्सासु यथार्थवित्।

धर्मिष्ठश्च दयालुश्च तेन वैद्यः प्रकीर्तितः॥ २६॥

जनकः सर्वरोगाणां दुर्वारो दारुणो ज्वरः।

शिवभक्तश्च योगी च निष्ठुरो विकृताकृतिः॥ २७॥

The foremost beauty of a physician is to know pretty well about the various *tattvas* of the ailment and to research on the means to remove them. The physicians are not in a position to enhance the life of anyone. Such people are called physicians (Vaidyas) because of their special knowledge in the science of medicine and their application. They possess a religious mind and are compassionate. High fever is the cause of all the ailments and can be prevented with great efforts. The fever happens to be the devotee of Śiva, is yogī, the heartless one and has a deformed figure.

भीमस्त्रिपादस्त्रिशिराः षड्भुजो नवलोचनः।

भस्मप्रहरणो रौद्रः कालान्तकयमोपमः॥ २८॥

It has three feet, six arms and nine eyes. This terrific fever is a destroyer like Kāla, Antaka and Yama, the ashes are his weapons and his god is Rudra.

मन्दाग्निस्तस्य जनको मन्दाग्नेर्जनकास्त्रयः।

पित्तश्लेष्मसमीराश्च प्राणिनां दुःखदायकाः॥ २९॥

It germinates from indigestion. From the same indigestion also emerges jaundice, the wind and the cough. All these trouble the people always.

वायुजः पित्तजश्चैव श्लेष्मजश्च तथैव च।

ज्वरभेदाश्च त्रिविधाश्चतुर्थश्च त्रिदोषजः॥ ३०॥

The wind, the jaundice and the cough are created from the body and therefore the fevers also are known as *Vātaja* (born of the wind), *Pittaja* (born of the biles), *Kaphaja* (born out of cough). There is a fourth fever known as *Tridoṣaja*.

पाण्डुश्च कामलः कुष्ठः शोथः प्लीहा च शूलकः।

ज्वरातिसारग्रहणीकासव्रणहलीमकाः॥ ३१॥

मूत्रकृच्छ्रश्च गुल्मश्च रक्तदोषविकारजः।

विषमेहश्च कब्जश्च गोदश्च गलगण्डकः॥ ३२॥

भ्रमरी संनिपातश्च विषूची दारुणी सति।

एषां भेदप्रभेदेन चतुःषष्टी रुजः स्मृताः॥ ३३॥

There are several terrific ailments known as *pāṇḍu, kāmala, kuṣṭha, śotha, plīha, śūla, jvarātisāra, grahaṇī, kāsa* (cough), vraṇa (wound), *halīmaka, mūtrakṛcchr* (urinary infection), diseases born due to *raktavikāra* (shortage of blood) is *gulma, viṣameha* (poisoning), *kabja* (constipation), *goda, galagaṇḍa* (tonsils), *bhramarī, sannipāta, viṣūcī* (cholera) and *dāruṇī*. They are said to be divided and subdivided in sixty four parts.

मृत्युकन्यासुताश्चैते जरा तस्याश्च कन्यका।

जरा च भ्रातृभिः सार्द्धं शश्वद्भ्रमति भूतलम्॥ ३४॥

They are all the sons of death and old-age is her daughter. The old age always roams about earth accompanied by her brothers.

एते चोपायवेत्तारं न गच्छन्ति च संयतम्।

पलायन्ते च तं दृष्ट्वा वैनतेयमिवोरगाः॥ ३५॥

These ailments cannot approach such people who are self-disciplined and are aware of ways and means to remove them. At the sight of such

persons they flee as the serpents flee at the right of Garuḍa.

चक्षुर्जलं च व्यायामः पादाधस्तैलमर्दनम्।
कर्णयोर्मूर्ध्नि तैलं च जराव्याधिविनाशनम्॥ ३६॥

To clean the eyes with the application of water, to regularly exercise, to apply oil at the soles, the ears and the head, are some of the methods which keep the ailments away.

वसन्ते भ्रमणं वह्निसेवां स्वल्पां करोति यः।
बालां च सेवते काले जरा तं नोपगच्छति॥ ३७॥
खातशीतोदकस्नायी सेवते चन्दनद्रवम्।
नोपयाति जरां तं च निदाघेऽनिलसेवकम्॥ ३८॥

In the spring season walking is quite beneficial, one who enjoys a little heat of the fire in the winter season, the old age never goes to him. Taking a bath in the summer season, the application of sandal-paste and a morning walk, keep the old age away.

प्रावृष्युष्णोदकस्नायी घनतोयं न सेवते।
समये च समाहारी जरा तं नोपगच्छति॥ ३९॥
शरद्रौद्रं न गृह्णाति भ्रमणं तत्र वर्जयेत्।
खातस्नायी समाहारी जरा तं नोपगच्छति॥ ४०॥

To take a bath with warm water in the rainy season, to avoid the used of rain water, to take suitable food at the appropriate time, keeps the old age away. In the winter season, if one does not enjoy the sun shine, does not take a bath in a tank and the one who consumes limited food does not attract the old age.

खातस्नायी च हेमन्ते काले वह्निं च सेवते।
भुङ्क्ते नावान्नमुष्णं च जरा तं नोपगच्छति॥ ४१॥

In the winter season, to take a bath in the morning, to enjoy the heat of the fire timely and to consume hot food, do not attract the old age.

शिशिरेऽशुकवह्निं च न वोष्णान्नं च सेवते।
पश्च कवोष्णोदकस्नायी जरा तं नोपगच्छति॥ ४२॥

In the winter season one who wears warm clothing, enjoys the fire and hot food and takes a bath with cold water the old age can never reach him.

सद्योमांसं नवान्नं च बाला स्त्री क्षीरभोजनम्।
घृतं च सेवते यो हि जरा तं नोपगच्छति॥ ४३॥

The one who consumes fresh food, cohabits with a girl of sixteen years' of age, takes the food with *ghee* and rice cooked in milk, the old age can never reach him.

भुङ्क्ते सदन्नं क्षुत्काले तृष्णायां पीयते जलम्।
नित्यं भुङ्क्ते च ताम्बूलं जरा तं नोपगच्छति॥ ४४॥
दधि हैयङ्गवीनं च नवनीतं तथा गुडम्।
नित्यं भुङ्क्ते संयमी यो जरा तं नोपगच्छति॥ ४५॥
शुष्कमांसं स्त्रियं वृद्धां बालार्कं तरुणं दधि।
संसेवन्तं जरा याति प्रहृष्टा भ्रातृभिः सह॥ ४६॥

To take the best of food when hungry, to drink water when thirsty and chewing of the betels and betel-nuts regularly, keep the old age away. A person who regularly consumes curd, butter, *ghee* and raw sugar, the old age never approaches him; the one who consumes dry meats, keeps company of old ladies and enjoys the sun-shine of Kārtika month, consumes curds many days old, attracts the old age with pleasure and quickly is over powered by old age.

रात्रौ य दधि सेवन्ते पुंश्चलीश्च रजस्वलाः।
तानुपैति जरा हृष्टा भ्रातृभिः सह सुन्दरि॥ ४७॥
रजस्वला च कुलटा चावीरा जारदूतिका।
शुद्रयाजकपत्नी या ऋतुहीना च या सति॥ ४८॥
यो हि तासामन्नभोजो ब्रह्महत्यां लभेत्तु सः।
तेन पापेन सार्द्धं सा जरा तमुपगच्छति॥ ४९॥

O beautiful one, to consume the curd during the night, to keep company of a wicked woman and a woman in menstrual period attracts the old age, where it reaches delightfully with her brothers. The woman in menstrual period, the wicked woman, the widow, the one who serves as a messenger between two lovers, the wife of the person who performs *yajña* for the Śūdras or the women who do not have the menses; if someone takes food prepared by such women he earns the sin of *Brahmahatyā* and because of that sin, he attracts the old age.

पापानां व्याधिभिः सार्द्धं मित्रता संततं ध्रुवम्।
पापं व्याधिजराबीजं विघ्नबीजं च निश्चितम्॥५०॥
पापेन जायते व्याधिः पापेन जायते जरा।
पापेन जायते दैन्यं दुःखं शोको भयंकरः॥५१॥

The sins are closely related with the ailments. The sin alone is responsible for the ailment, diseases, old age and the cause of several other obstructions. The sin attracts the ailment and also the old age. The sin also causes misery, trouble and great grief.

तस्मात्पापं महावैरं दोषबीजममङ्गलम्।
भारते सततं सन्तो नाचरन्ति भयातुराः॥५२॥

Therefore, sin is the biggest enemy and causes misery for all. Therefore the noble people in the country never indulge in sins.

स्वधर्माचारयुक्तं च दीक्षितं हरिसेवकम्।
गुरुदेवातिथीनां च भक्तं सक्तं तपःसु च॥५३॥
व्रतोपवासयुक्तं च सदा तीर्थनिषेवकम्।
रोगा द्रवन्ति तं दृष्ट्वा वैनतेयमिवोरगाः॥५४॥

They follow their own *Dharma*. Those who have received *dīksā*, are devoted to the lord, teachers and the gods besides the guests and never attract ailments. They remain engrossed in the *tapas*, vows and remaining without food and are always inclined to visit the holy places and as such the ailments keep away from such people and disappear as serpents flee at the sight of the Garuḍa.

एताञ्जरा न सेवेत व्याधिसंघश्च दुर्जयः।
सर्वं बोध्यमसमये काले सर्वं ग्रसिष्यति॥५५॥

The old age and the terrific diseases never influence such people. One should therefore know about them. If one becomes ignorant of them they untimely overpower him.

ज्वरश्च सर्वरोगाणां जनकः कथितः सति।
पित्तश्लेष्मसमीराश्च ज्वरस्य जनकास्त्रयः॥५६॥

O chaste lady, fever is the root cause of all the ailments. I have already spoken about it. Therefore *Vāta*, *Pitta* and Cough which are the main causes of the fever (should be kept away).

एते यथा संचरन्ति स्वयं यान्ति च देहिशु।
तमेव विविधोपायं साध्वि मत्तो निशामय॥५७॥

The way in which these ailments influence the human body, I shall make you aware of it.

क्षुधि जाज्वल्यमानायामाहाराभाव एव च।
प्राणिनां जायते पित्तं चक्रे च मणिपूरके॥५८॥

When one does not eat in spite of being hungry, then jaundice develop in the body.

तालबिल्वफलं भुक्त्वा जलपानं च तत्क्षणम्।
तदेव तु भवेत्पित्तं सद्यः प्राणहरं परम्॥५९॥

After consuming palm and wood-apple if someone drinks water immediately, thereafter he is likely to get the ailment of jaundice.

तप्तोदकं च शिरसि (शिशिरे) भाद्रे तिक्तं विशेषतः।
दैवग्रस्तश्च यो भुङ्क्ते पित्तं तस्य प्रजायते॥६०॥

When an unfortunate person drops the hot water on his head in the month of Bhādra-pada and also consumes bitter food jaundice in his body increases.

सशर्करं च धान्याकं पिष्टं शीतोदकान्वितम्।
चणकं सर्वगव्यं च दधितक्रविवर्जितम्॥६१॥
बिल्वतालफलं पक्वं सर्वमेव च।
आर्द्रकं मुद्गसूपं च तिलपिष्टं सशर्करम्॥६२।
पित्तक्षयकरं सद्यो बलपुष्टिप्रदं परम्।
पित्तनाशं च तद्बीजमुक्तमन्यन्निबोध मे॥६३॥
भोजनानन्तरं स्नानं जलपानं विना तृषा।
तिलतैलं स्निग्धतैलं स्निग्धमामलकीद्रवम्॥६४॥
पर्य्युषितान्न च तक्रं च पक्वं रम्भाफलं दधि।
मेघाम्बु शर्करातोयं सुस्निग्धजलसेवनम्॥६५॥
नारिकेलोदकं रूक्षस्नानं पर्युषितं जलम्।
तरुमुञ्जापक्वफलं सुपक्वं कर्कटीफलम्॥६६॥
खातस्नानं च वर्षासु मूलकं श्लेष्मकारकम्।
ब्रह्मरन्ध्रे च तज्जन्म महद्वीर्ये विनाशनम्॥६७।

Therefore making a powder of coriander and taking it with sugar and cold water, the jaundice subsides. the grams and articles made of cow milk, curd, *ghee*, cow-dung, the urine of cow and

the curd or butter milk without cream or butter, the ripe wood-apples, the palm fruits and the juice of sugar-cane are the stuffs to be prepared of that, ginger, radish, green gram pulses, radish, sesame powder mixed with sugar, when consumed during such ailment the jaundice disappears and provides a person nourishment and increases the strength. Thus the cause of jaundice and the means to remove it have been spelt out. Now I am going to tell you something more; you listen to the same. To take a bath immediately after taking food, to consume after without having been thirsty, sesame oil, thick oil, juice of embolic myrobalan, (phyllanthus emblica), left-over food, butter milk, ripe banana, curd, rain water, sugar mixed with water, consuming of thick water, juice of coconut, left-over water, dry-wash, watermelons, ripe gourd and to take a bath in a tank during the rainy season and consuming of radish, gives rise to the creation of cough in the body. Its creation in the head ultimately destroys the semen.

वह्निस्वेदं भ्रष्टभङ्गं पक्वतैलविशेषकम्।
भ्रमणं शुष्कभक्षं च शुष्कपक्वहरीतकी॥ ६८॥
पिण्डारकमपक्वं च रम्भाफलमपक्वकम्।
वेसवारः सिन्धुवार अनाहारमपानकम्॥ ६९॥
सघृतं रोचनाचूर्णं सघृतं शुष्कशर्करम्।
मरीचं पिप्पलं शुष्कमार्द्रकं जीवकं मधु॥ ७०॥
द्रव्याण्येतानि गान्धर्वि सद्यः श्लेष्महराणि च।
बलपुष्टिकराण्येव वायुबीजं निशामय॥ ७१॥

O daughter of Gandharva, to sweat from the warmth from the fire, to consume the dried hemp-leaves, the fried oil, aimless wandering, eating of dry food, dry black myrobalan, gum resin, unripe banana, *vesavāra* (spices), *sindhuvāra* (Nirguṅḍī), fasting, non-consuming of water, taking of *ghee* with powder, *ghee* with sugar, dry ginger, *jīvika* (one of the great Ouṣ adha) and honey can remove the cough and definitely provide strength and nourishment. Now listen to the cause of wind or Vāta.

भोजनाननतरं सद्यो गमनं धावनं तथा।
छेदनं वह्नितापश्च शश्वद्भ्रमणमैथुनम् ॥७२॥
वृद्धस्त्रीगमनं चैव मनःसंताप एव च।
अतिरूक्षमनाहारं युद्धं कलहमेव च॥ ७३॥
कटुवाक्यं भयं शोकः केवलं वायुकारणम्।
आज्ञाख्यचक्रे तज्जन्म निशामय तदौषधम्॥ ७४॥

To walk immediately after taking food, running, cutting, warming by fire, constant roaming about, enjoying conjugal pleasure, enjoying the company of an old lady, suffering from mental agony and the consuming of dry food or remaining without flood, fighting, quarrelling, speaking harsh words, person and remaining grief stricken, cause the creation of the wind. The wind is also caused by the *Cakara* named *Ājñā*. I am telling you the medicine for the same also. You listen to it.

पक्वं रम्भाफलं चैव सबीजं शर्करोदकम्।
नारिकेलोदकं चैव सद्यस्तक्रं सुपिष्टकम्॥ ७५॥
माहिषं दधि मिष्टं च केवलं वा सशर्करम्।
सद्यः पर्युषितान्नं च सौवीरं शीतलोदकम्॥ ७६॥
पक्वतैलविशेषं च तिलतैलं च केवलम्।
लाङ्गली तालखर्जूरमुष्णमामलकीद्रवम्॥ ७७॥
शीतलोष्णोदकस्नानं सुस्निग्धं चन्दनद्रवम्।
स्निग्धपद्मपत्रतल्पं सुस्निग्धव्यजनानि च॥ ७८॥
एतत्ते कथितं वत्से सद्यो वायुप्रणाशनम्।
वायवस्त्रिविधाः पुंसां क्लेशसंतापकामजाः॥ ७९॥

The ripe banana fruit, sugar juice mixed with lemon juice, juice of coconut, fresh butter milk, the best of ground pulses like *Kacaurī*, sweet curd of buffaloes milk, the curd mixed with sugar, just left over food, juice of barley, cold water, fried oil, sesame oil, coconut, palm, juice of myrobalan, bark with hot and cold water, thick paste of sandal-wood and to lie down on the lotus leaves; all these things relieve one of the effects of wind. O daughter, I have thus mentioned all about the things which remove the ailment of the wind. There are three types of ailments concerning the wind which appear in the human beings, by mental agony, grief and passions.

व्याधिसंघश्च कथितस्तन्त्राणि विविधानि च।

तानि व्याधिप्रणाशाय कृतानि सद्भिरेव च॥८०॥

Thus I have given you an idea about the ailments and the means to remove them by consuming different types of medicine.

तन्त्राण्येतानि सर्वाणि व्याधिक्षयकराणि च।

रसायनादयो येषु चोपायाश्च सुदुर्लभाः॥८१॥

All these *tantras* remove ailments. Still unique types of medicines have also been prescribed therein.

न शक्तः कथितुं साध्वि यथार्थं वत्सरेण च।

तेषां च सर्वतन्त्राणां कृतानां च विचक्षणैः॥८२॥

O chaste lady, the *tantras* composed by the intellectuals cannot be spelt out even in one year's time.

केन रोगेण त्वत्कान्तो मृतः कथय शोभने।

तदुपायं करिष्यामि येन जीवेदयं सति॥८३॥

Therefore, O beautiful one, you tell me the particular ailment which caused the death of your husband. I will speak out the remedy by which he will get back his life.

सौतिरुवाच

ब्राह्मणस्य वचः श्रुत्वा कन्या चित्ररथस्य च।

कथां कथितुमारेभे सा गान्धर्वी प्रहर्षिता॥८४॥

Sauti said—Listening to the words of Brāhmaṇa, Mālāvatī the daughter of Citraratha spoke delightedly.

मालावत्युवाच

योगेन प्राणांस्तत्याज ब्रह्मणः शापहेतुना।

सभायां लज्जितः कान्तो मम विप्र निशामय॥८५॥

सर्वं श्रुतमपूर्वं च शुभाख्यानं मनोहरम्।

भवेद्भवे कृतः केषां महल्लभ्यं विपद्विना॥८६॥

Mālāvatī said—O Brāhmaṇa listen to me. My husband feeling shy in the court of Brahmā, was deprived of his life because of the curse. I have listened attentively to whatever you have said. In this world, without facing misfortune, who can get the company of a great soul like you?

अधुना मत्प्राणकान्तं देहि देहि विचक्षण।

नत्वा वः स्वामिना सार्द्धं यास्यामि स्वगृहं प्रति॥८७।

O intelligent one, you kindly bring back to life my husband at the moment to enable me to leave for my abode with my husband bowing to you in reverence."

मालावतीवचः श्रुत्वा विप्ररूपी जनार्दनः।

सभां जगाम देवानां शीघ्रं विप्रस्तदन्तिकात्॥८८॥

On hearing the words of Mālāvatī lord Viṣṇu who had taken to the form of a Brāhmaṇa, got up and went to the assembly of the gods.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे चिकित्साप्रयणने षोडशोऽध्यायः॥१६॥

अथ सप्तदशोऽध्यायः

Chapter - 17

Talk of Brahmā with the Brāhmaṇa boy

सौतिरुवाच

दृष्ट्वा द्विजं देवसंघः प्रत्युत्थानं चकार च।
परस्परं च संभाषा बभूव तत्र संसदि॥ १॥

Sauti said— Seeing him all the gods stood up and welcomed the Brāhmaṇa. Thereafter all of them started conversation among themselves.

मा तं बुबुधिरे देवाः श्रीहरिं विप्ररूपिणम्।
पौर्वापर्यं विस्मृताश्च मोहिता विष्णुमायया॥ २॥
सुरान्संबोध्य विप्रश्च वाचा मधुरया द्विज।
उवाच सत्यं परमं प्राणिना यच्छुभावहम्॥ ३॥

Infatuated with the illusion of Viṣṇu, the gods had forgotten about all the earlier happenings. Therefore, they could not recognise the Brāhmaṇa who was in fact lord Viṣṇu himself. Thereafter the Brāhmaṇa addressed the gods in sweet words which provided welfare to all the creatures.

ब्राह्मण उवाच

उपबर्हणभार्येयं कन्या चित्ररथस्य च।
ययाचे जीवदानं च स्वामिनः शोककर्षिता॥ ४॥

Brāhmaṇa said—She is the wife of Upabarhaṇa and the daughter of Citraratha. She is plunged in grief and is begging for the life of her husband.

अधुना किमनुष्ठानमस्य कार्यस्य निश्चितम्।
तन्मां ब्रूत सुराः सर्वे नित्यं यत्समयोचितम्॥५॥

All the gods should tell me the method to be adopted for bringing back to life her husband. It should be quite appropriate and should be useful in future also.

शप्तुकामा सुरान्सर्वान्साध्वी तेजस्विनी वरा।
अहं क्षेमाय युष्माकमागतो बोधिता सती॥६॥

This illustrious and the chaste lady was about to pronounce a curse on all the gods, but taking into consideration your welfare, I have dissuaded her from doing so, convincing her appropriately.

स्तुतिः कृता च युष्मामिः श्वेतद्वीपे हरेरपि।
युष्माकमीशो विष्णुश्च कथमेवात्र नागतः॥७॥

All of you had gone to the *Śveta-dvīpa* and had offered prayer to lord Viṣṇu who has not arrived here.

बभूवाकाशवाणीति पश्चाद्यास्यति केशवः।
विपरीतं कथं भूतं वाणीवाक्यमचञ्चलम्॥८॥

There was a divine voice from the sky which declared that the lord would also arrive. "How has the declaration of the divine voice gone otherwise"?

ब्राह्मणस्य वचः श्रुत्वा स्वयं ब्रह्मा जगद्गुरुः।
उवाच वचनं सत्यं हितं परममङ्गलम्॥९॥

On hearing the words of the Brāhmaṇa, Brahmā the teacher of the universe spoke truthful words for the benefit of all.

ब्रह्मोवाच

मत्पुत्रो नारदः शप्तो गन्धर्वश्चोपबर्हणः।
योगेन प्राणांस्तत्याज पुनः शापान्ममैव हि॥१०॥

Brahmā said—My son Nārada, after having been cursed, was turned into the form of a Gandharva named Upbarhaṇa. And again he had to be deprived of life by yogic practices, because of the curse pronounced by me.

कालं लक्षयुगं व्याप्य स्थितिरस्य महीतले।
शूद्रयोनिं ततः प्राप्य भविता मत्सुतः पुनः॥११॥

He would remain like this on earth for a lakh of years. Thereafter he would be born as a Śūdra. Thereafter he again would become by son.

अस्य कालावेशेषस्य किंचिदस्ति द्विजोत्तम्।
तत्तु वर्षसहस्रं चैवायुरस्यास्ति सांप्रतम्॥१२॥

O best of the Brāhmaṇas, therefore only very little time is self for his life. Presently he has to live for a thousand years more.

दास्यामि जीवदानं च स्वयं विष्णोः प्रसादतः।
यथैनं न स्पृशेच्छापस्तत्करिष्यामि निश्चितम्॥१३॥
नागतो हरिरत्रेति त्वया यत्कथितं द्विज।
हरिः सर्वत्र सर्वात्मा विग्रहः कुत आत्मनः॥१४॥
स्वेच्छामयः परं ब्रह्म भक्तानुग्रहविग्रहः।
सर्वं पश्यति सर्वज्ञः सर्वत्रास्ति सनातनः॥१५॥

By the grace of Viṣṇu I shall myself bring him back to life. I shall make appropriate efforts in this regard. This would relieve him of the curse of the gods. O Brāhmaṇa, you have asked me the reason for the absence of lord Viṣṇu from this place. It is not true, because Hari pervades everywhere. He is the soul of everyone and the soul has no definite form. The eternal Brahman moves according to his own sweet will. He takes to the human form in order to shower his grace over his devotees. The eternal lord is present everywhere.

विषिश्च व्याप्तिवचनो नुश्च सर्वत्रवाचकः।
सर्वव्यापी च सर्वात्मा तेन विष्णुः प्रकीर्तितः॥१६।

The root *Viṣ* means pervading and *Nu* means everywhere. Hari therefore is only present and because of that he is called Viṣṇu.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा।
यः स्मेरत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः॥१७॥

You can recite the name of the lotus-eyed Viṣṇu in any position, whether you are unclean or

clean because the very reciting of the name of Viṣṇu purifies anyone everywhere.

कर्मारम्भे च मध्ये वा शेषे विष्णुं च यः स्मरेत्।
परिपूर्णं तस्य कर्म वैदिकं च भवेद्द्विज॥ १८॥
अहं स्रष्टा च जगतां विधाता संहरो हरः।
धर्मश्च कर्मणा साक्षी यस्याज्ञापरिपालकः॥ १९॥

O Brāhmaṇa, at the beginning, middle and the end of his life, whosoever recites the name of Viṣṇu, all his Vedic practices are considered to be complete. I am the creator of the world and Śiva happens to be the destroyer. Dharma happens to be the witness of one's deeds and obeys the command of Viṣṇu.

कालः संहरते लोकान्यमः शास्ता च पापिनाम्।
उपैति मृत्युः सर्वाश्च भिया यस्याज्ञया सदा॥ २०॥

With the command and the fear of whom the god of death destroys everything or Yama controls the sinful people and the death reaches everyone.

सर्वेशा या च सर्वाद्या प्रकृतिः सर्वसूः पुरा।
सा भीता यस्या पुरतो यस्याज्ञापरिपालिका॥ २१॥

Similarly the goddess of all, adorable by all the primeval energy, who creates everyone, remains terrified before him and obeys his command. It is none else but Viṣṇu alone.

महेश्वर उवाच

पुत्राणां ब्रह्मणस्तेषां कस्य वंशोद्भवो भवान्।
वेदानधीत्य भवता ज्ञातः कः सार एव च॥ २२॥
शिष्यः कस्य मुनीन्द्रस्य कस्त्वं नाम्ना च भो द्विज।
विभर्ष्यर्कातिरिक्तं च शिशुरूपोऽसि सांप्रतम्॥ २३॥
विडम्बयसि देवांश्च विष्णुमस्माकमीश्वरम्।
हृदिस्थं च न जानासि परमात्मानमीश्वरम्॥ २४॥

Maheśvara said—In which one of the rays, the sons of Brahmā, were you born and what is the essence of the Vedas understood by you after reading them? O Brāhmaṇa who happens to be your teacher and what is your name? Currently you are just a child but you wear a lustre of the sun on your face. You are putting even the gods of love to shame with your lustre but surpassingly you are not aware of our lord who is recited in the minds of everyone and is the supreme soul.

यस्मिन्गते पतेद्देहो देहिनां परमात्मनि।
प्रयान्ति सर्वे तत्पचान्नरदेवानुगा इव॥ २५॥

After the soul departs from the body of people, all the organs of the senses and life stops functioning. In the same way, as the king is followed by all his courtiers.

जीवस्तत्प्रतिबिम्बश्च मनो ज्ञानं च चेतना।
प्राणाश्चेन्द्रियवर्गाश्च बुद्धिर्मेधा धृतिः स्मृतिः॥ २६॥
निद्रा दया च तन्द्रा च क्षुत्तृष्णा पुष्टिरेव च।
श्रद्धा संतुष्टिरिच्छा च क्षमा लज्जादिकाः स्मृताः॥ २७॥
प्रयाति यत्पुरः शक्तिरीश्वरे गमनोन्मुखे।
एते सर्वे च शक्तिश्च यस्याज्ञापरिपालकाः॥ २८॥

Life is the reflection of the same. The mind, knowledge, consciousness, life, the sense-organs, intelligence, passions, memory, sleep, compassion, state of trance, hunger, lust, development, devotion, satisfaction, desire, forgiveness and shyness are the qualities which are also followed by life. Whenever the great soul decides to part, its strength moves ahead. All the above qualities follow the prowess of god.

ईश्वरे च स्थिते देही क्षमश्च सर्वकर्मसु।
गतेऽस्पृश्यः शवस्त्याज्यः कस्तं देही न मन्यते॥ २९॥

Till such time as the soul remains in the body, one can perform all the tasks and after departure of life the human body becomes untouchable and has to be abandoned. Who does not consider such a type of god Śiva to possess a human form.

स्वयं ब्रह्मा च जगतां विधाता सर्वकारकः।
पादारविन्दमनिशं ध्यायते द्रष्टुमक्षमः॥ ३०॥

The creator of the universe and all the creatures of the world, is known by the name of Brahmā who also adores at his feet day and night, but is unable to meet him.

युगलक्षं तपस्तप्तं श्रीकृष्णस्य च वेधसा।
तदा बभूव ज्ञानी च जगत्स्रष्टुं क्षमस्तदा॥ ३१॥

Lord Brahmā once adored lord Kṛṣṇa to please him, for a lakh of *yugas* and could achieve intelligence and was able to create the universe.

असंख्यकालं सुचिरं तपस्तप्तं हरेर्मया।
तृप्तिं जगाम न मनस्तृप्यते केन मङ्गले॥ ३२॥

I have also adored lord Viṣṇu for a long time but could not achieve the satisfaction of mind. Who could be satisfied with one's own welfare.

अधुना पञ्चवक्त्रेण यन्नामगुणकीर्तनम्।
गायन्भ्रमामि सर्वत्र निःस्पृहः सर्वकर्मसु॥ ३३॥

Currently I am reciting his name with all the five faces and roaming about everywhere without involving myself in anything.

मत्तो याति च मृत्युश्च यन्नामगुणकीर्तनम्।
शश्वज्जपन्तं तन्नाम दृष्ट्वा मृत्युः पलायते॥ ३४॥

Since I continue reciting his name and his glory the death has not reached before me because the death runs away from the person who recites his name.

सर्वब्रह्माण्डसंहर्ताऽप्यहं मृत्युंजयाभिधः।
सुचिरं तपसा यस्य गुणनामानुकीर्तनात्॥ ३५॥

By reciting his name and performing *tapas* for him for a long time, I have achieved the prowess of the destruction of the globe and have conquered even the death.

काले तत्र विलीनोऽहमाविर्भूतस्ततः पुनः।
न कालो मम संहर्ता न मृत्युर्यत्प्रसादतः॥ ३६॥

At the appropriate time I get myself merged into him and thereafter I emerge from him at the appropriate time. By his grace I have been able to overcome the death and the time.

गोलोके यः स वैकुण्ठे श्वेतद्वीपे स एव च।
अंशांशिनोर्न भेदश्च ब्रह्मन्वह्निस्फुलिंगवत्॥ ३७॥

O Brāhmaṇa, lord Kṛṣṇa who is in *Goloka* also resides in Vaikuṇṭha or *Śveta-dvīpa*; as there is hardly any difference in the fire and the spark, similarly there is hardly any difference between the lord and his *aṁśa*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
अष्टाविंशतितमे शक्रे गते च ब्रह्मणो दिनम्॥ ३८॥
एतत्संख्याविशिष्टस्य शतवर्षायुषो विधेः।
पाते लोचनपातश्च यद्विष्णोः परमात्मनः॥ ३९॥

Seventy one divine *yugas* stand for a *manvantara* and in every *manvantara* there are two Indras. After the expiry of the time of twenty eight Indras, a day of Brahmā is formed. Similarly at the expiry of the age of a hundred years of Brahmā, lord Viṣṇu twinkles an eye-lid.

अहं कलानामृषभः कृष्णस्य परमात्मनः।
परं महिम्नः को गच्छेन्न जानामि च किंचन॥ ४०॥

Lord Kṛṣṇa is the master of all the arts but no one can reach his glory. I am unaware of anything about him.

इत्युक्त्वा शंकरस्तत्र विरराम च शौनकः।
धर्मश्च वक्तुमारेभे यः साक्षी सर्वकर्मणाम्॥ ४१॥

O Śaunaka, thus speaking lord Śiva kept quiet. Thereafter Dharma who observes the deeds of all, said-

धर्म उवाच

यत्पाणिपादौ सर्वत्र चक्षुश्च सर्वदर्शनम्।
सर्वान्तरात्मा प्रत्यक्षोऽप्रत्यक्षश्च दुरात्मनः॥ ४२॥

Dharma said—The one whose hand and feet are spread everywhere, whose eyes see everything, he who happens to be visible to the noble souls and for the wicked souls he remains invisible.

अधुनाऽपि सभां विष्णुर्नायाति इति यद्वचः।
त्वयोक्तं तत्कया बुद्ध्या मुनीनां च मतिभ्रमः॥ ४३॥

You have spoken that he is not present currently in the assembly. How have you said thus? These your words can mislead even the ascetics.

महन्निन्दा भवेद्यत्र नैव साधुः शृणोति ताम्।
निन्दकः श्रोतृभिः सार्द्धं कुम्भीपाकं व्रजेद्युगम्॥ ४४॥

The place were the elders are denounced, the noble people do not listen to such words, because the one who listens to such words, also proceeds to the terrific hell, with those who denounce him. He remains there suffering for *yugas*.

श्रुत्वा दैवान्महन्निन्दा श्रीविष्णोः स्मरणाद्बुधः।
मुच्यते सर्वपापेभ्यः पुण्यं प्राप्नोति दुर्लभम्॥४५॥

As luck would have it, listening to the denouncing of the elderly people, even the intelligent people get relieved of the sins by reciting the name of Viṣṇu and achieve great merit.

कामतोऽकामतो वाऽपि विष्णुनिन्दां करोति यः।
यः शृणोति हसति वा सभामध्ये नराधमः॥४६॥
कुम्भीपाके पचति स यावद्धि ब्रह्मणो वयः।
स्थलं भवेदपूतं च सुरापात्रं यथा द्विज॥४७॥

Those who denounce lord Viṣṇu intentionally or unintentionally or the one who listens to the denouncing of Viṣṇu, sitting in an assembly and laughs at him, he remains in the terrific hell up to the life of lord Brahmā. O Brāhmaṇa, like the impure vase of wine that place also becomes impure.

प्राणी च नरकं याति श्रुतं तत्रैव चेद्ध्रुवम्।
विष्णुनिन्दा च त्रिविधा ब्रह्मणा कथिता पुरा॥४८॥

Going there whosoever listens to the denouncing of the lord, surely falls into the hell. Earlier Brahmā had spelt out three types of denouncing of the lord. Firstly people denounce him in his absence, secondly there are those who don't believe in him and thirdly there are those who compare him with other gods. Such a type of denouncement is made by people who are short of knowledge.

अप्रत्यक्षं च कुरुते किंवा तं च न मन्यते।
देवान्यसाम्यं कुरुते ज्ञानहीनो नराधमः॥४९॥
तस्यात्र निष्कृतिर्नास्ति यावद्वै ब्रह्मणः शतम्।
गुरोर्निन्दां यः करोति पितुर्निन्दा नराधमः॥
स याति कालसूत्रं च यावच्चन्द्रदिवाकरौ॥५०॥

The one who does so, is not redeemed even by remaining in the hell for the life of a hundred Brahmās. Similarly those who denounce their own father and teacher, fall in the hell and remain there as long as the sun and the moon continue.

विष्णुर्गुरुश्च सर्वेषां जनको ज्ञानदायकः।
पोष्टा पाता भयत्राता वरदाता जगत्त्रये॥५१॥

Viṣṇu is the lord and teacher of all the three worlds. He happens to be the father, the teacher, preserver, remover of the dangers and the one who bestows the boons.

एषां च कवचं श्रुत्वा त्रयाणां विप्रपुंगवः।
प्रहस्योवाच तान्देवान्वाचा मधुरया पुनः॥५२॥

On hearing the words of all the three, the great Brāhmaṇa smiled and looking at them, he spoke with a sweet voice.

ब्राह्मण उवाच

का कृता विष्णुनिन्दाऽहो देवा धर्मशालिनः।
नागतो हरिरत्रेति व्यर्थाकाशसरस्वती॥५३॥
इति प्रोक्तं मया भद्रं ब्रूत धर्मार्थमीश्वराः।
सभायां पाक्षिकाः सन्तो घ्नन्ति स्म शतपूरुषम्॥५४॥

Brāhmaṇa said—O religious minded gods, have I denounced lord Viṣṇu? I have only spoken that Viṣṇu has not arrived here. Therefore, the divine voice from the sky has been proved to be false. All of you are the lords, therefore tell me on oath, because the one, who takes sides, in the assembly destroys his next hundred generations.

यूयं च भावुका ब्रूत विष्णुः सर्वत्र सन्ततम्।
इति चेत्तत्कथं याताः श्वेतद्वीपं वराय च॥५५॥

Getting emotional you speak that Viṣṇu is omnipresent. If it be so, why have you arrived in the *Śveta-dvīpa* for getting the boon.

अंशांशिनोर्न भेदश्चेदात्मनश्चेति निश्चितम्।
कलां हित्वा निषेवन्ते सन्तः पूर्णतमं कथम्॥५६॥

There is no different between *Aṁśa* and *Aṁśī* and there is no difference in the soul. If this is your confirmed opinion then tell me why the best of the people discarding *Aṁśa*, adore the *Aṁśī*?

कोटिजन्मदुराराध्यमसाध्यमसतामपि।
आशा बलवती पुंसां कृष्णं सेवितुमिच्छति॥५७॥

The devotion of Kṛṣṇa is impossible to get the wicked people and the noble ones always try to serve the lord with devotion.

किं क्षुद्राः किं महान्तश्च वाञ्छन्ति परमं पदम्।
लब्धुमिच्छति चन्द्रं च बाहुभ्यां वामनो यथा॥५८॥

Holding the crescent in both the hands, irrespective of being big or small, all the people aspire for the highest place.

यो विष्णुर्विषयी विश्वे श्वेतद्वीपनिवासकृत्।
यूयं ब्रह्मेशधर्माश्च दिक्पालाश्च दिगीश्वराः॥५९॥
ब्रह्मविष्णुशिवाद्याश्च सुरलोकाश्चराचराः।
एवं कतिविधाः सन्ति प्रतिविश्वेषु संततम्॥६०॥
विश्वानां च सुराणां च कः संख्यां कर्तुमीश्वरः।
सर्वेषामीश्वरः कृष्णो भक्तानुग्रहविग्रहः॥६१॥

Viṣṇu recites at one place which is located on *Śveta-dvīpa* in the universe. Yourself, Brahmā, Śiva, Dharma and the gods of all the directions reside there. Brahmā, Viṣṇu and Śiva and other gods differently lodged in the different worlds who will be in a position to count the number of such globes? Śrī Kṛṣṇa happens to be the lord of all of them, who, in order to grace of all of them, who in order to grace his devotees, takes to divine form.

ऊर्ध्वं च सर्वब्रह्माण्डाद्वैकुण्ठं सत्यमीप्सितम्।
तस्मादूर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनम्॥६२॥

Satyaloka or the Vaikuṇṭha which is desired by all, his lodged above all the globes. The *Goloka* is still above that which is spread over an area of fifty crores of *yojanas*.

चतुर्भुजश्च वैकुण्ठे लक्ष्मीकान्तः सनातनः।
सुनन्दनन्दकुमुदपार्षदादिभिरावृतः॥६३॥

In the Vaikuṇṭha the eternal lord Viṣṇu who is the lord of Lakṣmī and has four arms, resides. He is flanked by the attendants named Sunanda, Nanda, Kumuda, besides other courtiers.

गोलोके द्विभुजः कृष्णो राधाकान्तः सनातनः।
गोपाङ्गनादिभिर्युक्तो द्विभुजैर्गोपपार्षदैः॥६४॥

In the *Goloka* lord Kṛṣṇa who is the lord of Lakṣmī as well resides there having two arms only. The cowherdesses of that eternal lord having two arms only, keep surrounding him together with his courtiers.

परिपूर्णतमं ब्रह्म स चात्मा सर्वदेहिनाम्।
स्वेच्छामयश्च विहरेद्रासे वृन्दावने सदा॥६५॥

The same lord Kṛṣṇa is the complete Brahman himself. He is the soul of all the gods. He takes to any forms he lives and roams about in the Vṛandāvana engaging himself in *Rāsamaṇḍala*.

तज्ज्योतिर्मण्डलाकारं सूर्यकोटिसमप्रभम्।
ध्यायन्ते योगिनः सन्तः सततं च निरामयम्॥६६॥
नवीननीरदश्यामं द्विभुजं पीतवाससम्।
कोटिकन्दर्पलावण्यलीलाधाम मनोहरम्॥६७॥
किशोरनयनं शश्वच्छान्तं सस्मितमीश्वरम्।
ध्यायन्ते वैष्णवाः सन्तः सेवन्ते सत्यविग्रहम्॥६८॥

The ascetics meditate upon the *Jyoti* of the same lord which has the lustre of crores of suns. His glory resembles that of the dark clouds. He has two arms and is clad in yellow lower garments. He possesses lustre and beauty which surpasses crores of gods of love. He is full of illusion. His beauty is quite charming. He appears of tender age. He is the peaceful great soul and spreads the lustre of his serene smile everywhere. The Vaiṣṇava and ascetics always meditate upon such a truthful body of the lord.

यूयं च वैष्णवा ब्रूत कस्य वंशोद्भवो भवान्।
शिष्यः कस्य मुनीन्द्रस्येत्येवं मां च पुनः पुनः॥६९॥

All of you are Vaiṣṇavas and you are enquiring of me again and again, to which rays of the lord I belong and who happens to be my teacher.

यस्य वंशोद्भवोऽहं च यस्य शिष्यश्च बालकः।
तस्येदं वचनं ज्ञानं देवसंघा निबोधत्॥७०॥

O gods, the race in which I am born and the one of whom I happen to be the child and the pupil, this entire knowledge is attributed to him, the lord. You must think over it.

शीघ्रं जीवय गन्धर्व देवेश्वर सुरेश्वर।
व्यक्ते विचारे मूर्खः को वाग्युद्धे किं प्रयोजनम्॥७१॥

O god of gods, you revive this Gandharva back to life. In case you think over deeply, you will come to know as to who is intelligent and who happens to be the fool. What is the use of raising any controversy?

इत्युक्त्वा बालकस्तत्र विप्ररूपी जनार्दनः।
विरराम सभामध्ये प्रजहास च शौनक॥७२॥

O Śaunaka, the lord Janārdana who had appeared in the form of a boy kept quiet after thus speaking and he laughed aloud in the assembly.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे विष्णुसुरसंघसंवादे विष्णुप्रशंसाप्रणयनं नाम सप्तदशोऽध्यायः॥१७॥

अथाष्टादशोऽध्यायः

Chapter - 18

Restoring Upabarhaṇa back to life

सौतिरुवाच

देवाः सार्द्धं ब्राह्मणेन मोहिता विष्णुमायया।

प्रययुर्मालतीमूलं ब्रह्मोशानपुरोगमाः॥ १॥

Sauti said—All the gods were influenced by the illusion of Viṣṇu including Brahmā and Śiva who reached before Mālāvatī together with the Brāhmaṇa boy.

ब्रह्मा कमण्डलुजलं ददौ गात्रे शवस्य च।

संचारं मनसस्तस्य चकार सुन्दरं वपुः॥ २॥

Brahmā then sprinkled water out of his *Kamaṇḍalu* over the dead body of Upbarhaṇa, as a result of which, life came back in his body and he became extremely active.

ज्ञानदानं ददौ तस्मौ ज्ञानानन्दः शिवः स्वयम्।

धर्मज्ञानं स्वयं धर्मो जीवदानं च ब्राह्मणः॥ ३॥

Śiva who is the lord of all knowledge bestowed his knowledge on him. Dharma, on the other hand, educated him in Dharma.

वह्निदर्शनमात्रेण बभूव जठरानलः।

कामदर्शनमात्रेण सर्वकामः सुनिश्चितम्॥ ४॥

At the sight of Agni, the fire was kindled in his body. At the sight of the god of love, all the desires flourished in his body.

तस्य वायोरधिष्ठानाज्जगत्प्राणस्वरूपिणः।

निःश्वास्य च संचारः प्राणानां च बभूव ह॥ ५॥

The wind god who happens to be the life of all, inserted wind into the body.

सूर्याधिष्ठानमात्रेण दृष्टिशक्तिर्बभूव ह।

वाक्यं वाणीदर्शनेन शोभा श्रीदर्शनेन च॥ ६॥

शवस्तथाऽपि नोत्तस्थौ यथा शेते जडस्तथा।

विशिष्टबोधनं प्राप चाधिष्ठानं विनाऽऽत्मनः॥ ७॥

With the rays of the sun falling on the body his eye sight was revived. With the graceful look of Sarasvatī at the body, his strength of speech was revived and he could see the glory of the lord everywhere. Inspite of all this, that body remained lying on earth because without self-consciousness one cannot revive.

ब्रह्मणो वचनात्साध्वी तुष्टाव परमेश्वरम्।

स्नात्वा शीघ्रं सरित्तोये धृत्वा धौते च वाससी॥ ८॥

Thereafter at the instance of Brahmā, the chaste lady washed the body with the water of the sacred river and made him wear the divine garments. Thereafter both of them started offering prayer to the lord.

मालावत्युवाच

वन्दे तं परमात्मानं सर्वकारणकारणम्।

विना येन शवाः सर्वे प्राणिनो जगतीतले॥ ९॥

Mālāvatī said—I bow in reverence to the great soul who happens to be the cause of all the causes. Without whom all the people of the world are lifeless.

निर्लिप्तं साक्षिरूपं च सर्वेषां सर्वकर्मसु।

विद्यमानमदृष्टं च सर्वैः सर्वत्र सर्वदा॥ १०॥

He is uninvolved and he remains witness to all the deeds of all the people at the times but all the people cannot see him.

येन सृष्टा च प्रकृतिः सर्वाधारा परात्परा।

ब्रह्मविष्णुशिवादीनां प्रसूर्या त्रिगुणात्मिका॥ ११॥

The same Brahman has created prakṛti (nature), who is the base of all the creatures of the universe and also happens to be the creator of Brahmā, Viṣṇu, Śiva and others.

जगत्स्रष्टा स्वयं ब्रह्म नियतो यस्य सेवया।

पाता विष्णुश्च जगतां संहर्ता शंकरः स्वयम्॥ १२॥

ध्यायन्ते यं सुराः सर्वे मुनयो मनवस्तथा।

सिद्धाश्च योगिनः सन्तः संततं प्रकृतेः परम्॥ १३॥

Brahmā himself, who is the creator of this world always serves him with devotion. Viṣṇu and the lord Śiva who are the destroyers of all, also serve him. he is beyond prakṛti and the god is always adored by all the gods, ascetics, Manu, *siddhas*, yogīs and other mendicants.

साकारं च निराकारं परं स्वेच्छामयं विभुम्।

वरं वरेण्यं वरदं वरार्हं वरकारणम्॥ १४॥

तपः फलं तपोबीजं तपसां च फलप्रदम्।

स्वयं तपःस्वरूपं च सर्वरूपं च सर्वतः॥ १५॥

He is visible, invisible and is the best. He moves according to his own sweet-will. He pervades everywhere; he is the best of all; granter of boons; cause of boons and giver of the fruits of *tapas*. He is the seed of *tapas*, grants results of *tapas* and he is himself the form of *tapas*.

सर्वाधारं सर्वबीजं कर्म तत्कर्मणां फलम्।

तेषां च फलदातारं तद्बीजं क्षयकारणम्॥ १६॥

स्वयं तेजःस्वरूपं च भक्तानुग्रहविग्रहम्।

सेवाध्यानं न घटते भक्तानां विग्रहं विना॥ १७॥

He is the base of everyone, the seed of everyone, the reward of all the deeds of the people. He grants the fruits and is the destroyer of the seed of *karma*. He himself is the form of lustre, is compassionate to his devotees and to grace them he takes to human form. Because without the bodies how shall the devotees be able to serve him.

तत्तेजो मण्डलाकारं सूर्यकोटिसमप्रभम्।

अतीव कमनीयं च रूपं तत्र मनोहरम्॥ १८॥

He has a disk of lustre, which could be compared with crores of the Sūryas. He is quite beautiful and charming to look at.

नवीननीरदश्यामं शरत्पङ्कजलोचनम्।

शरत्पार्वणचन्द्रास्यमीषद्धास्यसमन्वितम्॥ १९॥

कोटिकन्दर्पलावण्यं लीलाधाम मनोहरम्।

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्॥ २०॥

द्विभुजं मुरलीहस्तं पीतकौशेयवाससम्।

किशोरवयसं शान्तं राधाकान्तमनन्तकम्॥ २१॥

गोगाङ्गनापरिवृतं कुत्रचिन्निर्जने वने।

कुत्रचिद्रासमध्यस्थं राधया परिषेवितम्॥ २२॥

He has the dark complexion comparable to the dark clouds; the eyes are like the lotus flowers; he wears a smile resembling the grace of the full moon and holds the beauty which could put crores of gods of love to shame. These are his normal qualities. The sandal-paste is applied over all the limbs of his body. All the limbs of the body are adorned with gems studded ornaments. He has two arms and he holds a flute in his hands. He is clad in the yellow lower garment and always appears in the tender age. He is peaceful and is the lord of Rādhā. He is quite blissful and is surrounded by cowherdesses in lonely forests. Sometimes he is engaged in Rāsalīlā with Rādhā.

कुत्ररचिद्गोपवेषं च वेष्टितं गोपबालकैः।

शतशृङ्गाचलोत्कृष्टे रम्ये वृन्दावने वने॥ २३॥

निकरं कामधेनूनां रक्षन्तं शिशुरूपिणम्।

गोलोके विरजातीरे परिजातवने वने॥ २४॥

वेणुं क्वणन्तं मधुरं गोपीसंमोहकारणम्।

निरामये च वैकुण्ठे कुत्रचिच्च चतुर्भुजम्॥ २५॥

Sometimes taking to the form of a cowherd, he is accompanied by cowherd boys in the

Vṛndāvana garden having a mount Govardhan with a hundred high peaks. Sometimes he is found grazing the Kāmadhenu cows. The same Kṛṣṇa sometimes roams about in the *Goloka* accompanied by Lakṣmī and entering the forest of Pārijāta flowers, prepares the garlands, adorning the heads of cowherdesses with them. Sometimes he appears in the Vaikuṇṭha, having four arms.

लक्ष्मीकान्तं पार्षदैश्च सेवितं च चतुर्भुजैः।
कुत्रचित्स्वांशरूपेण जगतां पालनाय च॥ २६॥
श्वेतद्वीपे विष्णुरूपं पद्मया परिषेवितम्।
कुत्रचित्स्वांशकलया ब्रह्माण्डे ब्रह्मरूपिणम्॥ २७॥
शिवस्वरूपं शिवदं स्वांशेन शिवरूपिणम्।
स्वात्मनः षोडशांशेन सर्वाधारं परात्परम्॥ २८॥
स्वयं महद्विराड्रूपं विश्वौघं यस्य लोमसु।
लीलया स्वांशकलया जगतां पालनाय च॥ २९॥
नानावतारं बिभ्रन्तं बीजं तेषां सनातनम्।
वसन्तं कुत्रचित्सन्तं योगिनां हृदये सताम्॥ ३०॥

Sometimes taking to the form of the lord of Lakṣmī, having four arms, is surrounded by his attendants. Sometimes in order to preserve the three lokas he appears in the *Śveta-dvīpa* in the form of a Viṣṇu and is served by Kamalā or Lakṣmī. Sometime, he roams about in the form of a Brāhmaṇa in the universe. Sometimes with the application of his sixteenth rays he influences lord Śiva and takes to his universal form. The entire universe is lodged in his body appropriately. Sometimes, displaying his illusion, he incarnates on earth, of which, he happens to be the eternal seed. Sometime, he resides in the hearts of the virtuous yogīs.

प्राणरूपं प्राणिनां च परमात्मानमीश्वरम्।
तं च स्तोतुमशक्ताऽहमबला निर्गुणं विभुम्॥ ३१॥
निर्लक्ष्यं च निरीहं य सारं वाङ्मनसोः परम्।
यं स्तोतुमक्षमोऽनन्तः सहस्रवदनेन च॥ ३२॥

He is the invisible one and how can a helpless lady like me, offer prayers to him? The limitless Śeṣanāga is unable to recite his glory with thousands of his hoods.

पञ्चवक्त्रश्चतुर्वक्त्रो गजवक्त्रः षडाननः।
यं स्तोतुं न क्षमा माया मोहिता यस्य मायया॥ ३३॥

Influenced by the illusion of whom the five faced Śiva and the four headed Brahmā and the six headed Kārttikeya are unable to recite his glory.

यं स्तोतुं न क्षमा भीश्च जडीभूता सरस्वती।
वेदा न शक्ता यं स्तोतुं को वा विद्वांश्च वेदवित्॥ ३४॥
किं स्तौमि तमनीहं च शोकार्ता स्त्री परात्परम्।
इत्युक्त्वा सा च गान्धर्वी विरराम रुरोद च॥ ३५॥

His glory cannot be recited by Lakṣmī or Sarasvatī who stand quietly before him. The Vedas are unable to sing his glory. Then how could one of the intellectuals do so? How can a helpless woman like me recite the glory of lord Kṛṣṇa?" Saying this the Gandharva damsel started speaking and tears started flowing from her eyes.

कृपानिधिं प्रणनाम भयार्ता च पुनः पुनः।
कृष्णश्च शक्तिभिः सार्द्धमधिष्ठानं चकार ह॥ ३६॥
भर्तुरभ्यतरे तस्याः परमात्मा निराकृतिः।
उत्थाय शीघ्रं वीणां च धृत्वा च वाससी पुनः॥ ३७॥

In panic she bowed in reverence to her lord again. Then lord Kṛṣṇa, the great soul, rejuvenated the heart of her husband. The body of the Gandharva was suddenly activated and he got up at once. Thereafter he took his lute and was clad in a couple of garments.

प्रणनाम देवसंघं ब्रह्माणं पुरतः स्थितम्।
नेदुर्दुन्दुभयो देवाः पुष्पवृष्टिं च चक्रिरे॥ ३८॥

He saluted the group of gods which was headed by lord Brahmā. Thereafter the gods started plying on trumpets and showered flowers on him.

दृष्ट्वा चोपरि दम्पत्योः प्रददुः परमाशिषम्।
गन्धर्वो देवपुरतो ननर्त च जगौ क्षणम्॥ ३९॥
जीवितं पुरतः प्राप देवानां च वरेण च।
जगाम पत्न्या सार्द्धं च पित्रा मात्रा च हर्षितः॥ ४०॥

The gods then blessed them variously. Gandharva then danced before the gods for a while besides singing and he got a new life. Thereafter the Gandharva left the place and went to his abode accompanied by his parents and wife.

उपबर्हणगन्धर्वो गन्धर्वनगरं पुनः।
मालावती रत्नकोटिं धनानि विविधानि च॥४१॥
प्रददौ ब्राह्मणेभ्यश्च भोजयामास तान्सती।
वेदांश्च पाठयामास कारयामास मङ्गलम्॥४२॥
महोत्सवं च विविधं हरेर्नामैकमङ्गलम्।
जग्मुर्देवाश्च स्वस्थानं विप्ररूपी हरिः स्वयम्॥४३॥

His wife Mālāvatī gave away in charity crores of gems and riches to the Brāhmaṇas feeding them at the same time. He also made them to recite the Vedas and performed other welfare activities; many types of festivities were organised and the reciting of the name of Hari dominated all the welfare ceremony. Thereafter the gods and the lord who had appeared in the form of a Brāhmaṇa went back to their own abodes.

एतत्ते कथितं सर्वं स्तवराजं च शौनक।
इदं स्तोत्रं पुण्यरूपं पूजाकाले तु यः पठेत्॥४४॥
हरिभक्तिं हरेर्दास्यं लभते वैष्णवो जनः।
वरार्थी यः पठेद्भक्त्या चास्तिकः परमास्थया॥४५॥
धर्मार्थकाममोक्षाणां निश्चितं लभते फलम्।
विद्यार्थी लभते विद्यां धनार्थी लभते धनम्॥४६॥
भार्यार्थी लभते भार्यां पुत्रार्थी लभते सुतम्।
धर्मार्थी लभते धर्मं यशाऽर्थी लभते यशः॥४७॥

O Śaunaka, I have narrated this story to you with Stavarāja. Whosoever will recite this auspicious stotra at the time of pūjā, will achieve the grace of Viṣṇu, his devotion and the wish to serve him. Whosoever will recite it with a belief in the lord or the one who will recite this *stotra* with devotion, he will achieve *Dharma*, *Artha*, *Kāma* and *Mokṣa* undoubtedly. Similarly a student will achieve his learnings, riches by the desirous person, wife to the wife-seeker, son to the son-seeker and *dharma* to the religious people.

भ्रष्टराज्यो लभेद्राज्यं प्रजाभ्रष्टः प्रजां लभेत्।
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्॥४८॥

The kings who are dethroned and have become wanderers will get back their kingdoms. The sick will be relieved of their sickness. Those who are in bondages will be relieved of them.

भयान्मुच्येत भीतस्तु धनं नष्टधनो लभेत्।
दस्युग्रस्तो महारण्ये हिंस्रजन्तुसमन्वितः॥४९॥
दावाग्निदग्धो मुच्येत निमग्नश्च जलार्णवे॥५०॥

The terrified persons would be relieved of the terror and the people who have lost their riches will get them back. When one is surrounded by wild animals or robbers in the forest, the reciting of this stotra would relieve them of the danger. If a person is surrounded by a forest fire or is about to drown in the ocean, he can be saved with the reciting of the stotra.

इति श्रीब्रह्मवैवर्ते गन्धर्वजीवदाने महापुरुषस्तोत्रप्रणयनं नामाष्टादशोऽध्यायः॥१८॥

अथैकोनविंशोऽध्यायः

Chapter - 19

Kṛṣṇakavaca, Śivakavaca and the description of Śivastavarāja

सौतिरुवाच

मालावती धनं दत्त्वा ब्राह्मणेभ्यः प्रहर्षिता।
चकार विविधं वेशं स्वात्मनः स्वामिनः कृते॥ १॥

Sauti said— Mālāvatī got delighted and gave away in charity enormous riches to the Brāhmaṇa and thereafter she decorated herself with cosmetics to welcome her husband.

भर्तुश्चकार शुश्रूषां पूजां च समयोचिताम्।
तेन सार्द्धं सुरसिका रेमे सा सुचिरं मुदा॥ २॥

Serving her husband and adoring him appropriately, that beautiful damsel enjoyed the company of her husband for a long time.

महापुरुषस्तोत्रं च पूजां च कवचं मनुम्।

विस्मृतं बोधयामास स्वयं रहसि सुव्रता॥ ३॥

Thereafter the chaste lady enlightened her husband surprisingly of *Mahāpuruṣa, stotra, pūjā, kavaca* and the relevant *Mantras*.

पुरा दत्तं वसिष्ठेन स्तोत्रपूजादिकं हरेः।

गन्धर्वाय च मालत्यै मन्त्रमेकं च पुष्करे॥ ४॥

In the earlier times Vasiṣṭha imparted the knowledge of the *stotras* to Gandharva and Mālāvatī.

विस्मृतं स्तोत्रकवचं वसिष्ठश्च कृपानिधिः।

गन्धर्वराजं रहसि बोधयामास शूलिनः॥ ५॥

Thereafter the compassionate Vasiṣṭha, imparted the knowledge of Śivastotra and *kavaca*.

एवं चकार राज्यं च कुबेरभवनोपमे।

आश्रमे परमानन्दो गन्धर्वो बान्धवैः सह॥ ६॥

Thus the Gandharva resided delightfully in the Kubera Bhavana together with his relatives, enjoying all the royal pleasures.

यथातथागताभिश्च स्त्रीभिरन्याभिरेव च।

आगत्य ताभिः स्वस्वामी संप्राप्तः परया मुदा॥ ७॥

The other wives of Upabarhaṇa also reached there and enjoyed the company of their husband.

शौनक उवाच

किं स्तोत्रं कवचं विष्णोर्मन्त्रपूजाविधिः पुरा।

दत्तो विशिष्टस्ताभ्यां च तं भवान्वक्तुमर्हति॥ ८॥

Śaunaka said—In the earlier times you have told me that the sage Vasiṣṭha had imparted the knowledge of *Pūjanavidhi* (the method of performing *pūjā*), to both of them. You kindly enlighten me about the same now.

द्वादशाक्षरमन्त्रं च शूलिनः कवचादिकम्।

दत्तं गन्धर्वराजाय वसिष्ठेन च किं पुरा॥ ९॥

तदपि ब्रूहि हे सौते श्रोतुं कौतूहलं मम।

शंकरस्तोत्रकवचं मन्त्रं दुर्गतिनाशनम्॥ १०॥

You also kindly enlighten me about the twelve letter *Mantra* and *kavaca* which Vasiṣṭha had bestowed on the Gandharva king in the earlier times. I am quite anxious to listen to the same. The *kavaca* of Śiva, the *stotra* and the *Mantra* remove all misfortunes.

सौतिरुवाच

तुष्टाव येन स्तोत्रेण मालती परमेश्वरम्।

तदेव स्तोत्रं दत्तं च मन्त्रं च कवचं शृणु॥ ११॥

Sauṭi said—The *stotra*, by reciting which Mālāvatī pleased lord Kṛṣṇa was bestowed by Vasiṣṭha to the Gandharva couple. You listen to the same *kavaca* and the *mantra*.

नमो भगवते रासमण्डलेशाय स्वाहा।

इमं मन्त्रं कल्पतरुं प्रददौ षोडशाक्षरम्॥ १२॥

Salutation to the lord of the *Rāsmaṇḍala*, this is the sixteen letter mantra which is like the *kalpavṛkṣa* (wish-fulfilling tree) which was given to the couple.

पुरा दत्तं कुमाराय ब्रह्मणा पुष्करे हरेः।

पुरा दत्तं च कृष्णेन गोलोके शंकराय च॥ १३॥

The same *mantra* in earlier times was given over by Brahmā to Kumāra in the *Puṣkara* region and the same was bestowed by lord Kṛṣṇa on Śiva in *Goloka*.

ध्यानं च विष्णोर्विदोक्तं शाश्वतं सर्वदुर्लभम्।

मूलेन सर्वं देयं च नैवेद्यादिकमुत्तमम्॥ १४॥

It is even difficult to meditate upon lord Viṣṇu according to the Vedic rites, but I am telling you the same. With the aforesaid basic *mantra* lord Viṣṇu should be offered eatables and the best of other things.

अतीव गुप्तकवचं पितुर्वक्त्रान्मया श्रुतम्।

पित्रे दत्तं पुरा विप्र गङ्गायां शूलिना ध्रुवम्॥ १५॥

शुलिने ब्रह्मणे दत्तं गोलोके रासमण्डले।

धर्माय गोपीकान्तेन कृपया परमाद्भुतम्॥ १६॥

O Brāhmaṇa, I listen to the secret *kavaca* of the lord from my father's mouth. The same was bestowed on my father by Śiva over the bank of the Gaṅgā and the same was bestowed on Śiva in

the *Goloka* during the performing of *Rāsamaṇḍala* by lord Kṛṣṇa. The same was also given out to Brahmā and Dharma. I am now telling you about the *kavaca*.

ब्रह्मोवाच

राधाकान्त महाभाग कवचं यत्प्रकाशितम्।
ब्रह्माण्डपावनं नाम कृपया कथय प्रभो॥ १७॥

Brahmā said—O lord of Rādhā, O virtuous one, O lord, the *kavaca* about which you have narrated for the purification of the universe, you kindly tell us.

मां महेशं च धर्मं च भक्तं च भक्तवत्सल।
त्वत्प्रसादेन पुत्रेभ्यो दास्यामि भक्तिसंयुतः॥ १८॥

O lord, O bestower of the kindness to the devotees, all the three of us namely myself Maheśa and Dharma happen to be your devotees. By knowing the secret from you, we shall pass it on to our sons.

श्रीकृष्ण उवाच

शृणु वक्ष्यामि ब्रह्मेश धर्मेदं कवचं परम्।
अहं दास्यामि युष्मभ्यं गोपनीयं सुदुर्लभम्॥ १९॥
यस्मै कस्मै न दातव्यं प्राणतुल्यं ममैव हि।
यत्तेजो मम देहेऽस्ति तत्तेजः कवचेऽपि च॥ २०॥

Kṛṣṇa said—O lord Brahmā, O Dharma, I am revealing to you the most secret and difficult *kavaca* which is like my life. Therefore, the knowledge of the same should not be imparted to everyone, because, the lustre which is possessed by me in my body is also possessed by it.

कुरु सृष्टिमिमं धृत्वा धाता त्रिजगतां भव।
संहर्ता भव हे शंभो मम तुल्यो भवे भव॥ २१॥

O Brahman, you resort to creation after knowing it, which will establish you as the creator of the universe. O Śiva, by wearing this *kavaca*, after destroying the entire universe, you will possess the same prowess as I do.

हे धर्म त्वमिमं धृत्वा भव साक्षी च कर्मणाम्।
तपसां फलदातारो यूयं भवत मद्वरात्॥ २२॥

O Dharma, by following this *kavaca* you will witness the deeds of others and with the boon granted by me, you bestow the result of their *tapas* on all the people.

ब्रह्माण्डपावनस्यास्य कवचस्य हरिः स्वयम्।
ऋषिश्छन्दश्च गायत्री देवोऽहं जगदीश्वरः॥ २३॥
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः।
त्रिलक्षवारपठनात्सिद्धिदं कवचं विधेः॥ २४॥

This *kavaca* which is the purifier of the universe has Viṣṇu as the *Ṛṣi*, Gāyatri as the metre, Jagdīśvara, (lord Kṛṣṇa) happens to be the god and the Viniyoga (the application) has to be performed. O Brahmā by reciting it three lakhs of times, one attains success with the *kavaca*.

यो भवेत्सिद्धकवचो मम तुल्यो भवेच्च सः।
तेजसा सिद्धियोगेन ज्ञानेन विक्रमेण च॥ २५॥

The one who achieves success with this *kavaca* equates with me in glory, intelligence and prowess.

प्रणवो मे शिरः पातु नमो रासेश्वराय च।
भालं पायान्नेत्रयुग्मं नमो रामेश्वराय च॥ २६॥
कृष्णः पायाच्छोत्रयुग्मं हे हरे घ्राणमेव च।
जिह्विकां वह्निजाया तु कृष्णायेति च सर्वतः॥ २७॥

Praṇava (oṁkāra) should protect my head, salutation to the lord of *Rāsa* (dancing), salutation to him. (रासेश्वराय नमः) This *mantra* should protect my forehead. Salutation to the lord of Rādhā; (राधेश्वराय नमः) this mantra should protect both my eyes. Lord Kṛṣṇa should protect both my ears. O Hari, protect my nose. Let Svāhā the wife of Agni, should protect my speech and the *mantra* Svāhā for Kṛṣṇa (श्रीकृष्णाय स्वाहा) should protect everyone.

श्रीकृष्णाय स्वाहेति च कण्ठं पातु षडक्षरः।
ह्रीं कृष्णाय नमो वक्त्रं क्लींपुर्वश्च भुजद्वयम्॥ २८॥
नमो गोपाङ्गनेशाय स्कन्धावष्टोक्षरोऽवतु।
दन्तपङ्क्तिमोष्ठयुग्मं नमो गोपीश्वराय च॥ २९॥

The *mantra* (कृष्णाय स्वाहा) Svāhā for Kṛṣṇa, should protect my neck and (ह्रीं कृष्णाय नमः) *Hrīṁ*

salutation to Kṛṣṇa, should protect the face. The *mantra* (क्लीं कृष्णाय नमः) Klīṁ salutation to Kṛṣṇa should protect my arm and the *mantra* गोपांगनेशाय नमः salutation to the lord of *Gopīs* should protect both my shoulders. The *mantra* salutation to the lord of the *Gopīs* गोपीश्वराय नमः should protect the teeth beside both the lips.

ओं नमो भगवते रासमण्डलेशाय स्वाहा।
स्वयं वक्षःस्थलं पातु मन्त्रोऽयं षोडशाक्षरः॥ ३०॥

The *mantra* of sixteen letters for salutation to the lord : ``ओं नमो भगवते रासमण्डलेशाय स्वाहा'' should protect the chest.

ऐं कृष्णाय स्वाहेति च कर्णयुग्मं सदाऽवतु।
ओं विष्णवे स्वाहेति च कपोलं सर्वतोऽवतु॥ ३१॥

The *mantra* for salutation to Kṛṣṇa ऐं कृष्णाय स्वाहा should protect both the ears. The mantra ओं विष्णवे स्वाहा for the lord Viṣṇu, should protect the cheeks.

ओं हरये नम इति पृष्ठं पादं सदाऽवतु।
ओं गोवर्धनधारिणे स्वाहा सर्वशरीरकम्॥ ३२॥

Om Salutation to Hari, ॐ हरये नमः should protect the back and the feet while the *mantra* Svāhā for the carrier of Govardhana mountain should protect the entire body गोवर्द्धनधारिणे स्वाहा.

प्राच्यां मां पातु श्रीकृष्ण आग्नेय्यां पातु माधवः।
दक्षिणे पातु गोपीशो नैर्ऋत्यां नन्दनन्दनः॥ ३३॥

Lord Kṛṣṇa is lodged in the eastern direction Mādhava in the Agni direction, Gopīśa in the southern direction, Nanda-Nandana should protect the Nairṛtya direction.

वारुण्यां पातु गोविन्दो वायव्यां राधिकेश्वरः।
उत्तरे पातु रासेश ऐशान्यामच्युतः स्वयम्॥ ३४॥

The western region should be protected by Govinda, the Vāyavya direction should be protected by the lord of *Rādhikā* and the northern direction should be protected by the lord of *Rāsalīlā*. The north-east direction should be protected by Acyuta.

सततं सर्वतः पातु परो नारायणः स्वयम्।
इति ते कथितं ब्रह्मन्कवचं परमाद्भुतम्॥ ३५॥

मम जीवनतुल्यं च युष्मभ्यं दत्तमेव च।
अश्वमेधसहस्राणि वाजपेयशतानि च॥
कलां नार्हन्ति तान्येव कवचस्यैव धारणात्॥ ३६॥

Lord Nārāyaṇa should himself protect all the sides. O Brāhmaṇa, this is quite a surprising *kavaca*, the knowledge of which has been imparted by me to you. This is like my own life. The, one who practises this *kavaca*, earns the merit equivalent to thousands of Aśvamedha sacrifices and hundreds the Vājpeya sacrifices.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
स्नात्वा तं च नमस्कृत्य कवचं धारयेत्सुधीः॥ ३७॥

The wise people after taking a bath give away in charity clothes, ornaments and adore the teachers regularly while practising on this *kavaca*.

कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः।
यदि स्यात्सिद्धकवचो विष्णुरेव भवेद्द्विज॥ ३८॥

The Brāhmaṇas with the use of this *kavaca* achieve salvation. The success in this *kavaca* equates one with lord Viṣṇu.

सौतिरुवाच

शिवस्य कवचं स्तोत्रं श्रूयतामिति शौनक।
वसिष्ठेन यद्दत्तं गन्धर्वाय च यो मनुः॥ ३९॥
ओं नमो भगवते शिवाय स्वाहेति च मनुः।
दत्तो वसिष्ठेन पुरा पुष्करे कृपया विभो॥ ४०॥

Sauti said—O Śaunaka, now you listen to the *kavaca* of Śiva and the related stotra which was bestowed by Vasiṣṭha to Gandharva. In earlier times, O Brāhmaṇa, the knowledge of this *kavaca* was imparted by the priest Vasiṣṭha in the Puṣkara region which reads ओं नमो भगवते शिवाय स्वाहा. This *mantra* was bestowed by the sage on Gandharva.

अयं मन्त्रो रावणाय प्रदत्तो ब्रह्मणा पुरा।
स्वयं शम्भुश्च बाणाय तथा दुर्वाससे पुरा॥ ४१॥

The same *mantra* was bestowed by Brahmā on Rāvaṇa and Śiva himself gave to Bāṇāsura and Durvāsā.

मूलेन सर्वं देयं च नैवेद्यादिकमुत्तमम्।
ध्यायेन्नित्यं ध्यानं वेदोक्तं सर्वसंमतम्॥४२॥

With this basic *mantra* all the eatables and the best of other things should be offered. The Vedic type of meditation on this *mantra* is like the verse, "I adore lord Śiva always" ध्यायेन्नित्यं महेशं etc. This is well-known to everyone.

ओं नमो महादेवाय।

बाणासुर उवाच

महेश्वर महाभाग कवचं यत्प्रकाशितम्।
संसारपावनं नाम कृपया कथय प्रभो॥४३॥

Salutation to lord Mahādeva.

Bāṇāsura said—O lord Maheśvara, O glorious one, O lord, you bestow the knowledge of the *kavaca* which purifies the universe.

महेश्वर उवाच

शृणु वक्ष्यामि हे वत्स कवचं परमाद्भुतम्।
अहं तुभ्यं प्रदास्यामि गोपनीयं सुदुर्लभम्॥४४॥

Maheśvara said—O son, "I am now speaking about that wonderful *kavaca*. It is difficult to get. In spite of that I bestow the knowledge of the same on you.

पुरा दुर्वाससे दत्तं त्रैलोक्यविजयाय च।
ममैवेदं च कवचं भक्त्या यो धारयेत्सुधीः॥४५॥
जेतुं शक्नोति त्रैलोक्यं भगवन्नवलीलया।
संसारपावनस्यास्य कवचस्य प्रजापतिः॥४६॥

In the earlier times I had bestowed the knowledge of this *kavaca* on Durvāsā for the conquering of the worlds. Therefore, whosoever owns this *kavaca* with great devotion he would be able to conquers the three worlds like the god.

ऋषिश्छन्दश्च गायत्री देवोऽहं च महेश्वरः।
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः॥४७॥

This *kavaca* is the purifier of the universe. Its *Ṛṣi* is Prajāpati, its metre is Gāyatrī, the god is Maheśvara; *Dharma*, *Artha*, *Kāma* and *Mokṣa* are the applications or viniyoga for the same.

पञ्चलक्षजपेनैव सिद्धिदं कवचं भवेत्।
यो भवेत्सिद्धकवचो मम तुल्यो भवेद्भुवि।
तेजसा सिद्धियोगेन तपसा विक्रमेण च॥४८॥

One who recites this *mantra* five lakhs of times achieves success for the same. The one who succeeds in this kavaca equates me with the universe in glory, accomplishment, *tapas* and prowess.

शंभुर्मे मस्तकं पातु मुखं पातु महेश्वरः।
दन्तपङ्क्तिं नीलकण्ठोऽप्यधरोष्ठं हरः स्वयम्॥४९॥

Lord Śambhu should protect my forehead, Maheśvara should protect my mouth, Nīlakaṇṭha should protect the teeth and lord Śiva himself should protect my lips.

कण्ठं पातु चन्द्रचूडः स्कन्धौ वृषभवाहनः।
वक्षःस्थलं नीलकण्ठः पातु पृष्ठं दिगम्बरः॥५०॥

Lord Candracūḍa should protect my neck. The one whose vehicle happens to be the bull should protect my shoulders Nīlkaṇṭha should protect the chest; the Digambara should protect the back.

सर्वाङ्गं पातु विश्वेशः सर्वदिक्षु च सर्वदा।
स्वप्ने जागरणे चैव स्थाणुर्मे पातु संततम्॥५१॥

The Viśveśa should protect all the parts of body and all directions, while sleeping or awake.

इति ते कथितं बाण कवचं परमाद्भु तम्।
यस्मै कस्मै न दातव्यं गोपनीयं प्रयत्नतः॥५२॥

O Bāṇa, I have imparted the knowledge of a wonderful *kavaca* to you. Don't impart its knowledge to everyone because it is quite secret.

यत्फलं सर्वतीर्थानां स्नानेन लभते नरः।
तत्फलं लभते नूनं कवचस्यैव धारणात्॥५३॥

The merit one earns by having a bath at all the sacred places, achieve the same by the reciting of this *kavaca*.

इदं कवचमज्ञात्वा भजेन्मां यः सुमन्दधीः।
शतलक्षप्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥५४॥

The fool who tries to recite this *kavaca* without understanding it and adores me, cannot achieve success even if he recites the same a hundred lakhs of times.

सौतिरुवाच

इदं च कवचं प्रोक्तं स्तोत्रं च शृणु शौनक।

मन्त्रराजः कल्पतरुर्वसिष्ठो दत्तवान्पुरा॥५५॥

Sauti said—O Śaunaka, I have narrated about this *kavaca* to you; now you listen to the *mantra* also which is like the *kalpavṛkṣa*. The same was recited by the sage Vasiṣṭha in earlier times.

ओं नमः शिवाय।

बाणासुर उवाच

वन्दे सुराणां सारं च सुरेशं नीललोहितम्।

योगीश्वरं योगबीजं योगिनां च गुरोर्गुरुम्॥५६॥

ज्ञानानन्दं ज्ञानरूपं ज्ञानबीजं सनातनम्।

तपसां फलदातारं दातारं सर्वसंपदाम्॥५७॥

Bāṇāsura said—I adore the best of the gods and the lord of the gods, lord Śiva who is the great yogī, the cause of the yogīs and their teachers. He is the teacher of the teachers. The all-knowledgeable, the form of knowledge, the seed of knowledge, eternal, the result of the *tapas* he bestows all the riches.

तपोरूपं तपोबीजं तपोधनधनं वरम्।

वरं वरेण्यं वरदमीड्यं सिद्धगणैर्वरैः॥५८॥

कारणं भुक्तिमुक्तीनां नरकार्णवतारणम्।

आशुतोषं प्रसन्नास्यं करुणामयसागरम्॥५९॥

हिमचन्दनकुन्देन्दुकुमुदाम्भोजसंन्निभम्।

ब्रह्मज्योतिःस्वरूपं च भक्तानुग्रहविग्रहम्॥६०॥

He is the form of *tapas*, the seed of *tapas* and the treasure of the great ascetics. He is the boon, the bestower of the boons and is adorable by *siddhas*, the granter of salvation and adoration. He is the one who makes the people cross the ocean of the hell. He is Āśutoṣa, who gets pleased quickly, always has a smiling face and is the ocean of compassion.

विषयाणां विभेदेन बिभ्रतं बहुरूपकम्।

जलरूपमग्निरूपमाकाशरूपमीश्वरम्॥६१॥

वायुरूपं चन्द्ररूपं सूर्यरूपं महत्प्रभुम्।

आत्मनः स्वपदं दातुं समर्थमवलीलया॥६२॥

He is always shining bright like the ice, sandal-paste, the moon and the lotuses. He is like the divine light and showers his grace over the devotees. He is always in compassionate form according to the exigencies of the situations and represents the water, the fire, the sky, the wind, the moon and the Sun. He is the lord and the great god and he bestows his grace suitably on all.

भक्तजीवनमीशं च भक्तानुग्रहकारकम्।

वेदा न शक्ता यं स्तोतुं किमहं स्तौमि तं प्रभुम्॥६३॥

He is the life of the devotees, is the great lord of the devotees and he always remains anxious to bestow his grace on the devotees. Therefore the lord whose glory even cannot be recited by the Vedas, is limitless Īśāna and is beyond mind and speech; how can I praise him?

अपरिच्छिन्नमीशानमहो वाङ्मनसोः परम्।

व्याघ्रचर्माम्बरधरं वृषभस्थं दिगम्बरम्।

त्रिशूलपट्टिशधरं सस्मितं चन्द्रशेखरम्॥६४॥

इत्युक्त्वा स्तवराजेन नित्यं बाणः सुसंयतः।

प्राणमच्छंकरं भक्त्या दुर्वासाश्च मुनीश्वरः॥६५॥

He is clad in the skin of a tiger, mounts on the bull, remains without clothes and is the holder of a trident and a Paṭṭiśa. He wears a serene smile on his face and his forehead is adorned with a crescent. I bow in reverence to this form of Śiva. The great sage Durvāsā also conducted himself with devotion accordingly.

इदं दत्तं वसिष्ठेन गन्धर्वाय पुरा मुने।

कथितं महास्तोत्रं शूलिनः परमाद्भुतम्॥६६॥

O sage in earlier times Vasiṣṭha had imparted the *stotra* of Śiva to the Gandharva.

इदं स्तोत्रं महापुण्यं पठेद्भक्त्या च यो नरः।

स्नानस्य सर्वतीर्थानां फलमाप्नोति निश्चितम्॥६७॥

Such of the human being who recited this sacred *stotra* achieves the merit of having a bath in all the sacred places.

अपुत्रो लभते पुत्रं वर्षमेकं शृणोति यः।

संयतश्च हविष्याशी प्रणम्य शंकरं गुरुम्॥६८॥

गलत्कुष्ठी महाशूली वर्षमेकं शृणोति यः।
अवश्यं मुच्यते रोगाद्व्यासवाक्यमिति श्रुतम्॥६९॥

He who observes self-discipline consumes pure food, recites this *stotra*, bows at the feet of lord Śiva as well as his teacher, achieves a son if he is without one. He gets himself relieved of the horrible leprosy or stomach-ache. If one listens to the *stotra* for a full year he surely gets himself relieved of all ailments. I have heard this from the sage Vyāsa.

कारागारेऽपि बद्धो यो नैव प्राप्नोति निर्वृतिम्।
स्तोत्रं श्रुत्वा मासमेकं मुच्यते बन्धनाद्ध्रुवम्॥७०॥

The one who is bound in bondages and is unable to free himself, if he recites this stotra for a month or listens to it, surely is relieved of all the bondages.

भ्रष्टराज्यो लभेद्राज्यं भक्त्या मासं शृणोति यः।
मासं श्रुत्वा संयतश्च लभेद्भ्रष्टधनो धनम्॥७१॥

Similarly anyone who listens to the stotra with devotion for a month he regains his last royal position and gets back the lost riches.

यक्ष्मग्रस्तो वर्षमेकमास्तिको यः शृणोति चेत्।
निश्चितं मुच्यते रोगाच्छंकरस्य प्रसादतः॥७२॥

A believer who is infested with the ailment of consumption, if he recites the *stotra* or listens to it for a year, is relieved of the ailment with the grace of Śiva.

यः शृणोति सदा भक्त्या स्तवराजमिमं द्विज।
तस्यासाध्यं त्रिभुवने नास्ति किंचिच्च शौनक॥७३॥

O Śaunaka, O Brāhmaṇa, the one who listens to it with devotion, for him nothing remains impossible in the three worlds.

कदाचिद्बन्धुविच्छेदो न भवेत्तस्य भारते।
अचलं परमैश्वर्यं लभते नात्र संशयः॥७४॥

In Bhārata he is never separated from his relatives and he earns immense riches. There is no doubt about it.

सुसंयतोऽतिभक्त्या च मासमेकं शृणोति यः।
अभार्यो लभते भार्यां सुविनीतां सतीं वराम्॥७५॥

One who listens to it with devotion and self-discipline for a month gets a chaste wife, if he does not have one.

महामूर्खश्च दुर्मेधा मासमेकं शृणोति यः।
बुद्धिं विद्यां च लभते गुरूपदेशमात्रतः॥७६॥

The one who is a great fool and is an evil minded one, if he listen to this *stotra* for a month, achieves intelligence and knowledge by the grace of his *Guru*.

कर्मदुःखी दरिद्रश्च मासं भक्त्या शृणोति यः।
ध्रुवं वित्तं भवेत्तस्य शंकरस्य प्रसादतः॥७७॥

The one who leads a miserable life and has no riches at all, if he recites this *stotra* for a month lord Śiva gets pleased with him and he achieves all the riches.

इह लोके सुखं भुक्त्वा कृत्वा कीर्तिं सुदुर्लभाम्।
नानाप्रकारधर्मं च यात्यन्ते शंकरालयम्॥७८।
पार्षदप्रवरो भूत्वा सेवते तत्र शंकरम्।
यः शृणोति त्रिसंध्यं च नित्यं स्तोत्रमनुत्तमम्॥७९॥

The one who recites the *stotra* thrice in a day, achieves pleasures in the world and glory which is difficult to get. By performing many religious rites, he ultimately achieves the place of Śiva and by attaining a high position, he serves lord Śiva.

इति श्रीब्रह्मवैवर्ते महापुराणे सौतिशौनकसंवादे ब्रह्मखण्डे विष्णुशंकरस्तोत्रकथनं नामैकोनविंशोऽध्यायः॥१९॥

अथ विंशोऽध्यायः

Chapter - 20

The birth of Upabarhaṇa from Kalāvatī the wife of a cowherd

सौतिरुवाच

मुदा मालावतीसार्द्धं गन्धर्वश्चोपबर्हणः।
रेमे कालावशेषं च ताभिश्च निर्जन वने॥ १॥

Sauti said—The Gandharva named Upabarhaṇa delightfully spent time in the company of Mālāvatī and other wives in the uninhabited forest for the rest of his life.

गन्धर्वराजो मुमुदे पुत्रदारादिभिः सह।
नानाविधं क्रतुसरं महत्पुण्यं चकार ह॥ २॥

His father who was the lord of the Gandharvas also resided delightfully with his wives. He performed many virtuous and the best of *yajñas*.

राजत्वं बुभुजे राजा कुबेरभवनोपमे।
रेमे सुशीलया सार्द्धं स्थिरयौवनयुक्तया॥ ३॥

His palace was like the abode of Kubera and he spent time there joyfully in the company of his chaste wife enjoying all the royal pleasures.

गन्धर्वराजः काले च गङ्गातीरे मनोहरे।
पत्न्या सार्द्धमसूंस्त्यक्त्वा वैकुण्ठं च ययौ मुदा॥ ४॥

Ultimately he left for his heavenly abode in the company of the river *Gaṅgā* and ultimately reached Vaikuṇṭha.

शैवः शिवप्रसादेन पुत्रस्य विष्णुसेवया।
बभूव दासो वैकुण्ठे विष्णोः श्यामचतुर्भुजः॥ ५॥

He was a devotee of Śiva who graced him. His son, however, adored Viṣṇu, who also graced him. Because of all this he became four-armed attendant of lord Viṣṇu in Vaikuṇṭha.

कृत्वा पित्रोश्च सत्कारं गन्धर्वश्चोपबर्हणः।
ब्राह्मणेभ्यो ददौ विप्र धनानि विविधानि च॥ ६॥

O Brāhmaṇa, thereafter the Gandharva named Upabarhaṇa performed the last rites of his parents distributing many riches to the Brāhmaṇa.

काले स्वयं ब्रह्मशापात्प्राणांस्त्यक्त्वा विचक्षणः।
स जज्ञे वृषलीगर्भे ब्रह्मबीजेन शौनक॥ ७॥

O Śaunaka, at the appropriate time the intelligent Gandharva left for his heavenly abode willingly and was reborn from the womb of a Śūdra lady who had a Brāhmaṇa as her husband.

मालावती वह्निकुण्डे पुष्करे भारते भुवि।
कृत्वा तु वाञ्छितं कामं प्राणांस्तत्याज सा सती॥ ८॥

Thereafter the chaste Mālāvatī reaching the Puṣkara region performed the *yajña* in the fire-altar appropriately and ended her life there.

सृञ्जयस्य तु पत्न्यां मनुवंशोद्भवस्य च।
जज्ञे नृपस्य साध्वी सा पुण्या जातिस्मरा वरा॥ ९॥
उपबर्हणगन्धर्वः पतिर्मे भवितेति च।
इतिकामा कामुकी सा सुन्दरी सुन्दरीवरा॥ १०॥

Thereafter that chaste lady was reborn as the wife of the great king Sṛñjaya. But the memory of her earlier birth was available with her. Therefore, she always desired to have Gandharva Upabarhaṇa as her husband.

शौनक उवाच

ब्रह्मवीर्याच्छूद्रपत्न्यां गन्धर्वश्चोपबर्हणः।
जातः केन प्रकारेण तद्भवान्वक्तुमर्हति॥ ॥ ११॥

Śaunaka said—Gandharva Upabarhaṇa was born with the Brāhmaṇa semen from his Śūdra wife. You kindly tell me the entire story about them.

सौतिरुवाच

कान्यकुब्जे च देशे च द्रुमिलो नाम राजकः।
कलावती तस्य पत्नी बन्ध्या चापि पतिव्रता॥ १२॥

Sauti said—There was a king named Drumila in the region of Kānyakubja. He had a chaste wife named Kalāvatī who was childless.

स्वामिदोषेण सा बन्ध्या माले च भर्तुराज्ञया।
उपतस्थे वने घोरे नारदं काश्यपं मुनिम्॥ १३॥

She could not conceive because of some defect in her husband and as such during the menstrual period she with the permission of her husband went to Nārada the son of sage Kaśyapa in the wild forest.

ध्यायमानं च श्रीकृष्णं ज्वलन्तं ब्रह्मतेजसा।
तस्थौ सुवेशं कृत्वा सा ध्यानान्तं च मुनेः पुरः॥ १४॥

The great sage possessing divine glory was engrossed in meditation for lord Kṛṣṇa. She stood before him adorning herself with all the costumes and ornaments.

ग्रीष्ममध्याह्नमार्तण्डप्रभातुल्येन तेजसा।
तपन्तं दूरतोऽप्येवं समीपं गन्तुमक्षमा॥ १५॥

She could not remain aloof finding the sage there, who was illumining like the lustre of the sun. She kept on standing at a distance from him.

ध्यानान्ते च मुनिश्रेष्ठः परं कृष्णपरायणः।
ददर्श पुरतो दूरे सुन्दरीं स्थिरयौवनाम्॥ १६॥
चारुचम्पकवर्णाभां शरत्पङ्कजलोचनाम्।
शरत्पार्वणचन्द्रास्यां रत्नभूषणभूषिताम्॥ १७॥
बृहन्नितम्बभारार्तां पीनश्रोणिपयोधराम्।
शोभितां पीतसवस्त्रेण सस्मितां रक्तलोचनाम्॥ १८॥
मोहितां मुनिरूपेण कामबाणप्रपीडिताम्।
दर्शयन्तीं स्तनश्रोणिं मैथुनासक्तचेतसा॥ १९॥

Thereafter the sage who was deeply devoted to lord Kṛṣṇa looked at the lady from a distance. She had a fair complexion like that of the campaka flower. Her eyes resembled the lotus flower, his face was like the full moon of the winter season, she was adorned with all the ornaments; she was feeling disturbed with the weight of her breasts; she had developed thighs and buttocks. Her eyes were red and she was adorned in yellow garments, wearing a smile on her face. She developed a great passion for the sage as a result of which she started displaying her body.

सिन्दूरबिन्दुभूषाढ्यां सुचारुकज्जलोज्ज्वलाम्।
पादालक्तकशोभाढ्यां रूपेणैव यथोर्वशीम्॥ २०॥
मुनिः पप्रच्छ दृष्ट्वा तां का त्वं कामिनि निर्जने।
कस्य पत्नी कथं वाऽत्र सत्यं ब्रूहि च पुंश्चलि॥ २१॥
मुनेश्च वचनं श्रुत्वा कम्पिता च कलावती।
उवाच विनयेनैव कृत्वा च श्रीहरिं हृदि॥ २२॥

The saffron, the ornaments, beautiful colliriyum were adorning her body. She had a beautiful complexion. Her feed were painted red and she looked beautiful like Urvaśī. Finding her alone in the lonely forest the sage asked her. "O beautiful one, who are you? Who is your husband? What for have you come here"? O damsel, tell me truthfully. On hearing the words of the sage, Kalāvatī felt panicky. She then spoke with humble words with her mind devoted to lord Hari.

कलावत्युवाच

गोपिकाऽहं द्विजश्रेष्ठ द्रुमिलस्य च कामिनी।
पुत्रार्थिनी चागताऽहं त्वन्मूलं भर्तुराज्ञया॥ २३॥

Kalāvatī said: "O best of the Brāhmaṇa, I am a cowherdesses by casts and happen to be the wife of the king Drumila. I have arrived here with the desire of getting a son from you.

वीर्याधानं कुरु मयि स्त्री नोपेक्ष्या ह्युपस्थिता।
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा॥ २४॥

Therefore, you kindly grant me your semen. One should not disappoint a damsel coming for a company and the glorious people do not commit a sin by that, like the god of fire who consumes everything.

वृषलीवचनं श्रुत्वा चुकोप मुनिसत्तमः।
उवाच नित्यं सत्यं च कोपप्रस्फुरिताधरः॥ २५॥

On hearing these words of the damsel the sage was immensely enraged as a result of which his lips started of fluttering. He then spoke to her.

काश्यप उवाच

यः स्वलक्ष्मीं च भोगार्हां पराय दातुमिच्छति।
तं सा त्यजति मूढं च वेदवाद इति ध्रुवम्॥ २६॥

Kaśyapa said: "O lady, if a woman intends to bestow her favour on an outsider, it amounts to disowning her husband. This is ordained in the Vedas.

न त्वं द्रुमिलभोगार्हा पुनरेव भविष्यसि।
विरक्तेन स्वयं त्यक्ता न गृह्णाति च त्वां पुनः॥ २७॥

Therefore, you will not hereafter be able to be of any use to your husband, the king Drumila. If by getting disinterested in you, he has himself disowned you, then how can he own you back?

यः शूद्रपत्नीं गृह्णाति ब्राह्मणो ज्ञानदुर्बलः।
स चाण्डालो भवेत्सत्यं न कर्मार्हो द्विजातिषु॥ २८॥

A Brāhmaṇa getting devoid of wisdom, when he enjoys the wife of a Śūdra, he achieves Cāṇḍāla-hood and is deprived of the privilege of performing any good deeds.

पितृश्राद्धे च यज्ञे च शिलास्पर्शे सुरार्चने।

नाधिकारश्च तस्यैवमित्याह कमलोद्भवः॥ २९॥

He is unable to performed *śrāddhas*, *yajñas*, adoration of the images and the gods. This is the command of Brahmā, that such a person has no right in performing any religious deeds.

कुम्भीपाकं स्वयं याति पातयित्वा च पूरुषान्।

मातामहान्स्वात्मनश्च दश पूर्वान्दशापरान्॥ ३०॥

Ultimately, he finds himself thrown in the Kumbhīpāka hell and he destroys the ancestors of his own race besides the race of his maternal parents. He also destroys the coming ten generations as well.

तत्तर्पणं मूत्रमेव पिण्डः सद्यः पुरीषकम्।

शालग्रामस्य तत्स्पर्शे चोपवासस्त्रिरात्रकम्॥ ३१॥

तदिष्टदेवो गुह्णाति न नैवैद्यं न तज्जलम्।

संन्यासिनां ब्राह्मणानां तदन्नं च पुरीषवत्॥ ३२॥

The *tarpaṇa* performed by him is taken as urine and the *Piṇḍadāna* offered by him is turned into refuse. With the mere touch of *Śālagrāma* he has to observe for three nights and his family gods refuse to accept the food and water offered by him. For the recluses and the Brāhmaṇas, the food offered by him is considered like a refuse.

कुम्भीपाके पच्यते स शक्रान्तं यावदेव हि।

एकविंशतिपुरुषैः सार्धं सत्यं च पुंश्चलि॥ ३३॥

O damsel, he is thrown in the terrific hell for twenty one generations. This is the truth.

पत्रोच्छिष्टं च यो भुङ्क्ते शूद्राणां ब्राह्मणाधमः।

तत्तुल्योऽधरभोजी चैवैत्याङ्गिरसभाषितम्॥ ३४॥

Such of the Brāhmaṇa as consume the leftover of the Śūdras become degraded like them. These are the words of the sage Aṅgīrasa.

शूद्रो वा यदि गृह्णाति ब्राह्मणीं ज्ञानदुर्बलः।

स पच्यते कालसूत्रे यावदिन्द्राश्चतुर्दश॥ ३५॥

In case a Śūdra accepts a Brāhmaṇa girl as wife, he is lodged in the *kālasūtra*-hell for fourteen generations.

अष्टादशेन्द्रावच्छिन्नं कालं च कालसूत्रके।

ब्राह्मणी पच्यते तत्र भक्षिता कृमिभिर्ध्रुवम्॥ ३६॥

And if a Brāhmaṇa girl is thrown in the same hell for the duration of the period of eighteen Indras she is bitten by insects in the hell.

ततश्चाण्डालयोनौ च लब्ध्वा जन्म च ब्राह्मणी।

शूद्रश्च कुष्ठी भवति ज्ञातिभिः परिवर्जितः॥ ३७॥

Thereafter the Brāhmaṇa girl is reborn in the family of Cāṇḍālas and the Śūdra attracts leprosy and is discarded by his relatives.

इत्युक्त्वा च मुनिश्रेष्ठो विरराम च शौनक।

वृषली तत्पुरस्तस्थौ शुष्ककण्ठौष्ठतालुका॥ ३८॥

एतस्मिन्नन्तरे तेन पथा याति च मेनका।

तस्या ऊरुं स्तनं दृष्ट्वा मुनेर्वीर्यं पपात ह॥ ३९॥

ऋतुस्नाता च वृषली कृत्वा तद्भक्षणं मुदा।

मुनिं प्रणम्य प्रहृष्टा प्रययौ भर्तुरन्तिकम्॥ ४०॥

O Śaunaka, thus speaking the best of the sages kept quiet. But the Śūdra girl kept on standing before him. Her lips, throat and palate were dried up. By about the same time, Menakā passed by that way. Looking at the breasts and thighs of whom the semen of sage fell but the Śūdra damsel consumed it delightfully and thereafter bowing in reverence to the sage delightfully went to her husband.

गत्वा प्रणम्य दुमिलं कान्ता कान्तं मनोहरम्।

सर्वं निवेदयामास वृत्तान्तं गर्भहेतुकम्॥ ४१॥

Reaching there, she bowed in reverence of glorious Drumila and narrated to him the story of her conception.

कलावतीवचः श्रुत्वा प्रहृष्टवदनेक्षणः।

उवाच कान्तां मधुरं परिणामसुखावहम्॥ ४२॥

On hearing the words of Kalāvatī, Drumila was delighted and his face and eyes expressed pleasure. Thereafter he spoke pleasing and sweet words to his wife, thus.

द्रुमिल उवाच

विप्रस्य वीर्यं त्वद्गर्भे वैष्णवस्य महात्मनः।
वैष्णवो भविता बालस्त्वं च भाग्यवती सती॥४३॥

Drumila said—The semen of a great Brāhmaṇa ascetic is enshrined in your womb and as such a Vaiṣṇava child would be born to you. You are quite fortunate and a chaste lady as well.

यद्गर्भे वैष्णवो जातो यस्य वीर्येण वा सति।
तयोर्याति च वैकुण्ठं पुरुषाणां शतं शतम्॥४४॥

Anyone by his semen, from whose womb a Viaṣṇava child is born, their hundred generations achieve Vaikuṇṭha.

तौ च विष्णुविमानेन सद्रत्ननिर्मितेन च।
यातौ वैकुण्ठनगरं जन्ममृत्युजराहरम्॥४५॥

Both of them then mounted on the divine plane of Viṣṇu, studded with gems and arrived in the Vaikuṇṭha where birth, death and old age disappear.

कस्यचिद्ब्राह्मणस्यैव गेहं गच्छ शुभानने।
पश्चान्ममान्तिकं भद्रे यास्यसीति हरेः पुरम्॥४६॥

O beautiful one, "you now go to the use of a Brāhmaṇa and thereafter you reach me in the abode of the gods."

इत्युक्त्वा गोपराजश्च स्नात्वा कृत्वा तु तर्पणम्।
संपूज्याभीष्टदेवं च ब्राह्मणेभ्यो धनं ददौ॥४७॥
अश्वानां च चतुर्लक्षं गजानां लक्षमेव च।
शतं मत्तगजेन्द्राणां ब्राह्मणेभ्यो ददौ मुदा॥४८॥
उच्चैःश्रवःपञ्चलक्षं रथानां च सहस्रकम्।
शकटानां त्रिलक्षं च ब्राह्मणेभ्यो ददौ मुदा॥४९॥

Thus speaking the king of Gopas, took a bath, performed *tarpaṇa* and adored his family gods and he distributed riches among the Brāhmaṇa. He gave away in charity four lakhs of horses, a lakh of ordinary elephants, a hundred intoxicated elephants to the Brāhmaṇas. Besides this, he gave away five lakhs of horses born in the race of Uccaiśravā, a thousand chariots, three lakhs of bullock-carts.

गवां द्वादशलक्षं च महिषाणां त्रिलक्षकम्।
त्रिलक्षं राजहंसानां ब्राह्मणेभ्यो ददौ मुदा॥५०॥

He further gave away twelve lakhs of buffaloes, three lakh of geese to the Brāhmaṇa.

पारावतानां लक्षं च शुकानां च शतं मुने।
लक्षं च दासदासीनां ब्राह्मणेभ्यो ददौ मुदा॥५१॥
ग्रामाणां च सहस्रं च नगराणां शतं शतम्।
धान्यतण्डुलशैलं च ब्राह्मणेभ्यो ददौ मुदा॥५२॥

O sage, he also gave away a lakh of slaves. He further gave away a thousand villages, two hundred cities and mountain—like heaps of rice and other cereal to the Brāhmaṇa.

शतकोटिं सुवर्णानां रत्नानां च सहस्रकम्।
मुद्राणां कोटिकलशं ब्राह्मणेभ्यो ददौ मुदा॥५३॥

He further gave away to them a hundred crores of gold coins, a thousand gems and pitchers filled with coins numbering in crores.

ददौ तैजसपात्राणां भूषणानामसंख्यकम्।
तां स्त्रियं रत्नभूषाढ्यां ब्राह्मणेभ्यो ददौ मुदा॥५४॥
राज्यं दत्त्वा महाराजोऽप्यन्तर्बाह्ये हरिं स्मरन्।
जगाम बदरीं गोपो मनोगामी मुदाऽन्वितः॥५५॥

He further gave away innumerable shining vases and ornaments besides gems studded ornaments, adorning ladies. Thereafter he gave his own kingdom in charity and while reciting the name of Hari, the king Gopa reached the place of Badrikāśrama with the speed of the mind.

तत्र मासं तपः कृत्वा गङ्गातीरे मनोहरे।
प्राणांस्तत्याज योगेन सद्यो दृष्टो महर्षिभिः॥५६॥

There, he performed *tapas* seated on the bank of the river Gaṅgā for a month and then left for his heavenly abode by yogic practices. This was spotted by the great sages.

स च विष्णुविमानेन रत्नेन्द्रनिर्मितेन च।
संयुक्तो विष्णुदूतैश्च वैकुण्ठं च जगाम ह॥५७॥
तत्र प्राप्य हरर्दास्यं हरिदासो बभूव सः।
वृत्तान्तं च कलावत्याः श्रूयतामिति शौनक॥५८॥

गते कलावती नाथे उच्चैश्च प्ररुरोद ह।
वह्नौ प्राणांस्त्यक्तुकामा ब्राह्मणेनैव रक्षिता॥५९॥
ब्राह्मणो मातरित्युक्त्वा तां गृहीत्वा मुदाऽन्वितः।
जगाम रत्नपूर्णं च स्वेगहं च क्षणेन च॥६०॥

Thereafter mounting the best of the planes studded with gems which belonged to lord Viṣṇu, he, accompanied with the messengers of the lord, arrived in Vaikuṇṭha. There devoting his mind to the lord, he became the servant of the lord there. O Śaunaka now you listen to the story of Kalāvatī after the departure of her husband. Kalāvatī started crying aloud and got ready to end her life by entering into fire but the Brāhmaṇa saved her.

सा विप्रगेहे साध्वी च सुषाव तनयं वरम्।
तप्तकाञ्चनवर्णाभं ज्वलन्तं ब्रह्मतेजसा॥६१॥

There, a Brāhmaṇa calling her to be his mother took her with him and in a movement he reached his abode filled with gems. In the house of that Brāhmaṇa, she gave birth to a son who had a lustre comparable to that of molten gold and the glory of Brahmā.

तत्रस्था योषितः सर्वा ददृशुर्बालकं शुभम्।
ग्रीष्ममध्याह्नमार्तण्डजितं तं ब्रह्मतेजसा॥६२॥

All the ladies of the place had a look at the child and the divine glory of the face of the child resembled that of the lustre of the sun at noon during the summer season.

कामदेवाधिकं रूपे चन्द्रादिकशुभाननम्।
शरत्पार्वणचन्द्रास्यं शरत्पङ्कलोचनम्॥६३॥
हस्तपादादिललितं सुकपोलं मनोहरम्।
पद्मचक्राङ्कितं पादपद्मं वाऽतुलमुज्ज्वलम्॥६४॥

His beauty was far greater than that of the god of love. His face was more shining than the moon and his face emitted a lustre which could be compared with that of the full moon of the winter season. His hands, feet and cheeks, were quite beautiful and charming. His feet were embossed with the lotus and *cakra* symbols and were very bright.

करयुग्मं वाऽतुलं च रुदन्तं च स्तनार्थिनम्।
योषितो बालकं दृष्ट्वा प्रययुः स्वाश्रमं मुदा॥६५॥
पुत्रदारयुतो विप्रः प्रहृष्टश्च ननर्त ह।
स बालो ववृधे तत्र शुक्लपक्षे यथा शशी॥६६॥
पुपोष ब्राह्मणस्तां च सपुत्रां च यथा सुताम्॥६७॥

Both his hands were extremely beautiful and were desirous of sucking the milk. He started crying and delighted all the ladies present there, who then dispersed to their respective homes gleefully. The Brāhmaṇa also started dancing in pleasure with his wife and sons. The child started growing in that place like the moon of the bright fortnight and the Brāhmaṇa started serving the lady like his own daughter taking good care of both of them.

इति श्रीब्रह्म० महा० ब्रह्म० सौ० उपर्बहणजन्मकथनं नाम विंशोऽध्यायः॥२०॥

अथैकविंशोऽध्यायः।

Chapter - 21

The daily routine of the child born in the Śūdra family

सौतिरुवाच

बभूव काले बालश्च क्रमेण पञ्चहायनः।
जातिस्मरो ज्ञानयुक्तं पूर्वमन्त्रस्मृतः सदा॥ १॥

Sauti said—In due course of time the child became five years old and he always remembered the happenings of the past births and started the reciting of the *mantras*.

गीयते सततं कृष्णयशोनामगुणादिकम्।
क्षणं रोदिति नृत्येन पुलकाञ्चितविग्रहः॥ २॥

He continued reciting the glory of the lord Kṛṣṇa. Sometimes, he cried and sometimes he became emotional.

कृष्णसंबन्धिनीं गाथां शृणोति यत्र तत्र वै।
तत्संबन्धिपुराणं च तत्र तिष्ठति बालकः॥ ३॥

He used to stop at any place wherever there was the recitation of the glory of lord Kṛṣṇa.

धूलिधूसरसर्वाङ्गो धूलिनैवेद्यमीप्सितम्।
धूलिषु प्रतिमां कृत्वा धूलिना पूजयेद्धरिम्॥४॥

With his entire body covered with dust he used to make the images of the lord in mud and offered him the *Naivedya* also of the dust performing his *pūjā*.

पुत्रमाह्वयते माता प्रातराशाय चेन्मुने।
हरिं संपूजयामीति मातरं संवदेत्पुनः॥५॥

O sage, when the mother called him in the morning for eating, he used to reply to her that he was busy with the adoration of the lord.

शौनक उवाच

किन्नाम बालकस्यास्य जन्मन्यत्र बभूव ह।
व्युत्पत्त्या संज्ञया वाऽपि तद्भवान्वक्तुमर्हति॥६॥

Śaunaka said—What was the name given to the child in his new birth? You kindly tell us all that in detail.

अनावृष्ट्यवशेषे च काले बालो बभूव ह।
नारं ददौ जन्मकाले तेनायं नारदाभिधः॥७॥

Sauti said—It was a time of draught when this boy was born. With his birth the rain fell on earth and because of the rains he was given the name of *Nārada*.

ददाति नारं ज्ञानं च बालकेभ्यश्च बालकः।
जातिस्मरो महाज्ञानी तेनायं नारदाभिधः॥८॥
वीर्येण नारदस्यैव बभूव बालको मुने।
मुनीन्द्रस्य वरेणैव तेनायं नारदाभिधः॥९॥

That child was illustrious, intellectual and used to impart knowledge to the other boys of the place; therefore he was given the name of Nārada. O sage, he was also given the name of Nārada because he was born from the semen of the great sage.

शौनक उवाच

शिशुनाम च विज्ञातं व्युत्पत्त्या च यथोचितम्।
मुनीन्द्रस्य कथं नाम नारदश्चेति मङ्गलम्॥१०॥

Śaunaka said—I have come to know of the appropriate name of the boy but how did his father also came to be known by the name of Nārada?

सौतिरुवाच

अपुत्रकाय विप्राय धर्मपुत्रो नरो मुनिः।
ददौ पुत्रं कश्यपाय तेनायं नारदाभिधः॥११॥

Sauti said—Sage Nara who was the son of Dharma gave to Kaśyapa a son who had no son and was childless. Therefore, because a son was given to him by Nara, he was also known by the name of Nārada .

शौनक उवाच

अधुना नामव्युत्पत्तिः श्रुता सौते शिशोरपि।
शूद्रयोनौ ब्रह्मपुत्रः कथं स नारदाभिधः॥१२॥

Śaunaka said—O son of Sūta, I have now come to know the genesis of the name of that child. Now you tell me how he was known as Nārada when he was the combination of a Brāhmaṇa and a Śūdra.

सौतिरुवाच

कल्पान्तरे ब्रह्मकण्ठाद्बभूवुर्बहवो नराः।
नरान्ददौ तत्कण्ठं च तेन तन्नरदं स्मृतम्॥१३॥

Sauti said—At the end of *kalpa* many Naras were born out of the neck of Brahmā; his neck gave charity to Nārāyaṇa and that is why he was called Nārada.

ततो बभूव बालश्च नरदात्कण्ठदेशतः।
अतो ब्रह्मा नाम चक्रे नारदश्चेति मङ्गलम्॥१४॥

The same child was born out of the neck and as such Brahmā gave him the name of Nārada.

सांप्रतं शिशुवृत्तान्तं सावधानं निशामय।
उपालम्भरहस्येन विशिष्टं किं प्रयोजनम्॥१५॥

I am now speaking about the story of that child, you listen to me attentively. By knowing the secret about the birth of Nārada what purpose is going to be served, you listen to me"?

ववृधे गोपिकाबालो विप्रगेहे दिने दिने।
सुपुत्रां पालितां चक्रे ब्राह्मणः स्वसुतां यथा॥१६॥

The son of the Gopikā went on growing in the house of a Brāhmaṇa, who took good care of him together with his daughter and the Gopikā.

एतस्मिन्नन्तरे विप्रा आययुर्विप्रमन्दिरम्।
शिशवः पञ्चवर्षीया महातेजस्विनो यथा॥ १७॥

In the meantime some glorious Brāhmaṇas arrived in the house of that Brāhmaṇa who looked like children of five years age.

प्रच्छन्नं हृतवन्तश्च ग्रीष्ममध्याह्नभास्करम्।
मधुपर्कादिकं दत्त्वां तान्नाम गृही द्विजः॥ १८॥

They wore a lustre on their body which excelled the lustre of the sun of the summer season at noon. The house-holder Brāhmaṇa welcomed them offering curd with honey. Thereafter all the four Brāhmaṇa boys accepted the offering of fruits, roots and other eatables by the house holder. The left-overs were consumed by that child.

फलमूलादिकं काले चत्वारो मुनिपुंगवाः।
विप्रदत्तं बुभुजिरे तच्छेषं बुभुजे शिशुः॥ १९॥
चतुर्थको मुनिस्तस्मै कृष्णमन्त्रं ददौ मुदा।
तेषां बभूव दासः स द्विजस्य मातुराज्ञया॥ २०॥

The fourth Brāhmaṇa was pleased with the boy and gave him the *mantra* of Kṛṣṇa. With the permission of his mother, they took up the boy to serve them as an attendant.

एकदा शिशुमाता च गच्छन्ती निशि वर्त्मनि।
ममार सर्पदष्टा च तत्क्षणं स्मरती हरिम्॥ २१॥
सद्यो जगाम वैकुण्ठं विष्णुयानेन सा सती।
विष्णुपार्षदसंयुक्ता सद्रत्ननिर्मितेन च॥ २२॥

Once the mother of that boy was leaguing the house at midnight and was bitten by a snake on the way, as a result of which she left for heavenly abode, reciting the name of the lord. The chaste cowherdesses mounted on the divine chariot of lord Viṣṇu, reached his place called Vaikuṇṭha in an instant.

प्रातर्बालो द्विजैः सार्धं प्रययौ विप्रमन्दिरात्।
तत्त्वज्ञानं ददुस्तस्मै ब्राह्मणश्च कृपालवः॥ २३॥

In the morning the child came out of the house of Brāhmaṇa and accompanied the Brāhmaṇa ascetics. The compassionate Brāhmaṇa imparted the knowledge of *tattvas* to the child.

ब्रह्मपुत्राः शिशुं त्यक्त्वा स्वस्थानं प्रययुः किल।
महाज्ञानी शिशुस्तस्थौ गङ्गातीरे मनोहरे॥ २४॥

Thereafter those Brāhmaṇa-ascetics left the child and went for a bath and the intelligent child started residing at the bank of the Gaṅgā.

तत्र स्नात्वा विप्रदत्तं विष्णुमन्त्रं जजाप सः।
क्षुत्पिपासारोगशोकहरं वेदेषु दुर्लभम्॥ २५॥

Taking a bath there, he started reciting the mantra given to him by the Brāhmaṇa ascetics, which relieves one of hunger thirst, ailments and grief and was difficult to get pronounced in the Vedas.

महारण्ये च घोरे च अश्वत्थमूलसंन्निधौ।
कृत्वा योगासनं तस्थौ सुचिरं तत्र बालकः॥ २६॥

In the thick and dangerous forest the boy sat in meditation under a *Pīpala* tree for a long time.

शौनक उवाच

कं मन्त्रं बालकः प्राप कुमारेण च धीमता।
दत्तं परं श्रीहरेश्च तद्भवान्वक्तुमर्हति॥ २७॥

Śaunaka said—What was the *mantra* given to the boy by the intelligent Sanat Kumāras, you kindly tell us?

सौतिरुवाच

कृष्णेन दत्तो गोलोकं कृपया ब्रह्मणे पुरा।
द्वाविंशत्यक्षरो मन्त्रो वेदेषु च सुदुर्लभः॥ २८॥
तं च ब्रह्मा ददौ भक्त्या कुमाराय च धीमते।
कुमारेण स दत्तश्च मन्त्रश्च शिशवे द्विज॥ २९॥

Sauti said—In the ancient times, lord Kṛṣṇa had given to Brahmā in the *Goloka* a *mantra* of twenty two letters which is difficult to get even in the Vedas. The same *mantra* was given by Brahmā to the intelligent Sanat Kumāras taking into consideration their devotion. O Brāhmaṇa Sanat-kumāras gave away the *mantra* to a Brāhmaṇa boy.

ॐ श्री नमो भगवते रासमण्डलेश्वराय।
श्रीकृष्णाय स्वाहेति च मन्त्रोऽयं कल्पपादपः॥ ३०॥
महापुरुषस्तोत्रं च पूर्वोक्तं कवचं च यत्।
अस्यौपयौगिकं ध्यानं सामवेदोक्तमेव च॥ ३१॥

The *mantra* goes like this :— ओं श्री नमोभगवते रासमण्डलेश्वराय श्रीकृष्णाय स्वाहा. This is the wish-fulfilling-tree and should be accompanied by the *kavaca* and the stotra of Mahāpuruṣa, which would be quite useful.

तेजोमण्डलरूपे च सूर्यकोटिसमप्रभे।
योगिभिर्वाञ्छितं ध्याने योगैः सिद्धगणैः सुरैः॥ ३२॥
ध्यायन्ते वैष्णवा रूपं तदभ्यन्तरसंन्निधौ।
अतीव कमनीयानिर्वचनीयं मनोहरम्॥ ३३॥
नवीनजलदश्यामं शरत्पङ्कजलोचनम्।
शरत्पार्वणचन्द्रास्यं पक्वबिम्बाधिकाधरम्॥ ३४॥
मुक्तापङ्क्तिविनिन्दैकदन्तपङ्क्तिमनोहरम्।
सस्मितं मुरलीन्यस्तहस्तालम्बनमेव च॥ ३५॥
कोटिकन्दर्पलावण्यं लीलाधाम मनोहरम्।
चन्द्रलक्षप्रभाजुष्टं पुष्टश्रीयुक्तविग्रहम्॥ ३६॥

The yogīs meditate upon him who is having the glory of crores of Sūryas and is illustrious in outlook who is beyond description having the eternal shine. The *siddhas* and the gods adore him who could get their desire fulfilled. The Vaiṣṇava people adore him in their heart with great devotion. He is extremely beautiful, beyond description and quite charming. He has the complexion of the new clouds, his eyes are like the lotuses of winter season. His face bears the lustre of the full moon of the winter season. The lips resembles the ripe *bimba* fruit; he has beautifully shining teeth which look like lines of gems. He wears a serene smile on his face and holds a flute in his hands. His beauty excels crores of gods of love he has a fine glory and his lustre exceeds lakhs of moons. He has a well-developed body.

त्रिभङ्गभङ्गिकायुक्तं द्विभुजं पीतवाससम्।
रत्नकेयूरवलयरत्ननूपुरभूषितम्॥ ३७॥
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्।
मयूरपुच्छचूडं च रत्नमालाविभूषितम्॥ ३८॥
शोभितं जानुपर्यन्तं मालतीवनमालया।
चन्दनोक्षितसर्वाङ्गं भक्तानुग्रहकारकम्॥ ३९॥

He appears in *tribhaṅga* pose, he has two arms. His arms are adorned with armlets. He is clad in yellow garments and also wears wristlets and anklets studded with gems. He has gems-studded *Kuṇḍalas* adorning the ears, while a feather of the peacock serves as a *mukuṭa*. The gems-studded necklaces are worn around the neck. He wears a long garland of forest flowers; his entire body is plastered with sandal-wood paste. He is the one who is compassionate to his devotees.

मणिना कौस्तुभेन्द्रेण वक्षःस्थलसमुज्ज्वलम्।
वीक्षितं गोपिकाभिश्च शश्वद्व्रीडितलोचनैः॥ ४०॥

The beautiful *kaustubha* gem appear on his chest. The cowherdesses look at him in shyness continuously.

स्थिरयौवनयुक्ताभिर्वेष्टिताभिश्च संततम्।
भूषणैर्भूषिताभिश्च राधावक्षःस्थलस्थितम्॥ ४१॥

The youthful cowherdesses adorned with all the ornaments surround him always. He is enshrined in the heart of Rādhā.

ब्रह्मविष्णुशिवाद्यैश्च पूजितं वन्दितं स्तुतम्।
किशोरं राधिकाकान्तं शान्तरूपं परात्परम्॥ ४२॥
निर्लिप्तं साक्षिरूपं च निर्गुणं प्रकृतेः परम्।
ध्यायेत्सर्वेश्वरं तं च परमात्मानमीश्वरम्॥ ४३॥

The gods like Brahmā, Viṣṇu and Śiva adore him, offer prayers to him, praising him at the same time. He is of tender age and is the lord of Rādhā, is quite peaceful and is beyond the reach of all. He remains uninvolved and has a definite form, he is beyond the invisible nature. One should always adore the great soul who is the lord of all.

इदं ते कथितं ध्यानं स्तोत्रं च कवचं मुने।
मन्त्रौपयौगिकं सत्यं मन्त्रश्च कल्पपादपः॥ ४४॥

O sage, I have explained to you the *Dhyānam*, *stotra*, *kavaca* and the mantra which is like the wish-fulfilling-tree.

सांप्रतं बालकस्तस्थौ ध्यानस्थस्तत्र शौनक।
दिव्यं वर्षसहस्रं च निराहारः कृशोदरः॥४५॥
शक्तिमान्परिपुष्टश्च सिद्धमन्त्रप्रभावतः।
ददर्श बालको ध्याने दिव्यं लोकं च बालकम्॥४६॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।
किशोरवयसं श्यामं गोपवेषं च सस्मितम्॥४७॥
गोपैर्गोपाङ्गनाभिश्च वेष्टितं पीतवाससम्।
द्विभुजं मुरलीहस्तं चन्दनेन विचर्चितम्॥४८॥
ब्रह्मविष्णुशिवाद्यैश्च स्तूयमानं परात्परम्।
दृष्ट्वा च सुचिरं शान्तं शान्तश्च गोपिकासुतः॥४९॥
विरराम च शोकार्तो यदा तद्दृष्टुमक्षमः।
रुरोदाश्वत्थमूले च न दृष्ट्वा बालकं शिशुः॥५०॥

O Śaunaka, that child continued his meditation for a thousand divine years while tasting. He became quite lean and thin in meditation. Inspite of that, but because of the influence of the said *mantra*, he remain quite hail and hearty. While in meditation, the boy visualised a small child seated over a gems-studded lion-throne. He was adorned with all the ornaments studded with gems and was of tender age, dark complexioned and was clad in the garments of cowherd. He had a smiling face. He was surrounded by the cowherds and cowherdesses and was wearing a yellow lower garment, having two hands and a flute held in both of them. All his limbs were plastered with the sandal-paste; he was being adored by the gods like Brahmā, Viṣṇu and Śiva. Looking at such a cowherd the peaceful child kept on meditating. After the meditation was over when he could not find him there, he was upset with grief. When he could not find the boy after finishing his meditation, the child started crying under the shade of the tree.

बभूवाकाशवाणीति रुदन्तं बालकं प्रति।
सत्यं प्रबोधयुक्तं च हितमेव मिताक्षरम्॥५१॥
सकृद्यद्दर्शितं रूपं तदेव नाधुन. पुनः।
अविपक्वकषायाणां दुर्दर्शं च कुयोगिनाम्॥५२॥

Finding him constantly weeping, there was a divine voice from the sky addressed to him. The beneficial truth and knowledge was enshrined in these words. "The form which appeared before you just now would never appear before you again, because it is difficult for the sinful people to have an audience with the divine person.

एतस्मिन्विग्रहेऽतीते संप्राप्ते दिव्यविग्रहे।
पुनर्द्रक्ष्यसि गोविन्दं जन्ममृत्युहरं हरिम्॥५३॥

After you leave this body you will achieve divine form and you will achieve the place of lord Govinda which is free from birth and death. You will find that form there again.

इति श्रुत्वा बालकश्च विरराम मुदाऽन्वितः।
काले तत्याज तीर्थे च तनुं कृष्णं हृदि स्मरन्॥५४॥
नेदुर्दुन्दुभयः स्वर्गे पुष्पवृष्टिर्बभूव ह।
बभूव शापमुक्तश्च नारदश्च महामुनिः॥५५॥

On hearing this the child stopped making efforts for search for the divine form. After sometime reciting the name of Kṛṣṇa in his mind, he went to a holy place and ended his life. At that point of time, the drums were beaten in the heaven and there was a showering of flowers from the sky. This way the great sage Nārada was freed from the curse.

तनुं त्यक्त्वा स जीवश्च विलीनो ब्रह्मविग्रहे।
बभूव प्राक्तनान्नित्यः कालभेदे तिरोहितः॥५६॥
आविर्भावस्तिरोभावः स्वेच्छया नित्यदेहिनाम्।
जन्ममृत्युजराव्याधिर्भक्तानां नास्ति शौनक॥५७॥

After leaving his human body, the soul entered the divine body of the Brahman. He became eternal as compared to his earlier life and ultimately he vanished. O Śaunaka, the devotees are born on the earth at their own sweet-will and also disappear in the same way. They are not affected by birth, death, old age and illness.

इति श्री ब्र० महा० सौ० नारदशापविमोचनं नामैकविंशोऽध्यायः॥२१॥

अथ द्वाविंशोऽध्यायः

Chapter - 22

The emergence of the names of the sons of Brahmā

सौतिरुवाच

कति कल्पान्तरेऽतीते स्रष्टुः सृष्टिविधौ पुनः।
मरीचिमिश्रैर्मुनिभिः सार्द्धं कण्ठाद्बभूव सः॥ १॥

Sauti said—After many *kalpas*, Brahmā was again engaged in the creation work. Out of the neck of Brahmā several sages were born who were free from any curse.

विधेर्नरदनाम्नश्च कण्ठदेशाद्बभूव सः।
नारदश्चेति विख्यातो मुनीन्द्रस्तेन हेतुना॥ २॥

Because of that, out of those sages, one of them was named as Nārada.

यः पुत्रश्चेतसो धातुर्बभूव मुनिपुंगवः।
तेन प्रचेता इति च नाम चक्रे पितामहः॥ ३॥
बभूव धातुर्यः पुत्रः सहसा दक्षपार्श्वतः।
सर्वकर्मणि दक्षश्च तेन दक्षः प्रकीर्तितः॥ ४॥

The one who was born out of the mind of Brahmā was given the name of Pracetā, the one who emerged from the right side of Brahma's back, he was given the name of Dakṣa.

वेदेषु कर्दमः शब्दश्छायायां वर्तते स्फुटः।
बभूव कर्दमाद्बालः कर्दमस्तेन कीर्तितः॥ ५॥

In the Vedas the word *Kardama* has been used for shadow; therefore from the shadow of Brahmā a sage emerged who was given the name of *Kardama*.

तेजोभेदे मरीचिश्च वेदेषु वर्तते स्फुटम्।
जातः सद्योऽतितेजस्वी मरीचिस्तेन कीर्तितः॥ ६॥
क्रतुसंघश्च बालेन कृतो जन्मान्तरेऽधुना।
ब्रह्मपुत्रेऽपि तन्नाम क्रतुरित्यभिधीयते॥ ७॥

The word Marīca is used in the Vedas for the purpose of glamour; therefore the sage who emerged out of the glamour of Brahmā was given the name of Marīca. The child who had performed many *yajñas* in the earlier birth was given the name of *Ṛtu* when he was born of Brahmā.

प्रधानागं मुखं धातुस्ततो जातश्च बालकः।
इरस्तेजस्विवचनोऽप्यङ्गिरास्तेन कीर्तितः॥ ८॥
अतितेजस्विनि भृगुर्वर्तते नाम्नि शौनक।
जातः सद्योऽतितेजस्वी भृगुस्तेन प्रकीर्तितः॥ ९॥

The son who emerged out of the face of Brahmā was quite glorious and therefore he was given the name of Aṅgirā. O Śaunaka, for the lustre the word Bhṛgu has been used, therefore the child who was born with lustre was given the name of Bhṛgu.

बालोऽप्यरुणवर्णश्च जातः सद्योऽतितेजसा।
प्रज्वलन्नूर्ध्वतपसा चारुणिस्तेन कीर्तितः॥ १०॥

Inspite of being a child the one who was quite glorious and looked red like Aruṇa and because of his high *tapas* he started shining; he was therefore given the name of Āruṇi.

हंसा आत्मवशा यस्य योगेन योगिनो ध्रुवम्।
बालः परमयोगीन्द्रस्तेन हंसी प्रकीर्त्तितः॥ ११॥

The ascetic because of whose *tapas* the geese became subordinate to him, that illustrious boy was given the name of Haṅsī.

वशीभूतश्च शिष्यश्च जातः सद्यो हि बालकः।
अतिप्रियश्च धातुश्च वशिष्ठस्तेन कीर्तितः॥ १२॥

The child which having emerged out of Brahmā and became his pupil was known by the name of Vasiṣṭha.

सन्ततं यस्य यत्नं च तपःसु बालकस्य च।
प्रकीर्तितो यतिस्तेन संयतः सर्वकर्मसु॥ १३॥
पुलस्तपःसु वेदेषु वर्तते हः स्फुटेऽपि च।
स्फुटस्तपः समूहश्च पुलहस्तेन बालकः॥ १४॥
पुलस्तपःसमूहश्च यस्यास्ति पूर्वजन्मनाम्।
तपःसंघस्वरूपश्च पुलस्त्यस्तेन बालकः॥ १५॥

After being born the child who was always engaged in *tapas* and who was involved in many actions was given the name of Yati, because of

that. In the Vedas the word *Pula* has been used for performing *tapas*, therefore he was given the name of Pulaha. Pulaha is also known for a combination therefore the one who was combined in the earlier birth the child came to be known as Pulastya.

त्रिगुणायां प्रकृत्या त्रिर्विष्णावश्च प्रवर्त्तते।
तयोर्भक्तिः समा यस्य तेन बालोऽत्रिरुच्यते॥ १६॥

The word *Tri* is used for all the three Bhuvanas of the world and the word is representative of Viṣṇu; therefore the one who was equally sacred to both, was given the name of Atri.

जटावह्निशिखारूपाः पञ्च च सन्ति मस्तके।
तपस्तेजोभवा यस्य स च पञ्चशिखः समृतः॥ १७॥
अपान्तरतमे देशे तपस्तेपेऽन्यजन्मनि।
अपान्तरतमा नाम शिशोस्तेन प्रकीर्तितम्॥ १८॥

Because of the eternal glory the one who had five flames of fire over his head, came to be known as Pañcaśikha. The one who performed *tapas* in the region where there was no darkness, was given the name of Apāntaratmā.

स्वयं तपः समाप्नोति वाहयेत्प्रापयेत्परान्।
वोढुं समर्थस्तपसि वोढुस्तेन प्रकीर्तितः॥ १९॥

The one who himself became recluse and caused others to be like him and carried the land of *tapas* on his head was given the name of Voḍhu.

तपसस्तेजसा बालो दिप्तिमान्सततं मुने।
तपःसु रोचते चित्तं रुचिस्तेन प्रकीर्तितः॥ २०॥
कोपकाले बभूवुर्ये स्रष्टुरेकादश स्मृताः।
रोदनादेव रुद्राश्च कोपितास्तेन हेतुना॥ २१॥

O sage, the child who was always engrossed in *tapas* and was always interested in the same, was given the name of Ruci. Those eleven sages, who appeared from the anger of Brahmā and started crying, were known by the name of Rudraṣ.[1]

1. *Yad arodīt tad rudrasya rudratvam* (T.S. 1.5.1.1,) Viṣṇupurāṇa also gives this etymology for Rudra

शौनक उवाच

रुद्रेष्वेकतमो बालो महेश इति मे भ्रमः।
भवान्पुराणतत्त्वज्ञः संदेहं छेत्तुमर्हति॥ २२॥

Śaunaka said—One of the eleven Rudras was given the name of Maheśa. Therefore you tell me whether it is the same Maheśa or it represents some one else. I am in doubt; you therefore kindly remove my doubt.

सौतिरुवाच

विष्णुः सत्त्वगुणः पाता ब्रह्मा स्रष्टा रजोगुणः।
तमोगुणास्ते रुद्राश्च दुर्निवारा भयंकराः॥ २३॥

Sauti said—Because of the influence of *Sattvaguṇa*, Viṣṇu has been declared as the protector of the worlds. Because of the influence of *Rajoguṇa*, Brahmā has been declared as the creator. Because of the influence of *Tamoguṇa* Rudra has been conceived to be the terrific one and the destroyer of the universe.

कालाग्निरुद्रः संहर्ता तेष्वेकः शंकारांशकः।
शुद्धसत्त्वस्वरूपश्च शिवश्च शिवदः सताम्॥ २४॥

One of the Rudras is known by the name of Kālāgni-Rudra (Rudra of the time of dissolution). The one who is destroyer is the part of Śaṅkara. Śiva has the pure *Sattvaguṇa* in him and he also bestows welfare on the people.

अन्ये कृष्णस्य च कलास्तावंशौ विष्णुशंकरौ।
समौ सत्त्वस्वरूपौ द्वौ परिपूर्णतमस्य च॥ २५॥

The rest of the Rudras are merely of the race of lord Kṛṣṇa he also bestows welfare on the people.

उक्तं रुद्रोद्भवे काले कथं विस्मरसि द्विज।
मायया मोहिताः सर्वे मुनीनां च मतिभ्रमः॥ २६॥

The rest of the Rudras are merely of the race of lord Kṛṣṇa, only Viṣṇu and Śiva are the complete parts of lord Kṛṣṇa. Both of them are equally of the form of *sattva*.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवांश्चतुर्थो ब्रह्मणः सुतः॥ २७॥

O Brāhmaṇa, I have narrated to you the story of the creation of Rudras earlier. Have you forgotten it? All are moving under the influence of the illusion of the lord; therefore even the sages also developed doubts.

ब्रह्मा स्रष्टुं पूर्वपुत्रानुवाच ते न सेहिरे।
तेन प्रकोपितो धाता रुद्राः कोपोद्भवा मुने॥ २८॥

Out of the sons of Brahmā, Śaunaka happens to the first, Sananda the second, Sanātana the third and the fourth one is the lord the Sanat-kumāras. O sage, Brahmā had initially created them and asked them to engage themselves in the creation of the universe but they refused to do so which enraged Brahmā and out of rage, the Rudras were born.

सनकश्च सनन्दश्च तौ द्वावानन्दवाचकौ।
आनन्दितौ च बालौ द्वौ भक्तिपूर्णतमौ सदा॥ २९॥

Both the boys Sanaka and Sananda represents the welfare; therefore both of them always remain filled with devotion and spend their time joyfully. Therefore they are known by the name of Sanaka and Sananda.

सनातनश्च श्रीकृष्णो नित्यः पूर्णतमः स्वयम्।
तद्भक्तस्तत्समः सत्यं तेन बालः सनातनः॥ ३०॥

Lord Kṛṣṇa himself has been eternal and complete in all respects, his devotee also becomes like him. Therefore the third child was given the name of Sanātana.

सनत्तु नित्यवचनः कुमारः शिशुवाचकः।
सनत्कुमारं तेनेममुवाच कमलोद्भवः॥ ३१॥

The word Sanātana represents eternity and the word Kumāra stands for a child. Therefore Brahmā gave the child, the name of Sanat-kumāra.

ब्रह्मणो बालकानां च व्युत्पत्तिः कथिता मुने।
सांप्रतं नारदाख्यानं श्रूयतां च यथाक्रमम्॥ ३२॥

O sage, thus have I narrated the names of all the sons of Brahmā; now you listen to the story about Nārada.

इति श्रीब्र० महा० ब्र० सौ० ब्रह्मपुत्रव्युत्पत्तिकथनं नाम
द्वाविंशोऽध्यायः॥ २२॥

अथ त्रयोविंशोऽध्यायः

Chapter – 23

Nārada seeks permission from Brahmā for performing *tapas*

सौतिरुवाच

स्रष्टा सृष्टिविधानेन नियोज्य सर्वबालकान्।
नारदं प्रेरयामास सृष्टिं कर्तुं च शौनक॥ १॥

Sauti said—O Śaunaka, Brahmā asked all his son to get engaged in the work of the creation of the universe and he also asked Nārada to follow suit.

हितं सत्यं वेदसारं परिणामसुखावहम्।
उवाच नारदं ब्रह्मा वेदवेदाङ्गपारगम्॥ २॥

Brahmā had already imparted the knowledge of Vedas and later Vedic literature to Nārada. He, therefore, asked them to perform the job which was strictly according to the Vedas and could bestow welfare in the long run.

ब्रह्मोवाच

एहि वत्स कुलश्रेष्ठ नारद प्राणवल्लभ।
ज्ञानदीपशिखाज्ञानतिमिरक्षयकारक॥ ३॥

Brahmā said—O son, you come here; you are the best of all my sons and are dearer to me than my life. You are the flame of intelligence and are the destroyer of a darkness of ignorance.

सर्वेषामपि वन्द्यानां जनकः परमो गुरुः।
विद्यादाता मन्त्रदाता द्वौ समौ च पितुः परौ॥ ४॥
तवाहं जनकः पुत्र विद्यादाता च पालकः।
ममाज्ञया च मत्प्रीत्या कुरु दारपरिग्रहम्॥ ५॥

The father happens to be the great teacher; he is respectable of all the people. He is the one who bestows the knowledge and the *mantras* are both equal and are superior to the father. O son, I am your father, the bestower of knowledge and have brought you up. Therefore at my command and for my pleasure, you marry yourself.

स च शिष्यः सोऽपि पुत्रो यश्चाज्ञां पालयेद्गुरोः।

न क्षेमं तस्य मूढस्य यो गुरोरवचस्करः॥ ६॥

स पण्डितः स च ज्ञानी स क्षेमी स च पुण्यवान्।

गुरोवर्चस्करो यो हि क्षेमं तस्य पदे पदे॥ ७॥

सर्वेषामाश्रमाणां च प्रधानः पुण्यवान्गृही।

स्त्रीपुत्रपौत्रयुक्तं च मन्दिरं तपसः फलम्॥ ८॥

He alone could be called as true sons and the true pupils who obeys to the command of his teacher; the one who disregards the teacher, cannot earn any welfare. Such of the learned people, intellectuals could be sharer of welfare and virtues who obey the command of the teacher. He meets with welfare at every step in all the *Āśramas* the *Gṛhastha-Āśrama* happens to be the best, because with the glory of his *tapas* he maintenance his wife and sons, beside the grandsons joyfully.

पितरः पूर्वकाले च तिथिकाले च देवताः।

सर्वे गृहस्थमायान्ति निपानमिव धेनवः॥ ९॥

As the cows go to a tank for drinking water, similarly the gods and the manes go to the house-holder in the morning and at noon.

नित्यं नैमित्तिकं काम्यं कुर्वन्ति गृहिणिः सदा।

इह एतत्सुखं पुण्यं स्वर्गभोगः परत्र च॥ १०॥

The house-holders regularly perform the essential rites and many of the sacrifices. By thus conducting himself the house-holders enjoys the sacred life on earth and achieves the heavenly abode after death.

जीवन्मुक्तो गृहस्थश्च स्वधर्मपरिपालकः।

यशस्वी पुण्यवांश्चैव कीर्तिमान्धनवान्सुखी॥ ११॥

He follows his *dharma* truthfully; he becomes illustrious, meritorious, glorious, rich and enjoys all the pleasures.

यशस्वी कीर्तिमान्यो हि मृतो जीवति संततम्।

यशः कीर्तिविहीनो हि जीवन्नपि मृतो हि सः॥ १२॥

The one who is glorious and enjoys popularity, he remain alike even after his death and the people devoid of glory and popularity are considered to be dead even during their life time.

ब्रह्मणो वचनं श्रुत्वा नारदो मुनिसत्तमः।

उवाच विनयं भीतः शुष्ककण्ठौष्ठतालुकः॥ १३॥

At these words of Brahmā the lips throat and mouth of Nārada were dried up. He get terrified he spoke meekly.

नारद उवाच

एकदा वाग्विरोधेन चोभयोस्तातपुत्रयोः।

हानिर्बभूव दैवेन महती वाऽयशस्करी॥ १४॥

Nārada said—Once both father and son had to suffer gravely censurable because of their mutual disagreement by opposing dialogue.

मया प्राप्तं च त्वच्छापाद्गान्धर्वं शौद्रमेव च।

जन्म कर्म च मच्छापात्त्वमपूज्यो भवे भव॥ १५॥

बभूव शापो मुक्तो मे काले ते भविता विधे।

दोषाय कल्पते शश्वद्विरोधो न गुणाय च॥ १६॥

Because of your curse I was born in the race of Gandharvas as well as the Śūdras. You became unadorable in the universe in the universe because of my curse. I could rid myself of your curse after a long time. Therefore, it is said that internal disagreement always leads to harmful situation and can earn no merit.

स पिता स गुरुर्बन्धुः स पुत्रः स अधीश्वरः।

यः श्रीकृष्णपादपद्मे दृढां भक्तिं च कारयेत्॥ १७॥

The one who makes his sons devoted to lord Kṛṣṇa, he alone could be called a father or a teacher or as a true son of the lord.

असद्वर्त्मनि चाज्ञानाद्गच्छन्ति यदि बालकाः।

निवर्तयति तानेव स पिता करुणानिधिः॥ १८॥

If a child moves on the wrong path, then the compassionate father takes him back from that path.

कारयित्वा कृष्णपादे भक्तित्यागं च यः पिता।

अन्यस्मिन्विषये पुत्रं स किं हन्त प्रवर्तयेत्॥ १९॥

दारग्रहो हि दुःखाय केवलं न सुखाय च।

तपःस्वर्गभक्तिमुक्तिकर्मणां व्यवधायकः॥ २०॥

Lord Kṛṣṇa's lotus-like feet are adorable and discarding his devotion, if one leads his sons to

the worldly pleasures, he cannot be called a true father. It is troublesome to have a wife and one get on pleasures out of it. She is an obstruction in the performance of *tapas*, achieving of heavens and salvation.

योषितस्त्रिविधा ब्रह्मन्गृहिणां मूढचेतसाम्।
साध्वी भोग्या च कुलटास्ताः सर्वाः स्वार्थतत्पराः॥ २१॥

The foolish house-holders have three types of ladies who are virtuous, enjoyable and wicked. All of them are selfish.

परलोकभिया साध्वी तथेह यशसात्मनः।
कामस्नेहाच्च कुरुते भर्तुः सेवां च संततम्॥ २२॥

The virtuous lady conducts herself with the fear of her glory and also serves her husband for conjugal pleasures.

भोग्या भोगार्थिनी शश्वत्कामस्नेहेन केवलम्।
कुरुते कान्तसेवां च न च भोगादृते क्षणम्॥ २३॥

The enjoyable lady lives only for enjoying the worldly pleasures serving her husband. In fact she does not serve her husband even for a moment.

वस्त्रालंकारसंभोगसुस्निग्धाहारमुत्तमम्।
यावत्प्राप्नोति सा भोग्या तावच्च वशगा प्रिया॥ २४॥

Till such time she gets the clothes, ornaments, conjugal pleasures, she remains attached to her husband enjoying all the luxury. She remains attached to her husband, till a such time all these pleasures are available to her.

कुलाङ्गारसमा नारी कुलटा कुलनाशिनी।
कपटात्कुरुते सेवा स्वामिनो न च भक्तितः॥ २५॥
सदा पुंयोगमाशंसुर्मनसा मदनातुरा।
आहारादधिकं जारं प्रार्थयन्ती नवं नवम्॥ २६॥

The wicked woman are like the fire in the family and are responsible for the destruction of the race. If such a woman serves her husband, she does so only deceitfully, devoid of any devotion. She always remains passionate and is always desirous of the company of others. Besides good food, she always remains anxious to have more and more men to enjoy their company.

जारार्थे स्वपतिं तात हन्तुमिच्छति पुंश्चली।
तस्यां यो विश्वसेन्मूढो जीवनं तस्य निष्फलम्॥ २७॥

O father, for the sake of her lover, such a degraded women even kills her husband. Therefore, the fools who believe in her their lives remains of no consequence.

कथिता योषितः सर्वा उत्तमाधममध्यमाः।
स्वात्मारामा विजानन्ति मनस्तासां न पण्डिताः॥ २८॥

I have thus explained the conduct of the virtuous and the ordinary types of women. Even the great yogīs cannot read the mind of such women.

हृदयं क्षुरधाराभं शरत्पद्मोत्सवं मुखम्।
सुधासमं सुमधुरं वचनं स्वार्थसिद्धये॥ २९॥

Their hearts are quite sharp and their faces retain the beauty of the lotus flower. They speak in sweet tone for the accomplishment of their tasks.

प्रकोपे विषतुल्यं च विश्वासे सर्वनाशनम्।
दुर्ज्ञेयं तदभिप्रायं निगूढं कर्म केवलम्॥ ३०॥

When enraged they vomit words which are like poison, the one who believes in them is sure to ruin himself. It is very difficult to understanding their mind; all their actions are deep rooted.

सदा तासामविनयः प्रबलं साहसं परम्।
दोषोत्कर्षश्छलोत्कर्षः शश्वन्माया दुरत्यया॥ ३१॥

Such women are of extremist nature and possess great courage. They are filled with deceitfully actions creating illusions everywhere.

पुंसश्चाष्टगुणः कामः शश्वत्कामो जगद्गुरो।
आहारो द्विगुणो नित्यं नैष्ठुर्यं च चतुर्गुणम्॥ ३२॥
कोपः पुंसः षड्गुणश्च व्यवसायश्च निश्चितम्।
यत्रेमे दोषनिवहाः कास्था तत्र पितामह॥ ३३॥
का क्रिडा किं सुखं पुंसो विष्मूत्रमलवेश्मनि।
तेजः प्रनष्टं संभोगे दिवालापे यशःक्षयः॥ ३४॥

O teacher, of the universe, they possess the patience eight times more then the men, they eat double the food and are four times more cruel then the men. How can one believe in them? What type of pleasures can a man derive from a woman and what type of pleasure can he get? By indulging in intercourse with them, there is loss of strength and by talking to them one loses the glory.

धनक्षयोऽतिप्रीतौ चात्यासक्तौ च वपुःक्षयः।
साहित्ये पौरुषं नष्टं कलहे माननाशनम्॥
सर्वनाशश्च विश्वासे ब्रह्मन्नारीषु किं सुखम्॥ ३५॥

When one is immensely attached to them, there is a loss of riches. By getting immensely attracted towards them, one loses the strength of the body; by indulging in conjugal pleasures there is a loss of wisdom, by quarrelling with them there is a loss of honour and everything. Therefore O Brahman what type of pleasure can we get from a woman?

यावद्धनी च तेजस्वी सश्रीको योग्यतापरः।
पुमान्नारीं वशीकर्तुं समर्थस्तावदेव हि॥ ३६॥

The man is virtuous, rich, full of lustre and quite competent. He can control the ladies only up to the time, he has all the riches available with him.

रोगिणं निर्धनं वृद्धं योषिद्धे प्रेक्षतेऽप्रियम्।
लोकाचारभयात्तस्मै ददात्याहारमल्पकम्॥ ३७॥

The ladies do not love the husbands who are pauper and are old. They give them little food because of adverse reaction in the society.

इत्येव कथितं सर्वं ब्रह्मन्नात्मागमो यथा।
सर्वं जानासि सर्वज्ञ स्वात्मारामेश्वरो भवान्॥ ३८॥
अनुग्रहं कुरु विभो विदायं देहि सांप्रतम्।
कृष्णभक्तिं प्रार्थयामि त्वयि कल्पतरोः परे॥ ३९॥

O Brahman, I have spoken all these on the basis of my knowledge, you know everything because you are the lord of the soul of a human being. Therefore you kindly permit me to go. O lord you be compassionate on me, you are greater than the *kalpavṛkṣa* I am desirous of the devotion of lord Kṛṣṇa.

इत्युक्त्वा नारदस्तत्र धृत्वा तातपदाम्बुजम्।
आज्ञां ययाचे पितरंगन्तुं तपसि मङ्गलं॥ ४०॥

Thus speaking Nārada bowed down at the feet of Brahmā and seeking his permission for leaving to perform *tapas*.

कृताञ्जलिपुटो भूत्वा भक्तिनम्रात्मकंधरः।
कृत्वा प्रदक्षिणं नत्वा ब्रह्माणं गन्तुमुद्यतः॥ ४१॥

Thereafter, he circumambulated Brahmā with folded hands and bowing in reverence he was about to leave.

गच्छन्तं तनयं दृष्ट्वा विधाता जगतां मुने।
रुरोदोच्चैर्मुक्तकण्ठं महासांसारिको यथा॥ ४२॥
करे धृत्वा समालिङ्ग्य चुचुम्ब च पुनः पुनः।
चिरं वक्षसि कृत्वा च वासयामास जानुनि॥ ४३॥
स्वात्मारामेश्वरो ब्रह्म योगीन्द्राणां गुरोर्गुरुः।
भेदं सोढुं न शक्तोऽभूद्विच्छेदो दुःसहो नृणाम्॥ ४४॥

O sage, Brahmā the creator of the universe finding his son leaving for penance was overwhelmed and becoming emotional he started weeping bitterly. Thereafter holding his hand and embracing Nārada, Brahmā kissed his face many times. Lord Brahmā inspite of being so knowledgeable could not bear the separation of Nārada, because separation is intolerable.

कातरः पुत्रभेदेन मोहितो विष्णुमायया।
शोकार्तो वक्तुमारेभे सुतं संबोध्य शौनक॥ ४५॥

O Śaunaka, infested with the illusion of lord Viṣṇu, Brahmā was infested with the grief of separation from his son and said to him.

इति श्रीब्रह्म० महा० ब्रह्म० सौ० ब्रह्मनारदसंवादे नाम त्रयोविंशोऽध्यायः॥ २३॥

अथ चतुर्विंशोऽध्यायः

Chapter – 24

Discourse of Brahmā on the duties of the house-holder

श्री ब्रह्मोवाच

त्वं गच्छ तपसे वत्स किं मे संसारकर्मणि।
अहं यास्यामि गोलोकं विज्ञातुं कृष्णमीश्वरम्॥ १॥

Brahmā said—O son, you can move along for performing *tapas*. This creation of the universe is of no consequence for me. I shall go to *Goloka* to know about lord Kṛṣṇa.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो वैरागी चतुर्थः पुत्र एव च॥ २॥
यती हंसी चारुणिश्च वोढुःपञ्चशिखस्तथा।
पुत्रास्तपस्विनः सर्वे किं मे संसारकर्मणि॥ ३॥
वचस्करो मरिचिर्म अङ्गिराश्च भृगुस्तथा।
रुचिरत्रिः कर्दमश्च प्रचेताश्च क्रतुर्मनुः॥ ४॥
वसिष्ठो वशगः शश्वत्सर्वेषु च सुतेषु च।
अन्येऽविवेकिनोऽसाध्याः किं ते संसारकर्मणि॥ ५॥

Sanaka, Sanandana, Sanātana and the fourth son Sanatkumāra have already become recluses. The son named Yati, Haṅsī, Āruṇī, Voḍhu, Pañcaśikha and other sons also have also become mendicants. Then how my I concerned with the creation of the universe. Marīci, Aṅgirā, Bhṛgu, Ruci, Atri, Kardama, Pracetā, Kratu and Manu these are the sons who are quite obedient to me. Out of these sons Vasiṣṭha is extremely obedient, who always moves according to my wishes. The rest of the sons are thoughtless and do not care for my command. In such circumstances why should I brother about the creation of the universe.

निबोध वत्स वक्ष्यामि वेदोक्तं वचनं शुभम्।
पारम्पर्यक्रमपरं चतुर्वर्गफलप्रदम्॥ ६॥

O son, listen, I speak to you the welfare words which are contained in the Vedas. These words are being followed with great effort and bestow *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

धर्मार्थकाममोक्षांश्च सर्वे वाञ्छन्ति पण्डिताः।
वेदप्रणिहितानेतान्सभासु मुनिशंसितान्॥ ७॥
वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः।
आदौ विप्रो यज्ञसूत्रं परिधाय सुखं सुखी॥ ८॥
समधीत्य ततो वेदान्ददाति गुरुदक्षणिम्।
ततः प्रकृष्टकुलजां सुविनितां समुद्वहेत्॥ ९॥

In the assembly of the sages mentioned in the Vedas, *Dharma*, *Artha*, *Kāma* and *Mokṣa* are praised and desired by all the intellectuals. The Dharma is found established in the Vedas and the actions which are denounced in the Vedas are called *adharma*. The Brāhmaṇa first of all should to be adorned with *yajñopavīta* and should study the Vedas. Thereafter we should offer *dakṣinā* to his teacher. Then he should marry a spotless girl of noble race.

सा साध्वी कुलजा या च पतिसेवासु तत्परा।
सद्वंशे दुर्विनीता च संभवेन्न कदाचन।
आकरे पद्मरागाणां जन्म काचमणेः कुतः॥ १०॥

The woman born in high family remains attached to her husband and lives the life of chastity; the woman of the high race is also well disciplined. How could a glass-gem emerge out of the mine of pure gems?

असद्वंशप्रसूता या पित्रोर्देषिण नारद।
दुर्विनीता च सा दुष्टा स्वतन्त्रता सर्वकर्मसु॥ ११॥

O Nārada, only a girl born in some low family becomes harsh and wicked and acts according to her own will.

न वत्स दुष्टाः सर्वाश्च योषितः कमलाकलाः।
स्वर्वेश्यांशाश्च कुलटा असद्वंशसमुद्भवाः॥ १२॥

O son, all the ladies cannot be wicked because they happen to be the rays of Lakṣmī. Such of the ladies who are born of the race of Apsarās and low family. Only they become wicked.

निर्गुणं स्वामिनं साध्वी सेवते च प्रशंसति।
न सेवते च कुलटा प्रियं निन्दति सद्गुणम्॥ १३॥

A chaste woman serves even a husband who is devoid of any good qualities. But a wicked woman disregards even a virtuous husband and turns her good qualities as the vices.

साधुः सद्वंशजां कन्यां प्रयत्नेन परिग्रहेत्।
तस्यां पुत्रान्समुत्पाद्य वृद्धस्तु तपसे व्रजेत्॥ १४॥

Therefore the men of noble nature marry their daughters with great efforts and produce children from them. After attaining the old age they leave the house for performing *tapas*.

वरं हुतवहे वासः सर्पवक्त्रे च कण्टके।
एतेभ्यो दुःखदो वासः स्त्रिया दुर्मुखया सह॥ १५॥

It is better to live in the fire, over the serpent hood or over the thorn, but it is difficult to manage with a wife who is ill-tongued, because she is more troublesome even than the fire, the snakes, of the thorns.

मत्तोऽधीतस्त्वया वेदो मह्यं च गुरुदक्षिणाम्।
पुत्र देहीदमेवेह कुरु दारपरिग्रहम्॥ १६॥
वत्स त्वं कुलजातां च पूर्वपत्नीं च मालतीम्।
विवाहं कुरु कल्याण कल्याणे च दिनेऽनघ॥ १७॥

O son, you have learnt Vedas from me and I want only this much *dakṣiṇā* in return that you marry yourself. O son, your earlier spotless wife named Mālatī has been reborn, she is sinless. You marry her on some auspicious day.

मनुवंशोद्भवस्येह सृञ्जयस्य गृहे सती।
त्वत्कृते जन्म लब्ध्वा च कुरुते भारते तपः॥ १८॥

Having been born in the race of Manu and the house of king Sṛñjaya, she is performing *tapas* in the land of Bhāratavarṣa to achieve you.

गृह्णीष्व परमां रत्नमालां च कमलाकलाम्।
भारते न भवेद्व्यर्थं जनानां तपसः फलम्॥ १९॥

Her present name is Ratnamālā, she is the ray of Lakṣmī and therefore you go and accept her as your wife, because in Bhāratavarṣa the *tapas* performed by someone never becomes infructuous.

आदौ भवेद्गृही लोको वानप्रस्थस्ततः परम्।
ततस्तपस्वी मोक्षाय क्रम एष श्रुतौ सुतः॥ २०॥

A man should first of all conduct himself as a house-holder. Thereafter as a Vānaprastha. At the third stage he should aspire for salvation turning himself to the form of an ascetic and performing *tapas*. This sequence has been defined in the Vedas.

वैष्णवानां हरेरर्चा तपस्या च श्रुतौ श्रुता।
वैष्णव त्वं गृहे तिष्ठ कुरु कृष्णपदार्चनम्॥ २१॥
अन्तर्बाह्ये हरिर्यस्य तस्य किं तपसा मृत॥ २२॥

It has been described in the Vedas,. the adoration of the lord is *tapas* for a Vaiṣṇava who should conduct himself as a house-holder and adore lord Kṛṣṇa. O son, a person in whom lord Viṣṇu resides and even surrounds him, what is the use of *tapas* for him?

नान्तर्बाह्ये हरिर्यस्य तस्य किं तपसाऽनघ।
तपसा हरिराराध्यो नान्यः कश्चन विद्यते॥ २३॥

O sinless one, who is not surrounded by Hari, the performing of *tapas* is of no use for me because by performing *tapas*, one adores lord Viṣṇu only and none else.

यत्र तत्र कृतं कृष्णसेवनं परमं तपः।
वत्स मद्वचनेनैव गृहे स्थित्वा हरिं भज॥ २४॥

O son wherever one renders services to lord Kṛṣṇa it amounts to the best of *tapas*. Therefore listening to my words, you stay at home and recite the name of the lord.

गृही भव मुनिश्रेष्ठ गृहिणां सर्वदा सुखम्।
कामिन्यां सुखसंभोगः स्वर्गभोगसमो मतः॥ २५॥

O best of the sages, you become the best of the house-holder which will bestow immense pleasure on you. The pleasure one derives from the company of his damsel is equivalent to all the pleasures of the world.

तद्दर्शनमुपस्पर्शं वाञ्छन्त्येव मुमुक्षवः।
सर्वस्पर्शसुखात्स्त्रीणामुपस्पर्शसुखं वरम्॥ २६॥

Even the truth seekers are desirous of having an audience with her and to touch her. The touch

of a lady, is considered to be the best of the touch of all others.

ततः सुखतमे पुत्रदर्शस्पर्शने मुने।
सर्वेभ्यः प्रेयसी कान्ता प्रिया तेन प्रकीर्तिता॥ २७॥

O sage looking to the face of a son and touching him also gives immense pleasures. The wife is considered to be the dearest of all and that is why she is called the beloved.

पुत्रप्रयोजना कान्ता शतकान्ताप्रियः सुतः।
नास्ति पुत्रात्परो बन्धुर्नास्ति पुत्रात्परः प्रियः॥ २८॥
सर्वेभ्यो जयमन्विच्छेत्पुत्रादेकात्पराजयम्।
न चानोऽप्रियोऽर्थश्च तस्मादपि सुतः प्रियः॥ २९॥

You need a wife for producing a son, who happens to be dearer than hundreds of wives. No other relation becomes dearer to anyone then his own son. You try to overcome all the desires and think of a defeat from your son only. No good things are kept by anyone for himself and are given away to the son. Therefore the son happens to be the dearest of all.

अतः प्रियतमे पुत्रे न्यसेदात्मपरं धनम्।
इत्येवमुक्त्वा स ब्रह्मा विरराम च शौनक।
उवाच वचनं तातं नारदो ज्ञानिनां वरः॥ ३०॥

Therefore one should give away all his riches to his dearest son. O Śaunaka, thus speaking Brahmā kept quiet; thereafter Nārada the best of the intellectual spoke to him.

नारद उवाच

स्वयं विज्ञाय सर्वार्थं स्वपुत्रं वेददर्शने।
प्रवर्तयत्यसन्मार्गे स दयालुः कथं पिता॥ ३१॥

Nārada said—How can the father who leads a son to the wrong path, be considered as the compassionate one.

जलबुद्बुदवत्सर्वं संसारमतिनश्वरम्।
जलरेखा यथा मिथ्या तथा ब्रह्मञ्जगत्त्रयम्॥ ३२॥

O Brahman the entire universe is like the water bubble and vanishes in no time. It is like the line drawn over the water.

विहाय हरिदास्यं च विषये यन्मनश्चलम्।
दुर्लभं मानवं जन्म मा भूत्तन्निष्फलं क्वचित्॥ ३३॥

The mind should not be allowed to be influenced by the worldly pleasures and passions and should be devoted to lord Hari. Because of this, one should make it successful.

का वा कस्य प्रिया पुत्रो बन्धुः को वा भवार्णवे।
कर्मोर्मिभिर्योजना च तदपायो वियोजना॥ ३४॥
सुकर्म कारयेद्यो हि तन्मित्रं स पिता गुरुः।
दुर्बुद्धिं जनयेद्यो हि स रिपुः स्यात्कथं पिता॥ ३५॥

Who is the beloved of whom in this ocean of universe and who is the wife, the son and the brother. Because of the movement of waves they come together and after the decline of the deeds they again get separated. The one who performs noble deeds or inspires to do so can be called a true friend, a father and the teacher and one who inculcates evil thoughts, he cannot be considered as a father but is an enemy.

इत्येवं कथितं तात वेदबीजं यथागमम्।
ध्रुवं तथापि कर्तव्यं तवाज्ञापरिपालनम्॥ ३६॥

O father in this way I have spoken out the essence of the Vedas and the Śāstras. Though it is absolutely true, inspite of that I should obey your command.

आदौ यास्यामि भगवन्नरनारायणाश्रमम्।
नारायणकथां श्रुत्वा करिष्ये दारसंग्रहम्॥ ३७॥

O lord first of all I shall visit the abode of Naranārāyaṇa. Thereafter listening to the advised of lord Viṣṇu I shall marry myself.

इत्येवमुक्त्वा स मुनिर्विरराम पितुः पुरः।
पुष्पवृष्टिस्तदुपरि ततक्षणेन बभूव ह॥ ३८॥

Thus speaking Nārada kept quiet. At that very movement there was a showering of flowers.

क्षणं पितुः पुरः स्थित्वा नारदो मुनिसत्तमः।
उवाच च पुनर्वेदं वचनं मङ्गलप्रदम्॥ ३९॥

Thereafter Nérada, the best of the sages, stood before his fathern (Brahmā), and further spoke pleasant words.

श्रीनारद उवाच

देहि मे कृष्णमन्त्रं च यन्मनोवाञ्छितं मम।

तत्संबन्धि च यज्ज्ञानं यत्र तद्गुणवर्णनम्॥४०॥

Nārada said—O lord, you bestow the *mantra* of Kṛṣṇa on me, which is desired by me in my life. Whatever knowledge is associated with the mantra of Kṛṣṇa, you better bestow the same on me. You tell me all about it.

ततः पश्चात्करिष्यामि त्वत्प्रीत्या दारसंग्रहम्।

मानसे परिपूर्णे च कार्यं कर्तुं पुमान्सुखी॥४१॥

Thereafter I shall marry himself in order to please you, because a person feels happy after his desired tasks is accomplished and then he attends to the other jobs.

नारदस्य वचः श्रुत्वा प्रहृष्टः कमलोद्भवः।

उवाच पुनरेवेदं पुत्रं ज्ञानविदां वरः॥४२॥

The all knowledgeable Brahmā felt delighted at the words of Nārada and said to him.

ब्रह्मोवाच

पत्युर्मन्त्रं पितुर्मन्त्रं न गृह्णीयाद्विचक्षणः।

विविक्ताश्रमिणां चैव न मन्त्रः सुखदायकः॥४३॥

निषेकाल्लभ्यते मन्त्रो गुरुर्भर्ता च कामिनी।

विद्या सुखं भयं दुःखं पुरुषैः स्वेच्छया न च॥४४॥

Brahmā said—the intelligent person should not receive *mantra* of his father or the husband. Even to receive a *mantra* from a female ascetic does not bestow welfare on anyone. Therefore a person should receive *mantra* from a teacher, a lord and not from a woman, otherwise one cannot get pleasure and has to face misery. He cannot achieve them by his own efforts.

महेश्वरस्तव गुरुः प्राक्ततो नः पुरातनः।

गच्छ वत्स शिवं शान्तं ज्ञानिनां गुरुम्॥४५॥

Therefore lord Śiva happens to be your old teacher besides mine. Therefore you go to lord Śiva who is peaceful, bestower of welfare and is the teacher of all the intellectuals.

तत एव भवान्मन्त्रं ज्ञानं लब्ध्वा पुरातनात्।

नारायणकथां श्रुत्वा शीघ्रमागच्छ मद्गृहम्॥४६॥

You go to him, have a *mantra* from him besides listening to the stories of Nārāyaṇa and return to me at once.

इत्युक्त्वा जगतां धाता विरराम च शौनक।

प्रणम्य पितरं भक्त्या शिवलोकं ययौ मुनिः॥४७॥

O Śaunaka, Brahmā the creator of the universe kept quiet after speaking all this and the sage Nārada also went to Śiva bowing in reverence to Brahmā.

इति श्री० म० सौ० ब्र० ब्रह्मनारदोक्तसंसारसुखासुखवर्णनं नाम चतुर्विंशोऽध्यायः॥२४॥

अथ पञ्चविंशोऽध्यायः

Chapter – 25

Nārada's audience with lord Śiva

सौतिरुवाच

क्षणेन विप्रप्रवरो मुदाऽन्वितो
जगाम शंभोः सदनं मनोहरम्।
ऊर्ध्वं ध्रुवाद्योजनलक्षमीप्सितं
महार्हरत्नौघविनिर्मितं महत्॥ १॥

Sauti said—Nārada the best of the Brāhmaṇas felt delighted and in an instant he reached the pleasant abode of lord Śiva located at a distance of a lakh of *yojanas* above the pole-star (*dhruva*) and was built with precious stones.

निराश्रये योगबलेन शंभुना
धृतं विचित्रं विविधालयान्वितम्।
दृष्टं सुपुण्याशयसाधकैर्वरै-
र्मुनीन्द्रवर्यैः परिपूरितं शुभम्॥ २॥

Śiva with the influence of his yogic powers had created in the sky having no base a beautiful *loka*. It is inhabited by the glorious sages having spotless minds besides the best of ascetic.

मयूखशून्यं रविचन्द्रयोर्मुने
हुताशनैर्वेष्टितमेव केवलम्।
प्राकारसौरैरतिरिक्तवर्धितै-
रुच्चैरसंख्याप्रमितैः शिखोज्ज्वलैः॥ ३॥

The rays of the sun and the moon do not reach there; that *loka* is surrounded by high flames of fire which serve as the boundary wall.

पुरं वरं योजनलक्षविस्तृतं त्रिकोटिरत्नेन्द्रगृहान्वितं सदा।
विराजितं हीरकसारनिर्मितैश्चित्रैर्विचित्रैर्विविधैर्मनोहरैः॥४॥

That beautiful city is spread over an area of a lakh of *yojanas* which has three crores of houses studded with gems. The gems have also been used in the inner apartments which are of different shades and looked quite charming.

माणिक्यमुक्तामणिदर्पणैर्युतं
न स्वप्नदृष्टं द्विज विश्वकर्मणः।
आकल्पमेकैः शिवसेवितैर्जनै-
र्निषेवितं संततमेव शौनक॥५॥
सिद्धैर्नियुक्तं शतकोटिलक्षकै
स्त्रिकोटिलक्षैश्च युतं स्वपार्षदैः।
युक्तं त्रिलक्षैविकटैश्च भैरवैः
क्षेत्रैश्चतुर्लक्षशतैश्च वेष्टितम्॥६॥

O Brāhmaṇa named Śaunaka, the city has mirrors made of the pearls and gems which are invisible to Viśvakarmā even in dreams. In such palaces only the devotees of lord Śiva are allowed to reside. The Śivaloka has a hundred crores lakhs of the devotees of Śiva. Three lakhs of deformed Bhairavas also reside there, hundred of lakhs of regions surround it.

सुरद्रुमैर्वेष्टितमेव संततं
मन्दारवृक्षप्रवरैः सुपुष्पितैः।
विराजितं सुन्दरकामधेनुभि
र्यथा बलाकाशतकैर्नभस्तलम्॥७॥

There is the beautiful *Mandāra* mountain with the divine trees laden with beautiful flowers. There are beautiful Kāmadhenu (wish fulfilling) cows which add, grandeur of the place. A hundreds of Apsarās add to the beauty of the heaven.

दृष्ट्वा मुनिर्विस्मयमाप मानसे
किं नात्र चित्रं सुरयोगिनां गुरौ।
लोकं त्रिलोकाच्च विलक्षणं परं
भीमृत्युरोगार्तिजराहरं वरम्॥

The sage Nārada was surprised by looking at them. He thought, "The place is inhabited by Śiva who happens to be the teacher all of all the yogīs and intellectual. It is really surprising to find such astonishing things here. This *loka* is of astonishing nature as compared to the other *lokas* and is indeed the best. The fear, ailments, old age are removed from this place.

दूरे सभामण्डलमध्यगं शिवं ददर्श शान्तं शिवदं मनोहरम्।
पद्मत्रिनेत्रं विधुपञ्चवक्त्रकं गङ्गाधरं निर्मलचन्द्रशेखरम्॥९॥

Nārada found that Śiva was lodged in the Sabhāmaṇḍapa. In the centre of the Sabhāmaṇḍapa he was seated having five faces, which were quite peaceful. He looked as the bestower of welfare, quite charming and was having three eyes resembling the lotus flowers. The river Gaṅgā was emerging from his head and the crescent was adorning his forehead.

प्रतप्तहेमाभजटाधरं विभुं
दिगम्बरं शुभ्रमनन्तमक्षरम्।
मन्दाकिनीपुष्करबीजमालया
कृष्णेति नामैव मुदा जपन्तम्॥१०॥

He was wearing matted locks of hair over the heads, which were issuing lustre of the molten gold. He was wearing no clothes and looked eternal. He was wearing a garland of lotus flowers emerging from heavenly Gaṅgā. Filled with ecstasy he was reciting the name of lord Kṛṣṇa.

सुनीलकण्ठं भुजगेन्द्रमण्डितं
योगीन्द्रसिद्धेन्द्रमुनीन्द्रवन्दितम्।
सिद्धेश्वरं सिद्धविधानकारणं
मृत्युञ्जयं कालयमान्तकारकम्॥११॥
प्रसन्नहास्यास्यमनोहरं वरं
विश्वाश्रयाणां शिवदं वरप्रदम्।
सदाशुतोषं भवरोगवर्जितं
भक्तप्रियं भक्तजनैकबन्धुम्॥१२॥

A beautiful blue sign was adoring his neck. He was adorned with the ornaments of snakes and the great sages, yogīs and *siddhas* bowed in reverence at his feet. He is the lord of the *siddhas* and has overcome the death because of the attainment of the *siddhas*. He is the one, who can put an end to Yama and the time. He wears a serene smile over his face. He provides complete welfare to all who take refuge in him and grant the desired wishes. He get pleased in no time, he is free from all the worldly ailments, is loved by his devotees and is the only relative of his devotees.

गत्वा समीपं मुनिरेष शूलिनं
ननाम मूर्ध्ना पुलकाङ्कविग्रहः।
वीणां त्रितन्त्रीं क्वणयन्पुनर्जगौ
कृष्णं स तुष्टाव कलं सुकण्ठः॥ १३॥

Reaching before such a type of Śiva the sage Nārada became emotional and he bowed in reverence to him. Thereafter creating sound from the lute of three cords, he started reciting the glory of lord Kṛṣṇa before Śiva.

दृष्ट्वा मुनीन्द्रप्रवरं च सस्मितं
विधेः सुतं वेदविदां वरिष्ठम्।
योगीन्द्रसिद्धेन्द्रमहर्षिभिः सह
हर्षेण पीठादुदपश्यदीश्वरः॥ १४॥

Finding Nārada before him, who is the best of those well-versed in the Vedas and is the son of Brahmā, Śiva looked at him smilingly and got up from his seat with the *siddhas* and great ascetics to welcome Nārada.

ददौ च तस्मै मुनये ससंभ्रमा-
दालिङ्गनं चाशिषमासनादिकम्।
पप्रच्छ भद्रागमनप्रयोजनं
तपोधनं तं तपसां च शौनक॥ १५॥

O Śaunaka, Śiva then embraced Nārada without any hesitation and blessing him he offered him a seat asking him at the same time the reason for his arrival.

सद्रत्नसिंहासनसुन्दरे पर-
श्चोवास शंभुर्वरपार्षदैः सह।
नोवास धातुस्तनयः कृताञ्जलि-
स्तुष्टाव भक्त्या प्रणतः प्रभुं द्विज॥ १६॥

O Brāhmaṇa, lord Śiva then again took his seat over the gem-studded lion-throne with the courtiers but the sage Nārada instead of seating himself continued to stand with devotion. Thereafter with folded hands, he started offering prayer to Śiva.

गन्धर्वराजेन कृतेन नारदः
स्तोत्रेण रम्येण शुभप्रदेन च।
स्तुत्वा प्रणामं पुनरेव कृत्वा
भवाज्ञयोवास भवस्य वामतः॥ १७॥

Thereafter he recited the *stotra* which was bestower of the welfare and composed by the king of Gandharvas according to the Vedic texts. Thereafter Nārada again offered his salutation to him and taking permission from him, he took a seat to the left of Śiva.

चकार तत्रैव निवदनं शिवे
मनोऽभिलाषं निजकामपूरके।
श्रुत्वा मुनेस्तद्वचनं कृपानिधि-
र्द्रुतं प्रतिज्ञाय चकार चोमिति॥ १८॥

Thereafter he expressed the cause of his arrival before Śiva. On listening to the words of the sage, the compassionate Śiva said: "Alright."

इति श्री० म० सौ० ब्र० कैलासं प्रति नारदागमनं नाम पञ्च-विंशोऽध्यायः॥ २५॥

अथ षड्विंशोऽध्यायः।

Chapter – 26

Daily routine and method of adoration

सौतिरुवाच

हरिस्तोत्रं च कवचं मन्त्रं पूजाविधिं परम्।
हरं ययाचे देवर्षिर्ध्यानं च ज्ञानमेव च॥ १॥

Sauti said—The sage Nārada then prayed to Śiva to enlighten him on the *stotra* of lord Hari, his *kavaca*, his *mantra* and the best of the method of his adoration, including meditation and the knowledge of *tattva*.

स्तोत्रं च कवचं मन्त्रं ध्यानं पूजाविधिं तथा।
तत्प्राक्तनीयज्ञानं च ददौ तस्मै महेश्वरः॥ २॥
सर्वं प्राप्य मुनिश्रेष्ठः परिपूर्णमनोरथः।
उवाच प्रणतो भक्त्याः गुरुं प्रणतवत्सलम्॥ ३॥

Maheśvara on his part bestowed on him the knowledge of *stotra*, *kavaca*, *mantra* meditation and method of adoration. Nārada the best of the sages felt that all his wishes have been fulfilled. Thereafter he bowing at his feet and his mind filled with devotion, spoke to his *Guru*, Who was always kind to the devotees.

नारद उवाच

आह्निकं ब्राह्मणानां च वद वेदविदां वर।
स्वधर्मपालनं नित्यं यतो भवति नित्यशः॥ ४॥

Nārada said—O lord you are best of the gods and therefore you kindly enlighten me on the method for the performing of daily routine of a Brāhmaṇa and other daily prayers.

श्रीमहेश्वर उवाच

ब्राह्मे मुहूर्ते चोत्थाय ब्रह्मरन्ध्रस्थपङ्कजे।
सूक्ष्मे सहस्रपत्रे स्वे निर्मले ग्लानिवर्जिते॥ ५॥
रात्रिवासं परित्यज्य गुरुं तत्रैव चिन्तयेत्।
व्याख्यामुद्राकरं प्रीतं सस्मितं शिष्यवत्सलम्॥ ६॥
प्रसन्नवदनं शान्तं परितुष्टं निरन्तरम्।
साक्षाद्ब्रह्मस्वरूपं च परमं चिन्तयेत्सदा॥ ७॥
ध्यात्वैवं गुरुमाराध्य हृत्पद्मे निर्मले सिते।
सहस्रपत्रे विस्तीर्णे देवमिष्टं विचिन्तयेत्॥ ८॥
यस्य देवस्य यद्ध्यानं यद्रूपं तद्विचिन्तयेत्।
गृहीत्वा तदनुज्ञां च कर्तव्यं समयोचितम्॥ ९॥

Lord Maheśvara said—One should get up early in the morning (at four o'clock) from the bed and changing his clothes he should meditate with his spiritual, unblemished, spotless mind, seated over the lotus of thousand petals and meditate upon his teacher, he should conceive that his teacher as seated over the thousand petaled lotus in Brahmarandhra. He is wearing a serene smile and is in Vyākhyāna-mudrā; his hand is raised. He is quite compassionate for his pupil, he had a smiling face, he always remains peaceful and satisfied and happens to be the form of the lord eternal. One should adore the lord in this manner. Thus meditating in the mind, one should adore his teacher. Thereafter he should meditate upon his family–god, always seated, being blissful, spotless clean, adorned with a thousand petals and having a heart like lotus. Which ever of gods has been described in a particular manner, one should adore him smilingly.

आदौ ध्यात्वा गुरुं नत्वा संपूज्य विधिपूर्वकम्।
पश्चात्तदाज्ञामादाय ध्यायेदिष्टं प्रपूजयेत्॥ १०॥
गुरुप्रदिर्शितो देवो मन्त्रः पूजाविधिर्जपः।
न देवेन गुरुर्दृष्टस्तस्माद्देवाद्गुरुः परः॥ ११॥

According to the routine, one should first bow before his teacher, offering him his salutation. Then he should be adored in a proper manner. And he should then start adoring the family–god with the permission of the teacher. The teacher only makes the correct form of the god to appear before you. He also reveals the *mantras* of the family god and also describes the form of adoration besides other details. *Guru* is well aware of the family god but the family god is not aware of the teacher and as such the teacher happens to be superior than the family god.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुः प्रकृतिरीशाद्या गुरुश्चन्द्रोऽनलो रविः॥ १२॥

That is why it is stated that Brahmā is the teacher, Viṣṇu is the teacher, lord Śiva is the teacher. Teacher has a divine nature beside the sun and the moon.

गुरुर्वायुश्च वरुणो गुरुर्माता पिता सुहृत्।
गुरुरेव परं ब्रह्म नास्ति पूज्यो गुरोः परः॥ १३॥

Teacher happens to be the wind-god, Varuṇa, the mother and the father, a friend as well the eternal Brahman. Therefore no one else is more adorable then the teacher.

अभीष्टदेवे रुष्टे च समर्थो रक्षणे गुरुः।
न समर्था गुरौ रुष्टे रक्षणे सर्वदेवताः॥ १४॥
यस्य तुष्टो गुरुः शश्वज्जयस्तस्य पदे पदे।
यस्य रुष्टो गुरुस्तस्य सर्वनाशश्च सर्वदा॥ १५॥
न संपूज्य गुरुं देवं यो मूढः पूजयेद्भ्रमात्।
ब्रह्महत्याशतं पापी लभते नात्र संशयः॥ १६॥

The teacher is in a position to save one from the wrath of the enraged gods but when the teacher gets enraged all the gods combined cannot save him. The one who keeps the teacher pleased he meets with the success at every step and the one on whom the teacher get annoyed he has to face total destruction always. A food who adorned other gods in preference to the teachers that sinful person attains the sin of *Brahmahatyā*. There is no doubt about it.

सामवेदे च भगवानित्युवाच हरिः स्वयम्।
तस्मादभीष्टदेवाच्च गुरुः पूज्यतमः परः॥ १७॥

It has been recorded in the *Sāmaveda* by lord Viṣṇu himself. Similarly the teacher is more adorable than the gods.

गुरुमिष्टं स्वयं ध्यात्वा स्तुत्वा वै साधको मुने।
निर्मलं स्थलमासाद्य विण्मूत्रं ह्युत्सृजेन्मुदा॥ १८॥

Thus first adoring the *Guru* and then the family god, one should leave the place and free himself from the daily routine.

जलं जलसमीपं च सरस्त्रं प्राणिसंनिधिम्।
देवालयसमीपं च वृक्षमूलं च वर्त्म च॥ १९॥
हलोत्कर्षस्थलं चैव सस्यक्षेत्रं च गोष्ठकम्।
नदीकन्दरगर्भं च पुष्पोद्यानं च पङ्किलम्॥ २०॥
ग्रामाद्यभ्यन्तरं चैव नृणां गृहसमीपकम्।
शङ्कं सेतुं शरवणं श्मशानं वह्निसंन्निधिम्॥ २१॥
क्रीडास्थलं महारण्यं मञ्चकाधःस्थलं तथा।
वृक्षच्छायायुतं स्थानमन्तःप्राण्यवपर्णकम्॥ २२॥
दूर्वास्थानं कुशस्थानं वल्मीकस्थानमेव च।
वृक्षारोपणभूमिं च कार्यार्थं च परिष्कृतम्॥ २३॥
एतत्सर्वं परित्यज्य सूर्यतापविवर्जितम्।
कृत्वा गर्तं पुरीषं च मूत्रं स परिवर्जयेत्॥ २४॥

One should drop refuse or urine away from the abodes of the people, the land near the water or near the temple of the god or the root of a tree or the road, ploughed field, the land over which seeds are sown, the cow shed, the river, inside of a mountain cave, orchards, swamps, the land inside the villages the places surrounding the human habitation or those surrounding pillars or the poles, the bridges, forest of reeds, the cremation ground, the ground near fire, the thick forest, the hunter's platform shed of a tree, the place under which the humans live or the place over which heaps of leaves are collected, abode of snakes, the ground over which the trees are planted or the place which has made neat and clean for a particular purpose should not be used for dropping the refuse or formation. Leaving all this one should use the place which is free from heat of the sun. A pit should be dug and used for dropping the refuse.

पुरीषमूत्रोत्सर्गं च दिवा कुर्यादुदङ्मुखः।
पश्चिमाभिमुखो रात्रौ संध्यायां दक्षिणामुखः॥ २५॥

During the day time, one should free himself from refuse and urination facing north and during the night one should do so facing the west. During the evenings one should do so facing the south.

मौनी धृत्वा च निःश्वासं यथा गन्धो न संचरेत्।
त्यक्त्वा मृदा समाच्छाद्य शौचं कुर्याद्विचक्षणः॥ २६॥
कृत्वा तु लोष्टशौचं च जलशौचं ततः परम्।
मृद्युक्तं तज्जलं चैव तत्प्रमाणं प्रकीर्तितम्॥ २७॥

One should keep quiet while doing so and should not even breath heavily. First of all the spectrum should be cleaned with the peace of a brick or stone and thereafter it should be washed with water. The water stored in an earthen pitcher is used for washing after dropping the refuse. You listen to it attentively.

एकां लिङ्गे मृदं दद्याद्वामहस्ते चतुष्टयम्।
उभयोर्हस्तयोर्द्वे तु मूत्रशौचं प्रकीर्तितम्॥ २८॥

After easing one-self, the organ should be washed four times and the hand should be washed by applying the dust twice.

मूत्रशौचं द्विगुणितं मैथुनान्तरं यदि।
मैथुनान्तरं यद्वा मूत्रशौचं चतुर्गुणम्॥ २९॥
एका लिङ्गे गुदे तिस्रस्तथा वामकरे दश।
उभयोःसप्त दातव्याः पादः षष्ठेन शुध्यति॥ ३०॥

Similarly after co-habitation one should use double the amount of water and four times the dirt for purification. After easing, one should worth the liṅgas thrice with the left hands. He should then wash the hands. Both the hand should be washed seven times and the feet should be washed applying the dust half a dozen time for purification. This is the method prescribed for the Brāhmaṇas house-holder for purification, after relieving himself of the refuse.

पुरीषशौचं विप्राणां गृहिणामिदमेव च।
विधवानां द्विगुणितं शौचमेवं प्रकीर्तितम्॥ ३१॥

The method prescribed for the house-hold Brāhmaṇa, should be adopted by the widows and double the standards are provided for purification.

वैष्णवानां यतीनां च ब्रह्मर्षेर्ब्रह्मचारिणाम्।
चतुर्गुणं च गृहिणां तेषां शौचं प्रकीर्तितम्॥ ३२॥
नो यावदुपनीयेत द्विजः शूद्रस्तथाऽङ्गना।
गन्धलेपक्षयकरं तेषां शौचं प्रकीर्तितम्॥ ३३॥
शौचं क्षत्रविशोश्चैव द्विजानां गृहिणां समम्।
द्विगुणं वैष्णवादीनां मुनीनां परिकीर्तितम्॥ ३४॥

The Yatis, the Vaiṣṇavas, Brahmarṣis and Brahmacārīns can be purified by adopting the method four times prescribed for a house holder. Such of the Brāhmaṇas who have not been initiated for the *yajñopavīta* ceremony, the Śūdras and the ladies can be purified with the quantity of water which the particular place should get clean. The self purification of Kṣatrīyas and Vaiśyas can be achieved in the same way as for the house-holder Brāhmaṇa. The Vaiṣṇavas and sages have to purify themselves by applying double the standard prescribed for the Brāhmaṇa.

न्यूनाधिकं न कर्त्तव्यं शौचं शुद्धिमभीप्सता।
प्रायश्चित्तं प्रयुज्येत विहितातिक्रमे कृते॥ ३५॥

The one who is purifying himself should strictly follow the standards because by violating the prescribed rites, one attracts the repentance.

शौचं तन्नियमं मत्तः सावधानं निशामय।
मृच्छौचे च शुचिर्विप्रोऽप्यशुचिश्च व्यतिक्रमे॥ ३६॥

I have described the method of purification after dropping the refuse or urination. You listen to it attentively, because purifying himself with the dust Brāhmaṇa is purified and by violating the norms, he remains impure.

वल्मीकमूषिकोत्खातां मृदमन्तर्जलां तथा।
शौचावशिष्टां गेहाच्च नादद्याल्लेपसंभवाम्॥ ३७॥
अन्तःप्राण्यवपर्णां च हलोत्खातां विशेषतः।
कुशमूलोत्थितां चैव दूर्वामूलोत्थितां तथा॥ ३८॥
अश्वत्थमूलान्नीतां च तथैव शयनोत्थिताम्।
चतुष्पथाच्च गोष्ठानां गोष्पदानां तथैव च॥ ३९॥
सस्यस्थलानां क्षेत्राणामुद्यानानां मृदं त्यजेत्।
स्नातो वाऽप्यथवाऽस्नातो विप्रः शौचेन शुद्ध्यति॥ ४०॥

The earth of the ant-hill, the earth dug by the mice, the earth from the water, the earth which remains after purification and the earth of the wall of the house should not be used for purification. Besides the earth which is used for plastering is prohibited from being used for plastering is prohibited from being used for purification. The place were the people live, the place over which leaves of trees have fallen in heaps, the ploughed lands should not be used for a purification. the earth which is removed with the roots of *Kuśā* and *Dūrva* grass, the roots of Pīpala tree, the earth taken out of the pedestal used for sleeping, is not be used for cleaning after shedding refuse. The earth of crossings, the cowshed, earth of the field and the earth of the orchard is prohibited from use for purification. Whether the Brāhmaṇa has taken his bath or not

by application of the above norms for purification he gets purified.

शौचहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
कृत्वा शौचमिदं विप्रो मुखं प्रक्षालयेत्सुधीः॥४१॥
आदौ षोडश गण्डूषैर्मुखशुद्धिं विधाय च।
दन्तकाष्ठेन दन्तांश्च तत्पश्चात्परिमार्जयेत्॥४२॥

The person who does not purify himself, remain impure always therefore he remains incapable of performing any religious deeds. The, intelligent Brāhmaṇa does purify himself with the washing of his face. He should rinse his mouth sixteen times. Thereafter he should rub his teach sixteen time with the brush of tree branch.

पुनः षोडशगण्डूषैर्मुखशुद्धिं समाचरेत्।
दन्तमार्जनकाष्ठानां नियमं शृणु नारद॥४३॥
निरूपितं सामवेदे हरिणा चाह्निकक्रमे।
अपामार्गं सिंधुवारमाम्रं च करवीरकम्॥४४॥
खदिरं च शिरीषं च जातिपुन्नागशालकम्।
अशोकमर्जुनं चैव क्षीरिवृक्षं कदम्बकम्॥४५॥
जम्बकूं बकुलं तोक्मं पलाशं च प्रशस्तकम्।
बदरीं पारिभद्रं च मन्दारं शाल्मलिं तथा॥४६॥
वृक्षं कण्टकयुक्तं च लतादि परिवर्जयेत्।
पिप्पलं च प्रियालं च तिन्तिडीकं च तालकम्॥४७॥
खर्जूरं नारिकेलं च तालं च परिवर्जयेत्।
दन्तशौचविहीनश्च सर्वशौचविहीनकः॥४८॥

Thereafter he should rinse his mouth sixteen times. O Nārada you listen to the method for brushing the mouth which has been prescribed by lord Viṣṇu in the *Sāmaveda*. The branches of *apāmārga* (*cicirā*), *myoḍī*, *mango*, *karavīra*, (*kanera*), *khaira*, *sirasa*, *jāyaphala*, *nāgakeśara*, *sākhu* (teak tree), *aśoka* tree, *arjuna* (terminelia arguna), *gūlara* (ficus glomerata), *kadamba* (anthocephalus indicuo), *jāmuna* (syoygium cumani), *maulasirī* (mimusops elengi), *tokma* (green hair of *jau*) and *palāśa* (butea frondasa) should not be used to brush the teeth. Similarly the branches of *Ziziphus*, *Cadrus deodara*, *Asclepias gigantea*, cotton tree, trees with thorns, creepers, Ficus religiosa, Buchana nialatifolia Tamorind, *Borassus flabellifer* (fan palin) grapes and coconaut should not be used for brushing the teeth. One who does not brush his teeth, is always considered to be impure.

शौचहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
कृत्वा शौचं शुचिर्विप्रो धृत्वा धौते च वाससी॥४९॥
प्रक्षाल्य पादावाचम्य प्रातःसंध्यां समाचरेत्।
एवं त्रिसंध्यं सन्ध्यां च कुरुते कुलजो द्विजः॥५०॥

A person who is devoid of purity, is incompetent to perform any job being impure. That is why a Brāhmaṇa after purifying himself would take his bath and should clad himself in washed clean garments. He should then perform *Ācamana* (sipping of water) and should perform his adoration or *sandhyā*. In this way the spotless Brāhmaṇa who performs his adoration thrice a day, he earns the merit of having a bath at all the sacred places.

स स्नातः सर्वतीर्थेषु त्रिसंध्यं यः समाचरेत्।
संध्यात्रितयहीनः स्यादनर्हः सर्वकर्मसु॥५१॥
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्।
नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम्॥५२॥
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः।
पूर्वां संध्यां परित्यज्य मध्यमां पश्चिमां तथा॥५३॥
ब्रह्महत्यामात्महत्यां प्रत्यहं लभते द्विजः।
एकादशीविहीनो यः संध्याहीनश्च यो द्विजः॥५४॥
कल्पं व्रजेत्कालसूत्रं यथा हि वृषलीपतिः।
प्रातः सन्ध्यां विधायैवं गुरुमिष्टं सुरं रविम्॥५५॥
ब्रह्माणमीशं विष्णुं च मायां पद्मां सरस्वतीम्।
प्रणम्य गुरुमाज्यं च दर्पणं मधु काञ्चनम्॥५६॥
स्पृष्ट्वा स्नानादिकं काले कुर्यात्साधकसत्तमः।
पुष्करिण्यां तु वाप्यां वा यदा स्नानं समाचरेत्॥५७॥
समुद्धृत्य पञ्च पिण्डानादौ धर्मी विचक्षणः।
नद्यां नदे कन्दरे वा तीर्थे वा स्नानमाचरेत्॥५८॥

Because a person who is deprived of the performing of the *sandhyā* thrice cannot earn the merit of the good deed performed during the day.

A person who does not perform the *sandhyā*, thrice should be segregated from all and be treated like a Śūdra. Because by not performing the *sandhyā* during the morning, noon and evening one earns the sin of *Brahmahatyā* and self-killing. Thus a person who does not perform the vow of *Ekādaśī* is treated like the one who cohabited with a sinful Śūdras woman and is thrown into the *kālasūtra* hell for a *kalpa*. Thus performing the *sandhyā* in the morning one should bow in reverence to his teacher and the family god, besides Sūrya, Brahmā, Śiva, Viṣṇu, Goddess Lakṣmī and Sarasvatī. Thereafter touching his teacher, *ghee*, the mirror, honey and gold, he should take a bath appropriately. When he takes a bath in a step well or pond, he should take out five handfuls of the earth from the water and throw it away outside the water. One should take a bath in a river, stream, mountain-cave or the sacred place.

कुर्यात् स्नात्वा तु संकल्पं ततः स्नानं पुनर्मुने।
श्रीकृष्णप्रीतिकामश्च वैष्णवानां महात्मनाम्॥ ५९॥

O sage, after bath, one should first take a Saṁkalpa. Then he should take bath again. The Saṁkalpa of the Vaiṣṇava ascetics is meant for lord Kṛṣṇa.

संकल्पो गृहिणां चैव कृतपातकनाशकः।
विप्रः कृत्वा तु संकल्पं मृदं गात्रे प्रलेपयेत्॥ ६०॥
वेदोक्तमन्त्रेणानेन देहशुद्धिकृते नरः।
अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे॥ ६१॥
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम्।
उद्धृताऽसि वराहेण कृष्णेन शतबाहुना॥ ६२॥
आरुह्य मम गात्राणि सर्वं पापं प्रमोचय।
पुण्यं देहि महाभागे स्नानानुज्ञां कुरुष्व माम्॥ ६३॥

And the Saṁkalpa of the house-holder is taken by them with the purpose of the destructions of the sin. The Brāhmaṇa after taking the Saṁkalpa should use the dust as prescribed in the Vedas and rub it over his body saying, O earth, goddess, you are trampled by the horses and the chariots. Lord Vṣṇu also trampled you with his feet. O dust, whatever sin have been committed by me, you relieve me of them all. Lord Kṛṣṇa in the form of a boar, having hundreds of arms, rescued you from the deep waters, I apply you over my limbs and you should therefore relieve me of all the sings. You grant me all the merit and allow me to take a bath."

इत्युक्त्वा च जले नाभिप्रमाणे मन्त्रपूर्वकम्।
चतुर्हस्तप्रमाणां च कृत्वा मण्डलिकां शुभाम्॥ ६४॥
तीर्थान्यावाहयेत्तत्र हस्तं दत्त्वा तपोधन।
यानि यानि च तीर्थानि सर्वाणि कथयामि ते॥ ६५॥

O sage, thus speaking he should enter the waters as deep as navel and the reciting the *mantra* he should create a circle four feet in width. He should then invoke the sacred places at that place. "I am now narrating the names of the sacred places.

गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिन्धु कावेरि जलेऽस्मिन्संनिधिं कुरु॥ ६६॥
नलिनी नन्दिनी सीता मालिनी च महापगा।
विष्णुपादाब्जसंभूता गङ्गा त्रिपथगामिनी॥ ६७॥
पद्मावती भोगवती स्वर्णरेखा च कौशिकी।
दक्षा पृथ्वी च सुभगा विश्वकाया शिवाऽमृता॥ ६८॥
विद्याधरी सुप्रसन्ना तथा लोकप्रसाधिनी।
क्षेमा च वैष्णवी शान्ता शान्तिदा गोमती सती॥ ६९॥
सावित्री तुलसी दुर्गा महालक्ष्मीः सरस्वती।
कृष्णप्राणाधिका राधा लोपामुद्रा दिती रतिः॥ ७०॥
अहल्या चादितिः संज्ञा स्वधा स्वाहाऽप्यरुन्धती।
शतरूपा देवहूतिरित्याद्याः संस्मरेत्सुधीः॥ ७१॥

All the rivers including Gaṅgā, the Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, should come and reside at this place." Thereafter he should recite the names of Nalinī, Nandinī, Sītā, Mahānadī, Mālinī and the Gaṅgā which emerged from the lotus-like feet of Viṣṇu, Padmāvatī, Bhogavatī, Svarṇarekhā, Kauśikī, Dakṣa, Pṛthivī, Subhagā, Viśvakāyā, Śivāmṛtā, Suprasannā, Vidyādharī, Lokaprasādhinī, Kṣemā, Vaiṣṇavī, Śāntā, Śāntidā, Gomatī, Satī,

Sāvitrī, Tulasī, Durgā, Mahālakṣmī, Sarasvatī, Rādhikā the beloved of Kṛṣṇa, Lopāmudrā, Diti, Rati, Ahalyā, Aditi, Sañjñā, Svāhā, Svadhā, Arundhatī, Śatarūpā and Devadūti and all other gods.

स्मृत्वा स्नात्वा महापूतः कुर्यात्तु तिलकं बुधः।
बाह्वोर्मूले ललाटे च कण्ठदेशे च वक्षसि॥७२॥

Getting purified, by taking a bath, the intellectual should plaster his arms, the forehead, the neck and the chest with sandal-paste.

स्नानं दानं तपो होमो देवता पितृकर्म च।
तत्सर्वं निष्फलं याति ललाटे तिलकं विना॥७३॥

Because without applying the sandal-paste after taking bath the charity performed beside the *tapas*, *homa*, adoration of gods and the manes becomes in fructuous.

ब्राह्मणस्तिलकं कृत्वा कुर्यात्संध्यां च तर्पणम्।
नमस्कृत्य सुरान्भक्त्या गृहं गच्छेन्मुदाऽन्वितः॥७४॥

Applying *tilakam* over the forehead, Brāhmaṇa should perform *sandhyā* and *tarpaṇa*. Therefore he should adore the gods with utmost devotion with pleasures.

प्रक्षाल्य पादौ यत्नेन धृत्वा धौते च वाससी।
मन्दिरं प्रविशेत्प्राज्ञ इत्याह हरिरेव च॥७५॥

He should wash his feet pretty well and should clad himself in washed and neat clothes. Thereafter the wise person should visit the temples. This has been ordained by Hari.

विना पादक्षालनं यः स्नात्वा विशति मन्दिरम्।
तस्य स्नानादिकं नष्टं जपहोमादिपञ्चकम्॥७६॥

The one who, after taking his bath enters the temple without washing his feet, all his actions in taking bath, *tapas*, performing of *homa* become infructuous.

परिधाय स्निग्धवस्त्रं गृहं च प्रविशेद्गृही।
रुष्टा लक्ष्मीर्गृहाद्याति शापं दत्त्वा सुदारुणम्॥७७॥

The one who enters the temple with wet clothes or with the clothed soaked in oil enters the house, the goddess Lakṣmī gets annoyed pronouncing a terrific curse on him from his mouth.

जङ्घोर्ध्वतश्च यो विप्रःपादौ प्रक्षालयेद्यदा।
तावद्भवति चाण्डालो यावद्गङ्गां न पश्यति॥७८॥

The Brāhmaṇa who while washing his feet also washes thighs he become a Cāṇḍāla. And remains in that position till he sights the Gaṅgā.

उपविश्यासने ब्रह्मञ्छुचिराचम्य साधकः।
पूजां कुर्यात्तु वेदोक्तां भक्तियुक्तो हि संयतः॥७९॥

O Brāhmaṇa the purified truth seeker should sip *Ācamana* seated over the *Āsana*. Thereafter he should adore his family god according to the Vedic rites with devotion.

शालग्रामे मणौ पूजा च शालग्रामे च नारद।
गोपृष्ठे वा गुरौ विप्रे प्रशस्तमर्चनं हरेः॥८०॥

The adoration of *Śālagrāma*, the gem, a *mantra*, the image, water, the earth, the back of the cows, the teacher and the Brāhmaṇas are considered to be quite adorable.

सर्वेषु शस्ता पूजा च शालग्रामे च नारद।
सुराणामेव सर्वेषां यत्राधिष्ठानमेव च॥८१॥

But, O Nārada, the best type of adoration of the lord is to adore him in the form of *Śālagrāma* because all the gods stand enshrined in the same.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
शालग्रामोदकेनैव योऽभिषेकं समाचरेत्॥८२॥

Therefore the one who adores *Śālagrāma* with water, he achieves the merit of having a bath in all the sacred places and performing of all the *yajña*.

शालग्रामजलं भक्त्या नित्यमश्नाति यो नरः।
जीवन्मुक्तः स च भवेद्यात्यन्ते कृष्णमन्दिरम्॥८३॥

The one who sips the water with which *Śālagrāma* is washed, he is liberated from the human bondage and he ultimately reaches the abode of lord Kṛṣṇa.

शालग्रामशिलाचक्रं यत्र तिष्ठति नारद।
सचक्रो भगवांस्तत्र सर्वतीर्थानि निश्चितम्॥८४॥

O Nārada wherever the stone of *Śālagrāma* is kept, the place is occupied by the lord holding a *cakra* in his hand.

तत्र यो हि मृतो देही ज्ञानाज्ञानेन दैवतः।
रत्ननिर्मितयानेन स याति श्रीहरेः पदम्॥८५॥

Therefore the person who meets the end of his life at that particular place knowingly and unknowingly, he straight away proceeds to the abode of lord Viṣṇu.

शालग्रामं विनाऽन्यत्र कः साधुः पूजयेद्धरिम्।
कृत्वा तत्र हरेः पूजां परिपूर्णं फलं लभेत्॥८६॥

Which one of the noble ascetics, would prefer to adore any other god discarding *Śālagrāma*? Because by adoring the gods one gets full satisfaction.

पूजाधारश्च कथितः श्रूयतां पूजनक्रमः।
हरेः पूजां बहुमतां कथयामि यथागमम्॥८७॥

I have thus explained the dimensions of the *pūjā* of the lord, now you listen from me about the performing of other deeds concerning the adoration of the lord.

कश्चिद्ददाति हरये चोपचारांश्च षोडश।
सुन्दराणि पवित्राणि नित्यं भक्त्या च वैष्णवः॥८८॥

Some of the Vaiṣṇava devotees offers sixteen beautiful presents to the lord.

कश्चिद्द्वादश वस्तूनि पञ्च वस्तूनि कश्चन।
येषामेव यथा शक्तिर्भक्तिर्मूलं च पूजने॥८९॥

Similarly some of the people offer twelve things as presents while others offer only five. But the people should adore the lord according to their competence. The utmost devotion towards the lord is the basis of adoration.

आसनं वसनं पाद्यमर्घ्यमाचमनीयकम्।
पुष्पं चन्दनधूपं च दीपं नैवेद्यमुत्तमम्॥९०॥

The sixteen types of presents can be made to the lord which include a seat, the clothes, the *pādya*, *arghya* sipping of water, flowers, sandal-wood paste, burning of lamps, the best of food, fragrance, flower garland, beautiful bed, water and betels.

गन्धं माल्यं च शय्यां च ललितां सुविलक्षणाम्।
जलमन्नं च ताम्बूलं साधारं देयमेव च॥९१॥
गन्धान्नतल्पताम्बूलं विना द्रव्याणि द्वादश।
पाद्यार्घ्यजलनैवेद्यपुष्पाण्येतानि पञ्च च॥९२॥
सर्वाण्येतानि मूलेन दद्यात्साधकसत्तमः।
गुरूपदिष्टं मूलं च प्रशस्तं सर्वकर्मसु॥९३॥
आदौ कृत्वा भूतशुद्धिं प्राणायामं ततः परम्।
अङ्गप्रत्यङ्गयोर्न्यासं मन्त्रन्यासं ततः परम्॥९४॥
वर्णन्यासं विनिर्वर्त्य चार्घ्यपात्रं विनिर्दिशेत्।
त्रिकोणमण्डलं कृत्वा तत्र कूर्मं प्रपूजयेत्॥९५॥

Accept the fragrance, the food, the bed and the betel, the rest of the articles are considered as of formal usages. The *pādhya*, *arghya*, water, food and the flower are the five types of offerings. The best of the truth seeker should offer all these things reciting the *mantras*. The *mantra* given by the teacher is considered to be the best of all. After purification one should performed *Prāṇāyāma* first of all. Thereafter, he should perform the rites of touching the limbs and other routines. First of all, one should prepare a triangular *maṇḍala*, establishing a tortoise in it.

जलेनापूर्य्य शङ्खं च तत्र संस्थापयेद्द्विजः।
जलं संपूज्य विधिवत्तीर्थान्यावाहयेत्ततः॥९६॥

Thereafter a conch filled with water could be placed there and the water of all sacred places should be invoked.

पूजोपकरणं तेन जलेन क्षालयेत्पुनः।
ततो गृहीत्वा पुष्पं च कृत्वा योगासनं शुचिः॥९७॥
ध्यानेन गुरुदत्तेन ध्यायेत्कृष्णमनन्यधीः।
ध्यात्वा पाद्यादिकं सर्वं दद्यान्मूलेन साधकः॥९८॥

He should thereafter wash all the articles of the *pūjā* with the same water. Thereafter, the *Sādhaka* should be seated in *Yogāsana* holding the flowers. He should then meditate upon lord Kṛṣṇa according to the guide-lines provided to him by his teacher. Thereafter the *Sādhaka*, reciting the basic *mantra* should give his offerings.

अङ्गप्रत्यङ्गदेवं च तन्त्रोक्तं पूजयेद्धरिम्।
मूलं जप्त्वा यथाशक्ति देवे मन्त्रं समर्पयेत्॥ ९९॥

Thus according to the *tantras* and their appendices, one should adore lord Viṣṇu. The basic *mantra* should be recited according to the strength of a person offering the *mantra* to his family god.

दत्त्वोपहारं विविधं स्तुत्वा च कवचं पठेत्।
ततः कृत्वा परीहारं मूर्ध्ना च प्रणमेद्भुवि॥ १००॥

Thereafter he should make several types of offerings reciting the prayers and *kavacas*. He should then send them off after bowing before them.

कृत्वा वै देवपूजां च यज्ञं कुर्याद्विचक्षणः।
श्रौतस्मार्त्ताग्नियुक्तं च बलिं दद्यात्ततो मुने॥ १०१॥

After performing worship of gods, a wise person should perform *yajña* appropriately. O sage, after the *yajña* the offering should be made to the Dikpālas.

नित्यश्राद्धं यथाशक्ति दानं वित्तानुरूपकम्।
कृत्वा कृती स विहरेत्क्रम एष श्रुतौ श्रुतः॥ १०२॥

Thereafter one should regularly perform *śrāddha* and gift away in charity, the riches according to his capacity; after doing all this, one should get himself engaged into his daily business.

इति ते कथितं सर्वं वेदोक्तं सूत्रमुत्तमम्।
आह्निकस्य च विप्राणां किं भूयः श्रोतुमिच्छसि॥ १०३॥

Thus I have spoken to you about the daily routine of the Brāhmaṇas. What more do you want to listen from me.

इति श्री ब्रह्मा० महा० ब्रह्म० शिवनारदसंवाद आह्निकनिरूपणं नाम षड्विंशोऽध्यायः॥ २६॥

अथ सप्तविंशोऽध्यायः

Chapter – 27

Eatables and non-eatables for the Brāhmaṇa

नारद उवाच

भक्ष्यं किं वाऽप्यभक्ष्यं च द्विजानां गृहिणां प्रभो।
यतीनां वैष्णवानां च विधवाब्रह्मचारिणाम्॥ १॥
किं कर्तव्यमकर्तव्यमभोग्यं भोग्यमेव वा।
सर्वं कथय सर्वज्ञ सर्वेश सर्वकारण॥ २॥

Nārada said—O lord tell me what is eatable and what is non-eatable for Brāhmaṇas house-holders, Yati, Vaiṣṇava, widows and a Brahmacārī. You also tell me all their duties and the deeds from which they should reframe. The things which they should enjoy and should avoid, because you are well aware of all these details being lord of the universe.

महेश्वर उवाच

कश्चित्तपस्वी विप्रश्च निराहारी चिरं मुनिः।
कश्चित्समीरणाहारी फलाहारी च कश्चन॥ ३॥

Maheśvara said—Some of the ascetic Brāhmaṇas remain without food, some of them live only by in-hailing the air, some of them live on the fruits and roots.

अन्नाहारी यथाकाले गृही च गृहिणीयुतः।
येषामिच्छा च या ब्रह्मन् रुचीनां विविधा गतिः॥ ४॥

O Brāhmaṇa the house-holders appropriately consumes foods with their wives. Similarly everyone does according to his liking because everyone has different taste and different liking.

हविष्यान्नं ब्राह्मणानां प्रशस्तं गृहिणां सदा।
नारायणोच्छिष्टमिष्टमभक्ष्यमनिवेदितम्॥ ५॥

But for a Brāhmaṇa house-holder the taking of the food available after the performing of homa is prescribed, is the best. The left over of Nārāyaṇa are consumed by them as a gifts. Only that food can be described as non-eatables which was not been initially offered to lord.

अन्नं विष्ठा जलं मूत्रं यद्विष्णोरनिवेदितम्।
विण्मूत्रं सर्वथा प्रोक्तमन्नं च हरिवासरे॥ ६॥

Because the food which is not offered to lord Viṣṇu can be treated as refuse and the urine. Thus on the eleventh day of the fort-night, the food and the water is discarded.

ब्राह्मणः कामतोऽन्नं च यो भुङ्क्ते हरिवासरे।
त्रैलोक्यजनितं पापं भुङ्क्ते न संशयः॥ ७॥

Therefore a Brāhmaṇa who willingly or at the instance of someone else takes food actually consumes the sins. There is no doubt about it.

न भोक्तव्यं न भोक्तव्यं न भोक्तव्यं च नारद।
गृहिभिर्ब्राह्मणैरन्नं संप्राप्ते हरिवासरे॥ ८॥

O Nārada that is why, the house-holder Brāhmaṇas are prohibited from taking any food on the eleventh day of the fortnight.

गृही शैवश्च शाक्तश्च ब्राह्मणो ज्ञानदुर्बलः।
प्रयाति कालसूत्रं च भुक्त्वा च हरिवासरे॥ ९॥

On the day of Hari, the house-holder Brāhmaṇa whether he believes in Śiva are *śakti*, if he eats the food he falls in the hell called *kālasūtra*.

कृमिभिः शालिमानैश्च भक्षितस्तत्र तिष्ठति।
विण्मूत्रभोजनं कृत्वा यावदिन्द्राश्चतुर्दश॥ १०॥
जन्माष्टमीदिने रामनवमीदिवसे हरेः।
शिवरात्रौ च यो भुङ्क्ते सोऽपि द्विगुणपातकी॥ ११॥

The same food is turned into the insects and they eat up his body bit by bit. Therefore that person consuming refuse and urine spends the time in hell for the longevity of the age of fourteen Indras. Similarly the person who consumes food on Janmāṣṭmī, Rāmanavamī and Śivarātrī, meets with the same fate.

उपवासासमर्थश्च फलं मूलं जलं पिबेत्।
नष्टे शरीरे स भवेदन्यथा चात्मघातकः॥ १२॥

If one is unable to maintain the fast he should consume fruits and roots besides the water; otherwise if the body is destroyed the human invites the sin of self-killing.

सकृद्भुङ्क्ते हविष्यान्नं विष्णोर्नैवेद्यमेव च।
न भवेत्प्रत्यवायी स चोपवासफलं लभेत्॥ १३॥

The one who consumes the food of the *homa*, offering the same to lord Viṣṇu, he does not attract any sin and on the other hand, he earns the merit of performing the fast.

एकादश्यामनाहारी गृही विप्रश्च भारते।
स च तिष्ठति वैकुण्ठे यावद्वै ब्रह्मणो वयः॥ १४॥

Therefore, the house-holder Brāhmaṇas perform the *Ekādaśī-vrata* while fasting in the Bhāratvarṣa, as a result of which they enjoy the Vaikuṇṭha up to the life of Brahmā.

गृहिणां शैवशाक्तानामिदमुक्तं च नारद।
विशेषतो वैष्णवानां यतीनां ब्रह्मचारिणाम्॥ १५॥

The same process has been prescribed for the house-holder, whether he believes in Śiva, *śakti* or is a Vaiṣṇava or is a Yati and Brahmacārī.

नित्यनैवेद्यभोजी यः श्रीविष्णोस्स हि वैष्णवः।
नित्यं शतोपवासानां जीवन्मुक्तफलं लभेत्॥ १६॥

The one who consumes the food after offering it to Viṣṇu he is considered to be a Vaiṣṇava and earns the merit of performing hundred fasts and achieves ultimately the salvation.

वाञ्छन्ति तस्य संस्पर्शं तीर्थान्यखिलदेवताः।
आलापं दर्शनं चैव सर्वपापप्रणाशनम्॥ १७॥

All the gods and the sacred places get desirous of meeting, touching and talking with him.

द्विस्विन्नमन्नं पृथुकं शुद्धं देशविशेषके।
नात्यन्तशस्तं विप्राणां भक्षणे न निवेदने॥ १८॥

The food which is cooked twice or the *Ciurā* (half fried rice) which is considered to be pure in some regions are not considered quite appropriate for offering to the lord and for the consumption of the Brāhmaṇas.

अभक्ष्यं वै यतीनां च विधवाब्रह्मचारिणाम्।
ताम्बूलं च यथा ब्रह्मन्तथैतद्वस्तु न ध्रुवम्॥ १९॥

O Brāhmaṇa, a recluse, widow and Brahmacārīs are prohibited from consuming the betels.

ताम्बलूं विधवास्त्रीणां यतीनां ब्रह्मचारिणाम्।
तपस्विनां च विप्रेन्द्र गोमांससदृशं स्मृतम्॥ २०॥

O best of the Brāhmaṇas, the widow, the Yati, Brahmacārīs and Tapasvīs are strictly prohibiting from consuming the betels.

सर्वेषां ब्राह्मणानां यदभक्ष्यं शृणु नारद।
यदुक्तं सामवेदे च हरिणा चाह्निकक्रमे॥ २१॥

O Nārada, the things which are prohibited for consumption of the Brāhmaṇas as ordained in the *Sāmaveda* by lord Hari, are now going to be described by me, you therefore listen to it.

ताम्रपात्रे पयःपानमुच्छिष्टे घृतभोजनम्।
दुग्धं लवणसार्धं च सद्यो गोमांसभक्षणम्॥ २२॥

One should not consume milk in a copper vase, one should not consume *ghee* which is left over and the milk with salt. All these tantamount to consuming the flesh of the cow.

नारिकेलोदकं कांस्ये ताम्रपात्रे स्थितं मधु।
ऐक्षवं ताम्रपात्रस्थं सुरातुल्यं न संशयः॥ २३॥
उत्थाय वामहस्तेन यस्तोयं पिबति द्विजः।
सुरापी च स विज्ञेयः सर्वधर्मबहिष्कृतः॥ २४॥

The coconut water should not be taken in the copper vase or the vase of a copper alloy bronze. If one takes honey or the juice of sugarcane in a copper vase, it turns into wine, there is no doubt about it. A Brāhmaṇa, who drinks water with his left hand, is treated like a drunkard and he should be discarded for all the religious rites.

अनिवेद्यं हरेरन्नं भुक्तशेषं च नित्यशः।
पीतशेषजलं चैव गोमांससदृशं मुने॥ २५॥

O sage, if one takes food without first offering to lord Viṣṇu and the food or water that is left over, such food or water is prohibited from consumption.

वानिङ्गणफलं चैव गोमांसं कार्तिके स्मृतम्।
माघे च मूलकं चैव कलम्बीशयने तथा॥ २६॥
श्वेतवर्णं च तालं च मसूरं मत्स्यमेव च।
सर्वेषां ब्राह्मणानां च त्याज्यं सर्वत्र देशके॥ २७॥
मत्स्यांश्च कामतो भुक्त्वा सोपवासस्त्र्यहं वसेत्।
प्रायश्चित्तं ततः कृत्वा शुद्धिमाप्नोति वाडवः॥ २८॥

Similarly in the month of Kārtika, the fruit of egg-plant, the radish in the month of Māgha and in the four rainy months, the cabbage[1] should not be taken. The white palm tree, the small grained pulses, the fish of any country is prohibited and should not be taken by a Brāhmaṇa. If a Brāhmaṇa willingly consumes the fish, he will have to fast for three days and thereafter perform the repentance. Only after that, he gets purified.

प्रतिपत्सु च कूष्माण्डमभक्ष्यं ह्यर्थनाशनम्।
द्वितीयायां च बृहतीं भोजनेन धननाशनम्॥ २९॥
अभक्ष्यं च पटोलं च शत्रुवृद्धिकरं परम्।
तृतीयायां चतुर्थ्यां च मूलकं धननाशनम्॥ ३०॥
कलङ्ककारणं चैव पंचम्यां बिल्वभक्षणम्।
तिर्यग्योनिं प्रापयेत्तु षष्ठ्यां वै निम्बभक्षणम्॥ ३१॥

The consumption of Kūśamāṇḍa is prohibited on the first day of moon, because it results into the loss of riches. On the second day of moon, the forest fruit is prohibited and if one does so, he should recite the name of Viṣṇu. On the third day of the moon, cucumber should not be taken and in case one does so, his so, the enemies are increased. Therefore it should not be eaten on that particular day. On the fourth day of the moon the radish should not be taken which results into the lose of money. By consuming the wood-apples on the fifth day of the moon one earns blemish. If one consumes *Nīma* on the sixth day of the moon, he is reborn as a bird.

रोगवृद्धिकरं चैव नाराणां तालभक्षणम्।
सप्तम्यां च तथा शरीरस्य च नाशकम्॥ ३२॥

On the seventh day of the moon if one consumes date-palm he attracts ailments, it also is injurious for the body.

नारिकेलफलं भक्ष्यमष्टम्यां बुद्धिनाशनम्।
तुम्बी नवम्यां गोमांसं दशम्यां च कलम्बिका॥ ३३॥

1. Costus speciosus.

On the eighth day of the moon the wisdom is lost by consuming the coconut. If the guard is consumed on the ninth day of fortnight it is sinful and the vegetable of *Kalambī* prohibited to be taken on the tenth day of the fortnight.

एकादश्यां तथा शिम्बी द्वादश्यां पूतिका तथा।
त्रयोदश्यां च वार्ताकी न भक्ष्या पुत्रनाशनम्॥ ३४॥

The beans are prohibited to be taken on the eleventh day of the fortnight and the fried rice on the twelve day of the fortnight. The fruit of egg-plant is prohibited for the thirteenth day of the fortnight which might result in the loss of the sons.

चतुर्दश्यां माषभक्ष्यं महापापकरं परम्।
पञ्चदश्यां तथा मांसमभक्ष्यं गृहिणां मुने॥ ३५॥

O sage the black-grams are prohibited to be taken for fourteenth day of the fortnight. On the moonless dark night the consumption of meat is prohibited for the house-holder.

गृहिणां प्रोक्षितं मांसं भक्ष्यमन्यदिनेषु च।
प्रात:स्नाने तथा श्राद्धे पार्वणे व्रतवासरे॥ ३६॥
प्रशस्तं सार्षपं तैलं पक्वतैलं च नारद।
कुहूपूर्णेन्दुसंक्रान्तिचर्तुदश्यष्टमीषु च॥ ३७॥
रवौ श्राद्धे व्रताहे च दुष्टं स्त्रीतिलतैलकम्।
मांसं च रक्तशाकं च कांस्यपात्रे च भोजनम्॥ ३८॥

For the rest of the days a house-holder is allowed to take meat available from the *yajña*. O Nārada one should get up early in the morning, take a bath and on the day of performing the *vrata* and *śrāddha* the use of sea-same oil or fried oil has been considered to be useful. On the moonless day, full moon day, first day of the month, fourteen day of the fortnight, eighth day of the fortnight Sundays and the days on which *śrāddha* are performed, the co-habitation with the wife is strictly prohibited. Similarly on these days the consumption of meat, vegetables of red colour and the consumption of food in the copper alloy or bronze is strictly prohibited.

निषिद्धं शयनं चैव कर्ममांसं च मन्त्रितम्।
निषिद्धं सर्ववर्णानां दिवा स्वस्त्रीनिषेवणम्॥ ३९॥
रात्रौ च दधिभक्ष्यं च शयनं संध्ययोर्दिने।
रजस्वलास्त्रीगमनमेतन्नरककारणम्॥ ४०॥

Sleeping in the day is prohibited for all the people of the four *varṇas*. Besides by eating of the meat of the tortoise and enjoying of the conjugal pleasures with wife, one vies hell. By consuming curd during the night, sleeping in the morning and evening and enjoying the company of a lady in the period one attracts sin.

उदक्यवीरयोरन्नं पुंश्चल्यन्नभक्षकम्।
शूद्रान्नं याजकान्नं च शूद्रश्राद्धान्नमेव च॥ ४१॥
अभक्ष्यान्नं च विप्रर्षे यदन्नं वृषलीपते:।
ब्रह्मन्वार्द्धुषिकान्नं च गणकान्नमभक्षकम्॥ ४२॥
अग्रदानिद्विजान्नं च चिकित्साकारकस्य च।
हस्तचित्राहरौ तैलमग्राह्यं चाप्यभक्षकम्॥ ४३॥

The food cooked by a woman in period, a wicked woman, a Śūdras woman and the food offered by a priest and the food offered by a Śūdra is strictly prohibited from consumption. O best of the Brāhmaṇa, the food of the Śūdra is prohibited from consumption in the Hasta and Citrā constellations. Oil should not be applied on the body or consumed as such days. The food of the Brāhmaṇa and of Vaiṣhya should not be taken.

मूले मृगे भाद्रपदे मांसं गोमांसतुल्यकम्।
मघायां कृत्तिकायां वै चोत्तरासु च नारद॥ ४४॥
करोति मैथुनं यो हि कुम्भीपाकं स च व्रजेत्।
रोहिण्यां च विशाखायां मैत्रे चैवोत्तरासु च॥
अमायां कृत्तिकायां च द्विजै: क्षौरं विवर्जितम्॥ ४५॥
कृत्वा तु मैथुनं क्षौरं यो देवांस्तर्पयेत्पितृन्।
रुधिरं तद्भवेत्तोयं दाता च नरकं व्रजेत्॥ ४६॥
यत्कर्तव्यमकर्तव्यं यद्भोज्यं यदभोज्यकम्।
सर्वं तुभ्यं निगदितं किं भूय: श्रोतुमिच्छसि॥ ४७॥

In the Mūla and Mṛgaśirā constellations, in the month of Bhādrapada, the consumption of meat is strictly prohibited. O Nārada the one who co-

habits in the Kṛttikā and Uttarā constellations, he falls in the terrific hell. The shaving of the head in the Rohiṇī, Viśākhā, Anurādhā, Uttrātrya and Kṛttikā constellations besides on the moonless day, is strictly prohibited. The one who performs *tarpaṇa* for the gods and the manes, the water so offered by him turns like blood and he ultimately achieves the hell; O Nārada I have explained to you the deeds which are to be performed and those which are prohibited, for a householder. I have also told you the eatables and those which are not to be eaten. "Now what more do you want listen from me"?

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे नारदं प्रति शिवोपदेशभक्ष्याभक्ष्यादिविवरणं नाम सप्त-विंशोऽध्यायः॥ २७॥

अथाष्टाविंशोऽध्यायः।

Chapter 28

Description of the form of the Great Soul

नारद उवाच

श्रुतं सर्वं जगन्नाथ त्वत्प्रसादाज्जगद्गुरो।
भवान्ब्रह्मस्वरूपं च वद ब्रह्मनिरूपणम्॥ १॥
प्रभो किं ब्रह्म साकारं किं निराकारमीश्वर।
किं तद्विशेषणं किंवाऽप्यविशेषणमेव च॥ २॥
किंवा दृश्यमदृश्यं वा लिप्तं देहिषु किं न वा।
किंवा तल्लक्षणं शस्तं वेदे वा किं निरूपितम्॥ ३॥
ब्रह्मातिरिक्ता प्रकृतिः किंवा ब्रह्मस्वरूपिणी।
प्रकृतेर्लक्षणं किं वा सारभूतं श्रुतौ श्रुतम्॥ ४॥
प्राधान्यं तस्य सृष्टौ च द्वयोर्मध्ये वरं परम्।
विचार्य मनसा सर्वं सर्वज्ञ वद मां ध्रुवम्॥ ५॥

Nārada said—O lord of the universe and teacher of the universe, by your grace I have been enlightened about everything. Now you kindly enlighten me on the form of Brahman and Brahmatattva. "O lord, tell me, whether Brahman is visible or invisible"? Are there any adjectives for him? Or is he without adjective? Can be remain invisible or out of sight? Does he reside in the human bodies or not? What are his features described in the Vedas and other scriptures? Does nature form part of Brahman or it has a separate from? What is the essence of the nature in the Vedas? Who dominates in the universe? Who is the better of the two? You are all knowledgeable and as such you kindly give a deep thought in your mind over the subject and enlighten me about the truth."

नारदस्य वचः श्रुत्वा पञ्चवक्त्रः प्रहस्य च।
भगवान्कर्तुमारेभे परब्रह्मनिरूपणम्॥ ६॥

On hearing the words of Nārada the five faced Śiva smiled for a movement and then started narrating the form of Brahman to Nārada.

महादेव उवाच

यद्यत्पृष्टं त्वया वत्स निगूढं ज्ञानमुत्तमम्।
सुदुर्लभं च वेदेषु पुराणेषु च नारद॥ ७॥

Mahādeva said—O son Nārada, you have enquired from me about the best of the knowledge which is difficult to get even from the Vedas and the Purāṇas.

अहं ब्रह्मा च विष्णुश्च शेषो धर्मो महान्विराट्।
सर्वं निरूपितं ब्रह्मन्नस्माभिः श्रुतिभिर्मुने॥ ८॥
यद्विशेषणयुक्तं च दृश्यं प्रत्यक्षमेव च।
तन्निरूपितमस्माभिर्वेदे वेदविदां वर॥ ९॥

O sage, the śrutis and myself, have describe about Śiva, Brahmā, Viṣṇu, Śeṣa, Dharma and the great universal form. O Nārada you are the best of those who are well-versed in the Vedas, the element which is apparently visible has been described in the Vedas.

वैकुण्ठे च पुरा पृष्टे धर्मेण ब्रह्मणा तदा।
यदुवाच हरिः किंचिन्निबोध कथयामि ते॥ १०॥
सारभूतं च तत्त्वानामज्ञानान्धकलोचनम्।
द्वैधभ्रमतमोध्वंससुप्रकृष्टप्रदीपकम्॥ ११॥

I am going to tell you now, whatever was spoken to us by lord Viṣṇu in Vaikuṇṭha, when myself, Brahmā and Dharma questioned him similarly on the subject. You listen to me. The gist of those tattvas is like the eyes for blind and

remover of the darkness of illusion and jealously because it illumines.

परमात्मस्वरूपं च परं ब्रह्म सनातनम्।
सर्वदेहस्थितं साक्षिस्वरूपं देहि कर्मणाम्॥ १२॥

The eternal Brahman is like the form of lord which resides in all the bodies and remains witness to the deeds of all.

प्राणाः पञ्च स्वयं विष्णुर्मनो ब्रह्मा प्रजापतिः।
सर्वज्ञानस्वरूपोऽहं शक्तिः प्रकृतिरीश्वरी॥ १३॥

The five Prāṇas of the universe are Viṣṇu, the mind is Prajāpati Brahmā and the nature is the *śakti* for all of us.

आत्माधीना वयं सर्वे स्थिते तस्मिन्वयं स्थिताः।
गते गताश्च परमे नरदेवमिवानुगाः॥ १४॥

Like the courtiers of the king, we are all subordinate to the soul till such time he resides in our body we remain active and the moment the great Brahman leaves our body, the life also disappears.

जीवंस्तत्प्रतिबिम्बं च सर्वभोगी हि कर्मणाम्।
यथाऽर्कचन्द्रयोर्बिम्बं जलपूर्णघटेषु च॥ १५॥
बिम्बं घटेषु भग्नेषु प्रलीनं चन्द्रसूर्ययोः।
तथा लयप्रसङ्गे स जीवो ब्रह्मणि लीयते॥ १६॥

The soul happens to be the reflection of the eternal soul and has to reap the harvest of its deeds. As the reflection of sun and moon can be seen in a pitcher filled with water and after the pitcher is broken the reflection of sun and moon disappears. Similarly at the time of dissolution, the lord enters the great soul.

एकमेव परं ब्रह्म शेषे वत्स भवक्षये।
वयं प्रलीनास्तत्रैव जगदेतच्चराचरम्॥ १७॥

O son, at the time of dissolution and the destruction of the universe, only the Brahman remains and the entire universe beside the moveable and immovable elements of the universe also merge in it.

तच्च ज्योतिःस्वरूपं च मण्डलाकारमेव च।
ग्रीष्ममध्याह्नमार्तण्डकोटिकोटिसमप्रभम्॥ १८॥
आकाशमिव विस्तीर्णं सर्वव्यापकमव्ययम्।
सुखदृश्यं यथा चन्द्रबिम्बं योगिभिरेव च॥ १९॥

The same eternal Brahman appears in the form of lustre resembling the crores of Sūryas at noon in the summer season. He is wide-spread like the sky, indestructible and appears to the yogīs like the reflection of moon which is quite pleasant.

वदन्ति योगिनस्तत्तु परं ब्रह्म सनातनम्।
दिवानिशं च ध्यायन्ते सत्यं तत्सर्वमङ्गलम्॥ २०॥

The yogīs and ascetics describe him as the eternal Brahman and meditate upon on him through out the day and night as the bestower of welfare and truthful.

निरीहं च निराकारं परमात्मानमीश्वरम्।
स्वेच्छामयं स्वतन्त्रं च सर्वकारणकारणम्॥ २१॥

He is without any desire, invisible the supreme soul, the lord who moves according to his own sweet-will to be the cause of all the causes.

परमानन्दरूपं च परमानन्दकारणम्।
परं प्रधानं पुरुषं निर्गुणं प्रकृतेः परम्॥ २२॥
तत्रैव लीना प्रकृतिः सर्वबीजस्वरूपिणी।
यथाऽग्नौ दाहिका शक्तिः प्रभा सूर्ये यथा मुने॥ २३॥
यथा दुग्धे च धावल्यं जले शैत्यं यथैव च।
यथा शब्दश्च गगने यथा गन्धः क्षितौ सदा॥ २४॥
तथा हि निर्गुणं ब्रह्म निर्गुणा प्रकृतिस्तथा।

He is blissful, cause of the bliss and best of the Puruṣas, virtuous, all virtuous, free from *sattva, rajas* and *tamas*, besides being beyond the nature. The nature containing the seeds of everything merges in him at the time of dissolution. In the same way, as the rays in the sun, the flames in the fire, the whiteness in milk and coolness in the water, O sage as the sound always echoes in the sky and the fragrance on earth similarly the *Nirguṇa* Brahman always remains united with *Nirguṇa* Prakṛti.

सृष्ट्युन्मुखेन तद्ब्रह्म चांशेन पुरुषः स्मृतः॥ २५॥
स एव सगुणो वत्स प्राकृतो विषयी स्मृतः।
त्रिगुणा सा हि तत्रैवपरस्येच्छामयी स्मृता॥ २६॥

The same Brahman turns to the form of a Puruṣa at the time of creation and he is called as possessing the *guṇas* and the associate of Prakṛti (nature). The eternal Prakṛti having three fold form, reside in him as a shadow.

यथा मृदा कुलालश्च घटं कर्तुं क्षमः सदा।
तथा प्रकृत्या तद्ब्रह्म सृष्टिं स्रष्टुं क्षमं मुने॥ २७॥

As a potter is competent to create any number of pitcher with earth, similarly the Brahman creates the universe with the help of Prakṛti (nature).

स्वर्णेन कुण्डलं कर्त्तुं स्वर्णकारः क्षमो यथा।
तथा ब्रह्म तया सार्धं सृष्टिं कर्तुमिहेश्वरः॥ २८॥

As a gold-smith can prepare any number of ornaments with gold, similarly the Brahman can create the universe with the help of Prakṛti.

कुलालसृष्टा न च मृन्नित्या चैव सनातनी।
न स्वर्णकारसृष्टं तत्स्वर्णं वा नित्यमेव च॥ २९॥

The earth which is used by the potter for the creation of the vases is neither eternal nor everlasting. Similarly gold of which the ornaments are made by the gold-smith can never be eternal or everlasting.

नित्य तत्परमं ब्रह्म नित्या च प्रकृतिः स्मृता।
द्वयोः समं च प्राधान्यमिति केचिद्वदन्ति हि॥ ३०॥
मृदं स्वर्णं समाहर्त्तुं कुलालस्वर्णकारकौ।
न समथो च मृत्स्वर्णं तयोराहरणे क्षमम्॥ ३१॥

But the eternal Brahman and the Prakṛti are everlasting because both of them are equally important according to the opinion of certain people. The potter and the gold-smith cannot themselves produce the earth or the gold. On the other hand the earth and the gold are not competent to bring out the potter and the pitcher beside the gold. The gold-smith and the ornaments are equally important.

तस्मात्तत्प्रकृतेर्ब्रह्म परमेव च नारद।
इति केचिद्वदन्त्येवं द्वयोर्वै नित्यता ध्रुवम्॥ ३२॥

O Nārada, Brahmā is better than Prakṛti. Thus some of the people describe both of them as eternal.

केचिद्वदन्ति तद्ब्रह्म स्वयं च प्रकृतिः पुमान्।
ब्रह्मातिरिक्ता प्रकृतिर्वदन्तीति च केचन॥ ३३॥

Some people (philosophers) say that the said Brahman represent Prakṛti and Puruṣa both. Some people consider Prakṛti separate from the Brahman.

तद्ब्रह्म परमं धाम सर्वकारणकारणम्।
तद्ब्रह्मलक्षणं ब्रह्मन्निदं किचिच्छ्रुतौ श्रुतम्॥ ३४॥

The cause of all the causes. O Nārada, the personality of that Brahman has been variously described by the people.

ब्रह्म चात्मा च सर्वेषां निर्लिप्तं साक्षिरूपि च।
सर्वव्यापी च सर्वादि लक्षणं च श्रुतौ श्रुतम्॥ ३५॥

The same Brahman happens to be the soul of all uninvolved, witness, omnipresent and the bestower of all. This is what has been described in the Vedas.

तद्ब्रह्म शक्तिः प्रकृतिः सर्वबीजस्वरूपिणी च।
यतस्तच्छक्तिमद्ब्रह्म चेदं प्रकृतिलक्षणम्॥ ३६॥

He represents in the form of seeds of all and Prakṛti happens to be the force of the Brahman. It is also conceived, if Prakṛti is taken to be the force, Brahman in that case has to be the possessor of the force.[1]

तेजोरूपं च तद्ब्रह्म ध्यायन्ते योगिनः सदा।
वैष्णवास्तन्न मन्यन्ते मद्भक्ताः सूक्ष्मबुद्धयः॥ ३७॥

All the yogīs meditate upon the illustrious Brahman but those who are highly intelligent my devotees Vaiṣṇavas do not agree with this.

तत्तेजः कस्य नाश्चर्यं ध्यायन्ते पुरुषं विना।
कारणेन विना कार्यं कुतो वा प्रभवेद्भुवि॥ ३८॥

Who will not get surprised on the lustre of that Brahman without existence of Puruṣa? On the earth, there is no object without any causative form.

ध्यायन्ते वैष्णवास्तस्मात्तत्र रूपं मनोहरम्।
स्वेच्छामयस्य पुंसश्च साकारस्यात्मनः सदा॥ ३९॥

1. मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्

Therefore the Vaiṣṇavas meditate upon the eternal Puruṣa, who moves at will, has a beautiful form and is the viṣible form of the great lord.

तत्तेजोमण्डलाकारे सूर्यकोटिसमप्रभे।
नित्यं स्थलं च प्रच्छन्नं गोलोकाभिधमेव च॥४०॥

He represents the accumulation of lustre of crores of suns and resides in a circular form with an eternal abode inside the same known as *Goloka*.

लक्षकोट्या योजनानां चतुरस्रं मनोहरम्।
रत्नेन्द्रसारनिर्माणैर्गोपीभिश्चावृतं सदा॥४१॥

That divine *loka* is spread over to lakhs and crore of *yojanas*. It has been constructed with the use of the best of the divine gems. That *loka* is filled with beautiful houses and the cowherdessess.

सुदृश्यं वर्तुलाकारं यथा चन्द्रस्य मण्डलम्।
नानारत्नैश्च खचितं निराधारं तदिच्छया॥४२॥

It can be seen pleasantly. It is circular like the moon. Built with the use of gems, that place stayed in the sky without any support with the desire Kṛṣṇa.

ऊर्ध्वं च नित्यं वैकुण्ठात्पञ्चाशत्कोटियोजनम्।
गोगोपगोपीसंयुक्तं कल्पवृक्षसमन्वितम्॥४३॥
कामधेनुभिराकीर्णं रासमण्डलमण्डितम्।
वृन्दावनवनाच्छन्नं विरजावेष्टितं मुने॥४४॥

O sage, this *Goloka* is situated fifty crores of *yojanas* beyond Vaikuṇṭha. It is filled with cows, cowherds, cowherdesses, Kalpvṛkṣa (wish fulfilling trees), Kāmadhenus (wish fulfilling cows), dancing halls an orchard named of Vṛndāvana, beside a river named Virajā.

शतशृङ्गैः शातकुम्भैः सुदीप्तं श्रीमदीप्सितम्।
लक्षकोट्या परिमितैराश्रमैः सुमनोहरैः॥४५॥
शतमन्दिरसंयुक्तमाश्रमं सुमनोहरम्।
रत्नप्राकारपरिखाविचित्रेण विराजितम्॥४६॥
अमूल्यरत्ननिर्माणं लक्षमन्दिरसुन्दरम्।
आश्रमं चतुरस्रं च चन्द्रबिम्बाकृतं वरम्॥४७॥
गोलोकमध्यदेशस्थमतीव सुमनोहरम्।
प्राकारपरिखायुक्तं पारिजातवनान्वितम्॥४८॥
कौस्तुभेन्द्रेण मणिना राजितं परमोज्ज्वलम्।
हीरसारसुसंक्लृप्तसोपानैश्चातिसुन्दरैः॥४९॥
मणीन्द्रसाररचितैः कपाटैर्दर्पणान्वितैः।
नानाचित्रविचित्राढ्यैराश्रमं च सुसं स्कृतम्॥५०॥
षोडशद्वारसंयुक्तं सुदीप्तं रत्नदीपकैः।
रत्नसिंहासने रम्ये महार्घमणिनिर्मिते॥५१॥

Himālaya the king of mountains resides there with hundreds of its peaks. There are lakhs and crores of *Āśramas* built in gold. They all live enjoying all the riches, in the centre of the *loka*, there is a beautiful Āśrama having a hundred buildings. It is surrounded by the boundary walls and moats studded with gems. it has been built with precious gems. It looks beautiful like lakhs of the houses. Its size is like that of the reflection of moon. It is beautifully located in the centre of *Goloka*. It is surrounded by the boundary walls and moats beside the forests of Pārijāta trees. The pitchers installed in that *Āśrama* were made of precious Kustubha-gem. Because of this, the shining lustre emerges from that place. The steps have been built with the dust of the gems.

नानाचित्रविचित्राढ्ये वसन्तं वरमीश्वरम्।
नवीननीरदश्यामं किशोरवयसं शिशुम्॥५२॥
शरन्मध्याह्नमार्तण्डप्रभामोचकलोचनम्।
शरत्पार्वणपूर्णेन्दुशुभदीप्तिमदाननम्॥५३॥
कोटिकन्दर्पलावण्यलीलानिन्दितमन्मथम्।
कोटिचन्द्रप्रभाजुष्टं पुष्टं श्रीयुक्तविग्रहम्॥५४॥

The doors are made of gems and have mirrors fitted in them. The *Āśrama* is decorated with various types of instruments, it has sixteen doors and it is illuminated with the burning lamps made of gems. There is a lion throne in that *Āśrama* which is made of precious gems over which Śrī Kṛṣṇa the lord of universe, is seated. He has a complexion of the fresh clouds. He is represented in a child form.

सस्मितं मुरलीहस्तं सुप्रशस्तं सुमङ्गलम्।
परमोत्तमपीतांशुकयुगेन समुज्ज्वलम्॥५५॥
चन्दनोक्षितसर्वाङ्गं कौस्तुभेन विराजितम्।
आजानुमालतीमालावनमालाविभूषितम्॥५६॥
त्रिभङ्गभङ्गचसंयुक्तं मणिमाणिक्यभूषितम्।
मयूरपुच्छचूडं च सद्रत्नमुकुटोज्ज्वलम्॥५७॥

His eyes emit lustres like the rays of the sun during the summer season and his face reflects the charming glory of the full moon of Śarada-pūrṇimā. His beauty puts crores of the gods of love to shame. His developed body emitting rays like crores of moon. He wear a serene smile over his face and holds a flute in his hand. His beautiful appearance is commendable and he bestowed welfare. He wears two lower garments of the colour of molten gold, his body always remain shining.

रत्नकेयूरवलयरत्नमञ्जीररञ्जितम्।
रत्नकुण्डलयुग्मेन गण्डस्थलसुशोभितम्॥५८॥

All his limbs are plastered with sandal-paste. His chest is adorned with the *kaustubha* gem. He wears a long garland of forest flowers, which falls up to the knees.

मुक्तापङ्क्तिसदृक्षाभदशनं सुमनोहरम्।
पक्वबिम्बाधरोष्ठं च नासिकोन्नतिशोभनम्॥५९॥
वीक्षितं गोपिकाभिश्च वेष्टिताभिः समन्ततः।
स्थिरयौवनयुक्ताभिः सस्मिताभिश्च सादरम्॥६०॥

He stands in tribhaṅga posture and is adorned with all the ornaments and gems, he wears a crown of peacock feathers, besides a crown studded with gems. he wears the gems-studded armlets, wristlets and the anklets, the gems studded Kuṇḍalas appear in his ears.

भूषिताभिश्च सद्रत्ननिर्मितैर्भूषणैः परम्।
सुरेन्द्रैश्च मुनीन्द्रैश्च मुनिभिर्मानवेन्द्रकैः॥६१॥
ब्रह्मविष्णुशिवानन्तधर्माद्यैर्वन्दितं मुदा।
भक्तप्रियं भक्तनाथं भक्तानुग्रहकारकम्॥६२॥
रासेश्वरं सुरसिकं राधावक्षःस्थलस्थितम्।
एवं रूपमरूपं तं मुने ध्यायन्ति वैष्णवाः॥६३॥

His teeth resemble those of the lustre of gems and his lips resembled the ripe *bimba* fruit. His developed nose looks beautiful. He is surrounded by the cowherdesses from all the sides, who always look on him. These cowherdesses are always youthful, wear serene smile over their faces and are adorned with all the ornaments. The sages, Indra, ascetics, humans, Brahmā, Viṣṇu, Śiva and other gods adore him with devotion. He is loved by his devotees, he happens to be their lord and is always compassionate to them. O sage, all the Vaiṣṇavas adore the lord who is beloved of Rādhā in whose heart, he always resides.

सततं ध्येयमस्माकं परमात्मानमीश्वरम्।
अक्षरं परमं ब्रह्म भगवन्तं सनातनम्॥६४॥

Such a lord is adorable for us. He is indestructible the eternal Brahman and everlasting lord.

स्वेच्छामयं निर्गुणं च निरीहं प्रकृतेः परम्।
सर्वाधारं सर्वबीजं सर्वज्ञं सर्वमेव च॥६५॥
सर्वेश्वरं सर्वपूज्यं सर्वसिद्धिकरं परम्।
स एव भगवानादिर्गोलोके द्विभुजः स्वयम्॥६६॥
गोपवेषश्च गोपालैः पार्षदैः परिवेष्टितः।
परिपूर्णतमः श्रीमान् श्रीकृष्णो राधिकेश्वरः॥६७॥
सर्वान्तरात्मा सर्वत्र प्रत्यक्षः सर्वगः स्मृतः।
कृषिश्च सर्ववचनो नकारश्चात्मवाचकः॥६८॥
सर्वात्मा च परं ब्रह्म तेन कृष्णः प्रकीर्तितः।

He moves according to his wishes, is formless, unattached, beyond Prakṛti, the base of all, the seed of all, all knowledgeable lord of everyone, adorable by all and bestowers of all the success. he is the only lord who reside in the *Goloka* in the form of a cowherd having two arms only. He is surrounded by the cowherd courtiers. He is known as lord Kṛṣṇa, the lord of Rādhā, the soul of all and is present everywhere. (In Kṛṣṇa word) The word *kṛṣ* is derived from the root which means all and *ṇ* stands for the soul. Therefore Kṛṣṇa stands for the soul of all.

कृषिश्च सर्ववचनो नकारश्चादिवाचकः।।६९।।
सर्वादिपुरुषो व्यापी तेन कृष्णः प्रकीर्तितः।
स एवांशेन भगवान्वैकुण्ठे च चतुर्भुजः।।७०।।
चतुर्भुजैः पार्षदैस्तैरावृतः कमलापतिः।
स एव कलया विष्णुः पाता च जगतां प्रभुः।।७१।।
श्वेतद्वीपे सिन्धुकन्यापतिरेव चतुर्भुजः।
एतत्ते कथितं सर्वं परब्रह्मस्वरूपकम्।।७२।।
अस्माकं चिन्तनीयं च सेव्यं वन्दितमीप्सितम्।
इत्युक्त्वा शंकरस्तत्र विरराम च शौनक।।७३।।

It has been explained in another form according to which *kṛṣ* stands for the eternal and *ṇ* stands for the soul. Therefore Kṛṣṇa is conceived to be the soul eternal. The same lord appears in the Vaikuṇṭha from his *Aṁśas* having four arms and is the lord of Lakṣmī. He appears from his *Aṁśa* as Viṣṇu, protects the universe and residing in the *Śveta-dvīpa*, he resides as the husband of the daughter of Sindhu, having four arms. Thus I have explained to you the form of Parabrahman to you, who is adored by everyone. O Śaunaka, thus speaking lord Śiva kept quiet.

गन्धर्वराजस्तोत्रेण तुष्टुवे तं च नारदः।
मुनिस्तोत्रेण संतुष्टो भगवानादिरच्युतः।
ज्ञानं मृत्युञ्जयस्तस्मै प्रददौ वरमीप्सितम्।।७४।।
मुनीन्द्रस्तं संप्रणम्य प्रहृष्टवदनेक्षणः।
तदाज्ञया पुण्यरूपं ययौ नारायणाश्रमम्।।७५।।

Thereafter, Nārada offered prayer to the lord, with the prayer composed by the king of the Gandharvas; thereafter lord Śiva getting pleased with his adoration bestowed the desired knowledge on him. The sage Nārada then delightfully bowed in reverence before Śiva. With his permission Nārada there went to Nārāyaṇāśrama.

इति श्रीब्रह्मवैवर्ते म० ब्र० सौ० ब्रह्मस्वरूपवैकुण्ठादिवर्णनं नारदप्रस्थानं नामाष्टाविंशोऽध्यायः।।२८।।

अथैकोनत्रिंशोऽध्यायः

Chapter 29

Question raised by Nārada before Nārāyaṇa in Badrikāśrama

सौतिरुवाच

ददर्शाश्रममाश्चर्यं देवर्षिर्नारदस्तथा।

ऋषेर्नारायणस्यैव बदरीवनसंयुतम्॥ १॥

नानावृक्षफलाकीर्णं पुंस्कोकिलरुतश्रुतम्।

शरभेन्द्रैः केसरीन्द्रैर्व्याघ्रौघैः परिवेष्टितम्॥ २॥

Sauti said— Nārada the divine sage, went to the abode of Nārāyaṇa and had a look at his astonishing *Āśrama*. It had a large number of Jugube trees, besides various other types of trees, in which the cuckoos, were issuing sweet notes. It had a number of stages, lions and flocks of tiger.

ऋषीन्द्रस्य प्रभावेण हिंसाभयविवर्जितम्।

महारण्यमगम्यं च स्वर्गादपि मनोहरम्॥ ३॥

But with the influence of Nārāyaṇa, the place was free from danger and violence. Thus the inaccessible forest was looking more charming then the heaven.

(त्रिषष्टिकोटिसिद्धौघैरावृतं सूर्यवर्चसम्।

ऋषीन्द्राणां च पञ्चाशत्कोटिभिश्चान्वितं मुदा॥

विद्याधराणां नृत्यं तत्पश्यन्तं सस्मितं द्विज।

गन्धर्वकृष्णसंगीतं श्रुतवन्तं मनोहरम्॥)

सिद्धेन्द्राणां मुनीन्द्राणामाश्रमाणां त्रिकोटिभिः।

आवृतं चन्दनारण्यैः पारिजातवनान्वितम्॥ ४॥

ददर्श तमृषीन्द्रं च सभामध्ये मनोहरम्।

रत्नसिंहासनस्थं च वसन्तं योगिनां गुरुम्॥ ५॥

जपन्तं परमं ब्रह्म कृष्णमात्मानमीश्वरम्।

प्रणनाम च तं दृष्ट्वा ब्रह्मपुत्रश्च शौनक॥ ६॥

Thirty three crores of *siddhas* and fifty crores of ascetics dwelt there. O Brāhmaṇa, he found Nārāyaṇa as there the head of all the Ṛṣis observing the dance of Vidyādharas, wearing a smile over his face. The sound of music and

songs relating to Kṛṣṇa was heard there. There were three crores of *siddhas* and sages living in Āśramas which was surrounded by the forest of Pārijāta and sandal-wood trees. Thus the sage Nārada found a gem-studded lion throne in the centre of the assembly hall, having a beautiful path. He happen to be the teacher of the yogīs. O Śaunaka, the sage Nārada reciting the name of Śrī Kṛṣṇa bowed at the feet of the lord.

उत्थाय सहसालिङ्ग्य युयुजे परमाशिषम्।

प्रपच्छ कुशलं स्नेहाच्चकारातिथिपूजनम्॥७॥

Thereafter sage got up and embraced him showering blessings on him. He then enquired about his welfare and welcomed him.

रत्नसिंहासने रम्ये वासयामास नारदम्।

निवसन्नासने रम्ये वर्त्मश्रमविवर्जितः॥८॥

He made Nārada to sit over the beautiful lion throne by which the fatigue of journey of Nārada was removed.

उवाच तमृषिश्रेष्ठं भगवन्तं सनातनम्।

अधीत्य वेदान्सर्वांश्च पितुः स्थाने सुदुर्गमान्॥९॥

ज्ञानं संप्राप्य योगीन्द्रान्मन्त्रं वै शंकराद्विभो।

मनो मे नहि तृप्नोति दुर्निवारं च चञ्चलम्॥१०॥

Thereafter Nārada spoke to the eternal lord, "O lord my mind is not satisfied after getting the knowledge of Vedas from my father Brahmā and the divine knowledge from lord Śiva. My mind is still unstable.

दृष्टं मया त्वत्पदाब्जं मनसा प्रेरितेन च।

किंचिज्ज्ञानविशेषं च लब्धुमिच्छामि सांप्रतम्॥११॥

यत्र कृष्णगुणाख्यानं जन्ममृत्युजरापहम्॥१२॥

Therefore, inspite by my own thought I have come to have a look at your lotus-like feet. You therefore, impart the divine knowledge to me in order to rid myself of the birth, death and old age and to recite always the glory of lord Kṛṣṇa.

ब्रह्मविष्णुशिवाद्याश्च सुरेन्द्राश्च सुरा विभो।

कं चिन्तयन्ति मुनयो मन्त्रज्ञा विचक्षणाः॥१३॥

O lord he is the one who is adored by Brahmā, Viṣṇu, Śiva, Indra and other gods besides the intelligent sages.

कस्मात्सृष्टिश्च भवति कुत्र वा संप्रलीयते।

को वा सर्वेश्वरो विष्णुः सर्वकारणकारकः॥१४॥

तस्येश्वरस्य किं रूपं कर्म वा किं जगत्पते।

विचार्य मनसा सर्वं तद्भवान्वक्तुमर्हति॥१५॥

You kindly tell me where from the universe emerges and in whom does it merge ultimately? Who happens to be the lord of all including Viṣṇu and happens to be the cause of all the causes? O lord of the universe, you kindly enlighten me about the great lord."

नारदस्य वचः श्रुत्वा प्रहस्य प्रहस्य भगवानृषिः।

कथां कथितुमारेभे पुण्यां भुवनपावनीम्॥१६॥

On hearing the words of Nārada the lord smiled and started narrating the story which purifies all the three worlds.

इति श्रीब्रह्मवैवर्ते सौ० नारायणं प्रति नारदप्रश्नो नामैकोनत्रिंशोऽध्यायः॥२९॥

अथ त्रिंशोऽध्यायः

Chapter – 30

Description of the glory of lord Kṛṣṇa and his Prakṛti

श्रीनारायण उवाच

लम्बोदरो हरिरुमापतिरादिशेषा
ब्रह्मादयः सुरगणा मनवो मुनीन्द्राः।
वाणीशिवात्रिपथगाकमलादिकाश्च
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ १॥

Śrī Nārāyaṇa said—The lord whose feet are adored by Gaṇeśa, Viṣṇu, Śiva, Śeṣa, Brahmā and other gods besides Manu, the sages, Sarasvatī, Gaurī, Gaṅgā, Kamalā and other goddesses; all should adore him.

संसारसागरमतीव गभीरघोरं
दावाग्निसर्पपरिवेष्टितचेष्टिताङ्गम्।
संलङ्घ्य गन्तुमभिवाञ्छति यो हि दास्यं
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ २॥

This universe is like the deep ocean which is surrounded by the forest fire and the same has to be crossed by everyone. One who intends to

cross the same, should adore the lotus-like feet of lord Kṛṣṇa.

गोवर्धनोद्धरणकीर्तिरतीवखिन्ना
भूर्धारिता च दशनाग्रत एव चार्द्रा।
विश्वानि लोमविवरेषु बिभर्तुरादेः
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ ३॥
वेदाङ्गवेदमुखनिःसृतकीर्तिरंशै
र्वेदाङ्गवेदजनकस्य हरेर्विधातुः।
जन्मान्तकादिभयशोकविदीर्णदेहः
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ ४॥

The lord lifted Govardhana and rescued the earth over the tip of his tooth and is the one who preserve everybody. All the *lokas* are enshrined in his hair pits, one should always adore the god like him. All the six parts of the Vedas recite his glory throughout the day and night and he is the one who is the creator of the Vedas with their parts. Such a type of lord Hari should be adored to rid himself from the cycle of birth and death.

गोपाङ्गनावदनपङ्कजषट्पदस्य
रासेश्वरस्य रसिकारमणस्य पुंसः।
वृन्दावने विहरतो व्रजवेषविष्णोः
संचिन्तयेद्भगवतश्चरणारविन्दम्॥ ५॥
चक्षुर्निमेषपतितो जगतां विधाता
तत्कर्म वत्स कथितुं भुवि कः समर्थः।
त्वं चापि नारदमुने परमादरेण
संचिन्तनं कुरु हरेश्चरणाविन्दम्॥ ६॥

The lord who is the like black-wasps of the lotus-like faces of the cowherdesses and roams about in Vṛndāvana, the same lord Viṣṇu appears in the form of people of Vraja who is the lord of *Rāsa* and should be adored by the people. The one with the fall of whose eyelids the age of the Brahmā comes to an end. Who else is there to describe about his glory on earth? Therefore, O sage Nārada, you also adore at the lotus-like feet the same lord.

यूयं वयं तस्य कलाकलांशाः
कलाकलांशा मनवो मुनीन्द्राः।
कलाविशेषा भवपाद्यमुख्या
महान्विराड् यस्य कलाविशेषः॥ ७॥

Both you and me are mere small particles of the great lord. Similarly all the sages and the Manu also happen to be the particles of the same grand personality. Brahmā and Śiva have special qualities. The universal form of the lord is also a particle of the same lord.

सहस्रशीर्षा शिरसः प्रदेशे
बिभर्ति सिद्धार्थसमं च विश्वम्।
कूर्मे च शेषो मशको गजे यथा
कूर्मश्च कृष्णस्य कलाकलांशः॥ ८॥

The serpent Śeṣa having a thousand hoods, who carries the entire universe over his hoods like a small seed but when he is seated over the back of the tortoise, he appears like elephant. The same lord *Kūrma* (tortoise) is just a particle of lord Kṛṣṇa.

गोलोकनाथस्य विभोर्यशोऽमलं
श्रुतौ पुराणे नहि किंचन स्फुटम्।
न पाद्यमुख्याः कथितुं समर्थाः
सर्वेश्वरं तं भज पाद्यमुख्यम्॥ ९॥

Thus the immense glory of the lord of the *Goloka* could not be revealed in the Vedas of the Purāṇas fully. The chief gods like Brahmā and others are unable to recite his glory. Therefore you should adore the same god who is the best of all.

विश्वेषु सर्वेषु च विश्वधाम्नः
सन्त्येव शश्वद्विधिविष्णुरुद्राः।
तेषां च संख्याः श्रुतयश्च देवाः
परं न जानन्ति तमीश्वरं भज॥ १०॥

The all-pervading lord establishes Brahmā, Viṣṇu and Maheśa in the universe and their number cannot be known even by the Vedas and the gods. Therefore one should serve the lord whole-heatedly.

करोति सृष्टिं स विधेर्विधाता
विधाय नित्यां प्रकृतिं जगत्प्रसूम्।

ब्रह्मादयः प्राकृतिकाश्च सर्वे
भक्तिप्रदां श्रीं प्रकृतिं भजन्ति॥ ११॥

The same lord creates Brahmā and Brahmā in turn creates the universe and the Prakṛti. Therefore Brahmā and other gods and the humans, adores him alone with devotion.

ब्रह्मस्वरूपा प्रकृतिर्न भिन्ना
यया च सृष्टिं कुरुते सनातनः।
स्त्रियश्च सर्वाः कलया जगत्सु
माया च सर्वे च तया विमोहिताः॥ १२॥

The Prakṛti cannot be separate from Brahman. The eternal lord creates the universe with help of Prakṛti. Form the ray of the same Prakṛti all the ladies of the world have appeared. Prakṛti is illusion. All are influenced by it.

नारायणी सा परमा सनातनी
शक्तिश्च पुंसः परमात्मनश्च।
आत्मेश्वरश्चापि यया च शक्तिमां-
स्तया विना स्रष्टुमशक्त एव॥ १३॥

She is eternal Nārāyaṇī, the great force behind the eternal Puruṣa, as a result of which he is called to be the possessor of the force. He feels himself inactive in the absence of the same force and is unable to resort to creation.

गत्वा विवाहं कुरु वत्स सांप्रतं
कर्तुं प्रयुक्तश्च पितुर्निदेशः।
गुरोर्निदेशप्रतिपालको भवेः
सर्वत्र पूज्यो विजयी च संततम्॥ १४॥

O son, you must marry at present, obeying to the command of your father, because by obeying the command of the teacher you will surely be adorable by all, beside being victorious.

स्वपत्नीं पूजयेद्यो हि वस्त्रालङ्कारचन्दनैः।
प्रकृतिस्तस्य सन्तुष्टा यथा कृष्णो द्विजार्चने॥ १५॥

One who appeases his wife with the smearing of sandal-paste and providing with garments and ornaments, the nature (wife) is fully pacified by him as lord Kṛṣṇa is pleased when Brāhmaṇas are honoured.

सा च योषित्स्वरूपा च प्रतिविश्वेषु मायया।
योषितामपमानेन पराभूता च सा भवेत्॥ १६॥

Thus in every age the Prakṛti remains in the form of Māyā. Therefore with the denouncing of a lady the nature itself feels humiliated.

दिव्या स्त्री पूजिता येन पतिपुत्रवती सती।
प्रकृतिः पूजिता तेन सर्वमङ्गलदायिनी॥ १७॥

Therefore, the one who honours a lady having a husband and a son, he actually adores the Prakṛti who is the bestower of all the welfare.

मूलप्रकृतिरेका सा पूर्णब्रह्मस्वरूपिणी।
सृष्टौ पञ्चविधा सा च विष्णुमाया सनातनी॥ १८॥

The Mūla Prakṛti which is form of eternal Brahman is one, but was divided into five parts at the time of illusory creation of lord Viṣṇu.

प्राणाधिष्ठातृदेवी या कृष्णस्य परमात्मनः।
सर्वासां प्रेयसी कान्ता सा राधा परिकीर्तिता॥ १९॥
नारायणप्रिया लक्ष्मीः सर्वसंपत्स्वरुपिणी।
वागधिष्ठातृदेवी या सा च पूज्या सरस्वती॥ २०॥
सावित्री वेदमाता च पूज्यरूपा विधेः प्रिया।
शंकरस्य प्रिया दुर्गा यस्याः पुत्रो गणेश्वरः॥ २१॥

In this way lord Kṛṣṇa adores Rādhā better than all other goddesses. She takes to the form of all the riches besides Lakṣmī who is the beloved of Nārāyaṇa. The second Prakṛti happens to be the goddess of speech, is quite adorable and is known by the name of Sarasvatī, Sāvitrī the beloved of Brahmā who happens to be the mother of the Vedas is the fourth Prakṛti. Durgā the beloved of Śiva, the mother of Gaṇeśa happens to be the fifth Prakṛti.

इति श्रीब्रह्मवैवर्ते महापुराणे ब्रह्मखण्डे सौतिशौनकसंवादे भगवत्स्तुति-तत्स्वरूपमायास्वरूपवर्णनं नाम त्रिंशोऽध्यायः॥ ३०॥

ॐ तत्सद्ब्रह्मणे नमः

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे द्वितीयं प्रकृतिखण्डम्

Brahamavaivarta Purāṇa

PRAKṚTI – KHAṆḌA

अथ प्रथमोऽध्यायः

Chapter – 1

Description of Prakṛti and particles there of

नारद उवाच

गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती।

सावित्री वै सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता॥ १॥

Nārada said— Durgā, the mother of Gaṇeśa, Rādhā, Lakśmī, Sarasvatī and Sāvitrī are known as the five goddesses of Prakṛti. The creation is dependent on them.

आविर्बभूव सा केन का वा सा ज्ञानिनां वरा।

किंवा तल्लक्षणं ब्रूहि साऽभवत्पञ्चधा कथम्॥ २॥

सर्वासां चरितं पूजाविधानं कथमीप्सितम्।

अवतारं कुत्र कस्यास्तन्मां व्याख्यातुमर्हसि॥ ३॥

O best of the intellectuals, who is the creator of this Prakṛti or its form and could it be described? How has it been described as five fold? You kindly enlighten me on their life story, the methods of their adoration and the one who incarnated at instance of these goddesses.

नारायण उवाच

प्रकृतेर्लक्षणं वत्स को वा वक्तुं क्षमो भवेत्।

किंचित्तथाऽपि वक्ष्यामि यच्छ्रुतं धर्मवक्त्रतः॥ ४॥

Nārāyaṇa said—O son who could be competent enough to described details about the formation of each one of them. Still I am going to tell you whatever I have heard from the mouth of Dharma.

प्रकृष्टवाचकः प्रश्च कृतिश्च सृष्टिवाचकः।

सृष्टौ प्रकृष्टा या देवी प्रकृतिः सा प्रकीर्तिता॥ ५॥

गुणे प्रकृष्टसत्त्वे च प्रशब्दो वर्तते श्रुतौ।

मध्यमे कृश्च रजसि तिशब्दस्तमसि स्मृतः॥ ६॥

त्रिगुणात्मस्वरूपा या सर्वशक्तिसमन्विता।

प्रधाना सृष्टिकरणे प्रकृतिस्तेन कथ्यते॥ ७॥

The word Prakṛti means the goddess who can resort to the creation. In the Vedas the word *pra* stands for *Sattvaguṇa* and word *kṛ* stands for *Rajoguṇa* while the word *ti* stands for *Tamoguṇa*. Therefore, the one in whom all the three guṇas are enshrined and is all powerful one, is known as Prakṛti.

प्रथमे वर्तते प्रश्च कृतिः स्यात्सृष्टिवाचकः।

सृष्टेराद्या च या देवी प्रकृतिः सा प्रकीर्तिता॥ ८॥

In the initial meaning the word *pra* is known for the creation and *kṛti* is used for that what is created. Therefore, the eternal force which is responsible for the creation of the universe in enabled Prakṛti.

योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः।

पुमांश्च दक्षिणार्धाङ्गो वामाङ्गः प्रकृतिः स्मृतः॥ ९॥

At the time of creation she, in combination with the eternal Brahman, appeared in two forms. The one who is created out of the right side is given the name of Puruṣa and the one who emerges out of her left side is given the name of Prakṛit.

सा च ब्रह्मस्वरूपा स्यान्माया नित्या सनातनी।

यथाऽत्मा च तथा शक्तिर्यथाऽग्नौ दाहिका स्मृता॥ १०॥

She is the illusion of that form of Brahman which is eternal everlasting. He is like the power

of the fire, which always remains inherent with the same.

अत एव हि योगीन्द्रः स्त्रीपुंभेदं न मन्यते।
सर्वं ब्रह्ममयं ब्रह्मञ्छश्वत्पश्यति नारद॥ ११॥

O Nārada, therefore, the great yogīs do not consider any difference between and the men and the women. They look at them as the form of Brahman.

स्वेच्छामयस्येच्छया च श्रीकृष्णस्य सिसृक्षया।
साविर्बभूव सहसा, मूलप्रकृतिरीश्वरी॥ १२॥

O Brahman, Īsvarī, the mūla-prakṛti has been created of her own sweet-will as per the desire of lord Kṛṣṇa.

तदाज्ञया पञ्चविधा सृष्टिकर्मणि भेदतः।
अथ भक्तानुरोधाद्वा भक्तानुग्रहविग्रहा॥ १३॥

At his command she takes to five fold form for the purpose of creation. Or in order to bestow her grace over her devotees, she takes to a definite form.

गणेशमाता दुर्गा या शिवरूपा शिवप्रिया।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी॥ १४॥
ब्रह्मादिदेवैर्मुनिभिर्मनुभिः पूजिता सदा।
सर्वाधिष्ठातृदेवी सा ब्रह्मरूपा सनातनी॥ १५॥
यशोमङ्गलधर्मश्रीसत्यपुण्यप्रदायिनी।
मोक्षहर्षप्रदात्रीयं शोकदुःखार्तिनाशिनी॥ १६॥

Durgā the mother of Gaṇeśa, is the beloved of lord Śiva. She is the form of Brahman and is Nārāyaṇī, the illusion of Viṣṇu as well, who is adored by Brahmā, Viṣṇu, sages and Manus always. She happens to be the family deity and is the form of eternal Brahman. She is the bestower of glory, welfare, *dharma*, fortune, truth, merits and salvation. She also run ones the misery.

शरणागतदीनार्तपरित्राणपरायणा।
तेजःस्वरूपा परमा तदधिष्ठातृदेवता॥ १७॥

She always engaged in protecting the people who take refuge in her. She is illustrious and is considered to be the family deity.

सर्वशक्तिस्वरूपा च शक्तिरीशस्य संततम्।
सिद्धेश्वरी सिद्धरूपा सिद्धिदा सिद्धिदेश्वरी॥ १८॥

She is all powerful and bestows prowess on Śiva always. She is also the one who grants success.

बुद्धिर्निद्रा क्षुत्पिपासा छाया तन्द्रा दया स्मृतिः।
जातिः क्षान्तिश्च शान्तिश्च कान्तिश्च चेतना॥ १९॥
तुष्टिः पुष्टिस्तथा लक्ष्मीर्वृत्तिर्माता तथैव च।
सर्वशक्तिस्वरूपा सा कृष्णस्य परमात्मनः॥ २०॥

She is also known for granting, intelligence, sleep, hunger, thirst, shade, glory, illusion, consciousness, satisfaction, preservation and Lakṣmī (riches). These are all the goddesses which bestow their grace and form part of lord Kṛṣṇa.

उक्तः श्रुतौ श्रुतगुणश्चातिस्वल्पो यथागमम्।
गुणोऽस्त्यनन्तोऽनन्ताया अपरां च निशामय॥ २१॥

Śruti is treated to be possessing the best of qualities out of all these and has been described in the Āgaman. She is the endless one and possesses endless qualities. Now you listen to her other forms.

शुद्धसत्त्वस्वरूपा या पद्मा च परमात्मनः।
सर्वसंपत्स्वरूपा या तदधिष्ठातृदेवता॥ २२॥

Padmā is the other *śakti* of lord Viṣṇu who is blissful, bestower of all the riches and possesses all of them.

कान्ता दान्ताऽतिशान्ता च सुशीला सर्वमङ्गला।
लोभान्मोहात्कामरोषान्मदाहंकारतस्तथा॥ २३॥
त्यक्ताऽनुरक्ता पत्युश्च सर्वाद्या च पतिव्रता।
प्राणतुल्या भगवतः प्रेमपात्री प्रियंवदा॥ २४॥

She is extremely beautiful, self disciplined, extremely peaceful, quiet humble and is bestower of welfare to all. She is free from the sins of greed, passions, attraction, anger, intoxication and pride. She bestows her grace on all his devotees and she loved lord Hari. By nature, she is eternal and chaste and is the beloved of the lord. She is sweet spoken and very dear to the lord.

सर्वसस्यात्मिका सर्वजीवनोपायरूपिणी।
महालक्ष्मीश्च वैकुण्ठे पतिसेवापरायणा॥ २५॥

She bestows enough of harvest and like Lakṣmī who always think of the welfare of all and serve lord Viṣṇu in Vaikuṇṭha.

स्वर्गे च स्वर्गलक्ष्मीश्च राजलक्ष्मीश्च राजसु।
गृहे च गृहलक्ष्मीश्च मर्त्यानां गृहिणां तथा॥ २६॥

When she remains in the heaven, she is known as Svargalakṣmī, when she resides with the kings she is known as Rājalakṣmī, When she resides with the house-holders she is known as Gṛhalakṣmī.

सर्वेषु प्राणिद्रव्येषु शोभारूपा मनोहरा।
प्रीतिरूपा पुण्यवतां प्रभारूपा नृपेषु च॥ २७॥

She happens to be the glory of all the kings, is quite charming and happens to be the lustre of the kings as well as the noble souls.

वाणिज्यरूपा वणिजां पापिनां कलहङ्करी।
दयामयी भक्तमाता भक्तानुग्रहकारिका॥ २८॥

She pervades the business community as the business and the quarrels with the quarrelsome people. She is quite compassionate, mother of the devotees and bestowers her grace on them.

चपले चपला भक्तसम्पदो रक्षणाय च।
जगज्जीवन्मृतं सर्वं यया देव्या विना मुने॥ २९॥

O sage, she is unstable like the lightening and protects the riches of her devotees. Without her the entire universe looks as dead.

शक्तिर्द्वितीया कथिता वेदोक्ता सर्वसंमता।
सर्वपूज्या सर्ववन्द्या चान्यां मत्तो निशामय॥ ३०॥

Thus I have spoken about the second force according to the description of the Vedas. She is adorable by all. Now I am going to tell you the qualities of the other goddess.

वाग्बुद्धिविद्याज्ञानाधिदेवता परमात्मनः।
सर्वविद्यास्वरूपा या सा च देवी सरस्वती॥ ३१॥

Sarasvatī is known to be the speech of the lord besides being his wisdom, intellectual and knowledge.

सुबुद्धिः कविता मेधा प्रतिभा स्मृतिदा नृणाम्।
नानाप्रकारसिद्धान्तभेदार्थकल्पनाप्रदा॥ ३२॥

She bestows the best of intelligence to the noble people besides granting them the wisdom for creating poetry, illustriousness and bestows the creative imagination to the people.

व्याख्याबोधस्वरूपा च सर्वसन्देहभञ्जिनी।
विचारकारिणी ग्रन्थकारिणी शक्तिरूपिणी॥ ३३॥

She is the one, who can bestow all the knowledge. She removes all the doubts, is a thinker and composer of all the texts.

सर्वसंगीतसंधानतालकारणरूपिणी।
विषयज्ञानवाग्रूपा प्रतिविश्वं च जीविनाम्॥ ३४॥
यया विना च विश्वौघो मूको मृतसमः सदा।
व्याख्यामुद्राकरा शान्ता वीणापुस्तकधारिणी॥ ३५॥
शुद्धसत्त्वस्वरूपा या सुशीला श्रीहरिप्रिया।
हिमचन्दनकुन्देन्दुकुमुदाम्भोजसन्निभा॥ ३६॥
जपन्ती परमात्मानं श्रीकृष्णं रत्नमालया।
तपःस्वरूपा तपसां फलदात्री तपस्विनी॥ ३७॥
सिद्धिविद्यास्वरूपा च सर्वसिद्धिप्रदा सदा।
देवी तृतीया गदिता श्रीयुक्ता जगदम्बिका॥ ३८॥

She bestow the knowledge of playing on musical instruments with several tunes. She happens to be the subject of intelligence and speech in all the creatures. Without her the entire universe would seem to be deaf and dumb. Her hand is always raised in *Vyākhyāna-mudrā*. She is of peaceful appearance and hold a *vīṇā* and book in her hands. She is sinless quite humble and is the beloved of lord Śiva. She is of white complexion resembling the snow, sandal-paste, lotus flowers and the moon. She is adored with a necklace of white gems and always recites the name of Kṛṣṇa, she is always engaged in *tapas* and also bestows on people the reward for their *tapas*. She is like an ascetic and bestower of success always.

यथागमं यथाकिंचिदपरां संनिबोध मे।
माता चतुर्णां वेदानां वेदाङ्गानां च छन्दसाम्॥ ३९॥
संध्यावन्दनमन्त्राणां तन्त्राणां च विचक्षणा।

द्विजातिजातिरूपा च जपरूपा तपस्विनी॥४०॥

ब्राह्मण्यतेजोरूपा च सर्वसंस्कारकारिणी।

पवित्ररूपा सावित्री गायत्री ब्रह्मण: प्रिया॥४१॥

After describing her according to the *śāstras*. I now describe the fourth goddess. You listen to me. She is the creator of all the Vedas their subsidiary texts, the science of meters, the *sandhyā-vandana* and the hymns beside the *tantras*. She has taken to this form for the welfare of the twice-born. She is always engaged in recitation, she is like an ascetic, has the lustre of Brahman and bestows all the *Saṁskāras*. She is known by the name of Sāvitrī or Gāyatrī. She is the beloved of Brahmā.

तीर्थानि यस्या संस्पर्शं दर्शं वाञ्छन्ति शुद्धये।

शुद्धस्फटिकसंकाशा शुद्धसत्त्वस्वरूपिणी॥४२॥

परमानन्दरूपा च परमा च सनातनी।

परब्रह्मस्वरूपा च निर्वाणपददायिनी॥४३॥

ब्रह्मतेजोमयी शक्तिस्तदधिष्ठातृदेवता।

यत्पादरजसा पूतं जगत्सर्वं च नारद॥४४॥

All the sacred places aspire to have an audience with her or to touch her. She has the crystal like lustre, possesses pure form of *sattva*, is blissful, eternal, everlasting, the form of eternal Brahman and is the one who grants the *Kaivalyapada* or the highest position. She possesses the lustre of Brahman and is adorable. O Nārada the entire universe gets purified with a particle of dust from her feet.

देवी चतुर्थी कथिता पञ्चमीं वर्णयामि ते।

प्रेमप्राणाधिदेवी या पञ्चप्राणस्वरूपिणी॥४५॥

प्राणाधिकप्रियतमा सर्वाद्या सुन्दरी वरा।

सर्वसौभाग्ययुक्ता च मानिनी गौरवान्विता॥४६॥

वामार्धाङ्गस्वरूपा च सुगुणैस्तेजसा समा।

परावरा सर्वमाता परमाद्या सनातनी॥४७॥

परमानन्दरूपा च धन्या मान्या च पूजिता।

रासक्रीडाधिदेवी च कृष्णस्य परमात्मन:॥४८॥

Thus I have described four types of goddesses. Now I speak about the fifth one she is in the form of five *prāṇas* and is the beloved of lord Kṛṣṇa. She is the foremost of all the goddesses. She is extremely beautiful, quite fortunate, proud, glorious and adorn the left side of lord Kṛṣṇa. She equates with eternal Brahman by means of her glory. She is the endless one, the mother of all, eternal, blissful, fortunate, adored by all and happens to be the one who organises the divine dance of lord Kṛṣṇa.

रासमण्डलसम्भूता रासमण्डलमण्डिता।

रासेश्वरी सुरसिका रासावासनिवासिनी॥४९॥

गोलोकवासिनी देवी गोपीवेषविधायिका।

परमाह्लादरूपा च सन्तोषामर्षरूपिणी॥५०॥

निर्गुणा च निराकारा निलिप्तात्मस्वरूपिणी।

निरीहा निरहंकारा भक्तानुग्रहविग्रहा॥५१॥

वेदानुसारध्यानेन विज्ञेया सा विचक्षणै:।

दृष्टिर्दृष्टा सहस्रेषु सुरेन्द्रैर्मुनिपुंगवै:॥५२॥

She is the one who enhances the glory of divine dance of lord Kṛṣṇa, she is the goddess of divine dance and resides in the music and dance, though she is the resident of *Goloka*. She appears in the form of a cowherdesses, is all blissful, patient but some times takes to the wild form. She is devoid of all the three guṇas, invisible, unattached, having her own form, sometime indifferent and without pride. She takes 4to a definite form to shower her grace over her devotee. The goddess in adored by the wise people according to the provisions of the Vedas and can know about her after deep meditation. Thus thousands of the best of the sages and the gods meditate upon her to achiever her.

वह्निशुद्धांशुकाधाना रत्नालंकारभूषिता।

कोटिचन्द्रप्रभाजुष्टश्रीयुक्ता भक्तविग्रहा॥५३॥

She is clad in the blue divine garments and is adorned with all the ornaments emitting lustre of crores of the moons. She is filled with all the glory and takes to a definite form for the sake of her devotees.

श्रीकृष्णभक्तदास्यैकदायिनी सर्वसंपदाम्।

अवतारे च वाराहे वृषभानुसुता च या॥५४॥

यत्पादपद्मसंस्पर्शपवित्रा च वसुंधरा।
ब्रह्मादिभिरदृष्टा या सर्वदृष्टा च भारते॥५५॥

She is the goddess who bestows the deep devotion of lord Kṛṣṇa to her devotees which is the best of all the treasures. She appears as the daughter of Vṛṣabhānu. At the time of the incarnation of Varāha, the earth was purified with the touch of her feet. The gods like Brahmā are unable to have an audience with her but the same goddess is seen in the Bhāratavarṣa everywhere.

स्त्रीरत्नसारभूता कृष्णवक्षःस्थलोज्ज्वला।
यथा घने नवघने लोला सौदामिनी मुने।५६॥
षष्टिवर्षसहस्राणि प्रतप्तं ब्रह्मणा पुरा।
यत्पादपद्मनखरदृष्टये चात्मशुद्धये॥५७॥
स्वप्नेऽपि नैव दृष्टा स्यात्प्रत्यक्षे तु च का कथा।
तेनैव तपसा दृष्टा भूरिवृन्दावने वने॥५८॥

O sage having been born of the gems of a female, she resides in the chest of lord Kṛṣṇa as the lightening resides in the dark clouds in the sky. In the earlier times Brahmā meditated upon her in order to have a look at the nail of her toe for sixty thousands years. But he could not have an audience with her even in dream. Then what could be said about her appearing in person as a result of the same *tapas*. Brahmā could see her again and again in the Vṛndāvana forest.

कथिता पञ्चमी देवी सा राधा परिकीर्तिता।
अंशरूपा कलारूपा कलांशांशसमुद्भवा॥५९॥

Thus I have described all the five goddesses and the one who has the name of Rādhā. This goddess has many divisions based on her Aṁśas.

प्रकृतेः प्रतिविश्वं च रूपं स्यात्सर्वयोषितः।
परिपूर्णतमाः पञ्चविधा देव्यः प्रकीर्तिताः॥६०॥
या या प्रधानांशरूपा वरर्णयामि निशामय।
प्रधानांशस्वरूपा च गङ्गा भुवनपावनी॥६१॥
विष्णुपादाब्जसंभूता द्रवरूपा सनातनी।
पापिपापेध्मदाहाय ज्वलदिन्धनरूपिणी॥६२॥

Her form is available in the form of the woman in the universe. These five goddesses are known as the complete ones in all respects. Now I going to highlight the major divisions of these goddesses. You please listen to me. The Gaṅgā which purifies the entire universe is the form of their past. She emerged out of the feet of lord Viṣṇu and served as a fire for the destroying the sins.

दर्शनस्पर्शनस्नानपानैर्निर्वाणदायिनी।
गोलोकस्थानगमनसुसोपानस्वरूपिणी॥६३॥

The Gaṅgā bestows salvation to those who look at her, touch her, bathe in her water or drink her water. She serves as a beautiful step for reaching the *Goloka*.

पवित्ररूपा तीर्थानां सरितां च परा वरा।
शंभुमौलिजटामेरुमुक्तापङ्क्तिस्वरूपिणी॥६४॥

She has a pure form and is the best of all the three rivers. She appears like the pearls in the matted locks of hair over the head of Śiva.

तपस्सम्पादिनी सद्यो भारते च तपस्विनाम्।
शङ्खपद्मक्षीरनिभा शुद्धसत्त्वस्वरूपिणी॥६५॥
निर्मला निरहंकारा साध्वी नारायणप्रिया।
प्रधानांशस्वरूपा च तुलसी विष्णुकामिनी॥६६॥
विष्णुभूषणरूपा च विष्णुपादस्थिता सती।
तपः संकल्पपूजादि सद्यः संपादिनी मुने॥६७॥

She helps in accomplishing the *tapas* of the sages. She is purified like the moon, the white lotus or the milk. She is devoid of lord Nārāyaṇa. Tulasī (holy basil) is considered to be the foremost article of Prakṛti. The caste lady is like the ornaments of Viṣṇu. She always resides under the feet of lord Viṣṇu. O sage, all the noble deeds like *tapas* and adoration the accomplished through her.

सारभूता च पुष्पाणां पवित्रा पुण्यदा सदा।
दर्शनस्पर्शनाभ्यां च सद्यो निर्वाणदायिनी॥६८॥

She (tulasī) is the essence of the flowers, purified, meritorious and one achieves salvation by looking at her or touching her.

कलौ कलुषशुष्केध्मदाहनायाग्निरूपिणी।
यत्पादपद्मस्पर्शात्सद्यःपूता वंसुधरा॥६९॥

In the age of Kali she serves as the dry wood for burning the sins. The entire earth gets purified with the touch of her feet.

यत्स्पर्शदर्शं वाञ्छन्ति तीर्थानामात्मशुद्धये।
यया विना च विश्वेषु सर्वं कर्मास्ति निष्फलम्॥७०॥

Even the holy places get purified with her touch or looking at her. All the good deeds bear no fruit in the universe without her.

मोक्षदा या मुमुक्षूणां कामिनां सर्वकामदा।
कल्पवृक्षस्वरूपा च भारते वृक्षरूपिणी॥७१॥

By her grace alone the truth seekers achieve salvation. She fulfils the desires of all her devotees. In Bhārata being a tree, she serves as a *kalpavṛkṣa*.

त्राणाय भारतानां च प्रजानां परदेवता।
प्रधानांशस्वरूपा च मनसा कश्यपात्मजा॥७२॥
शंकरप्रियशिष्या च महाज्ञानविशारदा।
नागेश्वरस्यानन्तस्य भगिनी नागपूजिता॥७३॥
नागेश्वरी नागमाता सुन्दरी नागवाहिनी।
नागेन्द्रगणयुक्ता सा नागभूषणभूषिता॥७४॥
नागेन्द्रवन्दिता सिद्धयोगिनी नागवासिनी।
विष्णुभक्ता विष्णुरूपा विष्णुपूजापरायणा॥७५॥
तपःस्वरूपा तपसां फलदात्री तपस्विनी।
दिव्यं त्रिलक्षवर्षं च तपस्तप्तं यया हरेः॥७६॥

She emerged over the soil of Bhārata for the rescue of the people here. She happens to be the great goddess of the people. Manasā is an other goddess of the nature. She happens to be the mind born daughter of the sage Kaśyapa therefore she is called Manasā. She is beloved pupil of lord Śiva, possesses all the knowledge and happens to be the sister of the serpent Ananta. She is adored by the Nāgas, the beautiful one, Nāgavāhinī and is surround by the serpent gaṇas. Adorned with all the serpent ornaments, she is known as Siddhayoginī, welling over the Nāgas, the devotee of lord Viṣṇu, the form of lord Viṣṇu, is always devoted in the adoration of Viṣṇu, is the form of *tapas* and is the bestower of the reward for performing *tapas*. She performed *tapas* for three lakhs of years for lord Hari.

तपस्विनीषु पूज्या च तपस्विषु च भारते।
सर्पमन्त्राधिदेवी च ज्वलन्ती ब्रह्मतेजसा॥७७॥
ब्रह्मस्वरूपा परमा ब्रह्मभावनतत्परा।
जरजत्कारुमुनेः पत्नी क्ष्णशम्भुपतिव्रता॥७८॥
आस्तीकस्य मुनेर्माता प्रवरस्य तपस्विनाम्।
प्रधानांशस्वरूपा या देवसेना च नारद॥७९॥

She is the best of the female ascetics in Bhārata and is adorable wife of Jaratkāru, learn out of the rays of Śiva and Kṛṣṇa, she is the deity of all the serpent *mantras*. She is illumined by the eternal lustre and always remains engrossed in the *dhyāna* of Brahman. She happens to be the wife of Jaratkāru who was born of the particles of Kṛṣṇa and Śiva and is the mother of the sage Āstīka. O Nārada one of the prominent particles of Prakṛti is known by the name of Devasenā.

मातृका सा पूज्यतमा सा च षष्ठी प्रकीर्तिता।
शिशूनां प्रतिविश्वं तु प्रतिपालनकारिणी॥८०॥

She is considered to be the best of the *mātṛkās* and is also known as the Ṣaṣṭhīdevī. She takes care of the children of the universe.

तपस्विनी विष्णुभक्ता कार्तिकेयस्य कामिनी।
षष्ठांशरूपा प्रकृतेस्तेन षष्ठी प्रकीर्त्तिता॥८१॥

She is an ascetic and a devotee of lord Viṣṇu, besides the wife of Kārttikēya. Because she is the sixth part of Prakṛti, she has been given the name Ṣaṣṭhi.

पुत्रपौत्रप्रदात्री या धात्री च जगतां सदा।
सुन्दरी युवती रम्या सततं भर्तुरन्तिके॥८२॥
स्थाने शिशूनां परमा वृद्धरूपा च योगिनी।
पूजा द्वादशमासेषु यस्याः षष्ठ्यास्तु संततम्॥८३॥

She is the mid-wife and bestows sons and grandsons to the people of the universe. She resides with her husband as a beautiful damsel. For the children she is an old Yoginī and people adore her during all the twelve months.

पूजा या सूतिकागारे परषष्ठदिने शिशोः।
एकविंशतितमे चैव पूजा कल्याणहेतुकी॥८४॥

She is adorned in the labour room on the sixth or the twenty-first day of the birth of the child. This type of worship is the cause of all welfares.

शश्वन्नियमिता चैषा नित्या काम्याऽप्यतः परा।
मातृरूपा दयारूपा शश्वद्रक्षणकारिणी॥८५॥
जले स्थले चान्तरिक्षे शिशूनां स्वप्नगोचरा।
प्रधानांशस्वरूपा या देवी मङ्गलचण्डिका॥८६॥

She always regulates everything's, she is eternal and beyond consumption. She always has the form of mother, is quite compassionate and always provide protection. She protects the children not only in the water, land and sky but also in the dreams. Another prominent particle of Prakṛti is known by the name of Maṅgalacaṇḍī.

प्रकृतेर्मुखसंभूता सर्वमङ्गलदा सदा।
सृष्टौ मङ्गलरूपा च संहारे कोपरूपिणी॥८७॥
तेन मङ्गलचण्डी सा पण्डितैः परिकीर्तिता।
प्रतिमङ्गलवारेषु प्रतिविश्वेषु पूजिता॥८८॥

The goddess emerged out of the root of Prakṛti and bestows all the types of welfare on the people, she happens to be the form of welfare and at the time of destruction, she turns herself into terrific form. That is why she has been given the name of Maṅgalacaṇḍī she is adored by the people on every Tuesday.

पञ्चोपचारैर्भक्त्या च योषिद्भिः परिपूजिता।
पुत्रपौत्रधनैश्वर्ययशोमङ्गलदायिनी॥८९॥

The ladies adore her with great devotion with five fold offerings, by which they received the fruits in the form of sons, grandsons, wealth, divinity, fame and the other auspicious things.

शोकसंतापपापार्तिदुःखदारिद्र्यनाशिनी।
परितुष्टा सर्ववाञ्छाप्रदात्री सर्वयोषिताम्॥९०॥

Getting pleased she removes the grieved, misery, sin, ailments, pain from all the ladies fulfilling from desires.

रुष्टा क्षणेन संहर्तुं शक्ता विश्वं महेश्वरी।
प्रधानांशस्वरूपा च काली कमललोचना॥९१॥

But as Māheśvarī, when annoyed she can destroy the entire universe in a moment. The goddess Kālī is considered to be the chief particle of the Prakṛti, she has lotus-like eyes.

दुर्गाललाटसंभूता रणे शुम्भनिशुम्भयोः।
दुर्गार्धांस्वरूपा स्याद् गुणैः सा तेजसा समा॥९२॥

The goddess Kālī emerged from the forehead of goddess Durgā during the battle between Śumbha and Niśumbha, she is considered to be a part of Durgā as well, she is comparable to her in virtues and the lustre.

कोटिसूर्यप्रभाजुष्टदिव्यसुन्दरविग्रहा।
प्रधाना सर्वशक्तीनां वरा बलवती परा॥९३॥
सर्वसिद्धिप्रदा देवी परमा सिद्धियोगिनी।
कृष्णभक्ता कृष्णतुल्या तेजसा विक्रमैर्गुणैः॥
कृष्णभावनया शश्वत्कृष्णवर्णा सनातनी॥९४॥
ब्रह्माण्डे सकलं हर्तुं शक्ता निःश्वासमात्रतः।
रणं दैत्यैः समं तस्याः क्रीडया लोकरक्षया॥९५॥

She has a divine beautiful body emitting the lustre of crores of sons, she has the best of the forces, possesses great prowess, bestower of all the success, a great yoginī and is the devotee of lord Kṛṣṇa. Goddess Kālī is comparable to lord Kṛṣṇa in the virtues and the prowess. She is the eternal goddess and because of her everlasting devotion towards lord Kṛṣṇa, she has the black complexioned. She can reduce the entire universe to ashes by her breathing alone. That is why her fight with the demons is only a battle play.

धर्मार्थकाममोक्षांश्च दातुं शक्ता सुपूजिता।
ब्रह्मादिभिः स्तूयमाना मुनिभिर्मनुभिर्नरैः॥९६॥
प्रधानांशस्वरूपा च प्रकृतिश्च वसुंधरा।
आधारभूता सर्वेषां सर्वसस्याप्रसूतिका॥९७॥

When adored she bestows *dharma*, *artha*, *kāma* and *mokṣa*. That is why she is adorned by Brahmā besides all the gods, the sages, the Manus and the human beings. The earth goddess is considered to be a part of Prakṛti, the entire

universe is lodged over her. She is the bestower of greenery, food products and other eatables.

रत्नाकारा रत्नगर्भा सर्वरत्नाकराश्रया।
प्रजादिभिः प्रजेशैश्च पूजिता वन्दिता सदा॥ ९८॥
सर्वोपजीव्यरूपा च सर्वसंपद्विधायिनी।
यया विना जगत्सर्वं निराधारं चराचरम्॥ ९९॥
प्रकृतेश्च कला या यास्ता निबोध मुनीश्वर।
यस्य यस्य च याः पत्न्यस्ताः सर्वा वर्णयामि ते॥ १००॥
स्वाहादेवी वह्निपत्नी त्रिषु लोकेषु पूजिता।
यया विना हविर्दत्तं न ग्रहीतुं सुराः क्षमाः॥ १०१॥

She is the time of gems, is filled with gems and is the base of all the gems. All the kings and the people adore her offering prayers to her at the same time. She had taken to this form in order to provide living to all the people. She is the bestower of all the riches. Without her no one in the universe can have a base to live on. O sage, I have described about the rays of Prakṛti and the goddesses who have emerged out of the same. Now I speak you about the other goddesses. Svāhā happens to be the wife of god of fire and is adorable in all the three worlds. Without her the gods cannot enjoy the share of their sacrifice.

दक्षिणा यज्ञपत्नी च दीक्षा सर्वत्र पूजिता।
यया विना च विश्वेषु सर्वं कर्म च निष्फलम्॥ १०२॥

There are two wives of *yajña* called *dakṣiṇā* and *dīkṣā* who are adored everywhere. Without them all the sacrifices remain incomplete in the universe.

स्वधा पितॄणां पत्नी च मुनिभिर्मनुभिर्नरैः।
पूजिता पैतृकं दानं निष्फलं च यया विना॥ १०३॥

Svadhā, happens to be the wife of the manes who is adored by the sages, the Manus and the people at large. Without her no rites for the manes can be performed.

स्वस्तिदेवी वायुपत्नी प्रतिविश्वेषु पूजिता।
आदानं च प्रदानं च निष्फलं च यया विना॥ १०४॥
पुष्टिर्गणपतेः पत्नी पूजिता जगतीतले।
यया विना परिक्षीणाः पुमांसो योषितोऽपि च॥ १०५॥

The goddess Svasti happens to be the wife of the wind-god who is adored in the universe. Without her there can be no give and take in the universe. Puṣṭi happens to be the spouse of Gaṇapati who is adored on earth. Without her the husband and wife become quite lean and thin.

अनन्तपत्नी तुष्टिश्च पूजिता वन्दिता सदा।
यया विना न संतुष्टाः सर्वलोकाश्च सर्वतः॥ १०६॥

Tuṣṭi happens to be the spouse of Ananta the great serpent. She is adored by the people daily. Without her the people remain dissatisfied.

ईशानपत्नी संपत्तिः पूजिता च सुरैर्नरैः।
सर्वे लोका दरिद्राश्च विश्वेषु च यया विना॥ १०७॥

Saṁpatti happens to be the wife of Īśāna and is adored by the people daily. Without her the people of the world are devoid of riches.

धृतिः कपिलपत्नी च सर्वैः सर्वत्र पूजिता।
सर्वे लोका अधीराः स्युर्जगत्सु च यया विना॥ १०८॥

Dhṛti happens to be the wife of Kapila and the people welcome her everywhere. Without her the people of the world remain impatient.

यमपत्नी क्षमा साध्वी सुशीला सर्वपूजिता।
समुन्मत्ताश्च रुद्राश्च सर्वे लोका यया विना॥ १०९॥

Kṣamā happens to be the wife of Yama. She is a good nature goddess and is quite chaste and adorable. Without her the people get intoxicated and terrific.

क्रीडाधिष्ठातृदेवी सा कामपत्नी रतिः सती।
केलिकौतुकहीनाश्च सर्वे लोका यया विना॥ ११०॥

Rati happens to be the wife of the god of love, the chaste lady is the goddess of love-sport. Without her, the people cannot indulge in conjugal pleasures.

सत्यपत्नी सती मुक्तिः पूजिता जगतां प्रिया।
यया विना भवेल्लोको बन्धुतारहितः सदा॥ १११॥

Mukti happens to be the wife of Satya, the lady is loved by the people who adore her. Without her, the people wander without companion.

मोहपत्नी दया साध्वी पूजिता च जगत्प्रिया।
सर्वलोकाश्च सर्वत्र निष्ठुराश्च यया विना॥ ११२॥

Dayā (compassion) happens to be the wife of Moha. The chaste lady is adorable and loved by the people. Without her the people become heartless.

पुण्यपत्नी प्रतिष्ठा सा पुण्यरूपा च पूजिता।
यया विना जगत्सर्वं जीवन्मृतसमं मुने॥ ११३॥

O sage, Pratiṣṭhā (glory) happens to be the wife of Puṇya she is adored by the people. Without her, even the living people seems as dead.

सुकर्मपत्नी कीर्तिश्च धन्या मान्या च पूजिता।
यया विना जगत्सर्वं यशोहीनं मृतं यथा॥ ११४॥

The wife of Sukarma happens to be the Kīrti (glory). She is quite fortunate and is adorable. Without her the universe gets devoid of glory.

क्रिया उद्योगपत्नी च पूजिता सर्वसंगता।
यया विना जगत्सर्वमुच्छिन्नमिव नारद॥ ११५॥

Kriyā happens to be the wife of Udyoga, all the people agree with the adorable goddess. O Nārada without her the universe seems upset.

अधर्मपत्नी मिथ्या सा सर्वधूर्तैश्च पूजिता।
यया विना जगत्सर्वमुच्छिन्नं विधिनिर्मितम्॥ ११६॥

Mithyā happens to be the wife of *adharma*. The wicked people adore this great goddess. Without her the entire universe seems to be of no consequence.

सत्ये अदर्शना या च त्रेतायां सूक्ष्मरूपिणी।
अर्धावयवरूपा च द्वापरे संहृयता ह्रिया॥ ११७॥
कलौ महाप्रगल्भा च सर्वत्र व्याप्तिकारणात्।
कपटेन सह भ्रात्रा भ्रमत्येव गृहे गृहे॥ ११८॥

In the *Satyayuga* the goddess had disappeared. In the *Tretāyuga*, she emerged in a tiny form. In the Dvāpara, she was squeezed with shame but in the age of Kali, she pervades everywhere and lives with arrogance, she roams about from house to house with her brother named Kapaṭa (Deceit).

शान्तिर्लज्जा च भार्ये द्वे सुशीलस्य च पूजिते।
याभ्यां विना जगत्सर्वमुन्मत्तमिव नारद॥ ११९॥
ज्ञानस्य तिस्रो भार्याश्च बुद्धिर्मेधा स्मृतिस्तथा।
याभिर्विना जगत्ससर्वं मूढं मृतसमं सदा॥ १२०॥

Suśīla has two wives named Śānti and Lajjā. O Nārada, without them the entire universe gets intoxicated. The Jñāna has intelligence (Buddhi), Medhā and Smṛti as three wives. Without *homa*, the entire universe acts foolishly and appears like the dead.

मूर्त्तिश्च धर्मपत्नी सा कान्तिरूपा मनोहरा।
परमात्मा च विश्वौघा निराधारा यया विना॥ १२१॥
सर्वत्र शोभारूपा च लक्ष्मीर्मूर्त्तिमती सती।
श्रीरूपा मूर्त्तिरूपा च मान्या धन्या च पूजिता॥ १२२॥

Mūrti happens to be the wife of Dharma and possess beautiful glory which impresses everyone. Without them the entire universe and the great soul becomes baseless. Patronising her only, Lakṣmī is adored everywhere. She has two forms named Mūrti and Śrī. She is adorable, graceful and worshipped by all.

कालाग्निरुद्रपत्नी च निद्रा या सिद्धयोगिनाम्।
सर्वलोकाः समाच्छन्ना मायायोगेन रात्रिषु॥ १२३॥

Nidrā happens to be the wife of Rudra or Kālāgni. The same Rātri provides rest to the entire universe with her illusion.

कालस्य तिस्रो भार्याश्च संध्या रात्रिर्दिनानि च।
याभिर्विना विधात्रा च संख्यां कर्तुं न शक्यते॥ १२४॥

There are three wives of Kāla (time) who are known as *sandhyā*, Rātri and the Day, without them even Brahmā is unable to provide the counting of the day and time.

क्षुत्पिपासे लोभभार्ये धन्ये मान्ये च पूजिते।
याभ्यां व्याप्तं जगत्क्षोभयुक्तं चिन्तितमेव च॥ १२५॥

The greed has two wives named hunger and thirst who have considerable following in the universe. Because of them the entire universe remains in agony.

प्रभा च दाहिका चैव द्वे भार्ये तेजसस्तथा।

याभ्यां विना जगत्स्रष्टुं विधाता च नहीश्वरः॥ १२६॥

The Tejas has two wives, named Prabhā and Dāhikā because of whom the creator is unable to make the creation.

कालकन्ये मृत्युजरे प्रज्वरस्य प्रिये प्रिये।

याभ्यां जगत्समुच्छिन्नं विधात्रा निर्मिते विधौ॥ १२७॥

The fever has two wives named old age and death who are the daughters of Kāla (time). Without them, the entire arrangement of the universe made by the creator would come to a stand-still.

निद्राकन्या च तन्द्रा सा प्रीतिरन्या सुखप्रिये।

याभ्यां व्याप्तं जगत्सर्वं विधिपुत्र विधेर्विधौ॥ १२८॥

O son of a Brāhmaṇa, Tandarā (drowsiness) happens to be the daughter of Nidrā (sleep) and the wife of *Sukha* (pleasure). Both of them are pervading the universe created by Brahmā.

वैराग्यस्य च द्वे भार्ये श्रद्धा भक्तिश्च पूजिते।

याभ्यां शश्वज्जगत्सर्वं जीवन्मुक्तमिदं मुने॥ १२९॥

O sage, Śraddhā and Bhakti are the two respectable wives of Vairāgya because of whom the entire universe achieves salvation.

अदितिर्देवमाता च सुरभिश्च गवां प्रसूः।

दितिश्च दैत्यजननी कद्रूश्च विनता दनुः॥ १३०॥

उपयुक्ताः सृष्टिविधावेताश्च प्रकृतेः कलाः।

कलाश्चान्याः सन्ति बह्व्यास्तासु काश्चिन्निबोध मे॥ १३१॥

Aditi happens to be the mother of the gods, Surabhi happens to be the mother of cows, while Diti happens to be the mother of the Daityas. Similarly Kadrū, Vinatā and Danu happen to be the rays of Prakṛti and are quite useful otherwise. Thus there are several other goddesses who happens to be the rays of Prakṛti which I am going to narrate.

रोहिणी चन्द्रपत्नी च संज्ञा सूर्यस्य कामिनी।

शतरूपा मनोर्भार्या शचीन्द्रस्य च गेहिनी॥ १३२॥

Rohiṇī happens to be the wife of the moon. Saṅjñā happens to be the wife of Sūrya. Śatarūpā happens to be the wife of Manu, Śacī is the wife of Indra.

तारा बृहस्पतेर्भार्या वसिष्ठस्याप्यरुन्धती।

अहल्या गौतमस्त्री स्यादनसूयात्रिकामिनी॥ १३३॥

Tārā is the wife of Bṛhaspati and the name of the wife of Vasiṣṭha is Arundhaī. Ahalyā happens to be the wife of Gautama and Anusūyā happens to be the wife of Atri.

देवहूतिः कर्दमस्य प्रसूतिर्दक्षकामिनी।

पितॄणां मानसी कन्या मेनका साऽम्बिकाप्रसूः॥ १३४॥

Devahūti happens to be the wife of Kardama and Prasūti happens to be wife of Dakṣa. The mind born daughter of the manes was known as Menakā who happens to be the mother of Pārvatī.

लोपामुद्रा तथाऽहूतिः कुबेरस्य तु कामिनी।

वरुणानी यमस्त्री च बलेर्विन्ध्यावलीति च॥ १३५॥

कुन्ती च दमयन्ती च यशोदा देवकी सती।

गान्धारी द्रौपदी शैब्या सावित्री सत्यवत्प्रिया॥ १३६॥

वृषभानुप्रिया साध्वी राधामाता कलावती।

मन्दोदरी च कौसल्या सुभद्रा कैकयी तथा॥ १३७॥

रेवती सत्यभामा च कालिन्दी लक्ष्मणा तथा।

मित्रविन्दा नाग्नजिती तथा जाम्बवती परा॥ १३८॥

लक्ष्मणा रुक्मिणी सीता स्वयं लक्ष्मीः प्रकीर्तिता।

कला योजनगंधा च व्यासमाता महासती॥ १३९॥

Similarly Lopāmudrā happens to be the wife of Kubera. Āhūti, Varuṇānī, Yama's wife, Vindhyāvalī, the wife of Bali, Kuntī, Damayantī, Yaśodā, the chaste Devakī, Gāndhārī, Draupadī, Śaivyā, Sāvitrī the wife of Satyavān, the mother of Rādhikā, Kalāvatī the wife of Vṛṣabhānu, Mandodarī, Kausalyā, Subhadrā, Kaikeyī, Revatī, Satyabhāmā, Kālindī, Lakṣmaṇā, Mitravindā, Nāgnajitī, Jāmbavatī, Rukimaṇī, Sītā, who herself is the form of Lakṣmī, Yojanagandhā, the mother of Vyāsa.

बाणपुत्री तथोषा च चित्रलेखा च तत्सखी।

प्रभावती भानुमती तथा मायावती सती॥ १४०॥

रेणुका च भृगोर्माता हलिमाता च रोहिणी।

एकाऽनंशा च दुर्गा सा श्रीकृष्णभगिनी सती॥ १४१॥

Uṣā the daughter of Bāṇa, her friend Citralekhā, Prabhāvatī, Bhānumatī, The chaste Māyāvatī, Reṇukā the mother of Bhārgava (Paraśurāma), Rohiṇī the mother of Balarāma and the sister of Śrī Kṛṣṇa, Ekānaṅśā the form of Durgā are the rays of the Prakṛti.

बह्व्यः सन्ति कलाश्चैव प्रकृतेरेव भारते।

या याश्च ग्रामदेव्यस्ताः सर्वाश्च प्रकृतेः कलाः॥ १४२॥

Similarly several rays of Prakṛti are spread over the Bhāratavarṣa. Besides such of the goddess, are known as village goddess who are also considered to be the rays of Prakṛti.

कलांशांशसमुद्भताः प्रतिविश्वेषु योषितः।

योषितामपमानेन प्रकृतेश्च पराभवः॥ १४३॥

All the ladies in the universe could be considered to be the rays of Prakṛti. Therefore by insulting them one insults the nature.

ब्राह्मणी पूजिता येन पतिपुत्रवती सती।

प्रकृतिः पूजिता तेन वस्त्रालंकारचन्दनैः॥ १४४॥

On who adores a Brāhmaṇa lady having her husband and son alive offering her the clothes, ornaments and sandal-paste, he actually adores the nature.

कुमारी चाष्टवर्षीया वस्त्रालंकारचन्दनैः।

पूजिता येन विप्रस्य प्रकृतिस्तेन पूजिता॥ १४५॥

The one who adores the eight year old Brāhmaṇa girl offering her the clothes and ornaments, he actually adores the nature.

सर्वाः प्रकृतिसंभुता उत्तमाधममध्यमाः।

सत्त्वांशाश्चोत्तमा ज्ञेयाः सुशीलाश्च पतिव्रताः॥ १४६॥

मध्यमा रजसश्चांशास्ताश्च भोग्याः प्रकीर्तिताः।

सुखसम्भोगवत्यश्च स्वकार्ये तत्पराः सदा॥ १४७॥

अधमास्तमसश्चांशा अज्ञातकुलसंभवाः।

दुर्मुखा कुलटा धूर्ताः स्वतन्त्राः कलहप्रियाः॥ १४८॥

All the women of the world whether they belong to high, middle or lower class are the rays of the Prakṛti. Out of these, those who possess the *sattva-aṁśa* are quite chaste and good nature and are considered to be the best. These who are inclined towards the worldly pleasures, they represent the *rajas* part of the nature and are called middle type. Those who devote themselves to their own tasks, enjoying all the pleasures, they could be the ladies which emerge from the *tamas* part of the nature and are considered to be the degraded ones. Those of the ladies whose race and caste are not known and those who speak harsh words and move according to their own sweet-will and are always engaged in quarrel.

पृथिव्यां कुलटा याश्च स्वर्गे चाप्सरसां गणाः।

प्रकृतेस्तमसश्चांशाः पुंश्चल्यः परिकीर्तिताः॥ १४९॥

The wicked women of the earth and the whores of the heaven are created out of the *tamas* part of nature and they are called degraded women.

एवं निगदितं सर्वं प्रकृतेर्भेदपञ्चकम्।

ताः सर्वाः पूजिताः पृथ्व्यां पुण्यक्षेत्रे च भारते॥ १५०॥

Thus I have narrated to you the five parts of the nature. All these ladies are adored in the Bhāratavarṣa.

पूजिता सुरथेनादौ दुर्गा दुर्गार्तिनाशिनी।

द्वितीया रामचन्द्रेण रावणस्य वधार्थिना॥ १५१॥

The second part of Prakṛti happens to be Durgā who relieves one of all the miseries. She was adored first of all by the king Suratha. Thereafter lord Rāma adored her for the killing of Rāvaṇa.

तत्पश्चाज्जगतां माता त्रिषु लोकेषु पूजिता।

जातादौ दक्षपत्न्यां च निहन्तुं दैत्यदानवान्॥ १५२॥

Thereafter the mother of the universe was adored in all the three *lokas*. For the destruction of the demons she appeared from womb of the wife of Dakṣa.

ततो देहं परित्यज्य यज्ञे भर्तुश्च निन्दया।

जज्ञे हिमवतः पत्न्यां लेभे पशुपतिं पतिम्॥ १५३॥

Thereafter she listened to the denouncing of her husband in the *yajña* of Dakṣa and she end her life. She was reborn from the womb of Menā, the wife of Himavān. She was married to lord Śiva.

गणेशश्च स्वयं कृष्णः स्कन्दो विष्णुकलोद्भवः।
बभूवतुस्तौ तनयौ पश्चात्तस्याश्च नारद॥ १५४॥

O Nārada, lord Kṛṣṇa was himself born as Gaṇeśa and Skanda was born out of the rays of Viṣṇu. Both of them came to be known as the sons of Śiva.

लक्ष्मीर्मङ्गलभूपेन प्रथमं परिपूजिताः।
त्रिषु लोकेषु तत्पश्चाद्देवतामुनिमानवैः॥ १५५॥

The king Maṅgala initially adored Lakṣmī who was subsequently adored by all the people of the universe.

सावित्री प्रथमं चापि भक्त्या वै परिपूजिता।
तत्पश्चात्त्रिषु लोकेषु देवतामुनिमानवैः॥ १५६॥

Sāvitrī was first adored by Bhakti. Thereafter she was adored by all the people of the Universe.

आदौ सरस्वती देवी ब्रह्मणा परिपूजिता।
तत्पश्चात्त्रिषु लोकेषु देवतामुनिमानवैः॥ १५७॥

Brahmā adored Sarasvatī first of all and thereafter all the sages and gods besides the humans, adored her.

प्रथमं पूजिता राधा गोलोके रासमण्डले।
पौर्णमास्यां कार्त्तिकस्य कृष्णेन परमात्मना॥ १५८॥

On the full moon day of Kārttika, lord Kṛṣṇa adored Rādhā in the divine dance in *Goloka*.

गोपिकाभिश्च गोपैश्च बालिकाभिश्च बालकैः।
गवां गणैः सुरगणैस्तत्पश्चान्मायया हरेः॥ १५९॥

Thereafter all the cowherds and cowherdesses, besides all the children's and the cows, were adored by the people as the illusion of lord Viṣṇu.

तदा ब्रह्मादिभिर्देवैर्मुनुभिस्तथा।
पुष्पधूपादिभिर्भक्त्या पूजिता वन्दिता सदा॥ १६०॥

Thereafter Brahmā and other gods beside the sages and humans, adored her with devotion.

पृथिव्यां प्रथमं देवी सुयज्ञेन च पूजिता।
शंकरेणोपदिष्टेन पुण्यक्षेत्रे च भारते॥ १६१॥

On the earth, however, Rādhā was first adored at the advice of lord Śiva by the humans.

त्रिषु लोकेषु तत्पश्चादाज्ञया परमात्मनः।
पुष्पधूपादिभिर्भक्त्या पूजिता मुनिभिः सुरैः॥ १६२॥

Thereafter at the command of the great soul, all the people of the three worlds besides the gods, adored her with great devotion.

कलाः या या सुसंभूताः पूजितास्ताश्च भारते।
पूजिता ग्रामदेव्यश्च ग्रामे च नगरे मुने॥ १६३॥

O sage, thus all the rays emerged out of the nature and were adored in Bhārata as the village goddesses.

एवं ते कथितं सर्वं प्रकृतेश्चरितं शुभम्।
यथागमं लक्षणं च किं भूयः श्रोतुमिच्छसि॥ १६४॥

Thus I have spoken to you all the details about the noble conduct of the Prakṛti according to the scriptures. Now you tell me what else do you want to listen from me.

इति श्रीब्र० म० प्रकृ० नारायणनारदसंवादे प्रकृतिस्वरूप-तद्भेदवर्णनं नाम प्रथमोऽध्यायः॥ १॥

अथ द्वितीयोऽध्यायः

Chapter – 2

The birth of Kṛṣṇas Rādhā besides other gods and goddesses

नारद उवाच

समासेन श्रुतं सर्वं देवीनां चरितं विभो।
विबोधनार्थं बोधस्य व्यासतो वक्तुमर्हसि॥ १॥

Nārada said—O lord, "I have heard the details about the stories of different gods and goddesses but in order to enhance my knowledge I would like to listen to the same in detail.

सृष्टिराद्या सृष्टिविधौ कथमाविर्बभूव ह।
कथं वा पञ्चधा भूता वद वेदविदां वर॥ २॥

The goddess who is considered to be the best by those well-versed in the Vedas and happens to be the eternal force and the creator of the universe, I would like to know the details about her and also the way in which she appeared in five form.

भूता या याश्च कलया या त्रिगुणया भवे।
व्यासेन तासां चरितं श्रोतुमिच्छामि सांप्रतम्॥ ३॥

You also kindly let me know the details of the goddess who emerged out of the three fold race of the goddess. I would like to listen to the story about them in details.

तासां जन्मानुकथनं ध्यानं पूजाविधिं परम्।
कवचमैश्वर्यं शौर्यं वर्णय मङ्गलम्॥ ४॥

You kindly intimate me the story about her birth, her *dhyānam* and the method of her adoration beside her *stotra* and *kavaca*. You also enlighten me about her treasure, powers about the bestowing of welfare and prowess.

श्रीनारायण उवाच

नित्यात्मा च नभो नित्यं कालो नित्यो दिशो यथा।
विश्वेषां गोकुलं नित्यं नित्यो गोलोक एव च॥ ५॥

Śrī Nārāyaṇa said—The time and the sky are eternal like the directions. The universe is a globe and the *Goloka* is also eternal.

तदेकदेशो वैकुण्ठो लग्बभागः स नित्यकः।
तथैव प्रकृतिर्नित्या ब्रह्मलीना सनातनी॥ ६॥

In one of its portions, Vaikuṇṭha is lodged. Similarly the eternal Prakṛti who always meditates upon Brahman is also eternal.

यथाऽग्नौ दाहिका चन्द्रे पद्मे शोभा प्रभा रवौ।
शश्वद्युक्ता न भिन्नासा तथा प्रकृतिरात्मनि॥ ७॥

As the fire as inherent power to born, the moon and the lotus have their lustre and the lustre always remain in the sun and can never be separated, similarly the great soul always resides in the eternal Prakṛti.

विना स्वर्णं स्वर्णकारः कुण्डलं कर्तुमक्षमः।
विना मृदा कुलालो हि घटं कर्तु नहीश्वरः॥ ८॥

As a gold-smith in unable to make the ornaments without the gold, a potter is unable to prepared the pitcher without earth.

न हि क्षमस्तथा ब्रह्मा सृष्टिं स्रष्टुं तया विना।
सर्वशक्तिस्वरूपा सा तया स्याच्छक्तिमान्सदा॥ ९॥

ऐश्वर्यवचनःशक् च तिः पराक्रमवाचकः।
तत्स्वरूपा तयोर्दात्री या सा शक्तिः प्रकीर्तिता॥ १०॥

Similarly without Prakṛti the great soul is unable to resort to the creation. The one on the base of whom, lord Hari is filled with strength, the same Prakṛti is the form of strength of prowess. शक means the riches and ति means the prowess. She is therefore the one who has both these forms and provides these two qualities to everyone, because of which she is called *śakti*.

समृद्धिबुद्धिसंपत्तियशसां वचनो भगः।
तेन शक्तिर्भगवती भगरूपा च सा सदा॥ ११॥

The word भग stands for intelligence, increase in riches and glory. The same *śakti* is called Bhagavatī because she is also known for these qualities. And she is always the form of fortune.

तया युक्तः सदात्मा च भगवांस्तेन कथ्यते।
स च स्वेच्छामयः कृष्णः साकारश्च निराकृतिः॥ १२॥

. Because the lord is always associated with Bhagavatī he is called Bhagavān. Lord Kṛṣṇa moves at his own will but being invisible, he also takes to visible form.

तेजोरूपं निराकारं ध्यायन्ते योगिनः सदा।
वदन्ति ते परं ब्रह्म परमात्मानमीश्वरम्॥ १३॥
अदृश्यं सर्वद्रष्टारं सर्वज्ञं सर्वकारणम्।
सर्वदं सर्वरूपान्तमरूपं सर्वपोषकम्॥ १४॥

The same great soul being eternal Brahman and the lord is meditated upon by the yogīs in his invisible form. Being invisible, he is able to see everything, is all knowledgeable, the cause of all the causes, resides in all the forms, is formless and is the preserver of all.

वैष्णवास्तं न मन्यन्ते तद्भक्ताः सूक्ष्मदर्शिनः।
वदन्ति इति ते कस्य तेजस्तेजस्विनं बिना॥ १५॥
तेजोमण्डलमध्यस्थं ब्रह्मतेजस्विनं परम्।
स्वेच्छामयं सर्वरूपं सर्वकारणकारणम्॥ १६॥
अतीव सुन्दरं रूपं बिभ्रतं सुमनोहरम्।
किशोरवयसं शान्तं सर्वकान्तं परात्परम्॥ १७॥

But his Vaiṣṇava devotees who have a sharp sight do not accept this. They are of the opinion that without the illustrious person who would be taken to possess the *tejas*. Therefore in the centre of the *tejas* the illustrious eternal Brahman always resides. He moves at will, is the form of everything and is the cause of all the causes. He always remains in the form of tender-age person, looking extremely beautiful and charming. He is peaceful lord of everyone and is better of the best.

नवीननीरदाभासं रासैकश्यामसुन्दरम्।
शरन्मध्याह्नपद्मौघशोभामोचकलोचनम्॥ १८॥
मुक्तासारमहास्वच्छदन्तपङ्क्तिमनोहरम्।
मयुरपुच्छचूडं च मालतीमाल्यमण्डितम्॥ १९॥
सुनासं सस्मितं शश्वद्भक्तानुग्रहकारकम्।
ज्वलदग्निविशुद्धैकपीतांशुकसुशोभितम्॥ २०॥
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम्।
सर्वाधारं च सर्वेशं सर्वशक्तियुतं विभुम्॥ २१॥
सर्वैश्वर्यप्रदं सर्वं स्वतन्त्रं सर्वमङ्गलम्।
परिपूर्णतमं सिद्धं सिद्धिदं सिद्धिकारणम्॥ २२॥

His dark complexion resembles the glory of new clouds and is the best of all. He has broad eyes and he has the glory. the beauty of the lotus flowers. His teeth are as beautiful as the pearls. He has the feather of a peacock always adorning his head and wears a long garland of jasmine flower. His nose is beautiful and he wears a smile on his face. The extremely beautiful lord always remains anxious to do to good to others, he is clad in pure yellow lower garment and has quite a charming body. He has two arms and holds a flute in his hands. He is adorned with gem-studded ornaments. He is the great lord and the base of all. He is the lord who possesses all the prowess, bestows all the riches, appears in all the forms independent, bestower of welfare, complete in all respect, *siddha* and the giver of success besides being the cause of success.

ध्यायन्ते वैष्णवाः शश्वदेवंरूपं सनातनम्।
जन्ममृत्युजराव्याधिशोकभीतिहरं परम्॥ २३॥

The eternal Vaiṣṇavas meditate upon him in this form and by his grace they are relieved of the pains of birth, death, old age, disease, grief and fear.

ब्रह्मणो वयसा निमेष उपचर्यते।
स चात्मा परमं ब्रह्म कृष्ण इत्यभिधीयते।२४॥

The entire life span of Brahmā is equivalent to a moment of the lord. He happens to be the great soul, eternal Brahman and lord Śrī Kṛṣṇa.

कृषिस्तद्भक्तिवचनो नश्च तद्दास्यवाचकः।
भक्तिदास्यप्रदाता यः स कृष्णः परिकीर्तितः॥ २५॥

The word कृष् in Kṛṣṇa stands for Bhakti and ण stands for slavery or devotion. That is why lord Kṛṣṇa is known as the bestower of devotion and the feeling of serving others.

कृषिश्च सर्ववचनो नकारो बीजवाचकः।
सर्वबीजं परं ब्रह्म कृष्ण इत्यभिधीयते॥ २६॥

कृष् stands for all and ण stands for seeds. Therefore the word Kṛṣṇa can be eternal Brahman and the form of seed of all.

असंख्यब्रह्मणां पाते कालेऽतीतेऽपि नारद।
यद्गुणानां[१] नास्ति नाशस्तत्समानो गुणेन च॥ २७॥
स कृष्णः सर्वसृष्ट्यादौ सिसृक्षुस्त्वेक एव च।
सृष्ट्युन्मुखस्तदंशेन कालेन प्रेरितः प्रभुः॥ २८॥
स्वेच्छामयःस्वेच्छया च द्विधारूपो बभूव ह।
स्त्रीरूपा वामभागांशाद्दक्षिणांशः पुमान् स्मृतः॥ २९॥

O Nārada all his qualities never declined even during the age of several Brahmās. No one is as virtuous as he is at present. He was alone at the time of creation. At that point of time he developed a desire for creating the universe. Inspired by his smallest form he thought of creation. He moves according to his own will and he appeared in two forms. his left side represents the female and the right side represents the male.

तां ददर्श महाकामी कामाधारः सनातनः।
अतीव कमनीयां च चारुचम्पकसंन्निभाम्॥ ३०॥
पूर्णेन्दुबिम्बसदृशनितम्बयुगलां पराम्।

सुचारुकदलीस्तम्भसदृशश्रोणिसुन्दरीम्॥ ३१॥
श्रीयुक्तश्रीफलाकारस्तनयुग्ममनोरमाम्।
पुष्ट्या युक्तां सुललितां मध्यक्षीणां मनोहराम्॥ ३२॥
अतीव सुन्दरी शान्तां सस्मितां वक्रलोचनाम्।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्॥ ३३॥
शश्वच्चक्षुश्चकोराभ्यां पिबन्तीं संततं मुदा।
कृष्णस्य सुन्दरमुखं चन्द्रकोटिविनिन्दकम्॥ ३४॥
कस्तुरीबिन्दुभिः सार्धमधश्चन्दनबिन्दुना।
समं सिन्दूरबिन्दुं च भालमध्ये च बिभ्रतीम्॥ ३५॥
सुवक्रकबरीभारं मालतीमाल्यभूषितम्।
रत्नेन्द्रसारहारं च दधतीं कान्तकामुकीम्॥ ३६॥
कोटिचन्द्रप्रभाजुष्टपुष्टशोभासमन्विताम्।
गमने राजहंसीं तां दृष्ट्या खञ्जनगञ्जनीम्॥ ३७॥
अतिमात्रं तया सार्धं रासेशो रासमण्डले।
रासोल्लासेषु रहसि रासक्रीडां चकार ह॥ ३८॥
नानाप्रकारशृङ्गारं शृङ्गारो मूर्त्तिमानिव।
चकार सुखसंभोगो यावद्वै ब्रह्मणो वयः॥ ३९॥

He is eternal, possesses great passion, is the house of passion and the Puruṣa started staring at the divine female. She possessed immense glory like the campaka flowers, had round breasts like full moon and her legs were like the trunk of the banana tree; her lips resembled those of the ripe *bimba* fruit; she had quite a charming and well developed body, besides the slender waist. The damsel was quite, peaceful and wore a serene smile over the face. She was clad in the garments shining like the fire flames and was adorned with all the ornaments. She looked at lord Kṛṣṇa like the partridge bird looks at the moon continuously. The face of lord Kṛṣṇa was so glorious that crores of moon were of no consequence before him. The lady had a *tilakaṁ* of *kastūrī* over her forehead. Beneath it, there were other small dots. In the centre of the forehead there was another dot of vermilion. She was devoted to her beloved and she had curly hair over her head. The beautiful garland of jasmine flowers was adorning her neck and her body emitted the lustre of crores of moons. She was belittling the grace of the geese and wagtail birds Kṛṣṇa, the lord of *Rāsa* felt delighted casting a glance at the lady, he entered the dancing hall with her. The *Rāsakrīḍā* or the dancing started in seclusion as if the *Śṛṅgāra* himself emerged in a human form on earth and was dancing with the damsel making several gestures. They enjoyed the pleasure of dancing for a period of the life of Brahmā.

ततः स च परिश्रान्तस्तस्या योनौ जगत्पिता।
चकार वीर्याधानं च नित्यानन्दः शुभक्षणे॥ ४०॥

Thereafter the lord of the universe, who is blissful felt fatigued and planted his seed in her womb in an auspicious time.

गात्रतो योषितस्तस्याः सुरतान्ते च सुव्रत।
निःससार श्रमजलं श्रान्तायास्तेजसा हरेः॥ ४१॥
महासुरतखिन्नाया निःश्वाश्च बभूव ह।
तदाधारश्रमजलं तत्सर्वं विश्वगोलकम्॥ ४२॥
स च निःश्वासवायुश्च सर्वाधारो बभूव ह।
निःश्वासवायुः सर्वेषां जीविनां च भवेषु च॥ ४३॥

At the end of the love-sport, she felt fatigued. The fluid started flowing and she started breathing heavily. Every drop of water which emerged from her body resulted in the building of the universe. Her breathing was the base of all, as a result of which the wind became the source of life of all.

बभूव मूर्त्तिमद्वायोर्वामाङ्गात्प्राणवल्लभा।
तत्पत्नी सा च तत्पुत्राः प्राणाः पञ्च च जीविनाम्॥ ४४॥

Thereafter from the left side of Vāyu his wife emerged. Thereafter five son were born to her which were taken to be the life of the people.

प्राणोऽपानः समानश्चैवोदानो व्यान एव च।
बभूवुरेव तत्पुत्रा अधः प्राणाश्च पञ्च च॥ ४५॥
धर्मतोयाधिदेवश्च बभूव वरुणो महान्।
तद्वामाङ्गाच्च तत्पत्नी वरुणी बभूव सा॥ ४६॥

And they were known as *Prāṇa*, *Apāna*, *Samāna*, *Udāna* and *Vyāna* who were the five

sons. There are five *Adhaḥ-prāṇas* as well as forty five others. Thereafter with the water of her sweet lord Varuṇa was born from whom his wife Varuṇānī also emerged.

अथ सा कृष्णशक्तिश्च कृष्णाद्गर्भं दधार ह।
शतमन्वन्तरं यावज्ज्वलन्ती ब्रह्मतेजसा॥४७॥

Thereafter the great *śakti* of lord Kṛṣṇa is also conceived and remained illuminated with the tejas of Brahman for a hundred *Manvantras*.

कृष्णप्राणाधिदेवी सा कृष्णप्राणाधिकप्रिया।
कृष्णस्य सङ्गिनी शश्वत्कृष्णवक्षःस्थलस्थिता॥४८॥
शतमन्वन्तरातीतकाले परमसुन्दरी।
सुषावाण्डं सुवर्णाभं विश्वाधारं लयं परम्॥४९॥

Thereafter the lady of the life of lord Kṛṣṇa, who was his beloved and companion too and always resided in his heart, after the completion of a hundred *Manvantras* gave birth to a golden egg which became the base of the entire universe.

दृष्ट्वा चाण्डं हि सा देवी हृदयेन विदूयता।
उत्ससर्ज च कोपेन तदण्डं गोलके जले॥५०॥

The goddess was filled with mental agony as the sight of the egg and with a painful heart she threw away the egg in the deep oceanic water.

दृष्ट्वा कृष्णश्च तत्त्यागं हाहाकारं चकार ह।
शशाप देवी देवेशस्तत्क्षणं च यथोचितम्॥५१॥
यतोऽपत्यं त्वया त्यक्तं कोपशीले सुनिष्ठुरे।
भव त्वमनपत्याऽपि चाद्यप्रभृति निश्चितम्॥५२॥

Lord Kṛṣṇa felt disturbed at the sight of throwing of the egg into the water by her and in anger he pronounced a curse on her, "O damsel you are heartless and filled with rage, you have disowned your progeny therefore hence fort you will always remain childless.

या यास्त्वदंशरूपाश्च भविष्यन्ति सुरस्त्रियः।
अनपत्याश्च ताः सर्वास्त्वत्समा नित्ययौवनाः॥५३॥

And all the women who are born with you *Aṁśas* would always remain young but shall never bear any children.

एतस्मिन्नन्तरे देवीजिह्वाग्रात्सहसा ततः।
आविर्बभूव कन्यैका शुक्लवर्णा मनोहरा॥५४॥

At the same movement from the tip of the tongue of the goddess a fair complexioned girl was born.

पीतवस्त्रपरिधाना वीणापुस्तकधारिणी।
रत्नभूषणभूषाढ्या सर्वशास्त्राधिदेवता॥५५॥

She was wearing a yellow lower garment holding a flute and a book in her hands. She happened to be goddess of all the *śāstras* and was adorned with all there ornaments.

अथ कालान्तरे सा च द्विधारूपा बभूव ह।
वामार्धाङ्गा च कमला दक्षिणार्धा च राधिका॥५६॥

After some time the same goddess appeared in two forms and these two forms were known as Kamalā and Rādhikā.

एतस्मिन्नन्तरे कृष्णो द्विधारूपो बभूव ह।
दक्षिणार्धः स्याद्द्विभुजो वामार्धश्च चतुर्भुजः॥५७॥

In the meant time Kṛṣṇa too transformed into two forms. From the right side, he appeared as having two arms and from the left side he appeared in four arms and was known as Viṣṇu.

उवाच वाणीं श्रीकृष्णस्त्वमस्य भव कामिनी।
अत्रैव मानिनी राधा नैव भद्रं भविष्यति॥५८॥
एवं लक्ष्मीं संप्रददौ तुष्टो नारायणाय वै।
संजगाम च वैकुण्ठं ताभ्यां सार्धं जगत्पतिः॥५९॥

Lord Kṛṣṇa asked Sarasvatī to be the wife of Viṣṇu and Rādhikā remained with him to earn welfare. Similarly he handed over Lakṣmī to Nārāyaṇa. Thereafter lord Viṣṇu took both of them to Vaikuṇṭha.

अनपत्ये च ते द्वे च यतो राधांशसंभवे।
नारायणाङ्गादभवन्पार्षदाश्च चतुर्भुजाः॥६०॥
तेजसा वयसा रूपगुणाभ्यां च समा हरेः।
बभूवुः कमलाङ्गाच्च दासीकोट्यश्च तत्समाः॥६१॥

Since they were born from Rādhā and Mūla-prakṛti, both Lakṣmī and Sarasvatī had no issue. Thus from Nārāyaṇa's body several of the

attendants of Viṣṇu were born who in prowess, age form and qualities were like Viṣṇu. Thereafter crores of the maid-servants were born out of the body of Lakṣmī who were as beautiful as the goddess herself.

अथ गोलोकनाथस्य लोम्नां विवरतो मुने।
आसन्नसंख्यगोपाश्च वयसा तेजसा समाः॥६२॥

O sage, thereafter, lord Kṛṣṇa who is the dweller of *Goloka* made several of the cowherds from his hair-pits who were like him in prowess and beauty.

रूपेण सुगुणेनैव वेषाद्वा विक्रमेण च।
प्राणतुल्याः प्रियाः सर्वे बभूवुः पार्षदा विभोः॥६३॥

All the Gopas bearing the beauty, best qualities, the dress and strength, became the advisors of lord Kṛṣṇa.

राधाङ्गलोमकूपेभ्यो बभूवुर्गोपकन्यकाः।
राधातुल्याश्च सर्वास्ता नान्यतुल्याः प्रियंवदाः॥६४॥

Similarly from the hair-pits of Rādhā many cowherd-girls emerged who were as beautiful as Rādhā and always spoke Sweet words.

रत्नभूषणभूषाढ्याः शश्वत्सुस्थिरयौवनाः।
अनपत्याश्च ताः सर्वाः पुंसः शापेन संततम्॥६५॥

They were adorned with all the ornaments and were every youthful and because of the curse of lord Kṛṣṇa they bore no children.

एतस्मिन्नन्तरे विप्र सहसा कृष्णदेहतः।
आविर्बभूव सा दुर्गा विष्णुमाया सनातनी॥६६॥

O Brāhmaṇa, in the meantime from the body of lord Kṛṣṇa the eternal Durgā, the illusion of lord Viṣṇu emerged.

देवी नारायणीशाना सर्वशक्तिस्वरूपिणी।
बुद्ध्यधिष्ठातृदेवी सा कृष्णस्य परमात्मनः॥६७॥
देवीनां बीजरूपा च मूलप्रकृतिरीश्वरी।
परिपूर्णतमा तेजःस्वरूपा त्रिगुणात्मिका॥६८॥
तप्तकाञ्चनवर्णाभा सूर्यकोटिसमप्रभा।
ईषद्धासप्रसन्नास्या सहस्रभुजसंयुता॥६९॥

She is also called a Nārāyaṇī, Īśānā and possessor of all the strength. She was the supreme intelligence of lord Kṛṣṇa. She is the form of the seed of all the goddess and is *Mūla-Prakṛti*, Īśvarī and complete in all respects, illustrious one, possessor of all the three *guṇas* (*sattva*, *rajas* and *tamas*). She has the complexion of molten gold and possesses the lustre of crores of suns. She wears the serene smile over her face and possess a thousand arms.

नानाशस्त्रास्त्रनिकरं बिभ्रती सा त्रिलोचना।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥७०॥

Durgā, the great goddess has three eyes and holds a large number of weapons in her hand. She is clad in the clothes sanctified by the god of fire and is adorned with all the ornaments.

यस्याश्चांशांशकलया बभूवुः सर्वयोषितः।
सर्वविश्वस्थिता लोका मोहिता मायया यया॥७१॥
सर्वैश्वर्यप्रदात्री च कामिनां गृहमेधिनाम्।
कृष्णभक्तिप्रदात्री च वैष्णवानां च वैष्णवी॥७२॥

All the ladies on earth happen to be the rays of the same goddess and her illusion influences the entire universe. Those who adore her with a specific purpose, their desires are fulfilled by her. She bestows the devotion of lord Kṛṣṇa and for the devotees of lord Viṣṇu she appears in the form of Viṣṇu.

मुमुक्षूणां मोक्षदात्री सुखिनां सुखदायिनी।
स्वर्गेषु स्वर्गलक्ष्मीः सा गृहलक्ष्मीर्गृहेष्वसौ॥७३॥
तपस्विषु तपस्या च श्रीरूपा सा नृपेषु च।
या चाग्नौ दाहिकारूपा प्रभारूपा च भास्करे॥७४॥
शोभास्वरूपा चन्द्रे च पद्मेषु च सुशोभना।
सर्वशक्तिस्वरूपा या श्रीकृष्णे परमात्मनि॥७५॥

She bestows salvation to the devotees and those who desires of the worldly pleasures, she bestows the same on them. In the heaven she conduct herself as Lakṣmī of the heaven and with the house-holders. She conduct herself as the Lakṣmī of the house, she dwells in the *tapas* of the kings, burning aspect of the fire, lustre of the sun, rays of the moon, beauty of the lotus flower and the entire strength of lord Kṛṣṇa.

यया च शक्तिमानात्मा यया वै शक्तिमज्जगत्।
यया विना जगत्सर्वं जीवन्मृतमिव स्थितम्॥७६॥

From her, the entire universe gets strength and without her the entire universe inspite of being alive, seems to be dead.

या च संसारवृक्षस्य बीजरूपा सनातनी।
स्थितिरूपा बुद्धिरूपा फलरूपा च नारद॥७७॥

O Nārada, she is like the seed for the tree of the universe. She has the form of remaining static, intelligence and bestows the reward also.

क्षुत्पिपासा दया श्रद्धा निद्रा तन्द्रा क्षमा धृतिः।
शान्तिर्लज्जा तुष्टिपुष्टिभ्रान्तिकान्त्यादिरूपिणी॥७८॥
सा च संस्तूय सर्वेशं तत्पुरः समुपस्थितः।
रत्नसिंहासनं तस्यै प्रददौ राधिकेश्वरः॥७९॥

She alone is hunger, thirst, compassion, *Śraddhā*, sleep, fatigue, forgiveness, patience, peaceful, shyness, satisfaction, growth, fallacy and the glory. Thereafter offering prayer to lord Kṛṣṇa she stood before him who offered him the gem-studded lion throne.

एतस्मिन्नन्तरे तत्र सस्त्रीकश्च चतुर्मुखः।
पद्मनाभनाभिपद्मान्निःससार पुमान्मुने॥८०॥

O sage, at the same time Brahmā also reached there with his spouse. Brahmā had emerged from the navel of lord Kṛṣṇa.

कमण्डलुधरः श्रीमांस्तपस्वी ज्ञानिनां वरः।
चतुर्मुखस्तं तुष्टाव प्रज्वलन्ब्रह्मतेजसा॥८१॥
सुदती सुन्दरी श्रेष्ठा शतचन्द्रसमप्रभा।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता॥८२॥
रत्नसिंहासने रम्ये स्तुता वै सर्वकारणम्।
उवास स्वामिना सार्धं कृष्णस्य पुरतो मुदा॥८३॥
एतस्मिन्नन्तरे कृष्णो द्विधारूपो बभूव सः।
वामार्धाङ्गो महादेवो दक्षिणो गोपिकापतिः॥८४॥
शुद्धस्फटिकसंकाशः शतकोटिरविप्रभः।
त्रिशूलपट्टिशधरो व्याघ्रचर्मधरो हरः॥८५॥
तप्तकाञ्चनवर्णाभजटाभारधरः परः।
भस्मभूषणगात्रश्च सस्मितश्चन्द्रशेखरः॥८६॥
दिगम्बरो नीलकण्ठः सर्पभूषणभूषितः।
बिभ्रद्दक्षिणहस्तेन रत्नमालां सुसंकृताम्॥८७॥
प्रजपन्पञ्चवक्त्रेण ब्रह्मज्योतिः सनातनम्।
सत्यस्वरूपं श्रीकृष्णं परमात्मानमीश्वरम्॥८८॥
कारणं कारणानां च सर्वमङ्गलमङ्गलम्।
जन्ममृत्युजराव्याधिशोकभीतिहरं परम्॥८९॥
संस्तूय मृत्योर्मृत्युं तं जातो मृत्युञ्जयाभिधः।
रत्नसिंहासने रम्ये समुवास हरेः पुरः॥९०॥

He appeared as an ascetic, was the best of the intellectuals, holding a *Kamaṇḍalu* and his faces were wearing the divine lustre. Brahmā then started eulogising lord Kṛṣṇa. At the same movement the spouse of Brahmā having the lustre of hundreds of moons possessing beautiful teeth, clad in the garments satisfied by god Agni, adorned with all the ornaments, also offered prayer to lord Kṛṣṇa and thereafter took her seat besides her husband. At that very moment lord Kṛṣṇa took to two forms his lift part appeared as Mahādeva and the right side remained as Kṛṣṇa as usual. The glory of lord Mahādeva appeared like crystal gem and he was illumining like crores of suns. He was holding a trident and a *paṭṭiśa*. He was clad in tiger skin. His matted locks of hair emitted the lustre of the molten gold. He had plastered his body with the ashes and wore a smile over his face besides the crescent over his forehead, he wore no garment and was adorned with the ornaments of snake. He held a rosary of gems in his right hand. He had five heads emitting the eternal lustre. He was eternal, truthful, great soul, Īśvara, cause of all the causes and welfare of all the welfares and the one who could relieve everybody of birth, death, old age, disease, grief and fear and happens to be death for the god of death. By reciting the glory of lord Kṛṣṇa he came to be known as Mṛtyuñjaya. He also took his seat over the gem-studded lion throne, with the permission of lord Kṛṣṇa.

इति श्री० म० प्र० नारायणनारदसंवादे देवदेव्युत्पत्तिर्नाम द्वितीयोऽध्यायः॥२॥

अथ तृतीयोऽध्यायः

Chapter – 3

Description of the child of Virāṭ form

श्रीनारायण उवाच

अथाण्डं तज्जलेऽतिष्ठद्यावद्वै ब्रह्मणो वयः।

ततः स्वकाले सहसा द्विधारूपो बभूव सः॥ १॥

Lord Nārāyaṇa said—That egg remained in the water during the complete life of Brahmā. At the appropriate time, it broke into two.

तन्मध्ये शिशुरेकश्च शतकोटिरविप्रभः।

क्षणं रोरूयमाणश्च स शिशुः पीडितः क्षुधा॥ २॥

पितृमातृपरित्यक्तो जलमध्ये निराश्रयः।

नैकब्रह्माण्डनाथो यो ददर्शोर्ध्वमनाथवत्॥ ३॥

In the centre of it an infant was found whose lustre resembled the lustre of crores of suns. That infant had no parents and was disowned by all and had no support in the ocean, it therefore started crying with hunger. He was the leader of several globes. He looked upward like an orphan.

स्थूलात्स्थूलतमः सोऽपि नाम्ना देवो महाविराट्।

परमाणुर्यथा सूक्ष्मात्परः स्थूलात्तथाऽप्यसौ॥ ४॥

He was solid like all the solid things. He was, therefore, called as Mahāvirāṭ every atom represents the smallest form, similarly he was like that.

तेजसा षोडशांशोऽयं कृष्णस्य परमात्मनः।

आचारोऽसंख्यविश्वानां महाविष्णुः सुरेश्वरः॥ ५॥

He happened to be the sixteenth part of the lustre of lord Kṛṣṇa. And he happened to be the lord of innumerable universes and was called Mahāviṣṇu.

प्रत्येकं रोमकूपेषु विश्वानि निखिलानि च।

अद्यापि तेषां सख्यां च कृष्णो वक्तुं न हि क्षमः॥ ६॥

Several of the universes were lodged in his hair-pits. Their number cannot be counted even by lord Kṛṣṇa himself.

यथाऽस्ति संख्या रजसां विश्वानां न कदाचन।

ब्रह्मविष्णुशिवादीनां तथा संख्यां न विद्यते॥ ७॥

प्रतिविश्वेषु सन्त्येवं ब्रह्मविष्णुशिवादयः।

पातालाद् ब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्तितम्॥ ८॥

In all the globes Brahmā. Viṣṇu and Śiva could be beside other gods. There is a possibility of ones counting the particles of dust but the number of globes, Brahmā, Viṣṇu, Śiva and other gods residing in his body could never be counted. The extent of Brahmāṇḍa (globe) extended from Pātāla to Brahmaloka.

तत ऊर्ध्वं च वैकुण्ठो ब्रह्माण्डाद्बहिरेव सः।

स च सत्यस्वरूपश्च शश्वन्नारायणो यथा॥ ९॥

The Vaikuṇṭha is lodged above it which is beyond the globe. It is truthful, eternal and everlasting like Brahman.

तदूर्ध्वं चैव गोलोकः पञ्चाशत्कोटियोजनात्।

नित्यः सत्यस्वरूपश्च यथा कृष्णस्तथाऽप्ययम्॥ १०॥

The *Goloka* with the dimensions of fifty crores *yojanas* is lodged above it, which is also eternal and everlasting.

सप्तद्वीपमिता पृथ्वी सप्तसागरसंयुता।

एकोनपञ्चाशदुपद्वीपासंख्यवनान्विता॥ ११॥

ऊर्ध्वं धराया भूवर्लोका ब्रह्मलोकसमन्विताः।

पातालानि च सप्ताधश्चैवं ब्रह्माण्डमेव च॥ १२॥

The earth consist of seven islands and an equal number of oceans, forty nine small islands and innumerable number of forests. The Brahmaloka is lodged above it besides the several seven heavens above and seven nethers below. All these combined are called Brahmāṇḍa or the globe.

ऊर्ध्वं धराया भूर्लोको भुवर्लोकस्ततः परः।

स्वर्लोकस्तु ततः पश्चान्महर्लोकस्ततो जनः॥ १३॥

ततः परस्तपोलोकः सत्यलोकस्ततः परः।

ततः परो ब्रह्मलोकस्तप्तकाञ्चननिर्मितः॥ १४॥

Bhūloka is above the earth and *Bhuvarloka* is above this. Then comes *Svarloka*, then *Maharloka* then *Janoloka*, then *Tapoloka* and above all is the *Brahmaloka* having the lustre of gold.

एवं सर्वं कृत्रिमं तदृबाह्याभ्यन्तर एव च।
तद्विनाशे विनाशश्च सर्वेषामेव नारद॥ १५॥
जलबुद्बुदवत्सर्वं विश्वसंघमनित्यकम्।
नित्यौ गोलोकवैकुण्ठौ सत्यौ शश्वदकृत्रिमौ॥ १६॥

They are all artificial. Some of them are within the globe and some of them out of it. O Nārada, at the destruction of the globe all these are destroyed because the universe appears like a water bubble and is short lived. Out of these only *Goloka* and Vaikuṇṭha are eternal and everlasting.

लोमकूपे च ब्रह्माण्डं प्रत्येकं तस्य निश्चितम्।
एषां संख्यां न जानाति कृष्णोऽन्यस्यापि का कथा॥ १७॥

In the hair-pits of the child several of the Brahmāṇḍas (globes) are lodged. Their exact number can hardly be counted even by lord Kṛṣṇa, what to speak of others.

प्रत्येकं प्रतिब्रह्माण्डे ब्रह्माविष्णुशिवादयः।
तिस्रः कोट्यः सुराणां च संख्या सर्वत्र पुत्रक॥ १८॥

O son, in the globe there live three crores of gods including Brahmā, Viṣṇu and Śiva.

दिगीशाश्चैव दिक्पाला नक्षत्राणि ग्रहादयः।
भुवि वर्णाश्च चत्वारोऽधो नागाश्च चराचराः॥ १९॥

All the directions are protected by the gods of these directions who are known by the name of Dikpālas. The planets and the constellations are included in it. There are four Varṇas on earth. Down below in the *Nāgaloka* all the immovable and moveable are lodged.

अथ कालेन स विराडूर्ध्वं दृष्ट्वा पुनः पुनः।
डिम्भान्तरं च शून्यं च न द्वितीयं कथंचन॥ २०॥

Thereafter that Virāṭ-infant continued to look above again and again, but the entire circular space was vacant. Nothing was available there.

चिन्तामवाप क्षुद्युक्तो रुरोद च पुनः पुनः।
ज्ञानं प्राप्य तदा दध्यौ कृष्णं परमपूरुषम्॥ २१॥
ततो ददर्श तत्रैव ब्रह्मज्योतिः सनातनम्।
नवीननीरदश्यामं द्विभुजं पीतवाससम्॥ २२॥
सस्मितं मुरलीहस्तं भक्तानुग्रहकारकम्।
जहास बालकस्तुष्टो दृष्ट्वा जनकमीश्वरम्॥ २३॥

Thereafter the hungry child, getting worried started crying again and again. In the meantime he gained knowledge and started meditating upon lord Kṛṣṇa and visualised the eternal flame of Brahman resembling the fresh clouds, having dark complexion and two arms, wearing *pītāmbara* and a smile on his face. He had a flute in his hand and was always compassionate to his devotees. Finding the lord there, the infant was delighted and in delight he laughed.

वरं तस्मै ददौ तुष्टो वरेशः समयोचितम्।
मत्समो ज्ञानयुक्तश्च क्षुत्पिपासाविवर्जितः॥ २४॥
ब्रह्माण्डासंख्यनिलयो भव वत्स लयावधि।
निष्कामो निर्भयश्चैव सर्वेषां वरदो वरः।
रोगमृत्युजराशोकपीडादिपरिवर्जितः॥ २५॥

Lord Kṛṣṇa then getting pleased bestowed a boon on him, saying, "O son you attain knowledge like me, getting free from hunger and thirst and be the shelter of the universe till the time of the dissolution. Getting all the desires fulfilled, you become fearless and grant boons to everyone. You will be free from the disease, the death, old age, grief and pain."

इत्युक्त्वा तद्दक्षकर्णे महामन्त्रं षडक्षरम्।
त्रिः कृत्वा प्रजजापादौ वेदागमपरं वरम्॥ २६॥

Thus speaking he muttered the six-letter mantra in his ear thrice. These three *mantras* are important part of the Vedas.

प्रणवादिचतुर्थ्यन्तं कृष्ण इत्यक्षरद्वयम्।
वह्निजायान्तमिष्टं च सर्वविघ्नहरं परम्॥ २७॥

There is a ओं in the beginning; the middle there are two letters known as कृष्ण and in the last appears Svāhā the wife of god Agni. Therefore this is the form of the mantra "ओं कृष्णाय स्वाहा" this *mantra* removes all the obstructions.

मन्त्रं दत्त्वा तदाहारं कल्पयामास वै प्रभुः।
श्रूयतां तद्ब्रह्मपुत्र निबोध कथयामि ते॥ २८॥

O Nārada, the son of Brahmā, lord Śrī Kṛṣṇa gave this *mantra* to him and thereafter the made the arrangements for his food which you pleased listen from me.

प्रतिविश्वेषु नैवेद्यं दद्याद्वै वैष्णवो जनः।
षोडशांशं विषयिणी विष्णोः पञ्चदशास्य वै॥ २९॥
निर्गुणस्यात्मनश्चैव परिपूर्णतमस्य च।
नैवेद्येन च कृष्णस्य नहि किंचित्प्रयोजनम्॥ ३०॥

In the entire universe the Vaiṣṇavas offer *Naivedya* to lord Viṣṇu. A sixteenth part of such offering reaches Viṣṇu and the rest of the fifteen parts are meant for the Virāṭ child. Because this child happens to be the complete lord in himself and is the Virāṭ form of lord Kṛṣṇa. Lord Kṛṣṇa, however, if in no way concerned with the *naivedya*.

यद्ददाति च नैवेद्यं यस्मै देवाय यो जनः।
स च खादति तत्सर्वं लक्ष्मीदृष्ट्या पुनर्भवेत्॥ ३१॥

To whichever god the *naivedya* is referred by the people, the same is consumed by the same god, but at the sight of Lakṣmī the same is restored.

तं च मन्त्रं वरं दत्त्वा तमुवाच पुनर्विभुः।
वर अन्यः क इष्टस्ते तं मे ब्रूहि ददामि ते॥ ३२॥

Thus giving the best of the *mantra* to the child, the lord said: "what else is dearer to you? You tell me; I shall get you the boon."

कृष्णस्य वचनं श्रुत्वा तमुवाच महाविराट्।
अदन्तो बालकस्तत्र वचनं समयोचितम्॥ ३३॥

Listening to the words of lord Kṛṣṇa the toothless child Mahāvirāṭ spoke to the lord thus.

महाविराडुवाच

वरं मे त्वत्पदाम्भोजे भक्तिर्भवतु निश्चला।
संततं यावदायुर्मे क्षणं व सुचिरं च वा॥ ३४॥

Mahāvirāṭ said–I should always remain devoted to your lotus-like feet. Irrespective of my age whether I have a long life or a short life I should remain devoted towards you.

त्वद्भक्तियुक्तो यो लोके जीवन्मुक्तः स संततम्।
त्वद्भक्तिहानो मूर्खश्च जीवन्नपि मृतो हि सः॥ ३५॥

किं तज्जपेन तपसा यज्ञेन यजनेन च।
व्रतेनैवोपवासेन पुण्यतीर्थनिषेवया॥ ३६॥

Because whosoever remains devoted to you, frees himself from the human bondage and the one who is the devoid of your devotion, appears to be dead on earth while still alive. The *japam*, the penance, performing the yajña, worship, observing fast and resolutions as also residing in the holy places are of no value for him.

कृष्णभक्तिविहीनस्य पुंसः स्याज्जीवनं वृथा।
येनात्मना जीवितश्च तमेव नहि मन्यते॥ ३७॥

The life of the one who is deprived of the devotion of Kṛṣṇa is of no use, because he happens to be the one, who does not know the soul which keeps him alive.

यावदात्मा शरीरेऽस्ति तावत्स्याच्छक्तिसंयुतः।
पश्चाद्यान्ति गते तस्मिन्न स्वतन्त्राश्च शक्तयः॥ ३८॥

Till such time the soul remains in the body he gets associated with all the powers till then, Thereafter as soon as the soul leaves the body, all his strength also disappeared. Because these *śaktis* have no individuality of their own.

स च त्वं च महाभाग सर्वात्मा प्रकृतेः परः।
स्वेच्छामयश्च सर्वाद्यो ब्रह्मज्योतिः सनातनः॥ ३९॥

O sage, you are the one who is beyond nature and the soul of all, the one who moves according to his own sweet will and possess the eternal divine flames.

इत्युक्त्वा बालकस्तत्र विरराम च नारद।
उवाच कृष्णः प्रत्युक्तिं मधुरां श्रुतिसुन्दरीम्॥ ४०॥

O Nārada thus speaking the child kept quiet. Thereafter lord Kṛṣṇa spoke to him the sweet words.

श्रीकृष्ण उवाच

सुचिरं सुस्थिरं तिष्ठ यथाऽहं त्वं तथा भव।
असंख्यब्रह्मणां पाते पातस्ते न भविष्यति॥ ४१॥

Śrī Kṛṣṇa said—You continue to remains stable on earth like me for a long time you cannot fall even after the fall of innumerable Brahmās.

अंशेन प्रतिविध्यण्डे त्वं च पुत्र विराड् भव।
त्वन्नाभिपद्मे ब्रह्मा च विश्वस्रष्टा भविष्यति॥४२॥
ललाटे ब्रह्मणश्चैव रुद्राश्चैकादशैव तु।
शिवांशेन भविष्यन्ति सृष्टिसंहरणाय वै॥४३॥

O son, in all the *Brahmāṇḍas* (globes) you will always be present in part and the lord Brahmā who will be born out of your navel, would be the creator of the universe. Eleven Rudras shall emerge from the forehead of Brahmā and shall destroy the universe.

कालाग्निरुद्रस्तेष्वेको विश्वसंहारकारकः।
पाता विष्णुश्च विषयी रुद्रांशेन भविष्यति॥४४॥
मद्भक्तियुक्तः सततं भविष्यसि वरेण मे।
ध्यानेन कमनीयं मां नित्यं द्रक्ष्यसि निश्चितम्॥४५॥

One of the Rudras will be known by the name of Kālāgni who will destroy the universe. From the particle of Rudra, Viṣṇu the protector of the universe shall appear with my grace. You will achieve my devotion and you will always see my divine face all the time. This is certain.

मातरं कमनीयां च मम वक्षःस्थलस्थिताम्।
यामि लोकं तिष्ठ वत्सेत्युक्त्वा सोऽन्तरधीयत॥४६॥

O son, you will also have a look at you beautiful mother who resides in my heart. I am moving towards my own abode, but you remain here." Thus speaking Kṛṣṇa left with a delightful mind.

गत्वा च नाकं ब्रह्माणं शंकरं स उवाच ह।
स्रष्टारं स्रष्टुमीशं च संहर्तारं च तत्क्षणम्॥४७॥

Reaching the heaven he met Brahmā, the creator and Śiva, the destroyer of the universe.

सृष्टिं स्रष्टुं गच्छ वत्स नाभिपद्मोद्भवो भव।
महाविराड् लोमकूपे क्षुद्रस्य च विधेः शृणु॥४८॥
गच्छ वत्स महादेव ब्रह्मभालोद्भवो भव।
अंशेन च महाभाग स्वयं च रुचिरं तपः॥४९॥

Lord Kṛṣṇa said—O son, you move on for the creation of the universe and appear from the hair-pit of the Mahāvirāṭ and the lotus that emerges from his navel. Then pointing towards Rudra he said—O son, Mahādeva you go and having been born out of the forehead of Brahmā you perform *tapas* for a long time.

इत्युक्त्वा जगतां नाथो विरराम विधेः सुत।
जगाम नत्वा सं ब्रह्मा शिवश्च शिवदायकः॥५०॥
महाविराड्लोमकूपे ब्रह्माण्डे गोलके जले।
स बभूव विराट् क्षुद्रो विराडंशेन सांप्रतम्॥५१॥

O Nārada, Kṛṣṇa the lord of the universe, kept quiet after speaking thus. Thereafter both Brahmā and Śiva bowing in reverence to him, left the place. The water which had assembled in the hair-pits of Mahāvirāṭ was turned into a small Virāṭ in the centre of it.

श्यामो युवा पीतवासाः शयानो जलतल्पके।
ईषद्धासः प्रसन्नास्यो विश्वरूपी जनार्दनः॥५२॥
तन्नाभिकमले ब्रह्मा बभूव कमलोद्भवः।
संभूय पद्मदण्डं च बभ्राम युगलक्षकम्॥५३॥

He had dark complexion youthful body and was clad in yellow garments and was reclining over the bed of water. His face was delightful and he was known by the name of Janārdana. Brahmā appeared out of the lotus emerging from his navel and in order to find out the depth of the lotus stalk, Brahmā continued to search for a lakh of *yugas*.

नान्तं जगाम दण्डस्य पद्मनाभस्य पद्मजः।
नाभिजस्य च पद्मस्य चिन्तामाप पितामहः॥५४॥

But he was unable to find out the beginning or end of the lotus stalk that emerged out of the navel of Viṣṇu which made Brahmā restless.

स्वस्थानं पुनरागत्य दध्यौ कृष्णपदाम्बुजम्।
ततो ददर्श क्षुद्रं तं ध्यानेन दिव्यचक्षुषा॥५५॥
शयानं जलतल्पे च ब्रह्माण्डगोलकावृते।
यल्लोमकूपे ब्रह्माण्डं ते च तत्परमीश्वरम्॥५६॥
श्रीकृष्णं चापि गोलोकं गोपगोपीसमन्वितम्।
तं संस्तूय वरं प्राप ततः सृष्टिं चकार सः॥५७॥

He then returned to the same lotus and started meditating seated over the same. Thereafter he

could have an audience with the small Virāṭ-puruṣa by means of his divine knowledge. The great Puruṣa was sleeping in the watery bed inside the ocean. There was the globe in each one of his hair-pit. He then saw the great lord Kṛṣṇa and the Mahāvirāṭ-puruṣa. He also could see the *Goloka*. Thereafter he offered prayers to lord Kṛṣṇa and getting boon from him he started the work of creation.

बभूवुर्ब्रह्मण: पुत्रा मानसा: सनकादय:।
ततो रुद्रा: कपालाच्चा शिवस्यैकादश स्मृता:॥५८॥
बभूव पाता विष्णुश्च क्षुद्रस्य वामपार्श्वत:।
चतुर्भुजश्च भगवाञ्श्वेतद्वीपनिवासकृत्॥५९॥

First of all the four mind born sons named Sanaka and others were born from Brahmā. Thereafter the clever Rudras appeared from his forehead being the *Aṁśas* of Śiva from the left side of small Virāṭ, lord Viṣṇu the protector of the universe appeared. He had four arms. he started dwelling in *Śveta-Dvīpa*.

क्षुद्रस्य नाभिपद्मे च ब्रह्मा विश्वं ससर्ज स:।
स्वर्गं मृत्युं च पातालं त्रिलोकं सचराचरम्॥६०॥
एवं सर्वं लोमकूपे विश्वं प्रत्येकमेव च।
प्रतिविश्वं क्षुद्रविराड्ब्रह्मविष्णुशिवादय:॥६१॥

Having been born out of the small Virāṭs' navel, Brahmā created the globe, heaven, the world, the *Pātāla* and all the three *lokas* with the creatures. Thus the globes lodged in all the hair-pits of the Mahāvirāṭ and in all the globes a separate small Virāṭ, Viṣṇu, Brahmā and Śiva were lodged.

इत्येवं कथितं वत्स कृष्णसंकीर्तनं शुभम्।
सुखदं मोक्षदं सारं किं भूय: श्रोतुमिच्छसि॥६२॥

O son, thus I have narrated to you the story about lord Kṛṣṇa which bestows pleasure, salvation and happens to be the gist of everything. What more do you want to listen"?

इति श्रीब्रह्म० महा० प्रकृति० नारदनारायणसंवादे विश्व-ब्रह्माण्डवर्णनं नाम तृतीयोऽध्याय:॥३॥

अथ चतुर्थोऽध्यायः

Chapter – 4

Adoration of Sarasvatī and her kavaca

नारद उवाच

श्रुतं सर्वमपूर्वं च त्वत्प्रसादात्सुधोपमम्।
अधुना प्रकृतीनां च व्यासं वर्णय भोः प्रभो॥ १॥

Nārada said—O lord, by your grace I have been able to listen to the nectar-like story of the lord; now you enlighten me about the Prakṛtis.

कस्याः पूजा कृता केन कथं मर्त्ये प्रकाशिता।
केन वा पूजिता का वा केन का वा स्तुता मुने॥ २॥

O sage, which one of the gods has adored which one of the goddess first of all and how was it made known on earth. Who adored whom earlier offering the prayers.

कवचं स्तोत्रकं ध्यानं प्रभावं चरितं शुभम्।
काभिः काभ्यो वरो दत्तस्तन्मे व्याख्यातुमर्हसि॥ ३॥

You enlighten me about the *kavacas*, *Stotras*, *dhyāna*, their influence and the story of each one of them including the boons granted by each one of them.

नारायण उवाच

गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता॥ ४॥

Nārāyaṇa said—Durgā is the mother of Gaṇeśa, besides Rādhā, Lakṣmī, Sarasvatī and Sāvitrī are the five goddesses who emerged at the time of the creation of the universe.

आसां पूजा प्रभावश्च प्रसिद्धः परमाद्भुतः।
सुधोपमं च चरितं सर्वमङ्गलकारणम्॥ ५॥

The influence of their adoration is astonishing and quite will known. Their life stories are like nectar and bestow all the welfare.

प्रकृत्यंशाः कलायाश्च तासां च चरितं शुभम्।
सर्वं वक्ष्यामि ते ब्रह्मन्सावधानं निशामय॥ ६॥

O Brahman, such of the goddesses who form part of Prakṛti and those who have the form of

Kālī, I shall tell you all the stories about them you listen to me attentively.

वाणी वसुंधरा गङ्गा षष्ठी मङ्गलचण्डिका।
तुलसी मानसी निद्रा स्वधा स्वाहा च दक्षिणा॥७॥
तेजसा मत्समास्ताश्च रूपेण च गुणेन च॥८॥
संक्षेपमासां चरितं पुण्यदं श्रुतिसुन्दरम्।
जीवकर्मविपाकं च तच्च वक्ष्यामि सुन्दरम्॥९॥

The goddesses like Vāṇī (Sarasvatī), Vasundharā (earth), Gaṅgā, Ṣaṣṭhī, Maṅgalacaṇḍikā, Tulasī, Mānasī, Nidrā, Svadhā, Svāhā and *dakṣiṇā* are the goddesses who are like in lustre, qualities and merits. I shall narrated to you the stories about them which will relieve the people of all the sins.

दुर्गायाश्चैव राधाया विस्तीर्णं चरितं महत्।
तच्च पश्चात्प्रवक्ष्यामि संक्षेपात्क्रमतः शृणु॥१०॥

The great stories about Durgā and Rādhikā will be narrated by me subsequently. You please listen to me.

आदौ सरस्वतीपूजा श्रीकृष्णेन विनिर्मिता।
यत्प्रसादान्मुनिश्रेष्ठ मूर्खो भवति पण्डितः॥११॥

O best of the sages, lord Kṛṣṇa first of all started by the grace of whom even the foolish fellows achieve wisdom.

आविर्भूता यदा देवी वक्त्रतः कृष्णयोषितः।
इयेष कृष्णं कामेन ककामुकी कामरूपिणी॥१२॥
स च विज्ञाय तद्भावं सर्वज्ञः सर्वमातरम्।
तामुवाच हितं सत्यं परिणामसुखावहम्॥१३॥

Goddess Sarasvatī was born out of the tongue of lord Kṛṣṇa and when becoming passionate intentions and he then spoke of Sarasvatī the mother of all the beneficial words which were truthful and bestowed welfare at the end.

श्रीकृष्ण उवाच

भज नारायणं साध्वि मदंशं च चतुर्भुजम्।
युवानं सुन्दरं सर्वगुणयुक्तं च मत्समम्॥१४॥
कामदं कामिनीनां च तासां तं कामपूरकम्।
कोटिकन्दर्पलावण्यं लीलान्यक्कृतमन्मथम्॥१५॥

Lord Kṛṣṇa said O chaste lady, lord Nārāyaṇa emerged out of my body and is youthful like me, he is beautiful and possesses all the qualities. You should, therefore, serve him as a wife. He is the one who fulfils the desires of all the ladies and is beautiful like the crores of gods of love. In the divine play, he excels even the god of love.

कान्ते कान्तं च मां कृत्वा यदि स्थातुमिहेच्छसि।
त्वत्तो बलवती राधा न ते भद्रं भविष्यति॥१६॥
यो यस्माद्बलवान्वाणि ततोऽन्यं रक्षितुं क्षमः।
कथं परान्साधयति यदि स्वयमनीश्वरः॥१७॥
सर्वेशः सर्वशास्ताऽहं राधां राधितुमक्षमः।
तेजसा मत्समा सा च रूपेण च गुणेन॥१८॥

O lady, if you want to remain here as my wife, it would not be beneficial for you since Rādhā happens to be more powerful than you. O Sarasvatī, one who is quite powerful can protect others but the one who himself his weak cannot protect himself. I am the lord of everyone and the ruler but I am unable to rule over the Rādhā because she possesses the same type of splendour, beauty and qualities as I do.

प्राणाधिष्ठातृदेवी सा प्राणांस्त्यक्तुं च कः क्षमः।
प्राणतोऽपि प्रियः कुत्र केषां वाऽस्ति च कश्चन॥१९॥

She is the presiding deity of my life and who is so competent as to abandon his life. Only a life is the dearest a men then all other objects.

त्वं भद्रे गच्छ वैकुण्ठं तव भद्रं भविष्यति।
पतिं तमीश्वरं कृत्वा मोदस्व सुचिरं सुखम्॥२०॥

Therefore, O lady, you go to Vaikuṇṭha and you will meet with your welfare there. You accept lord Viṣṇu as your husband and enjoy all the pleasures with him.

विवर्जिता लोभमोहकामकोपेन हिंसया।
तेजसा त्वत्समा लक्ष्मी रूपेण च गुणेन च॥२१॥

Lakṣmī is of course free from grief, attachment, lust, agony, violence and she is as equal as you in beauty, virtues and splendours.

तया सार्धं तव प्रीत्या सुखं कालः प्रयास्यति।
गौरवं चापि तत्तुल्यं करिष्यति पतिर्द्वयोः॥२२॥

If you remain lovingly with her, your life will meet all the pleasures. And your husband will also love both of you equally.

प्रतिविश्वेषु ते पूजां महतीं ते मुदाऽन्विताः।
माघस्य शुक्लपचम्यां विद्यारम्भेषु सुन्दरि॥ २३॥
मानवा मनवो देवा मुनीन्द्राश्च मुमुक्षवः।
सन्तश्च योगिनः सिद्धाः नागगन्धर्वकिन्नराः॥ २४॥
मद्वरेण करिष्यन्ति कल्पे कल्पे यथाविधि।
भक्तियुक्ताश्च दत्त्वा वै चोपचारांश्च षोडश॥ २५॥
काण्वशाखोक्तविधिना ध्यानेन स्तवनेन च।
जितेन्द्रियाः संयुताश्च पुस्तकेषु घटेऽपि च॥ २६॥
कृत्वा सुवर्णगुटिकां गन्धचन्दनर्चिताम्।
कवचं ते ग्रहीष्यन्ति कण्ठे वा दक्षिणे भुजे॥ २७॥

O beautiful one, with the influence of my boon all the people of the universe get pleased besides the Manus, the gods, the truth seekers, the ascetics, yogīs, *siddhas*, *nāgas* and Kinnaras will adore you every year on the bright fifth day in the month of Māgha or at the time of sharing of learnings and celebrating great festivity at that time, they will perform sixteen type of *pūjā* for you. You will be adored appropriately according to the rites prescribed in the *kavaca* branch by the self disciplined people. They will invoke you in a *kalaśa* or a book. Your flowers will be decorated by them with the flowers and kept gracefully in gold amulet and shall adore it with offering the sandal-wood paste and tie it around the right arm as armlets.

पठिष्यन्ति च विद्वांसः पूजाकाले च पूजिते।
इत्युक्त्वा पूजयामास तां देवीं सर्वपूजितः॥ २८॥

During the time of *pūjā* as well as after that, the wise people will recite your *stotras*. Thus speaking, lord Kṛṣṇa adored the goddess.

ततस्तत्पूजनं चक्रुर्ब्रह्मविष्णुमहेश्वराः।
अतन्तश्चापि धर्मश्च मुनीन्द्राः सनकादयः॥ २९॥

Thereafter the gods like Brahmā, Viṣṇu, Śiva, Ananta, Dharma and sages like Sanaka and others also adored her.

सर्वे देवाश्च मनवो नृपा वा मानवादयः।
बभूव पूजिता नित्या सर्वलोकैः सरस्वती॥ ३०॥

Thus all the gods, the Manus, the kings and the humans adored the goddess since then.

नारद उवाच

पूजाविधानं स्तवनं ध्यानं कवचमीप्सितम्।
पूजोपयुक्तं नैवेद्यं पुष्पं वा चन्दनादिकम्॥ ३१॥
वद वेदविदां श्रेष्ठ श्रोतुं कौतूहलं मम।
वर्धते साम्प्रतं शश्वत्किमिदं श्रुतिसुन्दरम्॥ ३२॥

Nārada said—O best of the gods, you tell us the method of adoration of goddess Sarasvatī, her stotra, *dhyānaṁ* and the *kavaca* besides *Naivedya*, flowers and the application of sandal-wood paste. I am feeling quite anxious to listen to the same which will be quite pleasant to hear.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि काण्वशाखोक्तपद्धतिम्।
जगन्मातुः सरस्वत्याः पूजाविधिसमन्विताम्॥ ३३॥

Nārāyaṇa said—O Nārada, I will now spell out the method prescribed in the *Kāṇva-śākhā* for the adoration of goddess of Sarasvatī has been detailed.

माघस्य शुक्लपञ्चम्यां विद्यारम्भदिनेऽपि च।
पूर्वेऽह्नि संयमं कृत्वा तत्र स्यात्संयतः शुचिः॥ ३४॥
स्नात्वा नित्यक्रियां कृत्वा घटं संस्थाप्य भक्तितः।
संपूज्य देवषट्कं च नैवेद्यादिभिरेव च॥ ३५॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
संपूज्य संयतोऽग्रे च ततोऽभीष्टं प्रपूजयते॥ ३६॥

The bright fifth day of month of Māgha is the date for initiating a child. Observing self-discipline and getting purified after bath, one should perform the daily routine besides consecrating the pitcher filled with water. Then presenting *Naivedya* and other offering to Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī, the family god should be adore.

ध्यानेन वक्ष्यमाणेन ध्यात्वा बाहयघटे बुधः।
ध्यात्वा पुनः षोडशोपचरैस्तां पूजयेद्व्रती॥ ३७॥

The wise Vratī should recite the *dhyāna-mantra* and should adore the sacred pitcher observing the sixteen types of formalities.

पूजोपयुक्तं नैवेद्यं यद्यद्वेदे निरूपितम्।
वक्ष्यामि सांप्रतं किंचिद्यथाधीतं यथागमम्॥ ३८॥

Whatever *Naivedyas* are prescribed in the Vedas and in the *śāstra* are now being spelt out by me.

नवनीतं दधिं क्षीरं लाजांश्च तिललड्डुकान्।
इक्षुमिक्षुरसं शुक्लवर्णं पक्वगुडं मधु॥ ३९॥
स्वस्तिकं शर्करां शुक्लधान्यस्याक्षतमक्षतम्।
अस्विन्नशुक्लधान्यस्य पृथुकं शुक्लमोदकम्॥ ४०॥
घृतसैन्धवसंस्कारैर्हविष्यैर्व्यञ्जनैस्तथा।
यवगोधूमचूर्णानां पिष्टकं घृतसंस्कृतम्॥ ४१॥
पिष्टकं स्वस्तिकस्यापि पक्वरम्भाफलस्य च।
परमान्नं च सघृतं मिष्टान्नं च सुधोपमम्॥ ४२॥
नारिकेलं तदुदकं केशरं मूलमार्द्रकम्।
पक्वरम्भाफलं चारु श्रीफलं बदरीफलम्॥ ४३॥
कालदेशोद्भवं पक्वफलं शुक्लं सुसंस्कृतम्।
सुगन्धि शुक्लपुष्पं च गन्धाढ्यं शुक्लचन्दनम्॥ ४४॥
नवीनं शुक्लवस्त्रं च शङ्खं च सुमनोहरम्।
माल्यं च शुक्लपुष्पाणां मुक्ताहीरादिभूषणम्॥ ४५॥

They include butter, curd, milk, paddy, sesame balls, white sugar cane and its juice, sugar balls (guḍa), honey, sweet dish, sugar, white paddy, unbroken rice, unboiled rice, white sweet balls, *ghee*, saltish preparation, the cereals required for performing *homa*, the stuffs made of barley and wheat and fried in *ghee*, ripe banana fruit, the sweet prepared ripe banana, beautiful śrīphala (wood-apple), Badarī (Zuzubi), seasonal fruit, fragrant white flowers, fragrant sandalwood, new white clothes, beautiful conch, the garland of white flowers and pearls, gems and other ornaments should be offered to goddess Sarasvatī.

यद्दृष्टं च श्रुतौ ध्यानं प्रशस्तं श्रुतिसुन्दरम्।
तन्निबोध महाभाग भ्रमभञ्जनकारणम्॥ ४६॥

The *dhyānam* which has been prescribed in the Vedas for the goddess is pleasant to here and remove the illusion. I am going to tell you the same.

सरस्वतीं शुक्लवर्णां सुस्मितां सुमनोहराम्।
कोटिचन्द्रप्रभापुष्टश्रीयुक्तविग्रहाम्॥ ४७॥

The body of Sarasvatī has fair complexion, she wears a serene smile over her face and his full of the lustre of crores of moon rays and quite glorious.

वह्निशुद्धांशुकाधानां सस्मितां सुमनोहराम्।
रत्नसारेन्द्रखचितवरभूषणभूषिताम्॥ ४८॥
सुपूजितां सुरगणैर्ब्रह्मविष्णुशिवादिभिः।
वन्दे भक्त्या वन्दितां तां मुनीन्द्रमनुमानवैः॥ ४८॥

She is clad in the costumes purified by Agni, has a smiling face and is adorned with all the beautiful ornaments studded with gems. The gods like Brahmā, Viṣṇu, Śiva and others besides the best of the sages, the Manus and the humans adores her with great devotion.

एवं ध्यात्वा च मूलेन सर्वं दत्त्वा विचक्षणः।
संस्तूय कवचं धृत्वा प्रणमेद्दण्डवद्भवि॥ ५०॥

Thus meditating upon the goddess she should be adored reciting the basic *mantra* with suitable offerings. Thereafter the *kavaca* should be recited and the wise devotee should prostrate before her.

येषां स्यादिष्टदेवीयं तेषां नित्यं शुभं मुने।
विद्यारम्भे च सर्वेषां वर्षान्ते पञ्चमीदिने॥ ५१॥
सर्वोपयुक्तमूलं च वैदिकाष्टाक्षरः परः।
येषां यदुपदेशो वा तेषां तन्मूलमेव च।
सरस्वतीचतुर्थ्यन्तो वह्निजायान्त एव च॥ ५२॥
श्रीं ह्रीं सरस्वत्यै स्वाहा।
लक्ष्मीमायादिकं चैव मन्त्रोऽयं कल्पपादपः॥ ५३॥
पुरा नारायणश्चेमं वाल्मिकाय कृपानिधिः।
प्रददौ जाह्नवीतीरे पुण्यक्षेत्रे च भारते॥ ५४॥
भृगुर्ददौ च शुक्राय पुष्करे सूर्यपर्वणि।
चन्द्रपर्वणि मारीचो ददौ वाक्पतये मुदा॥ ५५॥

O sage, such of the people who are devoted to her and recite her name regularly she bestows all her grace on them. On the day of the starting of the education, at the end of the year, of should

adore Sarasvatī, on the bright fifth day of the month of Māgha 'श्रीं ह्रीं सरस्वत्यै स्वाहा' is the basic *mantra* of the goddess prescribed in the Vedas and is beneficial to all. Those who recite other *mantras* of Sarasvatī, the said *mantras* are the basic mantras for them. The word Sarasvatī should be added to the fourth division adding the word *Svāhā* to the same, before that the seed of Lakṣmī (श्री) and illusory seed (ह्रीं) should be added. Thus the formation श्रीं ह्रीं सरस्वत्यै स्वाहा। would be made which would be like the wish fulfilling tree for the devotee. This mantra was first of all given by Nārāyaṇa to Vālmīki at the bank of the Gaṅgā in the country of Bhārata at the time of solar eclipse. Thereafter the same *mantra* was repeated by Bhṛgu to Śukra at *Puṣkara kṣetra*. thereafter the same was given by Kaśyapa the son of Marīci to Bṛhaspati at the time of the lunar eclipse.

भृगवे च दौ तुष्टौ ब्रह्मा बदरिकाश्रमे।
आस्तीकाय जरत्कारुर्ददौ क्षीरोदसंन्निधौ।
विभाण्डको ददौ मेरौ ऋष्यशृङ्गाय धीमते॥५६॥

Thereafter Brahmā gave it to Bhṛgu quite delightfully in Badrikāśrama. Then Jaratkāru gave it to Āstīka at the shore of the ocean of milk and Vibhāṇḍaka gave it to Ṛṣyaśṛṅga at Meru mountain.

शिवः कणादमुनये गोतमाय ददौ मुने।
सूर्यश्च याज्ञवल्क्याय तथा कात्यायनाय च॥५७॥
शेषः पाणिनये चैव भरद्वाजाय धीमते।
ददौ शाकटायनाय सुतले बलिसंसदि॥५८॥

O sage Śiva gave it to sage Gautama besides Kaṇāda. Sūrya gave it to Yājñavalkya and Kātyāyana, to the serpent Ananta. Śeṣa gave it in the nether world to the king Bali and also to Pāṇini, the intelligent Bhāradvāja and Śākaṭāyana.

चतुर्लक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्।
यदि स्यात्सिद्धमन्त्रो हि बृहस्पतिसमो भवेत्॥५९॥

One meets with success by reciting it four lakhs of times. After achieving success in the mantra one becomes as intelligent as Bṛhaspati.

कवचं शृणु विप्रेन्द्र यद्दत्तं विधिना पुरा।
विश्वश्रेष्ठं विश्वजयं भृगवे गन्धमादने॥६०॥

O best of the Brāhmaṇas, now I am going to speak to you about the *kavaca* which was given over by Brahmā to Bhṛgu in the earlier times for being victorious in the universe.

भृगुरुवाच

ब्रह्मन्ब्रह्मविदां श्रेष्ठ ब्रह्मज्ञानविशारद।
सर्वज्ञ सर्वजनक सर्वपूजकपूजित॥६१॥

Bhṛgu said—O Brahman, you are the best of those who have the knowledge of Brahman and well-versed in the divine knowledge. you are all knowledgeable, the creator of all and are adorable by all.

सरस्वत्याश्च कवचं ब्रूहि विश्वजयं प्रभो।
अयातयाममन्त्राणां समूहो यत्र संयुतः॥६२॥

O lord, you kindly enlighten me about the *kavaca* which provides victory to the devotee in the universe besides the *mantra* by which one achieves great success.

ब्रह्मोवाच।
शृणु वत्स प्रवक्ष्यामि कवचं सर्वकामदम्।
श्रुतिसारं श्रुतिसुखं श्रुत्युक्तं श्रुतिपूजितम्॥६३॥

Brahmā said: "O son, I shall now speak to you about the *kavaca* which fulfils all the desires. This *kavaca* is the *tattva* of the Vedas, pleasant to listen, established in the Vedas and is supported by them.

उक्तं कृष्णेन गोलोके मह्यं वृन्दावने वने।
रासेश्वरेण विभुना रासे वै रासमण्डले॥६४॥
अतीव गोपनीयं च कल्पवृक्षसमं परम्।
अश्रुताद्भुतमन्त्राणां समूहैश्च समन्वितम्॥६५॥

Lord Kṛṣṇa, who is the lord of *rāsa* and eternal lord, had revealed this *kavaca* to one at the time of the performing of the divine dance in the *Goloka*. It is extremely, secret and is like the kalpavṛkṣa. It comprises of unheard and astonishing combination of *mantras*.

यद्धृत्वा पठनाद्ब्रह्मन्बुद्धिमांश्च बृहस्पतिः।
यद्धृत्वा भगवाच्छुक्रः सर्वदैत्येषु पूजितः॥६६॥

O' Brāhmaṇa! by reciting it or holding it, Bṛhaspati acquired intelligence and Śukra was announced as the a preceptor of the demons.

पठनाद्धारणाद्वाग्मी कवीन्द्रो वाल्मिको मुनिः।
स्वायंभुवो मनुश्चैव यद्धृत्वा सर्वपूजितः॥६७॥

By virtue of reciting and holding this *kavaca*, the sage Vālmīki became a poet laurate and the renowned orator.

कणादो गौतमः कण्वः पाणिनिः शाकटायनः।
ग्रन्थं चकार यद्धृत्वा दक्षः कात्यायनः स्वयम्॥६८॥
धृत्वा वेदविभागं च पुराणान्यखिलानि च।
चकार लीलामात्रेण कृष्णद्वैपायनः स्वयम्॥६९॥
शातातपश्च संवर्तो वशिष्ठश्च पराशरः।
यद्धृत्वा पठनाद्ग्रन्थं याज्ञवल्क्यश्चकार सः॥७०॥
ऋष्यशृङ्गो भरद्वाजश्चास्तीको देवलस्तथा।
जैगीषव्योऽथ जाबालिर्यद्धृत्वा सर्वपूजितः॥७१॥

Similarly, Kaṇāda, Gautama, Kaṇva, Pāṇini, Śākaṭāyana, Dakṣa and Kātyāyana composed and various texts, by reciting it. Svāyambhuva Manu was adored by all by bearing it. Kṛṣṇa-Dvaipāyana Vyāsa, easily distributed the Vedas created all the Purāṇas. By bearing it, Śātātapa, Saṁvartta, Vasiṣṭha, Parāśara and Yājñavalkya created many scriptures. The sages like Ṛṣ yaśṛṅga, Bharadvāja, Āstīka, Devala, Jaigīṣavya and Jābāli, were adored by all.

कवचस्यास्य विप्रेन्द्र ऋषिरेष प्रजापतिः।
स्वयं बृहस्पतिश्छन्दो देवो रासेश्वरः प्रभुः॥७२॥
सर्वतत्त्वपरिज्ञाने सर्वार्थेऽपि च साधने।
कवितासु च सर्वासु विनियोगः प्रकीर्तितः॥७३॥

O best of the Brāhmaṇas, Prajāpati is the *Ṛṣī* for this *kavaca*, Bṛhatī is the meter and Rāseśvara is the god. It enshrines knowledge of all the *tattvas*, gives success for all, is involved at the time of the creation of the poetry as one takes the resolve for all this.

ॐ ह्रीं सरस्वत्यै स्वाहा शिरो मे पातु सर्वतः।
श्रीं वाग्देवतायै स्वाहा भालं मे सर्वदाऽवतु॥७४॥

For Sarasvatī of the form of श्री ह्रीं सरस्वती, the offering of faith or belief is made. She should protect my head from all the sides. For "ओं श्री वाग्देवता" the offering of *Śraddhā* is made. She should protect my forehead.

ॐ सरस्वत्यै स्वाहेति श्रोत्रं पातु निरन्तरम्।
ॐ श्री ह्रीं भारत्यै स्वाहा नेत्रयुग्मं सदाऽवतु॥७५॥
ॐ ह्रीं वाग्वादिन्यै स्वाहा नासां मे सर्वतोऽवतु।
ह्रीं विद्याधिष्ठातृदेव्यै स्वाहा श्रोत्रं सदाऽवतु॥७६॥

For ओं ह्री सरस्वती, the offering of Śraddhā is made. She should always protect my ears. For ओं श्रीं भारती, the offering of *Śraddhā* is given. She should always protect my both the eyes. For ओं ह्रीं वाग्वादिनी, the offering of *Śraddhā* is made, she should protect my nose from all the sides. For ओं ह्रीं the goddess of knowledge, we offering of *Śraddhā* is made; She should always protect my ears.

ॐ श्री ह्रीं ब्राह्म्यै स्वाहेति दन्तपङ्क्तीः सदाऽवतु।
ऐमित्येकाक्षरो मन्त्रो मम कण्ठं सदाऽवतु॥७७॥

For ओं ह्रीं ब्राह्मी the offering of *Śraddhā* is made, She should protect the lines of teeth. ऐं is single letter *mantra* which should always protect my throat.

ॐ श्रीं ह्रीं पातु मे ग्रीवां स्कन्धं मे श्रीं सदाऽवतु।
श्रीं विद्याधिष्ठातृदेव्यै स्वाहा वक्षः सदाऽवतु॥७८॥

Om Śrīm Hrīm should protect my neck and *Śrī* should protect the shoulders. She goddess *Śrīvidyā* is made the offering of *Śraddhā*. She should protect my chart.

ॐ ह्रीं विद्यास्वारूपायै स्वाहा में पातु नाभिकाम्।
ॐ ह्रीं क्लीं वाण्यै स्वाहेति मम पृष्ठं सदाऽवतु॥७९॥

Offering is made to the goddess ओं ह्रीं विद्या, who should protect my naval. For ओं ह्रीं क्ली goddess of speech offering of *Śraddhā* is made. She should protect my back.

ॐ सर्ववर्णात्मिकायै पादयुग्मं सदाऽवतु।

ॐ वागधिष्ठातृदेव्यै सर्वाङ्गं मे सदाऽवतु॥८०॥

For ओं सर्वात्मिका goddess, the offering of *Śraddhā* is made. She should protect both the feet. For the supreme goddess of learning the offering of *Śraddhā* is made. Let her protect all my limbs.

ॐ सर्वकण्ठवासिन्यै स्वाहा प्राच्यां सदाऽवतु।

ॐ ह्रीं जिह्वाग्रवासिन्यै स्वाहाऽग्निदिशि रक्षतु॥८१॥

I make the offering to the goddess residing over the tip of the tongues. Let her protect the east direction.

ॐ ऐं श्रीं ह्रीं सरस्वत्यै बुधजनन्यै स्वाहा।

सततं मन्त्रराजोऽयं दक्षिणे मां सदाऽवतु॥८२॥

She mantra "ओं ऐं ह्रीं श्री सरस्वत्यै बुधजनन्यै स्वाहा" should protect the southern direction.

ॐ श्रीं ह्रीं त्र्यक्षरो मन्त्रो नैर्ऋत्यां मे सदाऽवतु।

कविजिह्वाग्रवासिन्यै स्वाहा मां वारुणेऽवतु॥८३॥

She three letter mantra ओं ह्रीं श्रीं should protect the south-western direction. She goddess who resides over the tip of the tongue of the poets is given the offering of *Śraddhā*, let her protect the western direction.

ॐ सदम्बिकायै स्वाहा वायव्यै मां सदाऽवतु।

ॐ गद्यपद्यवासिन्यै स्वाहा मामुत्तरेऽवतु॥८४॥

Offering of *Śraddhā* is made to the goddess residing in prose and poetry. Let her protect the northern direction.

ॐ सर्वशास्त्रवासिन्यै स्वाहैशान्यां सदाऽवतु।

ॐ ह्रीं सर्वपूजितायै स्वाहा चोर्ध्वं सदाऽवतु॥८५॥

For the goddess of all the scriptures offering of Śraddhā is made; let her always protect the north-eastern direction. Offering is made to the goddess who is adored by all. Let her always protect the upper regions.

ऐं ह्रीं पुस्तकवासिन्यै स्वाहाऽधो मां सदाऽवतु।

ॐ ग्रन्थबीजरूपायै स्वाहा मां सर्वतोऽवतु॥८६॥

For ऐं ह्रीं goddess dwelling in the scriptures, offering of *Śraddhā* is made. Let her protect the lower regions. She offering of *Śraddhā* is made to the goddess bearing the form of the seed of all. Let her protect me from all the sides.

इति ते कथितं विप्र सर्वमन्त्रौघविग्रहम्।

इदं विश्वजयं नाम कवचं ब्रह्मरूपकम्॥८७॥

पुरा श्रुतं धर्मवक्त्रात्पर्वते गन्धमादने।

तव स्नेहान्मायाख्यातं प्रवक्तव्यं न कस्यचित्॥८८॥

O` Brāhmaṇa, this is the *kavaca* which overpower the universe. It happens to be the true form of all the mantras and represents the Brāhmaṇa, which has been revealed by me to you. Initially this was revealed to me by Dharma, at the Gandhamādana mountain. I have revealed the same to you because of my attachment for you. Therefore, you don't disclose it to any me.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।

प्रणम्य दण्डवद्भूमौ कवचं धारयेत्सुधीः॥८९॥

One should adore his teacher prostrating before him, offering clothes, ornaments and the sandal-paste and this *kavaca* should be borne

पञ्चलक्षजपेनैव सिद्धं तु कवचं भवेत्।

यदि स्यात्सिद्धकवचो बृहस्पतिसमो भवेत्॥९०॥

She *kavaca* meets with success after reciting it for five lakhs of times. She are who does so shines bleu Bṛhaspati on earth.

महावाग्मी कवीन्द्रश्च त्रैलोक्यविजयी भवेत्।

शक्नोति सर्वं जेतुं स कवचस्य प्रभावतः॥९१॥

He becomes a great orator and becomes violations in the three worlds. With the influence of this *kavaca* he gets Victorians everywhere.

इदं ते काण्वशाखोक्तं कथितं कवचं मुने।

स्तोत्रं पूजाविधानं च ध्यानं वै वन्दनं तथा॥९२॥

O sage, I have thus revealed to you the *kavaca* as prescribed in the Kāṇva-śākhā, including *stotra*, method of adoration and *dhyānam* etc.

इति श्री ब्रह्म० महा० प्रकृ० नारदनारायणसंवादे सरस्वती-कवचं नाम चतुर्थोऽध्यायः॥४॥

अथ पञ्चमोऽध्यायः

Chapter – 5

Yājñavalkya offers prayer to Sarasvatī

नारायण उवाच

वाग्देवतायाः स्तवनं श्रूयतां सर्वकामदम्।
महामुनिर्याज्ञवल्क्यो येन तुष्टाव तां पुरा॥ १॥

Nārāyaṇa said—I am going to apprise you about the *stotra* of Sarasvatī which provides all the benefits. The sage Yājñavalkya had adored the goddess Sarasvatī by reciting this *stotra*.

गुरुशापाच्च स मुनिर्हृतविद्यो बभूव ह।
तदा जगाम दुःखार्तो रविस्थानं च पुण्यदम्॥ २॥

As soon as the learning of Yājñavalkya came to an end because of the curse of his teacher, he was extremely grieved. He then went to the sacred abode of the sun.

संप्राप्य तपसा सूर्यं कोणार्के दृष्टिगोचरे।
तुष्टाव सूर्यं शोकेन रुरोद च पुनः पुनः॥ ३॥

He reached the Koṇārka region and he had an audience with the sun–god after which he adored him. He went on weeping again and again.

सूर्यस्तं पाठयामास वेदवेदाङ्गमीश्वरः।
उवाच स्तुहि वाग्देवीं भक्त्या च स्मृतिहेतवे॥ ४॥

The sun-god then imparted the knowledge of Vedas and the post Vedic literature to the sage and advised him that "for procuring the sharp memory, you must meditate upon the goddess Sarasvatī."

तमित्युक्त्वा दीननाथो ह्यन्तर्धानं जगाम सः।
मुनिः स्नात्वा च तुष्टाव भक्तिनम्रात्मकंधरः॥ ५॥

The sun god who happens to be the lord of both of them disappeared after thus speaking and the sage with his mind filled with devotion started adoring the goddess offering prayers.

याज्ञवल्क्य उवाच

कृपां कुरु जगन्मातर्मामेवं हततेजसम्।
गुरुशापात्स्मृतिभ्रष्टं विद्याहीनं च दुःखितम्॥ ६॥

Yājñavalkya said—"O mother of the universe, my glory has vanished because of the curse of my teacher. I have also been deprived of my learnings and memory. Therefore you be graceful on me.

ज्ञानं देहि स्मृतिं देहि विद्यां विद्याधिदेवते।
प्रतिष्ठां कवितां देहि शक्तिं शिष्यप्रबोधिकाम्॥ ७॥
ग्रन्थनिर्मितिशक्तिं च सच्छिष्यं सुप्रतिष्ठितम्।
प्रतिभां सत्सभायां च विचारक्षमतां शुभाम्॥ ८॥

O goddess of learning, bestow the divine knowledge, memory, learnings, glory and the ability to create poetry besides the competence to teach my pupils and to compose scriptures. Besides that, you take me as your glorious and well established pupil. You bestow the competence on me to speak in the assembly of noble and glorious people.

लुप्तां सर्वां दैववशान्नवां कुरु पुनः पुनः।
यथाऽङ्कुरं जनयति भगवान्योगमायया॥ ९॥

The learnings which I have unfortunately lost earlier, may kindly be restored to me again as the lord creates new lives with the help of his Yogamāyā.

ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी।
सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः॥ १०॥

I bow in reverence to the goddess Sarasvatī again and again who is the form of Brahman, bears eternal flame and is the goddess of learnings.

यया विना जगत्सर्वं शश्वज्जीवन्मृतं सदा।
ज्ञानाधिदेवी या तस्यै सरस्वत्यै नमो नमः॥ ११॥

Without whom the entire universe looks as dead inspite of being alive. I bow in reverence to Sarasvatī, the goddess of learnings again and again.

यया विना जगत्सर्वं मूकमुन्मत्तवत्सदा।
वागधिष्ठातृदेवी या तस्यै वाण्यै नमो नमः॥ १२॥

Without life the deaf and dumb are excited one, I bow in reverence to the goddess of speech again and again.

हिमचन्दनकुन्देन्दुकुण्दाम्भोजसंन्निभा।
वर्णाधिदेवी या तस्यै चाक्षरायै नमो नमः॥ १३॥

You are the one, having the complexion of snow, sandal-paste, lotus, lotus flower, the moon and the white lotus and you are the supreme goddess of all the letters, I bow in reverence to the goddess Sarasvatī again and again.

विसर्गबिन्दुमात्राणां यदधिष्ठानमेव च।
इत्थं त्वं गीयसे सद्भिर्भारत्यै ते नमो नमः॥ १४॥

You are supreme goddess of *Visarga*, *Bindu* and *Mātrā*; thus the noble people recite your glory. I bow in reverence again and again to the goddess Bhāratī.

यया विनाऽत्र संख्याकृत्संख्यां कर्तुं न शक्नुते।
कालसंख्यास्वरूपा या तस्यै देव्यै नमो नमः॥ १५॥

I bow in reverence to the one who is the goddess of counting and counts all the creatures in the universe. I bow in reverence to her again and again.

व्याख्यास्वरूपा या देवी व्याख्याधिष्ठातृदेवता।
भ्रमसिद्धान्तरूपा या तस्यै देव्यै नमो नमः॥ १६॥

I bow in reverence to the one who is the goddess of principle and also explains the various types of principles, removing all the doubts. I bow in reverence to such a type of goddess again and again.

स्मृतिशक्तिर्ज्ञानशक्तिर्बुद्धिशक्तिस्वरूपिणी।
प्रतिभा कल्पनाशक्तिर्या च तस्यै नमो नमः॥ १७॥

I bow in reverence to the goddess again and again who sharpens the memory increases knowledge, intelligence, glory and the sense of imagination.

सनत्कुमारो ब्रह्माणं ज्ञानं पप्रच्छ यत्र वै।
बभूव जडवत्सोऽपि सिद्धान्तं कर्तुमक्षमः॥ १८॥

Once Sanat-kumāra question to Brahmā about the knowledge but Brahmā in turn became motionless being unable to speak on the principle.

तदाजगाम भगवानात्मा श्रीकृष्ण ईश्वरः।
उवाच स च तं स्तौहि वाणीमिति प्रजापते॥ १९॥

At that point of time lord Kṛṣṇa arrived there and apprised Brahmā of the best stotra of Sarasvatī.

स च तुष्टाव तां ब्रह्मा चाज्ञया परमात्मनः।
चकार तत्प्रसादेन तदा सिद्धान्तमुत्तमम्॥ २०॥

At the command of the lord, Brahmā adored the goddess Sarasvatī by reciting the same stotra and thereafter was successful in explaining the principle.

यदाऽप्यनन्तं पप्रच्छ ज्ञानमेकं वसुंधरा।
बभूव मूकवत्सोऽपि सिद्धान्तं कर्तुमक्षमः॥ २१॥

Similarly once the goddess Pṛthvī discussed about the eternal knowledge with serpent Ananta but he too could not speak on the principle and kept quiet.

तदा त्वां च स तुष्टाव संत्रस्तः कश्यपाज्ञया।
ततश्चकार सिद्धान्तं निर्मलं भ्रमभञ्जनम्॥ २२॥

Thereafter the nervous serpent king adored the goddess Sarasvatī and thereafter established the principle which removed all the doubts.

व्यासः पुराणसूत्रं समपृच्छद्वाल्मीकिं यदा।
मौनीभूतः स सस्मार त्वामेव जगदम्बिकाम्॥ २३॥

Once the sage Vyāsa questioned the sage Vālmīki about gist of the Purāṇas who could not speak anything and kept quiet. Thereafter he started reciting your name in the form of the mother of the universe.

तदा चकार सिद्धान्तं त्वद्वरेण मुनीश्वरः।
स प्राप निर्मलं ज्ञानं प्रमादध्वंसकारणम्॥ २४॥

By your grace the sage spelt out the principle to him who achieved the great knowledge after getting his pride shattered.

पुराणसूत्रं श्रुत्वा स व्यासः कृष्णकलोद्भवः।
त्वां सिषेवे च दध्यौ तं शतवर्षं च पुष्करे॥ २५॥
तदा त्वत्तो वरं प्राप्य स कवीन्द्रो बभूव ह।
तदा वेदविभागं च पुराणानि चकार ह॥ २६॥
यदा महेन्द्रे पप्रच्छ तत्त्वज्ञानं शिवा शिवम्।

क्षणं त्वामेव संचिन्त्य तस्यै ज्ञानं ददौ विभुः॥ २७॥

पप्रच्छ शब्दशास्त्रं च महेन्द्रश्च बृहस्पतिम्।

दिव्यं वर्षसहस्रं च स त्वां दध्यौ च पुष्करे॥ २८॥

तदा त्वत्तो वरं प्राप्य दिव्यं वर्षसहस्रकम्।

उवाच शब्दशास्त्रं च तदर्थं च सुरेश्वरम्॥ २९॥

Thereafter Vyāsa, who was born of the ray of lord Kṛṣṇa listened to the Sūtra of the Purāṇas and went to the Puṣkara region, where he meditated upon goddess Sarasvatī for a hundred years. After having been blessed by goddess Sarasvatī, he became a great poet. At that point of time he divided the Vedas and also created Purāṇas. At the time when Pārvatī had question lord Śiva about the knowledge of *tattva*, dwelling over the Mahendra mountain, Śiva at that point of time meditated upon you for a moment and imparted the divine knowledge to Pārvatī. Thereafter Indra desired to know about the grammar for Bṛhaspati, went to the Puṣkara Kṣetra and meditated upon Sarasvatī for a hundred years.

अध्यापिताश्च यैः शिष्या यैरधीतं मुनीश्वरैः।

ते च त्वां परिसंचिन्त्य प्रवर्तन्ते सुरेश्वरि॥ ३०॥

O supreme goddess, such of the sages who themselves studied and imparted for knowledge to their students, could do so, only after meditating upon you in a proper manner.

त्वं संस्तुता पूजिता च मुनीन्द्रमनुमानवैः।

दैत्येन्द्रैश्च सुरैश्चापि ब्रह्मविष्णुशिवादिभिः॥ ३१॥

जडीभूतः सहस्रास्यः पञ्चवक्त्रश्चतुर्मुखः।

यां स्तोतुं किमहं स्तौमि तामेकास्येन मानवः॥ ३२॥

O best of the sages, the Manugaṇa, the Daitya, the gods, Brahmā, Viṣṇu and Śiva have adored goddess Sarasvatī offering prayers to her. By reciting whose glory even the gods like Brahmā, Śiva and Śeṣa had to keep quite then how can a person like me having only one face can recite your glory.

इत्युक्त्वा याज्ञवल्क्यश्च भक्तिनम्रात्मकंधरः।

प्रणनाम निराहारो रुरोद च मुहुर्मुहुः॥ ३३॥

Thus speaking Yājñavalkya bowed before her in reverence with his mind filled with devotion and keeping fast went on weeping again and again.

तदा ज्योतिःस्वरूपा सा तेनादृष्टाऽप्युवाच तम्।

सुकवीन्द्रो भवेत्युक्त्वा वैकुण्ठं च जगाम ह॥ ३४॥

At that point of time the invisible Sarasvatī spoke to him declaring, "You will become an eminent poet." Thus speaking she left for Vaikuṇṭha.

महामूर्खश्च दुर्मेधा वर्षमेकं च यः पठेत्।

स पण्डितश्च मेधावी सुकविश्च भवेद्ध्रुवम्॥ ३५॥

The immensely foolish and the one having the little intelligence if recites this *stotra* for a year, he surely gains intelligence and becomes a great poet.

इति श्रीब्रह्मवैवर्ते महापुराणे प्रकृतिखण्डे नारदनारायणसंवादे याज्ञवल्क्योक्तवाणीस्तवनं नाम पञ्चमोऽध्यायः॥ ५॥

अथ षष्ठोऽध्यायः

Chapter – 6

The pronouncing of curse by Lakṣmī, Sarasvatī and Gaṅgā on one an other

नारायण उवाच

सरस्वती सा वैकुण्ठे स्वयं नारायणान्तिके।
गङ्गाशापेन कलया कलहाद्भारते सरित्॥ १॥
पुण्यदा पुण्यजननी पुण्यतीर्थस्वरूपिणी।
पुण्यवद्भिर्निषेव्या च स्थितिः पुण्यवतां मुने॥ २॥

Nārāyaṇa said—Sarasvatī who always resided with Nārāyaṇa in Vaikuṇṭha was cursed by Gaṅgā after a quarrel and she descended on the land of Bhārata in the form of a ray of Nārāyaṇa. O sage, the river Sarasvatī has been quite meritorious and the creator of merit besides the holy places. The meritorious people who always serve her and the noble souls always reside on her banks.

तपस्विनां तपोरूपा तपस्याकाररूपिणी।
कृतपापेध्मदाहाय ज्वलदग्निस्वरूपिणी॥ ३॥

She appears in the form of *tapas* for ascetics. In the form of *tapas* the sacred river serves as a burning fire wood for the sin of the sinners.

ज्ञाने सरस्वतीतोये गतं यैर्मानवैर्भुवि।
तेषां स्थितिश्च वैकुण्ठे सुचिरं हरिसंसदि॥४॥

Whosoever takes a bath in the river Sarasvatī and the one who meets with his death on her bank goes to Vaikuṇṭha aud remains there for a long time.

भारते कृतपापश्च स्नात्वा तत्रैव लीलया।
मुच्यते सर्वपापेभ्यो विष्णुलोके वसेच्चिरम्॥५॥

Therefore, by taking a bath in that sacred river the people are easily relieved of all the sins and they reside in the Viṣṇuloka for a long time.

चतुर्दश्यां पौर्णमास्यामक्षयायां दिनक्षये।
ग्रहणे च व्यतीपातेऽन्यस्मिन्पुण्यदिनेऽपि च॥६॥
अनुषङ्गेण यः स्नाति हेलया श्रद्धयाऽपि वा।
सारूप्यं लभते नूनं वैकुण्ठे स हरेरपि॥७॥

The one who playfully has a bath in the river on the fourteenth, full moon or on the third day of the fortnight, in the evenings, during the eclipse and other sacred occasion, he surely proceeds to the Vaikuṇṭha and achieves salvation.

सरस्वतीमन्त्रकं च मासमेकं तु यो जपेत्।
महामूर्खः कवीन्द्रश्च स भवेन्नात्र संशयः॥८॥

The one who recites the Sarasvatī-mantra seated over the bank of the sacred river, he becomes a great poet. There is no doubt it.

नित्यं सरस्वतीतोये यः स्नात्वा मुण्डयेन्नरः।
न गर्भवासं कुरुते पुनरेव स मानवः॥९॥

By taking bath in the river Sarasvatī, daily or the one who has his head shaved there, he never takes birth again.

इत्येवं कथितं किंचिद्भारतीगुणकीर्तनम्।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥१०॥

Thus I have narrated to you the glory of Sarasvatī which bestows welfare and salvation. Now what else do you want to listen from me.

सौतिरुवाच

नारायणवचः श्रुत्वा नारदो मुनिसत्तमः।
पुनः प्रपच्छ संदेहच्छेदं शौनक सत्वरम्॥११॥

Sauti said—O Śaunaka on hearing the words of Nārāyaṇa, Nārada, the best of the sages, then questioned Nārāyaṇa again and again to remove the doubts of all.

नारद उवाच

कथं सरस्वतीदेवी गङ्गाशापेन भारते।
कलया कलहेनैव समभूत्पुण्यदा सरित्॥१२॥

Nārada said—Because of the quarrel Gaṅgā cursed Sarasvatī and because of that she appeared in the land of Bhārata. How did it happens?

श्रवणे श्रुतिसाराणां वर्धते कौतुकं मम।
कथामृतानां नो तृप्तिः केन श्रेयसि तृप्यते॥१३॥

This story is the essence of the Vedas and is like the, nectar, I feel quite anxious to listen about it. Why should it not be like that, because who feels satisfied with the welfare?

कथं शशाप सा गङ्गा पूजितां तां सरस्वतीम्।
शान्तासत्त्वस्वरूपा च पुण्यदा सर्वदा नृणाम्॥१४॥

How did Gaṅgā pronounce a curse on the sacred Sarasvatī. Because Gaṅgā provides merits to the people, is quite peaceful and is the form of *sattva*.

तेजस्विन्योर्द्वयोर्वादकारणं श्रुतिसुन्दरम्।
सुदुर्लभं पुराणेषु तन्मे व्याख्यातुमर्हसि॥१५॥

Therefore, I would like to know the reason of controversy between the two goddesses, which is quite beneficial and can be got from the Purāṇas with difficulty. You kindly tell me.

नारायण उवाच

शृणु नारद वक्ष्यामि कथामेतां पुरातनीम्।
यस्याः स्मरणमात्रेण सर्वपापात्प्रमुच्यते॥१६॥
लक्ष्मीः सरस्वती गङ्गा तिस्रो भार्या हरेरपि।
प्रेम्णा समास्तास्तिष्ठन्ति सतत हरिसंनिधौ॥१७॥

Nārāyaṇa said—O Nārada I am going to narrate to you the old story by remembering which a person is relieved of all the sins. Lord Viṣṇu had three spouses named Gaṅgā, Sarasvatī and Lakṣmī who always resided with him with love and affection.

चकार सैकदा गङ्गा विष्णोर्मुखनिरीक्षणम्।
सस्मिता च सकामा च सकटाक्षं पुनः पुनः॥ १८॥

Once the desirous Gaṅgā smilingly went to lord Viṣṇu and was looking at his face with a side glance.

विभुर्जहास तद्वक्त्रं निरीक्ष्य च मुदा क्षणम्।
क्षमां चकार तद्दृष्ट्वा लक्ष्मीर्नैव सरस्वती॥ १९॥

Lord Viṣṇu also was smiling at heart looking at her face. Finding this Lakṣmī did not care but Sarasvatī could not tolerated the same.

बोधयामास तां पद्मा सत्त्वरूपा च सस्मिता।
क्रोधाविष्टा च सा वाणी न च शान्ता बभूव ह॥ २०॥
उवाच गङ्गाभर्तारं रक्तास्या रक्तलोचना।
कम्पिता कोपवेगेन शश्वत्प्रस्फुरिताधरा॥ २१॥

Finding this, Lakṣmī who was the form of *sattva* tried to conceive Sarasvatī with love but her anger could not subside. Her face was burning in anger and the eyes were turning red. Sarasvatī was therefore trembling with rage and her lower lip was fluttering again and again. She then said to Viṣṇu, the lord of Gaṅgā.

सरस्वत्युवाच

सर्वत्र समताबुद्धिः सद्भर्तुः कामिनीः प्रति।
धर्मिष्ठस्य वरिष्ठस्य विपरीता खलस्य च॥ २२॥

Sarasvatī said—The husband who is the religious minded on treats equally, all his wives and the wicked husband goes in the first opposite direction.

ज्ञातं सौभाग्यमधिकं गङ्गायां ते गदाधर।
कमलायां च तत्तुल्यं न च किंचिन्मयि प्रभो॥ २३॥

O wielder of the club, O lord, I know that you are more attached to the Gaṅgā, that is why she is more virtuous. You are also attached to Lakṣmī equally well. But you are not at all attached to me.

गङ्गायाः पद्मया सार्धं प्रीतिश्चापि सुसंमता।
क्षमां चकार तेनेदं विपरीतं हरिप्रिया॥ २४॥

Gaṅgā is also attached to Lakṣmī. Because of this she has also forgiven the opposite conduct to the Gaṅgā.

किं जीवनेन मेऽत्रैव दुर्भगायाश्च सांप्रतम्।
निष्फलं जीवनं तस्या या पत्युः प्रेमवञ्चिता॥ २५॥

I am the unfortunate lady, therefore my living any further on earth would be of no consequence. Because the lady who is deprived of the love of her husband, her life is of no consequence.

त्वां सर्वेशं सत्त्वरूपं ये वदन्ति मनीषिणः।
ते च मूर्खा न वेदज्ञा न जानन्ति मतिं तव॥ २६॥

Such of the people who consider you to be quite intelligent a the lord of all, beside being truthful, those foolish people are unaware of the Vedas nor your intelligence.

सरस्वतीवचः श्रुत्वा दृष्ट्वा तां कोपसंयुताम्।
मनसा तु समालोच्य स जगाम बहिः सभाम्॥ २७॥

O hearing the words of Sarasvatī, lord Viṣṇu felt enraged and he thought is his mind for some time and left the place.

गते नारायणे गंगामवोचन्निर्भयं रुषा।
वागधिष्ठातृदेवी सा वाक्यं श्रवणदुःसहम्॥ २८॥
हे निर्लज्जे सकामे त्वं स्वामिगर्वं करोषि किम्।
अधिकं स्वामिसौभाग्यं विज्ञापयितुमिच्छसि॥ २९॥

On the departure of Nārāyaṇa, Sarasvatī the goddess of speech, fearlessly spoke in anger the poisonous words to Gaṅgā, "O shameless and passionate lady, are you proud of your husband? Do you want to listen to the conduct of the husband.

मानहानिं करिष्यामि तवाद्य हरिसंनिधौ।
किं करिष्यति ते कान्तो मम वै कान्तवल्लभे॥ ३०॥

I shall insult you before lord Viṣṇu today because you are very dear to your husband. I shall see what harm can your husband bring to me."

इत्येवमुक्त्वा गङ्गाया जिघृक्षूं केशमुद्यताम्।

वारयामास तां पद्मा मध्यदेशस्थिता सती॥ ३१॥

Thus speaking Sarasvatī attempted to hold the Gaṅgā by her hair but Lakṣmī stepped in and stood between both of them preventing Sarasvatī to become violent.

शशाप वाणी तां पद्मां महाकोपवती सती।

वृक्षरूपा सरिद्रूपा भविष्यसि न संशयः॥ ३२॥

Thereafter the enraged Sarasvatī pronounced a curse on Lakṣmī, "You will take to the form of a tree and a river. There is no doubt about it.

विपरीतं यतो दृष्ट्वा किंचिन्नो वम्तुमर्हसि।

संतिष्ठसि सभामध्ये यथा वृक्षो यथा सरित्॥ ३३॥

Because finding me conducting myself in an opposite direction, you stood in the assembly like a tree or a river and spoke nothing.

शापं श्रुत्वा च सा देवी न शशाप चुकोप न।

तत्रैव दुःखिता तस्थौ वाणीं धृत्वा करेण च॥ ३४॥

Inspite of pronouncing a curse by Sarasvatī on Kamalā, the latter neither cursed him in revenge nor was she enraged. She stood there holding the hand of a Sarasvatī with her mind filled with grief.

अत्युद्धतां च तां दृष्ट्वा कोपप्रस्फुरिताननां।

उवाच गङ्गा तां देवीं पद्मां पद्मविलोचना॥ ३५॥

Having seen stubborn Sarasvatī with her face tensed with anger, the Gaṅgā spoke to goddess Lakṣmī.

गङ्गोवाच

त्वमुत्सृज महोग्रां तां पद्मे किं मे करिष्यति।

वाग्दुष्टा वागधिष्ठात्री देवीयं कलहप्रिया॥ ३६॥

Gaṅgā said—O noble lady, you leave this wicked women who is filled with anger. What harm can she bring to me. inspite of her being the goddess of speech, she is extremely quarrelling some.

यावती योग्यताऽस्याश्च यावती शक्तिरेव वा।

तया करोतु वादं च मया सार्धं सुदुर्मुखा॥ ३७॥

Therefore, let callous to blow the harsh words to the extent she may do it with me.

स्वबलं यन्मम बलं विज्ञापयितुमर्हतु।

जानन्तु सर्वे ह्युभयोः प्रभावं विक्रमं सति॥ ३८॥

Let her measure her strength with that of mine. Let all the people witness our strength with that of mine. Let all the people witness our influence and prowess."

इत्येवमुक्त्वा सा देवी वाण्यै शापं ददाविति।

सरित्स्वरूपा भवतु सा या त्वामशपद्रुषा॥ ३९॥

अधोमर्त्यं सा प्रयातु सन्ति यत्रैव पापिनः।

कलौ तेषां च पापांशं लभिष्यति न संशयः॥ ४०॥

Thus speaking the Gaṅgā pronounced a curse on Sarasvatī, "The one who has pronounced a curse on Lakṣmī with harsh words will also be turned into the river and should flow on earth near the dwellings of the sinful people. Let her flow there in the *Kaliyuga* earning for herself the sins of others. There will be no doubt about it.

इत्येवं वचनं श्रुत्वा तां शशाप सरस्वती।

त्वमेव यास्यसि महीं पापिपापं लभिष्यसि॥ ४१॥

Thus speaking Sarasvatī pronounced a curse the Gaṅgā also, "You will also flow on earth and shall earn the sins of the sinners."

एतस्मिन्नन्तरे तत्र भगवानाजगाम ह।

चतुर्भुजश्चतुर्भिश्च पार्षदैश्च चतुर्भुजैः॥ ४२॥

सरस्वतीं करे धृत्वा वासयामास वक्षसि।

बोधयामास सर्वज्ञः सर्वज्ञानं पुरातनम्॥ ४३॥

In the meantime Viṣṇu also arrived there with his attendant. Holding Sarasvatī with both his hands he embraced her and enlightened her with his divine knowledge.

श्रुत्वा रहस्यं तासां च शापस्य कलहस्य च।

उवाच दुःखितास्ताश्च वाक्यं सामयिकं विभुः॥ ४४॥

Lord Viṣṇu then came to know of the curses pronounced by the ladies on one and other and spoke to them appropriately.

श्रीभगवानुवाच

लक्ष्मि त्वं कलया गच्छ धर्मध्वजगृहं शुभे।

अयोनिसंभवा भूमौ तस्य कन्या भविष्यसि॥ ४५॥

तत्रैव दैवदोषेण वृक्षत्वं च लभिष्यसि।

मदंशस्यासुरस्यैव शङ्खचूडस्य कामिनी॥४६॥

The lord said—O Lakṣmī having a divine figure, you go on earth and out of your rays, you will be born in the house of Dharmadhvaja, as *Ayonijā*. You will, after having been so born, become the wife of Śaṁkhacūḍa and by the moves of destiny, you will be turned as a tree.

भूत्वा पश्चाच्च मत्पत्नी भविष्यसि न संशयः।

त्रैलोक्यपावनी नाम्ना तुलसीति च भारते॥४७॥

Thereafter you will arrive this place and resume the form of my wife. In the country of Bhārata you will be known by the name of Tulasī having the effects of purifying the universe.

कलया च सरिद्भुत्वा शीघ्रं गच्छ वरानने।

भारतं भारतीशापान्नाम्ना पद्मावती भव॥४८॥

गंगे यास्यसि चांशेन पश्चात्त्वं विश्वपावनी।

भारतं भारतीशापात्पापदाहाय देहिनाम्॥४९॥

O damsel, having the beautiful face, you move at once to Bhārata because of the curse of Sarasvatī, you turn a ray of yourself into the form of a river and you will be known as Padmāvatī. O Gaṅgā you will also move on to Bhārata because of the curse pronounced on you by Sarasvatī and you will remove the sins of the sinful people. You will be turned into a river from one of your rays.

भगीरथस्य तपसा तेन नीता सुदुष्करात्।

नाम्ना भागीरथी पूता भविष्यसि महीतले॥५०॥

मदंशस्य समुद्रस्य जाया जाये ममाज्ञया।

मत्कलांशस्य भूपस्य शन्तनोश्च सुरेश्वरि॥५१॥

You will have to descent on earth because of the *tapas* of Bhagīratha and you will be known as Bhāgīrathī in the universe. O best of the goddess, the ocean would be born on earth from my rays and the king Śāntanu would also be born from my rags and with my permission you be his queen.

गङ्गाशापेन कलया भारतं गच्छ भारति।

कलहस्य फलं भुङ्क्ष्व सपत्नीभ्यां सहाच्युते॥५२॥

O Bhārati, because of the curse pronounced by Gaṅgā you also go and be born on earth and you suffer the pain of quarrelling with co-wives. Thereafter you go to Brahmā and be his wife. Gaṅgā thereafter should go to the Śiva and Lakṣmī should stay here.

स्वयं च ब्रह्मसदनं ब्रह्मणः कामिनी भव।

गङ्गा यातु शिवस्थानमत्र पद्मैव तिष्ठतु॥५३॥

शान्ता च क्रोधरहिता मद्भक्ता मत्स्वरूपिणी।

महासाध्वी महाभागा सुशीला धर्मचारिणी॥५४॥

यदंशकलया सर्वा धर्मिष्ठाश्च पतिव्रताः।

शान्तरूपाःसुशीलाश्च प्रतिविश्वेषु योषितः॥५५॥

This is because she is peaceful devoid of anger, devoted to me, bears my form, extremely chaste, meritorious, quite humble and is devoted to *dharma*. All the ladies who are born of her rays on earth would be quite religious, chaste, peaceful and humble.

तिस्रो भार्यास्त्रयः शालास्त्रयो भृत्याश्च बान्धवाः।

ध्रुवं वेदविरुद्धाश्च न ह्येते मङ्गलप्रदाः॥५६॥

Because it is against the command of the Vedas to have three wives, three houses, three servants and three brothers. This does not invoke welfare.

स्त्री पुंवच्च गृहे येषां गृहिणां स्त्रीवशः पुमान्।

निष्फलं जन्म वै तेषामशुभं च पदे पदे॥५७॥

The house in which a man conducts like a lady and a lady conducts like a man, their birth is of no consequence and they are known to be inauspicious at every step.

मुखदुष्टा योनिदुष्टा यस्य स्त्री कलहप्रिया।

अरण्यं गन्तव्यं महारण्यं गृहाद्वरम्॥५८॥

The one whose wife is foolish and speaks harsh words and is wicked besides being quarrelsome, such a person should remain in the dense forest and not in the house.

जलानां च स्थलानां च फलानां प्राप्तिरेव च।

सततं सुलभा तत्र न तेषां तद्गृहेऽपि च॥५९॥

Because in the forest he would be able to get water, fruits and root quite easily. These fruits

and water are always available in the forest quite easily which he cannot get at home.

वरमग्नौ स्थितिर्हिंस्रजन्तूनां संन्निधौ सुखम्।
ततोऽपि दुःखं पुंसां च दुष्टस्त्रीसन्निधौ ध्रुवम्॥६०॥

It is better to jump into the fire flames or to live among the wild animals but it is quite difficult for a man of live with woman who is more troublesome. This is certain.

व्याधिज्वाला विषज्वाला वरं पुंसां वरानने।
दुष्टस्त्रीणां मुखज्वाला मरणादतिरिच्यते॥६१॥

O beautiful faced one, the flames of a medicine or the flames of the poison are better but the flames emerging out of the mouths of the wicked women are worse than death.

पुंसश्च स्त्रीजितस्येह जीवितं निष्फलं ध्रुवम्।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्॥६२॥
स निन्दितोऽत्र सर्वत्र परत्र नरकं व्रजेत्।
यशःकीर्तिविहीनो यो जीवन्नपि मृतो हि सः॥६३॥

Such of the people who are subjugated to the harsh treatment by the lady, their life remains of the consequence. Whatever good deeds he performs during the day never gets a reward for them. All the people denounce him on earth and after his death he goes to the hell. Therefore such a person is devoid of glory and popularity. He becomes like dead while still living.

बह्वीनां च सपत्नीनां नैकत्र श्रेयसी स्थितिः।
एकभार्यः सुखी नैव बहुभार्यः कदाचन॥६४॥

It is not proper to lodge to the all co-wives at one at the same place and it is better to be the husband only of one wife which is more pleasant. This type of pleasure one can never get after becoming husband of many wives.

गच्छ गङ्गे शिवस्थानं ब्रह्मस्थानं सरस्वति।
अत्र तिष्ठतु मद्देहे सुशीला कमलालया॥६५॥

Therefore, O Gaṅgā you go to lord Śiva and O Sarasvatī you go to Brahmā. Only the virtuous Lakṣmī should stay with me.

सुसाध्या यस्य पत्नी च सुशीला च पतिव्रता।
इह स्वर्गसुखं तस्य धर्ममोक्षौ परत्र च॥६६॥

Because the one who has the wife with simple nature, quite humble and chaste, he gets all the pleasures of the heaven on earth.

पतिव्रता यस्य पत्नी स च मुक्तः शुचिः सुखी।
जीवन्मृतोऽशुचिर्दुःखी दुःशीलापतिरेव यः॥६७॥

The one whose wife is a chaste, he gets free from all the troubles, becomes purified and delightful. The husband of an unchaste women is like the dead while still living and becomes impure and has a painful mind.

इत्युक्त्वा जगतां नाथो विरराम च नारद।
अत्युच्चै रुरुदुर्देव्यः समालिङ्ग्य परस्परम्॥६८॥

O Nārada thus speaking, the lord of the universe kept quiet. Thereafter all the ladies holding each other started crying aloud.

ताश्च सर्वाः समालोच्य क्रमेणोचुः सदीश्वरम्।
कम्पिताः साश्रुनेत्राश्च शोकेन च भयेन च॥६९॥

Thereafter trembling with tears flowing from their eyes, filled with grief, they all started praying to lord Viṣṇu.

सरस्वत्युवाच

प्रायश्चित्तं देहि नाथ दुष्टायां जन्मशोधकम्।
सत्स्वामिना परित्यक्ताः कुत्र जीवन्ति काः स्त्रियः॥७०॥

Sarasvatī said—O lord, you kindly tell me the ways and means to purify a wicked lady like me because how can a lady remain alive after having been disowned by his virtuous husband?

देहत्यागं करिष्यामि ध्रुवं योगेन भारते।
अत्युच्चतो निपतनं प्राप्तुमर्हति निश्चितम्॥७१॥

Therefore, I shall put an end to my body in Bhārata by resorting to yogic practices because after having reached such tremendous height the down fall is sure to come.

गङ्गोवाच

अहं केनापराधेन त्वया त्यक्ता जगत्पते।
देहत्यागं करिष्यामि निर्दोषाया वधं लभ॥७२॥

Gaṅgā said—O lord of the universe, what is the reason for your disowning me? I shall also put an end to my life which will earn you the sin of the killing of a sinless person.

निर्दोषकामिनीत्यागं कुरुते यो जनो भवे।
स याति नरकं कल्प किं ते सर्वेश्वरस्य वा॥७३॥

Because the people on earth who disown their sinless wives have to remain in the hell for a *kalpa* whether they be the person like you.

लक्ष्मीरुवाच

नाथ सत्त्वस्वरूपस्त्वं कोपः कथमहो तव।
प्रसादं कुरु चास्मभ्यं सदीशस्य क्षमा वरा॥७४॥

Lakṣmī said—O lord you are truthful by nature and posses the *sattva* form. It is quite surprising that you have been enraged. You be pleased with us because a husband of good nature forgives his wife. This is of immense virtues.

भारतं भारतीशापाद्यास्यामि कलया यदि।
कतिकालं स्थितिस्तत्र कदा द्रक्ष्यामि ते पदम्॥७५॥
दास्यन्ति पापिनः पापं मह्यं स्नानावगाहनात्।
केन तस्माद्धि मुक्ताऽहमागमिष्यामि ते पदम्॥७६॥
कलया तुलसीरूपा धर्मध्वजसुता सती।
भूत्वा कदा लभिष्यामि त्वत्पादाम्बुजमच्युत॥७७॥

In case I descend on earth under the curse of Sarasvatī, then for how long shall I remain there. After some time I am sure to come back to you and have a glance at your lotus-like feet. The sinful people taking bath in my water would be relieved of their sins. By accepting their sins how shall I be freed from them and how shall I be able to reach here. O infallible one, I shall be born as Tulasī the daughter of Dharmadhvaja how shall I be able to adore your feet.

वृक्षरूपा भविष्यामि तदधिष्ठातृदेवता।
मामुद्धरिष्यसि कदा तन्मे ब्रूहि कृपानिधे॥७८॥
गङ्गा सरस्वतीशापाद्यदि यास्यति भारतम्।
शापेन मुक्ता पापाच्च कदा त्वां वा लभिष्यति॥७९॥

O compassionate one, how by becoming a tree and its goddess, shall I remain on earth. When shall it be possible for you to redeem me, you kindly let me know. If Gaṅgā remains on earth because of the curse of Sarasvatī then when I shall be able to achieve you getting relieved of the cursed.

गङ्गाशापेन सा वाणी यदि यास्यति भारतम्।
कदा शापाद्विनिर्मुच्य लभिष्यति पदं तव॥८०॥
तां वाणीं ब्रह्मसदनं गङ्गां वा शिवमन्दिरम्।
गन्तुं वदसि हे नाथ तत्क्षमस्व च मद्वचः॥८१॥

In case the Gaṅgā shall descend on earth with the curse of Sarasvatī then how shall she be able to free from the curse. O lord, you are asking Sarasvatī to go to Brahmā and Gaṅgā to Śiva, you kindly forgive them.

इत्युक्त्वा कमला कान्तपदं धृत्वा ननाम च।
स्वकेशैर्वेष्टयित्वा च रुरोद च पुनः पुनः॥८२॥

Thus speaking Lakṣmī fell at the feet of lord Viṣṇu prostrating before him and she started crying washing his feet with her tears and rinsing them with her hair.

उवाच पद्मनाभस्तां प्रद्मं कृत्वा स्ववक्षसि।
ईषद्धासः प्रसन्नास्यो भक्तानुग्रहकारकः॥८३॥

The lord who is always compassionate to his devotees and from whose navel the lotus had emerged, embraced Lakṣmī and smilingly said.

नारायण उवाच

त्वद्वाक्यमाचरिष्यामि स्ववाक्यं च सुरेश्वरि।
समतां च करिष्यामि शृणु तत्क्रममेव च॥८४॥

Nārāyaṇa said—O best of the goddesses, I accept your words and I shall also maintain my words. I shall also make all the three of you alike. Therefore you listen to me.

भारती यातु कलया सरिद्रूपा च भारतम्।
अर्धांशा ब्रह्मसदनं स्वयं तिष्ठतु मद्गृहे॥८५॥

Lakṣmī will descend on earth as a river as one of her rays. The rest of her rays should go to Brahmā and her complete set of rays should remain with me.

भगीरथेन नीता सा गङ्गा यास्यति भारतम्।
पूतं कर्तुं त्रिभुवनं स्वयं तिष्ठतु मद्गृहे॥८६॥

Similarly the Gaṅgā as a result of the *tapas* of Bhagīratha should descent on earth in the form of her ray, in order to purify the three worlds and should reside here in complete form with me.

तत्रैव चन्द्रमौलेश्च मौलिं प्राप्स्यति दुर्लभम्।
ततः स्वभावतः पूताऽप्यतिपूता भविष्यति॥८७॥
कलांशांशेन गच्छ त्वं भारते कमलोद्भवे।
पद्मावती सरिद्रूपा तुलसी वृक्षरूपिणी॥८८॥

She will also achieve as her abode, the head of the lord Śiva. Being pure by nature Gaṅgā would also stand for purifying others. O Lakṣmī, born of lotus, you will also descend on earth as one of your rays and shall be known as the river Padmāvatī and the plant named Tulasī.

कलौः पञ्चसहस्रे च गते वर्षे च मोक्षणम्।
युष्माकं सरितां भूयो मद्गृहे चागमिष्यथ॥८९॥

After completion of five thousand years of *Kaliyuga* you will be freed from the curse and the form of the rivers and shall return to me.

संपदां हेतुभूता च विपत्तिः सर्वदेहिनाम्।
विना विपत्तेर्महिमा केषां पद्मे भवेद्भवे॥९०॥

O Lakṣmī the riches are always the cause of misfortune of people on earth, no one on earth can achieve glory without facing misfortunes.

मन्मन्त्रोपासकानां च सतां स्नानावगाहनात्।
युष्माकं मोक्षणं पापात्पापिस्पर्शनहेतुकात्॥९१॥

You will be relieved of the sins when the people who are immensely devoted to you take bath in your waters.

पृथिव्यां यानि तीर्थानि सन्त्यसंख्यानि सुन्दरि।
भविष्यन्ति च पूतानि मद्भक्तस्पर्शदर्शनात्॥९२॥
मन्मन्त्रोपासका भक्ता भ्रमन्ते भारते सति।
पूतं कर्तुं भारतं च सुपवित्रां वसुंधराम्॥९३॥

O beautiful one there innumerable holy places in Bhārata. All these places will get sanctified with the truth and the presence of my devotees. O chaste women, the devotees reciting my *mantras* roam about on earth purifying every place.

मद्भक्ता यत्र तिष्ठन्ति पादं प्रक्षालयन्ति च।
तत्स्थानं च महातीर्थं सुपवित्रं भवेद्ध्रुवम्॥९४॥

Wherever my devotees stay, wherever they wash their feet those places become the sacred places.

स्त्रीघ्नो गोघ्नः कृतघ्नश्च ब्रह्मघ्नो गुरुतल्पगः।
जीवन्मुक्तो भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९५॥

The people who are condemned for the killing of wives, cows, Brahmā and Brāhmaṇas, those who are ungraceful, seek the company of the wives of their *Gurus* (teacher) they also get purified having an audience with my devotees and by touching them.

एकादशीविहीनश्च संध्याहीनोऽपि नास्तिकः।
नरघाती भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९६॥
असिजीवी मषीजीवी धावकः शूद्रयाजकः।
वृषवाहो भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९७॥

Such of the people who do not performs *Ekādaśī-vrata*, do not perform *sandhyā*, the non believer and the killers of humans also get purified with an audience of my devotees. The one who earns his living with the sale of weapons, those who maintain accounts, the messengers, those who adore Śūdras and the Brāhmaṇas resorting to ploughing the fields by yoking the bullocks also get purified at the sight of my devotees.

विश्वासघाती मित्रघ्नो मिथ्यासाक्ष्यप्रदायकः।
न्यासहारी भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥९८॥
ऋणग्रस्तो वार्धुषिको जारजः पुंश्चलीपतिः।
पूतश्च पुंश्चलीपुत्रो मद्भक्तस्पर्शदर्शनात्॥९९॥

The one who betrays is a killer of the friend, one who provides the false evident, one who misappropriates others trusts also gets purified with the touch and the audience of my devotees. The debtor, the money-lender, the illegitimate son, wicked women, the husband of a wicked

women and her son also get purified by looking and touching my devotees.

शुद्राणां सूपकारश्च देवलो ग्रामयाजकः।
अदीक्षितो भवेत्पूतो मद्भक्तस्पर्शदर्शनात्॥ १००॥

The store-keeper of the Śūdras, the priest of the temple, one who performs *yajña's* in village after village, the one who is devoid of *dīkṣā* are also purified at the sight and touch of my devotees.

अश्वत्थघातकश्चैव मद्भक्तानां च निन्दकः।
अनिवेदितभोजी च पूतो मद्भक्तदर्शनात्॥ १०१॥

The one who cuts-off the *Aśvattha* tree, the one who denounces my devotees, one who enjoys food without invitations also gets purified with the sight of my devotee.

मातरं पितरं भार्यां भ्रातरं तनयं सुताम्।
गुरोः कुलं च भगिनीं वंशहीनं च बान्धवम्॥ १०२॥
श्वश्रूं च श्वशुरं चैव यो न पुष्णाति नारद।
स महापातकी पूतो मद्भक्तस्पर्शदर्शनात्॥ १०३॥

O Nārada the one who does not serve his parents, his wife, his brothers, daughter, the teacher, sister, the brother having no issues and the parents-in-law also get purified at the sight and touch of my devotee.

देवद्रव्यापहारी च विप्रद्रव्यापहारकः।
लाक्षालोहरसानां च विक्रेता दुहितुस्तथा॥ १०४॥
महापातकिनश्चैते शूद्राणां शवदाहकाः।
भवेयुरेते पूताश्च मद्भक्तस्पर्शदर्शनात्॥ १०५॥

The one who kidnap the riches of the gods and the Brāhmaṇas and the one who deals in wax, iron, ashes, the one who sells away the daughter and those burning the dead bodies of Śūdra also get purified at the touch and sight of my devotees.

लक्ष्मीरुवाच

भक्तानां लक्षणं ब्रूहि भक्तानुग्रहकारक।
येषां संदर्शनस्पर्शात्सद्यःपूता नराधमाः॥ १०६॥
हरिभक्तिविहीनाश्च महाहंकारसंयुताः।
स्वप्रशंसारता धूर्ताःशठा वै साधुनिन्दकाः॥ १०७॥
पुनन्ति सर्वतीर्थानि येषां स्नानावगाहनात्।
येषां च पादरजसा पादोदकान्मही॥ १०८॥

Lakṣmī said—O lord, you bestow your grace on your devotees. You therefore tell me all about those of your devotees with the touch and sight of whom one gets purified, because those who are devoid of the devotion of Viṣṇu, the immensely arrogant people, those who are always engaged in self-praise, the wicked, the cheats, the denouncer of the ascetics also gets purified at the sight and touch of the devotees. Even the sacred places are further sanctified wherever they take their bath and the particles of the dust purified the earth.

येषां संदर्शनं स्पर्शं देवा वाञ्छन्ति भारते।
सर्वेषां परमो लाभो वैष्णवानां समागमः॥ १०९॥

Even the gods are always desirous of having a vision and company with Vaiṣṇavas as having a colloquial with them is benevolent for all.

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन विष्णुभक्ताः क्षणादहो॥ ११०॥

It is not the holy place where water alone is available, nor is the image of a god made of earth is called the god, because the image gets sanctified because of its adoration for long. In fact only the devotees of Viṣṇu should be treated to be true gods because they get purified for serving long to the lord. The true devotees of Viṣṇu can purify a person in no time.

सौतिरुवाच

महालक्ष्मीवचः श्रुत्वा लक्ष्मीकान्तश्च सस्मितः।
निगूढतत्त्वं कथितुमृषिश्रेष्ठोऽचक्रमे॥ १११॥

Sauti said—O best of the sages on listening to the words of Mahālakṣmī, lord Viṣṇu smiled and then spoke about the deep *tattvas*.

श्रीनारायण उवाच

भक्तानां लक्षणं लक्ष्मि गूढं श्रुतिपुराणयोः।
पुण्यस्वरूपं पापघ्नं सुखदं भक्तिमुक्तिदम्॥ ११२॥

Lord Nārāyaṇa said—O Lakṣmī the signs of true devotees have been spelt out in the *Śrutis* and the Purāṇas which are meritorious, remover of sins, bestower of bliss and the granter of devotion and salvation.

सारभूतं गोपनीयं न वक्तव्यं खलेषु च।

त्वां पवित्रां प्राणतुल्यं कथयामि निशामय॥ ११३॥

It is quite secretive because of its being the essence. One should not talk about them to the wicked people. I am speaking this to you because you are like my own life. Therefore you listen to me.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे विशेद्वरः।

वदन्ति वेदवेदाङ्गात्तं पवित्रं नरोत्तमम्॥ ११४॥

The *mantra* of lord Viṣṇu after emerging from the mouth of the teacher entered into the ears of someone who is called to be the pure by the Vedas and others scriptures.

पुरुषाणां शतं पूर्वं पूतं तज्जन्ममात्रतः।

स्वर्गस्थं नरकस्थं व मुक्तिं प्राप्नोति तत्क्षणात्॥ ११५॥

A hundred of his ancestors get purified whether they are in the heaven or hell. They achieve deliverance at once.

यैः कैश्चिद्यत्र वा जन्म लब्धं येषु च जन्तुषु।

जीवन्मुक्तास्ते च पूता यान्ति काले हरेः पदम्॥ ११६॥

मद्भक्तियुक्तो मत्पूजानियुक्तो मद्गुणान्वितः।

मद्गुणश्लाघनीयश्च मन्निविष्टश्च संततम्॥ ११७॥

Out of his ancestors if anyone is reborn on earth in any form, he gets benefited by them and achieves salvation, riches the heaven. The one whose mind is engrossed in my devotion, he always performs adoration to me and also praises my in several way and also remains devoted to me getting engrossed in my meditation.

मद्गुणश्रुतिमात्रेण सानन्दः पुलकान्वितः।

सगद्गदः साश्रुनेत्रः स्वात्मविस्मृतिरेव च॥ ११८॥

न वाञ्छति सुखं मुक्तिं सालोक्यादिचतुष्टयम्।

ब्रह्मत्वममरत्वं वा तद्वाञ्छा मम सेवने॥ ११९॥

On listening to my merits he becomes blissful and emotional, his voice is choked and his eye are filled with tears and he looses consciousness. He does not desire for the pleasure or the four type of salvation, nor does he long for becoming Brahman or being eternal. He is only desirous of serving me.

इन्द्रत्वं च मनुत्वं च देवत्वं च सुदुर्लभम्।

स्वर्गराज्यादिभोगं च स्वप्नेऽपि नहि वाञ्छति॥ १२०॥

Similarly the throne of Indra, human beings, godhood and the rule of the heaven are beyond his comprehension.

ब्रह्माण्डा निविनश्यन्ति देवा ब्रह्मदयस्तथा।

कल्याणभक्तियुक्तश्च मद्भक्तो न प्रणश्यति॥ १२१॥

The entire globe vanishes, the god like Brahmā and others also disappears but the person who is endowed with my grace and devotion is never destroyed.

भ्रमन्ति भारते भक्ता लब्ध्वा जन्म सुदुर्लभम्।

तेऽपि यान्ति महीं पूतां कृत्वा तीर्थं ममालयम्॥ १२२॥

Thus having been born on earth in Bhārata which is difficult to achieve, these devotees roam about all the directions and purify the sacred places and the earth and ultimately return to my abode.

इत्येतत्कथितं सर्वं कुरु पद्मे यथोचितम्।

तदाज्ञाताश्च ताश्चक्रुर्हरिस्तस्थौ सुखासने॥ १२३॥

O Lakṣmī thus I have told you everything now. You do whatever you like best." Thereafter accepting the command of the lord, all the three of them acted as was desired by lord Viṣṇu. Thereafter lord Viṣ0èu was seated over his lion throne.

इति श्रीब्रह्मवैवर्त्ते महापुराणे द्वितीये प्रकृतिखण्डे
नारदनारायणसंवादे सरस्वत्युपाख्यानं नाम षष्ठोऽध्यायः॥ ६॥

अथ सप्तमोऽध्यायः

Chapter – 7

She story of *Kaliyuga*, Measures of time and the divine dance of Kṛṣṇa in *Goloka*

नारायण उवाच

पुण्यक्षेत्रे ह्याजगाम भारते सा सरस्वती।

गङ्गाशापेन कलया स्वयं तस्थौ हरेः पदम्॥ १॥

Nārāyaṇa said—Because of the curse of the Gaṅgā, Sarasvatī with her single ray descended over the sacred land of Bhārata and with her remaining rays she remained with the lord.

भारती भारतं गत्वा ब्राह्मी च ब्रह्मणः प्रिया।

वागधिष्ठातृदेवी सा तेन वाणी च कीर्तिता॥ २॥

Sarasvatī on the other hand with her descending in the land of Bhārata, was known as Bhāratī. Because of her being the beloved of Brahmā, she was known as Brāhmī and being the goddess of speech she was known as Vāṇī.

सर्वं विश्वं परिव्याप्य स्रोतस्येव हि दृश्यते।

हरिः सरस्सु तस्येयं तेन नाम्ना सरस्वती॥ ३॥

Though Viṣṇu pervades the entire universe, he is seen sleeping in the watery bed therefore coming in touched with the waters, Vāṇī the beloved of Viṣṇu came to be known as Sarasvatī.

सरस्वती नदी सा च तीर्थरूपातिपावनी।

पापिपापेध्मदाहाय ज्वलदग्निस्वरूपिणी॥ ४॥

Descending on earth in the form of a river, many holy places developed on her banks which served as the fire flames to burn the sins of the sinners.

पश्चाद्भगीरथानीता महीं भागीरथी शुभा।

समाजगाम कलया वाणीशापेन नारद॥ ५॥

O Nārada thereafter with the curse of Sarasvatī, Gaṅgā also descended on earth in one of her rays being meditated upon by Bhagīratha.

तत्रैव समये तां च दधार शिरसा शिवः।

वेगं सोढुमशक्त्या भुवः प्रार्थनया विभुः॥ ६॥

At the time of descending, Śiva established her in the matted locks of hair over his head because the earth was unable to bear the force of her flow and Śiva had been prayed to contain her force.

पद्मा जगाम कलया सा च पद्मावती नदी।

भारतं भारती शापात्स्वयं तस्थौ हरेः पदम्॥ ७॥

Lakṣmī on the other hand influenced with the curse of Sarasvatī appeared on earth in one of her rays as river Padmāvatī and she herself remained close to the lord with the rest of her rays.

ततोऽन्यया सा कलया चालभज्जन्म भारते।

धर्मध्वजसुता लक्ष्मीविख्याता तुलसीति च॥ ८॥

Thereafter, with another ray, she also appeared as the daughter of Dharmadhvaja and she came to be known as Tulasī.

पुरा सरस्वतीशापात्तत्पश्चाद्धरिशापतः।

बभूव वृक्षरूपा सा कलया विश्वपावनी॥ ९॥

With the curse of Sarasvatī and subsequently with the curse of the lord, Lakṣmī the preserver of the universe, with one of her rays, turned herself into the form of a tree.

कलौ पञ्चसहस्रं च वर्षं स्थित्वा च भारते।

जग्मुस्ताश्च सरिद्रूपं विहाय श्रीहरेः पदम्॥ १०॥

यानि सर्वाणि तीर्थानि काशीं वृन्दावनं बिना।

यास्यन्ति सार्धं ताभिश्च हरेर्वैकुण्ठमाज्ञया॥ ११॥

After the completion of five thousand years in *Kaliyuga*, all of them living there in river forms reverted to the abode of lord Viṣṇu. The sacred places of Kāśī, Vṛndāvana and all other returned to Vaikuṇṭha with them.

शालग्रामो हरेर्मूर्त्तिर्जगन्नाथश्च भारतम्।

कलेर्दशसहस्रान्ते ययौ त्यक्त्वा हरेः पदम्॥ १२॥

After the completion of ten thousand years the image of *Śālagrāma* and Jagannātha would also revert to Viṣṇuloka.

वैष्णवाश्च पुराणानि शङ्खाश्च श्राद्धतर्पणम्।

वेदोक्तानि च कर्माणि ययुस्तैः सार्धमेव च॥ १३॥

The attendants of Viṣṇu, Purāṇas, the conch, the *śrāddhas*, *tarpaṇa* and all the rites prescribed in the Vedas will also disappear.

हरिपूजा हरेर्नाम तत्कीर्तिगुणकीर्तनम्।

वेदाङ्गानि च शास्त्राणि ययुस्तैः सार्धमेव च॥ १४॥

The adoration of the lord, the name of the lord, recitation of their names, the sixth parts of the Vedas and the Śāstras will also disappear.

सन्तं च सत्यं धर्मश्च वेदाश्च ग्रामदेवताः।

व्रतं तपस्याऽनशनं ययुस्तैः सार्धमेव च॥ १५॥

The saints, the truth, dharma, Vedas, village deities, resolution, penance and fast will also disappear with them.

वामाचाररताः सर्वे मिथ्याकापट्यसंयुताः।

तुलसीवर्जिता पूजा भविष्यति ततः परम्॥ १६॥

एकादशीविहीनाश्च सर्वे धर्मविवर्जिताः।

हरिप्रसङ्गविमुखा भविष्यन्ति ततः परम्॥ १७॥

Thereafter the followers of the left path and those who attacked the śāstras, falsehood, cheat shall remain on the earth. Thereafter lord Viṣṇu will be adored without Tulasī-leaves. All the people will remain without *Ekādaśi-vrata*, devoid of *dharma* and shall always move against Nārāyaṇa.

शठाः क्रूरा दाम्भिकाश्च महाहंकारसंयुताः।

चौराश्च हिंसकाः सर्वे भविष्यन्ति ततः परम्॥ १८॥

पुंसां भेदस्तथा स्त्रीणां विवाहो वादनिर्णयः।

स्वस्वामिभेदो वस्तूनां न भविष्यत्यतः परम्॥ १९॥

All the people thereafter would become wicked, heartless, crafty, arrogant, thief and violent. There would remain no difference between the men and women. The institution of marriage will disappear, miscarriage of justice would take place and an usurping trend in the title of objects would emerge.

सर्वे जनाः स्त्रीवशाश्च पुंश्चल्यश्च गृहे गृहे।

तर्जनैर्भर्त्सनैः शश्वत्स्वामिनं ताडयन्ति च॥ २०॥

All the men will be under the influence of women and the houses will be ruled by the wicked women who will denounce their husband's every now and then.

गृहेश्वरी व गृहिणी गृही भृत्याधिकोऽधमः।

चेटी भृत्यासमा वध्वः श्वश्रूश्च श्वशुरस्तथा॥ २१॥

कर्तारो बलिनो गेहे योनिसंबन्धिबान्धवाः।

विद्यासंबन्धिभिः सार्धं संभाषाऽपि न विद्यते॥ २२॥

The house-wife shall be the owner of the house and the position of the man will be verse then servants. All other ladies of the house would be treated as servants. The father-in-law and mother-in-law will also meet the same situation. The one who is quite valorous shall be the leader of the house. Only those will be considered as brothers who are born from the same mother but those who are connected with the knowledge and learnings, will be of no consequences.

यथाऽपरिचिता लोकास्तथा पुंसश्च बान्धवाः।

सर्वकर्माक्षमाः पुंसो योषितामाज्ञया विना॥ २३॥

The brothers will conduct themselves as aliens. A man will not be able to perform anything without the permission on his wife.

ब्रह्मक्षत्रियविट्शूद्रा जात्याचारविनिर्णयः।

संध्या च यज्ञसूत्रं च भावलुप्तं न संशयः॥ २४॥

म्लेच्छाचारा भविष्यन्ति वर्णाश्चत्वार एव च।

म्लेच्छशास्त्रं पठिष्यन्ति स्वशास्त्राणि विहाय ते॥

ब्रह्मक्षत्रविशां वंशाः शूद्राणां सेवकाः कलौ॥ २५॥

The Brāhmaṇas, Kṣtarīyas, Vaiśyas and Śūdras will discard the duties of their own *varṇas* would act like Mlecchas and disowning all their scriptures would own the scriptures of the Mlecchas. In the *Kaliyuga*, the Brāhmaṇas, Kṣartrīyas and the Vaiśyas will serve the Śūdras.

सूपकारा भविष्यन्ति धावका वृषवाहकाः।

सत्यहीना जनाः सर्वे सस्यहीना च मेदिनी॥ २६॥

The people of all the castes will become the lords of stores, beside being the messengers, loading the bullocks and devoid of truth. The earth also will be deprived of her greenery.

फलहीनाश्च तरवोऽपत्यहीनाश्च योषितः।

क्षीरहीनास्तथा गावः क्षीरं सर्पिर्विवर्जितम्॥ २७॥

The trees will be without fruits, the ladies will bear no children, the cows will yield no milk and the milk will yield no *ghee*.

दम्पती प्रीतिहीनौ च गृहिणः सुखवर्जिताः।

प्रतापहीना भूपाश्च प्रजाश्च करपीडिताः॥ २८॥

The husband and wife shall not be devoted to each other and the house hold would be deprived of the pleasure. There will be no glory left with the kings and the people will suffer for the payment of revenue.

जलहीना नदा नद्यो दीर्घिकाः कन्दरादयः।

धर्महीनाः पुण्यहीना वर्णाश्चत्वार एव च॥ २९॥

लक्षेषु पुण्यवान्कोऽपि न तिष्ठति ततः परम्।

कुत्सिता विकृताकारा नरा नार्यश्च बालकाः॥ ३०॥

The rivers, rivulets, step-wells and the springs will remain without water and all the people of the four *varṇas* will be deprived of their respective *dharma*. There will be a virtuous person in lakhs. the thinking of men, women and children's will be polluted and will be deformed.

कुवार्ताः कुत्सितपथा भविष्यन्ति ततः परम्।

केचिद्ग्रामाश्च नगरा नरशून्या भयानकाः॥ ३१॥

केचित्स्वल्पकुटीरेण नरेण च समन्विताः।

अरण्यानि भविष्यन्ति ग्रामेषु नगरेषु च॥ ३२॥

They will speak of malicious things, following the wrong path. Some of the cities and the villages will be without population and shall look terrific. In some of them the people will dwell in small huts. Therefore the outlook of the villages and the cities would become similar.

अरण्यवासिनः सर्वे जनाश्च करपीडिताः।

सस्यानि च भविष्यन्ति तडागेषु नदीषु च॥ ३३॥

The forest-dwellers will also have to suffer from the payment of taxes. The irrigation would continue by means of the tanks and river water.

क्षेत्राणि सस्यहीनानि प्रकृष्टान्यर्थतः परम्।

हीनाः प्रकृष्टा धनिनो बलदर्पसमन्विताः॥ ३४॥

There would be no good yield of crops and the good harvest will not be profitable. The law-graded people will be honoured. The rich and valorous people shall become arrogant.

प्रकृष्टवंशजा हीना भविष्यन्ति कलौ युगे।

अलीकवादिनो धूर्ताः शठा वै सत्यवादिनः॥ ३५॥

In the *Kaliyuga* the people of the high castes will engage themselves in degraded works and resort of false hood cheating and wickedness. Inspite of that, they will be considered as truthful

पापिनः पुण्यवन्तश्चाप्यशिष्टः शिष्ट एव च।

जितेन्द्रिया लम्पटाश्च पुंश्चल्यश्च पतिव्रताः॥ ३६॥

The sinful people would be considered as virtuous. The uncivilised people would be considered as civilised ones. The cheats would be considered as self-disciplined and the wicked women would be considered as chaste ones.

तपस्विनः पातकिनो विष्णुभक्ता अवैष्णवाः।

हिंसकाश्च दयायुक्ताश्चौराश्च नरघातिनः॥ ३७॥

The degraded peoples would be considered as ascetics but the people who will believe in lord Viṣṇu shall continued to be called as the devotees of Viṣṇu. The people who resort to violence would be considered as the compassionate ones. The thief's will become the killer of the people.

भिक्षुवेषधरा धूर्त्ता निन्दन्त्यपहसन्ति च।

भूतादिसेवानिपुणा जनानां मोदकारिणः॥ ३८॥

The cheats would take to the form of ascetics and continue denouncing everyone and finding fault with them. Those who believes in goblins and *pretas* etc. would become very popular.

पूजितास्ते भविष्यन्ति वञ्चका ज्ञानदुर्बलाः।

वामना व्याधियुक्ताश्च नरा नार्यश्च सर्वतः॥ ३९॥

The people possessing little knowledge would be considered as intellectuals and the cheats would invite adoration. All the men and women would be of dwarfish nature.

अल्पायुषो जरायुक्ता यौवनेषु कलौ युगे।

पलिता षोडशे वर्षे महावृद्धास्तु विंशतौ॥ ४०॥

Thus in the age of *Kaliyuga* the people have

short span on life. They become old, while being young and at the age of sixteen their hair will grow grey and at the age of twenty the old age will over-power them.

अष्टवर्षा च युवती रजोयुक्ता च गर्भिणी।
वत्सरान्ते प्रसूता स्त्री षोडशे च जरान्विता॥४१॥

The women shall attain youthfulness at the age of eight and will start menstruation at the same age and shall also conceive. They will produce a child at the end of each year and shall grow old at the age of sixteen.

एताः काश्चित्सहस्रेषु बन्ध्याश्चापि कलौ युगे।
कन्याविक्रयिणः सर्वे वर्णाश्चत्वार एव च॥४२॥
मातृजायावधूनां च जारोपार्जनतत्पराः।
कन्यानां भगिनीनां च जारोपार्जनजीविनः॥४३॥

In the age of Kali some of the ladies shall be barren and the people of all the *varṇas* will sell away their daughters; the mother, the women and the daughter-in-law shall all remain busy in earnings livelihood from unfair means. The men will earn their livings through the friends of their daughters and sisters.

हरेर्नाम्नां विक्रयिणो भविष्यन्ति कलौ युगे।
स्वयमुत्सृज्य दानं च कीर्तिवर्धनहेतवे॥४४॥

In the age of Kali the people will sell out the name of the lord and to enhance their glory shall give away things in charity.

तत्पश्चान्मनसालोच्य सर्वमुल्लङ्घयिष्यति।
देववृत्तिं ब्रह्मवृत्तिं वृत्तिं गुरुकुलस्य च॥४५॥
स्वदत्तां परदत्तां वा सर्वमुल्लङ्घयिष्यति।
कन्यकागामिनः केचित्केचिच्छ्वश्रभिमामिनः॥४६॥
केचिद्बधुगामिनश्च केचित्सर्वत्रगामिनः।
भगिनीगामिनः केचित्सपत्नीमातृगामिनः॥४७॥
भ्रातृजायागामिनश्च भविष्यन्ति कलौ युगे।
अगम्यागमनं चैव करिष्यन्ति गृहे गृहे॥४८॥
आत्मयोनिं परित्यज्य विहरिष्यन्ति सर्वतः।
पत्नीनां निर्णयो नास्ति भर्तृणां च कलौ युगे॥४९॥

But after the second thought they shall get back the same. The godhood, the Brāhmaṇa-hood are the functioning of a teacher, whether it is given by someone else are is self acquired. The people would snatch them away in the age of *Kaliyuga*. The people will enjoy the company of their own daughter; some would enjoy the company one's own father-in-law or daughters-in-law, while some of the people would enjoy the company of all. Some of them would have illicit relation with their own sisters, some with the step-mothers and some with the brother's wives. In every house-hold the people will have illicit relation with prohibited women. Leaving their mothers, they will enjoy the company of all ladies. In the *Kaliyuga* no one would be able to decide the relationship between a husband and a wife.

प्रजानां चैव वस्तूनां ग्रामाणां च विशेषतः।
अलीकवादिनः सर्वे सर्वे चौर्यार्थलम्पटा॥५०॥

The people will not be able to establish their ownership rights over the villages and the treasures. Almost all the people would resort to falsehood without any reason. All the people would take to stealing and become cheats.

परस्परं हिंसकाश्च सर्वे च नरघातिनः।
ब्रह्मक्षत्रविशां वंशा भविष्यन्ति च पापिनः॥५१॥
लाक्षालोहरसानां च व्यापारं लवणस्य च।
वृषवाहा विप्रवंशाः शूद्राणां शवदाहिनः॥५२॥

All will indulge themselves into violence and kill human beings. The off-springs of Brāhmaṇas Kṣatrīyas and Vaiśyas will always resort to the sinful ways. The people born in the families of Brāhmaṇas shall deal in wax, iron, rasa and salt besides loading over the bullocks and burning the bodies of the Śūdras.

शूद्रान्नभोजिनः सर्वे सर्वे च वृषलीरताः।
पञ्चपर्वपरित्यक्ताः कुहूरात्रिषु भोजिनः॥५३॥
यज्ञसूत्रविहीनाश्च संध्याशौचविहीनकाः॥५४॥
पुंश्चली वार्धुषाऽवीरा कुट्टिनी च रजस्वला।
विप्राणां रन्धनागारे भविष्यन्ति च पाचिकाः॥५५॥

All the people shall eat the food cooked by Śūdras and shall enjoy the company of the Śūdra damsels. The Brāhmaṇas will not perform *Pañcayajñas* and can also eat food on the moonless night. They will discard *yajñopavīta*, performing of *sandhyā* and all the cleansing practices. The wicked women, money-lenders, those having no sons, the degraded women and the women in period shall perform the duties of cooking food in the houses of Brāhmaṇas.

अन्नानां निर्णयो नास्ति योनीनां च विशेषतः।
आश्रमाणां जनानां च सर्वे म्लेच्छाः कलौ युगे॥५६॥

No difference between will be left in the different types of foods of the ladies and the inmates of *Āśrama*. All would become Mlecchas in the *Kaliyuga*.

एवं कलौ संप्रवृत्ते सर्वे म्लेच्छमया भवे।
हस्तप्रमाणे वृक्षे चाङ्गुष्ठमाने च मानवे॥५७॥

Thus after the arrival of terrific *Kaliyuga* all would become Mleccha. At that point of time the trees will be of height of one hand and the humans will be of the size of a thumb.

विप्रस्य विष्णुयशसः पुत्रः कल्की भविष्यति।
नारायणकलांशश्च भगवान्बलिनां बली॥५८॥

At that point of time in the house of a Brāhmaṇa named Viṣṇuyaśa, Nārāyaṇa shall appear in one of his rays in the form of the great Kalkī as the son of the Brāhmaṇa.

दीर्घेण करवालेन दीर्घघोटकवाहनः।
म्लेच्छशून्यां च पृथिवीं त्रिरात्रेण करिष्यति॥५९॥
निर्म्लेच्छां वसुधां कृत्वा चान्तर्धानं करिष्यति।
अराजका च वसुधा दस्युग्रस्ता भविष्यति॥६०॥

He will be mounted over a very big horse and holding a sword in his hand, he shall destroy all the Mlecchas on earth. Thus the earth would be rid of the Mlecchas, after which he will disappear. At that point of time there will be a chaos on earth. Everywhere and the undesirable activities of the thieves and plunderers would be on the increase.

स्थूलप्रमाणं षड्रात्रं वर्षाधाराप्लुता मही।
लोकशून्या वृक्षशून्या गृहशून्या भविष्यति॥६१॥
ततश्च द्वादशादित्याः करिष्यन्त्युदयं मुने।
प्राप्नोति शुष्कतां पृथ्वी समा तेषां च तेजसा॥६२॥

Thereafter for six nights continuously, there would be heavy rains on earth which would submerge everything on earth. No human beings or the trees or the houses would be insight. Thereafter, all the twelve Ādityas would rise in the sky and dry away the water on earth.

कलौ गते च दुर्धर्षे सुप्रवृत्ते कृते युगे।
तपः सत्यसमायुक्तो धर्मः पूर्णो भविष्यति॥६३॥

Reaching at this stage, there will be an end to *Kaliyuga* and the start of *Kṛtayuga*, in which the truth and the *tapas* would remerge completely together with *dharma*.

तपस्विनश्च धर्मिष्ठा वेदज्ञा ब्राह्मणा भुवि।
पतिव्रताश्च धर्मिष्ठा योषितश्च गृहे गृहे॥६४॥

At that point of time the Brāhmaṇa will perform *tapas*. They will be extremely religious and well-versed in the Vedic knowledge. In the every house hold, there will be chaste lady devoted to religion.

राजानः क्षत्रियाः सर्वे विप्रभक्ताः स्वधर्मिणः।
प्रतापवन्तो धर्मिष्ठाः पुण्यकर्मरताः सदा॥६५॥

There will be regional kings who will be devoted to their own *dharma*, devoted to the Brāhmaṇa, glorious, devoted *dharma* and will be performing always the good deeds.

वैश्या वाणिज्यनिरता विप्रभक्ताश्च धार्मिकाः।
शूद्राश्च पुण्यशीलाश्च धर्मिष्ठा विप्रसेविनः॥६६॥

The Vaiśyas will engage themselves in commerce and will be devoted to the Brāhmaṇa and the religion. The Śūdras also will be quite meritorious, devoted to *dharma* and adore the Brāhmaṇa.

विप्रक्षत्रविशां वंशा विष्णुयज्ञपरायणाः।
विष्णुमन्त्ररताः सर्वे विष्णुभक्ताश्च वैष्णवाः॥६७॥

The Brāhmaṇa, Kṣatrīyas and Vaiśyas will perform the *yajña's* of Viṣṇu. There will be Vaiṣṇavas always reciting the name of lord Viṣṇu and devoted to me.

श्रुतिस्मृतिपुराणज्ञा धर्मज्ञा ऋतुगामिनः।
लेशो नास्ति ह्यधर्माणां धर्मपूर्णे कृते युगे॥६८॥

They will be well-versed in Smṛtis, *śrutis* and Purāṇas, beside *dharma* and will enjoy the company of their wives only at the appropriate time. Therefore this *Kṛtayuga* will be influenced only by *dharma* and there will be no particle of *adharma*.

धर्मस्त्रिपाच्च त्रेतायां द्विपाच्च द्वापरे स्मृतः।
कलौ प्रवृत्ते पादात्मा सर्वलपस्ततः परम्॥६९॥

In the *Tretāyuga*, the *dharma* will stands on three legs, in *Kaliyuga* only on one leg and ultimately even that will disappear.

वाराः सप्त यथा विप्र तिथयः षोडश स्मृताः।
यथा द्वादश मासाश्च ऋतवश्च षडेव हि॥७०॥
द्वौ पक्षौ याचने द्वे च चतुर्भिः प्रहरैर्दिनम्।
चतुर्भिः प्रहरै रात्रिर्मासात्रिंशद्दिनैस्तथा॥७१॥

O Brāhmaṇa the seven days (in a weak), sixteen dates and twelve months have been prescribed; similarly six seasons have also been prescribed. In a month there are two fortnights, in a year there are two half years (*Ayanas*). There are eight *praharas* in a day, of which four of them form the night and four of them the day. Thirty days make a month.

वर्षः पञ्चविधो ज्ञेयः कालसंख्यां निबोध मे।
यथा चायान्ति यान्त्येव तथा युगचतुष्टयम्॥७२॥
वर्षे पूर्णे नराणां च देवानां च दिवानिशम्।
शतत्रये षष्ट्याधिके नराणां च युगे गते॥
देवानां च युगो ज्ञेयः कालसंख्याविदां मतः॥७३॥

The year is of five types. Now I tell you about the counting of the time. As the days rise and end, similarly all the four *yugas* also come and end. A single divine day and night of Manu compares with the completed year of the humans. Those well-versed in the signs of time, ordain that after the passing of the three hundred and sixty *yugas* of the humans, a divine *yuga* of gods is made.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
मन्वन्तरसमं ज्ञेयं चेन्द्रायुः परिकीर्तितम्॥७४॥
अष्टाविंशतमे चेन्द्रे गते ब्राह्मं दिवानिशम्।
अष्टोत्तरे वर्षशते गते पातो विधेर्भवेत्॥७५॥

Seventy one divine *yugas* comprise of a *manvantara*. And age of Indra is equivalent to one *manvantara*. Thus after the existence of twenty eight Indras, there is one day and night of the Brahmā. Thus after the lapse of the hundred and eight years, the life of Brahmā comes to an end.

प्रलयः प्राकृतो ज्ञेयस्तत्रादृष्टा वसुंधरा।
जलप्लुतानि विश्वानि ब्रह्मविष्णुशिवादयः॥७६॥
ऋषयो जीविनः सर्वे लीनाः कृष्णे परात्परे।
तत्रैव प्रकृतिर्लीना तेन प्राकृतिको लयः॥७७॥

That is called the natural dissolution of the universe. At that point of time, the earth becomes invisible and the entire universe is submerged in water. All gods like Brahmā, Viṣṇu, Śiva, the ascetics and all the creatures which are moveable and immovable merge to the body of lord Kṛṣṇa. The nature also is merged in him. That is why it is known as the natural dissolution.

लये प्राकृतिकेऽतीते पाते च ब्रह्मणो मुने।
निमेषमात्रः कालश्च कृष्णस्य परमात्मनः॥७८॥

O sage, after the fall of Brahmā and his merging at the time of dissolution, the entire period is like the winking of the eye like Kṛṣṇa.

एवं नश्यन्ति सर्वाणि ब्रह्माण्डान्यखिलानि च।
स्थितौ गोलोकवैकुण्ठौ श्रीकृष्णश्च सपार्षदः॥७९॥

Thus the entire globe is destroyed but the *Goloka* and the Vaikuṇṭha remain intact together with lord Kṛṣṇa and his attendants.

निमेषमात्रः प्रलयो यत्र विश्वं जलप्लुतम्।
निमेषानन्तरे काले पुनः सृष्टिः क्रमेण च॥८०॥

The universe is resolved in the winking of the eyes of lord Kṛṣṇa and submerged in water. In the winking of the eyes of lord Kṛṣṇa the same universe re-emerges.

एवं कतिविधा सृष्टिर्लयः कतिविधोऽपि वा।
कतिकृत्वो गतायातः संख्यां जानाति कः पुमान्॥८१॥

Thus the number of time the universe was created and it met with dissolution, the number of *kalpas* which might have passed, it difficult to describe and none knows about them.

सृष्टीनां च लयानां च ब्रह्माण्डानां च नारद।
ब्रह्मादीनां च विध्यण्डे संख्यां जानाति कः पुमान्॥८२।

O Nārada, who can know the number of the universes, the dissolutions, the globes, Brahmā and other gods residing in them.

ब्रह्माण्डानां च सर्वेषामीश्वरश्चैक एव सः।
सर्वेषां परमात्मा च श्रीकृष्णः प्रकृतेः परः॥८३॥

Kṛṣṇa happens to be the lord of entire cosmic and is the supreme-soul to all beyond Prakṛti.

ब्रह्मादयश्च तस्यांशास्तस्यांशश्च महाविराट्।
तस्यांशश्च विराट् क्षुद्रस्तस्यांशा प्रकृतिः स्मृता॥८४॥

Brahmā and other gods are the rays of that lord. Mahāvirāṭ is the ray of Brahmā etc., Its ray formulates the junior-Virāṭ while the Prakṛti is the ray of that junior-Virāṭ.

स च कृष्णो द्विधाभूतो द्विभुजश्च चतुर्भुजः।
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम्॥८५॥

There lord Kṛṣṇa had been divided into two parts. One of them is two armed and the other form, has four arms,. He resides in the Vaikuṇṭ ha. The two armed lord Kṛṣṇa resides in the *Goloka*.

ब्रह्मादितृणपर्यन्तं सर्वं प्राकृतिकं भवेत्।
यद्यत्प्राकृतिकं सृष्टं सर्वं नश्वरमेव च॥८६॥

Everything from Brahmā to the hay are treated as Prakṛti. Whatever comes under the purview of Prakṛti is all perishable.

विद्ध्येकं सृष्टिमूलं तत्सत्यं नित्यं सनातनम्।
स्वेच्छामयं परं ब्रह्म निर्लिप्तं निर्गुणं परम्॥८७॥

निरुपाधि निराकारं भक्तानुग्रहविग्रहम्।
अतीव कमनीयं च नवीननीरदप्रभम्॥८८॥

Lord Kṛṣṇa happens to be the cause of all the creations, truthful, eternal, ever-lasting, moving according to his own wish, the extreme Brahman, unattached, invisible, beyond, the nature and is devoid of any degrees. Inspite of that, in order to bestow his grace on his devotee, he takes to human form. He is extremely beautiful and the complexion of his body resembles the new clouds.

द्विभुजं मुरलीहस्तं गोपवेषं किशोरकम्।
सर्वज्ञं सर्वसेव्यं च परमात्मानमीश्वरम्॥८९॥

He has two arms, holds a flute in his hands and appears in the form of a tender aged cowherd. He knows everything and is served by all. He is the supreme soul and the lord.

करोति धाता ब्रह्माण्डं ज्ञानात्मा कमलोद्भवः।
शिवो मृत्युंजयश्चैव संहर्ता सर्वतत्त्ववित्॥९०॥
यस्य ज्ञानाद्यत्तपसा सर्वेशस्तत्समो महान्।
महाविभूतियुक्तश्च सर्वज्ञः सर्वदः स्वयम्॥९१॥
सर्वव्यापी सर्वपाता प्रदाता सर्वसंपदाम्।
विष्णुः सर्वेश्वरः श्रीमान्यस्य ज्ञानाज्जगत्पतिः॥९२॥
महामाया च प्रकृतिः सर्वशक्तिमतीश्वरी।
यज्ज्ञानाद्यस्य तपसा यद्भक्त्या यस्य सेवया॥९३॥
सावित्री वेदमाता च वेदाधिष्ठातृदेवता।
पूज्या द्विजानां वेदज्ञा यज्ज्ञानाद्यस्य सेवया॥९४॥

Brahmā getting emerged from the navel of the lord, resorts to creation. He is well-versed in all the *tattvas* and has over-powered the death and in the form of Śiva who has over-powered the death, engages himself in destruction. With the learning bestowed by him and with his influence, he has become great and achieved the highest position. With the influence of the supreme soul of lord Kṛṣṇa, lord Viṣṇu is possessed with greatest of the treasures, is all knowledgeable, the one who can see everyone, the one who pervades the universe, the protector of all and the one who can bestow all the treasures. He is the best of the gods and the lord of everyone.

सर्वविद्याधिदेवी सा पूज्या च विदुषां पुरा।
यत्सेवया यत्तपसा यस्य ज्ञानात्सरस्वती॥ ९५॥

With the learnings imparted by him, the *tapas*, the devotion and service, the nature (Prakṛti) has possessed all the prowess besides achieving all the learnings and has become adorable by the wise people.

यत्सेवया यत्तपसा प्रदात्री सर्वसंपदाम्।
धनदस्याधिदेवी सा महालक्ष्मीः सनातनी॥ ९६॥

By serving him and performing *tapas* for him the everlasting Mahālakṣmī has become the great goddess of riches and wealth.

यत्सेवया यत्तपसा सर्वविश्वेषु पूजिता।
सर्वग्रामाधिदेवी सा सर्वसंपत्प्रदायिनी॥ ९७॥
सर्वेश्वरी सर्ववन्द्या सर्वेशं प्राप या पतिम्।
सर्वस्तुता च सर्वज्ञा दुर्गा दुर्गतिनाशिनी॥ ९८॥

By serving him and with the influence of his *tapas* Durgā is adored in the entire universe becoming the great goddess of knowledge, bestower of all the riches, adorable by all, accepting Śiva as her husband. She is adored by all and is all knowledgeable and removes the fear and pains of the people.

कृष्णवामांशसंभूता कृष्णप्राणाधिदेवता।
कृष्णप्राणाधिका प्रेम्णा राधिका कृष्णसेवया॥ ९९॥
सर्वाधिकं च रूपं च सौभाग्यं मानगौरवम्।
कृष्णवक्षःस्थलस्थानं पत्नीत्वं प्राप सेवया॥ १००॥

Rādhikā was originated from the left part of lord Kṛṣṇa, the same place where the breathing god resides. She had by virtue of extreme service to that god, acquired as a boon excellent beauty, luck, honour and pride as also secured wifehood and an everlasting place on the heart of that lord.

तपश्चकार सा पूर्वं शतशृङ्गे च पर्वते।
दिव्यं युगसहस्रं च निराहाराऽतिकर्शिता॥ १०१॥

Rādhikā had performed *tapas* at the mountain of hundred peaks for a thousand divine *yugas*. She became very weak by fasting.

कृशां निःश्वासरहितां दृष्ट्वा चन्द्रकलोपमाम्।
कृष्णो वक्षःस्थले कृत्वा रुरोद कृपया विभुः॥ १०२॥

Then finding her having been reduced to the form of a ray of the moon, lord Kṛṣṇa embraced her and started crying out of compassion.

वरं तस्यै ददौ सारं सर्वेषामपि दुर्लभम्।
मम वक्षःस्थले तिष्ठ मयि ते भक्तिरस्त्विति॥ १०३॥

Thereafter lord Kṛṣṇa bestowed Rādhā with many boons saying, "O dearest one, you will always remain in my heart and also devoted to me.

सौभाग्येन च मानेन प्रेम्णा वै गौरवेण च।
त्वं मे श्रेष्ठा परं प्रेम्णा ज्येष्ठा त्वं सर्वयोषिताम्॥ १०४॥

Because of your nature, your pride, your love and the glory, you will be the best of all and you will be senior most wife among the ladies.

वरिष्ठा च गरिष्ठा च संस्तुता पूजिता मया।
सततं तव साम्योऽहं राध्यश्च प्राणवल्लभे॥ १०५॥

You will achieve the best of glory and honour and I shall always praise you and adore you. You consider myself always to be under you and I shall obey your command always."

इत्युक्त्वा जगतां नाथश्चक्रे तच्चेतनां ततः।
सपत्नीरहितां तां च चकार प्राणवल्लभाम्॥ १०६॥

Thus Kṛṣṇa who happens to be the lord of the universe cautioned her and he relieved his beloved wife of all the trouble.

अन्या या याश्च देव्यो वै पूजितास्तस्य सेवया।
तपस्या यादृशी यासां तासां तादृक्फलं मुने॥ १०७॥

All the wives of the gods whosoever have been honoured by each one of them, they have been so honoured because of the adoration of lord Kṛṣṇa. O sage, those of the people who have performed *tapas* in a particular way reap the harvest accordingly.

दिव्यं वर्षसहस्रं च तपस्तप्त्वा हिमालये।
दुर्गा च तत्पदं ध्यात्वा सर्वपूज्या बभूव ह॥ १०८॥
सरस्वती तपस्तप्त्वा पर्वते गन्धमादने।
लक्षवर्षं च दिव्यं च सर्ववन्द्या बभूव सा॥ १०९॥

As goddess Durgā achieved the divinehood after performing *tapas* over the Himālaya mountain for thousands of years, concentrating here mind at the feet of lord Kṛṣṇa, she became adorable by all. Sarasvatī on the other hand performed severe *tapas* for a lakh of divine years at the Gandhamādana mountain and thereafter she became adorable by all.

लक्ष्मीर्युगशतं दिव्यं तपस्तप्त्वा च पुष्करे।

सर्वसंपत्प्रदात्री सा चाभवत्तस्य सेवया॥ ११०॥

Lakṣmī performed *tapas* for the Puṣkara region for a hundred *yugas* as a result of which she achieved the proficiency of bestowing riches to all.

सावित्री मलये तप्त्वा द्विजपूज्या बभूव सा।

षष्टिवर्षसहस्रं च दिव्यं ध्यात्वा च तत्पदम्॥ १११॥

Sāvitrī on the other hand, performed severe *tapas* at Malayācala for divine sixty thousand years at the feet of the lord and became adorable by Brahmā.

शतमन्वन्तरं तप्तं शंकरेण पुरा विभो।

शतमन्वन्तरं चैव ब्रह्मणा तस्य भक्तितः॥ ११२॥

शतमन्वन्तरं विष्णुस्तप्त्वा पाता बभूव ह।

शतमन्वन्तरं धर्मस्तप्त्वा पूज्यो बभूव ह॥ ११३॥

O lord, in the earlier times, Śiva and Brahmā performed *tapas* with great devotion for a hundred Manvantras. Viṣṇu also performed *tapas* for a similar period and thereafter, he became the protector of all.

मन्वन्तरं तपस्तेपे शेषो भक्त्या च नारद।

मन्वन्तरं च सूर्यश्च शक्रश्चन्द्रस्तथा गुरुः॥ ११४॥

O Nārada, Sūrya, Śeṣa, Indra moon and Bṛhaspati also performed *tapas* with great devotion for the lord for a *manvantara*.

दिव्यं शतयुगं चैव वायुस्तप्त्वा च भक्तितः।

सर्वप्राणः सर्वपूज्यः सर्वाधारो बभूव सः॥ ११५॥

The wind-god also performed *tapas* with great devotion for a hundred *yugas* and became the life of all and adorable by all.

एवं कृष्णस्य तपसा सर्वे देवाश्च पूजिताः।

मुनयो मानवा भूपा ब्राह्मणाश्चैव पूजिताः॥ ११६॥

Similarly, performing *tapas* for lord Kṛṣṇa all the gods, the sages and humans besides the kings and Brāhmaṇas, achieve the respectable position.

एवं ते कथितं सर्वं पुराणं च यथागमम्।

गुरुवक्त्राद्यथाज्ञातं किं भूयः श्रोतुमिच्छसि॥ ११७॥

Thus I have spoken the gist of the Purāṇas and Āgamas, whatever I had heard from the mouth of my teacher. What else do you want to know from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना०
युगतन्माहात्म्यमन्वन्तरकालेश्वरगुणनिरूपणं नाम
सप्तमोऽध्यायः॥ ७॥

अथ अष्टमोऽध्याय:

Chapter – 8

The story of Pṛthvī

नारद उवाच

हरेर्निमेषमात्रेण ब्रह्मण: पात एव च।
तस्य पाते प्राकृतिक: प्रलय: परिकीर्तित॥ १॥

Nārada said—With the twinkling of the and eye once. The end of the life of Brahmā amounts to the dissolution.

प्रलये प्राकृते चोक्तं तत्रादृष्टा वसंधुरा।
जलप्लुतानि विश्वानि सर्वे लीना हराविति॥ २॥
वसंधरा तिरोभूता कुत्र वा तत्र तिष्ठति।
सृष्टेर्विधानसमये साविर्भूता कथं पुन:॥ ३॥
कथं बभूव सा धन्या मान्या सर्वाश्रया जया।
तस्याश्च जन्मविस्तारं वद मङ्गलकारणम्॥ ४॥

At the time of that natural dissolution, the earth disappears and the entire universe gets submerged in water. Thus everything gets absorbed in lord Kṛṣṇa. Then where does this earth disappear and how does it resurfaces at the time of beginning of the universe how does she become fortunate enough again to grow vegetation on itself? You kindly let me know the story of earth in detail which provides welfare.

श्रीनारायण उवाच

सर्वादिसृष्टौ सर्वेषां जन्म कृष्णादिति श्रुतिः।
आविर्भावस्तिरोभावः सर्वेषु प्रलयेषु च॥५॥

Nārāyaṇa said—Everything emerges from lord Kṛṣṇa at the time of creation of the universe and at the time of dissolution they merge in him. This has been ordained by the *śrutis*.

श्रूयतां वसुधाजन्म सर्वमङ्गलमङ्गलम्।
विघ्ननिघ्नं परं पापनाशनं पुण्यवर्धनम्॥६॥

Now you listen to the story of the beginning of the world which is of quite pleasant in nature, destructor of the obstructions, the best, remover of the sins and is quite meritorious.

अहो केचिद्वदन्तीति मधुकैटभमेदसा।
बभूव वसुधा धन्या तद्विरुद्धमतं शृणु॥७॥

Some of the people express the opinion that the earth came into existence with the fluid from Madhu and Kaiṭabha which is again the earlier theory. You listen to the story.

ऊचतुस्तौ पुरा विष्णुं तुष्टौ युद्धेन तेजसा।
आवां जहि न यत्रोर्वी पयसा संवृतेति च॥८॥
तयोर्जीवनकाले न प्रत्यक्षा च भवेत्स्फुटम्।
ततो बभूव मेदश्च मरणानन्तरं तयोः॥९॥
मेदिनीति च विख्यातेत्युक्ता यैस्तन्मतं शृणु।
जलधौता कृशा पूर्वे वर्धिता मेदसा यतः॥१०॥

In the ancient times the two demons Madhu and Kaiṭabha were pleased at lord Viṣṇu's prowess in war. They were pleased and said: "You can kill us at the place where the earth is not covered with water." It is evident from this, that at the time when both of them were at five the earth was not visible. When they were dead, some fluid emerged out of their bodies and the earth was formed with it. That is why the earth is also called Medinī. You just listen to the clarification of the story. In the earlier times, there was water everywhere and the earth was covered with water. Fluid of the demons just touched the earth. And therefore, the people call her Medinī.

कथयामि च तज्जन्म सार्थकं सर्वसंमतम्।
पुरा श्रुतं च श्रुत्युक्तं धर्मवक्त्राच्च पुष्करे॥११॥
महाविराट्शरीरस्य जलस्थस्य चिरं स्फुटम्।
मलो बभूव कालेन सर्वाङ्गव्यापको ध्रुवम्॥१२॥
स च प्रविष्टः सर्वेषां तल्लोम्नां विवरेषु च।
कालेन महता तस्माद्बभूव वसुधा मुने॥१३॥

Now you listen to the story about her realistic birth which is acceptable to all. This theory was profounded at the Puṣkara region were Dharma, recited it to me from his own mouth and is also according to Vedas. Mahāvirāṭ who resides in the water accumulated a lot of dust over his body which was becoming to visible for long. O sage, it accumulated in all his hair-pits. In due course of time it was collected and it reappeared in the form of an earth.

प्रत्येकं प्रतिलोम्नां च स्थिता कूपेषु सा स्थिरा।
आविर्भूता तिरोभूता साचला च पुनः पुनः॥१४॥

thus from each one of his hair-pits and earth emerged which appears at the time of creation and during the time of dissolution it disappears. It moves always.

आविर्भूता सृष्टिकाले तज्जलात्पर्युपस्थिता।
प्रलये च तिरोभूता जलाभ्यन्तरवस्थिता॥१५॥

Appearing at the time of the creation of the universe it emerges out of the water and disappears in water at the time of dissolution. This is the rule for her.

प्रतिविश्वेषु वसुधा शैलकाननसंयुता।
सप्तसागरसंयुक्ता सप्तद्वीपमिता सती॥१६॥

In every universe this earth has mountain, forest and seven ocean besides the seven continents.

पुण्यतीर्थसमायुक्ता ग्राहचन्द्रार्कसंयुता।
ब्रह्मविष्णुशिवाद्यैश्च सुरैर्लोकैस्तथा नुता॥१७॥
पुण्यतीर्थसमायुक्ता पुण्यभारतसंयुता।
काञ्चनीभूमिसुयुक्ता सर्वदुर्गसमन्विता॥१८॥
पातालः सप्त तदधस्तदूर्ध्वं ब्रह्मलोककः।
ध्रुवलोकश्च तत्रैव सर्वं विश्वं च तत्र वै॥१९॥

एवं सर्वाणि विश्वानि पृथिव्यां निर्मितानि वै।
ऊर्ध्वं गोलोकवैकुण्ठौ नित्यौ विश्वपरौ च तौ॥ २०॥

Similarly the Himālaya, Meru, the planets, the moon and the sun always surround her. There are sacred placed in sacred land of Bhārata, having the mountain of gold besides all the castles the nether-world and seven other *lokas* are beneath it. The seven *lokas* including *Brahmaloka* and the *Dhruvaloka* are above her. Thus the entire universe is based on the earth. Accordingly the entire universe was formed because of the earth. The *Goloka* and Vaikuṇṭha are eternal and are beyond the universe.

नश्वरणि च विश्वानि कृत्रिमाकृत्रिमाणि च।
प्रलये प्राकृते ब्रह्मन्ब्रह्मणश्च निपातने॥ २१॥

O Brāhmaṇas, thus at the end of Brahmā the event which has been described as the natural dissolution besides all other globes, get destroyed.

महाविराडादिसृष्टौ सृष्टः कृष्णेन चात्मना।
नित्ये स्थितः स प्रलये काष्ठाकाशेश्वरैः सह॥ २२॥
क्षित्यधिष्ठातृदेवी सा वाराहे पूजिता सुरैः।
मनुभिर्मुनिभिर्विप्रैर्गन्धरर्वादिभिरेव च॥ २३॥
विष्णोर्वराहरूपस्य पत्नी सा श्रुतिसंमता।
तत्पुत्रो मङ्गलो ज्ञेयः सुयशा मङ्गलात्मजः॥ २४॥

Lord Kṛṣṇa then at the beginning of the universe, himself creates Mahāvirāṭ who remains alive even at the time of dissolution, with the sky, along with other gods. At the time of the Varāha incarnation of the lord, the earth was the goddess. The gods, Manu, the sages, the Brāhmaṇas and Gandharvas adored her, since she happened to be the spouse of lord Viṣṇu. Their son is known as Maṅgala and a son named Suyaśā was born to Maṅgala.

नारद उवाच

पूजिता केन रूपेण वाराहे च सुरैर्मही।
वराहेण च वाराही सर्वैः सर्वाश्रया सती॥ २५॥
तस्याः पूजाविधानं याऽप्यधश्चोद्धरणक्रमम्।
मङ्गलं मङ्गलस्यापि जन्मव्यासं वद प्रभो॥ २६॥

Nārada said—O lord, you tell me the way how the earth was adored by the gods at the time of *Vārāha-kalpa* and if so, in what form? The goddess provides shelter to all and it so said that lord Vārāha himself adored her along with others. O lord you tell me the method of the adoration of the earth, the process of bringing the earth from the waters of the ocean, the birth Maṅgala and all other details which provide welfare to all.

श्रीनारायण उवाच

वाराहे च वराहश्च ब्रह्मणा संस्तुतः पुरा।
उद्धार महीं हत्वा हिरण्याक्षं रसातलात्॥ २७॥

Nārāyaṇa said—In earlier times at the time of Vārāha incarnation of Viṣṇu Brahmā had eulogised the lord as a result of which the lord killing Hiraṇyākṣa rescued the earth from the water.

जले तां स्थापयामास पद्मपत्रं यथाऽर्णवे।
तत्रैव निर्ममे ब्रह्मा सर्वं विश्वं मनोहरम्॥ २८॥

He established the earth in the waters like lotus leaf over which Brahmā resorted to the beautiful creation.

दृष्ट्वा तदधिदेवीं च सकामां कामुको हरिः।
वराहरूपी भगवान्कोटिसूर्यसमप्रभः॥ २९॥
कृत्वा रतिकरीं शय्यां मूर्त्तिं च सुमनोहराम्।
क्रीडां चकार रहसि दिव्यवर्षमहर्निशम्॥ ३०॥

Thereafter Varāha who possessed the lustre of crores of suns. Looked at Pṛthvī with passionate eyes who was also reciprocated with passionate eyes at that time. The lord turned himself as capable of performing the love-spots enjoyed the company of a earth for a complete divine day and night.

सुखसंभोगसंस्पर्शान्मूर्च्छां संप्राप सुन्दरी।
विदग्धया विदग्धेन संगमोऽपि सुखप्रदः॥ ३१॥

Because of that pleasant union, she fainted. The actor of the love-spot always provides pleasure to his partners.

विष्णुस्तदङ्गसंश्लेषाद्बुबुधे न दिवानिशम्।
वर्षान्ते चेतनां प्राप्य कामी तत्याज कामुकीम्॥ ३२॥
दधार पूर्वरूपं हि वाराहं चैव लीलया।
पूजां चकार भक्त्या च ध्यात्वा च धरणीं सतीम्॥ ३३॥
धूपैर्दीपैश्च नैवेद्यैः सिन्दूरैरनुलेपनैः।
वस्त्रैः बलिभिः संपूज्योवाच तां हरिः॥ ३४॥

Because of that union, they were unconcerned about the passage of time. After the lapse of year, they regained consciousness, the lord then left the company of beautiful damsel and he re-emerged in the form of Vārāha. Thereafter, he adored the goddess of earth with devotion offering incense, the lamp, *naivedya*, vermilion, sandal-paste, clothes and flowers. Thereafter the lord said to her.

महावराह उवाच

सर्वाधारा भव शुभे सर्वैः संपूजिता सती।
मुनिभिर्मनुभिर्देवैः सिद्धैर्वा मानवादिभिः॥ ३५॥
जलोच्छ्वासाज्जलत्यागगृहारम्भप्रवेशने।
वापीतडागारम्भे च शुभे च कृषिकर्मणि॥ ३६॥
तव पूजां करिष्यन्ति संभ्रमेण सुरादयः।
मूढा ये न करिष्यन्ति यास्यन्ति नरकं च ते॥ ३७॥

Mahāvarāha said—"O beautiful one, the sages, the Manus, the gods, *siddhas* and humans adore you properly and in turn you provide protection to them. At the time of starting of construction of a house or entry into the house after it is constructed, at the time of construction the step-well, tanks, wells, at the time of releasing or blocking of the water, start of irrigation, the people and the gods will always adore you. Those who neglect to perform *pūjā* for you, will invite their fall into the hell.

वसुधोवाच

वहामि सर्वं वाराहरूपेणाहं तवाज्ञया।
लीलामात्रेण भगवन्विश्वं च सचराचरम्॥ ३८॥
मुक्तां शुक्तिं हरेरर्चां शिवलिङ्गं शिलां तथा।
शङ्खं प्रदीपं रत्नं च माणिक्यं हीरकं मणिम्॥ ३९॥
यज्ञसूत्रं च पुष्पं च पुस्तकं तुलसीदलम्।
जपमालां पुष्पमालां कर्पूरं च सुवर्णकम्॥ ४०॥
गोरोचनां चन्दनं च शालग्रामजलं तथा।
एतान्वोढुमशक्ताऽहं क्लिष्टा च भगवञ्छृणु॥ ४१॥

Vasudhā said—O lord, at the command issued by you in the form of Vārāha, I shall, bear the burden of the universe with pleasure, but O lord, I have a request for you and you kindly listen to me. I shall be unable to bear the load of the pearls, mother of pearls, adoration of the lord, *Śivaliṅga*, *Śālagrāma*, the conch, the lamps, the gems, rubies, *yajñopavīta*, the flowers, the book, the leaves of Tulasī, the rosary, garland of flowers, camphor, gold, Gorocana, the sandal-paste and the sacred water of *Śālagrāma*. I shall not be able to bear their weight and shall feel uncomfortable with them."

श्रीभगवानुवाच

द्रव्याण्येतानि ये मूढा अर्पयिष्यन्ति सुन्दरि।
यास्यन्ति कालसूत्रं दिव्यं वर्षशतं त्वयि॥ ४२॥

The lord said—O beautiful one, such of the fools who will place these things over you will have to fall in the hell named *kālasūtra* for a hundred divine years.

इत्येवमुक्त्वा भगवान्विरराम च नारद।
बभूव तेन गर्भेण तेजस्वी मङ्गलग्रहः॥ ४३॥
पूजां चक्रुः पृथिव्याश्च ते सर्वे चाज्ञया हरेः।
दध्युः काण्वोक्तमार्गेण तुष्टुवुः स्तवनेन च॥ ४४॥

O Nārada after speaking this, the lord kept quiet and thereafter from the womb of the earth the planet named Maṅgala (mars) was born. Thereafter with the permission of the lord all the people started adoring the earth by the method prescribed by Kāṇva.

दद्युर्मूलेन मन्त्रेण नैवेद्यादिकमेव च।
संस्तुता त्रिषु लोकेषु पूजिता सा बभूव ह॥ ४५॥

Reciting the basic *mantra* they offered *naivedya* and all other things. Thus the adoration of earth started in all the three worlds.

नारद उवाच

किं ध्यानं स्तवनं किं वा तस्या मूलं च किं वद।
गूढं सर्वपुराणेषु श्रोतुं कौतूहलं मम॥४६॥

Nārada said: "What is her *dhyānam*, *stotra* and the basic *mantra*? I am getting anxious to know about all these details which are enshrined in the Purāṇas. Therefore you kindly let me know."

नारायण उवाच

आदौ च पृथिवीदेवी वराहेण सुपूजिता।
ततो हि ब्रह्मणा पश्चात्ततश्च पृथुना पुरा॥४७॥

Nārāyaṇa said—"In the earlier times Nārāyaṇa himself adored the goddess of earth. Thereafter Brahmā did so, followed by the king Pṛthu who also did so.

ततः सर्वैर्मुनीन्द्रैश्च मनुभिर्नारदादिभिः।
ध्यानं च स्तवनं मन्त्रं शृणु वक्ष्यामि नारद॥४८॥
ॐ ह्रीं क्लीं श्री वां वसुधायै स्वाहा।
इत्यनेन तु मन्त्रेण पूजिता विष्णुना पुरा॥४९॥
श्वेतचम्पकवर्णाभां शतचन्द्रसमप्रभाम्।
चन्दनोक्षितसर्वाङ्गीं सर्वभूषणभूषिताम्॥५०॥
रत्नाधारां रत्नगर्भां रत्नाकरसमन्विताम्।
वह्निशुद्धांशुकाधानां सस्मितां वन्दितां भजे॥५१॥

Thereafter all the sages, the Manus and the sages like Nārada honoured her. O Nārada I am now speaking out the *dhyānam*, the *stotra* and her *mantra* which you please listen. ओं ह्रीं क्लीं श्री वां वसुधायै स्वाहा॥ This is the hymn reciting which lord Viṣṇu had adored the earth. The form of *dhyānam* is like this, "The body of goddess earth is of white complexion like the jasmine flowers and her lustre exceeds the lustre of hundreds of moons. All her limbs are plastered with sandal-paste and she is adorned with all the ornaments. She is the basis of all the gems is glorified with the mines of the gems. She is clad in silken garments which are purified by fire. She wears a smile over her face and she is adorable by all. I bow in reverence to the earth like this.

ध्यानेनानेनं सा देवी सर्वैर्वै पूजिता भवेत्।
स्तवनं शृणु विप्रेन्द्र काण्वशाखोक्तमेव च॥५२॥

O best of the Brāhmaṇas, the goddess is adored by all with this *dhyānam*, now I tell you the method prescribed by Kāṇva for her adoration you please listen."

विष्णुरुवाच

यज्ञसूकरजाया त्वं जयं देहि जयावहे।
जयेऽजये जयधारे जयशीले जयप्रदे॥५३॥
सर्वाधारे सर्वबीजे सर्वशक्तिसमन्विते।
सर्वकामप्रदे देवि सर्वेष्टं देहि मे स्थिरे॥५४॥
सर्वसस्यालये सर्वसस्याढ्ये सर्वसस्यदे।
सर्वसस्यहरे काले सर्वसस्यात्मिके क्षिते॥५५॥
मङ्गले मङ्गलाधारे माङ्गल्ये मङ्गलप्रदे।
मङ्गलार्थे मङ्गलांशे मङ्गलं देहि मे परम्॥५६॥
पुण्यस्वरूपे पुण्यानां बीजरूपे सनातनि।
पुण्याश्रये पुण्यवतामालये पुण्यदे भवे॥५७॥
स्त्रीरत्नरूपे रत्नौघे रत्नसारवरप्रदे॥५८॥
भूमे भूमिपसर्वस्वे भूमिपालपरायणे।
भूमिपाहंकाररूपे भूमिं देहि वसुंधरे॥५९॥
इदं स्तोत्रं महापुण्यं तां संपूज्य च यः पठेत्।
कोट्यन्तरे जन्मनि स संभवेद्भूमिपेश्वरः॥६०॥
भूमिदानकृतं पुण्यं लभते पठनाज्जनः।
दत्तापहारजात्पापान्मुच्यते नात्र संशयः॥६१॥
अम्बुवीचीभूखननात्पापान्मुच्येत स ध्रुवम्।
अन्यकूपे मुपवजात्पापान्मुच्येत स ध्रुवम्॥६२॥
परभूश्राद्धजात्पापान्मुच्यते नात्र संशयः।
भूमौ वीर्यत्यागपापाद्दीपादिस्थापनात्तथा॥६३॥
पापेन मुच्यते प्राज्ञः स्तोत्रस्य पठनान्मुने।
अश्वमेधशतं पुण्यं लभते नात्र संशयः॥६४॥

Viṣṇu said—"You are the granter of victory, you give me victory. You are the spouse of lord *Yajñavarāha*, you can never be defeated by anyone. You are the base of victory and are always victorious. Therefore you bestow us with

victory. You are base of all the people and the form of the seed. You are endowed with all the prowess. You fulfil all the wishes. you therefore grant me all my desired things, you have a stable mind and are the store of all the food-stuffs, vegetation store of all the grains and produce the food-stuffs you produce the cereals in appropriate time; you are filled with agriculture produce and have a docile nature, you are the image of welfare, the base of welfare, bestowers of welfare, granter of welfare. the form of welfare and are filled with all the rays of welfare. Therefore you grant me the welfare. You are auspicious one and the seed of suspiciousness, you are eternal and the base of all the good deeds, besides being the temple of the virtuous people, bestower of merit, the form of the lord, the best of the ladies endowed with the heaps of gems and are the giver of the gems. O goddess, earth you are everything for the kings, graceful to the kings and are the very base of arrogance of the kings. O goddess earth, grant me the land." Thus whosoever adoring the goddess earth like this, recite her stotra he becomes he ruler of the earth. For crores of birth, someone by reciting her *stotra* gets the merit of giving away land in charity. If one after giving away in charity something, forcibly takes it back, he earns a sin. That sin is removed by reciting this *stotra.* There is no doubt about it. Thus the digging of the well without the prior permission of the land-lord or digging of the earth, performing *śrāddha* over the land of others, these are sinful acts and the one who earns these sins is relieved of the same by reciting this *stotra.* O sage by dropping the semen on earth or placing the lamp on the ground, one earns a sin, which can be removed by reciting this stotra. By reciting this *stotra* an intelligent person earns the merit of performing a hundred *Aśvamedha* sacrifices. There is no doubt about it.

इति श्री० म० प्र० नारदना० पृथिव्युपाख्याने पृथिवीस्तोत्रं नामाष्टमोऽध्यायः॥८॥

अथ नवमोऽध्यायः

Chapter – 9

The story of Pṛthvī

नारद उवाच

भूमिदानकृतं पुण्यं पापं तद्धरणेन यत्।
परभूमौ श्राद्धपापं कूपे कूपदजं तथा॥ १॥
अम्बुवीचीभूखननवीर्यत्यागजमेव च।
दीपादिस्थापनात्पापं श्रोतुमिच्छामि यत्नतः॥ २॥

Nārada said—"O lord, I would like to know the merit, one earns by giving away land in charity and the sin one earns by forcibly taking it back. Besides the sin one earns, by performing *śrāddha* over the land of others, digging of wells over the land of others, dropping of semen over the earth and the burning of flames.

अन्यद्वा पृथिवीजन्यं पापं यत्प्रश्नतः परम्।
यदस्ति तत्प्रतीकारं वद वेदविदां वर॥ ३॥

O best of those well-versed in Vedas, you tell me something else about the sins relating to the earth and the ways and means to get rid of them."

नारायण उवाच

वितस्तिमात्रां भूमिं च यो ददाति च भारते।
संध्यापूताय विप्राय स यायाद्विष्णुमन्दिरम्॥ ४॥
भूमिं च सर्वसस्याढ्यां च ब्राह्मणाय ददाति यः।
भूमिरेणुप्रमाणे च वर्षे विष्णुपदे वसेत्॥ ५॥

Nārāyaṇa said—"In the land of Bhārata whosoever gives away a small piece of land in charity to a Brāhmaṇa, he indeed goes to the abode of lord Viṣṇu, the one who gives away in charity to Brāhmaṇas, land filled with vegetation and crops he enjoys to reside in the *Viṣṇuloka* for a long time.

ग्राम भूमिं च धान्यं च यो ददात्याददाति यः।
सर्वपापाद्विनिर्मुक्तौ चौभौ वैकुण्ठवासिनौ॥ ६॥
भूमिदानं च तत्काले यः साधुश्चानुमोदते।
स प्रयाति च वैकुण्ठं मित्रगोत्रसमन्वितः॥ ७॥

One who gives away in charity the land and cereals, is relieved of all his sins and goes to Vaikuṇṭha. Such of the people who support who support the giving away in charity of the land also proceed to the Vaikuṇṭha together with their friends and relatives.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः।
कालसूत्रे तिष्ठति स यावच्चन्द्रदिवाकरौ॥ ८॥

The one who usurps the land given away in charity to a Brāhmaṇa is thrown into the *kālasūtra* hell till the sun and moon last.

तत्पुत्रपौत्रप्रभृतिर्भूमिहीनः श्रिया हतः।
सुखहीनो दरिद्रः स्यादन्ते याति च रौरवम्॥ ९॥
गवां मार्गं विनिष्कृष्य यश्च सस्यं ददाति सः।
दिव्यं वर्षं शतं चैव कुम्भीपाके च तिष्ठति॥ १०॥

All his sons and grandsons and other members of the family are deprived of the land, riches and the pleasures and they become paupers. Thereafter they are thrown in the terrific hell. The one who ploughs the field which is meant for the grazing of the cows, is thrown into the terrific hell for a hundred years.

गोष्ठं तडागं निष्कृष्य मार्गं सस्यं ददाति यः।
स च तिष्ठत्यसीपत्रे यावदिन्द्राश्चतुर्दश॥ ११॥

The one who breaks the cowshed and the tanks to construct a road or irrigate the land, he is thrown into the hell named *Asipatra* for the duration of the time of fourteen Indras.

न पञ्चपिण्डमुद्धृत्य स्नाति कूपे परस्य यः।
प्राप्नोति नरकं चैव न स्नानफलमेव च॥ १२॥
कामी भूमौ च रहसि बीजत्यागं करोति यः।
स्निग्धरेणुप्रमाणं च वर्षं तिष्ठति रौरवे॥ १३॥

One who takes bath in well or tank without taking out five fists filled with earth, is deprived of the merit of taking bath and falls in the hell for the number of years equivalent to the particles of the dust of the land.

अम्बुवीच्यां भूखननं यः करोति च मानवः।
स याति कृमिदंशं च स्थितिस्तत्र चतुर्युगम्॥ १४॥

The one who excavates the land at the sojourn of ambuvīci yoga is thrown into the *Kṛmidaṁśa* hell as long as the period of four *yugas*.

परकीये लुप्तकूपे कूपं मूढः करोति यः।
पुष्करिण्यां च लुप्तायां तां ददाति च यो नरः॥ १५॥
सर्वं फलं परस्यैव तप्तसूर्मिं व्रजेत्तु सः।
तत्र तिष्ठति संतप्तो यावदिन्द्राश्चतुर्दश॥ १६॥
परकीयतडागे च पङ्कमुद्धृत्य चोत्सृजेत्।
रेणुप्रमाणवर्षं च ब्रह्मलोके वसेन्नरः॥ १७॥

The one who rebuilds others well or step-well or renovates them in his own name, he falls into the terrific hell for a period of the live of fourteen Indras and the entire merit of his reconstruction goes to others. The one who takes away the mud from the tank owned by others cleansing the same and then forgets about it, he earns great merit enjoying a comfortable living in *Brahmaloka* for a large number of years.

पिण्डं पित्रे भूमिभर्तुर्न प्रदाय च मानवः।
श्राद्धं करोति यो मूढो नरकं याति निश्चितम्॥ १८॥

The one who performs *śrāddha* over the land of others without providing any compensation to the land owner, he surely goes to well.

भूमौ दीपं योऽर्पयति सोऽन्धः सप्तसु जन्मसु।
भूमौ शङ्खं च संस्थाप्य कुष्ठं जन्मान्तरे लभेत्॥ १९॥

The one who places the lamp over the earth, he becomes blind for seven birth and the one who places the conch on the earth he attracts the disease of leprosy in next birth.

मुक्तामाणिक्यहीरं च सुवर्णं च मणि तथा।
यश्च संस्थापयेद्भूमौ दरिद्रः सप्तजन्मसु॥ २०॥
शिवलिङ्गं शिलामर्च्यां यश्चार्पयति भूतले।
शतमन्वन्तरं यावत्कृमिभक्षे स तिष्ठति॥ २१॥
सूक्तं मन्त्रं शिलातोयं पुष्पं च तुलसीदलम्।
यश्चार्पयति भूमौ च स तिष्ठेन्नरके युगम्॥ २२॥

The one who places the gems, rubies, precious stones, gold and crystal over the earth becomes pauper in coming seven births. The one who places the *Śivaliṅga* and *Śālagrāma* over the earth, is thrown in the *Kṛmibhakṣa* hell for a

hundred of *manvantaras*. The one who places the Vedic sūktas, the mantras, *Śālagrāma*, sacred water, the flower and Tulasī leaves over the ground, he is lodged in the hell for four *yugas*.

जपमालो पुष्पमालां कर्पूरं रोचनां तथा।

यो मूढश्चार्पयेद्भूमौ स याति नरकं ध्रुवम्॥ २३॥

The one who places the rosary, the garland of flowers, camphor and *Gorocana* on earth, earn and dwelling of a hell.

मुने चन्दनकाष्ठं च रुद्राक्षं कुशमूलकम्।

संस्थाप्य भूमौ नरके वसेन्मन्वन्तरावधि।२४॥

O sage, the one who places the sandal-wood, Rudrākṣa, the roots of Kuśā grass over the earth, he is thrown into the hell for a *manvantara*.

पुस्तकं यज्ञसूत्रं च भूमौ संस्थापयेत्तु यः।

न भवेद्विप्रयोनौ च तस्य जन्मान्तरे जनिः॥ २५॥

The one who places a book and the *yajñopavīta* over the earth, the person can never be born in the race of Brāhmaṇa for many times to comes.

ब्रह्महत्यासमं पापमिह वै लभते ध्रुवम्।

ग्रन्थियुक्तं यज्ञसूत्रं पूज्यं स्यात्सर्ववर्णकैः॥ २६॥

And the earns the sin of *Brahmahatyā*. The *yajñasūtra* which is tied to a Brāhmaṇa has to be adored in all conditions.

यज्ञं कृत्वा तु यो भूमिं क्षीरेण नहि सिञ्चति।

य याति तप्तसूर्मिं च संतप्तः सर्वजन्मसु॥ २७॥

भूकम्पे ग्रहणे यो हि करोति खननं भुवः।

जन्मान्तरे महापापी सोऽङ्गहीनो भवेद्ध्रुवम्॥ २८॥

The one who does not pour the milk over the ground after performing of the *yajña*, he always suffers in many coming birth and is thrown into the hell. The one who digs the earth at the time of earthquake and at the time of eclipse, such a great sinner is born deformed for many births.

भवनं यत्र सर्वेषां भूमिस्तेन प्रकीर्तिता।

वसु रत्नं या दधाति वसुधा च वसंधुरा॥ २९॥

Since the houses of all the people are constructed over the earth that is why it is called *Bhūmi*. Since she bears the riches in her womb she is called Vasundharā.

हरेरूरौ च या जाता सा चोर्वी परिकीर्तिता।

धरा धरित्री धरणी सर्वेषां धरणात्तु या॥ ३०॥

Since she was born out of the high of the lord she has been given the name of Urvī. Since she bears the load of everyone she is known as *Dharā* and Dharaṇī.

इज्या च यागभरणात्क्षोणी क्षीणालये च या।

महालये क्षणं याति क्षितिस्तेन प्रकीर्तिता॥ ३१॥

Since the *yāgas* are performed over her, she is called *ijyā*, Because she is reduced in rise during the dissolution, she is known as *Kṣoṇī*. Since she is destroyed completely as the time of dissolution she is called *Kṣiti*.

काश्यपी कश्यपस्येयमचला स्थितिरूपतः।

विश्वंभरा तद्भरणाच्चान्ताऽनन्तरूपतः॥ ३२॥

Since she is the daughter of Kaśyapa, she is also known as Kāśyapī. Since she remain stable, she is known as immovable. Since she feeds the entire universe, she is known as Viśvambharā. Since she has the endless form she is called Anantā.

पृथ्वीयं पृथुकन्यात्वाद्विस्तृतत्वान्मही मुने॥ ३३॥

O' sage, since she is the dauther of Pṛthu, she is known as Pṛthvī and having its immeasurable expanse, she is known as *Mahī*.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० पृथिव्युपाख्यानं नाम नवमोऽध्यायः॥ ९॥

अथ दशमोऽध्यायः

Chapter – 10

The story of the birth of Gaṅgā

नारद उवाच

श्रुतं पृथिव्युपाख्यानमतीव सुमनोहरम्।
गङ्गोपाख्यानमधुना वद वेदविदां वर॥ १॥
भारतं भारतीशापादाजगाम सुरेश्वरी।
विष्णुस्वरूपा परमा स्वयं विष्णुपदी सती॥ २॥

कथं कुत्र युगे केन प्रार्थिता प्रेरिता पुरा।
तत्क्रमं श्रोतुमिच्छामि पापघ्नं पुण्यदं शुभम्॥ ३॥

Nārada said—O best of those well-versed in the Vedas, I have heard the charming story of the goddess Pṛthvī but I would now like to listen to the story of birth of Gaṅgā you kindly narrate the same. The goddess Gaṅgā has the form of Viṣṇu and also is known by the name of Viṣṇupadī (the one who emerged out of the feet of Viṣṇu). How did she emerge over the land of Bhārata because of curse of Sarasvatī and during which period did she reach her at whose request and prayers, she had to arrive here. She happens to be the remover of the sins absolutely sacred and is meritorious.

नारायण उवाच

राजराजेश्वरः श्रीमान्सगरः सूर्यवंशजः।
तस्य भार्या च वैदर्भी शैव्या च द्वे मनोहर॥ ४॥
सत्यस्वरूपः सत्येष्ठः सत्यवाक्सत्यभवनः।
सत्यधर्मविचारज्ञः परं सत्ययुगोद्भवः॥ ५॥

Nārāyaṇa said— There was a king born in the solar race who was known by the name of Sagara who had two beautiful wives named Vaidarbhī and Śaivyā. The king was quite truthful who always believed in truth, spoke truth and was truthful in the performing Brahma. He was the best of the kings and was born in *Satyayuga*.

एकस्यामेव पुत्रश्च बभूव सुमनोहरः।
असमञ्ज इति ख्यातः शैव्यायां कुलवर्धनः॥ ६॥

From his queen named Śaivyā a girl was born besides a son named Asamaṅjasa, who was the promoter of the race.

अन्या चाराधयामास शंकरं पुत्रकामुकी।
बभूव गर्भस्तस्याश्च शिवस्य तु वरेण च॥ ७॥
गते शताब्दे पूर्णे च मांसपिण्डं सुषाव सा।
तद्दृष्ट्वा च शिवं ध्यात्वा रुरोदोच्चैः पुनः पुनः॥ ८॥

His wife named Vaidarbhī meditated upon Śiva with the desire of having a son. By the grace of Śiva, she was conceived. After the lapse of a hundred years, a block of flesh was born of her. On looking at it, she started meditating upon Śiva and then started crying.

शंभुर्ब्राह्मणरूपेण तत्समीपं जगाम ह।
चकार संविभज्यैतत्पिण्डं षष्टिसहस्रधा॥ ९॥

Śiva then appeared in the form of Brāhmaṇa and the block of flesh was broken, out of which sixty thousand sons emerged.

सर्वे बभूवुः पुत्राश्च महाबलपराक्रमाः।
ग्रीष्ममध्याह्नमार्तण्डप्रभाजुष्टकलेवराः॥ १०॥
कपिलर्षेः कोपदृष्ट्या बभूवुर्भस्मसाच्च ते।
राजा रुरोद तच्छ्रुत्वा जगाम मरणं शुचा॥ ११॥
तपश्चकारासमञ्जो गङ्गानयनकारणात्।
तपः कृत्वा लक्षवर्षं म्रियते कालयोगतः॥ १२॥
दिलीपस्तस्य तनयो गङ्गानयनकारणात्।
तपः कृत्वा लक्षवर्षं ययौ लोकान्तरं नृपः॥ १३॥

All those son were quite valorous, strong and possessed the lustre of the suns of the summer season. After sometime, with the rage of sage Kapila, all the sixty thousand of them were reduced to ashes. the king's mind was filled with grief and in that condition his life came to an end. Thereafter Asamaṅjasa performing *tapas* for a lakh of years and he died while doing so. Thereafter his son Dilīpa meditated for a lakh of year for the same purpose.

अंशुमांस्तस्य पुत्रश्च गङ्गानयनकारणात्।
तपः कृत्वा लक्षवर्षं मृतश्च कालयोगतः॥ १४॥

His son Aṅśumān meditated for a lakh of years for getting Gaṅgā on earth and he also had to meet with the same fate.

भगीरथस्तस्य पुत्रो महाभागवतः सुधीः।
वैष्णवो विष्णुभक्तश्च गुणवानजरामरः॥ १५॥

And extremely intelligent son named Bhagīratha was born to Dilīpa who was a great Vaiṣṇava, devoted to lord Viṣṇu, quite meritorious and was eternal and everlasting.

तपः कृत्वा लक्षवर्षं गङ्गानयनकारणात्।
ददर्श कृष्णं हृष्टास्यं सूर्यकोटिसमप्रभम्॥ १६॥

द्विभुजं मुरलीहस्तं किशोरं गोपवेषकम्।
परमात्मानमीशं च भक्तानुग्रहविग्रहम्॥ १७॥
स्वेच्छामयं परं ब्रह्म परिपूर्णतमं विभुम्।
ब्रह्मविष्णुशिवाद्यैश्च स्तुतं मुनिगणैर्युतम्॥ १८॥
निर्लिप्तं साक्षिरूपं च निर्गुणं प्रकृतेः परम्।
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्॥ १९॥
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम्।
तुष्टाव दृष्ट्वा नृपतिः प्रणम्य च पुनः पुनः॥ २०॥
लीलया च वरं प्राप्य वाञ्छितं वंशतारकम्।
तत्राजगाम गङ्गा सा स्मरणात्परमात्मनः॥ २१॥
तं प्रणम्य प्रतस्थौ च तत्पुरः संपुटाञ्जलिः।
उवाच भगवांस्तत्र तां दृष्ट्वा सुमनोहराम्॥
कुर्वतीं स्तवनं दिव्यं पुलकाञ्चितविग्रहाम्॥ २२॥

He meditated upon lord Kṛṣṇa for a lakh of years and ultimately he had an audience with lord. At that point of time the lustre of crores of suns of the summer season was emerging out of the body of the lord. He had two arms and was holding a flute in his hand. He was of tender age and appeared in the form of a cowherd, in order to grace his devotees, he had taken to this form. O sage, lord Kṛṣṇa happened to be the complete parabrahman. He can take to any form. At that point of time all the gods including Brahmā, Viṣṇu and Śiva were adoring him. The sages too bowed their heads in reverence to him. He is always unattached, witness of all, invisible one, beyond Prakṛti and is the one who bestows his grace over his devotees. The faces of lord Kṛṣṇa wore a serene smile. He was clad in divine garments and divine ornaments studded with gems, over his body. Having a look at the lord, Bhagīratha bowed in reverence to him again and again, showering all the praises. Thereafter he received the boons from the lord quite easily, by which his race could be redeemed. With the very thought of the river Gaṅgā by the lord she arrived there at the same time. Bowing in reverence before the lord, she stood there with folded hands. Finding the goddess Gaṅgā praising him, with her mind filled with emotions, the lord said.

श्रीकृष्ण उवाच

भारतं भारतीशापाद्गच्छ शीघ्रं सुरेश्वरि॥ २३॥
सगरस्य सुतान्सर्वान्पूतान्कुरु ममाज्ञया।
त्वत्स्पर्शवायुना पूता यास्यन्ति मम मन्दिरम्॥ २४॥

Lord Kṛṣṇa said—O best of the goddess because of the curse of Sarasvatī you have to descend on earth in Bhārata. At my command you go there and purify the sons of Sagara. With the touch of the air from your water they will get purified and reach my abode.

बिभ्रतो दिव्यमूर्त्तिं ते दिव्यस्यन्दनगामिनः।
मत्पार्षदा भविष्यन्ति सर्वकालं निरामयाः॥ २५॥

My attendants taking to divine form, mounted over the divine chariots will be available there all the time free from diseases.

कर्मभोगं समुच्छिद्य कृतं जन्मनि जन्मनि।
नानाविधं महत्स्वल्पं पापं स्याद्भारते नृभिः॥ २६॥
गङ्गायाः स्पर्शवातेन नश्यतीति श्रुतौ श्रुतम्।
स्पर्शनं दर्शनाद्देव्याः पुण्यं दशगुणं ततः॥ २७॥

All their misdeeds of many birth would turn into goods deeds and they will attain the divine form. It is ordained by *Śrutis* that the sins earned by a human in the crores of his births, will be washed away by with the simple touch of the wind of the Gaṅgā. By taking a bath in the waters of Gaṅgā one earns ten time more merits.

मौसलस्नानमात्रेण सामान्यदिवसे नृणाम्।
कोटिजन्मार्जितं पापं नश्यतीति श्रुतौ श्रुतम्॥ २८॥

During ordinary days even if one has a dip in the Gaṅgā, the sins, accumulated by him during crores of earlier births are washed away. This has been ordained by the *Śrutis*.

यानि कानि च पापानि ब्रह्महत्यादिकानि च।
नानाजन्मार्जितान्येव कामतोऽपि कृतानि च॥ २९॥
तानि सर्वाणि नश्यन्ति मौसलस्नानतो नृणाम्।
पुण्याहस्नानजं पुण्यं वेदा नैव विदन्ति च॥ ३०॥

Many of the sins like *Brahmahatyā* and several others sins committed for any purpose, are washed away by taking a bath in the Gaṅgā. By taking a bath on the sacred days, the same merit is multiplied, which cannot be defined even by the Vedas.

केचिद्विदन्ति ते देवि फलमेव यथागमम्।
ब्रह्मविष्णुशिवाद्याश्च सर्वे नैव विदन्ति च॥ ३१॥

O goddess some of the people came to know about your glory from the scriptures. Even otherwise Brahmā, Viṣṇu and Śiva are not fully aware of your glory.

सामान्यदिवसस्नानसंकल्पं शृणु सुन्दरि।
पुण्यं दशगुणं चैव मौसलस्नानतः परम्॥ ३२॥

O beautiful one, by taking bath on ordinary days one gets much more merit by doing so on sacred days.

ततस्त्रिशद्गुणं पुण्यं रविसंक्रमणे दिने।
अमायां चापि तत्तुल्यं द्विगुणं दक्षिणायने॥ ३३॥
ततो दशगुणं पुण्यं नराणामुत्तरायणे।
चातुर्मास्यां पौर्णमास्यामनन्तं पुण्यमेव च॥ ३४॥

In case a Sunday falls on the first of the month, one earns great merit which is thirty time more then the ordinary day. On the day Amāvāsyā (dark night) if one takes a bath in the Gaṅgā he earns similar merit. Similarly, when the sun is the southern half year, one gets triple the merit and when the same is in the northern half year, one gets ten times more merit. In the four rainy months, on the full moon day, the merit accruing from taking a bath in the Gaṅgā is beyond measure.

अक्षयायां च तुत्तल्यं नैतद्वेदे निरूपितम्।
असंख्यपुण्यफलदमेतेषु स्नानदानकम्॥ ३५॥
सामान्यदिवसे स्नानं ध्यानाच्छतगुणं फलम्।
मन्वन्तरेषु देवेशि युगादिषु तथैव च॥ ३६॥

On the *Akṣyatithi*, if one takes a bath in the, he earns similar merit by taking bath in the Gaṅgā during the four rainy seasons one gets merit which cannot be measured. While taking a bath in the Gaṅgā on ordinary days, one gets a hundred time more merit if is the same is accompanied with *dhyānam* also. Similarly, similar type of merit has been prescribed for the *manvantaras* and *yuga*.

माघस्य सितसप्तम्यां भीष्माष्टम्यां तथैव च।
तथाऽशोकाष्टमीतिथ्यां नवम्यां च तथा हरेः॥ ३७॥
ततोऽपि द्विगुणं पुण्यं नन्दायां तव दुर्लभम्।
दशपापहरायां तु दशम्यां सुमहत्फलम्॥ ३८॥
नन्दासमं च वारुण्यां महत्पूर्वं चतुर्गुणम्।
ततश्चतुर्गुणं पुण्यं द्विमहत्पूर्वके सति॥ ३९॥
पुण्यं कोटिगुणं चैव सामान्यस्नानतो भवेत्।
चन्द्रसूर्योपरागेषु स्मृतं दशगुणं ततः॥ ४०॥
पुण्येऽप्यर्घोदये काले ततः शतगुणं फलम्।
सर्वेषामेव संकल्पो वैष्णवानां विपर्ययः॥ ४१॥

By taking a bath in the Gaṅgā on the bright seventh day of the month of Māgha, Bhīṣmāṣṭamī, Aśokāṣṭamī, Rāmanavamī, one gets double the merit. By taking in the Gaṅgā on the Puṇyanandā day the merit is increased. This merit is increases to ten times if one takes a bath on the *Pāpaharaṇa-Daśamī*. Like Nandā, one gets the same merit during Vāruṇī. During *Mahāvāruṇī*, one gets four time more merit which is a crores time more than the merit one earns on ordinary day. During the solar and lunar eclipses one earns ten time more merits by taking a bath in the Gaṅgā. Similarly by taking a bath in *Arghyodaya*-time, one gets hundred times more merit. As compared to others, the resolve of the Vaiṣṇavas for taking bath in the Gaṅgā, is quite different.

फलसंधानरहिता जीवन्मुक्ताश्च वैष्णवाः।
मत्प्रीतिभक्तिकामास्ते सर्वदा सर्वकर्मसु॥ ४२॥

The Vaiṣṇavas always perform the deeds unmindful of the fruits of the same. They are always devoted to me and also desire to be so.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे विशेत्परः।
जीवन्मुक्तं वैष्णवं तं वेदाः सर्वे वदन्ति च॥ ४३॥

The *mantra* of the lord after emerging from the mouth of the teacher enters into the ear of the

Vaiṣṇavas. All the Vedas describe such a person as *Jīvanmukta Vaiṣṇava.*

पुरुषाणां शतं पूर्वं पैतृकं च परं शतम्।
मातामहस्य च शतं मातरं मातृमातरम्॥४४॥
भगिनीं भ्रातरं चैव भागिनेयं च मातुलम्।
श्वश्रूं च श्वशुरं चैव गुरुपत्नीं गुरोः सुतम्॥४५॥
गुरुं च ज्ञानदातारं मित्रं च सहचारिणम्।
भृत्यं शिष्यं चेटीं प्रजां स्वाश्रमसंन्निधौ॥४६॥
उद्धरेदात्मना सार्धं मन्त्रग्रहणमात्रतः।
मन्त्रग्रहणमात्रेण जीवन्मुक्तो भवेन्नरः॥४७॥

The one who receives the *Vaiṣṇas mantra*, he redeems his hundred generation of his parents besides those of the other hundred generations of the mother, the maternal grandmother, the sister, the brothers, sister's sons, the maternal uncle, parents-in-law, wife of the *Guru*, sons of the *Guru*, the one who imparts knowledge, friends, servants, describes, maid-servants and the people who take refuge with such a person besides the people of the neighbourhood. By simply receiving the *mantra* of lord Kṛṣṇa one is freed form the life bondage.

तस्य संस्पर्शनात्पूतं तीर्थं च भुवि भारते।
तस्यैव पादरजसा सद्यः पूता वसुंधरा॥४८॥
पादोदकस्थानमिदं तीर्थमेव भवेद्ध्रुवम्।
अन्नं विष्ठा जलं मूत्रं यद्विष्णोरनिवेदितम्॥४९॥
खादन्ति नो वैष्णवाश्च सदा नैवेद्यभोजिनः।
विष्णोनिवेदितान्नं च नित्यं ये भुञ्जते नराः॥५०॥
पूतानि सर्वतीर्थानि तेषां च स्पर्शनादहो।
विष्णोः पादोदकं पुण्यं नित्यं ये भुञ्जते नराः॥५१॥
तत्पापानि पलायन्ते वैनतेयादिवोरगाः।
तेषां दर्शनमात्रेण पूतं च भुवनत्रयम्॥५२॥

The sacred places of the entire Bhāratavarṣa become sanctified with the touch of such a person and with the touch of the dust of a feet even the land is purified wherever the water of his feet false, it becomes a sacred place. The food which is taken without offering it Viṣṇu is like refuse and the water like the urine. The Vaiṣṇavas never consume them because they consume everything after first offering it to the lord, the one who consumes food after first offering it to the lord all the holy places are sanctified with the touch of such a person. The people who sip the *Carṇāmṛta* of lord Viṣṇu daily, all their sins are driven away in the same way as the serpents flee at the sight of Garuḍa. All the three worlds are sanctified with the single look of such people.

विष्णोः सुदर्शनं चक्रं सततं तांश्च रक्षति।
मद्गुणश्रवणाद्ये च पुलकाङ्कितविग्रहाः॥५३॥
गद्गदाः साश्रुनेत्राश्च नरास्ते वैष्णवोत्तमाः।
पुत्रादपि परः स्नेहोमयि येषां निरन्तरम्॥
गृहाद्याश्च मयि न्यस्तास्ते नरा वैष्णवोत्तमाः॥५४॥

The *Sudarśana-cakra* of lord Viṣṇu always protects them. They become emotional y listening to my glory and the tears of joy and ecstasy flow from their eyes always. Such people are known to be the best Vaiṣṇavas. Such of the people who adore me better then their own sons and leave their house hold to my care, they are known as the best Vaiṣṇavas.

आब्रह्मस्तम्बपर्यन्त मत्तः सर्वं चराचरम्।
सर्वेषामहमेवेश इतिज्ञा वैष्णवोत्तमाः॥५५॥

The entire universe from here to the *Brahmaloka* emerges from him and I happened to be the lord of everyone, such of the Vaiṣṇavas who are aware of all this, are considered to be the best.

असंख्यकोटिब्रह्माण्डं ब्रह्मविष्णुशिवादयः।
प्रलये मयि लीयन्ते चेतिज्ञा वैष्णवोत्तमाः॥५६॥
तेजःस्वरूपं परमं भक्तानुग्रहविग्रहम्।
स्वेच्छामयं निर्गुणं च निरीहं प्रकृतेः परम्॥५७॥
सर्वे प्राकृतिका मत्त आविर्भूतास्तिरोहिताः।
इति जानन्ति ये देवि ते नरा वैष्णवोत्तमाः॥५८॥

The innumerable and crores of globes besides Brahmā, Viṣṇu and Śiva merge in my body at the time of dissolution. Such of the people who are aware of all this are known to be the best Vaiṣ

ṇavas. O goddess I possessed the best of lustre and for bestowing grace on my devotee I am invisible, uncondemed, beyond Prakṛti and all the elements of nature emerge from me and finally merge in me. The people who are aware of this, are the true Vaiṣṇavas.

इत्येवमुक्त्वा देवेशो विरराम तयोः पुरः।
उवाच तं त्रिपथगा भक्तिनम्रात्मकंधरा॥५९॥

Thus speaking before both of them lord Kṛṣṇa kept quiet. Thereafter Gaṅgā who stood before him with folded hands and bowing her head she spoke.

गङ्गोवाच

यामि चेद्भारतं नाथ भारतीशापतः पुरा।
तवाज्ञया च राजेन्द्र तपसा चैव सांप्रतम्॥६०॥

Gaṅgā said—"O lord because of the curse of goddess Sarasvatī pronounced by her in earlier times and at your command, I am proceeding on earth to fulfil the desire the king Bhagīratha.

यानि कानि च पापानि मह्यां दास्यन्ति पापिनः।
तानि मे केन नश्यन्ति तदुपायं वद प्रभो॥६१॥

But O lord all the sinful people will dump their store of sins over me. Then how shall I be able to purify myself. You kindly tell me.

कति कालं परिमितं स्थितिर्मे तत्र भारते।
कदा यास्यामि सर्वेश तद्विष्णोः परमं पदम्॥६२॥

O lord of all, up to what time shall I have to remain in Bhārata and when shall I be able to return to your sacred place of Viṣṇuloka?

ममान्यद्वाञ्छितं यद्यत्सर्वं जानासि सर्ववित्।
सर्वान्तरात्मन्सर्वज्ञ तदुपायं वद प्रभो॥६३॥

O lord, you are adorable by all and as such you are also aware of my other desires. O lord of the hearts of all, you kindly tell me the way out to have my desire fulfilled.

श्रीकृष्ण उवाच

जानामि वाञ्छितं गङ्गे तव सर्वं सुरेश्वरि।
पतिस्ते रुद्ररूपोऽयं लवणोदो भविष्यति॥६४॥

Kṛṣṇa said—O Gaṅgā the best of the goddesses, I am quite well-aware of the desires of your minds. This salt-water ocean who happens to the form of Rudra will be your husband.

ममैवांशः समुद्रश्च त्वं च लक्ष्मीस्वरूपिणी।
विदग्धाया विदग्धेन संगमो गुणवान्भुवि॥६५॥

This ocean emerged from one of my rays and you also happen to be the form of Lakṣmī, the union of a good actor with a good actress is considered to be quite auspicious on earth.

यावत्यः सन्ति नद्यश्च भारत्याद्याश्च भारते।
सौभाग्यं तव तास्वेव लवणोदस्य सौरते॥६६॥
अद्यप्रभृति देवेशि कलेः पञ्चसहस्रकम्।
वर्षं स्थितिस्ते भारत्या भुवि शापेन भारते॥६७॥

All rivers of the land like Sarasvatī and other will merge in you and you alone will flow towards the ocean. You will be considered to be the sacred most of all the rivers. O goddess, you will have to stay in Bhāratavarṣa for five thousand years as a result of the curse of Sarasvatī.

नित्यं वारिधिना सार्धं करिष्यसि रहो रतिम्।
त्वमेव रसिका देवी रसिकेन्द्रेण संयुता॥६८॥

You will enjoy the company of the ocean there in a scheduled place because you are quite a passionate one.

त्वां तोषयन्ति स्तोत्रेण भगीरथकृतेन च।
भारतस्था जनाः सर्वे पूजयिष्यन्ति भक्तितः॥६९॥

All the dwellers of Bhārata would recite your name with devotion and adore you with reverence.

ध्यानेन कौथुमोक्तेन ध्यात्वा त्वां पूजयिष्यति।
यः स्तौति प्रणमेन्नित्यं सोऽश्वमेधफलं लभेत्॥७०॥

According to the method of *Kauthumī-śākhā*, all the people will perform *pūjā* for you daily, meditate upon you and recite you *stotra* bowing in reverence. All of them will earn the merit of performing *Aśvamedha* sacrifice.

गङ्गा गङ्गेति या ब्रूयाद्योजनानां शतैरपि।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति॥७१॥

The one who recites the name of Gaṅgā even at a distance of hundred of *yojanas*, he is relieved of all the sins and achieves access to *Viṣṇuloka*.

सहस्रपापिनां स्नानाद्यत्पापं ते भविष्यति।
मद्भक्तदर्शने तावत्तदैव हि विनश्यति॥७२॥

Hundreds of sinners will be redeemed with the taking of bath in your waters, the sin you will earn by the bathing of such sinners, will be washed out at the sight of my devotees.

पापिनां तु सहस्राणां शवस्पर्शेन यत्तव।
मन्मन्त्रोपासकस्नानात्तदघं च विनश्यति॥७३॥

Similarly the sin you will earn with the touch of thousands of dead bodies will be washed out with the taking of bath of my devotees in your water and reciting of my *mantras* by them.

यत्र यत्र भवेद्गङ्गे मन्नामगुणकीर्तनम्।
तत्रैव त्वमधिष्ठानं करिष्यस्यघमोचनात्॥७४॥

O Gaṅgā at whichever place my name is recited, it would be relieved of all sins and that would become your abode.

सार्धं सरिद्भिः श्रेष्ठाभिः सरस्वत्यादिभिः शुभे।
तत्तु तीर्थं भवेत्सद्यो यत्र मद्गुणकीर्तनम्॥७५॥
यद्रेणुस्पर्शमात्रेण पूतो भवति पातकी।
रेणुप्रमाणं वर्षं च स वैकुण्ठे वसेद्ध्रुवम्॥७६॥

O fortunate one, wherever my glory is recited, the place would become holy place in company with Sarasvatī and other holy rivers. They will remain in the heaven for such number of years as would be the number of the particles of sand of that place.

ज्ञानेन त्वयि ये भक्ता मन्नामस्मृतिपूर्वकम्।
समुत्सृजन्ति प्राणांश्च ते गच्छन्ति हरेः पदम्॥७७॥
पार्षदप्रवरास्ते च भविष्यन्ति हरेश्चिरम्।
असंख्यकं प्राकृतिकं लयं द्रक्ष्यन्ति ते नराः॥७८॥
मृतस्य बहुपुण्येन तच्छवं त्वयि विन्यसेत्।
प्रयाति स च वैकुण्ठं यावदस्थ्नां स्थितिस्त्वयि॥७९॥

Such of devotees who reciting my name will take bath in your water and then end their lives they would always achieve the abode of Viṣṇu and become the permanent attendants of Viṣṇu. Residing in Vaikuṇṭha they would witness innumerable natural dissolutions. Only such of the dead bodies will be thrown in your water who are devoid of all the sins and are immensely meritorious. Till such time the ashes of such people would reside in your sacred water, they would reside Vaikuṇṭha.

कायव्यूहं ततः कृत्वा भोजयित्वा स्वकर्मजम्।
तस्मै ददामि सारूप्यं तं करोमि च पार्षदम्॥८०॥

Thereafter I shall allow him to enjoy the merits of his good deeds and thereafter provide him the salvation making him my own attendants.

अज्ञानी त्वज्जलस्पर्शाद्यदि प्राणान्समुत्सृजेत्।
तस्मै ददामि सारूप्यं तं करोमि च पार्षदम्॥८१॥
अन्यत्र वा त्यजेत्प्राणांस्त्वन्नामस्मृतिपूर्वकम्।
तस्मै ददामि सारूप्यमसंख्यं प्राकृतं लयम्॥८२॥

Even when unwise person ends his life touching your water he will achieve salvation and I shall make him my own attendants. If anyone meets with the end of his life at some other place reciting your name, I shall bestow on him the salvation.

अन्यत्र वा त्यजेत्प्राणान्मन्नामस्मृतिपूर्वकम्।
तस्मै ददामि सालोक्यं यावद्वै ब्रह्मणो वयः॥८३॥

Irrespective of being the place where one meets to the end of his life, I provide him with salvation who recites my name as long as the period of a Brahmā's existence is counted.

तीर्थेऽप्यतीर्थे मरणे विशेषो नास्ति कश्चन।
मन्मन्त्रोपासकानां च नित्यं नैवेद्यभोजिनाम्॥८४॥
पूतं कर्तुं स शक्तो हि लीलया भुवनत्रयम्।
रत्नेन्द्रसारनिर्माणयानेन सह पार्षदैः॥
सद्यः स याति गोलोकं मम तुल्यो भवेद्ध्रुवम्॥८५॥

The one who adores me with devotion daily and consumes the food first offering to me a part

up it, (he is redeemed and) his death at a holy place or any other place is of no consequence. Such a person easily purifies all the three worlds and becoming like me, surrounded by my attendants, mounts over a plane and reaches *Goloka*.

मद्भक्तबान्धवा ये ये ते ते पुण्यधियः शुभे।
ते यान्ति रत्नयानेन गोलोकं च सुदुर्लभम्॥८६॥

O virtuous one the relatives of all my devotees proceed to *Goloka* and occupy the gems studded thrones.

यत्र यत्र मृता ये च ज्ञानाज्ञानेन वा सति।
जीवन्मुक्ताश्च ते पूता भक्तसंन्निधिमात्रतः॥८७॥

Whether one is learned or a fool, remaining in any condition if one meets with the end of his life, he is freed from the bondage of birth and death because of the company of my devotees he keeps.

इत्युक्त्वा श्रीहरीस्तां च तमुवाच भगीरथम्।
स्तुहि गङ्गामिमां भक्त्या पूजां कुरु च सांप्रतम्॥८८॥

Thus speaking to Gaṅgā lord Kṛṣṇa spoke to Bhagīratha thus, "You adore the Gaṅgā with reverence and devotion."

भगीरथस्तां तुष्टाव पूजयामास भक्तितः।
ध्यानेन कौथुमोक्तेन स्तोत्रेण च पुनः पुनः॥८९॥
श्रीकृष्णं प्रणनामाथ परमात्मानमीश्वरम्।
भगीरथश्च गङ्गा च सोऽन्तर्धानं गतो हरिः॥९०॥

Thereafter Bhagīratha with his mind filled with devotion performed *dhyānam* according to the *Kauthumī-śākhā* and recited *stotras* for Gaṅgā again and again. Thereafter Bhagīratha bowed in reverence to the Gaṅgā and lord Kṛṣṇa thereafter disappeared from the scene.

नारद उवाच

स्तोत्रेण केन ध्यानेन केन पूजाक्रमेण च।
पूजां चकार नृपतिर्वद वेदविदां वर॥९१॥

Nārada said— O best of those who are well-versed in the Vedas, you kindly tell me the way Bhagīratha adored Gaṅgā, the *stotra* he recited, the *dhyānam* he performed and the sequence of his meditation.

श्रीनारायण उवाच

स्नात्वा नित्यक्रियां कृत्वा धृत्वा धौते च वाससी।
पादौ प्रक्षाल्य चाऽऽचम्य संयतो भक्तिपूर्वकम्॥९२॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवम्।
संपूजयेन्नरः शुद्धः सोऽधिकारी च पूजने॥९३॥

Nārāyaṇa said— After taking bath and getting free from all the daily routines, one should clad himself in two clean garments and wash his feet. Sipping water, he should adore with devotion Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī.

गणेशं विघ्ननाशाय निष्पापाय दिवाकरम्।
वह्निं स्वशुद्धये विष्णुं मुक्तये पूजयेन्नरः॥९४॥
शिवं ज्ञानाय ज्ञानेशं शिवां बुद्धिविवृद्धये।
संपूज्यैतल्लभेत्प्राज्ञो विपरीतमतोऽन्यथा॥९५॥

Gaṇeśa should be adored for the remover of obstructions, one would adore Gaṇeśa for destruction of the sins, Sūrya should be adored for self purification. Agni should be adored for salvation. Viṣṇu should be adored for achieving knowledge. Śiva should be adored and for seeking prowess and intelligent, Pārvatī should be adored because by adoring her these dities are pleased and the devotee gets the desired fruits and by ignoring them, one meets with disappointments.

दध्यावनेन तद्ध्यानं शृणु नारद तत्त्वतः।
ध्यानं च कौथुमोक्तं वै सर्वपापप्रणाशनम्॥९६॥

O Nārada according to the *Kauthumī-śākhā*. The *dhyānam* performed by Bhagīratha is going to be narrated by me, you listen to it carefully.

श्वेतचम्पकवर्णाभां गङ्गां पापप्रणाशिनीम्।
कृष्णविग्रहसंभूतां कृष्णतुल्यां परां सतीम्॥९७॥
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्।
शरत्पूर्णेन्दुशतकप्रभाजुष्टकलेवराम्॥९८॥
ईषद्धासप्रसन्नास्यां शश्वत्सुस्थिरयौवनाम्।
नारायणप्रियां शान्तां सत्सौभाग्यसमन्विताम्॥९९॥

बिभ्रतीं कबरीभारं मालतीमाल्यसंयुताम्।
सिन्दूरबिन्दुललितां सार्धं चन्दनबिन्दुभिः॥ १००॥
कस्तूरीपत्रकं गण्डे नानाचित्रसमन्वितम्।
पक्वबिम्बसमानैकचार्वोष्ठपुटमुत्तमम्॥ १०१॥

She has the complexion of the jasmine flowers and is the remover of the sins. She is the one, which appears from the body of lord Kṛṣṇa and is pure like him. One should meditate upon the Gaṅgā possessing these qualities. She is pure like fire and is clad in sanctified garments. She is adorned with ornaments studded with gems. She has the lustre like the hundreds of full moons of the winter season. She wears a serene smile over her face and is always youthful. The lady of the scriptures, is quite dear to Nārāyaṇa, the fortune can never get separated from her. Her hair is beautifully arranged and she wears a garland of jasmine flowers. Her forehead is decorated with a red spot surrounded by the small spots of sandal-wood paste. This adds to her beauty. Her temples are beautifully decorated with *kastūrī*; she is decorated with several paintings, her lips are like the ripe wood apples.

मुक्तापङ्क्तिप्रभाजुष्टदन्तपङ्क्तिमनोहराम्।
सुचारुवक्त्रनयनां सकटाक्षमनोरमाम्॥ १०२॥

The lines of teeth are dazzling like the pearls; the face is beautiful and the eyes are charming with curly eye-brows.

कठिनं श्रीफलाकारं स्तनयुग्मं च बिभ्रतीम्।
बृहच्छ्रोणीं सुकठिनां रम्भास्तम्भविनिन्दिताम्॥ १०३॥

The both the breasts are stiff and are of the size of the apple, the pelvic region is develop and quite stiff. The thighs resemble the trunk of the banana tree.

स्थलपद्मप्रभाजुष्टपादपद्मयुगं धराम्।
रत्नाभरणसंयुक्तं कुङ्कुमाक्तं सयावकम्॥ १०४॥
देवेन्द्रमौलिमन्दारमकरन्दकणारुणम्।
सुरसिद्धमुनीन्द्रादिदत्तार्घ्यैस्संयुतं सदा॥ १०५॥
तपस्विमौलिनिकरभ्रमरश्रेणिसंयुतम्।
मुक्तिप्रदं मुमुक्षूणां कामिनां स्वर्गभोगदम्॥ १०६॥

The pair of feet looked like the lotus flowers and were adorned with ornaments and plastered with vermilion. The redness of the feet of the goddess excelled the beauty of the Mandāra flower studded in the crow of Indra. The gods, the *siddhas* and the sages always stand before her offering *arghya*, the black-wasps with usually reside over the crowns of the kings hover-around the auspicious feet's of the goddess who bestows salvation to the truth seekers and also the heavenly pleasures to the devotees.

वरां वरेण्यां वरदां भक्तानुग्रहविग्रहम्।
श्रीविष्णोः पददात्री च भजे विष्णुपदीं सतीम्॥ १०७॥

Thus the adorable, the best, bestower of boons, the one who showers the grace over her devotees, the granter of the abode of Viṣṇu, is known as Viṣṇupadī. I bow in reverence to the chaste Gaṅgā like this.

इति ध्यानेन चानेन ध्यात्वा त्रिपथगां शुभाम्।
दत्त्वा संपूजयेद्ब्रह्मन्नुपचारांश्च षोडश॥ १०८॥

O Brāhmaṇa thus meditating upon the Gaṅgā flowing in three streams, one should adore her by sixteen methods.

आसनं पाद्यमर्घ्यं च स्नानीयं चानुलेपनम्।
धूपं दीपं च नैवेद्यं ताम्बूलं शीतलं जलम्॥ १०९॥
वसनं भूषणं माल्यं गन्धमाचमनीयकम्।
मनोहरं सुतल्पं च देयान्येतानि षोडश॥ ११०॥

The sixteen methods, include the offering of seat, *pādya*, *arghya*, water for bathing, sandal-paste for plastering, essence, lamp, *naivedya*, betel, cook water, clothes, ornaments, garland, fragrance (scent), sipping water and the beautiful bed are the sixteen types of offerings made to the goddess.

दत्त्वा भक्त्या संप्रणमेत्स्तुत्वा तां संपुटाञ्जलिः।
संपूज्यैवंप्रकारेण सोऽश्वमेधफलं लभेत्॥ १११॥
स्तोत्रं वै कौथुमोक्तं च संवादं विष्णुवेधसोः।
शृणु नारद वक्ष्यामि पापघ्नं च सुपुण्यदम्॥ ११२॥

After offering all these with devotion, one should stand with folded hands and offer the

prayers. By doing this one gets the merit of performing *Aśvamedha* sacrifice. O Nārada, now I tell you about the *stotra* prescribed by Kauthuma, which is in the form of a conversation between Viṣṇu and Brahmā, which removes all the sins and brings welfare. You listen to it.

श्रीब्रह्मोवाच

श्रोतुमिच्छामि देवेश लक्ष्मीकान्त नमः प्रभो।

विष्णो विष्णुपदीस्तोत्रं पापघ्नं पुण्यकारणम्॥ ११३॥

Brahmā said—O lord, the lord of Lakṣmī, O graceful one, O lord Viṣṇu, I bow in reverence to you. I intend to listen from you the *stotra* of Gaṅgā which relieves one of all the sins and bestows merits.

श्रीनारायण उवाच

शिवसंगीतसंमुग्धश्रीकृष्णाङ्गद्रवोद्भवाम्।

राधाङ्गद्रवसंभूतां तां गङ्गां प्रणमाम्यहम्॥ ११४॥

Nārāyaṇa said—I bow in reverence to the Gaṅgā which emerged from the music of lord Śiva played by him when Kṛṣṇa and Rādhā were engaged in love-sports.

या जन्मसृष्टेरादौ च गोलोके रासमण्डले।

संन्निधाने शंकरस्य तां गंगां प्रणमाम्यहम्॥ ११५॥

At the beginning of the universe she resided in *Goloka* in the *Rāsamaṇḍala*, in the vicinity of lord Śiva. I bow in reverence to her.

गोपैर्गोपीभिराकीर्णे शुभे राधामहोत्सवे।

कार्त्तिकीपूर्णिमाजातां तां गंगां प्रणमाम्यहम् ॥ ११६॥

In the Rādhā festival when all the cowherds and cowherdesses assembled at the time of full moon day of Kārtika, you were born. I bow in reverence to Gaṅgā.

कोटियोजनविस्तीर्णा दैर्घ्ये लक्षगुणा ततः।

समावृता या गोलोकं तां गंगां प्रणमाम्यहम् ॥ ११७॥

You are crores of *yojanas* in width and are a lakh of times more in length and pervades the *Goloka*. I bow in reverence to the Gaṅgā.

षष्टिलक्षैर्योजनैर्या ततो दैर्घ्ये चतुर्गुणा।

समावृता या वैकुण्ठं तां गंगां प्रणमाम्यहम् ॥ ११८॥

You are sixty lakh *yojanas* in width and four time in length surrounding Vaikuṇṭha. I bow in reverence to Gaṅgā.

विंशलक्षैर्योजनैर्या ततो दैर्घ्ये चतुर्गुणा।

समावृता ब्रह्मलोकं या तां गंगां प्रणमाम्यहम् ॥ ११९॥

You are twenty lakhs *yojanas* in width and four times in length surrounding the *Brahmaloka*; I bow in reverence to the Gaṅgā.

त्रिशल्लक्षैर्योजनैर्या दैर्घ्ये पञ्चगुणा ततः।

आवृता शिवलोकं या तां गंगां प्रणमाम्यहम् ॥ १२०॥

By becoming three lakh *yojana* in width and five times more in length, you surround the *Śivaloka*. I bow in reverence to Gaṅgā.

षड्योजनसुविस्तीर्णा दैर्घ्ये दशगुणा ततः।

मन्दाकिनी येन्द्रलोके तां गंगां प्रणमाम्यहम् ॥ १२१॥

By becoming six *yojana* in width and ten times more in length, you move with the name of Mandākinī around Indraloka. I bow in reverence to the Gaṅgā.

लक्षयोजनविस्तीर्णा दैर्घ्ये सप्तगुणा ततः।

आवृता ध्रुवलोकं या तां गंगां प्रणमाम्यहम् ॥ १२२॥

Becoming a lakh of *yojana* in width and seven times more in length you move around the *Dhruvaloka*. I bow in reverence to Gaṅgā.

लक्षयोजनविस्तीर्णा दैर्घ्ये षड्गुणिता ततः।

आवृता चन्द्रलोकं या तां गंगां प्रणमाम्यहम् ॥ १२३॥

Becoming a lakh of *yojana* in width and six times more in length you covered the abode of moon. I bow in reverence to the Gaṅgā.

योजनैः षष्टिसाहस्रैर्दैर्घ्ये दशगुणा ततः।

आवृता सूर्यलोकं या तां गंगां प्रणमाम्यहम् ॥ १२४॥

By becoming seven thousand *yojanas* in width and double its length, you surround the solar region.

लक्षयोजनविस्तीर्णा दैर्घ्ये षड्गुणिता ततः।

आवृता यासत्यलोकं या तां गंगां प्रणमाम्यहम् ॥ १२५॥

I bow in reverence to Gaṅgā. By becoming a lakh of *yojanas* in width and six times more in

length you surround the *Satyaloka*. I bow in reverence to the Gaṅgā.

दशलक्षैर्योजनैर्या च दैर्घ्ये पञ्चगुणा ततः।

आवृता या तपोलोकं तां गंगां प्रणमाम्यहम् ॥१२६॥

By becoming ten lakh *yojanas* in width and five time more in length you surround the *tapoloka*, I bow in reverence to the Gaṅgā.

सहस्रयोजनायामा दैर्घ्ये सप्तगुणा ततः।

आवृता जनलोकं या तां गंगां प्रणमाम्यहम् ॥१२७॥

By expanding yourself to a thousand *yojanas* and seven times more in length you surround the *janoloka*. I bow in reverence to the Gaṅgā.

सहस्रयोजनायामा दैर्घ्ये सप्तगुणा ततः।

आवृता या च कैलासं तां गंगां प्रणमाम्यहम् ॥१२८॥

By expanding yourself to a thousand *yojanas* and seven times more in length, you surround the Kailāsa mountain. I bow in reverence to the Gaṅgā.

पाताले या भोगवती विस्तीर्णा दशयोजना।

ततो दशगुणा दैर्घ्ये तां गंगां प्रणमाम्यहम् ॥१२९॥

Expending ten *yojanas* in width and ten times more in length, you surround the *Pātālaloka* and are known by the name of Bhagavatī. I bow in reverence to the Gaṅgā.

क्रोशैकमात्रविस्तीर्णा ततः क्षीणा न कुत्रचित्।

क्षितौ चालकनन्दा या तां गंगां प्रणमाम्यहम् ॥१३०॥

You are the one who is spread in width by a *Kośa* and your span is not reduced at any stage and you are known by the name of Alakanandā. I bow in reverence to the Gaṅgā.

सत्ये या क्षीरवर्णा च त्रेतायामिन्दुसंनिभा।

द्वापरे चन्दनाभा च तां गंगां प्रणमाम्यहम् ॥१३१॥

In the *Satyayuga* you were white like the milk. In the *Tretāyuga* you had the complexion of the moon, in the *Dvāpara* you had the complexion of the Sandal-paste. I bow in reverence to the Gaṅgā.

जलप्रभा कलौ या च नान्यत्र पृथिवीतले।

स्वर्गे च नित्यं क्षीराभा तां गंगां प्रणमाम्यहम् ॥१३२॥

In the *Kaliyuga* you maintain the lustre of the pure water which is not available anywhere else and you maintain the glory of the heaven on earth.

यस्याः प्रभाव अतुलः पुराणे च श्रुतौ श्रुतः।

या पुण्यदा पापहत्रीं तां गंगां प्रणमाम्यहम् ॥१३३॥

In the Purāṇas as well as the Vedas, you are unparelled in glory. You are bestower of grace and remover of the sins. I bow in reverence in the Gaṅgā.

यत्तोयमणिकास्पर्शः पापिनां च पितामह।

ब्रह्महत्यादिकं पापं कोटिजन्मार्जितं दहेत्॥१३४॥

इत्येवं कथितं ब्रह्मन्गङ्गापद्यैकविंशतिम्।

स्तोत्ररूपं च परमं पापघ्नं पुण्यबीजकम्॥१३५॥

Brahmā the Grandfather removes the crores of sins of *Brahmahatyā* with the touch of a drop of your water. The glory of the same Gaṅgā has been recited in twenty one verses which are quite auspicious, remover of the sins and are meritorious.

नित्यं यो हि पठेद्भक्त्या संपूज्य च सुरेश्वरीम्।

अश्वमेधफलं नित्यं लभते नात्र संशयः॥१३६॥

The one who adoring the goddess Gaṅgā, recites this *stotra* with devotion, he always gets the merit of performing *Aśvamedha* sacrifice. There is no doubt about it.

अपुत्रो लभते पुत्रं भार्याहीनो लभेत्प्रियाम्।

रोगान्मुच्येत रोगी च बद्धो मुच्येत बन्धनात्॥१३७॥

Similarly a man without a wife gets her. The sick one is relieved of and the one who is bound in the bondage he is freed from the same.

अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः।

यः पठेत्प्रातरुत्थाय गङ्गास्तोत्रमिदं शुभम्॥१३८॥

शुभं भवेत्तु दुःस्वप्नं गङ्गास्नानफलं भवेत्॥१३९॥

Even if a fool recites the *Gaṅgā-stotra* after taking a bath in the early morning, he is filled with wisdom and attains glory his bad dreams turn into good dreams and he attains the merit of taking a bath in the Gaṅgā.

नारायण उवाच

भगीरथोऽनया स्तुत्या स्तुत्वा गङ्गां च नारद।
जगाम तां गृहीत्वा च यत्र नष्टाश्च सागराः॥ १४०॥

Nārāyaṇa said—O Nārada, Bhagīratha offered this prayer to the Gaṅgā and visited the place where sixty thousand sons of Sagara were destroyed.

वैकुण्ठं ते ययुस्तूर्णं गङ्गायाः स्पर्शवायुना।
भगीरथेन सानीता तेन भागीरथी स्मृता॥ १४१॥

With the touch of the wind by the water of Gaṅgā all the son of Sagara were redeemed and they proceeded to Vaikuṇṭha. Since Bhagīratha brought the Gaṅgā on earth. She was therefore known by the name of Bhāgīrathī.

इत्येवं कथितं सर्वं गङ्गोपाख्यानमुत्तमम्।
पुण्यदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ १४२॥

I have thus narrated to you the auspicious story of the Gaṅgā which awards merits and salvation. What more do you want to listen from me.

नारद उवाच

शिवसंगीतसंमुग्धे श्रीकृष्णे द्रवतां गते।
द्रवतां च गतायां च राधायां किं बभूव ह॥ १४३॥
तत्रस्थाश्च जना ये ये ते च किं चक्रुरुद्यमम्।
एतत्सर्वं सुविस्तीर्णं प्रभो वक्तुमिहार्हसि॥ १४४॥

Nārada said—What happened when Rādhikā and Kṛṣṇa both were turned into water with the music of Śiva? What were the good deeds performed by the people present there at that point of time? You tell me everything in detail.

श्रीनारायण उवाच

कार्त्तिकीपूर्णिमायां च राधायाः सुमहात्सवे।
कृष्णां संपूज्य तां राधामवसद्रासमण्डले॥ १४५॥

Nārāyaṇa said—On the full moon day of Kārtika, Śrī Kṛṣṇa organised a beautiful festival where in the adored Rādhā and lived with her in the *Rāsamaṇḍala*.

कृष्णेन पूजितां तां तु संपूज्यादृतमानसाः।
ऊचुर्ब्रह्मादयः सर्वे ऋषयः सनकादयः॥ १४६॥
एतस्मिन्नन्तरे कृष्णसंगीतं च सरस्वती।
जगौ सुन्दरतानेन वीणया च मनोहरम्॥ १४७॥

After having been adored by lord Kṛṣṇa, Rādhā was also adored by Brahmā and other sages who also prayed to her. In the meantime the goddess Sarasvatī playing on *vīṇā* started issuing sweet notes which increased the ecstasy of lord Kṛṣṇa.

तुष्टो ब्रह्मा ददौ तस्यै महारत्नाढ्यमालिकाम्।
शिरोमणीन्द्रसारं सर्वब्रह्माण्डदुर्लभम्॥ १४८॥

Thereafter Brahmā was pleased and presented him a bead garland of gems. Besides the *Cūḍāmaṇi* (gem) which was the essence of all the gems and was difficult to get in the universe.

कृष्णः कौस्तुभरत्नं च सर्वरत्नात्परं वरम्।
अमूल्यरत्नखचितं हारसारं च राधिका॥ १४९॥

Lord Kṛṣṇa on the other hand presented the *kaustubha* gem to Rādhā besides a beautiful garland of gems.

नारायणश्च भगवान्वनमालां मनोहराम्।
अमूल्यरत्नकलितं लक्ष्मीर्मकरकुण्डलम्॥ १५०॥
विष्णुमाया भगवती मूलप्रकृतिरीश्वरी।
दुर्गा नारायणीशानी विष्णुभक्तिं सुदुर्लभाम्॥ १५१॥

Lord Nārāyaṇa presented the beautiful garland of forest flowers, while Lakṣmī presented the *Kuṇḍalas* of the shape of *Makara* (crocodile). The illusion or Maya who happens to be the Mūla-Prakṛti and is known as *īśānī* bestowed on her the devotion of Viṣṇu.

धर्मबुद्धिं च धर्मस्तु यशश्च विपुलं भवे।
वह्निशुद्धांशुकं वह्निर्वायुश्च मणिनूपुरम्॥ १५२॥

Dharma on the other hand bestowed the great glory besides the devotion in *dharma*; the god Agni presented her the sanctified garments and the wind-gods presented her *nūpuras* (anklets) studded with gems.

एतस्मिन्नन्तरे शंभुर्ब्रह्मोणा प्ररितो मुहुः।
जगौ श्रीकृष्णसंगीतं रासोल्लाससमन्वितम्॥ १५३॥

मूर्च्छां प्रापु: सुरा: सर्वे चित्रपुत्तलिका यथा।
क्षणेन चेतनां प्राप्य ददर्शु: रासमण्डलम्॥ १५४॥
स्थलं सर्वं जलाकीर्णं हीनराधाहरि तथा।
अत्युच्चै रुरुदु: सर्वे गोपा गोप्य: सुरा द्विजा:॥ १५५॥

In the meantime Brahmā too having been influenced by the dance of lord Kṛṣṇa started singing the praise of the lord together with lord Śiva. On listening to the music and songs, all the gods present there with filled with ecstasy and fell unconscious but they regained consciousness after a moment and looked at the *Rāsamaṇḍala* and the entire area was submerged in water. Both lord Kṛṣṇa and Rādhā were no where to be seem. Thereafter the cowherds, the cowherdesses, the gods and the Brāhmaṇas started crying loud.

ध्यानेन धाता बुबुधे सर्वमेतदभीप्सितम्।
गतश्च राधया सार्धं श्रीकृष्णो द्रवतामिति॥ १५६॥
ततो ब्रह्मादय: सर्वे तुष्टुव: परमेश्वरम्।
स्वमूर्त्तिं दर्शय विभो वाञ्छितं वरमेव न:॥ १५७॥

At the point of time Brahmā went in deep meditation and with his divine vision he came to know about the factual position. He said both Rādhā and Kṛṣṇa have turned themselves into water. Thereafter Brahmā and other gods prayer for the lord saying, "O lord you appear before us in human form. This is the great desire with us."

एतस्मिन्नन्तरे तत्र वाग्बभूवाशरीरिणी।
तमवशुश्रुवु: सर्वे सुव्यक्तां मधुरां शुभाम्॥ १५८॥
सर्वात्माऽहमियं शक्तिर्भक्तानुग्रहविग्रहा।
ममाप्यस्याश्च हे देवा देहेन च किमावयो:॥ १५९॥

In the meantime a divine voice was heard from the sky which was quite sweet, clear and pleasant. It was heard by all. The voice pronounced "O gods I am the supreme soul and to shower my grace on my devotees I take to human form and this prowess of mine always remains. What will you do now by looking at our bodies.

मनवो मानवा: सर्वे मुनयश्चैव वैश्णवा:।
मन्मन्त्रपूता मां द्रष्टुमागमिष्यन्ति मत्पदम्॥ १६०॥

The Manus, the humans, all the sages and the Vaiṣṇavas get purified with the reciting of my *mantra* and will reach my abode.

मूर्तिं द्रष्टुं च सुव्यग्रा यूयं यदि सुरेश्वरा:।
करोतु शंभुस्तत्रैव मदीयं वाक्यपालनम्॥ १६१॥
स्वयं विधाता त्वं ब्रह्मन्नाज्ञां कुरु जगद्गुरो।
कुर्तुं शास्त्रविशेषं च वेदाङ्गं सुमनोहरम्॥ १६२॥
अपूर्वमन्त्रनिकरै: सर्वाभीष्टफलप्रदै:।
स्तोत्रैश्च कवचैर्ध्यानैर्युतं पूजाविधिक्रमै:॥ १६३॥
मन्मन्त्रं कवचं स्तोत्रं कृत्वा यत्नेन गोपय।
भवन्ति विमुखा ये न जनानां यत्करिषयति॥ १६४॥
सहस्रेषु शतेष्वेको मन्मन्त्रोपासको भवेत्।
ते ते जना मन्त्रपूताश्चागामिष्यन्ति मत्पदम्॥ १६५॥
अन्यथा च भविष्यन्ति सर्वे गोलोकवासिन:।
निष्फलं भविता सर्वं ब्रह्माण्डं चैव वेधस:॥ १६६॥

O gods, if you are really interested in looking at me then ask Śiva to honour my words at that very place. O Brahmā you are yourself the teacher of the universe, you ask lord Śiva to create the *tantra śāstra* as part of the Vedas, which should contain several of the unprecedented *mantras, stotras dhyānam*, method of adoration, *mantras* and *kavacas*. All these should be contained therein. Forming the *mantra* and *kavaca* for me, they should be kept secret and those who are opposed to me should not be bestowed with the knowledge of the same. Only one in a thousand humans would be my true devotee reciting the *mantra*. Therefore such of the people who will be purified with my *mantra*, will arrive in my abode. If they are unable to reach my abode they will reach and *Goloka*. A such the entire protected globe of Brahmā would become of no consequence.

जना: पञ्चप्रकाराश्च युक्ता: स्रष्टुर्भवे भवे।
पृथिवीवासिन: केचित्केचित्स्वर्गनिवासिन:॥ १६७॥
अधोनिवासिन: केचिद्ब्रह्मलोकनिवासिन:।
केचिद्वा वैष्णवा: केचिन्मम लोकनिवासिन:॥ १६८॥
इदं कर्तुं महादेव: करेतु सुरसंसदि।

प्रतिज्ञां सुदृढां सद्यस्ततो मूर्तिं च पश्यसि॥ १६९॥

There are five types of creatures in universe created by Brahmā. They are those who live on earth, live in heaven, are living *Pātāla*, live in *Brahmaloka* and those of the Vaiṣṇavas who live in my abode. In case lord Mahādeva promises to creates such a *śāstra* in a firm manner, then you will surely by able to see my image.

इत्येवमुक्त्वा गगने विरराम सनातनः।

तद्दृष्ट्वा तां जगद्धाता तमुवाच शिवं मुदा॥ १७०॥

Lord Kṛṣṇa kept quiet while remaining in the sky after speaking thus. Finding this, Brahmā, the lord of the universe, felt delighted and prayed to lord Śiva to take up the job.

ब्राह्मणो वचनं श्रुत्वा ज्ञानेशो ज्ञानिनां वरः।

गङ्गातोयं करे धृत्वा स्वीचकार वचस्तु सः॥ १७१॥

On hearing the words of Brahmā, Śiva who is the store of all knowledge, took the waters of Gaṅgā in his hands and took a vow for creating the scriptures.

संयुक्तं विष्णुमायाद्यैर्मन्त्राद्यैः शास्त्रमुत्तमम्।

वेदसारं करिष्यामि कृष्णाज्ञापालनाय च॥ १७२॥

गङ्गातोयमुपस्पृश्य मिथ्या यदि वदेज्जनः।

स याति कालसूत्रं च यावद्ब्रह्मणो वयः॥ १७३॥

He said: "At the command of lord Kṛṣṇa I shall compose a word on the illusion of Viṣṇu in the form of *mantras* providing the gist of the Vedas. In case anyone tells a lie holding the water of Gaṅgā in his palm, he remains in the *kālasūtra* hell up to the age of lord Brahmā.

इत्युक्ते शंकरे ब्रह्मन्गोलोके सुरसंसदि।

आविर्बभूव श्रीकृष्णो राधया सह तत्पुरः॥ १७४॥

O Brāhmaṇa, in the assembly of gods in *Goloka*, Śiva took this vow and both Rādhā and Kṛṣṇa at once reappeared.

ते तं दृष्ट्वा च संहृष्टाः संस्तूय पुरुषोत्तमम्।

परमानन्दपूर्णाश्च चक्रुश्च पुनरुत्सवम्॥ १७५॥

Finding them there the gods offered prayers to the lord and delightfully started the festival again.

कालेन शंभुर्भगवाञ्छास्त्रदीपं चकार सः।

इत्येवं कथितं सर्वं सुगोप्यं च सुदुर्लभम्॥ १७६॥

After some time lord Śiva composed the *Śāstradīpa*. Thus I have narrated to you all the details which are quite secret and are difficult to get.

सा चैवं द्रवरूपा या गङ्गा गोलोकसंभवा।

राधाकृष्णाङ्गसंभूता भक्तिमुक्तिफलप्रदा॥ १७७॥

स्थाने स्थाने स्थापिता सा कृष्णेन परमात्मना।

कृष्णस्वरूपा परमा सर्वब्रह्मण्डपूजिता॥ १७८॥

This is the Gaṅgā that flowed in the *Goloka* from the limbs of Rādhā and Kṛṣṇa and is the one who provides salvation to all and provides all the riches. By the grace of lord Kṛṣṇa, she could travel from place to place. This sacred Gaṅgā who is the form of lord Kṛṣṇa is adored by all the people of the earth.

इति श्रीब्रह्म० महा० प्रकृ० नारदना० गङ्गोपाख्यानं नाम दशमोऽध्यायः॥ १०॥

अथैकादशोऽध्यायः

Chapter – 11

The story of Gaṅgā

नारद उवाच

कलेः पञ्चसहस्राब्दे समतीते सुरेश्वरी।
क्व गता सा महाभागा तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—Where shall the Gaṅgā proceed after the lapse of live thousand years in the age of Kali; you please tell me.

श्रीनारायण उवाच

भारतं भारतीशापात्समागत्येश्वरेच्छया।
जगाम तं च वैकुण्ठं शापान्ते पुनरेव सा॥ २॥
भारतं भारती त्यक्त्वा चागमत्तद्धरेः पदम्।
पद्मावती च शापान्ते गङ्गायाश्चैव नारद॥ ३॥

गङ्गा सरस्वती लक्ष्मीश्चैतास्तिस्रः प्रिया हरेः।
तुलसीसहिता ब्रह्मश्चतस्रः कीर्तिताः श्रुतौ॥४॥

Nārāyaṇa said—The Gaṅgā descended on earth because of the curse of Sarasvatī and after the completion of her time she would go back again to Vaikuṇṭha. After the end of the curse of Gaṅgā, Sarasvatī, Padmāvatī and Lakṣmī too will disown the earth and revert to the abode of Viṣṇu. Thus lord Viṣṇu has three spouses named Gaṅgā, Sarasvatī and Lakṣmī. Tulasī happens to be the fourth one.

नारद उवाच

हेतुना केन देवी वै विष्णुपादाब्जसंभवा।
धातुः कमण्डलुस्था च शंकरस्य शिरोगता॥५॥
बभूव सा मुनिश्रेष्ठ गङ्गा नारायणप्रिया।
अहो केन प्रकारेण तन्मे व्याख्यातुमर्हसि॥६॥

Nārada said—Why did Gaṅgā emerge from the feet of lord Viṣṇu? How did she reach the *Kamaṇḍalu* of Brahmā and Śiva. O best of the sages you tell me, how did Gaṅgā become the beloved of Viṣṇu.

श्रीनारायण उवाच

पुरा बभूव गोलोक सा गङ्गा द्रवरूपिणी।
राधाकृष्णाङ्गसंभूता तदंशा तत्स्वरूपिणी॥७॥

Nārāyaṇa said—In the earlier times Gaṅgā was present in *Goloka* in the form of water, this Gaṅgā had emerged from the bodies of Rādhā and Kṛṣṇa.

द्रवाधिष्ठातृरूपा या रूपेणाप्रतिमा भुवि।
नवयौवनसंपन्ना रत्नाभरणभूषिता॥८॥

The Gaṅgā happens to be the goddess of water and she took to different forms on earth and was adorned with different types of gems studded ornaments.

शरन्मध्याह्नपद्मास्या सस्मिता सुमनोहरा।
तप्तकाञ्चनवर्णाभा शरच्चन्द्रसमप्रभा॥९॥

Her face was like the lotus flower of winter season and she was very beautiful. She was youthful and adorned with gem-studded ornaments. Her complexion resembled the molten gold and the moon of winter season was of no consequence before her lustre.

स्निग्धप्रभाऽतिसुस्निग्धा शुद्धसत्त्वस्वरूपिणी।
सुपीनकठिनश्रोणी सुनितम्बयुगं वरम्॥१०॥
पीनोन्नतं सुकठिनं स्तनयुग्मं सुवर्तुलम्।
सुचारुनेत्रयुगलं सुकटाक्षं सुवक्रिमम्॥११॥
वक्रिमं कबरीभारं मालतीमाल्यसंयुतम्।
सिन्दूरबिन्दुललितं सार्द्धं चन्दनबिन्दुभिः॥१२॥
कस्तूरीपत्रिकायुक्तं गण्डयुग्मं मनोहरम्।
बन्धूककुसुमाकारमधरोष्ठं च सुन्दरम्॥१३॥
पक्वदाड्मिबीजाभदन्तपङ्क्तिसमुज्ज्वलम्।
वाससी वह्निशुद्धे च नीवीयुक्ते च बिभ्रती॥१४॥

She had a thick glow over her body and this was her pure *Sāttvika* form, his body was fleshy and thick. Both the breasts were quite beautiful to look at the regions were also stiff and round; both the eyes looked charming with curly eye-brows. She had the curly locks of hair and wore a garland of jasmine flowers. She had a spot of red vermilion over the forehead surrounded by spots of Sandal-paste. Her cheeks were decorated with paintings with *kastūrī*, the lower lip resembled the beauty of the blossomed flowers of lotus at the noon. The teeth were quite beautiful and were shinning like the seeds of pomegranate. She was clad in beautiful divine garments.

सा सकामा कृष्णपार्श्वे समुत्तस्थे सुलज्जिता।
वाससा मुखमाच्छाद्य लोचनाभ्यां विभोर्मुखम्॥१५॥
निमेषरहिताभ्यां च पिबन्ती सततं मुदा।
प्रफुल्लवदना हर्षान्नवसंगमलालसा॥१६॥

Thus wearing a feeling of shyness in her mind she went to lord Kṛṣṇa. Her face was filled with delight and a great desire in mind therefore keeping a piece of clothe over her face, she started staring at the lord without winking for a moment and looked like extracting the nectar of his face delightfully.

मूर्च्छिता प्रभुरूपेण पुलकाङ्कितविग्रहा।
एतस्मिन्नन्तरे तत्र विद्यमाना च राधिका॥ १७॥
गोपीत्रिंशत्कोटियुक्ता कोटिचन्द्रसमप्रभा।
कोपेन रक्तपद्मास्या रक्तपङ्कजलोचना॥ १८॥

She was so much engrossed in enjoying the beauty of the face of the lord that she seemed as having been fainted. Her body was filled with ecstasy. At the same time Rādhikā also appeared there with thirty crores of cowherdesses and wore the lustre of crores of moons, over her face. Her face became red in anger and the eyes were turned like the red lotuses.

श्वेतचम्पकवर्णाभा मत्तवारणगामिनी।
आमूल्यरत्नखचितनानाभरणभूषिता॥ १९॥
माणिक्यखचितं हारममूल्यं वह्निशौचम्।
पीताभवस्त्रयुगलं नीवीयुक्तं च बिभ्रती॥ २०॥

The complexion of her body resembled that of the jasmine flower and her walking resembled that of the intoxicated elephant. she was adorned with the ornaments studded with gems and invaluable garment studded with jewels. She was clad in two costumes sanctified by Agni together with waist-band.

स्थलपद्मप्रभाजुष्टं कोमलं च सुरञ्जितम्।
कृष्णदत्तार्घ्यसंयुक्तं विन्यस्यनती पदाम्बुजम्॥ २१॥
रत्नेन्द्रराजखचितविमानादवरुह्य च।
सेव्यमाना च सखिभिः श्वेतचामरवायुना॥ २२॥

Her lotus-like feet were quite tender and had the lustre of the blossoming flower. They were painted with red paint over which lord Kṛṣṇa had offered with *arghya*. Thus displaying her beautiful feet by walking she was adorned with the best of the gem. Thereafter she got down from the throne. Her friends were moving the fly-whisks.

कस्तूरीबिन्दुतिलकं चन्दनेन्दूसमन्वितम्।
दीप्तदीपप्रभाकारं सिन्दुरारुणसुन्दरम्॥ २३॥

Her face was adorned with a red spot surrounded by *tilakam* of a sandal-paste. She was having the lustre of the burning flames and was having the complexion of vermilion.

दधती भालमध्ये च सीमान्ताधस्तदुज्ज्वलम्।
पारिजातप्रसूनादिमालायुक्तं सुवक्रिमम्॥ २४॥
सुचारुकबरीभारं कम्पयन्ती च कम्पिता।
सुचारुनासा संयुक्तमोष्ठं कम्पयती रुषा॥ २५॥

The lower half of her body was looking quite beautiful and she was wearing the long garland of lowers surround the neck. Her eyes were wavering and she herself was trembling. Her beautiful lips were fluttering in anger.

गत्वा तस्थौ कृष्णपार्श्वे रत्नसिंहासने वरे।
सखीनां च समूहैश्च परिपूर्णा विभोः सभा॥ २६॥

She arrived and occupied the seat besides the gems studded lion-throne of lord Kṛṣṇa. The entire assembly of lord Kṛṣṇa was filled with the associates of Rādhā.

तां च दृष्ट्वा समुत्तस्थौ कृष्णः सादरमच्युतः।
संभाष्य मधुरालापैः सस्मितश्च ससंभ्रमः॥ २७॥

Finding her there lord Kṛṣṇa got up from his seat and welcomed her in Sweet voice and started talking to her.

प्रणेमुरतिभक्ताश्च गोपा नम्रात्मकंधराः।
तुष्टुवुस्ते च भक्त्या तं तुष्टाव परमेश्वरः॥ २८॥

Thereafter the cowherds getting nervous bowed in reverence to him thereafter they started offering prayer with devotion. They started praising lord Kṛṣṇa.

उत्थाय गङ्गा सहसा संभाषां च चकार सा।
कुशलं परिपप्रच्छ भीताऽतिविनयेन च॥ २९॥

Suddenly she got up and adored the lord and feeling panicky, she enquired about his welfare quite humbly.

नम्रभावस्थिता त्रस्ता शुष्ककण्ठौष्ठतालुका।
ध्यानेन शरणापन्ना श्रीकृष्णचरणाम्बुजे॥ ३०॥

In panic the throat, the lips and the tongue of Gaṅgā dried up, she stood there meekly and she mentally took refuge under the feet of lord.

तद्धृत्पद्मे स्थितः कृष्णो भीतायै चाभयं ददौ।
बभूव स्थिरचित्ता सा सर्वेश्वरवरेण च॥ ३१॥

Lord Kṛṣṇa then mentally entered her heart and delighting her protected her. She felt satisfied with the blessing of the lord.

ऊर्ध्वं सिंहासनस्थां च राधां गङ्गा ददर्श सा।
सुस्निग्धां सुखदृश्यां च ज्वलन्तीं ब्रह्मतेजसा॥ ३२॥

Thereafter the Gaṅgā looked at Rādhikā who was occupying the throne with glow appearing on her body. She was quite pleasant to look at and was possessing her divine lustre.

असंख्यब्रह्मणामाद्यां चाऽऽदिसृष्टिं सनातनीम्।
यथा द्वादशवर्षीयां कन्यां च नवयौवनाम्॥ ३३॥

She happened to be the mother of innumerable Brahmās, the primeval creator. The eternal Rādhā appeared quite youthful like a girl of twelve years.

विश्ववृन्दे निरुपमां रूपेण च गुणेन च।
शान्तां कान्तामनन्तां तामाद्यन्तरहितां सतीम्॥ ३४॥
शुभां सुभद्रां सुभगां स्वामिसौभाग्यसंयुताम्।
सौन्दर्यसुन्दरीं श्रेष्ठां सुन्दरीष्वखिलासु च॥ ३५॥

There was no other lady comparable to her in beauty and virtues in the universe. She was quite peaceful, attractive beyond measure, free from beginning or end, chaste, image of welfare, possessing divine beauty, charming, possessing the fortune of having a husband, the queen of beauty and the best of beautifies in the universe.

कृष्णार्धाङ्गीं कृष्णसमां तेजसा वयसा त्विषा।
पूजितां च महालक्ष्मया महालक्ष्मीश्वरेण च॥ ३६॥
प्रच्छाद्यमानां प्रभया सभामीशस्य सुप्रभाम्।
सखीदत्तं च ताम्बूलं गृह्णतीमन्यदुर्लभम्॥ ३७॥

She was the better-half of lord Kṛṣṇa and no one could compare with her in lustre age, glory and the one who is adored by the husband of Mahālakṣmī. Her influence and her beauty were pervading the entire assembly of the lord. She was accepting the betel offered by her friends.

अजन्यां सर्वजननीं धन्यां मान्यां च मानिनीम्।
कृष्णप्राणाधिदेवीं च प्राणप्रियतमां रमाम्॥ ३८॥

She herself was beyond birth, though she happened to be the mother of all. She was the fortunate one, arrogant, proud, the lady of the life of lord Kṛṣṇa and was the form of his beloved Lakṣmī.

दृष्ट्वा रासेश्वरीं तृप्तिं न जगाम सुरेश्वरी।
निमेषरहिताभ्यां च लोचनाभ्यां पपौ च ताम्॥ ३९॥

The mind of the Gaṅgā never felt satisfied even after looking at Rādhikā again and again. She continued to stare at her without winking her eyes.

एतस्मिन्नन्तरे राधा जगदीशमुवाच सा।
वाचा मधुरया शान्ता विनीता सस्मिता मुने॥ ४०॥

O sage, in the meantime the modest and polite Rādhikā smilingly spoke the sweet words to lord Kṛṣṇa.

राधिकोवाच

केयं प्राणेश कल्याणी सस्मिता त्वन्मुखाम्बुजम्।
पश्यन्तीं सततं पार्श्वे सकामा रक्तलोचना॥ ४१॥
मूर्छां प्राप्नोति रूपेण पुलकाङ्कितविग्रहा।
वस्त्रेण मुखमाच्छाद्य निरीक्षन्ती पुनः पुनः॥ ४२॥
त्वं चापि मां संनिरीक्ष्य सकामः सस्मितः सदा।
मयि जीवति गोलोके भूता दुर्वृत्तिरीदृशी॥ ४३॥

Rādhikā said—O lord of my life who is this image of welfare seated besides you and looking at me with a smile. Her eyes are getting red having been influenced with passion. She is almost getting fainted, while looking at you. Her body is getting emotional and she is looking at you covering her face with a cloth. You always become passionate while looking at me but when inspite of my presence in the *Goloka* such an undesirable things are happening.

त्वमेव चैवं दुर्वृत्तं वारं वारं करोषि च।
क्षमां करोमि ते प्रेम्णा स्त्रीजातिः स्निग्धमानसा॥ ४४॥

You had been misbehaving with me again and again. I had been forgiving you because of my love for you and that the ladies in the universe always have a tender mind.

संगृह्येमां प्रियामिष्टां गोलोकाद्गच्छ लम्पट।
अन्यथा नहि ते भद्रं भविष्यति सुरेश्वर॥४५॥

O lord of the gods, if you behave like this, you leave the *Goloka* with her. Otherwise you will be in trouble.

दृष्टस्त्वं विरजायुक्तो मया चन्दनकानने।
क्षमा कृता मया पूर्वं सखीनां वचनादहो॥४६॥

Because earlier also I had found you in the sandal-wood grove together with Virajā but I forgave you at the instance of my friends.

त्वया मच्छब्दमात्रेण तिरोधानं कृतं पुरा।
देहं संत्यज्य विरजा नदीरूपा बभूव सा॥४७॥

At the uttering of my words you had discarded her. Thereafter the same Virajā looking at an end of her life was turned into a stream.

कोटियोजनविस्तीर्णा ततो दैर्घ्ये चतुर्गुणा।
अद्यापि विद्यमाना सा तव सत्कीर्तिरूपिणी॥४८॥

That the stream is now a crore of *yojanas* in width and four time more in length and is flowing displaying your glory.

गृहं मयि गतायां च पुनर्गत्वा तदन्तिकम्।
उच्चैररौषीर्विरजे विरजे चेति संस्मरन्॥४९॥
तदा तोयात्समुत्थाय सा योगात्सिद्धयोगिनी।
सालंकारा मूर्तिमती ददौ तुभ्यं च दर्शनम्॥५०॥

When I left for home, you again went to her abode and started crying in grief reciting her name as Virajā. Thereafter the Yoginī reappeared from the yogic waters and adorned with beautiful ornaments she give her adoration.

ततस्तां च समाश्लिष्य वीर्याधानं कृतं त्वया।
ततो बभूवस्तस्यां च समुद्राः सप्त चैव हि॥५१॥
दृष्टस्त्वं शोभया गोप्या युक्तश्चम्पककानने।
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया॥५२॥

Thereafter you embraced her tightly and in planted your semen in her. Thereafter the seven oceans emerged out of her. The second time you were caught in compromising pose with a cowherds named Gopī. Here also you left her hearing my voice.

शोभा देहं परित्यज्य प्राविशच्चन्द्रमण्डलम्।
ततस्तस्याः शरीरं च स्निग्धं तेजो बभूव ह॥५३॥
संविभज्य त्वया दत्तं हृदयेन विदूयता।
रत्नाय किंचित्स्वर्णाय किंचिन्मतिवराय च॥५४॥
किंचित्स्त्रीणां मुखाब्जेभ्यः किंचिद्राज्ञे च किंचन।
किंचित्प्रकृष्टवस्त्रेभ्यो रौप्येभ्यश्चापि किंचन॥५५॥
किंचिच्चन्दनपङ्केभ्यस्तोयेभ्यश्चापि किंचन।
किंचित्किसलयेभ्यश्च पुष्पेभ्यश्चापि किंचन॥५६॥
किंचित्फलेभ्यः सस्येभ्यः सुपक्वेभ्यश्च किंचन।
नृपदेवगृहेभ्यश्च संस्कृतेभ्यश्च किंचन॥
किंचिन्नूतनवस्त्रेभ्यो गोरसेभ्यश्च किंचन॥५७॥

Thereafter Śobhā ending her life entered into the lunar region and her body was turned into a great splendour. Thereafter expressing your heart-felt grief, you distributed the lustre of her body to the gems, gold, the wise people, faces of damsels, the kings, best of clothes, silver, sandal pasted, water, fresh buds, flowers, fruits, cooked milk, the well-cultured royal families and the temples of gods.

दृष्टस्त्वं प्रभया गोप्या युक्तो वृन्दावने वन।
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया॥५८॥
प्रभा देहं परित्यज्य प्राविशत्सूर्यमण्डलम्।
ततस्तस्याः शरीरं च तीक्ष्णं तेजो बभूव ह॥५९॥

Then I found you in the company of a cowherds Prabhā in Vṛndāvana. On hearing my words you concealed her. But Prabhā ended her life and entered into the solar region and her body was turned into a terrific lustre.

संविभज्य त्वया दत्तं प्रेम्णा च रुदता पुरा।
विभज्य चक्षुषोर्दत्तं लज्जया मद्भयेन च॥६०॥
हुताशनाय किंचिच्च नृपेभ्यश्चापि किंचन।
किंचित्पुरुषसंघेभ्यो देवेभ्यश्चापि किंचन॥६१॥
किंचिद्दस्युगणेभ्यश्चनागेभ्यश्चापि किंचन।
ब्राह्मणेभ्यो मुनिभ्यश्च तपस्विभ्यश्च किंचन॥६२॥
स्त्रीभ्यः सौभाग्ययुक्ताभ्योयशस्विभ्यश्च किंचन।
तच्च दत्त्वा च सर्वेभ्यः पूर्वं रोदितुमुद्यतः॥६३॥

शान्त्या गोप्या युतस्त्वं च दृष्टो वै रासमण्डले।
वसन्ते पुष्पशय्यायां माल्यवांश्चन्दनोक्षित:॥६४॥

While crying you distributed her lustre and with shyness and getting panicky from me, you gave it over the fire, kings, group of people, gods, thieves, Nāgas, Brāhmaṇas, sages, ascetics, fortunate ladies and glorious people. Thus distributing the lustre, you again started crying. Again during performing of *Rāsamaṇḍala* at the time of spring season, you fainted your body with the paste and wearing the auspicious garland, you enjoyed the company of the cowherdes Śanti.

रत्नप्रदीपैर्युक्तश्च रत्ननिर्मितमन्दिरे।
रत्नभूषणभूषाढयो रत्नभूषितया सह॥६५॥
त्वया दतं च ताम्बूलं भुक्तवत्यै सुवासितम्।
तया दतं च ताम्बूलं भुक्तवांस्त्वं पुरा विभो॥६६॥

O lord, both of you were lodged in the gem-studded palace which was illuminated with the lamps of gems. You were serving fragrant betel to each other.

सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया।
शान्तिर्देहं परित्यज्य भिया लीना त्वयि प्रभो॥६७॥

O lord, at that point of time, on hearing my words, you concealed her but in panic Śānti ended her life and entered into your body.

ततस्तस्या: शरीरं च गुणश्रेष्ठं बभूव ह।
संविभज्य त्वया दतं प्रेम्णा च रुदता पुरा॥६८॥
विश्वे विषयिणे किंचित्सत्त्वरूपाय विष्णवे।
शुद्धसत्त्वस्वरूपायै किंचिल्लक्ष्म्यै पुरा विभो॥६९॥
त्वन्मनत्रोपासकेभ्यश्च वैष्णवेभ्यश्च किंचन।
तपस्विभ्यश्च धर्माय धर्मिष्ठेभ्यश्च किंचन॥७०॥
मया पूर्वं हि दृष्टस्त्वं गोप्या च क्षमया सह।
सुवेषवान्माल्यवांश्च गन्धचन्दनसंयुत:॥७१॥

And her body was converted into the best of virtues. Thereafter crying in pain of separation, you also divided her and distributed her to lord Viṣṇu, Lakṣmī, your devotees, your Vaiṣṇavas, ascetics besides Dharma and the people following *dharma*. Thereafter I found you in the company of a cowherdesses named Kṣamā; at that point of time you were attired in the best of the costumes and were wearing a long garland of flowers and painted with the fragrant paste of sandal-wood.

रत्नभूषितया चारुचन्दनोक्षितया तया।
सुखेन मूर्च्छितस्तल्पे पुष्पचन्दनसंयुते:॥७२॥
श्लिष्टोऽभून्निद्रया सद्य: सुखेन नवसंगमात्।
मया प्रबोधितौ सा च भवांश्च स्मरणं कुरु॥७३॥

You were enjoying the company of the damsels on the flower beds which were scented with the sandal-paste and were adorned with all the ornaments studded with gems. Thereafter both of you went to sleep because of the new union. At that point of time I myself woke you up. You just remember this.

गृहीतं पीतवस्त्रं ते मुरली च मनोहरा।
वनमाला कौस्तुभश्चाप्यमूल्यं रत्नकुण्डलम्॥७४॥
पश्चात्प्रदत्तं प्रेम्णा च सखीनां वचनादहो।
लज्जया कृष्णवर्णोऽभूदद्यापि च भवान्प्रभो॥७५॥

At that time I took away your Pītāmbara, the charming fluid, long garland of forest flowers, *kaustubha* gems and the most valuable ear-rings. But at the instance of my friends I returned to you all the things. O lord, because of that shyness you were turned black and you also look the same today.

क्षमा देहं परित्यज्य लज्जया पृथिवीं गता।
ततस्तस्या: शरीरं च गुणश्रेष्ठं बभूव ह॥७६॥

Kṣamā felt ashamed and ended her life entering the earth; her body was turned into the best of virtues.

संविभज्य त्वया दत्तं प्रेम्णा च रुदता पुरा।
किंचिद्दतं विष्णवे च वैष्णवेभ्यश्च किंचन॥७७॥
धर्मिष्ठेभ्यश्च धर्माय दुर्बलेभ्यश्च किंचन।
तपस्विभ्योऽपि देवेभ्य: पण्डितेभ्यश्च किंचन॥७८॥

Thereafter shedding tears of love, you distributed it among Viṣṇu, Vaiṣṇavas, those

devoted to *dharma*, the weak people, the ascetics, the gods and the men of letters.

एतत्ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि।
तवद्गुणं बहुविस्तारं जानामि च परं प्रभो॥७९॥

O lord, I have narrated all this to you. Now what more do you want listen to from me? I am quite well aware of all your virtues.

इत्येवमुक्त्वा सा राधा रक्तपङ्कजलोचना।
गङ्गां वक्तुं समारेभे नम्रास्यां लज्जितां सतीम्॥८०॥

Thus speaking Rādhā having the eyes like the red lotus spoke to Gaṅgā, who in shyness was standing there casting her head downwards.

गङ्गा रहस्यं योगेन ज्ञात्वा वै सिद्धयोगिनी।
तिरोभूय सभामध्यात्स्वजलं प्रविवेश सा॥८१॥

At that point of time Gaṅgā the *Siddhayoginī* realising the truth of the matter, converted herself into the form of water and entered the river.

राधा योगेन विज्ञाय सर्वत्रावस्थितां च ताम्।
पानं कर्तुं समारेभे गण्डूषात्सिद्धयोगिनी॥८२॥

Thereafter Rādhikā the *Siddhayoginī* realised the situation and started sipping the water with folded hands from the river Gaṅgā.

गङ्गा रहस्यं योगेन ज्ञात्वा वै सिद्धयोगिनी।
श्रीकृष्णचरणाम्भोजं परमं शरणं ययौ॥८३॥

The *Siddhayoginī* Gaṅgā came to know all the secret by her yogic powers and she took refuge under the feet of lord Kṛṣṇa.

गोलोकं चैव वैकुण्ठं ब्रह्मलोकादिकं तथा।
ददर्श राधा सर्वत्र नैव गङ्गां ददर्श सा॥८४॥

Thereafter Rādhikā searched for Gaṅgā in the *Goloka*, Vaikuṇṭha, *Brahmaloka* and all other continents of the globe but she could not find her anywhere.

सर्वतो जलशून्यं च शुष्कं गोलकम् पङ्कजं।
जलजन्तुसमूहैश्च मृतदेहैः समन्वितम्॥८५॥

Every place was devoid of water and the lotuses of the *Goloka* were dried up and the aquatic animals met with their death.

ब्रह्मविष्णूशिवानन्तधर्मेन्द्रन्दुदिवाकरः।
मनवो मानवाःसर्वे देवाः सिद्धास्तपस्विनः॥८६॥
गोलोकं च समाजग्मुः शुष्ककण्ठौष्ठतालुकाः।
सर्वं प्रणेमुर्गोविन्दं सर्वेशं प्रकृतेः परम्॥८७॥
वरं वरेण्यं वरदं वरिष्ठं वरकारणम्।
वरेशं च वराहं च सर्वेषां प्रवरं प्रभुम्॥८८॥
निरीहं च निराकारं निर्लिप्तं च निराश्रयम्।
निर्गुणं च निरुत्साहं निर्व्यूहं च निरञ्जनम्॥८९॥
स्वेच्छामयं च साकारं भक्तानुग्रहविग्रहम्।
सत्यस्वरूपं सत्येशं साक्षिरूपं सनातनम्॥९०॥
परं परेशं परमं परमात्मानमीश्वरम्।
प्रणम्य तुष्टुवुः सर्वे भक्तिनम्रात्मकंधराः॥९१॥
सगद्गदाः साश्रुनेत्राः पुलकाङ्कितविग्रहाः।
सर्वे संस्तूय सर्वेशं भगवन्तं परं हरिम्॥९२॥

Thereafter the necks, lips and the tongues of all the gods like Brahmā, Viṣṇu, Śiva besides Ananta, Dharma, Indra, Sūrya, Manu, humans, the gods, the *siddhas* and the sages were dried up. All of them arrived in *Goloka* to take refuge and bowed in reverence to lord Govinda. He happened to be the best of all, most adorable, the giver of boons, the greatest of all because of boons, the lord of boons, one who is competent to bestow boons, the lord of all, unattached, formless, having no refuge, invisible, devoid of enthusiasm, having no fear, the one who moves at will, having definite form and the one who appears on earth for the welfare of his devotees, truthful, lord of truth, witness of all, eternal, the best, lord of all the best people and the supreme soul. All of them bowed in reverence to him and started pleasing him; they were bowing down having their hearts filled with devotion. Their voices were choked and tears were flowing from their eyes. The hair of their bodies were standing on end. All of them offered their prayers to lord Kṛṣṇa.

ज्योतिर्मयं परं ब्रह्म सर्वकारणकारणम्।
अमूल्यरत्नखचितचित्रसिंहासनस्थितम्॥९३॥

At that moment Parabrahman who also appears in the form of a flame and is the cause of all the causes, was seated on the gem-studded lion throne with his body adorned with ornaments studded with best of gems.

सेव्यमानं च गोपालैः श्वेतचामरवायुना।

गोपालिकानृत्यगीतं पश्यन्तं सस्मितं मुदा॥ ९४॥

The *Gopas* were fanning with the fly-whisks of white colour. The lord was busy with witnessing the divine dance and music of the *Gopīs*.

वल्गुवेषैः परिवृतं गोपैश्च शतकोटिभिः।

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्॥ ९५॥

नवीननीरदश्यामं किशोरं पीतवाससम्।

यथा द्वादशवर्षीयं बालं गोपालरूपिणम्॥ ९६॥

कोटिचन्द्रप्रभाजुष्टपुष्टश्रीयुक्तविग्रहम्।

स्वतेजसा परिवृतं सुखदृश्यं मनोहरम्॥ ९७॥

Clad in the best of clothes, a hundred crores of cowherds, surrounded the lord from all sides. The body of lord Kṛṣṇa was plastered with the paste of sandal-wood and was adorned with the ornaments studded with gems. His complexion resembled the fresh clouds. He appeared of tender age, wearing a yellow lower garment. He appeared in the form of a cowherd of twelve years. The pleasant form of lord Kṛṣṇa was worth observing. He was having the beauty of crores of gods of love and the cowherdesses were continuously staring at him.

कोटिकन्दर्पसौन्दर्यलीलालावण्यविग्रहम्।

दृश्यमानं च गोपीभिः सस्मिताभिश्च संततम्॥ ९८॥

भूषणैर्भूषिताभिश्च महारत्नविनिर्मितैः।

पिबन्तीभिर्लोचनाभ्यां मुखचन्द्रं प्रभामुदा॥ ९९॥

प्राणाधिकप्रियतमाराधावक्षःस्थलस्थितम्।

तया प्रदत्तं ताम्बूलं भुक्तवन्तं सुवासितम्॥ १००॥

परिपूर्णतमं रासे ददृशुः सर्वतः सुराः।

मुनयो मानवाः सिद्धास्तपसा च तपस्विनः॥ १०१॥

Adorned with the ornaments made of the best of gems, the cowherdessess were looking at the beautiful face of lord Kṛṣṇa and Rādhā, who was the lady of his life and was resting her head against his chest. He was chewing the betels offered by them. Such type of lord Kṛṣṇa who happens to be the lord of all the gods, was present in the *Rāsamaṇḍala*. All the gods, the sages, the humans, the siddhas, the ascetics arrived there to meet the lord. They were totally surprised.

पहृष्टमानसाः सर्वे जग्मुः परमविस्मयम्।

परस्परं समालोच्य ते तमूचुश्चतुर्मुखम्॥ १०२॥

Then after making mutual consultation, they requested lord Brahmā to place their difficulties before the lord.

निवेदितुं जगन्नाथं स्वाभिप्रायमभीप्सितम्।

ब्रह्मा तद्वचनं श्रुत्वा स्थितं विष्णोस्तु दक्षिणे॥ १०३॥

वामतो वामदेवस्य चागमत्कृष्णमुत्तमम्।

परमानन्दयुक्तं च परमानन्दरूपकम्॥ १०४॥

सर्वं कृष्णमयं धाता चापश्यद्रासमण्डले।

सर्वं समानवेषं च समानासनसंस्थितम्॥ १०५॥

द्विभुजं मुरलीहस्तं वनमालाविभूषितम्।

मयूरपुच्छचूडं च कौस्तुभेन विराजितम्॥ १०६॥

अतीव कमनीयं च सुन्दरं शान्तविग्रहम्।

गुणभूषणरूपेण तेजसा वयसा त्विषा॥ १०७॥

वाससा यशसा कीर्त्या मूर्त्या सुन्दरया समम्।

परिपूर्णतमं सर्वं सर्वैश्वर्यसमन्वितम्॥ १०८॥

Brahmā on listening to the words of the gods flanked by Viṣṇu on the right side and lord Mahādeva to the left, reached before lord Kṛṣṇa enjoying the pleasure of the *Rāsamaṇḍala*. All of them were clad in similar types of garments, while lord Kṛṣṇa was seated on the lion-throne holding the flute in his hand while his neck was adorned with a long garland of forest flowers. His crown was decorated with the feathers of the peacock and the *kaustubha* gem. He looked quite charming and was seated in a peaceful mood. All the *Gopas* were wearing ornaments of similar nature and had similar lustre, age, glory, clothes, form, figure and beauty. All of them were filled with all riches and were complete in all respects.

कः सेव्यः सेवको वेति दृष्ट्वा निर्वक्तुमक्षमः।
क्षणं तेजः स्वरूपं च रूपराशियुतं क्षणम्॥
निराकारं च साकारं ददर्श द्वैधलक्षणम्॥ १०९॥
एकमेव क्षणं कृष्णं राधया सहितं परम्।
प्रत्येकासनसंस्थं च तया च सहितं क्षणम्॥ ११०॥

It was difficult to judge by looking at them as to who was the lord and who was the servant. Even Brahmā felt difficult to judge them because in a moment everyone had his face filled with glory, while at another moment it disappeared. Somewhere Kṛṣṇa alone could be seen, while sometimes he was seen with Rādhā and sometimes without her.

राधारूपधरं कृष्णं कृष्णरूपकलत्रकम्।
किं स्त्रीरूपं च पुंरूपं विधाता ध्यातुमक्षमः॥ १११॥
हृत्पद्मस्थं च श्रीकृष्णं धाता ध्यानेन चेतसा।
चकार स्ववनं भक्त्या प्रणम्याथ त्वनेकधा॥ ११२॥
ततः स चक्षुरुन्मील्य पुनश्च तदनुज्ञया।
अपश्यत्कृष्णमेकं च राधावक्षः स्थलस्थितम॥ ११३॥

Finding Rādhā in the form of Kṛṣṇa and Kṛṣṇa in the form of Rādhā, no one could distinguish between the males and females. Even Brahmā failed to do so. Thereafter Brahmā meditated upon Kṛṣṇa in his mind with devotion and started offering prayers to him. Thereafter at the command of the lord, Brahmā opened his eyes. He could find only lord Kṛṣṇa resting his head on the breast of Rādhā.

स्वपार्षदैः परिवृतं गोपीमण्डलमण्डितम्।
पुनः प्रणेमुस्तं दृष्ट्वा तुष्टुवुश्च पुनश्च ते॥ ११४॥

He was surrounded by his attendants. The gods looking at him, bowed in reverence again and again, offering their prayers.

विज्ञाय तदभिप्रायं तानुवाच सुरेश्वरः।
सर्वात्मा सर्वयज्ञेशः सर्वेशः सर्वभावनः॥ ११५॥

Realising his intentions the lord who happens to be the chief of the souls, the lord of all the *yajñas* said to Brahmā.

श्रीभगवानुवाच

आगच्छ कुशलं ब्रह्मन्नागच्छ कमलापते।
इहाऽऽगच्छ महादेव शश्वत्कुशलमस्तु वः॥ ११६॥

The lord said—"O Brahmā the lord of Kamalā, come here, O lord Mahādeva, you come; let all of you meet with welfare.

आगताः स्थ महाभागा गङ्गानयनकारणात्।
गङ्गा मच्चरणाम्भोजे भयेन शरणं गता॥ ११७॥

O virtuous one, you have arrived here to take back Gaṅgā with you, but Gaṅgā getting terrified has taken refuge under my feet.

राधेमां पातुमिच्छन्ती दृष्ट्वा मत्संनिधानतः।
दास्यामीमां बहिः कृत्वा यूयं कुरुत निर्भयाम्॥ ११८॥

Rādhikā intends to drink her up coming closer to me therefore I am handing over Gaṅgā to you. All of you should take Gaṅgā out of this place and be relieved of all the fears.

श्रीकृष्णस्य वचः श्रुत्वा सस्मितः कमलोद्भवः।
तुष्टाव सर्वाराध्यां तां राधां श्रीकृष्णपूजिताम्॥ ११९॥

Hearing the words of Lord Kṛṣṇa, Brahmā started praising Rādhikā who is adorable by all creatures and the beloved of Śrī Kṛṣṇa.

वक्त्रैश्चतुर्भिः संस्तूय भक्तिनम्रात्मकंधरः।
धाता चतुर्णां वेदानामुवाच चतुराननः॥ १२०॥

Brahmā, the reciter of all the four Vedas from his four heads, started praising Rādhā with devotion from all the four mouths.

ब्रह्मोवाच

गङ्गा त्वदङ्गसंभूता प्रभोर्वै रासमण्डले।
युवयो द्रवरूपा या मुग्धयोः शंकरः स्वराट्॥ १२१॥
कृष्णांशा च त्वदंशा च त्वत्कन्यासदृशी प्रिया।
त्वन्मन्त्रग्रहणं कृत्वा करोतु तव पूजनम्॥ १२२॥
भविष्यति पतिस्तस्या वैकुण्ठे च चतुर्भुजः।
भूगतायाः कलायाश्च लवणोदश्च वारिधिः॥ १२३॥

Brahmā said—O goddess, Gaṅgā was born from the limbs of lord Kṛṣṇa and also of yours. Both of you had arrived in the *Rāsamaṇḍala*.

With the music of lord Śiva you felt impressed and thereafter she appeared as water from both of you. Therefore being the part of your body as well as of lord Kṛṣṇa she happens to be your daughter. She will receive your *mantra* and adore you. She will be the spouse of lord Viṣṇu who is four-armed and shall move on earth only in the form of day. Where the saltish ocean is, there will be her husband.

गोलोकस्या च या राधा सर्वत्रस्था तथात्मिका।
तदात्मिका त्वं देवेशि सर्वदा च तवाऽऽत्मजा॥ १२४॥

O goddess, Rādhā who is in *Goloka* pervades everywhere and you happen to be her mother. This surely is your daughter.

ब्रह्मणो वचनं श्रुत्वा स्वीचकार च सस्मिता।
बहिर्बभूव सा कृष्णपादाङ्गुष्ठनखाग्रतः॥ १२५॥
तत्रैव संवृता शान्ता तस्थौ तेषां च मध्यतः।
उवास तोयादुत्थाय तदधिष्ठातृदेवता॥ १२६॥
तत्तोयं ब्रह्मणा किंचित्स्थापितं च कमण्डलौ।
किंचिद्दधार शिरसि चन्द्रार्धं चन्द्रशेखरः॥ १२७॥

On hearing the words of Brahmā, Rādhā gave her consent with a smile. Thereafter Gaṅgā re-appeared from the feet of lord Kṛṣṇa and drawing a veil over her head, she stood there before the gods in shyness. Thereafter Gaṅgā, the goddess of waters, emerged from the body of the goddess. A small pot of that water was stored by Brahmā in *Kamaṇḍalu*.

गङ्गायै राधिकामन्त्रं प्रददौ कमलोद्भवः।
तत्स्तोत्रं कवचं पूजाविधानं ध्यानमेव च॥ १२८॥
सर्वं तत्सामवेदोक्तं पुरश्चर्याक्रमं तथा।
गङ्गा तामेव संपूज्य वैकुण्ठं प्रययौ सती॥ १२९॥

Thereafter Brahmā initiated Gaṅgā into the *mantra* of Rādhā highlighting the *stotra*, *kavaca*, the form of adoration, *dhyānam* and the rites prescribed in the *Sāmaveda*. The chaste Gaṅgā adored Rādhā by the same method.

लक्ष्मीः सरस्वती गङ्गा तुलसी विश्वपावनी।
एता नारायणस्यैव चतस्रो योषितो मुने॥ १३०॥

O sage thus Lakṣmī, Sarasvatī, Gaṅgā and Tulasī are all the goddesses and they purify the entire universe.

अथ तं सस्मितः कृष्णो ब्रह्माणं समुवाच ह।
सर्वं कालस्य वृत्तान्तं दुर्बोध्यमविपश्चिताम्॥ १३१॥

Thereafter lord Kṛṣṇa narrated to Brahmā the entire story of Kāla which is difficult of access to the unwise people.

श्रीकृष्ण उवाच

गृहाण गङ्गां हे ब्रह्मन् हे विष्णो हे महेश्वर।
शृणु कालस्य वृत्तान्तं यदतीतं निशामय॥ १३२॥

Lord Kṛṣṇa said: O Brahmā, Viṣṇu and Śiva, you accept Gaṅgā and I am going to tell you the ancient story about Kāla.

यूयं च येऽन्यदेवाश्च मुनयो मनवस्तथा।
सिद्धास्तपस्विनश्चैव ये येऽत्रैव समागताः॥ १३३॥
ते ते जीवन्ति गोलोके कालचक्रविवर्जिते।
जलप्लुतं सर्वविश्वमागतं प्राकृते लये॥ १३४॥

All of you including the gods, the sages, the ascetics, *siddhas* and mendicants will remain here in the *Goloka* unattracted by the cycle of birth and death because the entire universe has been plunged into water because of dissolution.

ब्रह्माद्या येऽन्यविश्वस्थास्ते लीना अधुना मयि।
वैकुण्ठं च विना सर्वसजलं पश्य पद्मज॥ १३५॥

O Brahmā, all the chief gods residing in the universe have merged into my body because except the Vaikuṇṭha everything else has been submerged in water.

गत्वा सृष्टिं कुरु पुनर्ब्रह्मलोकादिकं परम्।
सब्रह्माण्डं विरचय पश्चाद्गङ्गा च यास्यति॥ १३६॥
एवमन्येषु विश्वेषु सृष्ट्वा ब्रह्मादिकं पुनः।
करोम्यहं पुनः सृष्टिं गच्छ शीघ्रं सुरैः सह॥ १३७॥
मच्चक्षुषोनिमेषेण ब्रह्मणः पतनं भवेत्।
गताः कतिविधास्ते च भविष्यन्ति च वेधसः॥ १३८॥

All of you should go to *Brahmaloka* and engage yourself in the task of new creation. Thereafter Gaṅgā will also depart from this

place. I am also starting creation in other globes together with Brahmā. Therefore, you should all proceed at once in the twinkling of my eye. The age of Brahmā has come to an end. Therefore many of the Brahmās have completed their age and their numbers cannot be counted.

इत्युक्त्वा राधिकानाथो जगामान्त:पुरं मुने।
देवा गत्वा पुन: सृष्टिं चक्रुरेव प्रयत्नत:॥ १३९॥
गोलोके च स्थितागङ्गा वैकुण्ठे शिवलोकके।
ब्रह्मलोके तथाऽन्यत्र यत्र यत्र पुरा स्थिता॥ १४०॥
तत्रैव सा गता गङ्गा चऽऽज्ञया परमात्मन:।
निर्गता विष्णुपादाब्जात्तेन विष्णुपदी स्मृत:॥ १४१॥
इत्येवं कथितं सर्वं गङ्गोपाख्यानमुत्तमम्।
सुखदं मोक्षदं सारं किं भूय: श्रोतुमिच्छसि॥ १४२॥

Thus speaking Kṛṣṇa the lord of Rādhikā, retired to the inner apartments and all the gods left the place and engaged themselves in the work of creation. Thereafter Gaṅgā too proceeded on to the globes besides *Goloka*, *Vaikuṇṭha*, *Śivaloka*, *Brahmaloka* and all other places where lord Kṛṣṇa had desired her to proceed. Because of the emergence of the Gaṅgā from the feet of the lord Viṣṇu, she was known as Viṣṇupadī. Thus, I have narrated the entire story of Gaṅgā which bestows welfare, salvation and is the form of the lord. What else do you want to listen to?

इति श्रीब्र० महा० प्रकृति० नारदना० गङ्गोपाख्यानं नामैकादशोऽध्याय:॥ ११॥

अथ द्वादशोऽध्यायः

Chapter – 12

The story of Gaṅgā

नारद उवाच

लक्ष्मीः सरस्वती गङ्गा तुलसी लोकपावनी।
एता नारायणस्यैव चतस्रश्च प्रिया इति॥ १॥
गङ्गा जगाम वैकुण्ठमिदमेव श्रुतं मया।
कथं सा तस्य पत्नी च बभूव ब्रूहि केशव॥ २॥

Nārada said—Lakṣmī, Sarasvatī, Gaṅgā and Tulasī are the purifiers of the universe or the spouses of lord Viṣṇu. And I have come to know that Gaṅgā went to Vaikuṇṭha. Therefore, O Keśava, you kindly let me know how Gaṅgā became the spouse of Viṣṇu.

श्रीनारायण उवाच

गङ्गा जगाम वैकुण्ठं तत्पश्चाच्च गतो विधिः।
गत्वोवाच तया सार्धं प्रणम्य जगदीश्वरम्॥ ३॥

Nārāyaṇa said—On the departure of Gaṅgā to Vaikuṇṭha, Brahmā also arrived there and bowing in reverence to the lord together with Gaṅgā said.

ब्रह्मोवाच

राधाकृष्णाङ्गसंभूता या देवी द्रवरूपिणी।
तदधिष्ठातृदेवीयं रूपेणाप्रतिमा भुवि॥ ४॥
नवयौवनसंपन्ना सुशीला सुन्दरी वरा।
शुद्धसत्त्वस्वरूपा च क्रोधाहंकारवर्जिता॥ ५॥

Brahmā said—Gaṅgā was born out of the bodies of Rādhā and Kṛṣṇa. She therefore is the goddess of the waters, she is quite youthful on earth, is quite meek, beautiful and devoid of arrogance and anger.

यदङ्गसंभवा नान्यं वृणोतीयं च तं विना।
तत्रापि मानिनी राधा महातेजस्विनी वरा॥ ६॥
समुद्यता पातुमिमां भीतेयं बुद्धिपूर्वकम्।
विवेश चरणाम्भोजे कृष्णस्य परमात्मनः॥ ७॥

She doesn't want to be wedded to anyone else except the one from whom she is born but Rādhikā who happens to be quite powerful and arrogant intended to drink her up. But inspite of getting panicky, she acted wisely and took refuge under the feet of lord Kṛṣṇa.

सर्वं विशुष्कं गोलोकं दृष्ट्वाऽहमगमं तदा।
गोलोकं यत्र कृष्णश्च सर्ववृत्तान्तलब्धये॥ ८॥
सर्वान्तरात्मा सर्वज्ञो ज्ञात्वाऽभिप्रायमेव च।
बहिश्चकार गङ्गां च पादाङ्गुष्ठनखाग्रतः॥ ९॥

Finding the entire universe having been dried up I went to lord Kṛṣṇa in the *Goloka*. Lord Kṛṣṇa who happens to be the soul of everyone, well realised the purpose of my arrival there and from the toe of his foot he made the Gaṅgā to flow.

दत्त्वाऽस्यै राधिकामन्त्रं पूरयित्वा च गोलकम्।
संप्रणम्य च राधेशं गृहीत्वाऽत्राऽऽगमं विभो॥ १०॥
गान्धर्वेण विवाहेन ग्रहाणेमां सुरीश्वरीम्।
सरेश्वरस्त्वं रसिको रसिकां रसभावनः॥ ११॥
त्वं रत्नं पुंसु देवेश स्त्रीरत्नं स्त्रीष्वियं सती।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्॥ १२॥

O lord, thereafter I bestowed the *mantra* of Rādhikā on Gaṅgā and filled the universe with her water. Thereafter bowing my head at the feet of Rādhikā and Kṛṣṇa, I have arrived here with her. Therefore you accept her by means of the Gandharva type of marriage, because you are the lord of the gods and quite passionate. Besides you are the gem of the humans and she happens to be the gem of ladies. Therefore she is the most appropriate lady for you.

उपस्थितां च यः कन्यां न गृह्णाति मदेन च।
तं विहाय महालक्ष्मी रुष्टा याति न संशयः॥ १३॥

The one who rejects a damsel in arrogance, the goddess Lakṣmī gets annoyed with him. There is no doubt about it.

यो भवेत्पण्डितःसोऽपि प्रकृतिं नावमन्यते।
सर्वे प्राकृतिकाः पुंसः कामिन्यः प्रकृतेः कलाः॥ १४॥

The wise person does not humiliate the Prakṛti because the humans are born out of Prakṛti and the ladies are just the race of Prakṛti.

त्वमेव भगवानाद्यो निर्गुणः प्रकृतेः परः।
अर्धाङ्गो द्विभुजः कृष्णोऽप्यर्धाङ्गेन चतुर्भुजः॥ १५॥

You are the only lord who are beyond Prakṛti and are invisible. The whole lord Kṛṣṇa was separated into two parts, from one half emerged lord Kṛṣṇa having two arms and the second half is represented by you as lord Hari having four arms.

कृष्णवामाङ्गसंभूता परमा राधिका पुरा।
दक्षिणाङ्गात्स्वयं सा च वामाङ्गात्कमला यथा॥ १६॥

In the earlier times Rādhikā too had emerged out of the left part of lord Kṛṣṇa. She was therefore divided into two parts. In her right part, she maintained her original self and from the left half emerged Lakṣmī. The Gaṅgā also emerged similarly.

तेन त्वां सा वृणोत्येव यतस्त्वद्देहसंभवा।
स्त्रीपुंसौ वै तथैकाङ्गौ यथा प्रकृतिपूरुषौ॥ १७॥

Therefore she having born out of your bodies intends to become your spouse because like Puruṣa and Prakṛti or the men and women are one and the same.

इत्येवमुक्त्वा धाता च तां समर्प्य जगाम सः।
गान्धर्वेण विवाहेन तां जग्राह हरिः स्वयम्॥ १८॥
शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिताम्।
रेमे रमापतिस्तत्र गङ्गया सहितो मुदा॥ १९॥

Thus speaking, Brahmā left the Gaṅgā with lord Viṣṇu and returned from that place. Thereafter lord Viṣṇu arranged a Gandharva marriage and accepted the hand of Gaṅgā. Thereafter lord Viṣṇu enjoyed the company of Gaṅgā on the flowery bed.

गां पृथ्वीं च गता यस्मात्स्वस्थानं पुनरागता।
निर्गता विष्णुपादाच्च गङ्गा विष्णुपदी स्मृता॥ २०॥

Gaṅgā was so called because she returned to the earth. Because she emerged out of the feet of Viṣṇu she was called Viṣṇupadī.

मूर्छां संप्राप सा देवी नवसंगममात्रतः।
रसिका सुखसंभोगाद्रसिकेश्वरसंयुता॥ २१॥
तद्दृष्ट्वा दुःखिता वाणी सापत्न्येर्ष्याविवर्जिता।
नित्यमीर्ष्यति तां वाणी न च गङ्गा सरस्वतीम्॥ २२॥

Thus because of her union with Viṣṇu, she fainted. Finding her in this position Sarasvatī took pity on her and all her jealousy disappeared but after some time Sarasvatī became jealous of Gaṅgā, though Gaṅgā in turn never reciprocated.

गङ्गया सहितस्यैव तिस्रो भार्या रमापतेः।

सार्धं तुलस्या पश्चाच्च चतस्रो ह्यभवन्मुने॥२३॥

Thus O sage, lord Viṣṇu had three spouses and subsequently, another, Tulasī was added to the number.

इति श्रीब्रहा० महा० प्रकृति० नारदना० गङ्गोपाख्यानं नाम द्वादशोऽध्यायः॥१२॥

अथ त्रयोदशोऽध्यायः

Chapter – 13

The story of Tulasī and Vṛṣadhvaja

नारद उवाच

नारायणप्रिया साध्वी कथं सा च बभूव ह।
तुलसी कुत्र संभूता का वा सा पूर्वजन्मनि॥ १॥
कस्य वा सा कुले जाता कस्य कन्या तपस्विनी।
केन वा तपसा सा च संप्राप प्रकृतेः परम्॥ २॥
निर्विकल्पं निरीहं च सर्वसाक्षिस्वरूपकम्।
नारायणं परं ब्रह्म परमात्मानमीश्वरम्॥ ३॥
सर्वाराध्यं च सर्वेशं सर्वज्ञं सर्वकारणम्।
सर्वाधारं सर्वरूपं सर्वेषा परिपालकम्॥ ४॥

Nārada said—"How could the chaste Tulasī become the beloved of lord Nārāyaṇa"? Where was she born? What was she in the earlier birth and in which race was she born? Who was her father? By which of the *tapas*, did she achieve the position of becoming the spouse of lord Hari who is beyond Prakṛti, unthinkable, exclusive and Nārāyaṇa, who happens to be the witness of all, the eternal Brahman, the supreme soul, the lord adorable by all, the lord of all, all knowledgeable, the cause of everything, the base of all, the form of everything and the preserver of all?

कथमेतादृशी देवी वृक्षत्वं समवाप ह।
कथं साऽप्यसुरग्रस्ता संबभूव तपस्विनी॥ ५॥

How did such a goddess turn into a tree and how was such a chaste lady was entangled in the clutches of a demon?

संदिग्धं मे मनो लोलं प्रेरयेन्मां मुहुर्मुहुः।
छेत्तुमर्हसि संदेहं सर्वसंदेहभञ्जन॥ ६॥

O lord, you are the remover of the doubts of all and you remove my doubts as well, because my unstable mind is in doubt.

श्रीनारायण उवाच

मनुश्च दक्षसावर्णिः पुण्यवान्वैष्णवः शुचिः।
यशस्वी कीर्तिमांश्चैव विष्णोरंशसमुद्भवः॥ ७॥

Nārāyaṇa said—There was a yakṣa named Sāvarṇi who was quite noble, the devotee of Viṣṇu, kind-hearted, glorious and was born out of the Aṁśa of Viṣṇu.

तत्पुत्रो धर्मसावर्णिर्धर्मिष्ठो वैष्णवः शुचिः।
तत्पुत्रो विष्णुसावर्णिर्वैष्णवश्च जितेन्द्रियः॥ ८॥

His son was named Dharmasāvarṇi who was quite religious, devoted to lord Viṣṇu, noble minded and his son was known by the name of Viṣṇusāvarṇī. He was a great devotee of lord Viṣ ṇu and was self-disciplined.

तत्पुत्रो देवसावर्णिर्विष्णुव्रतपरायणः।
तत्पुत्रो राजसावर्णिर्महाविष्णुपरायणः॥ ९॥

He had a son named Devasāvarṇi who too was a great devotee of Viṣṇu and his son named Rājasavarṇi also was a great devotee of lord Viṣṇu.

वृषध्वजश्च तत्पुत्रो वृषध्वजपरायणः।
यस्याऽऽश्रमे स्वयं शंभुरासीद्देवयुगत्रयम्॥ १०॥

His son was known by the name of Vṛṣ adhvaja; he was immensely devoted to lord Śiva. Lord Śiva spent three *yugas* in his abode.

पुत्रादपि परः स्नेहो नृपे तस्मिञ्छिवस्य च।
न च नारायणं मेने न च लक्ष्मीं सरस्वतीम्॥ ११॥

Lord Śiva loved Vṛṣadhvaja much more than his own son; therefore the king never adored Nārāyaṇa, Lakṣmī or Sarasvatī.

पूजां च सर्वदेवानां दूरीभूतां चकार सः।
भाद्रे मासि महालक्ष्मीपूजां मत्तोऽत्यजन्नृपः॥ १२॥
माघे सरस्वतीपूजां दूरीभूतां चकार सः।
यज्ञं च विष्णुपूजां च निनिन्दे न चकार सः॥ १३॥

He discarded the adoration of all other gods and always kept himself busy with the devotion of Śiva. He discard the adoration of Mahālakṣmī in Bhādrapada and Sarasvatī during the month of Māgha. Simultaneously he disowned the adoration of Viṣṇu and started denouncing him.

न कोऽपि देवो भूपेन्द्रं शशाप शिवकारणात्।
भ्रष्टभीर्भव भूपेति चाशपत्तं दिवाकरः॥ १४॥
शूलं गृहीत्वा तं सूर्यं धृतवाञ्छंकरः स्वयम्।
पित्रा सार्धं दिनेशश्च ब्रह्मणं शरणं ययौ॥ १५॥

No one could venture to pronounce a curse on the king because of the fear of Śiva but once Sūrya cursed the king thus, "All your glory will vanish". At this lord Śiva got enraged at Sūrya and attacked him with his trident. Sūrya then in panic rushed to Brahmā with his father Kaśyapa.

शिवस्त्रिशूलहस्तश्च ब्रह्मलोकं ययौ क्रुधा।
ब्रह्मा सूर्यं पुरस्कृत्य वैकुण्ठं य ययौ भिया॥ १६॥

Holding the trident in his hand, the enraged Śiva reached the *Brahmaloka*. Brahmā on his part was also terrified. Placing Sūrya before him, he went to Vaikuṇṭha.

शूलं गृहीत्वा तत्रापि धृतवाञ्छंकरो रविम्।
ब्रह्मकश्यपमार्तण्डाः संत्रस्ताः शुष्कतालुकाः॥ १७॥

Reaching there lord Śiva who had a trident in his hand caught hold of Sūrya. The scene terrified Brahmā, Kaśyapa and Sūrya who were very much in terror and their tongues dried up.

नारायणं च सर्वेशं ते ययुः शरणं भिया।
मूर्ध्ना प्रणेमुस्ते गत्वा तष्टुवुश्च पुनः पुनः॥ १८॥
सर्वे निवेदनं चक्रुर्भियस्ते कारणं हरौ॥ १९॥

Terrified of Śiva they took refuge under lord Nārāyaṇa. Reaching before him they bowed in reverence and started offering prayers to him. Thereafter all the three of them narrated the cause of their arrival to lord Viṣṇu.

नारायणश्च कृपयाऽभयं तेभ्यो ददौ मुने।
स्थिरा भवत हे भीता भयं किं वो मयि स्थिते॥ २०॥

O sage, lord Viṣṇu assured protection to them saying, "O terrified ones, be stable. You need not be afraid in my presence".

स्मरन्ति ये यत्र यत्र मां विपत्तौ भयान्विताः।
तांस्तत्र गत्वा रक्षामि चक्रहस्तस्त्वरान्वितः॥ २१॥

Whenever anyone recites my name in terror I always reach the place to protect him holding a *Cakra* in my hand.

पाताऽहं जगतां देवाः कर्ताऽहं सततं सदा।
स्रष्टा च ब्रह्मरूपेण संहर्ता शिवरूपतः॥ २२॥
शिवोऽहं त्वमहं चापि सूर्योऽहं गुणात्मकः।
विधाय नानारूपं च कुर्यां सृष्ट्यादिकाः क्रियाः॥ २३॥
यूयं गच्छत भद्रं वो भविष्यति भयं कुतः।
अद्यप्रभृति वो नास्ति मद्वराच्छंकराद्भयम्॥ २४॥

O gods, I have been creator and the preserver of this universe, I create the universe in the form of Brahmā and destroy it in the form of Śiva. I am myself Śiva, Brahmā and Sūrya, enshrining in me all the three *guṇas*. Thus I take to many forms and conduct myself in the universe. Therefore all the three of you should go back. You will meet with welfare and your fear shall be removed because of my boon. You will henceforth not be afraid of lord Śiva.

आशुतोषः स भगवाञ्छंकरश्च सतां गतिः।
भक्ताधीनश्च भक्तेशो भक्ततात्मा भक्तवत्सलः॥ २५॥

Lord Śiva gets pleased easily, is protector of the noble people, is under the command of the devotees, lord of the devotees, the soul of the devotees and is loved by his devotees.

सुदर्शनं शिवश्चैव मम प्राणाधिकप्रियौ।
ब्रह्माण्डेषु न तेजस्वी हे ब्रह्मन्ननयोः परः॥ २६॥

O Brahman both the *Sudraśana-cakra* and Śiva are dearer to me than my life even. There is no one else more glorious than them in the universe.

शक्तः स्रष्टुं महादेवः सूर्यकोटिं च लीलया।
कोटिं च ब्रह्मणामेवं किमसाध्यं च शूलिनः॥ २७॥

With his illusion lord Śiva can create crores of Sūryas and also Brāhmaṇas. Nothing is beyond the competence of lord Śiva.

बाह्यज्ञानं तत्र किंचिद्ध्यायतो मां दिवानिशम्।

मन्नाम मद्गुणं भक्त्या पञ्चवक्त्रेण गीयते॥ २८॥

Since he is always engaged in meditation on me, he remains unconcerned with the outside world. He always recites my glory from all his five heads.

अहमेवं चिन्तयामि तत्कल्याणं दिवानिशम्।

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥ २९॥

As such I always think of his welfare. Because whosoever meets me with any intention I serve him accordingly.

शिवस्वरूपो भगवाञ्छिवाधिष्ठातृदेवता।

शिवो भवति यस्माच्च शिवं तेन विदुर्बुधाः॥ ३०॥

Lord Śiva is the lord of welfare. Because of his being the lord of welfare, he is known always by the people as the bestower of welfare.

एतस्मिन्नन्तरे तत्र चागमच्छंकरः स्वयम्।

शूलहस्तो वृषारुढो रक्तपङ्कजलोचनः॥ ३१॥

In the meantime lord Śiva himself arrived there. He was holding a trident in his hand with eyes getting red like a red lotus and mounted on the bull.

अवरुह्य वृषात्तूर्णं भक्तिनम्रात्मकंधरः।

नमाम भक्त्या तं शान्तं लक्ष्मीकान्तं परात्परम्॥ ३२॥

He at once descended from the back of the bull. He bowed in reverence to lord Viṣṇu. He then offered a salutation to the lord with great devotion.

रत्नसिंहासनस्थं च रत्नालंकारभूषितम्।

किरीटिनं कुण्डलिनं चक्रिणं वनमालिनम्॥ ३३॥

Lord Viṣṇu at that point of time was seated comfortably on the gem-studded throne, adorned with all the ornaments, *kirīṭa-mukuṭa* and *kuṇḍalas*. A long garland of flowers was also worn by him.

नवीननीरदश्यामं सुन्दरं च चतुर्भुजम्।

चतुर्भुजैः सेवितं च श्वेतचामरवायुना॥ ३४॥

He had a dark complexion like the fresh cloud. He was charming to look at, having four arms and served by attendants fanning him with the white fly-whisks.

चन्दनोक्षितसर्वाङ्गं भूषितं पीतवाससा।

लक्ष्मीप्रदत्तताम्बूलं भुक्तवन्तं च नारद॥ ३५॥

O Nārada, his entire body was plastered with the sandal-paste and he was clad in a yellow garment. He was chewing the betel offered to him by Lakṣmī.

विद्याधरीनृत्यगीतं शृण्वन्तं सस्मितं मुदा।

ईश्वरं परमात्मानं भक्तानुग्रहविग्रहम्॥ ३६॥

Thus smiling delightfully he was listening to the music of Vidyā-dharīs. Such a lord incarnates on earth for the welfare of his devotees.

तं ननाम महादेवो ब्रह्माणं च ननाम सः।

ननाम सूर्यो भक्त्या च संत्रस्तश्चन्द्रशेखरम्॥ ३७॥

Lord Śiva offered his salutation to both Viṣṇu and Brahmā. Thereafter Sūrya also feeling panicky bowed in reverence to lord Śiva.

कश्यपश्च महाभक्त्या तुष्टाव च नमाम च।

शिवः संस्तूयं सर्वेशं समुवास सुखासने॥ ३८॥

Kaśyapa also offered prayers to him with devotion. Thereafter lord Śiva offering prayers to lord Viṣṇu took his seat.

सुखासने सुखासीनं विश्रान्तं चन्द्रशेखरम्।

श्वेतचामरवातेन सेवितं विष्णुपार्षदैः॥ ३९॥

Finding lord Śiva seated on *Sukhāsana* comfortably with traces of fatigue on his face, lord Viṣṇu directed his *śveta cāmara* to serve lord Śiva.

अक्रोधं सत्त्वसंसर्गात्प्रस्न्नं सस्मितं मुदा।

स्तूयमानं पञ्चवक्त्रैः परं नारायणं विभुम्॥ ४०॥

तमुवाच प्रसन्नात्मा प्रसन्नं सुरसंसदि।

पीयूषतुल्यं यं मधुरं वचनं सुमनोहरम्॥ ४१॥

By coming in touch with the *sattvaguṇa* devoid of anger, getting pleased and smilingly lord Śiva started offering prayers to Nārāyaṇa from all his five heads. Thereafter in the assembly of gods, lord Viṣṇu spoke nectar-like sweet words to Śiva thus.

श्रीभगवानुवाच

अत्यन्तमुपहास्यं च शिवप्रश्नं शिवेऽशिवम्।

लौकिकं वैदिकं चैवं त्वां पृच्छामि तथाऽपि शम्॥४२॥

Lord Viṣṇu said—O lord Śiva, though it would be a joke to enquire from you about your welfare, yet following the Vedas I enquire of you about your welfare.

तपसां फलदातारं दातारं सर्वसंपदाम्।

संपत्प्रश्नं तपःप्रश्नमयोग्यं त्वां च सांप्रतम्॥४३॥

Because you bestow the reward of *tapas* and bestow all the riches on all, therefore it would not be proper for me to ask you the question about the riches and *tapas*.

ज्ञानाधिदेवे सर्वज्ञे ज्ञानं पृच्छामि किं वृथा।

निरापदि विपत्प्रश्नमलं मृत्युंजये हरे॥४४॥

त्वामेवाऽऽगमने प्रश्नमलं स्वाश्रयमागमे।

आगतोऽसि कथं वेगादित्युवाच रमापतिः॥४५॥

Similarly the one who is the store of knowledge, it would not be proper to question him about knowledge. The one who removes the misfortunes of all others it would not be proper for us to question him about misfortunes. Since you are self-supporting it would not be proper for me to question you about the reason for your arrival here. I only ask you this much as to why you have come rushing.

श्रीमहादेव उवाच

वृषध्वजं च मद्भक्तं मम प्राणाधिकप्रियम्।

सूर्यः शशाप इति मे हेतुरागमकोपयोः॥४६॥

Mahādeva said—"My dear devotee Vṛṣ adhvaja has been cursed by Sūrya, which enraged me and I have reached here.

पुत्रवात्सल्यशोकेन सूर्यं हन्तुं समुद्यतः।

स ब्रह्माणं प्रपन्नश्च सूर्यश्च विधिस्त्वयि॥४७॥

Because of my love for my son, I got ready even to kill Sūrya as a result of which he fled away and has arrived here taking refuge under you. Brahmā has arrived here together with him.

त्वां ये शरणमापन्ना ध्यानेन वचसाऽपि वा।

निरापदस्ते निःशंका जरा मृत्युश्च तैर्जितः॥४८॥

Such of the people who take refuge in you mentally or by speaking are always relieved of their misfortune and are freed from death.

साक्षाद्ये शरणापन्नास्तत्फलं किं वदामि भोः।

हरिस्मृतिश्चाभयदा सर्वमङ्गलदा सदा॥४९॥

But the one who himself has arrived to take refuge under you, what could I speak about him? Even the reciting of the name of Viṣṇu relieves one of all the dangers and bestows welfare.

किं मे भक्तस्य भविता तन्मे ब्रूहि जगत्प्रभो।

श्रीहतस्यास्य मूढस्य सूर्यशापेन हेतुना॥५०॥

O lord of the universe, because of the curse of Sūrya my devotee has lost all the grace and has become a fool. What shall happen to him you kindly tell me.

श्रीभगवानुवाच

कालोऽतियातो दैवेन युगानामेकविंशतिः।

वैकुण्ठे घटिकार्धेन शीघ्रं याहि नृपालयम्॥५१॥

वृषध्वजो मृतः कालदुर्निवार्यात्सुदारुणात्।

हंसध्वजश्च तत्पुत्रो मृतः सोऽपि श्रिया हतः॥५२॥

Lord Viṣṇu said—A lot of time has passed since the moves of the destiny and twenty one years have already lapsed though in Vaikuṇṭha the time is equivalent to half a *ghaḍī* (measure of time equivalent to twenty four minutes). Therefore now you go back to the king. The terrific Yama has already swallowed Vṛṣadhvaja who happened to be your devotee; his son Haṅsadhvaja also has died.

तत्पुत्रौ च महाभागौ धर्मध्वजकुशध्वजौ।

हतिश्रियौ सूर्याशापात्तौ वै परमवैष्णवौ॥५३॥

राज्यभ्रष्टौ श्रिया भ्रष्टौ कमलातापसावुभौ।

तयोश्च भार्ययोर्लक्ष्मीः कलया च जनिष्यति॥५४॥

संपद्युक्तौ तदा तौ च नृपश्रेष्ठौ भविष्यतः।

मृतस्ते सेवकः शंभो गच्छ यूयं च गच्छतः॥५५॥

इत्युक्त्वा च सलक्ष्मीकः सभातोऽभ्यन्तरं गतः।

देवा जग्मुश्च संहृष्टाः स्वाश्रमं परया मुदा॥५६॥
शिवश्च तपसे शीघ्रं परिपूर्णतमो ययौ॥५७॥

His two sons named Dharmadhvaja and Kuśadhvaja who were quite illustrious, have also died because of the curse of Sūrya. Deprived of all the riches they have been devoid of their kingdom. Therefore when goddess Lakṣmī incarnates in the form of their wives, both the princes would regain their lost grace. O Śiva, your devotee has already met with his end. Therefore you can leave this place. O gods, you can also revert to your respective places. Thus speaking lord Viṣṇu left the assembly with Lakṣmī and reached the inner apartments. All the gods were delighted fully and reverted to their respective places. Thereafter lord Śiva also left the place for performing *tapas*.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्युपाख्यानं नाम त्रयोदशोऽध्यायः॥१३॥

अथ चतुर्दशोऽध्यायः

Chapter – 14

The stories of Vedavatī, Sītā and Draupadī

नारायण उवाच

लक्ष्मीं तौ च समाराध्य चोग्रेण तपसा मुने।
प्रत्येकं वरमिष्टं च संप्रापतुरभीप्सितम्॥ १॥

Nārāyaṇa said—O sage, both Dharmadhvaja and Kuśadhvaja performed severe *tapas* for Lakṣmī and achieved their desired boons.

महालक्ष्म्या वरेणैव तौ पृथ्वीशौ बभूवतुः।
धनवन्तौ पुत्रवन्तौ धर्मध्वजकुशध्वजौ॥ २॥

With the boon of Mahālakṣmī both Dharmadhvaja and Kuśadhvaja received all the riches and sons.

कुशध्वजस्य पत्नी च देवी मालावती सती।
सा सुषाव च कालेन कमलांशां सुतां सतीम्॥ ३॥
सा च भूतलसंबन्धाज्ज्ञानयुक्ता बभूव ह।
कृत्वा वेदध्वनिं स्पष्टमुत्तस्थौ सूतिकागृहे॥ ४॥

After the passage of the some time the chaste wife of Kuśadhvaja named Mālāvatī gave birth to a daughter who had the ray of Lakṣmī in her. On appearing on earth, she was bestowed with all knowledge. At the very birth of the daughter the labour room was echoed with the reciting of the Vedic hymns and she at once got up.

वेदध्वनिं सा चकार जातमात्रेण कन्यका।
तस्मात्तां ते वेदवतीं प्रवदन्ति मनीषिणः॥ ५॥
जातमात्रेण सुस्नाता जगाम तपसे वनम्।
सर्वैर्निषद्धा यत्नेन नारायणपरायणा॥ ६॥
एकमन्वन्तरं चैव पुष्करे च तपस्विनी।
अत्युग्रां वै तपस्यां तु लीलया च चकार सा॥ ७॥
तथाऽपि पुष्टा न कृशा नवयौवनसंयुता।
शुश्राव खे च सहसा सा वाचमशरीरिणीम्॥ ८॥
जन्मान्तरे ते भर्ता च भविष्यति हरिः स्वयम्।
ब्रह्मादिभिर्दुराराध्यं पतिं लप्स्यसि सुन्दरि॥ ९॥

Therefore people called her by the name of Vedavatī, after her birth she took a bath properly and at once proceeded to the forest inspite of the people of the country opposing her. She did not listen and being a devotee of Nārāyaṇa went to the forest and performed *tapas*. Though the ascetic lady performed *tapas* in the Puṣkara region for a *manvantara*, yet she was not reduced in her strength but her strength remained stable and she continued to be well-built and youthful. Suddenly she heard a divine voice from the sky. "O beautiful one, after many births you will get lord Viṣṇu as your husband. The one who is beyond the reach of the gods like Brahmā and others will surely be your husband."

इति श्रुत्वा तु सा रुष्टा चकार च पुनस्तपः।
अतीव निर्जनस्थाने पर्वते गन्धमादने॥ १०॥

On hearing this she got annoyed and she went to Gandhamādana mountain and started performing *tapas* at a lonely place.

तत्रैवं सुचिरं तप्त्वा विश्वस्य समुवास सा।
ददर्श पुरतस्तत्र रावणं दुर्निवारणम्॥ ११॥

She performed *tapas* at that place for a long time but once she had an encounter with the terrific demon Rāvaṇa.

दृष्ट्वा साऽतिथिभक्त्या च पाद्यं तस्मै ददौ किल।
सुस्वादु फलमूलं च जलं चापि सुशीतलम्॥ १२॥
तच्च भुक्त्वा स पापिष्ठश्चावात्सीत्तत्समीपतः।
चकार प्रश्नमिति तां का त्वं कल्याणि चेति च॥ १३॥

On his arrival before her, she offered him the customary welcome besides sweet fruits and cold water. After consuming everything Rāvaṇa remained there and ask her, "O beautiful one, who are you"?

तां च दृष्ट्वा वरारोहां पीनोन्नतपयोधराम्।
शरत्पद्मनिभास्यां च सस्मितां सुदतीं सतीम्॥ १४॥
मूर्च्छामवाप कृपणः कामबाणप्रपीडितः।
तां करेण समाकृष्य संभोगं कर्तुमुद्यतः॥ १५॥

The beautiful and chaste lady was having round and stiff breasts and a face like the lotus of the winter season. She wore a serene smile on her face, her teeth were attractive. Finding that Rāvaṇa was getting passionate she fainted. He then pulled the chaste lady towards him with evil intention.(14-1

सा सती कोपदृष्ट्या च स्तम्भितं तं चकार ह।
स जडो हस्तपादैश्च किंचिद्वक्तुं न च क्षमः॥ १६॥

Finding him so misbehaving, the chaste lady made him stand still and he became motionless. He was unable to move his hand nor could he speak anything.

तुष्टाव मनसा देवीं पद्मांशां पद्मलोचनाम्।
सा तत्स्तवेन संतुष्टा प्राकृतं तं मुमोच ह॥ १७॥

Thereafter he offered prayers to the lady mentally who was born of the rays of Lakṣmī. Getting pleased with his prayers the damsel released him.

शशाप च मदर्थे त्वं विनश्यसि सबान्धवः।
स्पृष्टाऽहं च त्वया कामाद्विसृजाम्यवलोकय॥ १८॥

Thereafter she pronounced a curse on him, "You will be completely destroyed because of me since you have touched me with evil intentions. I am, therefore, ending my life here before you."

इत्युक्त्वा सा च योगेन देहत्यागं चकार ह।
गङ्गायां तां च संन्यस्य स्वगृहं रावणो ययौ॥ १९॥
अहो किमद्भुतं दृष्टं किं कृतं वा मयाऽधुना।
इति संचिन्त्य संस्मृत्य विललाप पुनः पुनः॥ २०॥
सा च कालान्तरे साध्वी बभूव जनकात्मजा।
सीतादेवीति विख्याता यदर्थे रावणो हतः॥ २१॥
महातपस्विनी सा च तपसा पूर्वजन्मनः।
लेभे रामं च भर्तारं परिपूर्णतमं हरिम्॥ २२॥

Thus speaking with the applications of the Yogic practices, she burnt her body. Thereafter Rāvaṇa said: "What a surprise have I met with today? What type of an evil act did I perform?" Thus thinking Rāvaṇa started repenting again and again. The chaste lady in due course of time was born in the house of Janaka as a result of which Rāvaṇa was killed. The chaste lady in earlier times performed *tapas* as a result of which she got Rāma as her husband.

संप्राप्य तपसाऽऽराध्य स्वामिनं च जगत्पतिम्।
सा रमा सुचिरं रेमे रामेण सह सुन्दरी॥ २३॥
जातिस्मरा स्म स्मरति तपसश्च क्रमं पुरा।
सुखेन तज्जहौ सर्वं दुःखं चापि सुखं फलेत॥ २४॥

The beautiful damsel performed *tapas* for Rama and getting him she served him for a long time, enjoying his company. She remembered the events of her earlier birth but she did not mind the difficulties she had to face for performing *tapas*. Keeping in view her present pleasure she forgot about her earlier troubles.

नानाप्रकारविभवं चकार सुचिरं सती।
संप्राप्य सुकुमारं तमतीव नवयौवनम्॥ २५॥
गुणिनं रसिकं शान्तं कान्तवेषमनुत्तमम्।
स्त्रीणां मनोज्ञं रुचिरं तथा लेभे यथेप्सितम्॥ २६॥

Achieving Rāma as her husband, who was quite tender, youthful, virtuous, passionate, peaceful, extremely beautiful, attractive to the

females, Vedavatī enjoyed many of the worldly pleasures with him for a long time.

पितुर्वचः पालनार्थं सत्यसंधो रघूत्तम।
जगाम काननं पश्चात्कालेन च बलीयसा॥ २७॥

The truthful Rāma who was the best king of the race of Raghu, honouring the words of his father went to the forest.

तस्थौ समुद्रनिकटे सीतया लक्ष्मणेन च।
ददर्श तत्र वह्निं च विप्ररूपधरं हरिः॥ २८॥

Thereafter with the moves of the destiny, Rāma stayed near the oceans with Sītā and Lakṣmaṇa. There, lord Rāma met with Agni who had taken to the form of a Brahmā.

तं रामं दुःखितं दृष्ट्वा स च दुःखी बभूव ह।
उवाच किंचित्सत्येष्टं सत्यं सत्यपरायणः॥ २९॥

Finding Rāma in a melancholy mood his heart was moved. Being truthful and a lover of truth, he spoke to Rāma, who indeed was the form of truth.

वह्निरुवाच

भगवञ्छ्रु यतां वाक्यं कालेन यदुपस्थितम्।
सीताहरणकालोऽयं तवैव समुपस्थितः॥ ३०॥
दैवं च दुर्निवार्यं वै न च दैवात्परं बलम्।
मत्प्रसूं मयि संन्यस्य च्छायां रक्षान्तिकेऽधुना॥ ३१॥

Agni said—You kindly listen to my words. The time for the abduction of Sītā is drawing nearer. The moves of the destiny are sometimes cruel and one cannot escape from them. The destiny is always powerful; therefore you entrust the care of mother Sītā to me and in her place you keep her shadow with you.

दास्यामि सीतां तुभ्यं च परीक्षासमये पुनः।
देवैः प्रस्थापितोऽहं च न च विप्रो हुताशनः॥ ३२॥

I shall return her to you at the time of the fire ordeal. The gods have entrusted this job to me. I am not a Brāhmaṇa but I am the god of fire."

रामस्तद्वचनं श्रुत्वा न प्रकाश्य च लक्ष्मणम्।
स्वच्छन्दं स्वीचकारासौ हृदयेन विदूयता॥ ३३॥

On hearing this, Rāma without disclosing anything to Lakṣmaṇa, with a painful heart agreed to the proposal.

वह्नियोगेन सीतावन्मायासीतां चकार ह।
तत्तुल्यगुणरूपाङ्गीं ददौ रामाय नारद॥ ३४॥

O Nārada, the god of fire then at once created an illusory Sītā who resembled the real Sītā in all respects. He then entrusted the care of the shadow Sītā to Rāma.

सीतां गृहीत्वा स ययौ गोप्यं वक्तुं निषेध्य च।
लक्ष्मणो नैव बुबुधे गोप्यमन्यस्य का कथा॥ ३५॥
एतस्मिन्नन्तरे रामो ददर्श कनकं मृगम्।
सीता तं प्रेरयामास तदर्थे यत्नपूर्वकम्॥ ३६॥

Soon after that, the Brāhmaṇa left the place along with Sītā asking Rāma not to disclose the secret to anyone. That is why this secret remained unknown to Lakṣmaṇa even, what to speak of others. In the meantime Rāma spotted the golden deer and Sītā desired Rāma to get it by following it.

संन्यस्य लक्ष्मणं रामो जानक्या रक्षणे वने।
स्वयं जगाम हन्तुं तं विव्यधे सायकेन च॥ ३७॥

Lord Rāma entrusted the care of Jānakī to Lakṣmaṇa and he himself went after the deer in the forest and he killed it with his arrow.

लक्ष्मणेति च शब्दं वै कृत्वा मायामृगस्तदा।
प्राणांस्तत्याज सहसा पुरो दृष्ट्वा हरिं स्मरन्॥ ३८॥

While meeting its death, the deer cried aloud, "O Lakṣmaṇa". Thus crying, finding Rāma before him and remembering Lakṣmaṇa he met with his death.

मृगरूपं परित्यज्य दिव्यरूपं विधाय च।
रत्ननिर्मितयानेन वैण्कुठं स जगाम ह॥ ३९॥

Discarding the body of the deer, he achieved the divine form and proceeded on to Vaikuṇṭha mounted on a divine plane studded with gems.

वैकुण्ठस्य महाद्वारे किंकरो द्वारपालयोः।
जयविजययोश्चैव बलवांश्च जयाभिधः॥ ४०॥

On the gate-way of the Vaikuṇṭa, there were two gate-keepers by name of Jaya and Vijaya. In the both Jaya was very powerful.

शापेन सनकादीनां संप्राप्य राक्षसीं तनुम्।

पुनर्जगाम तद्द्वारमादौ स द्वारपालयोः॥४१॥

Because of the curse of Sanaka and Sanātana, he was turned into a demon but he again got back his original position.

अथ शब्दं च सा श्रुत्वा लक्ष्मणेति च विक्लवम्।

सीता तं प्रेरयामास लक्ष्मणं रामसंन्निधौ॥४२॥

Thereafter Sītā hearing the cry calling for Lakṣmaṇa, asked him to go in search of Rāma.

गते च लक्ष्मणे रामं रावणो दुर्निवारणः।

सीतां गृहीत्वा प्रययौ लङ्कामेव स्वलीलया॥४३॥

After Lakṣmaṇa left the place in search of Rāma, the wicked Rāvaṇa with the application of his illusion kidnapped Jānakī and proceeded towards Laṅkā.

विषसाद च रामश्च वने दृष्ट्वा च लक्ष्मणम्।

तूर्णं च स्वाश्रमं सीतां नैव ददर्श सः॥४४॥

मूर्छां संप्राप्य सुचिरं विललाप भृशं पुनः।

पुनर्बभ्राम गहने तदन्वेषणपूर्वकम्॥४५॥

Finding Lakṣmaṇa in the forest, the mind of Rāma was disturbed and he fainted. Thereafter, he at once went back to his abode with Lakṣmaṇa and finding Sītā missing from the hermitage, he continued lamenting for a long time. Thereafter they started wandering in the forest in search of Sītā.

काले संप्राप्य तद्वार्तां गृध्रद्वारा नदीतटे।

सहायं वानरं कृत्वा बबन्धे सागरं हरिः॥४६॥

लङ्कां गत्वा रघुश्रेष्ठो जघान सायकेन च।

सबान्धवं रावणं च सीतां संप्राप्य दुःखिताम्।४७॥

After some time they met with Jaṭāyu at the bank of Godāvarī who conveyed the news to them about Jānakī. Thereafter, with the help of the monkeys they reached Laṅkā, constructing a bridge over the ocean. Reaching Laṅkā, Rāma killed Rāvaṇa together with his entire family and friends. He got back the grief-stricken Sītā.

तां च वह्निपरीक्षां वै कारयामास सत्वरम्।

हुताशनस्तत्र काले वास्तवीं जानकीं ददौ॥४८॥

Soon thereafter he made Sītā to perform the fire-ordeal when the god Agni himself appeared out of the fire and handed over the real Sītā to lord Rāma.

छाया चोवाच वह्निं च रामं च विनयान्विता।

करिष्यामीति किमहं तदुपायं वदस्व मे॥४९॥

Thereafter the shadow Sītā meekly stood there. And asked both Rāma, Agni "What should I do now you tell me"?

वह्निरुवाच

त्वं गच्छ तपसे देवि पुष्करं च सुपुण्यदम्।

कृत्वा तपस्यां तत्रैव स्वर्गलक्ष्मीर्भविष्यसि॥५०॥

Agni said—O goddess you go to the sacred region of Puṣakara and perform *tapas* there. By doing so, you will become Lakṣmī of the heaven.

सा च तद्वचनं श्रुत्वा प्रणम्य पुष्करे तपः।

कृत्वा त्रिलक्षवर्षं च स्वर्गे लक्ष्मीर्बभूव ह॥५१॥

सा च कालेन तपसा यज्ञकुण्डसमुद्भवा।

कामिनी पाण्डवानां च द्रौपदी द्रुपदात्मजा॥५२॥

On hearing the words of Agni, she performed great *tapas* for divine three lakhs of years and thereafter she went to heaven. Again after emerging from the fire-altar, she became the daughter of Drupada and was known as Draupadī and became the wife of the five Pāṇḍavas.

कृतयुगे वेदवती कुशध्वजसुता शुभा।

त्रैतायां रामपत्नी च सीतेति जनकात्मजा॥५३॥

तच्छाया द्रौपदी देवी द्वापरे द्रुपदात्मजा।

त्रिहायणीति सा प्रोक्ता विद्यमाना युगत्रये॥५४॥

Thus in the *kṛtayuga* Vedavatī happened to be the daughter of Kuśadhvaja, she became the daughter of Janaka known as Sītā in the *tretāyuga* and became the wife of Rāma. In the Dvāpara that shadow Sītā emerged from the fire-alter as Draupadī. Because she remain present in all the three *yugas* she is known as Trihāyaṇī.

नारद उवाच

प्रियाः पञ्च कथं तस्या बभुवुर्मुनिपुंगव।

इति मे चित्तसंदेहं दूरं कुरु महाप्रभो॥५५॥

Nārada said—O great lord, how did Draupadī get five husbands. You kindly remove this doubt of my mind.

श्रीनारायण उवाच

लङ्कायां वास्तवी सीता रामं संप्राप नारद।
रूपयौवनसंपन्ना छाया सा बहु विह्वला॥५६॥

Nārāyaṇa said—O Nérada, after Rāma got back the real Sītā in Laṅkā, the youthful shadow Sītā was upset.

रामाग्न्योराज्ञया तप्त्वा ययाचे शंकरं वरम्।
कामातुरा पतिव्यग्रा प्रार्थयन्ती पुनः पुनः॥५७॥
पतिं देहि पतिं देहि पतिं देहि त्रिलोचन।
पतिं देहि पतिं देहि पञ्चवारं चकार सा॥५८॥

Thereafter at the command of Rāma and Agni she performed *tapas* and with the blessings of Śiva and she begged Śiva for her husband. She repeated this desire five times.

शिवस्तत्प्रार्थनां श्रुत्वा सस्मितो रसिकेश्वरः।
प्रिये तव प्रियाः पञ्च भवन्त्विति वरं ददौ॥५९॥

Lord Śiva smiled on hearing to her request and said: "O dear you will get five husbands."

तेनाऽऽसीत्पाण्डवानां च पञ्चानां कामिनी प्रिया।
इत्येवं कथितं सर्वं प्रस्तुतं वस्तुतः शृणु॥६०॥

Therefore she became the wife of five Pāṇḍavas. I have told you the broad out lines and now listen to me about the details.

अथ संप्राप्य लङ्कायां सीतां रामो मनोहराम्।
विभीषणाय तां लङ्कां दत्त्वाऽयोध्यां ययौ पुनः॥६१॥

After getting back the charming Sītā, Rāma entrusted the care of Laṅkā to Vibhīṣaṇa and returned to Ayodhyā.

एकादशसहस्राब्दं कृत्वा राज्यं च भारते।
जगाम सर्वैर्लोकैश्च सार्धं वैकुण्ठमेव च॥६२॥

He ruled in Bhārata for eleven thousand years, enjoying all the royal pleasures and thereafter he proceeded on to Vaikuṇṭha to all his people.

कमलांशा वेदवती कमलायां विवेश सा।
कथितं पुण्यमाख्यानं पुण्यदं पापनाशनम्॥६३॥

And Vedavatī who was born of the rays of Lakṣmī entered into the body of Lakṣmī. Thus you have listened to the divine story which removes sins and grants merits.

सततं मूर्तिमन्तश्च वेदाश्चत्वार एव च।
सन्ति यस्याश्च जिह्वाग्रे सा च वेदवती स्मृता॥६४॥

She was called Vedavatī because all the four Vedas resided at the tip of her tongue in everytime.

कृशध्वजसुताख्यानमुक्तं संक्षेपतस्तव।
धर्मध्वजसुताख्यानं निबोध कथयामि ते॥६५॥

Thus I have narrated in detail the story of the daughter of Kuśadhvaja. Now you listen to the story of the daughter of Dharmadhvaja.

इति श्रीब्रह्म० सहा० प्रकृति० नारदना० तुलस्युपाख्याने वेदवतीप्रस्तावो नाम चतुर्दशोऽध्यायः॥१४॥

अथ पञ्चदशोऽध्यायः

Chapter – 15

The story relating to the birth of Tulasī

श्रीनारायण उवाच

धर्मध्वजस्य पत्नी च माधवीति च विश्रुता।
नृपणे सार्धं सा रागाद्रेमे वै गन्धमादने॥ १॥
शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिता।
चन्दनोक्षितसर्वाङ्गी पुष्पचन्दनवायुना॥ २॥
स्त्रीरत्नमतिचार्वङ्गी रत्नभूषणभूषिता।
कामुकी रसिकश्रेष्ठा रसिकेशेन संगता॥ ३॥

Nārāyaṇa said—The wife of kind Dharmadhvaja was known as Mādhavī and was enjoying the company of her husband with pleasure at the Gandhamādana mountain. She always enjoyed the company of her husband, decorating herself with all the ornaments, applying sandal-paste all over her limbs and arranging the beds with flowers and sandal-paste,

getting adorned with all the ornaments. They always got themselves engaged in love-sports and were never separated from each other.

सुरताद्विरतिर्नासीत्तयोः सुरतविज्ञयोः।
गतं वर्षशतं दैवं न जानीतां दिवानिशम्॥ ४॥

Thus a period of hundred divine years passed, while they enjoyed each other's company, they could not remain conscious of the day and night.

ततो राजा मतिं प्राप्य सुरताद्विरराम सः।
कामुकी सुन्दरी किंचिन्न च तृप्तिं जगाम सा॥ ५॥

Thereafter the king became conscious and freed himself from the worldly pleasures, but the damsel was not satisfied. Thereafter the chaste lady conceived for the divine hundred years. Because of her conceiving a ray of Lakṣmī entered in her womb and her glory went on increasing day by day.

दधार गर्भं सा सद्यो देवाब्दशतकं सती।
श्रीगर्भा श्रीयुता सा च संबभूव दिने दिने॥ ६॥
शुभक्षणे शुभदिने शुभयोगेन संयुते।
शुभलग्ने शुभांशे च शुभस्वामिग्रहान्विते॥ ७॥
कार्तिकीपूर्णिमायां च सितवारे च पाद्मजे।
सुषाव सा च पद्मांशां पद्मिनीं सुमनोहराम्॥ ८॥
पादपद्मयुगे चैव पद्मरागविराजिताम्।
राजराजेश्वरीं लक्ष्मीं सर्वावयवसुन्दरीम्॥ ९॥

Thereafter in an auspicious occasion and auspicious *lagna*, a daughter was born to her from the rays of Lakṣmī and was known by the name of Padminī. Both her feet were imprinted with auspicious signs including the lotuses. All her limbs were quite beautiful and she looked like the supreme goddess Lakṣmī.

राजलक्ष्मीलक्ष्मयुक्तां राजलक्ष्म्यधिदेवताम्।
शरत्पार्वणचन्द्रास्यां शररत्पङ्कजलोचनाम्॥ १०॥
पक्वबिम्बाधरोष्ठीं च पश्यन्तीं सस्मितां गृहम्।
हस्तापादतलारक्तां निम्ननाभिं मनोरमाम्॥ ११॥

She had all the signs of royal grace and she looked like Lakṣmī herself. Her face resembled that of the full moon of the winter season, the eyes resembled the lotus flowers of the winter season and the lips resembled the ripe wood-apples. While wearing a smile on her face, she was looking around her palace. The soles of the feet and the palms of the girl were red and the navel was quite deep.

तदधस्त्रिवलीयुक्तां वृत्तवल्गुनितम्बिनीम्।
शीते सुखोष्णसर्वाङ्गीं ग्रीष्मे च सुखशीतलाम्॥ १२॥
श्यामां सुकेशी रुचिरां न्यग्रोधपरिमण्डलाम्।
श्वेतचम्पकवर्णाभां सुन्दरीष्वेकसुन्दरीम्॥ १३॥
नरा नार्यश्च तां दृष्ट्वा तुलनां दातुमक्षमा।
तेन नाम्ना च तुलसी तां वदन्ति पुराविदः॥ १४॥
सा च भूमिष्ठमात्रेण योग्या स्त्री प्रकृतिर्यथा।
सर्वैर्निषिद्धा तपसे जगाम बदरीवनम्॥ १५॥

She wore three lines over the belly and she had the round breasts which looked quite beautiful; all her limbs remained warm to provide pleasure during the winter season while during the summer, her limbs remained cool. She always looked like a damsel of sixteen years. Her beautiful hair was so thick that it appeared as if the snakes had surrounded the banyan tree. She had a yellowish complexion and the people were unable to compare her beauty while looking at her. Therefore the wise people gave her the name of Tulasī. As soon as she appeared on earth she looked like the goddess Prakṛti herself. She went to perform *tapas* in Badrikāśrama much against the wishes of the people.

तत्र दैवाब्दलक्षं च चकार परमं तपः।
मम नारायणः स्वामी भवितेति विनिश्चिता॥ १६॥

She desired that she should have Nārāyaṇa as her husband. With this resolve in her mind she performed *tapas* for a lakh of divine years.

ग्रीष्मे पञ्चतपा शीते तोयस्था सा च सुन्दरी।
प्रकाशस्था वृष्टिधारां सहन्ती च दिवानिशम्॥ १७॥

She used to have five types of fire around her during the summer. Sometimes she remained in water and during the rainy season she performed *tapas* under the open sky bearing the force of the rain water. Thus she performed the *tapas*.

विंशत्सहस्रवर्षं च फलतोयाशना च सा।

त्रिंशच्छ्वर्षसहस्राब्दं पत्राहारा तपस्विनी॥ १८॥

चत्वारिंशत्सहस्राब्दं वाय्वाहारा कृशोदरी।

ततो दशसहस्राब्दं निराहारा बभूव सा॥ १९॥

For twenty years she lived only on fruit and water. Thereafter for thirty years she lived on tree leaves and for forty years she lived only by inhaling air. For ten thousand years the tender-waisted damsel performed *tapas* without taking any food.

निर्लक्ष्यां चैकपादस्थां दृष्ट्वा तां कमलोद्भवः।

समाययौ वरं दातुं परं बदरिकाश्रमम्॥ २०॥

Thereafter she performed *tapas* standing on one leg. Finding her so performing *tapas*, Brahmā arrived in Badrikāśrama.

चतुर्मुखं च सा दृष्ट्वा प्राणंसीद्धंसवाहनम्।

तामुवाच जगत्कर्ता विधाता जगतामपि॥ २१॥

He was mounted on a goose having four arms and four heads. She bowed in reverence before Brahmā. Thereafter Brahmā, the creator of the world, told her.

ब्रह्मोवाच

वरं वृणुष्व तुलसि यत्ते मनसि वाञ्छितम्।

हरिभक्तिं च मुक्तिं वाऽप्यजरामरतामपि॥ २२॥

Brahmā said—"O Tulasī, you ask for any boon you want to achieve like the devotion of the lord, salvation or becoming immortal. You ask for any thing you want."

तुलस्युवाच।

शृणु तात प्रवक्ष्यामि यन्मे मनसि वाञ्छितम्।

सर्वज्ञस्यापि पुरतः का लज्जा मम सांप्रतम्॥ २३॥

Tulasī said—O respectable one, I disclose the desire of my mind before you which you kindly listen to. You know everything. Therefore why should I feel shy before you?

अहं च तुलसी गोपी गोलोकेऽहं स्थिता पुरा।

कृष्णप्रियाकिंकरी च तदंशा तत्सखी प्रिया॥ २४॥

In the earlier times I was a cowherdesses named Tulasī and was the beloved of lord Kṛṣṇa. I was his beloved as well as his servant.

गोविन्देन सहाऽऽसक्तामतृप्तां मां च मुर्च्छिताम्।

रासेश्वरी समागत्य चापश्यद्रासमण्डले॥ २५॥

गोविन्दं भर्त्सयामास मां शशाप रुषाऽन्विता।

याहि त्वं मानवीं योनिमित्येवं च पितामह॥ २६॥

Once when I was dancing with lord Govinda, I became passionate and before getting satisfaction I fainted. At that point of time Rādhā the great goddess arrived there and she saw everything. Getting annoyed she denounced the lord Govinda and pronounced a curse on me to be born in a human family.

मामुवाच स गोविन्दो मदंशं त्वं चतुर्भुजम्।

लभिष्यसि तपस्तप्त्वा भारते ब्रह्मणो वरात्॥ २७॥

O grandfather, at that point of time lord Govinda told me that by performing *tapas* in Bhārata I would achieve a boon from Brahmā in order to seek four-armed Viṣṇu as my husband.

इत्येवमुक्त्वा देवेशोऽप्यन्तर्धानमवाप सः।

देव्या भिया तनुं त्यक्त्वा लब्धं जन्म मया भुवि॥ २८॥

Thus speaking, the lord disappeared and terrified from of goddess Rādhikā my life came to an end. I have been reborn on the earth.

अहं नारायणं कान्तं शान्तं सुन्दरविग्रहम्।

सांप्रतं लब्धुमिच्छामि वरमेवं च देहि मे॥ २९॥

I am desirous of getting lord Nārāyaṇa as my husband who is peaceful and has a beautiful body. You kindly grant me this boon."

ब्रह्मोवाच

सुदामा नाम गोपश्च श्रीकृष्णाङ्गसमुद्भवः।

तदंशश्चातितेजस्वी चालभज्जन्म भारते॥ ३०॥

Brahmā said—A cowherd named Sudāmā who was born of the ray of lord Kṛṣṇa has been born on earth. He happens to be quite illustrious.

साम्प्रतं राधिकाशापाद्दनुवंशसमुद्भवः।

शङ्खचूड इति ख्यातस्त्रैलोक्ये न च तत्समम्॥ ३१॥

Now, by the curse of Rādhikā, he is born in the race of demons by the name of Śaṁkhacūḍa. No one can equal him in the world.

गोलोके त्वां पुरा दृष्ट्वा कामोन्मथितमानसः।
विलम्बितुं मा शशाक राधिकायाः प्रभावतः॥ ३२॥

He became passionate in the *Goloka* while looking at you but he could not transgress the rules because of the influence of Rādhikā.

स च जातिस्मरस्तप्त्वा त्वां ललाभ वरेण च।
जातिस्मरा तु त्वमपि सर्वं जानासि सुन्दरि॥ ३३॥

O beautiful one, he is well aware of the happenings of the earlier birth. Therefore by performing *tapas* he has already got you as a boon. Because of your belonging to the same base you also know him.

अधुना तस्य पत्नी च भव भाविनि शोभने।
पश्चान्नारायणं कान्तं शान्तमेव लभिष्यसि॥ ३४॥

Therefore, O beautiful one, you accept him as your husband and thereafter you will achieve the peaceful and glorious lord Nārāyaṇa.

शापान्नारायणस्यैव कलया दैवयोगतः।
प्राप्नोषि वृक्षरूपं च त्वं पूता विश्वपावनी॥ ३५॥
प्रधाना सर्वपुष्पाणां विष्णुप्राणाधिका भवेतः।
त्वया विना च सर्वेषां पूजा च विफला भवेत्॥ ३६॥

As a move of the destiny, you will remain on the earth in the form of a tree with the curse of Nārāyaṇa and will purify the entire universe. You will be considered to be the best of all the flowers and lord Viṣṇu will treat you dearer than his life. Without you, the adoration of lord Viṣṇu will be considered to be of no consequence.

वृन्दावने वृक्षरूपा नाम्ना वृन्दावनीति च।
त्वत्पत्रैर्गोपिका गोपाः पूजायिष्यन्ति माधवम्॥ ३७॥

Because of your taking to the form of a tree in Vṛndāvana and the cowherds and cowherdesses will adore lord Kṛṣṇa offering your leaves.

वृक्षाधिदेवरूपेण सार्धं कृष्णेन संततम्।
विहरिष्यसि गोपेन स्वच्छन्दं मद्वरेण च॥ ३८॥

Because of being the goddess of the trees, you will keep company with lord Kṛṣṇa and because of my boon you will enjoy the company of that cowherd."

इत्येवं वचनं श्रुत्वा सस्मिता हृष्टमानसा।
प्रणनाम च धातारं तं च किंचिदुवाच ह॥ ३९॥

Hearing this she smiled and with a delightful mind she offered her salutation to Brahmā and said to him.

तुलस्युवाच

यथा मे द्विभुजे कृष्णेवाञ्छा च श्यामसुन्दरे।
सत्यं ब्रवीम हे तात न तथा च चतुर्भुजे॥ ४०॥

Tulasī said—O respectable one, I am speaking out the truth. The type of devotion I have in the two-armed dark complexioned Kṛṣṇa, I could never have for the four-armed Viṣṇu.

अतृप्ताऽहं च गोविन्दे दैवाच्छृङ्गारभङ्गता।
गोविन्दस्यैव वचनात्प्रार्थयामि चतुर्भुजम्॥ ४१॥

As a move of destiny I could not derive full satisfaction from the company of lord Kṛṣṇa but I am praying for the four-armed Viṣṇu only on his advice.

त्वत्प्रसादेन गोविन्दं पुनरेव सुदुर्लभम्।
ध्रुवमेवं लभिष्यामि राधाभीतिं प्रमोचय॥ ४२॥

By your grace I shall surely get the company of lord Kṛṣṇa. But you kindly relieve me of the fear of Rādhikā.

ब्रह्मोवाच

गृहाण राधिकामन्त्रं ददे वै षोडशाक्षरम्।
तस्याश्च प्राणतुल्या त्वं मद्वरेण भविष्यसि॥ ४३॥
शृङ्गारं युवयोर्गोप्यमाज्ञास्यति च राधिका।
राधासमा त्वं सुभगा गोविन्दस्य भविस्यसि॥ ४४॥

Brahmā said—I bestow on you the sixteen letter *mantra* of Rādhikā. You receive it. Because of the influence of that *mantra* and by the grace of my boon, you will become dearer to him than his life. Rādhikā herself will permit you both to decorate yourself in seclusion and you

will become the beloved of lord Govinda like Rādhikā herself.

इत्येवमुक्त्वा दत्त्वा च देव्यै तत्षोडशाक्षरम्।
मन्त्रं तस्यै जगद्धाता स्तोत्रं च कवचं परम्॥४५॥

Thus speaking Brahmā the creator of the universe bestowed the knowledge of the sixteen latter *mantra*, the *stotra* and the best of *kavaca* to Tulasī.

सर्वं पूजाविधानं च पुरश्चर्याविधिक्रमम्।
परं शुभाशिषं कृत्वा सोऽन्तर्धानिमवाप ह॥४६॥
सा च ब्रह्मोपदेशेन पुण्ये बदरिकाश्रमे।
जजाप परमं मन्त्रं यदिष्टं पूर्वजन्मनः॥४७॥

Thereafter the entire method of adoration, the performing of all the rites in due consequence and the showering of his blessing on her, Brahmā disappeared. Thereafter Tulasī, as per the advice of Brahmā reached the sacred place of Badrikāśrama and started reciting the *mantra* known to her in her earlier birth.

दिव्यं द्वादशवर्षं च पूजां चैव चकार सा।
बभूव सिद्धा सा देवी तत्प्रत्यादेशमाप च॥४८॥

She attained success after performing *tapas* for twelve years. Thereafter, she received the divine command.

सिद्धे तपसि मन्त्रे च वरं प्राप्य यथेप्सितम्।
बुभुजे च महाभागं यद्विश्वेषु सुदुर्लभम्॥४९॥

After meeting with success in the performing of *tapas* and the reciting of *mantra*, she achieved the desired boon which bestows the merit which is otherwise difficult to achieve.

प्रसन्नमानसा देवी तत्याज तपसः क्लमम्।
सिद्धे फले नराणां च दुःखं तत् सुखमुत्तमम्॥५०॥

All the troubles for performing *tapas* were borne by her with pleasure which were ultimately removed because after meeting with success, the miseries faced by a person are turned into pleasure.

भुक्त्वा पीत्वा च संतुष्टा शयनं च चकार सा।
तल्पे मनोरमे तत्र पुष्पचन्दनचर्चिते॥५१॥

Therefore she also getting satisfied with food and drinks, enjoyed the bed with fragrant flowers and sandal-paste.

इति श्रीब्रह्म० महा प्रकृति० नरदना० तुलस्युपाख्याने
तुलसीवरप्रदानं नाम पञ्चदशोऽध्यायः॥१५॥

अथ षोडशोऽध्यायः

Chapter – 16

Marriage of Tulasī with Śaṁkhacūḍa

श्रीनारायण उवाच

तुलसी परितुष्टा सा चास्वाप्सीद्धृष्टमानसा।
नवयौवनसंपन्नाप्रशंसन्ती वराङ्गना॥ १॥
चिक्षेप पञ्चबाणश्च पञ्च बाणांश्च तां प्रति।
पुष्पायुधेन सा विद्धा पुष्पचन्दनचर्चिता॥ २॥

Nārāyaṇa said—At the time when the youthful and beautiful Tulasī, with a peaceful and happy mind, was sleeping on the decorated bed, the god of love attacked her with five of his arrows, as a result of which she started burning with passion, inspite of her enjoying the paste of sandal and the flowers.

पुलकाञ्चितसार्वाङ्गी कम्पिता रक्तलोचना।
क्षणं सा शुष्कतां प्राप क्षणं मूर्च्छामवाप ह॥ ३॥
क्षणमुद्विग्नतां प्राप क्षणं तन्द्रां सुखावहाम्।
क्षणं सा दहनं प्राप क्षणं प्राप प्रमत्तताम्॥ ४॥
क्षणं सा चेतनां प्राप क्षणं प्राप विशण्णताम्।
उत्तिष्ठन्ती क्षणं तल्पाद्गच्छन्ती निकटं क्षणम्॥ ५॥

All the hair of her body stood on end. She started shivering and her eyes became red. In a moment, she felt dryness; in an another moment, she fainted; in another moment she was excited; in a moment she felt fatigued. In a moment she felt pleasure; in a moment she become excited; in a moment she became conscious and in a moment her mind was filled dejection. In a moment she got up from her bed and roamed about here and there and in a moment she came back to the bed.

भ्रमन्ती क्षणमुद्वेगाद्विवसन्ती क्षणं पुनः।
क्षणमेव समुद्वेगादस्वाप्सीत्पुनरेव सा॥ ६॥
पुष्पचन्दनतल्पं च तद्बभूवातिकण्टकम्।
विषमाहारकं स्वादु दिव्यरूपं फलं जलम्॥ ७॥

In a moment she got up in disgust and walked around and in a moment she removed her clothes and the next moment she came back to the bed. The bed of roses troubled her like a bed of thorns, the divine tasteful water looked to her like poison.

निलयश्च निराकारः सूक्ष्मवस्त्रं हुताशनः।
सिन्दूरपत्रकं चैव व्रणतुल्यं च दुःखदम्॥ ८॥

The house looked completely lonely to her. The fine clothes worn by her looked like fire to her, vermilion spot appeared like a boil on her.

क्षणं ददर्श तन्द्रायां सुवेषं पुरुषं सती।
सुन्दरं च युवानं च सस्मितं रसिकेश्वरम्॥ ९॥
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।
आगच्छन्तं मान्यवन्तं पश्यन्तं तन्मुखाम्बुजम्॥ १०॥
कथयन्तं रतिकथां चुम्बन्तमधरं मुहुः।
शयानं पुष्पतल्पे च समाश्लिष्यन्तमङ्गकम्॥ ११॥

In a moment she felt drowsy. In the meantime she caught sight of a beautiful person. He happened to be a beautiful young man who wore a smile on his face and all his limbs were plastered with sandal-paste. He was adorned with ornaments studded with gems. A beautiful necklace adorned his neck. He was looking at Tulasī constantly. Reclining over the flower bed, she listened to the passionate story and was mentally attracted towards Tulasī embracing her.

पुनरेव तु गच्छन्तमागच्छन्तं वसन्तकम्।
कान्त क्व यासि प्राणेश तिष्ठेत्येवमुवाच सा॥ १२॥

Tulasī looked at him again as if the spring had arrived. In the meantime she while asleep, uttered, "O lord, O master of my life, where are you going? You stay here for some more time." Then she got up.

पुनः स्वचेतनां प्राप्य विललाप पुनः पुनः।
एवं तपोवने सा च तस्थौ तत्रैव नारद॥ १३॥

O Nérada, on regaining consciousness she started lamenting again and again. Thus the lady was spending her time in the *Tapovana*.

शङ्खचूडो महायोगी जैगीषव्यान्मनोरमम्।
कृष्णस्य मन्त्रं संप्राप्य प्राप्य सिद्धिं तु पुष्करे॥ १४॥

At that point of time Śaṁkhacūḍa received the pleasant mantra of lord Kṛṣṇa from a sage named Jaigīṣavya Ṛṣi and recited it in the Puṣkara region. He ultimately met with success.

पठन्सदा तु कवचं सर्वमङ्गलमङ्गलम्।
ब्रह्मेशाच्च वरं प्राप्य यत्तन्मनसि वाञ्छितम्॥ १५॥

He had recited the name of Kṛṣṇa who bestows welfare on all and had also received the desired boon from Brahmā.

आज्ञया ब्रह्मणः सोऽपि बदरीं वै समाययौ।
आगच्छन्तं शङ्खचूडमश्यत्तुलसी मुने॥ १६॥
नवयौवनसंपन्नं कामदेवसमप्रभम्।
श्वेतचम्पकवर्णाभं रत्नभूषणभूषितम्॥ १७॥
शरत्पार्वणचन्द्रास्यं शरत्पङ्कजलोचनम्।
महारत्नगणाक्लृप्तविमानस्थं मनोहरम्॥ १८॥
रत्नकुण्डलयुग्माढ्यगण्डस्थलविराजितम्।
पारिजातप्रसूनाढ्यमाल्यवन्तं च सुस्मितम्॥ १९॥
कस्तूरीकुङ्कुमयुतं सुगन्धितिलकोज्ज्वलम्।
सा दृष्ट्वा संन्निधाने तं मुखमाच्छाद्य वाससा॥ २०॥

O sage, at the command of Brahmā he went to Badrikāśrama and Tulasī found him coming to her. He was quite youthful and as beautiful as the god of love; he had the glory of white *campā* flowers and was adorned with all the ornaments. The lustre of his face resembled the rays of the full moon during the winter season. His eyes resembled the lotus flower of the winter season, he was mounted on a beautiful plane studded with best of gems. The beautiful young man stood there. Two gems studded *Kuṇḍalas* were decorating his ears and he had a long garland of Pārijāta flowers around his neck; he wore a smile on his face. His body was plastered with the paste of sandal-wood, saffron and *kastūrī*.

सस्मितां तं निरीक्षन्ती सकटाक्षं पुनः पुनः।
बभूव सा नम्रमुखी नवसंगमलज्जिता॥ २१॥

Finding such a youth before her, she covered her face with a piece of cloth and he started looking at her with side glances again and again. She cast her head down with shyness due to her first meeting with him.

कामुकी कामबाणेन पीडिता पुलकान्विता।
पिबन्ती तन्मुखाम्भोजं लोचनाभ्यां च संततम्॥ २२॥
ददर्श शङ्खचूडश्च कन्यामेकां तपोवने।
पुष्पचन्दनतल्पस्थां वसन्तीं वाससाऽऽवृताम्॥ २३॥
पश्यन्तीं तन्मुखं शश्वत्सस्मितां सुमनोहराम्।
सुपीनकठिनश्रोणीं पीनोन्नतपयोधराम्॥ २४॥
मुक्तापङक्तिप्रभाजुष्टदन्तपङक्ति सुबिभ्रतीम्।
पक्वबिम्बाधरोष्ठीं च सुनासां सुन्दरीं वराम्॥ २५॥
तप्तकाञ्चनवर्णाभां शरच्चन्द्रसमप्रभाम्।
स्वतेजसा परिवृतां सुखदृश्यां मनोरमाम्॥ २६॥
कस्तूरीबिन्दुभिः सार्द्धमधश्चन्दनबिन्दुना।
सिन्दूरबिन्दुना शश्वत्सीमन्ताधःस्थलोज्ज्वलाम्॥ २७॥
निम्ननाभिगभीरां च तदधस्त्रिवलीयुताम्।
करपद्मतलारक्तां नखचन्द्रैर्विभूषिताम्॥ २८॥
स्थलपद्मप्रभाजुष्टं पादपद्मं च बिभ्रतीम्।
आरक्तवर्णं ललितमलक्तकसमप्रभम्॥ २९॥
स्थलपद्मैश्च जलजैः पद्मरागविराजिताम्।
शरदिन्दुविनिन्द्यैकनखेन्द्वोघविराजिताम्॥ ३०॥

But because of getting infatuated with passion the hair of her body stood on end. Thereafter she started staring at the lotus-like face of Śaṁkhacūḍa. Śaṁkhacūḍa on his part also saw the lonely damsel in the forest; she was lying in a flower bed clad in all the clothes. She was quite beautiful and was smiling while looking at the face of Śaṁkhacūḍa. Her body was quite developed and stiff, her loins were well developed and the breasts were quite stiff. The lines of teeth appeared like the lines of jewels and were shining, the lips resembled the colour of the ripe wood-apple. She had a beautiful nose and her complexion resembled that of molten gold. She wore the lustre of the rays of moon on her face. She was surrounded by her own lustre, her appearance was graceful and was quite charming to look at. Her body was painted with spots of *kastūrī*, sandal-paste and vermilion. The middle part of the hair on her head looked quite charming and her navel was quite deep. She had three lines on the belly and her palm and soles were red. She had nails like those of the moon and her feet emitted the lustre of lotus flower. Both her feet bore the red paint. She had been beautified with white and red lotus flowers. Her nails were beautiful like the moon of the winter season.

अमूल्यरत्नसंमिश्रयावकेन स्वलंकृताम्।
मणीन्द्रमुख्यखचितक्वणन्मञ्जीररञ्जिताम्॥ ३१॥
दधतीं कबरीभारं मालतीमाल्यसंयुतम्।
अमूल्यरत्नसंवलन्मकराकृतिरूपिणा॥ ३२॥
चित्रकुण्डलयुग्मेन गण्डस्थलविराजिताम्।
रत्नेन्द्रमुक्ताहारश्रीस्तनमध्यस्थलोज्ज्वलाम्॥ ३३॥
रत्नकङ्कणकेयूरशङ्खभूषणभूषिताम्।
रत्नाङ्गुलीयकैर्दिव्यैरङ्गुल्यावलिभिर्युताम्॥ ३४॥
दृष्ट्वा तां ललितां कन्यां सुशीलां सुदतीं सतीम्।
उवास तत्समीपे च मधुरं तामुवाच सः॥ ३५॥

She was adorned with many ornaments studded with gems. The anklets worn by her on the feet were emitting the lustre of gems. She wore a garland of jasmine flowers on her breasts, besides all the gem-studded armlets, anklets, *Śaṁkha* and finger rings were dazzling with gems. Thus the beautiful damsel who was quite humble, having attractive teeth was spotted by Śaṁkhacūḍa. He came quietly to her and spoke in a sweet voice.

शङ्खचूड उवाच

का त्वं कस्य च कन्याऽसि धन्ये मान्ये सुयोषितम्।
कात्वंकामिनी कल्याणि सर्वकल्याणदायिनि॥ ३६॥

Śaṁkhacūḍa said—O beautiful one, you are the best of the ladies and graceful too. Who are

you? Who is your father? O damsel, O charming one, you bestow welfare to all. You tell me who you are?

स्वर्णभोगादिसारेऽतिविहारे हाररूपिणि।
संसारदारसारे च मायाधारे मनोहरे॥ ३७॥
जगद्विलक्षणे क्षामे मुनीनां मोहकारिणि।
मौनं त्यक्त्वा किंकरं मां संभाषां कुरु सुन्दरि॥ ३८॥

Are you the result of heavenly pleasures? Do you roam about freely? You are adorned with a garland. Are you the essence of the universe or the base of illusion? You are quite attractive and unprecedented in the universe. You have a lean and thin body and can attract even the sages. Now breaking the silence you speak out a few words to a servant like me".

इत्येवं वचनं श्रुत्वा सकामा वामलोचना।
सस्मिता नम्रवदना सकामं तमुवाच सा॥ ३९॥

On hearing these words of Śaṁkhacūḍa, the beautiful-eyed and passionate Tulasī smiled lowering her head and she spoke to the passionate youth thus.

तुलस्युवाच

धर्मध्वजसुताऽहं च तपस्यायां तपोवन।
तपस्विनीह तिष्ठामि कस्त्वं गच्छ यथासुखम्॥ ४०॥

Tulasī said—"I am the daughter of Dharmadhvaja and have arrived here in this forest for performing *tapas* as an ascetic. Who are you? You please leave this place with comfort.

कामिनीं कुलजातां च रहस्येकाकिनीं सतीम्।
न पृच्छति कुले जात एवमेव श्रुतौ श्रुतम्॥ ४१॥
लम्पटोऽमत्कुले जातो धर्मशास्त्रार्थवर्जितः।
येनाश्रुतः श्रुतेरर्थः स कामीच्छति कामिनीम्॥ ४२॥
आपातमधुरामन्ते चान्तकां पुरुषस्य ताम्।
विषकुम्भाकाररूपाममृतास्यां च संततम्॥ ४३॥

It is usually heard that no person belonging to high race should talk to a girl in a lonely place. The one who is a cheat, born in a degraded race, unaware of the religious scriptures and the Vedas, such a passionate person becomes desirous of women. A woman seems attractive at that very moment but ultimately she proves harmful to the men because the ladies are like the pitchers filled with poison but their mouth appears to be filled with nectar.

हृदये क्षुरधाराभ्यां शश्वन्मधुरभाषिणीम्।
स्वकार्यपरिनिष्पत्तितत्परां सततं च ताम्॥ ४४॥

The heart of a damsel is like a sharp-edged weapon but she always speaks sweet words. She always engages herself in the successful completion of her task.

कार्यार्थे स्वामिवशगामन्यथैवावशां सदा।
स्वान्तर्मलिनरूप च प्रसन्नवदनेक्षणाम्॥ ४५॥

In order to meet her selfish ends only she remains with her husband, otherwise, her mind is never without blemish but she wears a serene smile on her face.

श्रुतौ पुराणे यासां च चरित्रमनिरूपितम्।
तासु को विश्वसेत्प्राज्ञो ह्यप्राज्ञ इव सर्वदा॥ ४६॥
तासां को वा रिपुर्मित्रं प्रार्थयन्तीं नवं नवम्।
दृष्ट्वा सुवेशं पुरुषमिच्छन्तीं हृदये सदा॥ ४७॥

The Vedas and the Purāṇas are not in favour of describing her character. And no wise person could ever believe in them. There is no one friendly or enemical to the ladies. They are always desirous of new company and always look for a beautiful person to keep their company.

बाह्ये स्वात्मसतीत्वं च ज्ञापयन्तीं प्रयत्नतः।
शश्वत्कामां च रामां च कामाधारां मनोहराम्॥ ४८॥
बाह्ये छलाच्छादयन्तीं स्वान्मैथुनलालसाम्।
कान्तं ग्रसन्तीं रहसि बाह्येऽतीव सुलज्जिताम्॥ ४९॥

But they are always engaged in exhibiting their inward and outward chastity. The ladies are always passionate, beautiful and pleasant to look at. They always conceal their desire for union with others quite skilfully. Thus outwardly they are full of shyness but in seclusion they bite their husband.

मानिनीं मैथुनाभावे कोपिनीं कलहाङ्कुराम्।
सुप्रीतां भूरिसंभोगात्स्वल्पमैथुनदु:खिताम्॥५०॥

This type of women, when dissatisfied with their union becomes immensely enraged. This gives rise to their quarrelsome nature. They find delight in the excess of conjugal pleasure and feel sad when they have little of it.

सुमिष्टान्नं शीततोयमाकाङ्क्षन्तीं च मानसे।
सुन्दरं रसिकं कान्तं युवानं गुणिनं सदा॥५१॥

In their mind, they always desire for the best of food, the cool water, the beautiful, passionate, young and virtuous husband.

सुखात्परमतिस्नेहं कुर्वतीं रतिकर्तरि।
प्राणाधिकं प्रियतमं संभोगकुशलं प्रियम्॥५२॥

The person with whom they enjoy conjugal pleasure; they love him much better than their own sons. Such of the people as are well-versed in the love-sports are quite dear to them.

पश्यन्तीं रिपुतुल्यं च वृद्धं वा मैथुनाक्षमम्।
कलहं कुर्वतीं शश्वत्तेन सार्धं सुकोपनाम्॥५३॥
चर्चया भक्षयन्ती तं कीनाश इव गारज:।
दु:साहसस्वरूपां च सर्वदोषाश्रयां सदा॥५४॥

They consider the old and the weak people as their enemies. Getting annoyed with them they always keep on quarrelling. While quarrelling, they intend to deal with them like the god of death. Thus becoming the figure of discourage, they admit all the evils in themselves.

शश्वत्कपटरूपां च दु:साध्यामप्रतिक्रियाम्।
ब्रह्मविष्णुशिवादीनां दुस्त्याज्यां मोहरूपिणीम्॥५५॥
तपोमार्गार्गलां शश्वन्मुक्तिद्वारकपाटिकाम्॥५६॥
हरर्भक्तिव्यवहितां सर्वमायाकरण्डिकाम्।
संसारकारगारे च शश्वन्निगडरूपिणीम्॥५७॥

Turning to a deceitful form, the ladies are unmanageable and get beyond control. They are considered to be beyond the control of Brahmā. Viṣṇu and Śiva. They are full of illusion. They are best suited to obstruct the path of performing *tapas* and they are quite competent to close the doors of salvation. They are obstruction in the devotion of lord Viṣṇu and are filled with illusion. They serve as a bondage in the captivity of the universe.

इन्द्रजालस्वरूपा च मिथ्यावादिस्वरूपिणीम्।
बिभ्रतीं बाह्यसौन्दर्यमध्याङ्गमतिकुत्सितम्॥५८॥
नानाविण्मूत्रपूयानामाधारं मलसंयुतम्।
दुर्गन्धिदोषसंयुक्तं रक्ताक्तं चाप्यसंस्कृतम्॥५९॥
मायारूपं मायिनां च विधिना निर्मितं पुरा।
विषरूपां मुमुक्षूणामदृश्यां चैव सर्वदा॥६०॥
इत्युक्त्वा तुलसी तं च विरराम च नारद।
सस्मित: शङ्खचूडश्च प्रवक्तुमुपचक्रमे॥६१॥

Therefore a woman is like the magic and indeed is the form of untruth. She remains completely beautiful outwardly but she conceals her evil design in her own mind. Her body is filled with refuse, urine, puss and dirt besides other troublesome elements. Soaked in blood and filled with evil, her body never remains purified. At the time of the creation of the universe, Brahmā created the woman who is filled with illusion for the illusory people. She serves as a poison for the people who are desirous of achieving salvation. Therefore such of the people as are desirous of achieving salvation should never look at them." O Nārada, after thus speaking to Śaṁkhacūḍa, Tulasī kept quiet. Thereafter Śaṁkhacūḍa said.

शङ्खचूड उवाच

त्वया यत्कथितं देवि न च सर्वमलीककम्।
किंचित्सत्यमलीकं च किंचिन्मत्तो निशामय॥६२॥
निर्मितं द्विविधं धात्रा स्त्रीरूपं सर्वमोहनम्।
कत्यारूपं वास्तवं च प्रशस्यं चाप्रशंसितम्॥६३॥
लक्ष्मीसरस्वतीदुर्गासावित्रीराधिकादिकम्।
सृष्टिसूत्रस्वरूपं चाप्याद्यं स्रष्ट्रा तु निर्मितम्॥६४॥

Śaṁkhacūḍa said—"O goddess whatever you have spoken is not totally untrue. Some of it is truthful while some of it is untruthful. I also now tell you something, you please listen to me.

Brahmā the creator of the universe divided women into two parts : one was her true form and the other was her illusory form. The first one is praise-worthy. The creator, at the beginning of creation, created first of all Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Rādhikā and other goddesses who represent the true form of the universe besides being the source for the creation of the universe.

एता सामंशरूपं यत्स्त्रीरूपं वास्तवं स्मृतम्।
तत्प्रशस्यं यशोरूपं सर्वमङ्गलकारणम्॥६५॥

Whatever female forms were created out of these goddesses are really commendable, glorious and bestower of welfare.

शतरूपा देवहूतिः स्वधा स्वाहा च दक्षिणा।
छायावती रोहिणी च वरुणानी शची तथा॥६६॥
कुबेरवायुपत्नी साऽप्यदितिश्च दितिस्तथा।
लोपामुद्राऽनसूया च कैटभी तुलसी तथा॥६७॥
अहल्याऽरुन्धती मैना तारा मन्दोदरी परा।
दमयन्ती वेदवती गङ्गा च यमुना तथा॥६८॥
पुष्टिस्तुष्टिः स्मृतिर्मेधा कालिका च वसुंधरा।
षष्ठी मंगलचण्डी च मूर्तिर्वै धर्मकामिनी॥६९॥
स्वस्तिः श्रद्धा च कान्तिश्च तुष्टिः शान्तिस्तथापरा।
निद्रा तन्द्रा क्षुत्पिपासा संध्या रात्रिर्दिनानि च॥७०॥
संपत्तिवृत्तिकीर्त्यश्च क्रिया शोभा प्रभाशकम्।
यत्स्त्रीरूपं च संभूतमुत्तमं तद्युगे युगे॥७१॥

All the forms of the goddesses like Śatarūpā, Devahūtī, Svadhā, Svāhā, *dakṣiṇā*, Chāyāvatī, Rohiṇī, Varuṇānī, Indrāṇī, spouse of Kubera, spouse of Vāyu, Aditi, Diti, Lopāmudrā, Anusūyā, Kaiṭabhī, Tulasī, Ahalyā, Arundhatī, Menā, Tārā, Mandodarī, Damayantī, Vedavatī, Gaṅgā, Yamunā, Puṣṭi, Tuṣṭi, Smṛti, Medha, Kālikā, Vasundharā, Maṅgalacaṇḍī, Ṣaṣṭhī, Mūrti wife of Dharma, Svasti, Śraddhā, Kānti, Śānti, Nidrā, Tandrā, Kṣudhā, Pipāsā, *sandhyā*, Rātri, Dina, Sampatti, Vṛtti, Kīrti, Kriyā, Sobhā, Prabhā and others who emerged in the universe, are considered to be the best of the female forms and they have been considered to be those who always bestow pleasures.

कृत्यास्वरूपं तद्यत्तु स्वर्वेश्यादिकमेव च।
तदप्रशस्यं विश्वेषु पुश्चली रूपमेव च॥७२॥

Therefore the other female form represents the illusion in her. The Apsarās of the heaven are also considered to be illusory. They are known as wicked women devoid of grace in the entire universe.

सत्त्वप्रधानं यद्रूपं तच्च शुद्धं स्वभावतः।
तदुत्तमं च विश्वेषु साध्वीरूपं प्रशंसितम्॥७३॥
तद्वास्तवं च विज्ञेयं प्रवदन्ति मनीषिणः।
रजोरूपं तमोरूपं कृत्यासु द्विविधं स्मृतम्॥७४॥

Such of the goddesses who represent the *Sattvaguṇa*, are by nature taken to be quite pure. Being quite chaste and the best in the universe, they are always praised by the people. Therefore, they are called as the images of reality by the intellectuals. On the other hand, the Kṛtyās (or the evil women) have two forms representing *Rajoguṇa* and *Tamoguṇa*.

स्थानाभावात्क्षणाभावान्मध्यवृत्तेरभावतः।
देहक्लेशेन रोगेण सत्संसर्गेण सुन्दरी॥७५॥
बहुगोष्ठावृतेनैव रिपुराजभयेन च।
रजोरूपस्य साध्वीत्वमेतेनैवोपजायते॥७६॥
इदं मध्यमरूपं च प्रवदन्ति मनीषिणः।
तमोरूपं दुर्निवार्यमधमं तद्विदुर्बुधाः॥७७॥

O beautiful one, because of the shortage of time and space, non-availability of male or female messenger, pain of the body, disease, good company, surrounded by the many people, the fear of the enemy of the king, these are the reasons by which the chaste ladies protect their chastity. Such ladies are called the mediocre. Such of the ladies in whom the *Tamoguṇa* predominates are quite wicked by nature and they are called as degraded ones by the wise people.

न पृच्छति कुले जातः पण्डितश्च परस्त्रियम्।
निर्जने वाऽपि रहस्ये वचसा स्त्रियम्॥७८॥
आगच्छामि त्वत्समीपमाज्ञया ब्रह्मणोऽधुना।
गान्धर्वेण विवाहेन त्वां ग्रहीष्यामि शोभने॥७९॥

अहमेव शङ्खचूडो देवविद्रावकारकः।

दनुवंशोद्भवो विश्वे सुदामाऽहं हरेः पुरे॥८०॥

Though the people of the higher strata of the society never prefer to talk to lonely ladies in a scheduled place yet I have arrived here at the command of Brahmā to meet you. O beautiful one, I intend to marry you by the Gandharva method. I am born in the race of Manu and have subjugated many of the gods. I am known by the name of Śaṁkhacūḍa. I am the one who was known as cowherd Sudāmā in the *Goloka* during earlier times.

अहमष्टसु गोपेशु गोगोपीपार्षदेषु च।

अधुना दानवेन्द्रोऽहं राधिकायाश्च शापतः॥८१॥

जातिस्मरोऽहं जानामि कृष्णमन्त्रप्रभावतः।

जातिस्मरा त्वं तुलसी संसक्ता हरिणा पुरा॥८२॥

I am one of the eight prominent cowherds of the lord. I became the king of Dānavas with the curse of the goddess Rādhikā. I remember the happenings of my earlier birth because of the influence of the *mantra* of lord Kṛṣṇa. You are also aware of the events of your past life because you have also been Tulasī a cowherdesses of Kṛṣṇa in your earlier life.

त्वमेव राधाकाकोपाज्जाताऽसि भारते भुवि।

त्वां संभोक्तुमिच्छुकोऽहं नालं राधाभयात्तदा॥८३॥

इत्येवमुक्त्वा स पुमान्विरराम महामुने।

सस्मिता तुलसी हृष्टा प्रवक्तुमुपचक्रमे॥८४॥

You have also arrived on earth because of the curse of Rādhikā. In the *Goloka* I was extremely desirous of your company. I could not get my wish fulfilled because of the fear of Rādhikā." O great sage, after speaking these words Śaṁkhacūḍa kept quiet. Thereafter Tulasī started speaking delightfully wearing a smile on her face.

तुलस्युवाच

एवंविधो बुधो विश्वेबुधेषु च प्रशंसितः।

कान्तमेवंविधं कान्ता शश्वदिच्छति कामतः॥८५॥

Tulasī said—Only such types of noble people are praised in the universe and a lady always becomes desirous of having such a person as her husband.

त्वयाऽहमधुना सत्यं विचारेण पराजिता।

सनिन्दितश्चाप्यशुचिर्यः पुमांश्च स्त्रिया जितः॥८६॥

At the moment I have been defeated by your arguments. Such of the persons who are defeated by the ladies are denounced and are considered to be unclean.

निन्दन्ति पितरो देवा बान्धवाः स्त्रीजितं जनम्।

स्त्रीजितं मनसा वाचा पिता भ्राता च निन्दति॥८७॥

The gods and the manes denounce the persons who are defeated by their wives. The father and brothers also denounce them in their mind as well as in speech.

शुध्येद्विप्रो दशाहेन जातके मृतके तथा।

भूमिपो द्वादशाहेन वैश्यः पञ्चदशाहतः॥८८॥

शूद्रो मासेन वेदेषु मातृवद्वर्णसंकरः।

अशुचिः स्त्रीजितः शुद्धेच्चितादाहेन कालतः॥८९॥

न गृह्णन्तीच्छया तस्य पितरः पिण्डतर्पणम्।

न गृह्णन्तीच्छया देवास्तस्य पुष्पजलादिकम्॥९०॥

किं तस्यज्ञानतपसा जपहोमप्रपूजनैः।

किं विद्यया वा यशसा स्त्रीभिर्यस्य मनो हृतम्॥९१॥

At the time of birth and death a Brāhmaṇa is purified after ten days, a Kṣatrīya after twelve days, a Vaiśya in fifteen days and a Śūdra in a month, but the illegitimate sons, his mother and the unclean person defeated by his wife can be purified only at the fire altar. This is what has been ordained in the Vedas. The *Piṇḍas* and *Tarpaṇa* offered by such people are not accepted by manes willingly and the flowers and other offerings given by such people to the gods are not accepted by them willingly. Therefore the performing of *tapas*, *japam*, achieving of knowledge, performing of *homa* and the adorations, are of no consequence. Therefore their education and glory are of no consequence who are controlled by the lady.

विद्याप्रभावज्ञानार्थं मया त्वं च परीक्षितः।
कृत्वा परीक्षां कान्तस्य वृणोति कामिनी वरम्॥ ९२॥

I had put you to test in order to know your education and influence because a damsel accepts one as her husband only after fully examining him.

वराय गुणहीनाय वृद्धायाज्ञानिने तथा।
दरिद्राय च मूर्खाय रोगिणे कुत्सिताय च॥ ९३॥
अत्यन्तकोपयुक्ताय चात्यन्तदुर्मुखाय च।
पङ्गुलायाङ्गहीनाय चान्धाय बधिराय च॥ ९४॥
जडाय चैव मूकाय क्लीबतुल्याय पापिने।
ब्रह्महत्यां लभेत्सोऽपि यः स्वकन्यां ददाति च॥ ९५॥

The one who is devoid of virtues, is old, foolish, a pauper, devoid of wisdom, suffering from ailment, denounced, immensely enraged, indulging in ill talk, deformed, blind, absolutely foolish, dumb, devoid of strength or a sinner, cannot be given a daughter in marriage and the one who does so, attracts the sin of *Brahmahatyā*.

शान्ताय गुणिने चैव यूने च विदूषेऽपि च।
वैश्णवाय सुतां दत्त्वा दशवाजिफलं लभेत्॥ ९६॥

The one who is peaceful, virtuous, young, educated and a Vaiṣṇava should be given the daughter in marriage and whosoever does so he earns the merit of *Aśvamedha* sacrifice.

यः कन्यापालनं कृत्वा करोति विक्रयं यदि।
विपदा धनलोभेन कुम्भीपीकं स गच्छति॥ ९७॥

The one who after bringing up a daughter, influenced by a calamity or greed, sells away the daughter, he is thrown into the terrific hell.

कन्यामूत्रपुरीशं च तत्र भक्षति पातकी।
कृमिभिर्दंशितः काकैर्यावदिन्द्राश्चतुर्दश॥ ९८॥
तदन्ते व्याधयोनौ च लभते जन्म निश्चितम्।
विक्रीणाति मांसभारं बहत्येव दिवानिशम्॥ ९९॥

And that sinner by the suffering in hell has to be content with the refuse of the same girl as his food. He is tortured by insects and crows till the age of fourteen Indras. Ultimately he is reborn in the family of a hunter, where he has to carry the meat or flesh on his head for selling it day and night.

इत्येवमुक्त्वा तुलसी विरराम तपोवने।
एतस्मिन्नन्तरे ब्रह्मा तयोरन्तिकमाययौ॥ १००॥

Thus speaking Tulasī kept quiet in the hermitage. In the meantime Brahmā arrived there in front of both of them.

मूर्ध्ना ननाम तुलसी शङ्खचूडश्च नारद।
उवास तत्र देवेशश्चोवाच च तयोर्हितम्॥ १०१॥

O Nārada, both Tulasī and Śaṁkhacūḍa bowed in reverence to him, Brahmā then spoke to them the beneficial words.

ब्रह्मोवाच

किं करोषि शङ्खचूड संवादमनया सह।
गान्धर्वेण विवाहेन त्वमस्या ग्रहणं कुरु॥ १०२॥
त्वं च पुरुषरत्नं च स्त्रीरत्नं स्त्रीष्वियं सती।
विदग्धाया विदग्धेन संगमो गुणवान्भवेत्॥ १०३॥
निर्विरोधमुखं राजन्को वा त्यजति दुर्लभम्।
योऽविरोधसुखत्यागी स पशुर्नात्र संशयः॥ १०४॥

Brahmā said—O Śaṁkhacūḍa, why are you entering in discussion with her? You perform a Gandharva marriage with her because you are the gem of the men folks and she happens to be the gem of a lady. The union of the passionate couple is always pleasant. O king, the pleasure without the obstruction is difficult to get. Therefore who can disown it. On the other hand the one who ignores such a type of pleasure is considered to be a fool. There is no doubt about it.

किमुपेक्षसि त्वं कान्तमीदृशं गुणिनं सति।
देवानामसुराणां च दानवानां विमर्दनम्॥ १०५॥

On the other hand, why do you neglect such a competent person after getting him. He is beautiful, virtuous and has defeated all the gods and the demons.

यथा लक्ष्मीश्च लक्ष्मीशे यथा कृष्णे च राधिका।
यथा मयि च सावित्री भवानी च भवे यथा॥ १०६॥

यथा धरा वराहे च यथा मेना हिमालये।
यथाऽत्रावनसूया च दमयन्ती नले यथा॥ १०७॥
रोहिणी च यथा चन्द्रे यथा कामे रतिः सती।
यथाऽदितिः कश्यपे च वसिष्ठेऽरुन्धती यथा॥ १०८॥
यथाऽहल्या गौतमे च देवहूतिश्च कर्दमे।
यथा बृहस्पतौ तारा शतरूपा मनौ यथा॥ १०९॥
यथा च दक्षिणा यज्ञे यथा स्वाहा हुताशने।
यथा शची महेन्द्रे च यथा पूष्टिर्गणेश्वरे॥ ११०॥
देवसेना यथा स्कन्दे धर्मे मूर्तिर्यथा सती।
सौभाग्यासु प्रिया त्वं च शङ्खचूडे तथा भव॥ १११॥

As the goddess Lakṣmī is devoted to Viṣṇu, Rādhā is devoted to Śrī Kṛṣṇa, Sāvitrī to me, Bhavānī to Śiva, Pṛthivī to lord Varāha, Menā to Himālaya, Anusūyā to Atri, Damayantī to Nala, Rohiṇī to Candramā, Rati to Kāmadeva, Diti to Kaśyapa, Arundhatī to Vasiṣṭha, Ahalyā to Gautama, Devahūti to Kardama, Tārā to Bṛhaspati, Śatarūpā to Manu, *dakṣiṇā* to *yajña*, Svāhā to Agni, Indrāṇī to Indra, Puṣṭi to Gaṇeśa, Devsenā to Skanda, Mūrti to Dharma, similarly Śaṁkhacūḍa will be immensely loved by you and you should become his beloved.

अनेन सार्धं सुचिरं सुन्दरेण च सुन्दरि।
स्थाने स्थाने विहारं च यथेच्छं कुरु संततम्॥ ११२॥

O beautiful one, with Śaṁkhacūḍa you go at any place of your choice.

पश्चात्प्राप्स्यसि गोविन्दं गोलोके पुनरेव च।
चतुर्भुजं च वैकुण्ठे शङ्खचूडे मृते सति॥ ११३॥

At the end of the life of Śaṁkhacūḍa you will proceed Vaikuṇṭha and achieve the four-armed lord Viṣṇu and in *Goloka* you achieve Govind again.

इत्येवमाशिषं कृत्वा स्वालयं प्रययौ विधिः।
गानधर्वेण विवाहेन जगृहे तां च दानवः॥ ११४॥

Thus speaking lord Brahmā left for his abode. Thereafter, Śaṁkhacūḍa and Tulasī were married in the Gandharva style.

स्वर्गे दुन्दुभिवाद्यं च पुष्पवृष्टिर्बभूव ह।
स रेमे रामया सार्धं वासमेहे मनोहरे॥ ११५॥
मूर्च्छां संप्राप तुलसी नवसंगमसंगता।
निमग्ना निर्जने साध्वी संभोगसुखसागरे॥ ११६॥
चतुःषष्टिकलामानं चतुःषष्टिविधं सुखम्।
कामशास्त्रे यन्निरुक्तं रसिकानां यथेप्सितम्॥ ११७॥
अङ्गप्रत्यङ्गसंश्लेषपूर्वकं स्त्रीमनोहरम्।
तत्सर्वं सुखशृङ्गारं चकार रसिकेश्वरः॥ ११८॥

At the time of festivities, the gods started playing on the drums and showered flowers on them. Thereafter Śaṁkhacūḍa enjoyed the company of his beloved in his abode. During the new union, Tulasī fainted but afterwards when she regained her consciousness the chaste lady roamed about in the forest with her husband enjoying all the conjugal pleasures. The *Kāmasūtra* has defined sixty four types of conjugal pleasures for the lovers and they enjoyed all of them in practice.

अतीव रम्ये देशे च सर्वजन्तुविवर्जिते।
पुष्पचन्दनतल्पे च पुष्पचन्दनवायुना॥ ११९॥
पुष्पोद्याने नदीतीरे पुष्पचन्दनचर्चिते।
गृहीत्वा रसिकां रामां पुष्पचन्दनचर्चिताम्॥ १२०॥
भूषितां भूषणैः सर्वैरतीवसुमनोहराम्।
सुरतेर्विरतिर्नास्ति तयोः सुरतविज्ञयोः॥ १२१॥

They visited extremely charming places, devoid of all creatures on the beds of flowers, in the air scented with sandal-paste, they enjoyed themselves pretty well. Besides they roamed about on the banks of the rivers, in the flower orchards, the beds decorated with flowers and sandal-paste, decorating Tulasī with all the ornaments. They went on enjoying themselves and their joy knew no bounds.

जहार मानसं भर्तुर्लीलया तुलसी सती।
चेतनां रसिकायाश्च जहार रसभाववित्॥ १२२॥

The chaste Tulasī attracted the mind of her husband with her performance and the lover on the other hand attracted the mind of Tulasī to him immensely.

वक्षसश्चन्दनं बाह्वोस्तिलकं विजहार सा।
स च जग्राह तस्याश्च सिन्दूरबिन्दुपत्रकम्॥ १२३॥

The chaste Tulasī then while engaged in the love-sport removed the sandal-paste on the chest and arms of Śaṁkhacūḍa and then took away her *Bindupatra*.

स तद्वक्षसि तस्याश्च नखरेखां ददौ मुदा।
सा ददौ तद्वामपार्श्वे करभूषणलक्षणम्॥ १२४॥

Filled with pleasure, he drew lines over her breasts while she on her part carved his arms with her ornaments.

राजा तदोष्ठपुटके ददौ दशनदंशनम्।
तद्गण्डयुगले सा च प्रददौ तच्चतुर्गुणम्॥ १२५॥

Her back was beaten by the king while his cheeks were bitten by Tulasī.

सुरतेर्विरतौ तौ च समुत्थाय परस्परम्।
सुवेशं चक्रतुस्तत्र यत्तन्मनसि वाञ्छितम्॥ १२६॥
कुङ्कुमाक्तचन्दनेन सा तस्मै तिलकं ददौ।
सर्वाङ्गे सुन्दरे रम्ये चकार चानुलेपनम्॥ १२७॥
सुवासितं च ताम्बूलं वह्निशुद्धे च वाससी।
पारिजातस्य कुसुमं माल्यं चैव सुशोभनम्॥ १२८॥
अमूल्यरत्ननिर्माणमङ्गुलीयकमुत्तमम्।
सुन्दरं च मणिवरं त्रिषु लोकेशु दुर्लभम्॥ १२९॥
दासी तवाहमित्येवं समुच्चार्य पुनः पुनः।
ननाम परया भक्त्या स्वामिनं गुणशालिनम्॥ १३०॥

After enjoying the love-sport both of them got up and started decorating each other. Tulasī then applied the *tilakam* of saffron mixed with sandal-paste over his entire body. Thereafter she offered pure and beautiful betel to him besides two garments and a garland of Pārijāta flowers. She also offered the gem-studded valuable ring which was difficult to get in the three worlds. The best of gems was studded in it. After making Śaṁkhacūḍa wear the ornaments, she repeated to him again and again that she was his slave. Thereafter she bowed in reverence to her husband with great devotion.

सस्मिता तन्मुखाम्भोजं लोचनाभ्यां पपौ पुनः।
निमेषरहिताभ्यां च सकटाक्षं च सुन्दरम्॥ १३१॥

Tulasī then started staring with side glances at the lotus-like face of Śaṁkhacūḍa.

स च तां च समाकृष्य चकार वक्षसि प्रियाम्।
सस्मितं वाससा छन्नं ददर्श मुखपंकजम्॥ १३२॥

At that point of time the youth pushed her towards himself and embraced her looking at the lotus-like face of his beloved who was covered with cloth.

चुचुम्ब कठिने गण्डबिम्बोष्ठे पुनरेव च।
ददौ तस्यै वस्त्रयुग्मं वरुणादाहृतं च यत्॥ १३३॥
तदा हृतां रत्नमालां त्रिषु लोकेशु विश्रुताम्॥ १३४॥

Thereafter he kissed her temples and lips which were like the ripe wood-apple fruit. Thereafter he offered her the costumes brought by him from the place of Varuṇa and the garland of gems which was praised in the three worlds.

ददौ मञ्जीरयुग्मं च स्वाहायाश्च हृतं च यत्।
केयूरयुग्मं छायाया रोहिण्याश्चैव कुण्डलम्॥ १३५॥
अङ्गुलीयकरत्नानिरत्याश्च वरभूषणम्।
शङ्खं सुरुचिरं चित्रं यद्दत्तं विश्वकर्मणा॥ १३६॥
विचित्रपीठकश्रेणीं शय्यां चापि सुदुर्लभाम्।
भुषणानि च दत्त्वा प परीहारं चकार ह॥ १३७॥
निर्ममे कबरीभारं तस्याश्च माल्यसंयुतम्।
सुचित्रं पत्रकं गण्डे जयलेखसमं तथा॥ १३८॥
चन्द्रलेखात्रिभिर्युक्तं चन्दनेन सुगन्धिना।
परितः परितश्चित्रैः सार्धं कुङ्कुमबिन्दुभिः॥ १३९॥

He also handed over to her two *nūpuras* (anklets) which he had snatched from Svāhā, two armlets he snatched from *chāyā*, the *kuṇḍalas* of Rohiṇī, the finger ring and other ornaments from Rati, the Śaṁkha from Viśvakarmā besides beautiful paintings and several other beautiful types of beads and beds. She was adorned with several ornaments. He provided her with three fragrant lines of moon. He decorated her person with several types of spots of saffron.

ज्वलत्प्रदीपाकारं च सिन्दूरतिलकं ददौ।
तत्पादपद्मयुगले स्थलपद्मविनिन्दिते॥ १४०॥
चित्रालक्तकरागं च नखरेषु ददौ मुदा।
स्ववक्षसि मुहुर्न्यस्तं सरागं चरणाम्बुजम्॥ १४१॥
हे देवि तव दासोऽहमित्युच्चार्य पुनः पुनः।
रत्ननिर्माणयानेन तां च कृत्वा स्ववक्षसि॥ १४२॥
तपोवनं परित्यज्य राजा स्थानान्तरं ययौ।
मलये देवनिलये शैले शैले वने वने॥ १४३॥
स्थाने स्थानेऽतिरम्ये च पुष्पोद्यानेऽतिनिर्जने।
कन्दरे कन्दरे सिन्धुतीरे तीरेऽतिसुन्दरे॥ १४४॥
पुष्पभद्रानदीतीरे नीरवातमनोहरे।
पुलिने पुलिने दिव्ये नद्यां नद्यां नदे नदे॥ १४५॥
मधौ मधुकराणां च मधुरध्वनिनादिते।
विनिस्यन्दे सूपवने नन्दने गन्धमादने॥ १४६॥
देवोद्याने देववने चित्रे चन्दनकानने।
चम्पकानां केतकीनां माधवीनां च माधवे॥ १४७॥
कुन्दानां मालतीनां च कुमुदाम्भोजकानने।
कल्पवृक्षे कल्पवृक्षे पारिजातवने वने॥ १४८॥
निर्जन काञ्चनस्थाने धन्ये काञ्चनपर्वते।
काञ्चीवने किञ्जलके कञ्चुके काञ्चनाकरे॥ १४९॥
पुष्पचन्दनतल्पे च पुंस्कोकिलरुते श्रुते।
पुष्पचन्दनसंयुक्तः पुष्पचन्दनवायुना॥ १५०॥
कामुक्या कामुकः रेमे रामया सह।
न तृप्तो दानवेन्द्रश्च तृप्तिं नैव जगाम सा॥ १५१॥

He made a *tilakam* on the forehead of Tulasī of the type of the flame of the burning lamp and also plastered her feet with the red paint. Thereafter placing her feet on his chest he spoke out again and again, "O goddess I am your slave". Thereafter, embracing her, Śaṁkhacūḍa took her to the gem-studded plane and boarded it. He then left the *Tapovana* for some other place in the plane and they roamed about over Malaya mountain, places of the gods, the mountain, the forest, the charming places and the orchards situated in the lonely places, the caves, the beautiful Sindhu river with the beautiful forests on its banks, on the banks of river Puṣpabhadrā, the river banks having a pleasant climate, divine rivers and rivulets, in the gardens filled with the black wasps creating hissing sounds, in the Nandana forest, on the Gandhamādana mountain, divine orchards, the Citraratha forest, sandal-wood forest, the forest of jasmine plants, Mādhavī creepers, the lotuses, the jasmine, the *kalpavṛkṣa* and Pārijāta forest, in the scheduled golden places, beautiful Sumeru mountain, Kāñcī forest, Kiñjalaka forest, the places having gold mines, sleeping on the beds of flowers and sandal-paste, hearing the sweet tones of cuckoo, enjoying breeze filled with the fragrance of flowers and sandal-wood, places decorated with flowers and sandal-paste, both the passionate lovers enjoyed the conjugal pleasures without getting any satisfaction.

हविषा कृष्णवर्त्मेव ववृधे मदनस्तयोः।
तया सह समागत्य स्वाश्रं दानवस्ततः॥ १५२॥
रम्यं क्रीडालयं कृत्वा विजहार पुनस्ततः।
एवं संबुभुजे राज्यं शङ्खचूडः प्रतापवान्॥ १५३॥

As the *ghee* ignites flames in the fire, similarly by keeping constant company of each other both of them became more and more passionate. Thereafter the demon king returned to his own home with Tulasī and resided in a separate palace built with the specific purpose and continued enjoying love sports with her. The entire kingdom of glorious Śaṁkhacūḍa experienced great pleasure.

एकमन्वन्तरं पूर्णं राजराजेश्वरो बली।
देवानामसुराणां च दानवानां च संततम्॥ १५४॥
गन्धर्वाणां किन्नराणां राक्षसानां च शास्तिदः।
हताधिकारा देवाश्च चरन्ति भिक्षुका यथा॥ १५५॥

The great king of the demons ruled over the countries of gods, Asuras, Dānavas, Gandharvas and Kinnaras for a *manvantara*. Having been deprived of the kingdom by Śaṁkhacūḍa, the gods became a wandering lot and they roamed about everywhere like beggars.

पूजाहोमादिकं तेषां जहार विषयं बलात्।

आश्रयं चाधिकारं च शस्त्रास्त्रभूषणादिकम्॥ १५६॥

Śaṁkhacūḍa on his part had usurped from the gods the performing of *pūjā*, their kingdom, their *homes*, their rights, their weapons and ornaments forcibly.

निरुद्यमाः सुराः सर्वे चित्रपुत्तलिका यथा।

ते च सर्वे विषण्णाश्च प्रजग्मुर्ब्रह्मणः सभाम्॥ १५७॥

As a result of this, the dejected gods became like puppets. Thereafter, they felt grieved and they went to the court of Brahmā.

वृत्तान्तं कथयामासू रुरुदुश्च भृशं मुहुः।

तदा ब्रह्मा सुरैः सार्धं जगाम शंकरालयम्॥ १५८॥

After narrating the tale of their suffering they started crying. Thereafter Brahmā accompanied them to lord Śiva.

सर्वं संकथयामास विधाता चन्द्रशेखरम्।

ब्रह्मा शिवश्च तैः सार्धं वैकुण्ठं च जगाम ह॥ १५९॥

Brahmā narrated the entire tale of the suffering of the gods to lord Śiva, as a result of which Śiva took them all to Vaikuṇṭha.

सुदुर्लभं परं धाम जरामृत्युहरं परम्।

संप्राप च वरं द्वारमाश्रमाणां हरेरहो॥ १६०॥

Lord Śiva took them all to Vaikuṇṭha where the death, old age has no place and reached the great abode of lord Viṣṇu.

ददर्श द्वारपालाश्च रत्नसिंहासनस्थितान्।

शोभितान्पीतवस्त्रांश्च रत्नभूषणभूषितान्॥ १६१॥

वनमालान्वितान्सर्वान्श्यामसुन्दरविग्रहान्।

शङ्खचक्रगदापद्मधरांश्चैव चतुर्भुजान्॥ १६२॥

He found the gatekeepers seated on the gem-studded lion-thrones, who were clad in yellow lower garments and adorned with gem-studded ornaments. They were also wearing long garland of flowers and were holding *śaṁkha*, *gadā*, *padma* in their four arms.

सस्मितान्पद्मवक्त्रांश्च पद्मनेत्रान्मनोहरान्।

ब्रह्मा तान्कथयामास वृत्तान्तं गमनार्थकम्॥ १६३॥

Brahmā then spoke to the gate-keeper having lotus-like faces and lotus-like eyes about the reason for their arrival.

तेऽनुज्ञां च ददुस्तस्मै प्रविवेश तदाज्ञया।

एवं च षोडश द्वारान्निरीक्ष्य कमलोद्भवः॥ १६४॥

देवः सार्धं तानतीत्य प्रविवेश हरेः सभाम्।

देवेर्षिभिः परिवृतां पार्षदैश्च चतुर्भुजैः॥ १६५॥

Thereafter both of them permitted the gods to enter the chamber of Viṣṇu. Thereafter Brahmā crossing sixteen gates reached the assembly of lord Viṣṇu.

नारायणस्वरूपैश्च सर्वैः कौस्तुभभूषितैः।

पूर्णेन्दुमण्डलाकारां चतुरस्रां मनोहरम्॥ १६६॥

मणीन्द्रसारनिर्माणां हीरासारसुशोभिताम्।

अमूल्यरत्नखचितां रचितां स्वेच्छया हरेः॥ १६७॥

All the courtiers of that place appeared in the form of lord Viṣṇu and wore the *kaustubha* gems. They were seated like full moon, in a circular as well as square arrangements and looked quite charming, adorned with all the gems. They were seated on the thrones studded with precious gems which were arranged as per the desire of lord Viṣṇu.

माणिक्यमालाजालाढ्यां मुक्ताङ्किविभूषिताम्।

मण्डितां मण्डलाकारै रत्नदर्पणकोटिभिः॥ १६८॥

विचित्रैश्चित्ररेखाभिर्नानाचित्रविचित्रताम्।

पद्मरागेन्द्ररचितै रचितां पद्मकृत्रिमैः॥ १६९॥

सोपानशतकैर्युक्तां स्यमन्तकविनिर्मितैः।

पट्टसूत्रग्रन्थियुतैश्चारुचन्दनपल्लवैः॥ १७०॥

इन्द्रनीलमणिसतम्भैर्वेष्टितां सुमनोरमाम्।

सद्रत्नपूर्णकुम्भानां समूहैश्च समन्विताम्॥ १७१॥

They were wearing garlands of rubies and strings of pearls which added to their beauty. The court of lord Viṣṇu was also decorated with crores of mirrors resembling gems. Many of the paintings hung on the walls were adding to its beauty. It was beautified with lotus-like gems and artificial lotuses which looked quite charming, the steps which were made of *Syamantaka* gems added to the beauty of the place. Tied in the silken cord, the sandal-wood leaves were looking like gates. The pillars of the place were studded with *Indranīla* gems. The

place was flooded with vases of gems which were adding to the beauty of the court.

पारिजातप्रसूनानां मालाजालैर्विराजिताम्।
कस्तूरीकुङ्कुमाक्तैश्च सुगन्धिचन्दनद्रवैः॥ १७२॥
सुसंस्कृतां तु सर्वत्र वासितां गन्धवायुना।
विद्याधरीसमूहानां संगीतैश्च मनोहराम्॥ १७३॥

There were several garlands of *Pārijāta* (undecaying) flowers. The fragrance of *kastūrī* and saffron pervaded the entire court. The place was scented with beautiful fragrance and the sweet music of Vidyādharīs.

सहस्रयोजनायामां परिपूर्णां च किंकरैः।
ददर्श श्रीहरिं ब्रह्मा शंकरश्च सुरैः सह॥ १७४॥
वसन्तं तन्मध्यदेशे यथेन्दुं तारकावृतम्।
अमूल्यरत्ननिर्माणचित्रसिंहासनस्थितम्॥ १७५॥
किरीटिनं कुण्डलिनं वनमालाविभूषितम्।
शङ्खचक्रगदापद्मधारिणं च चतुर्भुजम्॥ १७६॥
नवीननीरदश्यामं सुन्दरं सुमनोहरम्।
अमूल्यरत्ननिर्माणसर्वाभरणभूषितम्॥ १७७॥

It was spread over an area of a thousand *yojanas* which was fully guarded with guards. Thus lord Śiva had an audience with lord Viṣṇu together with Brahmā and other gods. He was seated in the court like the moon surrounded by the stars and was seated on the beautiful lion-throne studded with precious gems. He wore a *kirīiṭa mukuṭa* on his head and a long garland of forest flowers round his neck. He had in all his four arms *śaṁkha, cakra, gadā* and *padma* having the complexion of a fresh cloud. He was quite charming and was adorned with all the ornaments studded with gems.

चन्दनोक्षितसर्वाङ्गं बिभ्रतं केलिपङ्कजम्।
पुरतो नृत्यगीतं च पश्यन्तं सस्मितं मुदा॥ १७८॥

All his limbs bore the sandal-paste. In one hand the lotus was held, the body of the lord was quite peaceful.

शान्तं सरस्वतीकान्तं लक्ष्मीधृतपदाम्बुजम्।
भक्तप्रदत्तताम्बूलं भुक्त्वन्तं सुवासितम्॥ १७९॥
गङ्गया परया भक्त्या सेवितं श्वेतचामरैः।
सर्वैश्च स्तूयमानं च भक्तिनम्रात्मकंधरैः॥ १८०॥

Lakṣmī was engaged in serving at his feet. Lord Viṣṇu was chewing the betel offered to him by his devotee. Gaṅgā was fanning with the white fly-whisk with devotion. The people present there were reciting his glory with devotion.

एवं विशिष्टं तं दृष्ट्वा परिपूर्णतमं विभुम्।
ब्रह्मादयः सुराः सर्वे प्रणम्य तुष्टुवुस्तदा॥ १८१॥

Reaching before such a great prosperious lord, Brahmā and other gods started praising him.

पुलकाङ्कितसर्वाङ्गाः साश्रुनेत्राः सगद्गदाः।
भक्त्या परमया भक्ता भीता नम्रात्मकंधराः॥ १८२॥

The hair of the bodies of all the gods stood on end. The eyes were flooded with tears and the voice was choked. All the devotees stood before him with devotion bowing their heads.

पुटाञ्जलियुतो भूत्वा विधाता जगतामपि।
वृत्तान्तं कथयामास विनयेन हरेः पुरः॥ १८३॥

Thereafter, the lord of the universe was addressed by Brahmā, the god of creation, with folded hands. He narrated the entire tale of the suffering of the gods.

हरिस्तद्वचनं श्रुत्वा सर्वज्ञः सर्वभाववित्।
प्रहस्योवाच ब्रह्माणं रहस्यं मनोहरम्॥ १८४॥

The omniscient lord Viṣṇu understood the feelings of all the gods and then smiled. Thereafter he spoke to Brahmā a matter of secret.

शङ्खचूडस्य वृत्तान्तं सर्वं जानामि पद्मज।
मद्भक्तस्य च गोपस्य महातेजस्विनः पुरा॥ १८५॥
सुराः शृणुत तत्सर्वमितिहासं पुरातनम्।
गोलोकस्यैव चरितं पापघ्नं पुण्यकारणम्॥ १८६॥

Lord Viṣṇu said—O creator of the universe I am well-aware of the story of Śaṁkhacūḍa who was one of my great devotees and a glorious cowherd. O gods, I am narrating to you his earlier story which is one of the sacred stories of *Goloka* and removes the sins, creating merits at the same time. You please listen to it.

सुदामा नाम गोपश्च पार्षदप्रवरो मम।
स प्राप दानवीं योनिं राधाशापात्सुदारुणात्॥ १८७॥
तत्रैकदाऽहमगमं स्वालयाद्रासमण्डलम्।
विहाय मानिनीं राधां मम प्रणाधिकां पराम्॥ १८८॥
सा मां विरजया सार्धं विज्ञाय किंकरीमुखात्।
पश्चात्क्रुधा साऽऽजगाम मां ददर्श च तत्र च॥ १८९॥

There was a cowherd named Sudāmā, who was the best of my courtiers. He had to be born in the form of a demon as a result of a terrific curse pronounced on him by Rādhā. Once I leaving my beloved, Rādhā in my abode, went to the dancing hall. At that point of time Rādhikā was enraged about the hearing of my association with Virajā. She saw both of us together.

विरजां च नदीरूपां मां ज्ञात्वा च तिरोहितम्।
पुनर्जगाम सा रुष्टा स्वालयं सखिभिः सह॥ १९०॥

But finding Virajā in the form of a river and myself disappearing from that place, the enraged Rādhikā went back to her abode.

मां दृष्ट्वा मन्दिरे देवी सुदामसहितं पुरा।
भृशं मां भर्त्सयामास मौनीभूतं च सुस्थिरम्॥ १९१॥
तच्छ्रुत्वा च सुमहांश्च सुदामा तां चुकोप ह।
स च तां भर्त्सयामास कोपेन मम संन्निधौ॥ १९२॥
तच्छ्रुत्वा सा कोपयुक्ता रक्त पंकज लोचना।
वहिष्कर्त्तुं चकाराऽऽज्ञां संत्रस्ता मम संसदि॥ १९३॥

Thereafter, finding me in the house with Sudāmā, she started denouncing me but I remained quiet and peaceful. But my courtier Sudāmā could not tolerate her. He got enraged and denounced Rādhā in my presence. On hearing his words, the eyes of Rādhā became red with anger and she asked him to leave my court at once.

सखीलक्षं समुत्तस्थौ दुर्वारं तेजसोज्ज्वलम्।
बहिश्चकार तं तूर्णां जल्पन्तं च पुनः पुनः॥ १९४॥

At once a group of lakh of my friends got up and turned out that cowherd from the court who was crying again and again.

सा च तद्वचनं श्रुत्वा समारुष्टा शशाप तम्।
याहि रे दानवीं योनिमित्येवं दारुणं वचः॥ १९५॥

Thereafter, hearing his words, Rādhā spoke in anger these words, "O wicked one, you are condemned to the race of the demons."

तं गच्छन्तं शपन्तं च रुदन्तं मां प्रणम्य च।
वारयामास सा तुष्टा रुदती कृपया पुनः॥ १९६॥

Thus having been cursed, he looked at me pathetically and left the place looking back at me. In the meantime Rādhā too was moved with his plight and getting some what satisfied, she intended to prevent him from leaving the place.

हे वत्स तिष्ठ मा गच्छ क्व यासीति पुनः पुनः।
समुच्चार्य च तत्पश्चाज्जगाम सा च विस्मिता॥ १९७॥
गोप्यश्च रुरुदुः सर्वा गोपाश्चेति सुदुःखिताः।
ते सर्वे राधिकाचापि तत्पश्चाद्बोधिता मया॥ १९८॥
आयास्यति क्षणार्धेन कृत्वा शापस्य पालनम्।
सुदामंस्त्वमिहाऽऽगच्छेत्युवाच सा निवारिता॥ १९९॥
गोलोकस्य क्षणार्धेन चैकमन्वन्तरं भवेत्।
पृथिव्यां जगतां धातुरित्येवं वचनं ध्रुवम्॥ २००॥
स एव शङ्खचूडश्च पुनस्तत्रैव यास्यति।
महाबलिष्ठो योगीशः सर्वमायाविशारदः॥ २०१॥

She said— "O son, you stop for a moment. Where are you going? Don't go." She started repeating these words again and again. Soon after finding Rādhā so crying, the mind of all the cowherds and cowherdesses were filled with grief. Thereafter I pacified Rādhikā and all others, saying, "He will obey the command of the curse and return to this place in a moment but Rādhā continued saying, "O Sudāmā, you come here and don't leave the place." O Brāhmaṇa, the protector of the universe, half a movement of a *Goloka* is equated with a *manvantara* on earth. O Brahman, this is happening as ordained earlier. Therefore, Śaṁkhacūḍa who is well-versed in all the illusions and possesses great prowess, beside being well-versed in the Yogic practices, shall revert to *Goloka* again.

मम शूलं गृहीत्वा च शीघ्रं गच्छत भारतम्।

शिवः करोतु संहारं मम शूलेन रक्षसः॥२०२॥

Therefore, lord Śiva should go on earth with my trident and should kill him with it.

ममैव कवचं कण्ठे सर्वमङ्गलमङ्गलम्।

बिभर्ति दानवः शश्वत्संसारविजयी ततः॥२०३॥

My *kavaca* is held by that demon in his neck which has made him always victorious on earth.

कवचे संस्थिते तत्र न कोऽपि हिंसितुं क्षमः।

तद्याच्ञां च करिष्यामि विप्ररूपोऽहमेव च॥२०४॥

सतीत्वभङ्गस्त्पत्न्या यत्र काले भविष्यतिः।

तत्रैव काले तन्मृत्युरिति दत्तो वरस्त्वया॥२०५॥

O Brāhmaṇa, till such time the *kavaca* is worn by him, no one on earth can kill him. Therefore I shall beg it from him in the form of an ascetic. The moment the chastity of his wife is broken he will be killed. You have also given him a boon accordingly.

तत्पत्न्याश्चोदरे वीर्यमर्पयिष्यामि निश्चितम्।

तत्क्षणेनैव तन्मृत्युर्भविष्यति न संशयः॥२०६॥

For this purpose I shall implant my semen in the womb of his wife and he will meet with his end at the same moment. There is no doubt about it.

पश्चात्सा देहमुत्सृज्य भविष्यति प्रिया मम।

इत्युक्त्वा जगतां नाथा ददौ शूलं हराय च॥२०७॥

शूलं दत्त्वा ययौ शीघ्रं हरिरभ्यन्तरं मुदा।

भारतं च ययुर्देवा ब्रह्मरुद्रपुरोगमाः॥२०८॥

Thereafter shedding the form of a woman she would become a beloved of mine." Thus speaking lord Viṣṇu handed over the trident delightfully to lord Śiva and returned to his abode. Thereafter making Śiva to lead the gods, he left the place. All the gods also reached the land of Bhāratavarṣa.

इति श्रीब्रह्म० महा० प्रकृति० तुलस्युपाख्याने
षोडशोऽध्यायः॥१६॥

अथ सप्तदशोऽध्यायः

Chapter – 17

The proceeding of Puṣpadanta to Śaṁkhacūḍa as a messenger

श्रीनारायण उवाच

ब्रह्म शिवं संनियोज्य संहारे दानवस्य च।
जगाम स्वालयं तूर्णं यथास्थानं महामुने॥ १॥

Nārāyaṇa said—O great sage, Brahmā after entrusting Śiva with the tasks of killing Śaṁkhacūḍa, he himself went to his own abode.

चन्द्रभागानदीतीरे घटमूले मनोहरे।
तत्र तस्थौ महादेवो देवनिस्तारहेतवे॥ २॥
दूतं कृत्वा पुष्पदन्तं गन्धर्वेश्वरमीप्सितम्।
शीघ्रं प्रस्थापयामास शङ्खचूडान्तिकं मुदा॥ ३॥

Thereafter Śiva took his seat on the bank of the river Candrabhāgā with the resolve of uplifting the gods. He then sent Puṣpadanta the king of the Gandharvas as the messenger to Śaṁkhacūḍa.

स चेश्वराज्ञया शीघ्रं ययौ तन्नगरं वरम्।
महेन्द्रनगरोत्कृष्टं कुबेरभवनाधिकम्॥ ४॥

At the command of Śiva, the messenger moved towards that city, which was more beautiful than Amarāvatī the capital of Indra or the city of Kubera.

पञ्चयोजनविस्तीर्णं दैर्घ्यं तदिद्वगुणं मुने।
स्फटिकाकारणिभिः समन्तात्परिवेष्टितम्॥
सप्तभिः परिखाभिश्च दुर्गमाभिः समन्वितम्॥ ५॥
ज्वलदग्निनिभैर्नित्यं शोभितं रत्नकोटिभिः।
युक्तं च वीथिशतकैर्मणिवेदिसमन्वितैः॥ ६॥

O sage, the city was five *yojana* in width and ten *yojanas* in length. It was surrounded by crystal gems on all sides and had seven castles in it. It illuminated with studded gems and hundreds of lanes.

परितो वणिजां संघैर्नानावस्तुविराजितैः।
सिन्दूराकारमणिभिर्निर्मितैश्च विचित्रितैः॥ ७॥

भूषितं भूषितैर्दिव्यैराश्रमैः शतकोटिभिः।
गत्वा ददर्श तन्मध्ये शङ्खचूडालयं वरम्॥ ८॥
अतीव वलयाकारं यथा पूर्णेन्दुमण्डलम्।
ज्वलदग्निशिखाभिश्च परिखाभिश्चतसृभिः॥ ९॥

There were the commercial establishments of Vaiśyas scattered everywhere and were filled with commodities. It had a hundred crores of beautiful and astonishing buildings which emitted the lustre of rubies. Reaching there the messengers looked at such a type of gigantic buildings which were circular in shape and were shinning like fire flames and surrounded by four moat.

सुदुर्गं च शत्रूणामन्येषां सुगमं सुखम्।
अत्युच्चैर्गगनस्पर्श्यमणिप्राकारवैष्टितम्॥ १०॥
राजितं द्वादशद्वारैर्द्वारपालसमन्वितैः।
रत्नकृत्रिमपद्माढ्यै रत्नदर्पणभूषितैः॥ ११॥
मणीन्द्रसारखचितैः शोभितं लक्षमन्दिरैः।
शोभितं रत्नसोपानै रत्नस्तम्भविराजितैः॥ १२॥
रत्नचित्रकपाटाद्यैः सद्रत्नकलशान्वितैः।
रत्नप्रतिमपद्माद्यै रत्नदर्पणभूषितम्॥
रत्नेन्द्रचित्रराजीभिः सुदीप्ताभिर्विराजितम्॥ १३॥

It was beyond the access of the enemies but was quite pleasant for others. It was surrounded by high boundary walls. It had many gates guarded by the gate-keepers and the doors were painted with gems, lotuses and mirrors besides the precious gems. It had a lakh of temples in it. It had the steps made of gems, the pillars were studded with gems. The doors and gates were studded with gems. The best of the vases were studded with gems. Even the lotuses, the mirrors and the astonishing lines were decorated with gems, adding to the beauty of the place.

परितो रक्षितं शश्वद्दानवैः शतकोटिभिः।
दिव्यास्त्रधारिभिः शूरैर्महाबलपराक्रमैः॥ १४॥
सुन्दरैश्च सुवेषैश्च नानालंकारभूषितैः।
तान्दृष्ट्वा पुष्पन्दतोऽपि वरद्वारं ददर्श सः॥ १५॥

Crores of Dānvas were guarding the place holding divine weapons in their hands. They were quite brave, valorous and possessed great powers. They were also adorned with beautiful ornaments and clad in charming clothes. After looking at all of them, Puṣpadanta looked at the main gate.

द्वारे नियुक्तं पुरुषं शूलहस्तं च सस्मितम्।
तिष्ठन्तं पिङ्गलाक्षं च ताम्रवर्णं भयंकरम्॥ १६॥

The god of the gate was seated holding a trident in his hand and wearing a smile on his face. His eyes were pinkish and had a complexion of copper. He looked terrific in appearance.

कथयामास वृत्तान्तं जगाम तदनुज्ञया।
अतिक्रम्य नवद्वारं जगामाभ्यन्तरं पुरम्॥ १७॥

Disclosing to him the cause of his arrival, Puṣ padanta entered into the palace with his permission. Thereafter crossing nine gates he reached the court.

न कैश्चिद्वारितो दूतो दूतरूपेण तस्य च।
गत्वा सोऽभ्यन्तरं द्वारं द्वारपालमुवाच ह॥ १८॥
रणस्य सर्ववृत्तान्तं विज्ञापयितुमीश्वरम्।
स च तं कथयित्वा च दूतं गन्तुमुवाच ह॥ १९॥

Considering him to be a messenger, no one stopped him. Reaching the inner court, he conveyed to the gate-keeper the purpose of his arrival and whatever his lord had told him. After hearing the message the gate-keeper permitted him to enter.

स गत्वा शङ्खचूडं तं ददर्श सुमनोहरम्।
सभामण्डलमध्यस्थं सवर्णसिंहासनस्थितम्॥ २०॥
मणीन्द्रखचितं चित्रं रत्नदण्डसमन्वितम्।
रत्नकृत्रिमपुष्पैश्च प्रशस्तं शोभितं सदा॥ २१॥

Reaching inside, he saw the most beautiful Śaṁkhacūḍa who was seated in his court together with all his courtiers on a lion throne studded with precious gems.

भृत्येन हस्तविधृतं स्वर्णच्छत्रं मनोहरम्।

सेवितं पार्षदगणैर्व्यजनैः श्वेतचामरैः॥ २२॥
सुवेषं सुन्दरं रम्यं रत्नभूषणभेषितम्।
माल्यानुलेपनं सूक्ष्मवस्त्रं च दधतं मुने॥ २३॥
दानवेन्द्रैः परिवृतं सुवेषैश्च त्रिकोटिभिः।
शतकोटिभिरन्यैश्च भ्रमद्भिः शस्त्रधारिभिः॥ २४॥
एवंभूतं च तं दृष्ट्वा पुष्पदन्तः सविस्मयः।
उवाच रणवृत्तान्तं यदुक्तं शंकरेण च॥ २५॥

A golden umbrella with its rod was also studded with gems. Besides, artificial flowers were also studded in the umbrella. The white and glittering fly-whisks were held by the attendants and moved over Śaṁkhacūḍa. He looked very beautiful because he was adorned with all kinds of ornaments. He wore a garland around his neck. His body was plastered with sandal-paste. He was clad in two fine garments and was surrounded by innumerable and famous demons, while the other demons guarded the place holding the weapons in their hands. Finding such a glorious Śaṁkhacūḍa, Puṣpadanta was surprised. Thereafter he started narrating to him the tale of the battle as spoken to him by lord Śiva.

पुष्पदन्त उवाच

राजेन्द्र शिवदूतोऽहं पुष्पदन्ताभिधः प्रभो।
यदुक्तं शंकरेणैव तद्ब्रवीमि निशामय॥ २६॥

Puṣpadanta said—"O king, I am the messenger of lord Śiva and known by the name of Puṣpadanta. O lord, I am repeating to you whatever has been ordained by Śiva to be spoken to you. You kindly listen to me.

राज्यं देहि च देवानामधिकारं च सांप्रतम्।
देवाश्च शरणापन्न देवेशे श्रीहरौ परे॥ २७॥

You better return the rights and the kingdom of the gods because all the gods had reached the abode of Viṣṇu to take his refuge.

दत्त्वा त्रिशूलं हरिणा तुभ्यं प्रस्थापितः शिवः।
चन्द्रभागानदीतीरे वटमूले त्रिलोचनः॥ २८॥

He has handed over his trident to lord Śiva for killing you. Lord Śiva is turn in currently lodged on the bank of river Candrabhāgā under a banyan tree.

विषयं देहि तेषां च युद्धं वा कुरु निश्चितम्।
गत्वा वक्ष्यामि किं शम्भुं तद्भवान्वक्तुमर्हति॥ २९॥

You will, therefore, either return the kingdom of the gods to them or get ready for a battle. Now you tell me everything that I have to tell to lord Śiva on my return."

दूतस्य वचनं श्रुत्वा शङ्खचूडः प्रहस्य च।
प्रभाते ह्यगमिष्यामि त्वं च गच्छेत्युवाच ह॥ ३०॥
स गत्वोवाच तूर्णं तं वटमूलस्थमीश्वरम्।
शङ्खचूडस्य वचनं तदीयं यत्परिच्छदम्॥ ३१॥

On hearing the words of the messenger, Śaṁkhacūḍa smiled and said: "I shall go there in the morning. You can go now". On hearing this the messenger went back at once to lord Śiva and conveyed to him the message of Śaṁkhacūḍa together with the news about his soldiers.

एतस्मिन्नन्तरे स्कन्द आजगाम शिवान्तिकम्।
वीरभद्रश्च नन्दी च महाकालः सुभद्रकः॥ ३२॥
विशालाक्षश्च बाणश्च पिङ्गलाक्षो विकम्पनः।
विरूपो विकृतिश्चैव मणिभद्रश्च बाष्कलः॥ ३३॥
कपिलाक्षो दीर्घदंष्ट्रो विकटस्ताम्रलोचनः।
कालङ्कटो बलीभद्रः कालजिह्वः कुटीचरः॥ ३४॥
बलोन्मत्तो रणश्लाघी दुर्जयो दुर्गमस्तथा।
अष्टौ च भैरवा रौद्रा रुद्राश्चैकादश स्मृताः॥ ३५॥
वसवो वासवाद्याश्च आदित्या द्वादश स्मृताः।
हुताशनश्च चन्द्रश्च विश्वकर्माऽश्विनौ च तौ॥ ३६॥
कुबेरश्च यमश्चैव जयन्तो नलकूबरः।
वायुश्च वरुणश्चैव बुधो वै मङ्गलस्तथा॥ ३७॥
धर्मश्च शनिरीशानः कामदेवश्च वीर्यवान्।
उग्रदंष्ट्रा चोग्रचण्डा कोट्टरी कैटभी तथा॥ ३८॥
स्वयं शतभुजा देवी भद्रकाली भयंकरी।
रत्नेन्द्रराजखचितविमानोपरि संस्थिता॥ ३९॥

In the meantime, Kārttikeya also reached with his army before Śiva. He was accompanied by Vīrabhadra, Nandī, Mahākāla, Subhadra,

Viśālākṣa, Bāṇa, Piṅgalākṣa, Vikampana, Nirūpa, Vikṛti, Maṇibhadra, Vāṣkala, Kapilākṣa, Dīrghadaṁṣṭra, Vikaṭa, Tāmralocana, Kālaṅkaṭa, Balībhadra, Kālajivhā, Kuṭicara, Balonmatta, Raṇaślāghī, Durjaya, Durgama, eight horrible Bhairvas, eleven Rudras, eight Vasus, Vāsava, twelve Ādityas, Agni, the moon, Viśvakarmā, Aśvinīkumāra, Kubera, Yama, Jayanta, Nalakūbara, Vāyu, Varuṇa, Budha, Maṅgala, Dharma, Īśān, Saturn, the powerful god of love (Kāmadeva), Ugradaṅṣṭrā, Ugracaṇḍā, Koṭṭarī, Kaiṭabhī, the hundred armed and terrific Bhadrakālī. The great goddess was seated on a plane studded with the dust of gems.

रक्तवस्त्रपरीधाना रक्तमाल्यानुलेपना।
नृत्यन्ती च हसन्ती गायन्ती सुस्वरं मुदा॥४०॥

She was clad in red garments and a garland of the same colour, her body was plastered with red paste. She was dancing, laughing and singing in sweet tones.

अभयं ददती भक्त्मभया सा भयं रिपुम्।
बिभ्रती विकटां जिह्वां सुलोलां योजनायताम्॥४१॥

She removed the fear of her devotees and was terrific for the enemies. The goddess had a terrific tongue which was a *yojana* in length.

खर्परं वर्तुलाकारं गम्भीरं योजलायतम्।
त्रिशूलं गगनस्पर्शि शक्तिं वै योजनायताम्॥४२॥
शङ्खं चक्रं गदां पद्मं शरांश्चापं भयंकरम्।
मुद्गरं मुसलं वज्रं खड्गं फलकमुज्ज्वलम्॥४३॥

Her hands were a *yojana* in length and she was holding a begging bowl which was wavering in shape. Her trident was almost touching the sky and her *śakti* was a *yojana* long. Her other attributes were a *śaṁkha*, a *cakra*, a *gadā*, a lotus, horrible bow, a club, a *gadā*, *vajra* and a shining sword.

वैष्णवास्त्रं वारुणास्त्रमाग्नेयं नागपाशकम्।
नारायणास्त्रं ब्रह्मास्त्रं गान्धर्वं गारुडं तथा॥४४॥
पार्जन्यं वै पाशुपतं जृम्भणास्त्रं च पार्वतम्।
माहेश्वरास्त्रं वायव्यं दण्डं संमोहनं तथा॥
अव्यर्थमस्त्रशतकं दिव्यास्त्रशतकं परम्॥४५॥
आगत्य तत्र तस्थौ सा योगीनीनां त्रिकोटिभिः।
सार्धं वै डाकिनीनां च विकटानां त्रिकोटिभिः॥४६॥

She also had *Vaiṣṇavāstra*, *Vāruṇāstra*, *Āgneyāstra*, *Nāgapāśa*, *Nārāyaṇāstra*, *Brahmāstra*, *Gāndharvāstra*, *Gāruḍa*, *Pārjanya*, *Pāśupata*, *Maheśavarāstra*, *Jṛmbhṇāstra*, *Pārvata*, *Vāyavya*, *Daṇḍa*, *Sammohanāstra* and hundreds of weapons which could never be infructuous. Besides she had a hundred divine weapons held by her and three crores of *Yoginīs* and three crores of *Ḍākinīs* supported her.

भूतप्रेतपिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः।
वेतालाश्चैव यक्षाश्च राक्षसाश्चैव किन्नराः॥४७॥
ताभिश्चैव सह स्कन्दो नत्वा वै चन्द्रशेखरम्।
पितुः पार्श्वे सभायां च समुवास भवाज्ञया॥४८॥

Thus all the goblins, *pretas*, *piśācas*, *kūṣmāṇḍas*, *brahmarākṣas*, *vetālas*, *yakṣas*, *rākṣasas* and *kinnars* also arrived there in the company of Kārttikeya who bowed in reverence to lord Śiva and all of them were seated beside him.

अथ दूते गते तत्र शङ्खचूडः प्रतापवान्।
उवाच तुलसी वार्ता गत्वाऽभ्यन्तरमेव च॥४९॥

After the return of the messenger, Śaṁkhacūḍa went to the inner apartment and narrated to Tulasī everything about the messenger of Śiva.

रणवार्तां च सा श्रुत्वा शुष्ककण्ठोष्ठतालुका।
उवाच मधुरं साध्वी हृदयेन विदूयता॥५०॥

Learning about the battle, the throat, the lips and tongue of the damsel were dried up. She was pained at heart and then spoke to her husband in a sweet tone.

तुलस्युवाच

हे प्राणनाथ हे बन्धो तिष्ठ मे वक्षसि क्षणम्।
हे प्राणाधिष्ठातृदेव रख मे जीवनं क्षणम्॥५१॥

Tulasī said—O lord of my life, O closest of my relatives, you remain in my embrace for

some time. You are lord of my life and protect my life for a moment.

भुङ्क्ष्व जन्मसु भोग्यं तद्यद्वै मनसि वाञ्छितम्।

पश्यामि त्वां क्षणं किंचिल्लोचनाभ्यां पिपासिता॥५२॥

Let me enjoy all the desired pleasures of my life and let me have a graceful look at you for some time.

आन्दोलयन्ति प्राणा मे मनादाहश्च संततम्।

दुःस्वप्नं च मया दृष्टं चाद्यैव चरमे निशि॥५३॥

My mind is fluttering and burning at the same time. I have witnessed a horrible dream at the end of tonight.

तुलसी वचनं श्रुत्वा भुक्त्वा पीत्वा नृपेश्वरः।

उवाच वचनं प्राज्ञो हितं सत्यं यथोचितम्॥५४॥

On hearing these words of Tulasī, Śaṁkhacūḍa the king of kings after finishing his meals, spoke truthful, beneficial and realistic words of her.

शङ्खचूड उवाच

कालेन योजितं सर्वं कर्मभोगनिबन्धनम्।

शुभं हर्षं सुखं दुःखं भयं शोकममङ्गलम्॥५५॥

Śaṁkhacūḍa said—"The result of all the deeds is tied up in a cord of time. The auspices, pleasure, joy, pain, tear and grief besides harm or all influenced the time.

काले भवन्ति वृक्षाश्च शाखावन्तश्च कालतः।

क्रमेण पुष्पवन्तश्च फलवन्तश्च कालतः॥५६॥

A tree grows according to the time, in time its branches grow and in time it bears flowers and fruits.

तेषां फलानि पक्वानि प्रभवन्त्येव कालतः।

ते सर्वे फलिनः काले कालं प्रयन्ति च॥५७॥

The time makes the fruits grow and ripen. With the passage of time, after bearing flowers and fruits, it meets with its end.

भवन्ति काले भूतानि काले कालं प्रयान्ति च।

काले भवन्ति विश्वानि काले नश्यन्ति सुन्दरि॥५८॥

O beautiful one, similarly people are born under the influence of time and are also destroyed by the influence of the same. The entire universe emerges under the influence of the time and it also gets destroyed by the influence of the same.

स्रष्टा च काले सृजति पाता पाति च कालतः।

संहर्ता संहरेत्काले संचरन्ति क्रमेण ते॥५९॥

Under the influence of time Brahmā indulges himself in creation, Viṣṇu preserves it and Rudra destroys the same under the influence of time. All of them perform their respective duties under the influence of time.

ब्रह्मविष्णुशिवादीनामीश्वरः प्रकृतेः परः।

स्रष्टा पाता च संहर्ता स कृत्स्नांशेन सर्वदा॥६०॥

Lord Kṛṣṇa is beyond Brahmā, Viṣṇu, Śiva besides the gods and the Prakṛti and one of his *aṁśas* becomes the preserver of the universe.

काले स एव प्रकृतिं निर्माय स्वेच्छया प्रभुः।

निर्माय प्राकृतान्सर्वान्विश्वस्थांश्च चराचरान्॥६१॥

The same lord under the influence of time creates the Prakṛti and through Prakṛti he creates all moveable and immovable things of the world.

आब्रह्मस्तम्बपर्यन्तं सर्वं कृत्रिममेव च।

प्रवदन्ति च कालेन नश्यत्यपि हि नश्वरम्॥६२॥

भज सत्यं परं ब्रह्म राधेशं गुणात्परम्।

सर्वेशं सर्वरूपं च सर्वात्मानं तमीश्वरम्॥६३॥

Because of this all the space between my loka and *Brahmaloka* is considered to be artificial, they are created at times and are also destroyed in due course of time. Therefore, you adore the truthful, eternal Brahman, the lord of Rādhā who is beyond all the three *guṇas*, the lord of everyone, the form of everyone, the soul of everyone, beyond measure and is the lord.

जनं जनेन सृजति जनं पाति जनेन यः।

हरेर्जनं जनेनैव तं कृष्णं भज संततम्॥६४॥

He creates a creature from a creature and also protects a creature from a creature. Then he puts an end to a creature by a creature. Therefore you should recite the name of lord Kṛṣṇa alone.

यस्याऽऽज्ञया वाति वातः शीघ्रगामी च संततम्।
यस्याऽऽज्ञया च तपनस्तपत्येव यथा क्षणम्॥६५॥

The wind blows and is moved at great speed at the command of lord Kṛṣṇa, at whose command the sun burns at mid-day.

यथाक्षणं वर्षतीन्द्रो मृत्युश्चरति जन्तुषु।
यथाक्षणं दहत्यग्निश्चन्द्रो भ्रमति भीतवत्॥६६॥

Indra showers rain in time and death overpowers all creatures, the fire consumes everything and the moon getting terrified always moves.

मृत्योर्मृत्युं काल कालं यमस्य च यमं परम्।
विभुं स्रष्टुश्च स्रष्टारं पातुः पालकमेव च॥६७॥
संहर्तारं च संहर्तुस्तं कृष्णं शरणं व्रज।
को बन्धुश्चैव केषां वा सर्वबन्धु भज प्रिये॥६८॥

Therefore, O beloved one, Kṛṣṇa happens to be the death for the death and for the time, the best controller of Yama, all-pervading, is creator of Brahmā, is the preserver of the preserver and also the killer of the god of death. You therefore take refuge under such a lord Kṛṣṇa. O beloved, who is the brother of whom in this universe? The one who is the brother of everyone you better adore him.

अहं को वा त्वं च का वा विधिना योजितः पुरा।
त्वया सार्धं कर्मणा च पुनस्तने वियोजितः॥६९॥
अज्ञानी कातरः शोके विपत्तौ च न पण्डितः।
सुखं दुःखं भ्रमत्येव चक्रनेमिक्रमेण च॥७०॥

Look here, who was I and who were you but Brahmā united both of us on the basis of our deeds and he is going to separate both of us again on the basis of our deeds. At the approaching of grief and misfortune a person with little knowledge feels helpless but an intellectual person does not feel like that because pleasure and pain have to be faced by a person in his life cycle like a wheel.

नारायणं वं सर्वेशं कान्तं प्राप्स्यसि निश्चितम्।
तपः कृतं यदर्थे च पुरा बदरिकाश्रमे॥७१॥

Therefore, you will surely achieve lord Kṛṣṇa as your husband sometime or the other for whose sake you had performed severe austerities at Badrikāśrama.

मया त्वं तपसा लब्धा ब्रह्मणश्च वरेण हि।
हरेरर्थे तव तपो हरिं प्राप्स्यसि कामिनि॥७२॥

O beautiful one, I achieved you after performing *tapas* for Brahmā but your *tapas* was for the lord and as such you are sure to achieve the lord.

वृन्दावने च गोविन्दं गोलोके त्वं लभिष्यसि।
अहं यास्यामि तल्लोकं तनुं त्यक्त्वा च दानवीम्॥७३॥

You will meet lord Govinda at Vṛndāvana and *Goloka*. I also after shedding this body shall proceed to *Goloka*.

तत्र द्रक्ष्यसि मां त्वं च त्वां द्रक्ष्यामि च संततम्।
आगमं राधिकाशापाद्भारतं च सुदुर्लभम्॥७४॥

You will meet me there and I will always be looking at you in *Goloka*. Both of us had reached the country of Bhārata because of the curse of Rādhikā.

पुनर्यास्यामि तत्रैव कः शोको मे शृणु प्रिये।
त्वं हि देहं परित्यज्य दिव्यरूपं विधाय च॥७५॥
तत्कालं प्राप्स्यसि हरिं मा कान्ते कातरा भव।
इत्युक्त्वा च दिनान्ते च तया सार्धं मनोहरे॥७६॥
सुष्वाप शोभने तल्पे पुष्पचन्दनचर्चिते।
नानाप्रकारविभवे चचार रत्नमन्दिरे॥७७॥

O dear one, we shall have to go there again. Therefore, there appears to be no cause for grief. You will also achieve the abode of the great lord after discarding this body. Therefore, O beautiful one, don't get disgusted for nothing." Thus speaking Śaṁkhacūḍa enjoyed the company of Tulasī in the divine bed decorated with flowers and sandal-paste. His bedroom was decorated with gems and all the articles of worldly pleasures were stored therein.

रत्नप्रदीपसंयुक्ते स्त्रीरत्नं प्राप्य सुन्दरीम्।
निनाय रजनीं राजा क्रीडाकौतुकमङ्गलैः॥७८॥

कृत्वा वक्षसि कान्तां तां रुदतीमतिदुःखिताम्।
कृशोदरीं निराहारं निमग्नां शोकसागरे॥७९॥
पुनस्तां बोधयामास दिव्यज्ञानेन बोधवित्।
पुरा कृष्णेन यद्दत्तं भाण्डीरे तत्त्वमुमम्॥८०॥

Both of them spent the night together while the lamps of gems continued burning. The king Śaṁkhacūḍa enjoyed various love-sports with Tulasī during the night. Thereafter Tulasī who was slender-waisted with an extremely painful heart remained without food and was engrossed in the deep ocean of grief. Śaṁkhacūḍa embraced her affectionately and started imparting to her the divine knowledge which he had received in the earlier times from lord Kṛṣṇa himself.

स च तस्यै ददौ तच्च सर्वशोकहरं परम्।
ज्ञानं संप्राप्य सा देवी प्रसन्नवदनेक्षणा॥८१॥

After receiving the divine knowledge the damsel was immensely pleased and her face and eyes felt delighted.

क्रीडां चकार हर्षेण सर्वं मत्वाऽतिनश्वरम्।
तौ दम्पती च क्रीडातौ निमग्नौ सुखसागरे॥८२॥

Considering everything to be perishable, the couple enjoyed love-sports and were drawn in supreme ecstasy.

पुलकाङ्कितसर्वाङ्गौ मुर्च्छितौ निर्जने वने।
अङ्गप्रत्यङ्गसंयुक्तौ सुप्रीतौ सुरतोत्सुकौ॥८३॥

O sage, the hair of the bodies of both of them stood on end and for enjoying the conjugal pleasures both of them were united.

एकाङ्गौ च तथा तौ द्वौ चार्धनारीश्वरौ यथा।
प्राणेश्वरं च तुलसी मेने प्राणाधिकं परम्॥८४॥
प्राणाधिकां च तां मेने राजा प्राणाधिकेश्वरीम्।
तौ स्थितौ सुखसुप्तौ च तन्द्रितौ सुन्दरौ समौ॥८५॥
सुवेषौ सुखसंभोगादचेष्टौ सुमनोहरौ।
क्षणं सचेतनौ तौ च कथयन्तौ रसाश्रयाम्॥८६॥
कथां मनोहरां दिव्यां हसन्तौ च क्षणं पुनः।
भुक्तवन्तौ च ताम्बूलं प्रदत्तं च परस्परम्॥८७॥

Both of them became one like Ardhanārīśvara Śiva. At that point of time Tulasī considered his beloved to be more important than her own life and the king Śaṁkhacūḍa felt in the same way. Both of them slept delightfully. Both of them looked fine in sleep. Both of them were clad in the best of costumes. Both of them looked pleasant after enjoying the company of each other. They regained consciousness after a moment and narrated a divine story to each other. Simultaneously they were chewing the betels offered by each other.

परस्परं सेवितौ च सुप्रीत्या श्वेतचामरैः।
क्षणं शयानौ सानन्दौ वसन्तौ च क्षणं पुनः॥८८॥
क्षणं केलिनियुक्तौ च रसभावसमन्वितौ।
सुरताद्विरतिर्नास्ति तौ तद्विषयपण्डतौ॥८९॥
सततं जययुक्तौ द्वौ क्षणं नैव पराजितौ॥९०॥

They were moving white fly whisks over each other. In a moment they lay down together and in the next moment, they sat up and in another moment they behaved passionately. Thus both of them who were well-versed in the love-sports could never get fully satisfied. Both of them were always victorious and never felt defeated.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु०
तुलसीशङ्खचूडसंभोगो नाम सप्तदशोऽध्यायः॥१७॥

अथाष्टादशोऽध्यायः

Chapter – 18

The conversation between lord Śiva and Śaṁkhacūḍa

श्रीनारायण उवाच

श्रीकृष्णं मनसा ध्यात्वा राजा कृष्णपरायणः।
ब्राह्मे मुहूर्ते चोत्थाय पुष्पतल्पान्मनोहरात्॥ १॥
रात्रिवासः परित्यज्य स्नात्वा मङ्गलवारिणा।
धौते च वाससी धृत्वा तिलकमुज्ज्वलम्॥ २॥

Śrī Nārāyaṇa said— Śaṁkhacūḍa the devotee of lord Kṛṣṇa got up in the early morning and with his mind devoted towards lord Kṛṣṇa, he

left the bed. He discarded the sleeping clothes and took a bath with sweet water and clad himself in two washed clothes.

चकाराऽऽह्निकमावश्यमभीष्टगुरुवनदन्म्।
दध्याज्यं मधु लाजांश्च साऽपश्यद्वस्तु मङ्गलम्॥ ३॥
रत्नश्रेष्ठं मणिश्रेष्ठं वस्त्रश्रेष्ठं च काञ्चनम्।
ब्राह्मणेभ्यो ददौ भक्त्या यथा नित्यं च नारद॥ ४॥
अमूल्यरत्नं यतकिंचिन्मुक्तामाणिक्यहीरकम्।
ददौ विप्राय गुरुवे यात्रामङ्गलहेतवे॥ ५॥
गजरत्नं चाश्वरत्नं धेनुरत्नं मनोहरम्।
ददौ सर्वं दरिद्राय विप्रार्थं मङ्गलायं च॥ ६॥
कोशागारसहस्रं च नगराणां त्रिलक्षकम्।
ग्रामाणां शतकोटिं च ब्राह्मणेभ्यो ददौ मुदा॥ ७॥

O Nārada, he relieved himself of all the morning routines, bowing himself to his family gods and the teacher and had a look at curd, *ghee*, honey, fried rice and other things of bodily welfare. He then gave away in charity the best of gems, clothes and gold with devotion. Thereafter, for performing a peaceful journey, he offered invaluable gems, jewels, articles made of gem and ruby to the Brāhmaṇas and the teacher. Again for the purpose of welfare he gave away in charity the best of the elements, horses, cows to the needy Brāhmaṇas. He then distributed a thousand of his treasures, three lakhs of cities and a hundred crores of the villages to the Brāhmaṇas.

पुत्रं कृत्वा च राजेन्द्र सुचन्द्रं दानवेषु च।
पुत्रे समर्प्य भार्यां च राज्यं वै सर्वसंपदम्॥ ८॥
प्रजानुचरसंघं च कोशौघं वाहनादिकम्।
स्वयं संनाहयुक्तश्च धनुष्पाणिर्बभूव ह॥ ९॥

He declared his son Sucandra as the king of the demon and handed over to his son the care of his own wife, the kingdom, entire wealth, the people, the servants, the treasures, the vehicles and everything else. He himself wore a *kavaca*, holding a bow and arrow in his hands.

भृत्यद्वाराक्रमेणैव स चक्रे सैन्यसंचयम्।
अश्वानां च त्रिलक्षेण पञ्चलक्षेण हस्तिनाम्॥ १०॥
रथानामयुतेनैव धानुष्काणां त्रिकोटिभिः।
त्रिकोटिभिश्चर्मिणां च शूलिनां च त्रिकोटिभिः॥ ११॥

He collected all the soldiers, three lakhs of horses, five lakhs of elephants, ten thousand chariots, three crores of archers, three crores of warriors holding swords and shields. Three crores of trident bearers accompanied him.

कृता सेनाऽपरिमिता दानवेन्द्रेण नारद।
तस्यां सेनापतिश्चैव युद्धशास्त्रविशारदः॥ १२॥
महारथः स विज्ञेयो रथिनां प्रवरो रणे।
त्रिलक्षाक्षौहिणीसेनापति कृत्वा नराधिपः॥ १३॥
त्रिशदक्षौहिणीवाद्यभाण्डौघं च चकार सः।
बहिर्बभूव शिबिरान्मनसा श्रीहरिं स्मरन्॥ १४॥

O Nārada, thus the king of the demons commissioned a vast army, the commander of which was well-versed in the science of archery and battle field. Only such of the warriors could be considered as the chief charioteers as could be the best in the driving of the chariot. The king Śaṁkhacūḍa placed the vast army under the charge of the commander accompanied with thirty *Akṣauhiṇī*, war-bands; he marched ahead reciting the name of Hari, from his kingdom.

रत्नेन्द्रसारखचितं विमानं ह्यारुरोह च।
गुरुवर्गान्पुरस्कृत्य प्रययौ शंकरान्तिकम्॥ १५॥
पुष्पभद्रानदीतीरे यत्राक्षयवटः शुभः।
सिद्धाश्रमं च सिद्धानां सिद्धिक्षेत्रं च नामतः॥ १६॥

He seated his teachers ahead of him in the plane and started to reach immediately lord Śiva. There is an eternal banyan tree on the bank of the Puṣpabhadrā river, where a large number of the abodes of *siddhas* are available. As a result of this the place is known by the name of *Siddhāśrama*.

कपिलस्य् तपः स्थानं पुण्यक्षेत्रं च भारते।
पश्चिमोदधिपूर्वे च मलयस्य च पश्चिमे॥ १७॥
श्रीशैलोत्तरभागे च गन्धमादनदक्षिणे।
पञ्चयोजनविस्तीर्णा दैर्घ्ये शतगुणा तथा।

शाश्वती जलपूर्णा च पुष्पभद्रा नदी शुभा॥ १८॥

In the country of Bhārata the place is known as the abode of sage Kapila. It is located between the western sea and the Malaya mountain. It is located to the north of Śrī Śaila mountain and Gandhamādana mountain on the south, spreading over to five *yojanas* in width and five hundred *yojanas* in length, where the Puṣpabhadrā river flows which is always filled with water.

लवणोदप्रिया भार्या शश्वत्सौभाग्यसंयुता।
शुद्धस्फटिकसंकाशा ' रते च सुपुण्यदा॥ १९॥
शरावतीमिश्रिता च निर्गता सा हिमालयात्।
गोमन्तं वामतः कृत्वा प्रविष्टा पश्चिमोदधौ॥ २०॥
तत्र गत्वा शङ्खचूडो लुलोके चन्द्रशेखरम्।
वटमूले समासीनं सूर्यकोटिसमप्रभम्॥ २१॥

She happens to be the spouse of the salty ocean. It is always filled with virtues and is quite meritorious of the land of Bhāratavarṣa and shines like the a crystal stone. It emerges from the Himālaya and after crossing some distance, a river named Sarasvatī falls into it. Flowing to the left of the Gomanta mountain it proceeds towards three oceans. Reaching there, she has an audience with Candraśekhara Śiva the lord of Śaṁkhacūḍa who always remains meditating, having the lustre of crores of suns seated under a banyan tree.

कृत्वा योगासने स्थित्वा मुद्रायुक्तं च सस्मितम्।
शुद्ध स्फटिसंकाशं ज्वलंतं ब्रह्मतेजसा॥ २२॥
त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं वरम्।
तप्तकाञ्चनवर्णाभं जटाजालं च बिभ्रतम्॥ २३॥
त्रिनेत्रं पञ्चवक्त्रं च नागयज्ञोपवीतिनम्।
मृत्युंजयं कालमृत्युं विश्वमृत्युकरं परम्॥ २४॥
भक्तमृत्युहरं शान्तं गौरीकान्तं मनोरमम्।
तपसां फलदातारं दातारं सर्वसंपदाम्॥ २५॥
आशुतोषं प्रसन्नास्यं भक्तानुग्रहकारकम्।
विश्वनाथं विश्वरूपं विश्वबीजं च विश्वजम्॥ २६॥
विश्वभरं विश्ववरं विश्वसंहारकारणम्।
कारणं कारणानां च नरकार्णवतारणम्॥ २७॥
ज्ञानप्रदं ज्ञानबीजं ज्ञानानन्दं सनातनम्।
अवरुह्य विमानाच्च तं दृष्ट्वा दानवेश्वरः॥ २८॥
सर्वैः सार्धं भक्तियुक्तः शिरसा प्रणनाम सः।
वामतो भद्रकाली च स्कन्दं तत्पुरतः स्थितम्॥ २९॥

He was seated in *yogāsana*, displaying *vara* and *abhaya mudrās* in his hands, wearing a smile on his face emitting the divine lustre. His limbs always remain shining like crystal gems and he holds a trident and a *paṭṭiśa* in his hands clad in tiger skin. The lord is dear to goddess Gaurī and looked quite beautiful. His body is peaceful and removes all danger of death from his devotees. His natural instinct is to provide the fruits of the *tapas* and to fill the treasures of his devotees. He gets easily pleased. He never feels sad and bestows his grace on his devotees also. He is called the lord of the universe, the seed of the universe, the form of the universe, Viśvaja, one who feeds the universe, Viśvavara and the destroyer of the universe. He is the cause of the causes and is quite competent to rescue one from the hell. He is the eternal lord, the bestower of knowledge and all knowledgeable. Śaṁkhacūḍa the king of the demons got down from his plane and had an audience with him. He along with the others stood before lord Śiva and bowed in reverence to him. The goddess Bhadrakālī appeared on his left and Skanda was seated in front of him.

आशिषं च ददौ तस्मै काली स्कन्दश्च शंकरः।
उत्तस्थुर्दानवं दृष्ट्वा सर्वे नन्दरीश्वरादयः॥ ३०॥
परस्परं च संभाषां ते चक्रुस्तत्र सांप्रतम्।
राजा कृत्वा च संभाषामुवास शिवसंन्निधौ॥ ३१॥
प्रसन्नात्मा महादेवो भगवांस्तमुवाच ह॥ ३२॥

He was blessed by Kālī, Skanda and Śiva while Nandīśvara and others welcomed him. Looking at the demon king all the people conversed quietly among themselves. Thereafter the demon king took his seat in front of lord Śiva. Thereafter lord Śiva delightfully spoke to him.

श्रीमहादेव उवाच

विधाता जगतां ब्रह्म पिता धर्मस्य धर्मवित्।
मरीचिस्तस्य पुत्रश्च वैश्णवश्चापि धार्मिकः॥ ३३॥
कश्यपश्चापि तत्पुत्रो धर्मिष्ठश्च प्रजापतिः।
दक्षः प्रीत्या ददौ तस्मै भक्त्या कन्यास्त्रयोदश॥ ३४॥
तास्वेका च दनुः साध्वी तत्सौभाग्येन वर्धिता।
चत्वारिंशद्दनोः पुत्रा दानवास्तेजसोज्ज्वलाः॥ ३५॥

Lord Śiva said—Brahmā happens to be the creator of the universe, is well-versed in *dharma* besides being the father of Dharma. He had a religious-minded son named Marīci. Marīci had a son named Kaśyapa. Dakṣa married his thirteen daughters to Kaśyapa. One of them is known by the name of Danu who had been quite chaste. In due course of time Danu gave birth to forty demon sons who were quite valorous.

तेष्वेको विप्रचित्तिश्च महाबलपराक्रमः।
तत्पुत्रो धार्मिको दम्भो विष्णुभक्तो जितेन्द्रियः॥ ३६॥
जजाप परमं मन्त्रं पुष्करे लक्षवत्सरम्।
शुक्राचार्यं गुरुं कृत्वा कृष्णस्य परमात्मनः॥ ३७॥
तदा त्वां तनयं प्राप परं कृष्णपरायणम्।
पुरा त्वं पार्षदो गोपो गोपेष्वष्टसु धार्मिकः॥ ३८॥

The great warrior Vipracitti happens to be one of the Dānavas. He had a son named Dambha who was quite religious-minded, self-controlled and a devotee of Viṣṇu. He under the guidance of his teacher Śukrācārya performed *tapas* at Puṣkara for a lakh of years by reciting the *mantra* of lord Kṛṣṇa. You were therefore born to him as a son and are devoted to lord Kṛṣṇa. In your earlier life you were the courtier of lord Kṛṣṇa and quite a religious cowherd. You had earned great glory among the cowherds.

अधुना राधिकाशापाद्भारते दानवेश्वरः।
आब्रह्मस्तम्बपर्यन्तं भ्रमं मेने च वैष्णवः॥ ३९॥
सालोक्यसार्ष्टिसारूप्यसामीप्यैक्यं हरेरपि।
दीयमानं न गृह्णन्ति वैश्णवाः सेवनं विना॥ ४०॥

Thereafter, you were cursed by Rādhikā and had to be born on earth at the Vaiṣṇava Dānava. The Vaiṣṇavas consider the lokas between the earth and the *Brahmaloka* to be of no consequence, except for the only devotion of the lord they do not consider any other type of salvation to be of no consequence.

ब्रह्मत्वममरत्वं वा तुच्छं मेने च वैष्णवः।
इन्द्रत्वं वा कुबेरत्वं न मेने गणनासु च॥ ४१॥
कृष्णभक्तस्य ते किं वा देवानां विषये भ्रमे।
देहि राज्यं च देवानां मत्प्रीतिं कुरु भूमिप॥ ४२॥
सुखं स्वाराज्ये त्वं तिष्ठ देवाः सन्तु स्वके पदे।
अलं भ्रातृविरोधेन सर्वे कश्यपवंशजाः॥ ४३॥
यानि कानि पापानि ब्रह्मत्यादिकानि च।
ज्ञातिद्रोहस्य पास्य कलां नार्हन्ति षोडशीम्॥ ४४॥
स्वसंपदां च हानिं च यदि राजेन्द्र मन्यसे।
सर्वावस्थासु समता केषा याति च सर्वदा॥ ४५॥

The Vaiṣṇava people consider that to become Brahman or eternal is of no consequence. They care the least for the kingdom of Indra or Kubera. Therefore you are a devotee of lord Kṛṣṇa. As such the kingship of the gods is like an illusion for you, how can you have any belief in that? You return the kingdom of the gods to them and please me. You enjoy your country with pleasure and let the god live in their own abodes, because you happen to be the sons of the same Kaśyapa and as such it would not be proper to have a conflict between the two brothers. The sins of *Brahmahatyā* and other horrible sins are of no consequence as compared to the sin committed to your own brother. O king of the kings, if you consider this to be a loss of your riches, then you just think with whom are these riches to remain forever?

ब्रह्मणश्च तिरोभावो लये प्राकृतिके सति।
आविर्भावः पुलस्तस्य प्रभवेदीश्वरेच्छया॥ ४६॥
ज्ञानं बुद्धिश्च तपसा स्मृतिर्लोकस्य निश्चितम्।
करोति सृष्टिं ज्ञानेन स्रष्टा सोऽपि क्रमेण च॥ ४७॥

At the time of dissolution even Brahmā has to disappear and by the grace of the god he reappears again. There is an increase in

intelligence because of his *tapas* and he is adored in the universe because of the same. Thereafter Brahmā with his divine knowledge creates the universe.

परिपूर्णतमो धर्मः सत्ये सत्याश्रयः सदा।
सोऽपि त्रिभागस्त्रेतायां द्विभागो द्वापरे स्मृतः॥४८॥
एकभागः कलेः पूर्वे तद्ध्रासश्च क्रमेण च।
कलामात्रं कलेः शेषे कुह्वां चन्द्रकला यथा॥४९॥
यादृक्तेजो रवेर्ग्रीष्मे न तादृक्शिशिरे पुनः।
दिने च यादृङ्मध्याह्ने सायं प्रातर्न तत्समम्॥५०॥
उदयं याति कालेन बालतां च क्रमेण च।
प्रकाण्डतां च तत्पश्चात्कालेऽस्तं पुनरेव सः॥५१॥

In the *Satyayuga*, *dharma* is all powerful and is always based on truth. In the *Tretāyuga* only the three *aṁśas* of *dharma* remain, while in the *Dvāpara* only two of them are to be seen. At the start of the age of *kaliyuga*, he is seen in one part only and it goes on declining gradually. Ultimately only a small ray of *dharma* remains on earth like the light of the moon on a moonless night. The lustre of the sun is never the same in the winter season as is found in the summer season. The position the sun achieves during the noon is not to be found during the morning or the evenings. The sun rises in due course of time, crosses infancy and then reaches the maximum height in the noon and ultimately it sets in the evening.

दिने प्रच्छन्नतां याति काले वै दुर्दिने घने।
राहुग्रस्ते कम्पितश्च पुनरेव प्रसन्नताम्॥५२॥
परिपूर्णतमश्चन्द्रः पूर्णिमायां च यादृशः।
तादृशो न भवेन्नित्यं क्षयं याति दिने दिने॥५३॥

Because of the constant movement of the cycle of time, when one meets with misfortune, then it has to disappear even during the day, at the sight of Rāhu. The sun gets terrified and then after some time, it reappears delightfully. Similarly the moon on the full-moon night appears in a complete form but cannot remain the same all throughout the night. He goes on reducing itself gradually.

पुनः स पुष्टतां याति परकुह्वा दिने दिने।
संपद्युक्तः शुक्लपक्षे कृष्णे म्लानश्च यक्ष्मणा॥५४॥
राहुग्रस्ते दिने म्लानो दुर्दिने निबिडे घने।
काले चन्द्रो भवेच्छुद्धो भ्रष्टश्रीः कालभेदके॥५५॥

Thereafter by gradually increasing it appears in its full and complete form. Therefore the people during the bright fortnight get nourishment while during the dark fortnight, they are infested with diseases. Thus having been eclipsed by Rāhu and having been covered by the cloud, both the sun and the moon lose their pristine glory and after the passage of time, the moon gets purified. Again in the course of time its glory again subsides.

भविष्यति बलिश्चेन्द्रो भ्रष्टश्रीः सुतलेऽधुना।
कालेन पृथ्वी सस्याढ्या सर्वाधारा वसुंधरा॥५६॥
काले जले निमग्ना सा तिरोभूता विपद्गता।
काले नश्यन्ति विश्वानि प्रभवन्त्येव कालतः॥५७॥
चराचराश्च कालेन नश्यन्ति प्रभवन्ति च।
ईश्वरस्यैव समता कृष्णस्य परमात्मनः॥५८॥
अहं मृत्युंजयो यस्मादसंख्यं प्राकृतं लयम्।
अदृश्यं चापि पश्यामि वारं वारं पुनः पुनः॥५९॥
स च प्रकृतिरूपश्च स एव पुरुषः समृतः।
स चाऽत्मा सर्वजीवश्च नानारूपधरः परः॥६०॥

Look, currently Bali is living in the nether world losing all his glory and in due course of time he would become Indra. The earth which happens to be the base of all, is filled with greenery in due course of time and eventually it gets submerged in water and in misfortune she disappears also. Thus the entire universe is destroyed in due course of time and it re-emerges. All the moveable or immovable things appear and disappear according to the time. Only lord Kṛṣṇa remains eternal at all the times. I am the one, who has over powered the death, therefore I have witnessed innumerable dissolutions. I have also witnessed its disappearance again and again. The same lord Kṛṣṇa happens to be the form of Prakṛti and

Puruṣa, soul and the great-soul. He takes to many forms and is the best of all.

करोति सततं या हि तन्नामगुणकीर्तनम्।
कालं मृत्युं स जयति जन्म रोगं जरां भयम्॥६१॥

The one who recites his name always with devotion, overpowers the time, the death, birth, disease, old age and danger.

स्रष्टा कृतो विधिस्तेन पाता विष्णु कृतो भवे।
अहं कृतश्च संहर्ता वयं विषयिणोयत:॥६२॥

Brahmā happens to be the creator of universe while Viṣṇu happens to be the preserver and I myself become the destroyer because all of us appear in material form.

कालाग्निरुद्रं संहारे नियुज्य विषये नृप।
अहं करोमि सततं तन्नामगुणकीर्तनम्॥६३॥

O king, Rudra named Kālāgni, engages Rudra in destruction. He thus engages himself reciting the name of lord Kṛṣṇa.

तेन मृत्युञ्जयोऽहं च ज्ञानेनानेन निर्भय:।
मृत्युर्मत्तो भयाद्याति वैनतेयादिवोरग:॥६४॥

Because of that the death has no influence over me. The death flies away in panic from me as the serpents disappear in panic at the sight of Garuḍa.

इत्युक्त्वा स च सर्वेश: सर्वज्ञ: सर्वभावन:।
विररामाथ शर्वश्च सभामध्ये च नारद॥६५॥

O Nārada, lord Śiva who is compassionate to all and is the form of all besides being the lord of all, kept quiet after speaking these words."

राजा तद्वचनं श्रुत्वा प्रसशंस पुन: पुन:।
उवाच सुन्दरं देवं परं विनयपूर्वकम्॥६६॥

On hearing these words, the king praised lord Śiva immensely and spoke to him in a sweet and beautiful voice.

शङ्खचूड उवाच

त्वया यत्कथितं नाथ सर्वं सत्यं च नानृतम्।
तथाऽपि किंचिद्यत्सत्यं श्रूयतां मन्निवेदनम्॥६७॥

Śaṁkhacūḍa said—Though whatever you have spoken is completely true and there is no untruth in it, yet still I want to submit truthfully everything before you, you kindly listen to me.

ज्ञातिद्रोहे महत्पापं त्वयोक्तमधुना त्रयम्।
गृहित्वा तस्य सर्वस्वं कुत: प्रस्थापितो बलि:॥६८॥
मया समुद्धृतं सर्वमैश्वर्यं विक्रमेण च।
सुतलाच्च समुद्धर्तुं नालं सोऽपि गदाधर:॥६९॥

You have just now stated that there are three types of great sins in betraying one's race. Why did the gods drive out Bali after snatching his entire position. I have achieved these riches with the strength of my own prowess. I redeemed the riches of the earlier demon race. Lord Viṣṇu is also not in favour of the removal of the demon race from the earth.

सभ्रातृको हिरण्याक्ष: कथं देवैश्च हिंसित:।
शुम्भादयाश्चासुरा वै कथं देवैर्निपातिता:॥७०॥
पुरा समुद्रमथने पीयूषं भक्षितं सुरै:।
क्लेशभाजो वयं तत्र ते सर्वे फलभागिन:॥७१॥

Why did the gods kill Hiraṇyākṣa together with his brothers? Why were the demons like Śumbha and others killed. Similarly in the earlier times when the ocean was churned and *amṛta* emerged out of it, it was consumed totally by the gods. And the labour of churning the ocean was performed by the demons but the fruits were reaped by the gods alone.

क्रीडाभाण्डमिदं विश्वं कृष्णस्य परमात्मन:।
यदा ददाति यस्मै स तस्यैश्वर्यं भवेत्तदा॥७२॥
देवदानवयोर्वाद: शश्वन्नैमित्तिम: सदा।
पराजयो जयस्तेषां कालेऽस्माकं क्रमेण च॥७३॥

The entire universe is like the play ground of lord Kṛṣṇa. He grants riches to someone at sometime and he becomes the lord of riches accordingly. The controversy between the gods and demons is eternal and therefore both of us had to face victory and defeat according to the times.

तत्राऽऽवयोर्विरोधे च गमनं निष्फलं तव।
समसंबंधिनोर्बन्ध्वोरीश्वरस्य महात्मन:॥७४॥

जायते महती लज्जा स्पर्धाऽस्माभिः सहाधुना।
ततोऽधिका च समरे कीर्तिहानिः पराजये॥७५॥

Therefore it is not proper for you to interfere in this conflict between the gods and the demons because you are the one who has the best of the relations with both of us and are adorable by us being a great lord. It will be a shameful thing for you to interfere in the conflict between two of us and still worse would be to get defeated in the battle field.

शङ्खचूडवचः श्रुत्वा प्रहस्याह त्रिलोचनः।
यथोचितं सुमधुरमत्युग्रं दानवेश्वरम्॥७६॥

On hearing the words of Śaṁkhacūḍa, lord Śiva spoke to the kings of Dānavas quite appropriate words thus.

श्रीमहादेव उवाच

युष्माभिः सह युद्धं मे ब्रह्मवंशसमुद्भवैः।
का लज्जा महती जान्नकीर्तिर्वा पराजये॥७७॥

Lord Mahādeva said—O king, you were born of the race of Brahmā. In case I fight with you there will no loss of grace. Shall it be disgraceful to get defeated at your hands?

युद्धमादौ हरेरेव मधुना कैटभेन च।
हिरण्यकशिपोश्चैव सह तेनात्मना नृप॥७८॥

O king, the lord has already fought the battle with Madhu and Kaiṭabha who had also fought with Hiraṇyakaśipu.

हिरण्याक्षस्य युद्धं च पुनस्तेन गदाभृता।
त्रिपुरैः सह युद्धं च मया चापि पुरा कृतम्॥७९॥

Again the mace-holder lord Viṣṇu had a fight with Hiraṇyākṣa and in earlier times I had to fight with Tripura.

सर्वेश्वर्याः सर्वमातुः प्रकृत्याश्च बभूव ह।
सह शुम्भादिभिः पूर्वं समरं परमाद्भुतम्॥८०॥

In earlier times the mother of all beings, the goddess Prakṛti had to fight with Śumbha and other demons.

पार्षदप्रवरस्त्वं च कृष्णस्य परमात्मनः।
ये ये हताश्च ते दैत्या नहि केऽपि त्वया समाः॥८१॥
का लज्जा महती राजन्मम युद्धे त्वया सह।
सुराणां शरणस्यैव प्रेषितस्य हरेरहो॥८२॥

You are also the best of the courtiers of lord Kṛṣṇa and all the demons who were killed earlier can hardly be compared with your prowess. Therefore why would I be ashamed of getting engaged in a fight with you? It is the lord himself who happens to be the protector of the gods who had sent me to fight with you.

देहि राज्यं च देवानां वाग्व्यये किं प्रयोजनम्।
युद्धं वा कुरु मत्सार्द्धमिति मे निश्चितं वचः॥८३॥
इत्युक्त्वा शंकरस्तत्र विरराम च नारद।
उत्तस्थौ शङ्खचूडश्च स्वामात्यैः सह सत्वरः॥८४॥

Therefore, I am of the firm opinion that you should not engage yourself in fight with me and will not enter into further controversies. O Nārada, after speaking thus, Śiva kept quiet and Śaṁkhacūḍa also got up at once with his courtiers.

इति श्रीब्रह्म० महा० प्रकृ० नारदना० तुलस्यु०
शिवशङ्खचुडसंवादो नामाष्टादशोऽध्यायः॥१८॥

अथैकोनविंशोऽध्यायः

Chapter – 19

The battle between Śiva and Śaṁkhacūḍa

श्रीनारायण उवाच

शिवं प्रणम्य शिरसा दानवेन्द्रः प्रतापवान्।
समारुरोह यानं च स्वामात्यैः सह सत्वरः॥ १॥

Nārāyaṇa said—The glorious king of demons named Śaṁkhacūḍa bowed in reverence to lord Śiva, left the place together with his courtiers and boarded the plane.

बभूवुस्ते च संक्षुब्धाः स्कन्दशक्त्यहितास्तदा।
नेदुर्दुन्दुभयः स्वर्गे पुष्पवृष्टिर्बभूव ह॥ २॥
स्कन्दस्योपरि तत्रैव समरे च भयंकरे।
स्कन्दस्य समरं दृष्ट्वा महदद्भुतमुल्बणम्॥ ३॥

दानवानां क्षयकरं यथा प्राकृतिकं लयम्।
राजा विमानमारुह्य शरवर्षं चकार ह॥४॥

The battle started between both the sides. The Dānavas suffered considerably with the prowess of Skanda. A commotion was created among them. On the other hand the drums were beaten in the heaven. In that terrific war the gods started showering flowers over Skanda. The war of Skanda was quite astonishing and terrific; it was proving to be destructive for the demons like the natural dissolution. Thereafter Śaṁkhacūḍa started showering arrows.

नृपस्य शरवृष्टिश्च धनुवृष्टिर्यथा तथा।
महान्घोरान्धकारश्च वह्न्युत्थानं बभूव ह॥५॥

The showering of arrows by the demon king appeared like the fall of rain which created darkness everywhere. Thereafter the fire appeared.

देवाः प्रदुद्रुवुश्चान्ये सर्वे नन्दीश्वरादयः।
एकाकी कार्तिकेयस्तु तस्थौ समरमूर्द्धनि॥६॥

All the gods including Nandīśvara fled away from the place in terror. Kārttikeya alone continued to face the battle as before.

पर्वतानां च सर्पाणां शिलानां शाखिनां तथा।
शश्वच्चकार वृष्टिं च दुर्वाह्यां च भयंकरीम्॥७॥

In the battle field the mountains, the serpents, the rocks and the trees were continuously being showered in a horrible manner.

नृपस्य शरवृष्ट्या च प्रच्छन्नः शिवनन्दनः।
नीरदेन च सान्द्रेण संछन्नो भास्करो यथा॥८॥

Skanda appeared like the sun which is covered by the clouds and he became invisible with the showering of arrows by the demon king.

धनुः स्कन्दस्य चिच्छेद दुर्वहं च भयंकरम्।
बभञ्ज च रथं दिव्यं चिच्छेद रथघोटकान्॥९॥

The demon king then cut-off the horrible bow of Skanda held by him in his hand. He also shattered the divine chariot of Skanda, together with the horses of his chariot and charioteer.

मयूरं जर्जरीभूतं दिव्यास्त्रेण चकार सः।
शक्तिं चिक्षेप सूर्याभां तस्य वक्षोविभेदिनीम्॥१०॥

Thereafter Śaṁkhacūḍa with the use of a divine weapon, injured the peacock of Skanda. With the intention of tearing out the chest of Skanda he shot a *Śakti* which had the lustre of the sun.

क्षणं मूर्च्छां च संप्राप्य चेतनामुपलभ्य सः।
गृहीत्वाऽन्यद्धनुर्दिव्यं यद्दत्तं विष्णुना पुरा॥११॥

With the attack of the *Śakti*, Skanda fainted for a moment. Thereafter he regained consciousness and again held another divine bow in his hand, which was handed over to him by lord Viṣṇu in earlier times.

रत्नेन्द्रसारखचितं यानमारुह्य चाग्निभूः।
शस्त्रमस्त्रं गृहीत्वा च चकार रणमुल्बणम्॥१२॥

Thereafter Skanda mounted on another chariot which was built with the gist of gem. Skanda then equipped himself with all the weapons and started a great war.

सर्पांश्च पर्वतांश्चैव वृक्षांश्च प्रस्तरांस्तथा।
सर्वांश्चिच्छेद कोपेन दिव्यायास्त्रेण शिवात्मजः॥१३॥

Skanda the son of Śiva destroyed in anger all the snakes, the mountains, the trees and the rocks showered by the demons on him.

आग्नेयं वारुणास्त्रेण वारयामास वै गुहः।
रथं धनुश्च चिच्छेद शङ्खचूडस्य लीलया॥१४॥
सवाहं सारथिं चैव किरीटं मुकुटोज्ज्वलम्।
चिक्षेप शक्तिमुल्काभां दानवेन्द्रस्य वक्षसि॥१५॥

The fire weapon of Śaṁkhacūḍa was neutralised by Skanda with his Varuṇa-weapon and simultaneously he destroyed his bow quite easily besides his chariot and the horses. Thereafter his charioteer, the horses and the *kirīṭa* crown were destroyed. This attack of Skanda appeared like the fall of a planet over the demon king.

मूर्च्छां संप्राप्य राजोपलभ्य वै चेतनां पुनः।
आरुह्य वै यानमन्यं धनुरर्जग्राह सत्वरः॥१६॥

The demon king fainted with that attack. After regaining consciousness, he boarded another chariot holding a bow in his hand.

चकार शरजालं च मायया मायिनां वरः।
गुहं चाऽच्छाद्य समरे शरजालेन नारद॥ १७॥
जग्राह शक्तिमव्यर्थां शतसूर्यसमप्रभाम्।
प्रलयाग्निशिखारूपां विष्णोर्वै तेजसाऽऽवृताम्॥ १८॥
चिक्षेप तां च कोपेन महावेगेन कार्तिके।
पपात शक्तिस्द्रात्रे वहिनराशिरिवोज्ज्वला॥ १९॥
मूर्च्छां संप्रापं शक्त्या च कार्तिकेयो महाबलः।
काली गृहीत्वा तं क्रोडे निनाय शिवसन्निधौ॥ २०॥
शिवस्तं दर्शनादेव जीवयामास लीलया।
ददौ बलमनन्तं च स चोत्तस्थौ प्रतापवान्॥ २१॥

O Nārada, Śaṁkhacūḍa who was well-versed in the best of illusion covered Skanda in the battle field with the shooting of innumerable arrows. Thereafter he took up his invisible *śakti* which having the lustre of crores of suns and appeared like the fire of dissolution was also covered with the glory of lord Viṣṇu. He took out the *Śakti* in his hand and in anger he shot at Kārttikeya with great force. The *Śakti* struck the body of Skanda like a burning fire. Kārttikeya the great warrior fainted at this. Thereafter the goddess Kālī picked him up in her lap and took him to lord Śiva. Lord Śiva on his part brought him back to life with a mere glance at him, restoring the immense strength possessed by him. The glorious Skanda got up at once thereafter.

शिवः स्वसैन्यं देवांश्च प्रेरयामास सत्वरः।
दानवेन्द्रैः ससैन्यैश्च युद्धारम्भो बभूव ह॥ २२॥।
स्वयं महेन्द्रो युयुधे सार्धं च वृषपर्वणा।
भास्करो युयुधे विप्रचित्तिना सह सत्वरः॥ २३॥
दम्भेनसह चन्द्रश्च चकार समरं परम्।
कालेश्वरेण कालश्च गोकर्णेन हुताशनः॥ २४॥
कुबेरः कालकेयेन विश्वकर्मा मयेन च।
भयंकरेण मृत्युश्च संहारेण यमस्तथा॥ २५॥

Lord Śiva then deputed several of his soldiers and gods to fight with the demon king. The battle between the gods and the demon king again started with their armies. In the battle Vṛṣaparvā fought with Mahendra, Vipracitti with Sūrya, Dambha with the moon, Kāleśvara with Kāla, Gokaraṇa with Agni, Kālakeya with Kubera, Maya with Viśvakarmā, the terrific demon called Bhayaṅkara with Mṛtyu and Yama with Saṁhāra.

कलविङ्केन वरुणश्चञ्चलेन समीरणः।
बुधश्च घृतपुष्टेन रक्ताक्षेण शनैश्चरः॥ २६॥
जयन्तो रत्नसारेण वसवो वर्चसां गणैः।
अश्विनौ वै दीप्तिमता धूम्रेण नलकूबरः॥ २७॥
धनुर्धरेण धर्मश्च मण्डूकाक्षेण मङ्गलः।
शोभाकरेणैवेशानः पिठरेण च मन्मथः॥ २८॥
उल्कामुखेन धूम्रेण खड्गेनापि ध्वजेन च।
काञ्चीमुखेन पिण्डेन धूम्रेण सह नन्दिना॥ २९॥
विश्वेदेवाः पलाशेन चाऽऽदित्या युयुधुः परम्।
एकादश महारुद्राश्चैकादश भयंकरैः॥ ३०॥

Similarly Kalaviṅka fought with Varuṇa, Cañcala with Vāyu, Ghṛtapuṣṭa with Budha, Raktākṣa with Saturn, Ratnasāra with Jayanta, Varcasva with Vasus, Dīptimān with Aśvinī kumāra, Dhūmra with Nalakūbara, Dhanurddhara with Dharma, Maṇḍūkākṣa with Mars, Śobhākaraṇa with Īśāna, Piṭhara with the god of love and Ulkāmukha, Dhūmra, Khaṅga, Dhvaja, Kāñcīmukha, Piṇḍa, Dhūmra and Nandī with Viśvedeva, Palāśa with Āditya and the eleven Rudras fought with eleven terrific Dānavas.

महामारी च युयुधे चोग्रदण्डादिभिः सह।
नन्दीश्वरादयः सर्वे दानवानां गणैः सह॥ ३१॥

Ugradaṇḍā and others fought with Mahāmārī (epidemic) and Nandī and others fought with other demon warriors.

युयुधुश्च महायुद्धे प्रलये च भयंकरे।
वटमूले च शंभुश्च तस्थौ काल्या सुतेन च॥ ३२॥

In that terrific battle which had commenced only lord Śiva was seated under the banyan tree accompanied by Kālī and Skanda.

सर्वे च युयुधुः सैन्यसमूहाः सततं मुने।
रत्नसिंहासने रम्ये कोटिभिर्दानवैः सह॥ ३३॥
उवास शङ्खचूडश्च रत्नभूषणभूषितः।
शंकरस्य च योधाश्च युद्धे सर्वे पराजिताः॥ ३४॥
देवाश्च दुद्रुवुः सर्वे भीताश्च क्षतविक्षताः।
चकार कोपं स्कन्दश्च देवेभ्यश्चाभयं ददौ॥ ३५॥
बलं सुरगणानां वै वर्धयामास तेजसा।
स्वयमेकश्च युयुधे दानवानां गणैः सह॥ ३६॥

O sage, many of the warriors were engaged in the battle at that point of time, while Śaṁkhacūḍa adorned with all the ornaments was seated on a gem-studded lion throne accompanied by crores of demons. In the battle field all the *gaṇas* of Śiva were defeated. Getting injured, all of them fled from the battle field in terror. Thereafter, Skanda felt enraged and challenged the demons, boosting the morale of his soldiers. He himself then proceeded alone to fight the demon in the battle field.

अक्षौहिणीनां शतकं समरे स जघान ह।
खर्परं पातयामास काली कमललोचना॥ ३७॥
पपौ रक्तं दानवानां क्रुद्धा सा शतखर्परम्।
दशलक्षं गजेन्द्राणां शतलक्षं च वाजिनाम्॥ ३८॥
समादायैकहस्तेन मुखे चिक्षेप लीलया।
कबन्धानां सहस्त्रं च ननर्त समरे मुने॥ ३९॥

Skanda then destroyed a hundred *akṣauhiṇī* demon army. The lotus-eyed Kālī also got enraged and drank a hundred skulls full of the blood of demons and playfully held ten lakhs of elephants and a hundred lakhs of horses and playfully swallowed them all. Thus she consumed thousands of dead bodies and she then started dancing in the battle field.

स्कन्दस्य शरजालेन दानवाः क्षतविक्षताः।
भीताश्च दुद्रुवुः सर्वे महाबलपराक्रमाः॥ ४०॥

On the other hand the demon warriors were badly injured with the showering of the arrows by Skanda. The demon army fled in terror.

वृषपर्वा विप्रचित्तिर्दम्भश्चापि विकङ्कनः।
स्कन्देन सार्धं युयुधुस्ते च सर्वे क्रमेण च॥ ४१॥

All the great demon warriors like Vṛṣaparvā, Vipracitti, Dambha and Vikaṅkana fought a terrific battle with Skanda.

काली जगाम समरमरक्षत्कार्तिकं शिवः।
वीरास्तामनुजग्मुश्च ते च नन्दीश्वरादयः॥ ४२॥
सर्वे देवाश्च गन्धर्वा यक्षराक्षसकिन्नराः।
राज्यभाण्डाश्च बहुशः शताकोटिर्बलाहकाः॥ ४३॥
सा च गत्वा च संग्रामं सिंहनादं चकार ह।
देव्या वै सिंहनादेन प्रापुर्मूर्च्छां च दानवाः॥ ४४॥

Śiva was protecting Kārttikeya and Kālī was engaged in the battle field. He was followed by Nandīśvara and several other great warriors. The gods, Gandharvas, Yakṣas, Rākṣasas, Kinnaras besides many of the court jesters and crores of *Balāhakas* were also there. The goddess uttered a lion's roar, reaching the battle field which made the demon army to lose their senses.

अट्टाट्टहासमशिवं चकार च पुनः पुनः।
हृष्टा पपौ च माध्वीकं ननर्त रणमूर्द्धनि॥ ४५॥
उग्रदंष्ट्रा चोग्रदण्डा कौट्टरी च पपौ मधु।
योगिनीनां डाकिनीनां गणाः सुरगणादयः॥ ४६॥
दृष्ट्वा कालीं शङ्खचूडः शीघ्रमाजिं समाययौ।
दानवाश्च भयं प्रापू राजा तेभ्योऽभयं ददौ॥ ४७॥

The goddess then uttered a terrific laughter and delightfully started drinking the wine, dancing in the battle field at the same time. Thereafter Ugradaṅṣṭrā, Ugracaṇḍā and Kauṭṭarī started consuming honey, besides the innumerable Yoginīs, Ḍākinīs. The *gaṇas* of Śiva and many other gods also participated in it. Finding Kālī there Śaṁkhacūḍa at once rushed to the battle field and started reassuring the panicky demons.

काली चिक्षेप चाग्नेयं प्रलयाग्निशिखोपमम्।
राजा निर्वापयामास वारुणेन व लीलया॥ ४८॥

Kālī then used the fire of dissolution. The demon king on his part neutralised this by shooting a Vāruṇāstra.

चिक्षेप वारुणं सा च तत्तीव्रं महद्भुतम्।
गन्धर्वेण च चिच्छेद दानवेन्द्रश्च लीलया॥४९॥

The goddess then started using extremely sharp and astonishing type of arrows which destroyed the Gāndharvāstra and other weapons shot by the demon king.

माहेश्वरं प्रचिक्षेप काली वह्निशिखोपमम्।
राजा जघान तच्छीघ्रं वैश्णवेन च लीलया॥५०॥
नारायणास्त्रं सा देवी चिक्षिपे मन्त्रपूर्वकम्।
राजा ननाम तं दृष्ट्वा चावरुह्य रथादहो॥५१॥
ऊर्ध्वं जगाम तच्छस्त्रं प्रलयाग्निशिखोपमम्।
पपात शङ्खचूडश्च भक्त्या वै दण्डवद्भूवि।
ब्रह्मस्त्रं सा च चिक्षेप यत्नतो मन्त्रपूर्वकम्॥५२॥
ब्रह्मस्त्रेण महाराजो निर्वाणं च चकार ह।
चिक्षेपातीव दिव्यास्त्रं सा देवी मन्त्रपूर्वकम्॥५३॥
राजा दिव्यास्त्रजालेन निर्वाणं च चकार ह।
देवी चिक्षेप शक्तिं च यत्नतो योजनायताम्॥५४॥
राजा तीक्ष्णास्त्रजालेन शतखण्डं चकार ह।
जग्राह मन्त्रपूर्वं च देवी पाशुपतं रुषा॥५५॥
निक्षेप्तुं सा निषिद्धा च वाग्बभूवाशरीरिणी।
मृत्युः पाशुपते नास्ति नृपस्य च महात्मनः॥५६॥

The goddess Kālī then used the *Maheśvarāstra* which was like a fire flame. The king neutralised the same with the use of *Vaiṣṇavāstra*. The goddess then shot Nārāyaṇāstra reciting the mantras. The king bowed in reverence before it and at once got down from the chariot. The weapon rushed like the fire of dissolution and reached before the demon king who in utter devotion prostrated before it on the ground. Thereafter the goddess with great efforts shot the *Brahmāstra* which was neutralised by the demon king by shooting another *Brahmāstra*. The Goddess again used the divine weapon, which was neutralised by the demon king by shooting another divine weapon. The goddess then made use of *Śakti* which was a *yojana* in length. The king on the other hand broke it into a hundred pieces with the use his sharp weapons. The goddess getting enraged intended to use Pāśupata weapon, but before she could do so, there was a divine voice from the sky warning her against its use saying, "The noble king cannot die with the use of Pāśupata weapon.

यावदस्त्येव कण्ठेऽस्य कवचं हि हरेरिति।
यावत्सतीत्वमस्तीह सतयाश्च नृपयोषितः॥५७॥
तावदस्य जरा मृत्युर्नास्तीति ब्रह्मणो वरः।
इत्याकर्ण्य महाकाली न तच्चिक्षेप सा सती॥५८॥

Till such time the *kavaca* of lord Viṣṇu was adorning his neck and his wife maintains her chastity, old age and death can never influence the noble demon king. This is the boon granted to him by Brahmā." On hearing this the chaste Mahākālī did not use the Pāśupata weapon.

शतलक्षं दानवानामग्रहील्लीलया क्रुधा।
अत्तुं जगाम वेगेन शङ्खचूडं भयंकरी॥५९॥

But in anger she swallowed a hundred lakhs of demons. She then rushed towards Śaṁkhacūḍa in order to swallow him.

दिव्यास्त्रेण सुतीक्ष्णेन वारयामास दानवः।
खड्गं चिक्षेप सा देवी ग्रीष्मसूर्योपं परम्॥६०॥
दिव्यास्त्रैर्दानवेन्द्रोऽयं शतखण्डं चकार सः।
पुनरत्तुं महादेवी वेगेन च जगाम तम्॥६१॥

The demon king obstructed her forward movement by shooting a sharp divine arrow. The goddess then made use of her sword, which was shining like the sun of the summer season. The demon king reduced it into a hundred pieces with the use of his divine weapon. Thereafter Mahādevī rushed towards the demon king to swallow him.

सर्वसिद्धेश्वरः श्रीमान्ववृधे दानवेश्वरः।
निवारयास च तां सर्वसिद्धेश्वरो वरः॥६२॥
वेगेन मुष्टिना काली कोपयुक्ता भयंकरी।
बभञ्जाथ रथं तस्य चाहनत्सारथिं सती॥६३॥
सा च शूलं च चिक्षेप प्रलयाग्निशिखोपमम्।
वामहस्तेन जग्राह शङ्खचूडं च लीलया॥६४॥

मुष्ट्या जघान तं देवी महाकोपेन वेगतः।
बभ्राम व्यथया दैत्यः क्षणं मूर्च्छामवाप ह॥६५॥

Thereafter Śaṁkhacūḍa, the king of the demons who was bestowed with all success, started moving forward and because of the boon of Sarvasiddheśvara, defeated the goddess. The goddess Kālī was again enraged and attacked him with her fist as a result of which the chariot and the charioteer of the demon king were shattered. The goddess then took up a trident in her hand which emitted flames like the fire of dissolution but the demon king Śaṁkhacūḍa playfully held it in his hand kept and it aside. At that point of time the goddess was immensely enraged and she attacked the demon king with her fist with great force. It struck heavily the demon king, who fell down on the ground unconscious. He regained consciousness in a moment and sat down in the battle field.

क्षणेन चेतनां प्राप्य समुत्तस्थौ प्रतापवान्।
न चक्रे बाहुयुद्धं स देव्या सह ननाम ताम्॥६६॥

Inspite of that, the demon king never fought with the goddess and on the other hand he bowed in reverence to her. He caught the weapons of the goddess and also caught them in his hands with his prowess.

देव्याश्चास्त्रं च चिच्छेद चाग्रहीत्स्वेन तेजसा।
नास्त्रं चिक्षेप तां भक्त्या मातृबुद्ध्या च वैष्णवः॥६७॥
गृहीत्वा दानवं देवी भ्रामयित्वा पुनः पुनः।
ऊर्ध्वं च प्रेरयामास महावेगेन कोपतः॥६८॥
ऊर्ध्वात्पपात वेगेन शङ्खचूडः प्रतापवान्।
निपत्य च समुत्तस्थौ स नत्वा भद्रकालिकाम्॥६९॥

The great Vaiṣṇava king of the demons bowed before her in reverence and never attacked her with any weapon. But the goddess caught hold of him in rage and moved him round and round throwing him in the sky with great force. The demon king, however, could save himself with the influence of his *tapas* and descending on earth he stood before the goddess Kālī and bowed in reverence to her.

रत्नेन्द्रसारखचितं विमानाग्र्यं मनोहरम्।
आरुरोह रथं दृष्टो न विश्रान्तो महारणे॥७०॥

He then mounted his chariot which was built of the best of the gems and he never felt fatigued.

क्षतजं दानवानां च मासं च विपुलं क्रुधा।
पीत्वा भुक्त्वा भद्रकाली ययौ सा शंकरान्तिकम्॥७१॥
उवाच रणवृत्तान्तं पौर्वापर्यं यथाद्भुतम्।
श्रुत्वा जहास शंभुश्च दानवानां विनाशनम्॥७२॥

Thereafter Bhadrakālī consuming the flesh of the killed demons went back to lord Śiva. Reaching there, she narrated the entire story of the battle field which had happened there. Śiva then smiled on hearing the news about the destruction of the demons.

लक्षं च दानवेन्द्राणामवशिष्टं रणेऽधुना।
उद्वृत्तं भूभृता सार्धं तदन्यं भुक्तमीश्वरम्॥७३॥

She again said to Śiva, "O lord presently only a lakh of demons are left in the battle field who are devoted to the demon king. I have consumed the remaining demons. I have consumed the rest of them.

संग्रामं दानवेन्द्रं च हन्तुं पाशुपतेन वै।
अवध्यस्तव राजेति वाग्बभूवाशरीरिणी॥७४॥
राजेन्द्रश्च महाज्ञानी महाबलपराक्रमः।
न च चिक्षेप मय्यस्त्रं चिच्छेद मम सायकम्॥७५॥

In the battle field I intended to kill the demon king with the Pāśupata weapon but a divine voice from the sky was heard declaring that the death of the demon king is not destined at my hands. Thereafter the most intelligent, strong and valorous demon king never used any weapons against me. He only engaged himself in neutralising the weapons shot by me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु०
कालीशङ्खचूडयुद्ध एकोनविंशोऽध्यायः॥१९॥

अथ विंशोऽध्यायः

Chapter – 20

The destruction of Śaṁkhacūḍa with the trident of Śiva

श्रीनारायण उवाच

शिवस्तत्त्वं सामकर्ण्य तत्त्वज्ञानविशारदः।
ययौ स्वयं च समरं स्वगणैः सह नारद॥ १॥

Nārāyaṇa said—O Nārada, Śiva who is well-versed in the knowledge of *tattva*, learnt about the factual position from Bhadrakālī and he went to the battle field himself.

शङ्खचूडः शिवं दृष्ट्वा विमानादवरुह्य च।
ननाम परया भक्त्या दण्डवत्पतितो भुवि॥ २॥
तं प्रणम्य च वेगेन विमानं ह्यारुरोह सः।
तूर्णं चकार संनाहं धनुर्जग्राह दुर्वहम्॥ ३॥

Finding Śiva approaching the battle field Śaṁkhacūḍa descending from the plane prostrated before Śiva, bowing in reverence to him. He at once mounted his chariot and alerted his demon soldiers. He then picked up his invisible bow.

शवदानवयोर्युद्धं पूर्णमब्दं बभूव ह।
न वै बभूवतुर्ब्रह्मन्तयोर्जयपराजयौ॥ ४॥
न्यस्तशस्त्रश्च भगवान्न्यस्तशस्त्रश्च दानवः।
रथस्थः शङ्खचूडश्च वृषस्थो वृषभध्वजः॥ ५॥
दानवानां च शतकमुदवृत्तं च बभूव ह।
रणे ये ये मृताः शंभोर्जीवयामास तान्विभुः॥ ६॥

O Brāhmaṇa, the battle between Śiva and the demon continued for a year but no one could be victorious. Thereafter lord Śiva disowning his weapons stood there without them. The demon too stood there quietly. Thereafter Śaṁkhacūḍa mounted on his chariot and Śiva on his bull Nandī. The innumerable demons were killed in the battle field. Such of the soldiers of Śiva's army as were killed in the battle field were brought back to life by him.

ततो विष्णुर्महामायो वृद्धब्राह्मणरूपधृक्।
आगत्य च रणस्थानमवोचद्दानवेश्वरम्॥ ७॥

Thereafter lord Viṣṇu taking to the form of an old Brāhmaṇa reached the battle field and said to the demon king.

वृद्धब्राह्मण उवाच

देहि भिक्षां च राजेन्द्र मह्यं विप्राय साम्प्रतम्।
त्वं सर्वसंपदां दाता यन्मे मनसि वाञ्छितम्॥ ८॥
निराहाराय वृद्धाय तृषितायाऽऽतुराय च।
पश्चात्त्वां कथयिष्यामि पुरः सत्यं च कुर्विति॥ ९॥
ओमित्युवाच राजेन्द्रः प्रसन्नवदनेक्षणः।
कवचार्थी जनश्चाहमित्युवाच स मायया॥ १०॥

The old Brāhmaṇa said—"O demon, king you give an old Brāhmaṇa the alms desired by him, since you are the possessor of immense riches and I have not eaten for many days. I am old, thirsty and am a helpless Brāhmaṇa. In case you give me a solemn promise that you will give away whatever is begged by me, only then shall I disclose the same. The delighted demon king Śaṁkhacūḍa reciting 'ॐ' promised to give him the desired things. Thereafter lord Viṣṇu said—"I am desirous of your *kavaca*".

तच्छ्रुत्वा दानवश्रेष्ठो ददौ कवचमुत्तमम्।
गृहीत्वा कवचं दिव्यं जगाम हरिरेव च॥ ११॥

On hearing this the best of the demons took out the *kavaca* and handed it over to the beggar who left the place at once.

शङ्खचूडस्य रूपेण जगाम तुलसीं प्रति।
गत्वा तस्यां मायया च वीर्याधानं चकार ह॥ १२॥

Thereafter taking to the form of Śaṁkhacūḍa, Viṣṇu went to Tulasī and with an illusion implanted his seed into the womb of Tulasī.

अथ शंभुर्हरिः शूलं दानवार्थं समग्रहीत्।
ग्रीष्मध्याह्नमार्तण्डशतकप्रभमुज्ज्वलम्॥ १३॥

At that very moment lord Śiva took up his trident in order to destroy the demon king. The trident was shining like hundreds of suns at noon in summer.

नारायणाधिष्ठिताग्रं ब्रह्माधिष्ठिमध्यमम्।
शिवाधिष्ठतमूलं च कालाधिष्ठितधारकम्॥ १४॥

Over the fore part of the trident resided Nārāyaṇa, Brahmā in the centre and lord Śiva at the rear end. It had very sharp edges.

किरणावलिसंयुक्तं प्रलयाग्निशिखोपमम्।
दुर्निवार्यं च दुर्धर्षमव्यर्थं वैरिघातकम्॥ १५॥

It had the lustre of the fire of dissolution and was terrific and could never be wasted. It was fatal for the enemies.

तेजसा चक्रतुल्यं च सर्वशस्त्रविघातकम्।
शिवकेशवयोरन्यद्दुर्वहं च भयंकरम्॥ १६॥

Like the *Sudarśana-cakra* it possessed lustre and could penetrate all the weapons and except Śiva and Viṣṇu no one could handle it.

धनुःसहस्रं दैर्घ्येण विस्तृत्या शतहस्तकम्।
सजीवं ब्रह्मरूपं च नित्यरूपमनिर्मितम्॥ १७॥

It was as long as a thousand bows and was a hundred feet in width. It had the figure of Brahman itself. Its form could never change and it was of divine origin.

संहर्तुं सर्वविध्यण्डमेकदा दैवलीलया।
चिक्षेप घूर्णनं कृत्वा शङ्खचूडे च नारद॥ १८॥
राजा चापं परित्यज्य श्रीकृष्णचरणाम्बुजम्।
ध्यानं चकार भक्त्या च कृत्वा योगासनं धिया॥ १९॥
शूलं च भ्रमणं कृत्वा न्यपतद्दानवोपरि।
चकार भस्मसात्तं च सरथं चैव लीलया॥ २०॥

O Nārada, the trident had the capacity to destroy the entire universe. Lord Śiva playfully held it and moved it round and round and then threw it at Śaṁkhacūḍa. The intelligent demon king realised the entire secret of it and intelligently sat in *Yogāsana* and devoted his mind to the lotus-like feet of lord Kṛṣṇa. The trident after taking many rounds, ultimately fell on the demon king who was reduced to ashes together with his chariot and horses.

राजा धृत्वा दिव्यरूपं बालकं गोपवेषकम्।
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम्॥ २१॥
नानारत्नसुभूषाढ्यं गोपकोटिभिरावृतम्।
गोलोकादागतं यानमारुह्य तत्पुरं ययौ॥ २२॥
गत्वा ननाम शिरसा राधामाधवयोर्मुने।
भक्त्या तच्चरणाम्भोजं रासे वृन्दावने मुने॥ २३॥
सुदामानं तौ च दृष्ट्वा प्रसन्नवदनेक्षणौ।
तदा च चक्रतुः क्रोडे स्नेहेन परिसंप्लुतौ॥ २४॥
अथ शूलश्च वेगेन प्रययौ शूलिनः करम्।
शंकरस्तेन शूलेन शूलपाणिर्बभूव सः॥ २५॥
स शिवस्तेन शूलेन दानवस्यास्थिजालकम्।
प्रेम्णा च प्रेरयामास लवणोदे च सागरे॥ २६॥
अस्थिभिः शङ्खचूडस्य शङ्खजातिर्बभूव ह।

Thereafter the demon king was turned into the form of a cowherd boy. He had two arms and held a flute in his hand. He was adorned with all the ornaments and was surrounded by crores of cowherds. He then mounted on the divine plane and went to *Goloka*. O sage, reaching *Rāsamaṇḍala* in *Goloka*, he bowed in reverence at the lotus-like feet of Rādhā and Madhu. Thereafter he prostrated before them. Finding Sudāmā there both Rādhā and Kṛṣṇa felt delighted. With their minds filled with love and affection, the lord lifted him up in his lap. On the other hand the trident shot by Śiva returned to his hand with great force. Lord Śiva then carried the bones of the demon king and consigned them to the ocean of salt water. From the bones several types of *śaṁkha* emerged.

नानाप्रकाररूपा च श्रेष्ठा पूता सुरार्चने॥ २७॥
प्रशस्तं शङ्खतोयं च देवानां प्रीतिदं परम्।

These *śaṁkha* which emerged in several forms were used for performing *pūjā* of the gods. The water of the *śaṁkha* offered to the gods is immensely liked by them.

तीर्थतोयस्वरूपं च पवित्रं शंकरं विना॥ २८॥
शङ्खशब्दो भवेद्यत्र तत्र लक्ष्मीश्च सुस्थिरा।

The water of the *śaṁkha* is offered to all the gods except lord Śiva. Wherever the sound of the *śaṁkha* echoes, the goddess Lakṣmī resides there.

सुस्नातः सर्वतीर्थेषु यः स्नातः शङ्खवारिणा॥ २९॥
शङ्खो हरेरधिष्ठानं यत्र शङ्खस्ततो हरिः।

Whosoever takes a bath with the water of *śaṁkha*, earns the merit of having a bath in all the sacred places. Indeed *śaṁkha* represents lord Viṣṇu and wherever *śaṁkha* lives, it becomes the abode of lord Viṣṇu.

तत्रैव सततं लक्ष्मीर्दूरीभूतममङ्गलम्॥ ३०॥
स्त्रीणां च शङ्खध्वनिभिः शूद्राणां च विशेषतः।
भीता रुष्टा याति लक्ष्मीः स्थलमन्यत्स्थलात्ततः॥ ३१॥

The goddess Lakṣmī also resides there continuously and all the evils are removed, but the goddess Lakṣmī is adverse to the blowing of the conches by the ladies as well as the Śūdras and leaves the place at once.

शिवश्च दानवं हत्वा शिवलोकं जगाम सः।
प्रहृष्टो वृषमारुह्य स्वगणैश्च समावृतः॥ ३२॥

Thus with the killing of the demon king, Śiva was extremely pleased and mounting on his bull, he returned to his abode together with his *gaṇas*.

सुराः स्वविषयं प्रापुः परमानन्दसंयुताः।
नेदुर्दुन्दुभयः स्वर्गे जगुर्गन्धर्वकिन्नराः॥ ३३॥

The gods felt delighted at getting back their kingdoms. The sound of *dundubhī* echoed in the heavens. The Gandharvas and Kinnaras started singing and dancing.

बभूव पुष्पवृष्टिश्च शिवस्योपरि संततम्।
प्रशशंसुः सुरास्तं च मुनीन्द्रप्रवरादयः॥ ३४॥

The gods started showering flowers over Śiva. The gods and the sages immensely pleased lord Śiva.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु० शङ्खचुडवधे शङ्खप्रस्तावो नाम विंशोऽध्यायः॥ २०॥

अथैकविंशोऽध्यायः

Chapter – 21

The defiling of the chastity of Tulasī and the glory of *Śālagrāma*

नारद उवाच

नारायणश्च भगवानवीर्याधानं चकार ह।
तुलस्यां केन रूपेण तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—How did Nārāyaṇa implant his seed into the womb of Tulasī, you kindly tell me?

श्रीनारायण उवाच

नारायणश्च भगवान्देवानां साधनेन च।
शङ्खचूडस्य रूपेण रेमे तद्रामया सह॥ २॥

Nārāyaṇa said—Lord Nārāyaṇa, for the benefice of the gods, took to the form of Śaṁkhacūḍa and enjoyed the company of the damsel.

शङ्खचूडस्य कवचं गृहीत्वा मायया हरिः।
पुनर्विधाय तद्रूपं जगाम तुलसीगृहम्॥ ३॥
दुन्दुभिं वादयामास तुलसीद्वारसंनिधौ।
जयशब्दरवद्वारा बोधयामास सुन्दरीम्॥ ४॥

Viṣṇu on the other hand deceitfully took away the *kavaca* of Śaṁkhacūḍa and taking to his form reached the abode of Tulasī. He arranged the drums to be beaten at the gate of the abode of Tulasī with the shouting of the slogans of victory. Tulasī was thus made to wake up.

तच्छ्रुत्वा सा च साध्वी च परमानन्दसंयुता।
राजमार्गगवाक्षेण ददर्श परमादरात्॥ ५॥

Hearing that her mind was filled with delight and with her mind filled with devotion she peeped through the window over the king's way.

ब्राह्मणेभ्यो धनं दत्त्वा कारयामास मङ्गलम्।
बन्दिभ्यो भिक्षुकेभ्यश्च वाचिकेभ्यो धनं ददौ॥ ६॥
अवरुह्य रथाद्देवो देव्याश्च भवनं ययौ।

अमूल्यरत्नसंक्लृप्तं सुन्दरं सुमनोहरम्॥७॥

Offering charity to the Brāhmaṇas she awarded the beggars with enough riches. The king descended from the chariot and moved towards the palace which was studded with precious gems, was quite charming and beautiful.

दृष्ट्वा च पुरतः कान्तं शान्तं कान्ता मुदाऽन्विता।

तत्पादं क्षालयामास ननाम च रुरोद च॥८॥

Finding her husband standing in a peaceful mood, the damsel felt delighted. She bowed in reverence to him and washed his feet. She made her tears to flow.

रत्नसिंहासने रम्ये वासयामास कामुकी।

ताम्बूलं च ददौ तस्मै कर्पूरादिसुवासितम्॥९॥

अद्य मे सफलं जन्म ह्यद्य मे सफलाः क्रियाः।

रणागतं च प्राणेशं पश्यन्त्याश्च पुनर्गृहे॥१०॥

The damsel made him sit on the beautiful lion-throne and offered him a fragrant betel.

She said—"My life is met with success today and all my efforts have borne fruit, because I find my lord coming as victorious from the battle field.

सस्मिता सकटाक्षं च सकामा पुलकाञ्चिता।

प्रपच्छ रणवृत्तान्तं कान्तं मधुरया गिरा॥११॥

Thereafter smilingly she looked at her lord with side glances with her hair standing on end. She spoke sweet words while asking about the news of the battle.

तुलस्युवाच

असंख्यविश्वसंहर्त्रा सार्द्धमाजौ तव प्रभो।

कथं बभूव विजयस्तन्मे ब्रूहि कृपानिधे॥१२॥

Tulasī said—O lord, O compassionate one, how did you fight with lord Śiva who can destroy the entire universe? How did you become victorious? You please tell me.

तुलसीवचनं श्रुत्वा प्रहस्य कमलापतिः।

शङ्खचूडस्य रूपेण तामुवाचानृतं वचः॥१३॥

On hearing the words of Tulasī lord Viṣṇu who had taken to the form of Śaṁkhacūḍa smiled and said.

श्रीहरिरुवाच

आवयोः समरं कान्ते पूर्णमब्दं बभूव ह।

नाशो बभूव सर्वेषां दानवानां च कामिनि॥१४॥

Lord Hari said—"O damsel, the battle between two of us continued for a year in which all the demons were destroyed.

प्रीतिं च कारयामास ब्रह्मा च स्वयमावयोः।

देवानामधिकारश्च प्रदत्तो धातुराज्ञाया॥१५॥

Thereafter, Brahmā worked for a truce between us and the rights of both the sides were restored by him.

मयाऽऽगतं स्वभवनं शिवलोकं शिवो गतः।

इत्युक्त्वा जगतां नाथः शयनं च चकार ह॥१६॥

Thereafter, I have returned to my abode and Śiva has returned to his abode. Thus speaking the lord of the universe slept there.

रेमे रमापतिस्तत्र रामया सह नारद।

सा साध्वी सुखसंभोगादाकर्षणव्यतिक्रमात्॥

सर्वं वितर्कयामास कस्त्वमेवेत्युवाच ह॥१७॥

O Nārada, thereafter lord Viṣṇu enjoyed the company of the damsel. Tulasī felt more delighted than before and she ultimately came to know about the reality and said: "Who are you"?

तुलस्युवाच

को वा त्वं वद मायेश भुक्ताऽहं मायया त्वया।

दूरीकृतं मत्सतीत्वमथवा त्वां शपामहे॥१८॥

तुलसीवचनं श्रुत्वा हरिः शापभयेन च।

दधार लीलया ब्रह्मन्स्वां मूर्तिं सुमनोहराम्॥१९॥

ददर्श पुरतो देवी देवदेवं सनातनम्।

नवीननीरदश्यामं शरत्पङ्कजलोचनम्॥२०॥

कोटिकन्दर्पलीलाभं रत्नभूषणभूषितम्।

ईषद्धास्यं प्रसन्नास्यं शोभितं पीतवाससा॥२१॥

Tulasī said—"Are you not the lord of illusion"? You tell me who you are? You have deceitfully enjoyed my company and have defiled my chastity. Therefore I shall pronounce a curse on you. O Brāhmaṇa, getting afraid of the

curse of Tulasī, lord Viṣṇu playfully took to an extremely charming form. The queen saw that the lord of all the lords was standing before her who had the complexion of a new cloud, had the eyes like the lotuses of the winter season, had a beautiful body containing crores of gods of love, adorned with all ornaments, wearing a smile on his face and clad in a yellow lower garment.

तं दृष्ट्वा कामिनी कामान्मूर्च्छां संप्राप लीलया।
पुनश्च चेतनां प्राप्य पुनः सा तमुवाच ह॥ २२॥

Finding him there, lustful Tulasī fainted with passion. On regaining consciousness she spoke.

तलुस्युवच

हे नाथ ते दया नास्ति पाषाणसदृशस्य च।
छलेन धर्मभङ्गेन मम स्वामी त्वया हतः॥ २३॥

Tulasī said—O lord, you are heartless, having no compassion. You are hard like a stone. You have defiled my chastity deceitfully and have killed my husband.

पाषाणसदृशस्त्वं च दयाहीनो यतः प्रभो।
तस्मात्पाषाणरूपस्त्वं भूवि देव भवाधुना॥ २४॥

O lord, therefore you are stone-hearted and devoid of compassion. You will therefore take the form of a stone on earth.

ये वदन्ति दयासिन्धुं त्वां ते भ्रान्ता न संशयः।
भक्तो विनाऽपराधेन परार्थे च कथं हतः॥ २५॥
सर्वात्मा त्वं च सर्वज्ञो न जानासि परव्यथाम्।
अतस्त्वमेकजनुषि स्वमेव विस्मरिष्यसि॥ २६॥

Those of the people who call you the ocean of mercy are misled. There is no doubt about it. Why did you kill your own sinless devotee who had committed no crime, for the sake of others? You are the soul of everyone still you are unaware of pain of others. Therefore in one of your births you will forget yourself.

इत्युक्त्वा च महासाध्वी निपत्य चरणे हरेः।
भृशं रुरोद शोकार्ता विललाप मुहुर्मुहुः॥ २७॥

Thus speaking the immensely chaste Tulasī fell at the feet of lord crying and was filled with grief lamenting again and again.

तस्याश्च करुणां दृष्ट्वा करुणामयसागरः।
नयेनतां बोधयितुमुवाच कमलापतिः॥ २८॥

The lord of Kamalā finding her in a pathetic condition tried to assuage her feelings saying.

श्रीभगवानुवाच

तपस्त्वया कृतं साध्वि मदर्थे भारते चिरम्।
त्वदर्थे शङ्खचूडश्च चकार सुचिरं तपः॥ २९॥

The lord said—"O chaste lady, you have performed *tapas* in the land of Bhārata for a long time to achieve me and on the other hand Śaṁkhacūḍa had performed *tapas* for a long time to achieve you.

कृत्वा त्वां कामिनीं कामी विजहार च तत्फलात्।
अधुना दातुमुचितं तवैव तपसः फलम्॥ ३०॥
इदं शरीरं त्यक्त्वा च दिव्यं देहं विधाय च।
रासे मे रमया सार्धं त्वं रमासदृशी भव॥ ३१॥

As a result of these *tapas*, the passionate Śaṁkhacūḍa got you. Now I have considered it appropriate to award you the fruit of your *tapas*. Therefore putting an end to the present body you take to a divine form and come to *Goloka* in my *Rāsalīlā* as Lakṣmī in the company of lord Viṣṇu.

इयं तनुर्नदीरूपा गण्डकीति च विश्रुता।
पूता सुपुण्यदा नृणां पुण्या भवतु भारते॥ ३२॥
तव केशसमूहाश्च पुण्यवृक्षा भवन्त्विति।
तुलसीकेशसंभूता तुलसीति च विश्रुता॥ ३३॥

Your body will now take to the form of Gaṇḍakī river, which will be considered to be quite auspicious by the people. Besides your hair will become trees. Since the trees will be born of your hair they will be known by the name of Tulasī.

त्रिलोकेषु च पुष्पानां पत्राणां देवपूजन।
प्रधानरूपा तुलसी भविष्यति वरानने॥ ३४॥

O damsel, having the beautiful face, in all the three worlds the leaves of Tulasī would be considered to be the best and extremely meritorious as compared to any other leaves and flowers which are offered to the gods.

स्वर्गे मर्त्ये च पाताले वैकुण्ठे मम संनिधौ।
भवन्तु तुलसीवृक्षा वराः पुष्पेषु सुन्दरि॥ ३५॥
गोलोके विरजातीरे रासे वृन्दावने भुवि।
भाण्डीरे चम्पकवने रम्ये चन्दनकानने॥ ३६॥
माधवीकेतकीकुन्दमल्लिकामालतीवने।
भवन्तु तरवस्तत्र पुष्पस्थानेषु पुण्यदाः॥ ३७॥

O beautiful one, the plant of Tulasī will always be considered to be the best of all the trees and flowers. The trees of sacred Tulasī will be grown in the heaven, the hell, the nether world, Vaikuṇṭha, the *Goloka*, the banks of river Virajā, the land of Vṛndāvana, on the earth, forest, the campaka-vana, the beautiful sandal-wood forest; besides the creepers like Mādhavī, Ketakī, Kunda, Mallikā and Mālatī forest besides the sacred places.

तुलसीतरुमूले च पुण्यदेशे सुपुण्यदे।
अधिष्ठानं तु तीर्थानां सर्वेषां च भविष्यति॥ ३८॥
तत्रैव सर्वदेवानां समाधिष्ठानमेव च।
तुलसीपत्रपतनं प्रायो यश्च वरानने॥ ३९॥

The plants of Tulasī will be grown in all the sacred places, the auspicious regions and the holy places. O damsel, having the beautiful face, the lord of all the gods resides at places, wherever the leaves of Tulasī fall.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
तुलसीपत्रतोयेन योऽभिषेकं समाचरेत्॥ ४०॥
सुधाघटसहस्रेण सा तुष्टिर्न भवेत्समा।
या च तुष्टिर्भवेन्नृणां तुलसीपत्रदानतः॥ ४१॥

Whosoever is consecrated with the water of Tulasī plant, will be considered to have taken a bath in all the sacred places and also the performer of all the *yajñas*. Lord Viṣṇu never gets satisfied by consuming thousands of pitchers of nectar but he feels more satisfied with the Tulasī leaves offered to him.

गवामयुतदानेन यत्फलं लभते नरः।
तुलसीपत्रदानेन तत्फलं कार्तिके सति॥ ४२॥

The merit one earns by giving ten thousand cows in charity, can be achieved by just giving away a Tulasī leaf to someone.

तुलसीपत्रतोयं च मृत्युकाले च यो लभेत्।
स मुच्यते सर्वपापाद्विष्णुलोकं स गच्छति॥ ४३॥

When the water together with the Tulasī leaf is poured into the mouth of a dying man, he is relieved of all the sins and proceeds to the abode of Tulasī.

नित्यं यस्तुलसीतोयं भुङ्क्ते भक्त्या च यो नरः।
स एव जीवन्मुक्तश्च गङ्गास्नानफलं लभेत्॥ ४४॥
नित्यं यस्तुलसीं दत्त्वा पूजयेन्मां च मानवः।
लक्षाश्वमेधजं पुण्यं लभते नात्र संशयः॥ ४५॥
तुलसीं स्वकरे धृत्वा देहे धृत्वा च मानवः।
प्राणांस्त्यजति तीर्थेषु विष्णुलोकं स गच्छति॥ ४६॥

The one who consumes the water of Tulasī daily with devotion, is relieved of the cycle of birth and at the end achieves the merit of taking a bath in the Gaṅgā. Such of the people who adore me daily offering Tulasī leaves, earn the merit of performing a lakh of *Aśvamedha* sacrifices. There is no doubt about it. The one who proceeding to a sacred place meets with his end placing the Tulasī leaves over his body and hands and surely achieves the Viṣṇuloka.

तुलसीकाष्ठनिर्माणमालां गृह्णाति या नरः।
पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्॥ ४७॥

The one who wears round his neck the garland of Tulasī gets entitled to performing the *Aśvamedha* sacrifice at every step. There is no doubt about it.

तुलसीं स्वकरे धृत्वा स्वीकारं यो न रक्षति।
स याति कालसूत्रं च सावच्चन्द्रदिवाकरौ॥ ४८॥

If one takes an oath holding a Tulasī leaf in his hand and then backs out, he falls in the terrific hell and remains there till the moon and the sun shine on earth.

करोति मिथ्या शपथं तुलस्या यो हि मानवः।
स याति कुम्भीपाकं च यावदिन्द्राश्चतुर्दश॥ ४९॥

One who makes a promise holding the Tulasī leaf in the hand and then backs out, he falls into *Kumbhīpāka* hell and remains there, up to the life of fourteen Indras.

तूलसीतोयकणिकां मृत्युकाले च यो लभेत्।
रत्नयानं समारुह्य वैकुण्ठं स प्रयाति च॥५०॥
पूर्णिमायाममायां च द्वादश्या रविसंक्रमे।
तैलाभ्यङ्गे चास्नाते च मध्याह्ने निशि संध्ययोः॥५१॥

One who gets a Tulasī leaf at the time of his death, surely goes to the Vaikuṇṭha mounted on a plane studded with gems on the days of the full moon, moonless day, twelfth day of the moon and the first day of the sun, whosoever, applying oil at the time of going to drop refuse in the morning and the evening or the midnight, remains without taking a bath or the one who removes a Tulasī leaf duly clad in all the sleeping garments, he acts like the killing of lord Viṣṇu.

आशौचेऽशुचिकाले वा रात्रिवासान्विते नराः।
तुलसीं ये च छिन्दन्ति ते छिन्दन्ति हरेः शिरः॥५२॥
त्रिरात्रं तुलसीपत्रं शुद्धं पर्युषितं सति।
श्राद्धे व्रते वा दाने वा प्रतिष्ठायां सुरार्चने॥५३॥

A Tulasī leaf plucked three nights earlier is considered to be quite auspicious during the *śrāddha*, *vrata*, the charity, glory and the adoration of the gods.

भूगतं तोयपतितं यद्दत्तं विष्णवे सति।
शुद्धं तु तुलसीपत्रं क्षालनादन्यकर्मणि॥५४॥

The Tulasī leave which falls on the ground, in the water or the one which is offered to lord Viṣṇu can be made use of the second time after washing it because it gets purified.

वृक्षाधिष्ठात्री देवी या गोलोके च निरामये।
कृष्णेन सार्धं रहसि नित्यं क्रीडां करिष्यति॥५५॥
नद्यधिष्ठातृदेवी या भारते च सुपुण्यदा।
लवणोदस्य पत्नी च मदंशस्य भविष्यति॥५६॥

O Tulasī, you are the sacred deity of the trees and you will always enjoy the company of lord Kṛṣṇa in *Goloka* in seclusion. Thereafter you will emerge as a river from the *aṁśa* of lord Hari and will merge into the ocean who is also formed from my *aṁśa*. Thus you will become the wife of the ocean of salt and will be considered to be quite sacred.

त्वं च स्वयं महासाध्वि वैकुण्ठे मम संनिधौ।
रमासमा च रासे च भविष्यसि न संशयः॥५७॥

You yourself will reside in Vaikuṇṭha in the form of the chaste Tulasī and you will shine there and will be honoured like Lakṣmī. You will be present in the divine dance in *Goloka*. There is no doubt about it.

अहं च शैलरूपेण गण्डकीतीरसंनिधौ।
अधिष्ठानं करिष्यामि भारते तव शापतः॥५८॥

Because of the curse pronounced by you I shall appear in the form of a mountain near the river Gaṇḍakī.

वज्रकीटाश्च कृमयो वज्रदंष्ट्राश्च तत्र वै।
तच्छिलाकुहरे चक्रं करिष्यन्ति मदीयकम्॥५९॥

The insects will carve or cut the stones with their teeth besides my *cakra* on the stones.

एकद्वारे चतुश्चक्रं वनमालाविभूषितम्।
नवीननीरदश्यामं लक्ष्मीनारायणाभिधम्॥६०॥

Often the one having a single door, four *cakras*, wearing a long garland of flowers having the complexion of the fresh dark clouds, will be known as Lakṣmī Nārāyaṇa (*Śālagrāma*).

एकद्वारे चतुश्चक्रं नवीननीरदोपमम्।
लक्ष्मीजनार्दनं ज्ञेयं रहितं वनमालया॥६१॥

The one which has a single door, four *cakras*, having the complexion of the fresh cloud, wearing a *Vanamālā*, shall be known by the name of Lakṣmī Janārdana.

द्वारद्वये चतुश्चक्रं गोष्पदेन समन्वितम्।
रघुनाथाभिधं ज्ञेयं रहितं वनमालया॥६२॥

The one which has two doors, four *cakras*, the mark of a cow's hoof and wearing the long garland of forest flowers, will be known as Raghunātha.

अतिक्षुद्रं द्विचक्रं च नवीनजलदप्रभम्।
दधिवामनाभिधं ज्ञेयं गृहिणां च सुखप्रदम्॥ ६३॥

The one which has a small body, two *cakras* and the complexion of the fresh cloud, will be known by the name of Dadhivāmana. It will provide welfare to the house-holder.

अतिक्षुद्रं द्विचक्रं च वनमालाविभूषितम्।
विज्ञेयं श्रीधरं देवं श्रीप्रदं गृहिणां सदा॥ ६४॥

The one which is of tiny form having two *cakras* and the long garland of forest flowers round the neck will be known by the name of Śrīdhara and will provide fortunes to the house-holders.

स्थूलं च वर्तुलाकारं रहितं वनमालया।
द्विचक्रं स्फुटमत्यन्तं ज्ञेयं दामोदराभिधम्॥ ६५॥

The one which is solid, round, without the one Mālā and glitters, such a type of *Śālagrāma* shall be known as Dāmodara.

मध्यमं वर्तुलाकारं द्विचक्रं बाणविक्षतम्।
रणरामाभिधं ज्ञेयं शरतुणसमन्वितम्॥ ६६॥

One which is curly in appearance and is of medium type having the marks of *cakra* and quiver beside the arrow and the one over which is a sign of the cutting of an arrow, such a stone is known by the name of Raṇarāma.

मध्यमं सप्तचक्रं च छत्रतूणसमन्वितम्।
राजराजेश्वरं ज्ञेयं राजसंपत्प्रदं नृणाम्॥ ६७॥

The stone which has seven *cakras* in the centre, an umbrella besides the quiver, is known by the name of Rājarājeśvara. Such a stone bestows kingdoms and wealth to the people.

द्विसप्तचक्रं स्थूलं च नवीनजलदप्रभम्।
अनन्ताख्यं च विज्ञेयं चतुर्वर्गफलप्रदम्॥ ६८॥
चक्राकारं द्विचक्रं च सश्रीकं जलदप्रभम्।
सगोपदं मध्यमं च विज्ञेयं मधुसूदनम्॥ ६९॥

The stone which has fourteen *cakras*, a quite solid and has the complexion of the fresh clouds, is known by the name of Ananta; it provides four types of merits like *dharma*, *artha*, *kāma* and *mokṣa*. The one which is circular, having two discs and is bestowed with grace, having the complexion of the cloud, is shining and resembles the hoofs of a cow, belongs to a medium size and is known by the name of Madhusūdana.

सुदर्शनं चैकचक्रं गुप्तचक्रं गदाधरम्।
द्विचक्रं हयवक्त्राभं हयग्रीवं प्रकीर्तितम्॥ ७०॥

The one having the *Sudarśana-cakra*, a secret *cakra* should be known as Gadādhara and the one having two *cakras* and the head of a horse, is known by the name of Hayagrīva.

अतीव विस्तृतास्यं च द्विचक्रं विकटं सति।
नरसिंहाभिधं ज्ञेयं सद्यो वैराग्यदं नृणाम्॥ ७१॥

The one having a vast mouth, two *cakras* and is of terrific appearance, is known by the name of *Narasiṁha* who leads people to Vairāgya.

द्विचक्रं विस्तृतास्यं च वनमालासमन्वितम्।
लक्ष्मीनृसिंहं विज्ञेयं गृहिणां सुखदं सदा॥ ७२॥

The one having two *cakras*, a vast mouth and adorned with a long garlands of flowers, is known by the name of Lakṣmī-Narasiṁha. It provides pleasure to all the house-holders.

द्वारदेशे द्विचक्रं च सश्रीकं च समं स्फुटम्।
वासुदेवं च विज्ञेयं सर्वकामफलप्रदम्॥ ७३॥

The one which has two *cakras* and a mark of Śrī engraved on it. Such a type of stone is given the name of Vāsudeva. It fulfils all the desires of the people.

प्रद्युम्नं सूक्ष्मचक्रं च नवीननीरदप्रभम्।
सुषिरे छिद्रबहुलं गृहिणां च सुखप्रदम्॥ ७४॥

The one which has a fine *cakra*, has a lustre of new clouds having small holes, such a type of stone is known by the name Pradyumna and provides pleasure to all.

द्वे चक्रे चैकलग्ने च पृष्ठे यत्रतु पुष्कलम्।
संकर्षणं तु विज्ञेयं सुखदं गृहिणां सदा॥ ७५॥

The one in which two wheels are joined and the back of which is quite vast is known by the

name of Saṁkarṣaṇa. It provides pleasure to the house-holder.

अनिरुद्धं तु पीताभं वर्तुलं चातिशोभनम्।
सुखप्रदं गृहस्थानां प्रवदन्ति मनीषिणः॥७६॥

The one which has the yellow complexion, is round in nature, such a beautiful stone is known by the name of Aniruddha by the intellectuals which provides all the pleasure to the house-holders.

शालग्रामशिला यत्र तत्र संनिहितो हरिः।
तत्रैव लक्ष्मीर्वसति सर्वतीर्थसमन्विता॥७७॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च।
तानि सर्वाणि नश्यन्ति शालग्रामशिलार्चनात्॥७८॥

Wherever the stone of *Śālagrāma* is kept, lord Viṣṇu with Lakṣmī also resides there. By adoring the stone of *Śālagrāma* one is relieved of all the sins including that of *Brahmahatyā*.

छत्राकारे भवेद्राज्यं वर्तुले च महाश्रियः।
दुःखं च शकटाकारे शूलाग्रे मरणं ध्रुवम्॥७९॥

If the *Śālagrāma* stone is like an umbrella, one gets the kingdom, if it is roundish, it provides the fortunes, if it is of the form of a cart it is painful and it is like the fore part of the trident, it surely brings death.

विकृतास्ये च दारिद्र्यं पिङ्गले हानिरेव च।
लग्नचक्रे भवेद्व्याधिर्विदीर्णे मरणं ध्रुवम्॥८०॥

If it is of a deformed face, it gives misfortune and in case of yellow colour, loss. With the broken *cakra* it causes ailment and the *Śālagrāma* stone causes death.

व्रतं दानं प्रतिष्ठा च श्राद्धं च देवपूजनम्।
शालग्रामशिलायाश्चैवाधिष्ठानात्प्रशस्तकम्॥८१॥

In case the *Śālagrāma* stone remains consecrated during the *vrata*, performing charity, glorious deed, *śrāddha* and the adoration of gods, one achieves great merit.

स स्नातः सर्वतीर्थेषु सर्वेयज्ञेषु दीक्षितः।
शालग्रामशिलातोयैर्योऽभिषेकं समाचरेत्॥८२॥

The one who consecrates with the water of the *Śālagrāma* stone, earns the merit of having a bath in all the sacred places and makes the *yajñas* successful.

सर्वदानेषु यत्पुण्यं प्रादक्षिण्ये भुवो यथा।
सर्वयज्ञेषु तीर्थेषु व्रतेष्वनशनेषु च॥८३॥
तस्य स्पर्शं च वाञ्छन्ति तीर्थानि निखिलानि च।
जीवन्मुक्तो महापूतो भवेदेव न संशयः॥८४॥

The merit one earns by giving away all the riches in charity and by taking a round of the globe, he earns the merit of performing all the *yajñas*, visiting the holy places and the performing of *tapas*. He also becomes free from birth and death and becomes the great son of the soil. There is no doubt about it.

पाठे चतुर्णां वेदानां तपसां करणे सति।
तत्पुण्यं लभते नूनं शालग्रामशिलार्चनात्॥८५॥

One derives the merit of reciting all the Vedas by worshipping the *Śālagrāma* stone undoubtedly.

शालग्रामशिलातोयं नित्यं भुङ्क्ते च यो नरः।
सुरेप्सितं प्रसादं च जन्ममृत्युजराहरम्॥८६॥
तस्य स्पर्शं च वाञ्छन्ति तीर्थानि निखिलानि च।
जीवन्मुक्तो महापूतोऽप्यन्ते याति हरेः पदम्॥८७॥

The one who sips the water of the *Śālagrāma* stone and also consumes the *prasāda* of the god, he remains without old age and is freed from birth and death. All the sacred places become desirous of touching such a person. Therefore the one having been relieved of birth and death gets purified and moves on to the abode of Viṣṇu.

तत्रैव हरिणा सार्द्धमसंख्यं प्राकृतं लयम्।
पश्यत्येव हि दास्ये च निर्मुक्तो दास्यकर्मणि॥८८॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च।
तं च दृष्ट्वा भिया यान्ति वैनतेयमिवोरगाः॥८९॥

Residing there with the lord Viṣṇu and providing services to him, he (devotee) looks innumberable Prākṛta layas. He frees from bondage and spends much time there.

At the sight of the *Śālagrāma* stone, *Brahmahatyā* and other sins, flee away as the serpent disappears at the sight of a Garuḍa.

तत्पादपद्मरजसा सद्यः पूता वसुंधरा।
पुंसां लक्षं तस्तितृणां निस्तारस्तस्य जन्मनः॥९०॥

The earth gets purified with the dust of his feet. A lakh of generations of such a person get redeemed.

शालग्रामशिलातोयं मृत्युकालें च यो लभेत्।
सर्वपापाद्विनिर्मुक्तो विष्णूलोकं स गच्छति॥९१॥

At the time of death if one sips the water of the *Śālagrāma* stone, one is relieved of all the sins and goes to the abode of Viṣṇu.

निर्वाणमुक्तिं लभते कर्मभोगाद्विमुच्यते।
विष्णुपादे प्रलीनश्च भविष्यति न संशयः॥९२॥

Thereafter facing the reward of his deeds he achieves salvation and gets merged into the feet of lord Viṣṇu. There is no doubt about it.

Therefore the one who tells a lie after keeping the *Śālagrāma* stone with him, has to suffer in the *Kūrmadaṁṣṭra* hell up to the age of Brahmā.

शालग्रामशिलां धृत्वा मिथ्यावादं वदेत्तु यः।
स याति कूर्मदष्ट्रं च यावद्वै ब्रह्मणो वयः॥९३॥

If anyone takes an oath after touching the *Śālagrāma* stone and then backs out, he has to suffer in a terrific hell for a lakh of *manvantaras*.

शालग्रामशिलां स्पृष्टा स्वीकारं यो न पालयेत्।
स प्रयात्यसिपत्रं च लक्षमन्वन्तराधिकम्॥९४॥
तुलसीपत्रविच्छेदं शालग्रामे करोति यः।
तस्य जन्मान्तरे काले स्त्रीविच्छेदो भविष्यति॥९५॥
तुलसीपत्रविच्छेदं शङ्खे यो हि करोति च।
भार्याहीनो भवेत्सोऽपि रोगी च सप्तजन्मसु॥९६॥

The one who separates the Tulasī leaf from *Śālagrāma*, has to face the agony of the separation from the wife for many births. Similarly the one who separates the Tulasī leaf from the conch, meets with the grief of death of his wife and remains in the hell for seven births.

शालग्रामं च तुलसीं शङ्खमेकत्र एव च।
यो रक्षति महाज्ञानी स भवेच्छ्रीहरिप्रियः॥९७॥

The one who keeps *Śālagrāma* stone, Tulasī and Śaṁkha together, becomes a great intellectual and the beloved of the lord.

सकृदेव हि यो यस्यां वीर्याधानं करोति यः।
तद्विच्छेदे तस्य दुःखं भवेदेव परस्परम्॥९८॥

If a person implants his seed in the womb of any woman, the separation of that lady even for a moment becomes unbearable for him.

त्वं प्रिया शङ्खचूडस्य चैकमन्वन्तरावधि।
शङ्खेन सार्धं त्वद्भेदः केवलं दुःखदस्तव॥९९॥

You have become the beloved of Śaṁkhacūḍa for a *manvantara* and as such to separate you from Śaṁkhacūḍa would be quite painful for you."

इत्युक्त्वा श्रीहरिस्तां च विरराम च नारद।
सा च देहं परित्यज्य दिव्यरूपं दधार ह॥१००॥

Thus speaking lord Viṣṇu kept quiet and Tulasī met with the end of her life and took to the divine form.

यथा श्रीश्च तथा सा चाप्युवाच हरिवक्षसि।
प्रजगाम तया सार्धं वैकुण्ठं कमलापतिः॥१०१॥

Like Lakṣmī she also started residing in the heart of lord Viṣṇu and lord Viṣṇu proceeded with her to Vaikuṇṭha.

लक्ष्मी सरस्वती गङ्गा तुलसी चापि नारद।
हरेः प्रियाश्चतस्रश्च बभूवुरीश्वरस्य च॥१०२॥

O Nārada, thus Viṣṇu had four spouses named Lakṣmī, Sarasvatī, Gaṅgā and Tulasī.

सद्यस्तद्देहजाता च बभूव गण्डकी नदी।
हरेरंशेन शैलश्च तत्तीरे पुण्यदो नृणाम्॥१०३॥

From the body of Tulasī at once appeared the river Gaṇḍakī. At the bank of the said river a huge mountain appeared from the *aṁśa* of lord Viṣṇu, which was quite sacred for the humans.

कुर्वन्ति तत्र कीटाश्च शिलां बहूविधां मुने।
जले पतन्ति या याश्च जलदाभाश्च निश्चितम्॥१०४॥

O sage, the insects make many types of stones there. The stones of dark complexion fall into the river daily.

स्थलस्था: पिङ्गला ज्ञेयाश्चोपतापाद्धरेरिति।
इत्येवं कथितं सर्वं किं भूय: श्रोतुमिच्छसि॥ १०५॥

With the grace of the lord the stones of the river appear in red or brown colour. Thus I have told you everything and what more do you want to know?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुलस्यु०
एकविंशोऽध्याय:॥ २१॥

अथ द्वाविंशोऽध्यायः

Chapter – 22

The method of adoration of Tulasī

नारद उवाच

तुलसी च जगत्पूज्या पूता नारायणप्रिया।

तस्याः पूजाविधानं च स्तोत्रं किं न श्रुतं मया॥ १॥

Nārada said—Tulasī is considered to be quite sacred and pious because of her being the beloved of Nārāyaṇa. I am not aware of her *stotra* and the method of her worship. You kindly tell me all that.

केन पूज्या स्तुता केन पुरा प्रथमतो मुने।

तव पूज्या सा बभूव केन वा वद मामहो॥ २॥

O sage, in the earlier times one adored the goddess Tulasī and offered prayers to her and how could she become adorable for you? You kindly tell me all this.

सूत उवाच

नारदस्य वचः श्रुत्वा प्रहस्य गरुडध्वजः।

कथां कथितुमारेभे पुण्यरूपां पुरातनीम्॥ ३॥

Sūta said—On hearing the words of Nārada, Nārāyaṇa smiled and started narrating the ancient story.

श्रीनारायण उवाच

हरिः संप्राप्य तुलसीं रेमे च रमया सह।

रमासमां तां सौभाग्या चकार गौरवेण च॥ ४॥

Nārāyaṇa said—Lord Viṣṇu after getting Tulasī with him enjoyed her company and also bestowed on her the glory comparable to Lakṣmī.

सेहे लक्ष्मीश्च गङ्गा च तस्याश्च नवसंगमम्।

सौभाग्यं गौरवं कोपान्न सेहे च सरस्वती॥ ५॥

The Gaṅgā and Lakṣmī gracefully welcomed the new company of Tulasī, with her fortune and glory but Sarasvatī could not tolerate and was filled with anger.

सा तां जघान कलहे मानिनी हरिसंनिधौ।

व्रीडया स्वापमानाच्च साऽन्तर्द्धानं चकार ह॥ ६॥

सर्वसिद्धेश्वरी देवी ज्ञानिनी सिद्धयोगिनी।

बभूव दर्शनं कोपात्सर्वत्र च हरेरहो॥ ७॥

Thereafter both of them quarrelled in the presence of the lord and Sarasvatī attacked Tulasī. Because of shame and her own disgrace Tulasī disappeared. Tulasī was full of knowledge and the goddess of all the goddesses besides being Siddhayoginī. Therefore she concealed herself from the eyes of the lord.

हरिर्न दृष्ट्वा तुलसीं बोधयित्वा सरस्वतीम्।

तदनुज्ञां गृहीत्वा च जगाम तुलसीवनम्॥ ८॥

The lord tried to convince Sarasvatī with sweet words but finding Tulasī absent from the place, he went to the Tulasīvana at the instance of Sarasvatī.

तत्र गत्वा च स्नावा च तुलस्या तुलसीं सतीम्।

पूजयामास ध्यात्वा तां स्तोत्रं भक्त्या चकार ह॥ ९॥

Reaching there he took his bath and adored Tulasī with devotion composing a *stotra* in her favour.

लक्ष्मीं मायाकामवाणीबीजपूर्वं दशाक्षरम्।

वृन्दावनीति ङेन्तं च वह्निजायान्तमेव च॥ १०॥

श्री ह्रीं क्लीं ऐं वृन्दावन्यै स्वाहा॥

अनेन कल्पतरुणा मन्त्रराजेन नारद।

पूजयेच्च विधानेन सर्वसिद्धिं लभेन्नरः॥ ११॥

The seed of Lakṣmī, (श्रीं) the seed of illusion, (ह्रीं) the seed of desire (क्लीं) and the seed of

speech is (ऐं). These should be recited first of all followed by the words Vṛndāvanī and the word *Svāhā* should be added at the end. The *mantra* thus formed would be श्रीं ह्रीं क्लीं ऐं वृन्दावन्यै स्वाहा॥ He then recited this *mantra* of ten letters. O Nārada, this mantra happens to be a wishful-filling tree; the one who recites this mantra with devotion, meets with all success.

घृतदीपेन धूपेन सिन्दूरचन्दनेन च।
नैवेद्येन च पुष्पेण चोपहारेण नारद॥ १२॥
हरिस्तोत्रेण तुष्टा सा चाऽऽविर्भूय महीरुहात्।
प्रपन्ना चरणाम्भोजे जगाम शरणं शुचिः॥ १३॥

O Nārada, one should burn the lamp of *ghee* and essence offering saffron, sandal-paste, eatables, flower garland and by performing *pūjā* one should recite the *stotra* of Tulasī. Thereafter getting pleased she appeared in the form of Tulasī tree and she took refuge under the feet of the lord.

वरं तस्यै ददौ विष्णुर्जगत्पूज्या भवेति च।
अहं त्वां च धरिष्यामि स्वमूर्ध्नि वक्षसीति च॥ १४॥
सर्वे त्वां धारयिष्यन्ति स्वयं मूर्ध्नि सुरादयः।
इत्युक्त्वा तां गृहीत्वा च प्रययौ स्वालयं विभूः॥ १५॥

Lord Viṣṇu blessed her saying, "You will be adored by the world and I shall accept your leaf to be placed my head and chest. All the gods will bear you on their heads". Thus speaking the lord took Tulasī with him.

नारद उवाच

किं ध्यानं स्तवनं किंवा किंवा पूजाविधिक्रमः।
तुलस्याश्च महाभाग तन्मे व्याख्यातुमर्हसि॥ १६॥

Nārada said—O great lord, you kindly tell me the *dhyānam*, the *stuti* and the method of adoration of Tulasī.

श्रीनारायण उवाच

अन्तर्हितायां तस्या च गत्वा च तुलसीवनम्।
हरिः संपूज्य तुष्टाव तुलसी विरहातुरः॥ १७॥

Nārāyaṇa said—At the disappearance of goddess Tulasī, the lord went to the Tulasī-vana and expressing grief at her separation, he offered *stuti* to her.

श्रीभगवानुवाच

वृन्दारूपाश्च वृक्षाश्च यदैकत्र भवन्ति च।
विदुर्बुधास्तेन वृन्दा मत्प्रियां तां भजाम्यहम्॥ १८॥

The lord said—"When the trees collect in the form of Tulasī, my beloved is then called as Vṛndā by the intellectuals. I am serving her.

पुरा बभूव या देवी ह्यादौ वृन्दावने वने।
तेन वृन्दावनी ख्याता सुभगां तां भजाम्यहम्॥ १९॥

The goddess who appeared in the Vṛndāvana, was known by the name of Vṛndavanī I am serving such a fortunate goddess.

असंख्येषु च विश्वेषु पूजिता या निरन्तरम्।
तेन विश्वपूजिताख्यां जगत्पूज्यां भजाम्यहम्॥ २०॥

She is adored in the innumerable globes earning her the title of *Viśvapūjitā*, I am adoring the one who is adored by the universe.

असंख्यानि च विश्वानि पवित्राणि यया सदा।
तां विश्वपावनी देवीं विरहेण स्मराम्यहम्॥ २१॥
देवा न तुष्टाः पुष्पाणां समूहेन यया विना।
तां पुष्पसारां शुद्धां च द्रष्टुमिच्छामि शोकतः॥ २२।

The one who purifies the innumerable globes, I am reciting the name of the same goddess who purifies the universe. Without her the gods do not feel pleased. Even after getting the flowers, I adore the same meritorious goddess.

विश्वे यत्प्राप्तिमात्रेण भक्त्यानन्दो भवेद्ध्रुवम्।
नन्दिनी तेन विख्याता सा प्रीता भविता हि मे॥ २३॥
यस्या देवयास्तुला नास्ति विश्वेषु निखिलेशु च।
तुलसी तेंन विख्याता तां यामि शरणं प्रियाम्॥ २४॥

By getting her devotees feel delighted. She is known by the name of Nandinī. I therefore pray that the same goddess should be pleased with me. O dear, you are the one who is without comparison in the world, that is why you are known as Tulasī. I therefore, take refuge under you.

कृष्णजीवनरूपा या शश्वत्प्रियतमा सती।
तेन कृष्णजीवनीति मम रक्षतु जीवनम्॥ २५॥
इत्येवं स्तवनं कृत्वा तत्र तस्थौ रमापतिः।
ददर्श तुलसीं साक्षात्पादपद्मे नतां सतीम्॥ २६॥
रुदतीमभिमानेन मानिनीं मानपूजिताम्।
प्रियां दृष्ट्वा प्रियः शीघ्रं वासयामास वक्षसि॥ २७॥

You happen to be the life of Kṛṣṇa and always are his beloved. Such a Kṛṣṇajīvanī goddess should protect my life. Thus adoring her the lord stood there. Thereafter he found Tulasī standing at his feet in a humble manner who was sobbing because of her pride. Finding her beloved there, the lord embraced her.

भारत्याज्ञां गृहीत्वा च स्वालयं य ययौ हरिः।
भारत्या सह तत्प्रीतिं कारयामास सत्वरम्॥ २८॥
वरं विष्णूर्ददौ तस्यै विश्वपूज्या भवेति च।
शिरोधार्या च सर्वेषां वन्द्या मान्या ममेति च॥ २९॥

Thereafter at the instance of Sarasvatī he took Tulasī with him and at that very moment she made friends with Sarasvatī. Thereafter lord Viṣṇu blessed her with a boon saying, "O goddess, getting adored by the universe, you will be accepted which grace by all and adored by me also.

विष्णोर्वरेण सा देवी परितुष्टा बभूव ह।
सरस्वती तामाश्लिष्य वासयामास सन्निधौ॥ ३०॥

Thus having been blessed with the boon of lord Viṣṇu, the goddess felt immensely delighted. Thereafter Sarasvatī also embraced her and made her sit beside her.

लक्ष्मीर्गङ्गा सस्मिता तां समाश्लिष्य च नारद।
गृहं प्रवेशयामास विनयेन सतीं मुदा॥ ३१॥

O Nārada, both Lakṣmī and Gaṅgā smilingly held the hand of Tulasī and made her enter the palace.

वृन्दां वृन्दावनीं विश्वपावनीं विश्वपूजिताम्।
पुष्पसारां नन्दिनीं च तुलसीं कृष्णजीवनीम्॥ ३२॥
एतन्नामाष्टकं चैतत्स्तोत्रं नामार्थसंयुतम्।
यः पठेत्तां च संपूज्य सोऽश्वमेधफलं लभेत्॥ ३३॥

The goddess Tulasī is known by the eight names which are– Vṛndā, Vṛndāvanī, Viśvapāvanī, Viśvapūjitā, Puṣpasārā, Nandinī, Tulasī and Kṛṣṇajīvanī. All these epithets are turned into the form of a *stotra* and whosoever adores Tulasī and recites this *stotra* earns the merit of performing an *Aśvamedha* sacrifice.

कार्तिकीपूर्णिमायां च तुलस्या जन्म मङ्गलम्।
तत्र तस्याश्च पूजा च विहिता हरिणा पुरा॥ ३४॥
तस्यां यः पूजयेत्ता च भक्त्या च विश्वपावनीम्।
सर्वपापाद्विनिर्मुक्तो विष्णुलोकं स गच्छति॥ ३५॥
कार्तिके तुलसीपत्रं विष्णवे यो ददाति च।
गवामयुतदानस्य फलमाप्नोति निश्चितम्॥ ३६॥

On the full moon day of Kārtika, Tulasī was born and she was adored by the lord on the same day. Thereafter whosoever adores her on the same day of the full moon with devotion and perform *pūjā* to Viśvapāvanī, is relieved of all his sins and proceeds to the abode of Viṣṇu. The one who offers a Tulasī leaf to lord Viṣṇu in the month of Kārtika, undoubtedly earns the merit of giving away ten thousand cows in charity.

अपुत्रो लभते पुत्रं प्रियाहीनो लभेत्प्रियाम्।
बन्धुहीनो लभेद्बन्धुं स्तोत्रस्मरणमात्रतः॥ ३७॥
रोगी प्रमुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।
भयानमुच्येत भीतस्तु पापान्मुच्येत पातकी॥ ३८॥

By reciting the *stotra,* a childless person gets a son, a man without a wife gets a wife, the one having no brother gets a brother. The person suffering from ailment is relieved of the disease and the one who is thrown into bondage is redeemed of it. Those praising her in danger are freed from it, I am the sinner and I intend to get relieved of my sins.

इत्येवं कथितं स्तोत्रं ध्यानं पूजाविधिं शृणु।
त्वमेव देव जानासि काण्वशाखोक्तमेव च॥ ३९॥
यद्वक्ष्ये पूजयेत्तां च भक्त्या चाऽऽवाहनं विना।
उपचारैः षोडशभिर्ध्यानं पातकनाशनम्॥ ४०॥

तुलसीं पुष्पसारां च सतीं पूज्यां मनोहराम्।
कृत्स्नपापेध्मदाहाय ज्वलदग्निशिखोपमाम्॥४१॥

Thus I have told you everything about the *stotra;* now I am repeating to you her *dhyānam* and the method of her adoration, which you please listen to. You are well aware of the Vedas. I am now speaking out to you about the method prescribed in the Kāṇva branch. Without invoking, one should perform the *pūjā* of Tulasī making sixteen types of offerings and should meditate upon her thus, "O Tulasī, you are the form of the flowers, you are chaste, adorable, pleasant and are the remover of the sins like the fire flames which burn everything.

पुष्पेषु तुलनाऽप्यस्या नासीद्देवीषु वा मुने।
पवित्ररूपा सर्वासु तुलसी सा च कीर्तिता॥४२॥

O sage, this goddess could not be compared with flowers and other goddesses. Since she happens to be the most sacred one, she has been given the name of Tulasī.

शिरोधार्यां च सर्वेषामीप्सितां विश्वपावनीम्।
जीवन्मुक्तां मुक्तिदां च भजे तां हरिभक्तिदाम्॥४३॥
इति ध्यात्वा च संपूज्य स्तुत्वा च प्रणमेद्बुः।
उक्तं तुलस्युपाख्यानं किं भूयः श्रोतुमिच्छसि॥४४॥

She is held in high esteem, fulfils all the wishes, purifies the universe, frees one from the cycle of birth, grants salivation and devotion to lord Hari. Therefore I am serving her. Thus meditating upon her, offering *pūjā* and *stuti*, the *intellectuals should bow before her.* Thus I have narrated to you the story of Tulasī; what else do you want to listen to?

इति श्रीब्रहा० महा० प्रकृति० नारदना० तुलस्युपाख्यानं नाम द्वाविंशोऽध्यायः॥२२॥

अथ त्रयोविंशोऽध्यायः

Chapter – 23

The method of adoration of Goddess Sāvitrī

नारद उवाच

तुलस्युपाख्यानमिदं श्रुतमीश सुधोपमम्।
यत्तु सावित्र्युपाख्यानं जन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—O lord, I have listened to the nectar-like sweet story of Tulasī. Now you kindly tell me the story of Sāvitrī.

पुरा येन समुद्भूता सा श्रुता च श्रुतिप्रसूः।
केन वा पूजिता देवी प्रथमे कैश्च वाऽपरे॥ २॥

The goddess Sāvitrī is the mother of the Vedas, according to the general belief. How was this goddess born earlier and who adored her first of all?

श्रीनारायण उवाच

ब्रह्मणा वेदजननी पूजिता प्रथमे मुने।
द्वितीये च देवगणैस्तत्पश्चाद्विदुषां गणैः॥ ३॥

Nārāyaṇa said—O sage, the mother of the Vedas was adored by Brahmā first of all. Thereafter the other gods adored her.

तथा चाश्वपतिः पूर्वं पूजयामास भारते।
तत्पश्चात्पूजयामासुर्वर्णाश्चत्वार एव च॥ ४॥

In the land of Bhārata the king Aśvapati adored her first of all. Thereafter all the four *varṇas* adored her.

नारद उवाच

को वा सोऽश्वपतिर्ब्रह्मान्केन वा तेन पूजिता।
सर्वपूज्या च सावित्री तन्मे व्याख्यातुमर्हसि॥ ५॥

Nārada said—O Brahman, who was this Aśvapati and how did he adore Sāvitrī? You kindly tell me.

श्रीनारायण उवाच

मद्रदेशे महाराजो बभूवाश्वपतिर्मुने।

वैरिणां बलहर्ता च मित्राणां दुःखनाशनः॥ ६॥

Nārāyaṇa said—O sage, Aśvapati had been the king of Madradeśa; he was the destroyer of these enemies with his prowess and always removed the miseries of his friends.

आसीत्तस्य महाराज्ञी महिषी धर्मचारिणी।
मालतीति च साऽऽख्याता यथा लक्ष्मीर्गदाभृतः॥ ७॥
स च राज्ञी महासाध्वी वसिष्ठस्योपदेशतः।
चकाराऽऽराधनं भक्त्या सावित्र्याश्चैव नारद॥ ८॥

His queen was quite chaste and was known by the name of Mālatī she appeared graceful with the king in the same way as Lakṣmī remained with lord Viṣṇu. O Nārada, the chaste queen adored the goddess Sāvitrī at the advice of the sage Vasiṣṭha.

प्रत्यादेशं न सा प्राप महिषी न ददर्श ताम्।
गृहं जगाम सा दुःखाद्धृदयेन विदूयता॥ ९॥

But the goddess neither appeared before her nor was any message communicated to her. With a painful heart, she returned to her abode.

राजा तां दुःखितां दृष्ट्वा बोधयित्वा नयेन वै।
सावित्र्यास्तपसे भक्त्या जगाम पुष्करं तदा॥ १०॥

Finding her so painful at heart, the king tried to make her understand in various ways and in order to adore the goddess Sāvitrī herself with great devotion, he went to Puṣkara region.

तपश्चचार तत्रैव संयतः शतवत्सरम्।
न ददर्श च सावित्रीं प्रत्यादेशो बभूव ह॥ ११॥

He performed *tapas* with great devotion for a hundred years. Still the goddess did not appear before him. A message however was received from her.

शुश्रावकाशवाणीं च नृपेन्द्रश्चाशरीरिणीम्।
गायत्रीदशलक्षं च जपं कुर्विति नारद॥ १२॥
एतस्मिन्नन्तरे तत्र प्राजगाम पराशरः।
प्रणनाम नृपस्तं च मुनिर्नृपमुवाच॥ १३॥

O Nārada, the king had the divine voice from the sky at the same time which said: "You recite the Gāyatrī *mantra* ten lakh times." In the meantime the sage Parāśara arrived there. The king bowed before him in reverence. Thereafter the sage spoke to the king.

पराशर उवाच

सकृज्जपश्च गायत्र्याः पापं दिनकृतं हरेत्।
दशधा प्रजपोन्नृणां दिवारात्र्यघमेव च॥ १४॥

Parāśara said—By reciting the name of Gāyatrī a person is relieved of all the sins earned during the day and by reciting it ten times the sin committed during the day and the night disappear.

शतधा च जपाच्चैवं पापं मासार्जितं परम्।
सहस्रधा जपाच्चैव कल्मषं वत्सरार्जितम्॥ १५॥

By reciting the mantra of Gāyatrī a hundred times, the sins committed by a person during a month vanish and by reciting the same *mantra* a thousand times a person is relieved of the sins committed by him during one year.

लक्षं जन्मकृतं पापं दशलक्षं त्रिजन्मनः।
सर्वजन्मकृतं पापं शतलक्षो विनश्यति॥ १६॥

By reciting the *mantra* for a lakh of times, the sins committed during the entire life disappear and by reciting the same *mantra* ten lakh times, the sins committed during three births disappear. Similarly by reciting the *mantra* one thousand lakh times, the sins committed during all the lives disappear.

करोति मुक्तिं विप्राणां जपो दशगुणस्ततः।
करं सर्पफणाकारं कृत्वा तद्रन्ध्रमुद्रितम्॥ १७॥
आनम्रमूर्धमचलं प्रजपेत्प्राङ्मुखो द्विजः।
अनामिकामध्यदेशादधो वामक्रमेण च॥ १८॥
तर्जनीमूलपर्यन्तं जपस्यैष क्रमः करे।
श्वेतपङ्कजबीजानां स्फाटिकानां च संस्कृताम्॥ १९॥
कृत्वा वा मालिकां राजञ्जपेत्तीर्थे सुरालये।
संस्थाप्य मालामश्वत्थपत्रसप्तसु संयतः॥ २०॥
कृत्वा गोरोचनाक्तां च गायत्र्या स्नापयेत्सुधीः।
गायत्रीशतकं तस्यां जपेच्च विधिपूर्वकम्॥ २१॥

By reciting the *mantra* ten times more the Brāhmaṇas achieve salvation. A Brāhmaṇa should get himself seated facing the east. He should turn his hands like the serpents hood. Raising the hands he should remain in that position. Then he should be tilted a little. He should then start the recitation from the lowest mark of the little finger and moving on the lower side turning to the left, should move to the lower part of the fore-finger and then touch the thumb. This is the method of the recitation of the mantra with hands. O king, one should make a rosary of the seeds of the white lotus or the beads of the crystal stone and seated in a temple or a sacred place, one should perform the recitation. Prior to that, one should place the rosary on the seven leaves of a pīpala tree and the fragrance paste should be applied to it. Thereafter reciting the hymn of Gāyatrī, the rosary should be washed. Then one should recite the hymn of Gāyatrī a hundred times appropriately.

अथवा पञ्चगव्येन स्नाता माला च संस्कृता।
अथ गङ्गोदकेनैव स्नाता वाऽतिसुसंस्कृता॥ २२॥
एवंक्रमेण राजर्षे दशलक्षं जपं कुरु।
साक्षाद्द्रक्ष्यसि सावित्रीं त्रिजन्मपातकक्षयात्॥ २३॥

Alternatively by offering the *Pañcagavya* and the water of the Gaṅgā, the rosary gets consecrated. O royal sage, the hymn of Gāyatrī should be recited ten lakh times which removes the sins of all the three births after which you will surely have an audience with Sāvitrī.

नित्यं नित्यं त्रिसंध्यं च करिष्यसि दिने दिने।
मध्याह्ने चापि सायाह्ने प्रातरेव शुचिः सदा॥ २४॥

Thus, you should repeat the recitation of Gāyatrī hymn thrice a day in the morning, noon and evening getting yourself purified.

संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्॥ २५॥

Because without performing *sandhyā* one remains unclean and is therefore considered to be unfit form performing any religious acts. The one who performs and whatever he performs during the day, he does not get the reward for it.

नोपतिष्ठति यः पूर्वां नोपास्ते यश्च पश्चिमाम्।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः॥ २६॥
यावज्जीवनपर्यन्तं यस्त्रिसंध्यं करोति च।
स च सूर्यसमो विप्रस्तेजसा तपसा सदा॥ २७॥

Such of the Brāhmaṇas who do not perform *sandhyā* during the morning as well as the evening, are considered to be excommunicated from the rites performed by the Brāhmaṇas.

Such of the Brāhmaṇas who perform *sandhyā* during all the three times a day get the glory of the sun and shine like him.

तत्पादपद्मरजसा सद्यः पूता वसुंधरा।
जीवन्मुक्तः स तेजस्वी संध्यापूतो हि यो द्विजः॥ २८॥
तीर्थानि च पवित्राणि तस्य स्पर्शनमात्रतः।
ततः पापानि यान्त्येव वैनतेयादिवोरगाः॥ २९॥

The earth gets purified with the dust of the feet of such Brāhmaṇas. Such Brāhmaṇas who get purified with the reciting of Gāyatrī hymn, achieve great glory and are freed from human life. With their very touch all the sacred places get purified. All their sins at once disappear in the same way as the serpents disappear at the sight of a Garuḍa.

न गृहणन्ति सुराः पूजां पितरः पिण्डतर्पणम्।
स्वेच्छया चरतश्चैव त्रिसंध्यरहितस्य च॥ ३०॥

The one who does not perform *sandhyā* thrice a day and conducts himself according to his own will, the gods do not accept the offering made by him and the manes do not accept the *piṇḍas* offered by him.

विष्णुमन्त्रविहीनश्च त्रिसंध्यरहितो द्विजः।
एकादशीविहीनश्च विषहीनो यथोरगः॥ ३१॥

The one who is deprived of *mantra* of Viṣṇu, fails to perform *sandhyā* thrice a day, does not fast on the eleventh day of moon, such a Brāhmaṇa becomes like a serpent without its poison.

The one who takes food without first offering it to the lord, the one who rides a bull, the one who eats the food of Śūdras, he is compared with a snake having no poison.

हरेरनैवेद्यभोजी धावको वृषवाहकः।
शूद्रान्नभोजी विप्रश्च विषहीनो यथोरगः॥३२॥

The one who burns the bodies of the Śūdras, takes a Śūdra as his wife and eats with them, such a Brāhmaṇa is considered to be a serpent without poison.

शवदाही च शूद्राणां यो विप्रो वृषलीपतिः।
शूद्राणां सूपकारश्च विषहीनो यथोरगः॥३३॥
शूद्राणां च प्रतिग्राही च यो द्विजः।
असिजीवी मषीजिवी विषहीनो यथोरगः॥३४॥

The one who receives charity from Śūdras, performs *yajña* for them and makes a living by means of his sword or conducts like a revenue officer, such a Brāhmaṇa is considered to be a serpent without poison. The one who consumes food from a widow having no son, the women in period and the one earning his livelihood by forcing his wife on evil path, such a Brāhmaṇa and the money-lender are considered to be snakes without poison.

यो विप्रोऽवीरान्नभोजी ऋतुस्नातान्नभोजकः।
भगजीवी वार्धुषिको विषहीनो यथोरगः॥३५॥
यः कन्याविक्रयी विप्रो यो हरेर्नादिक्रयी।
यो विद्याविक्रयी भूप विषहीनो यथोरगः॥३६॥
सूर्योदये च योऽन्नभोजी मत्स्यभोजी च यो द्विजः।
शिलापूजादिरहितो विषहीनो यथोरगः॥३७॥

O king, the one who sells away his daughter, sells away the figures of gods, the Brāhmaṇa who sells away knowledge, he is considered to be a serpent without poison. One who takes food twice at dawn, the one who consumes fish, one who does not perform *pūjā* of *Śālagrāma*, such a Brāhmaṇa is considered to be a serpent without poison.

इत्युक्त्वा च मुनिश्रेष्ठः सर्वं पूजाविधिक्रमम्।
तमुवाच च सावित्र्या ध्यानादिकमभीप्सितम्॥३८॥
दत्त्वा सर्वं नृपेन्द्राय प्रययौ स्वालयं मुनिः।
राजा संपूज्य सावित्री ददर्श वरमाप च॥३९॥

Thus speaking the best of the sages made the king aware of the correct method of the adoration of Sāvitrī, her *dhyānam* and other details. Thus making the king aware of all the details about adoration the sage left for his place. Thereafter the king adoring Sāvitrī achieved a boon from her.

नारद उवाच

किंवा ध्यानं च सावित्र्याः किंवा पूजाविधानकम्।
स्तोत्रं मन्त्रं च किं दत्त्वा प्रययौ से पराशरः॥४०॥

Nārada said—What is the method of the adoration of Sāvitrī, what is her *dhyānam*, *stotra* and *mantra* which was given by the sage Parāsāra to the king?

नृपः केन विधानेन संपूज्य श्रुतिमातरम्।
वरं च किंवा संप्राप वद साऽश्वपतिर्नृपः॥४१॥

How did the king Aśvapati adore Sāvitrī, the mother of the Vedas and what type of boon could he get from her? You kindly tell me.

श्रीनारायण उवाच

ज्येष्ठे शुक्लत्रयोदश्यां शुद्धे काले च संयतः।
व्रतमेतच्चतुर्दश्यां व्रती भक्त्या समाचरेत्॥४२॥

Nārāyaṇa said—One should perform *vrata* on the thirteenth or fourteenth day of the black fortnight of the month of Jyeṣṭha. A devotee should perform the *pūjā* of Sāvitrī.

व्रतं चतुर्दशाब्दं च द्विसप्तफलसंयुतम्।
दत्त्वा द्विसप्तनैवेद्यं पुष्पधूपादिकं तथा॥४३॥
वस्त्रं यज्ञोपवीतं च भोज्यं च विधिपूर्वकम्।
संस्थाप्य मङ्गलघटं फलशाखासमन्वितम्॥४४॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
संपूज्य पूजयेदिष्टं घट आवाहिते मुने॥४५॥
शृणु ध्यानं च सावित्र्याश्चोक्तं माध्यंदिने च यत्।
स्तोत्रं पूजाविधानं च मन्त्रं व सर्वकारमदम्॥४६॥

After performing the *vrata* for fourteen years the *naivedyas*, flowers, essence, clothes, *yajñopavīta* and eatables should be offered. Thereafter fruits and fresh leaves should be consecrated followed by the adoration of Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī. He should invoke the presence of his family goddess over the vase. O sage, according the *Mādhyandinī-śakhā* of *Yajurveda*, the *dhyānam* and the stotra of Sāvitrī should be recited besides performing *pūjā*. I am now speaking out the *mantra* of the goddess which brings about success to all.

तप्तकाञ्चनवर्णाभां ज्वलन्तीं ब्रह्मतेजसा।
ग्रीष्ममध्याह्नमार्तण्डसहस्रसमसुप्रभाम्॥४७॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्।
वह्निशुद्धांशुकाधानां भक्तानुग्रहकारिकाम्॥४८॥
सुखदां मुक्तिदां शान्तां कान्तां च जगतां विधेः।
सर्वसंपत्स्वरूपां च प्रदात्रीं सर्वसंपदाम्॥४९॥
वेदाधिष्ठातृदेवीं च वेदशास्त्रस्वरूपिणीम्।
वेदे बीजस्वरूपां च भजे त्वां वेदमातरम्॥५०॥

The goddess has the complexion of molten gold, having the lustre of Brahman and the glory exceeding thousands of suns of the summer season at noon, wearing a smile on her face, adorned with all the ornaments, clad in the clothes purified by the god of fire and the one who always remains eager to shower her grace over her devotees. She is the bestower of pleasures and salvation. She is peaceful and is the wife of the creator of the universe. She is the form of all the treasures, a bestower of wealth, the goddess of the Vedas. I serve the mother of the Vedas.

ध्यात्वा ध्यानेन चानेन दत्त्वा पुष्पं स्वमूर्धनि।
पुनर्ध्यात्वा घटे भक्त्या देवीमावाहयेद्व्रती॥५१॥
दत्त्वा षोडशोपचारं वेदोक्तमन्त्रपूर्वकम्।
संपूज्य स्तुत्वा प्रणमेदेवं देवीं विधानतः॥५२॥

Thus meditating upon her the performer should place the flowers on her head and should invoke the goddess in the vase. Thereafter, reciting the Vedic hymns one should adore the goddess in sixteen ways, offering her prayers and salutations.

आसनं पाद्यमर्घ्यं च स्नानीयं चानुलेपनम्।
धूपं दीपं च नैवेद्यं ताम्बूल शीतलं जलम्॥५३॥
वसनं भूषणं माल्यं गन्धमाचमनीयकम्।
मनोहरं सुतल्पं च देयान्येतानि षोडश॥५४॥

Thereafter, he should provide a bath, besides offering *pādya*, *arghya* and water for bathing besides the paste, the essence, the lamp, naivedya, betel, cool water, the cloth, the ornaments, rosary, sandal-paste, sipping of water and the beautiful bed. These are the sixteen types of offerings.

दारुसारविकारं च हेमादिनिर्मितं च वा।
देवाधारं पुण्यदं च मया तुभ्यं निवेदितम्॥५५॥

One should offer sixteen things by reciting the sixteen *mantras*. A wooden seat or the seat made of gold which should be suitable for the seating of the gods, I am offering for the gods.

तीर्थोदकं च पाद्यं पुण्यदं प्रीतिदं महत्।
पूजाङ्गभूत शुद्धं च मया भक्त्या निवेदितम्॥५६॥
पवित्ररूपमर्घ्यं च दूर्वापुष्पाक्षतान्वितम्।
पुण्यदं शङ्खतोयाक्तं मया तुभ्यं निवेदितम्॥५७॥

I offer with devotion the water of the sacred places for washing the feet, which is quite pure and is suitable for performing *pūjā*. I offer the sacred *arghya* which consists of *Dūrvā*-grass, flowers and rice. Besides the sacred water poured with conch is offered by me.

सुगन्धि धात्रीतैलं च देहसौन्दर्यकारणम्।
मया निवेदितं भक्त्या स्नानीयं प्रतिगृह्यताम्॥५८॥
मलयाचलसंभूतं देहशोभाविवर्द्धनम्।
सुगन्धियुक्तं सुखदं मया तुभ्यं निवेदितम्॥५९॥

I am offering the fragrant oil of myrobalan which increases beauty, for the purpose of bathing. You kindly accept it. I offer the sandal-paste, which is grown in Malayācala, increases the beauty of the body, is fragrant and bestows pleasure.

गन्धद्रव्योद्भवः पुण्यः प्रीतिदो दिव्यगन्धदः।
मया निवेदितो भक्त्या धूपोऽयं प्रतिगृह्यताम्॥ ६०॥
जगतां दर्शनीयं च दर्शनं दीप्तिकारणम्।
अन्धकारध्वंसबीजं मया तुभ्यं निवेदितम्॥ ६१॥

I offer with devotion the fragrant and sacred essence which may kindly be accepted. I am offering to you the lamp which illumines the universe and helps the sight, is the cause of light and is the remover of darkness.

तुष्टिदं पुष्टिदं चैव प्रीतिदं क्षुद्विनाशनम्।
पुण्यदं स्वादुरूपं च नैवेद्यं प्रतिगृह्यताम्॥ ६२॥

I offer the *Naivedya* which provides satisfaction, growth, love and removes hunger beside being tasteful and graceful.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
तुष्टिदं पुष्टिदं चैव मया भक्त्या निवेदितम्॥ ६३॥
संशीतलं वासितं च पिपासानाशकारणम्।
जगतां जीवरूपं च जीवनं प्रतिगृह्यताम्॥ ६४॥

You kindly accept it. I am offering you the best of betels which is quite charming, is filled with camphor, fragrant and provides satisfaction and growth. I am offering the water which is quite cool, fragrant, is the remover of thirst besides being the life of the universe. You kindly accept it.

देहशोभास्वरूपं च सभाशोभाविवर्द्धनम्।
कार्पासजं च कृमिजं वसनं प्रतिगृह्यताम्॥ ६५॥

I am offering the cotton and silken cloth which increases the charm of the body and glory of the body in the assembly. You kindly accept it.

काञ्चनादिभिराबद्धं श्रीयुक्तं श्रीकरं सदा।
सुखदं पुण्यदं चैव भूषणं प्रतिगृह्यताम्॥ ६६॥

I am offering the divine ornaments made of gold and other metals which are beautiful to look at, which are the cause of glory and quite pleasant. You kindly accept them.

नानापुष्पलताकीर्णं बहुभासा समन्वितम्।
प्रीतिदं पुण्यदं चैव माल्यं वै प्रतिगृह्यताम्॥ ६७॥

I am offering the garland of flowers and creepers with extremely shining, which increase love and gives righteous. You kindly accept it.

सर्वमङ्गलरूपश्च सर्वमङ्गलदो वरः।
पुण्यप्रदश्च गन्धाढ्यो गन्धश्च प्रतिगृह्यताम्॥ ६८॥
शुद्धं शुद्धिप्रदं चैव पुण्यदं प्रीतिदं महत्।
रम्यमाचनीयं च मया दत्तं प्रगृह्यताम्॥ ६९॥

I am offering you the fragrant essence which is the form of all welfare; it is the bestower of welfare, the best and meritorious. You kindly accept it. I am offering you the clean water which removes dirt and helps in keeping one clean, is quite adorable and fit for sipping. You kindly accept it.

रत्नसारादिनिर्माणं पुष्पचन्दनसंयुतम्।
सुखदं पुण्यदं चैव सुतल्पं प्रतिगृह्यताम्॥ ७०॥

I am offering you a meritorious and beautiful bed which is made of the essence of the gems and is adorned with flowers and sandal. You kindly accept it.

नानावृक्षसमुद्भतं नानारूपसमन्वितम्।
फलस्वरूपं फलदं फलं च प्रतिगृह्यताम्॥ ७१॥

I am offering you fruits of several keÂiend efo trees which are quite sweet and tasteful. You kindly accept them.

सिन्दूरं च वरं रम्यं भालशोभाविवर्धनम्।
भूषणं भुषणानां च सिन्दूरं प्रतिगृह्यताम्॥ ७२॥
विशुद्धग्रन्थिसंयुक्तं पुण्यसूत्रविनिर्मितम्।
पवित्रं वेदमन्त्रेण यज्ञसूत्रं च गृह्यताम्॥ ७३॥

I am offering you the saffron which is the best, beautful, increases the beauty of one's forehead and is a substitute for ornament; kindly accept it. I am offering you the sanctified *yajñopavīta* with pure knots and is made of divine *Śūdras* and purified by the Vedic hymn. You kindly accept it.

द्रव्याण्येतानि मूलेन दत्त्वा स्तोत्रं पठेत्सुधीः।
ततः प्रणम्य विप्राय व्रती दद्याच्च दक्षिणाम्॥ ७४॥

Thus all the articles should be offered reciting the Mūla *mantra* and thereafter the intelligent

people should recite the stotra. Then after bowing before her, the *dakṣiṇā* should be given over to the Brāhmaṇas.

सावित्रीति चतुर्थ्यन्तं वह्निजायान्तमेव च।
लक्ष्मीमायाकामपूर्वं मन्त्रमष्टाक्षरं विदुः॥७५॥

By adding the prefixes of 'श्रीं ह्रीं क्लीं' to Lakṣmī, Māyā and Kāma, together with the fourth form of Sāvitrī (सावित्र्यै) and further adding the word Svāhā as a suffix, the *mantra* 'श्रीं ह्रीं क्लीं सावित्र्यै स्वाहा' is formed. This eight letter *mantra* has been called the basic or the seed-*mantra* by the intellectuals.

श्रीं ह्रीं कलीं सावित्र्यै स्वाहा।
मध्यन्दिनोक्त स्तोत्रं च सर्ववाञ्छाफलप्रदम्।
विप्रजीवनरूपं च निबोध कथयामि ते॥७६॥
कृष्णेन दत्ता सावित्री गोलोके ब्रह्मणे पुरा।
न याति सा तेन सार्धं ब्रह्मलोकं तु नारद॥७७॥

Now you listen to the *mantra* of Sāvitrī which fulfils all the desires according to *Mādhyandinī-śākhā* and is the life line for the Brāhmaṇas. You listen to it.

ब्रह्म कृष्णाज्ञया भक्त्या पर्यष्टौद्वेदमातरम्।
तदा सा परितुष्टा च ब्रह्माणं चक्रमे सती॥७८॥

O Nārada— Lord Śrī Kṛṣṇa had initially given away Sāvitrī to Brahmā but she did not agree to go with Brāhmaṇa to the Brahmaloka. Thereafter at the command of lord Kṛṣṇa when Brahmā adored the mother of the Vedas, then the chaste lady agreed to accompany Brahmā.

ब्रह्मोवाच

नारायणस्वरूपे च नारायणि सनातनि।
नारायणात्समुद्भूते प्रसन्ना भव सुन्दरि॥७९॥

Brahmā said—O goddess, you have the form of Nārāyaṇa and are called Nārāyaṇī as well as Sanātani. You have emerged from lord Nārāyaṇa. O beautiful one, you be pleased with me.

तेजः स्वरूपे परमे परमानन्दरूपिणि।
द्विजातीनां जातिरूपे प्रसन्ना भव सुन्दरि॥८०॥

You possess extreme lustre and are quite blissful. O beautiful one, you are of the caste of Brāhmaṇas and you be pleased with me.

नित्ये नित्यप्रिये देवि नित्यानन्दस्वरूपिणि।
सर्वमङ्गलरूपेण प्रसन्ना भव सुन्दरि॥८१॥

O goddess, you are eternal, are always loved and are blissful. You bestow all the welfare on all and therefore be pleased.

सर्वस्वरूपे विप्राणां मन्त्रसारे परात्परे।
सुखदे मोक्षदे देवि प्रसन्ना भव सुन्दरि॥८२॥

O goddess, you are everything for the Brāhmaṇas, the essence of the *mantras* and are the best of the best. O beautiful one, you bestow pleasure and redemption; you be pleased with me.

विप्रपापेध्मदाहाय ज्वलदग्निशिखोपमे।
ब्रह्मतेजःप्रदे देवि प्रसन्ना भव सुन्दरि॥८३॥

O goddess, you are like a fire flame for the burning of the sins of the Brāhmaṇas and you bestow the glory of Brāhmaṇas. O beautiful one, you be pleased.

कायेन मनसा वाचा यत्पापं कुरुते द्विजः।
तत्ते स्मरणमात्रेण भस्मीभूतं भविष्यति॥८४॥

Whatever sins are committed by the Brāhmaṇa by his speech or deed, are washed away by the mere reciting of your name.

इत्युक्त्वा जगतां धाता तत्र तस्थौ च संसदि।
सावित्री ब्रह्मणा सार्द्धं ब्रह्मलोकं जगाम सा॥८५॥
अनेन स्तवराजेन संस्तुयाश्वपतिर्नृपः।
ददर्श तां च सावित्रीं वरं प्राप मनोगतम्॥८६॥

Brahmā the creator of the universe kept quiet after thus speaking. Thereafter, Sāvitrī went to *Brahmaloka* accompanied by Brahmā. The king Aśvapati adored Sāvitrī with the same *stotra*. Sāvitrī then appeared before him and gave him the desired boon.

स्तवराजमिदं पुण्यं त्रिःसंध्यायां च यः पठेत्।
पाठे चतुर्णां वेदानां यत्फलं तल्लभेद्ध्रुवम्॥८७॥

Whosoever recites the same stotra thrice a day, he surely achieves the merit of reciting all the four Vedas.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्युपाख्याने सावित्रीस्तोत्रकथनं नाम त्रयोविंशोऽध्यायः॥ २३॥

अथ चतुर्विंशोऽध्यायः

Chapter – 24

The adoration of Sāvitrī

श्रीनारायण उवाच

स्तुत्वा सोऽश्वपतिस्तेन संपूज्य विधिपूर्वकम्।
ददर्श तत्र तां देवीं सहस्रार्कसमप्रभाम्॥ १॥
उवाच सा तं राजानं प्रसन्ना सस्मिता सती।
यथा माता स्वपुत्रं च द्योतयन्ती दिशास्त्विषा॥ २॥

Nārāyaṇa said—The king Aśvapati adored Sāvitrī with the great stotra performing her the *pūjā* properly who appeared before him having the lustre of a thousand suns. The goddess Sāvitrī came to the king with a smiling face and spoke to him as if a mother was speaking to her son. The entire region illumined with the lustre of Sāvitrī.

सावित्र्युवाच

जानामि ते महाराज यत्ते मनसि वर्तते।
वाञ्छितं तव पत्न्याश्च सर्वं दास्यामि निश्चितम्॥ ३॥

Sāvitrī said—O great king I am well aware of the desire of your mind; therefore I shall surely fulfil your as well as your wife's desires.

साध्वी कन्याभिलाषं च करोति तव कामिनी।
त्वं प्रार्थयसि पुत्रं च भविष्यति च ते क्रमात्॥ ४॥

The chaste lady desires for a daughter and you are desirous of having a son. The desires of both of you will be fulfilled.

इत्युक्त्वा सा महादेवी ब्रह्मलोकं जगाम ह।
राजा जगाम स्वगृहं तत्कन्याऽऽदौ बभूव ह॥ ५॥
आराधनाच्च सावित्र्या बभूव कमला कला।
सावित्रीति च तन्नाम चकाराश्वपतिर्नृपः॥ ६॥

Thus speaking, the great goddess returned to *Brahmaloka* and the king also returned to his abode. Thereafter a girl was born from the ray of goddess Lakṣmī—who was given the name of Sāvitrī.

कालेन सा वर्द्धमाना बभूव च दिने दिने।
रूपयौवनसंपन्ना शुक्ले चन्द्रकला यथा॥ ७॥
सा वरं वरयामास द्युमत्सेनात्मजं तदा।
सावित्री सत्यवन्तं च नानागुणसमन्वितम्॥ ८॥

The girl continued growing up like the moon of the bright fortnight and in a short time she became quite youthful. Thereafter Sāvitrī accepted Satyavān as her husband, who was the son of Dyumatsena and was quite truthful and virtuous.

राजा तस्मै ददौ तां च रत्नभूषणभूषिताम्।
स च सार्द्धं कौतुकेन तां गृहीत्वा गृहं ययौ॥ ९॥
स च संवत्सरेऽतीते सत्यवान्सत्यविक्रमः।
जगाम फलकाष्ठार्थं प्रहर्षं पितुराज्ञया॥ १०॥

The king adorning his daughter Sāvitrī with all the ornaments gave her away in marriage to Satyavān. Both of them then went to the place of Satyavān pleasantly. After a year the truthful Satyavān, went to the forest with the permission of his father to collect fruits and roots and fire wood.

जगाम तत्र सावित्री तत्पश्चाद्दैवयोगतः।
निपत्य वृक्षाद्दैवेन प्राणांस्तत्याज सत्यवान्॥ ११॥

As a move of the destiny Sāvitrī too accompanied him. There, in the thick forest Satyavān fell down from a tree and he died instantaneously.

यमस्तज्जीवपुरुषं बध्वाऽङ्गुष्ठसमं मुने।
गृहीत्वा गमनं चक्रे तत्पश्चात्प्रययौ सती॥ १२॥
पश्चात्तां सुन्दरीं दृष्ट्वा यमः संयमिनीपतिः।
उवाच मधुरं साध्वीं साधूनां प्रवरो महान्॥ १३॥

O sage, Yama tied the *Jīvātamā* of Satyavān having the size of a thumb and proceeded on to his place. The chaste Sāvitrī also started following him. When the self-disciplined and noble-minded Yama found Sāvitrī who was extremely beautiful, following him, he then spoke to her in sweet words.

यम उवाच

अहो क्व यासि सावित्रि गृहीत्वा मानुषीं तनुम्।

यदि यास्यसि कान्तेन सार्द्धं देहं तदा त्यज॥ १४॥

Yama said—O Sāvitrī, where are you going with this human body? In case you want to accompany your husband you better put an end to the human body.

गन्तुं मर्त्यो न शक्नोति गृहीत्वा पाञ्चभौतिकम्।

देहं च यमलोकं च नश्वरं सदा॥ १५॥

पूर्णश्च भर्तुस्ते कालो ह्यभवद्भारते सति।

सवकर्मफलभोगार्थं सत्यवान्याति मद्गृहम्॥ १६॥

No one can reach the abode of Yama with the human body which consists of five elements (Earth, Water, Agni, Vāyu and Ākāśa). The time for your husband to stay on earth in Bhārata has come to an end. Therefore I am taking Satyavān to my place to enable him to bear the fruits of his deeds.

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते।

सुखं दुःखं भयं शोकं कर्मणैव प्रपद्यते॥ १७॥

कर्मणेन्द्रो भवेज्जीवो ब्रह्मपुत्रः स्वकर्मणा।

स्वकर्मणा हरेर्दासो जन्मादिरहितो भवेत्॥ १८॥

स्वकर्मणा सर्वसिद्धिममरत्वं लभेद्ध्रुवम्।

लभेत्स्वकर्मणा विष्णोः सालोक्यादिचतुष्टयम्॥ १९॥

Because one is born as a result of his deeds and also meets with his end because of the same. He achieves pleasure and pain, danger and grief according to his own deeds. By his own deeds he once became Indras and also the sun of Brahmā. He also becomes the slave of lord Viṣṇu getting free from the cycle of birth and death. One becomes eternal and gets all the success because of his own deeds and he also achieves salvation from lord Viṣṇu because of his own deeds.

कर्मणा ब्राह्मणत्वं च मुक्तत्वं च स्वकर्मणा।

सुरत्वं मनुजत्वं च राजेन्द्रत्वं लभेन्नरः॥ २०॥

कर्मणा च मुनीन्द्रत्वं तपस्वित्वं च कर्मणा।

कर्मणा क्षत्रियत्वं च वैश्यत्वं च स्वकर्मणा॥ २१॥

कर्मणा चैव शूद्रत्वमनत्यजत्वं स्वकर्मणा।

स्वकर्मणा च म्लेच्छत्वं लभते नात्र संशयः॥ २२॥

A man achieves Brahminhood, salvation, godliness and becomes human or king because of his own deeds. By one's own deeds, one becomes a sage, an ascetic, a *Kṣatriya*, a *Vaiṣṇava*, a *Śūdra*, a *Cāṇḍāla* and *Mleccha*. There is no doubt about it.

स्वकर्मणा जङ्गमत्वं स्थावरत्वं स्वकर्मणा।

स्वकर्मणा च शैलत्वं वृक्षत्वं च स्वकर्मणा॥ २३॥

स्वकर्मणा पशुत्वं च पक्षित्वं च स्वकर्मणा।

स्वकर्मणा क्षुद्रजन्तुः कृमित्वं च स्वकर्मणा॥ २४॥

स्वकर्मणा च सर्पत्वं गन्धर्वत्वं स्वकर्मणा।

स्वकर्मणा राक्षसत्वं किन्नरत्वं स्वकर्मणा॥ २५॥

स्वकर्मणा च यक्षत्वं कूष्माण्डत्वं स्वकर्मणा।

स्वकर्मणा च प्रेतत्वं वेतालत्वं स्वकर्मणा॥ २६॥

भूतत्वं च पिशाचत्वं डाकिनीत्वं स्वकर्मणा।

दैत्यत्वं दानवत्वं चाप्यसुरत्वं स्वकर्मणा॥ २७॥

कर्मणा पुण्यवाञ्जीवो महापापी स्वकर्मणा।

कर्मणा सुन्दरोऽरोगी महारोगी च कर्मणा॥ २८॥

कर्मणा चाङ्गहीनत्वं बधिरश्च स्वकर्मणा।

कर्मणा चान्धः काणश्च कुत्सितश्च स्वकर्मणा॥ २९॥

By his own deeds a human being moves around and by his own deeds he becomes static. By one's own deeds one becomes a moutnain, a tree an animal and a bird. Because of his own deeds one becomes an insignificant creature, an insect, a reptile, a *Gandharva*, a *Rākṣasa*, a *Kinnara*, a *Yakṣa* and a *Kuṣmāṇḍa*, a *Vetāla*, a *Preta*, a goblin, a *Piśāca* and a *Ḍākinī*. He becomes with his own deeds, a Daitya, a Dānava, a Asura and a noble soul or an evil spirit with his own deeds. Because of his own deeds he becomes beautiful, healthy, suffers from the disease and becomes blind, one-eyed and degraded.

कर्मणा नरकं यान्ति जीवाः स्वर्गं स्वकर्मणा।

कर्मणा शक्रलोकं च सूर्यलोकं स्वकर्मणा॥ ३०॥

कर्मणा चन्द्रलोकं च वह्निलोकं स्वकर्मणा।

कर्मणा वायुलोकं च कर्मणा वरुणालयम्॥ ३१॥

By his own deeds the creatures go to Indraloka, Sūryaloka, Candraloka, Agniloka, Vāyuloka and Varuṇloka.

तथा कुबेरलोकं च नरो याति स्वकर्मणा।

कर्मणा ध्रुवलोकं च शिवलोकं स्वकर्मणा॥ ३२॥

याति नक्षत्रलोकं च सत्यलोकं स्वकर्मणा।

जनोलोकं तपोलोकं महर्लोकं स्वकर्मणा॥ ३३॥

By his own deeds, one reaches the abode of Kubera, Dhruvaloka, Śivaloka, the constellations, Satyaloka, Janoloka, Tapoloka and Maharloka.

स्वकर्मणा च पातालं ब्रह्मलोकं स्वकर्मणा।

कर्मणा भारतं पुण्यं सर्वेषामीप्सितं परम्॥ ३४॥

By one's own deeds one reaches *Brahmaloka* and also takes birth in the land of Bhārata which is desired by all.

कर्मणा याति वैकुण्ठं गोलोकं च निरामयम्।

कर्मणा चिरजीवी च क्षणायुश्च स्वकर्मणा॥ ३५॥

He achieves Vaikuṇṭha and the sinless *Goloka* because of his own deeds. He achieves a long life on a short life because of his own deeds.

कर्मणा कोटिकल्पायुः क्षीणायुश्च स्वकर्मणा।

जीवसंसारमात्रायुर्गर्भे मृत्युः स्वकर्मणा॥ ३६॥

With his own deeds, he gets life as long as crores of *kalpas* and short life by his own deeds. One gets short life for a moment because of his own deeds and also dies in the mother's womb because of his own deeds.

इत्येवं कथितं सर्वं मया तत्त्वं च सुन्दरि।

कर्मणा ते मृतो भर्ता गच्छ वत्से यथासुखम्॥ ३७॥

O beautiful one, thus I have told you everything about all the *tattvas*. O daughter, your husband has died because of his own *karma*, therefore you better go back to your abode.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु०
सावित्रीयमसंवादे कर्मणः सर्वहेतुत्वप्रदर्शनं नाम
चतुर्विंशोऽध्यायः॥ २४॥

अथ पञ्चविंशोऽध्यायः

Chapter – 25

Questioning of Yama by Sāvitrī

श्रीनारायण उवाच

यमस्य वचनं श्रुत्वा सावित्री च पतिव्रता।
तुष्टाव परया भक्त्या तमुवाच मनस्विनी॥ १॥

Śrī Nārāyaṇa said—On hearing the words of Yama, the chaste Sāvitrī praised him with great devotion and then said.

सावित्र्युवाच

किं कर्म वा शुभं धर्मराज किंवाऽशुभं नृणाम्।
कर्म निर्मूलयन्त्येव केन वा साधवो जनाः॥ २॥

Sāvitrī said—O lord of Dharma, what is truth and what are bad deeds for a human beings? Which are the deeds, which are discarded by the noble people?

कर्मणां बीजरूपः कः को वा कर्मफलप्रदः।
किं कर्म तद्भवेत्केन को वा तद्धेतुरेव च॥ ३॥

What is the seed of actions? Who provides reward for one's actions? What is *karma* (deeds)? Who performs it? What is the reason for it?

को वा कर्मफलं भुङ्क्ते को वा निर्लिप्त एव च।
को वा देही कश्च देहः को वाऽत्र कर्मकारकः॥ ४॥

Who enjoys the fruit of one's deeds? Who gets involved in it? Who possesses a body? What is a body? Who performs deeds?

किं वा ज्ञानं मनो बुद्धिः के वा प्राणाः शरीरिणाम्।
कानीन्द्रियाणि किं तेषां लक्षणं देवताश्च काः॥ ५॥
भोक्ता भोजयिता को वा को भोगः का च निष्कृतिः।
को जीवः परमात्मा कस्तन्मेव्याख्यातुमर्हसि॥ ६॥

What is the life of human beings? What are the organs of senses? What are their definitions? Who is there to be consumed? How can one get rid of one's deeds? What is life? What is the supreme soul? You kindly tell me.

यम उवाच

वेदेन विहितं कर्म तन्मन्ये मङ्गलं परम्।
अवैदिकं तु यत्कर्म तदेवाशुभमेव च॥ ७॥

अहैतुकी विष्णुसेवा संकल्परहिता सताम्।
कर्मनिर्मूलनात्मा वै सा चैव हरिभक्तिदा॥८॥

Yama said—The deeds which in the Vedas are required to be performed, bestow welfare and those that are prohibited in the Vedas are inauspicious. The selfless service to lord Viṣṇu results in the destruction of the deeds and also bestows the devotion of lord Hari.

हरिभक्तो नरो यश्च स च मुक्तः श्रुतौ श्रुतम्।
जन्ममृत्युजराव्याधिशोकभीतिविवर्जितः॥९॥

The devotee of lord Viṣṇu always feels free and is unmindful of birth, death, old age, ailment, grief and fear. This is ordained in the Vedas.

मुक्तिश्च द्विविधा साध्वि श्रुत्युक्ता सर्वसंमता।
निर्वाणपददात्री च हरिभक्तिप्रदा नृणाम्॥१०॥

O chaste lady, the Vedas have prescribed two types of salvation. One of them bestows *Nirvāṇa-pada* to the human being and the other bestows the devotion of lord Viṣṇu.

हरिभक्तिस्वरूपां च मुक्तिं वाञ्छन्ति वैष्णवाः।
अन्ये निर्वाणरूपां च मुक्तिमिच्छन्ति साधवः॥११॥

The Vaiṣṇava people get desirous of such a type of salvation which provides them with the devotion of the lord while the other devotees aspire for salvation alone.

कर्मणो बीजरूपश्च संततं तत्फलप्रदः।
कर्मरूपश्च भगवाञ्छ्रीकृष्णः प्रकृतेः परः॥१२॥

Lord Kṛṣṇa who is beyond nature, is considered to be the seed of the deeds. He alone bestows reward for the same.

साऽपि तद्धेतुरूपश्च कर्म तेन भवेत्सति।
जीवः कर्मफलं भुङक्त आत्मा निर्लिप्त एव च॥१३॥
आत्मनः प्रतिबिम्बं च देही जीवः स एव च।
पाञ्चभौतिकरूपश्च देहो नश्वर एव च॥१४॥

He also happens to be the cause of the deeds; he always remains present everywhere and as such he alone is the cause of all the deeds. Human life has to reap the harvest of the deeds but the soul remains detached from the same. The reflection of the soul is considered to be the body as well as the soul in it. The body consists of the five perishable elements.

पृथिवी वायुराकाशो जलं तेजस्तथैव च।
एतानि सूत्ररूपाणि सृष्टिः सृष्टिविधौ हरेः॥१५॥

In the universe of the lord, there are five elements known as the earth, the wind, the sky, the water and the fire.

कर्ता भोक्ता च देही च स्वात्मा भोजयिता सदा।
भोगो विभवभेदश्च निष्कृतिर्मुक्तिरेव च॥१६॥

The body is the performer and the soul enjoys the results of the deeds. There are several types of pleasures of the world and the one who detracts himself from the same is sure to achieve salvation.

सदसद्भेदबीजे च ज्ञानं नानाविधं भवेत्।
विषयाणां विभागानां भेदबीजं च कीर्तितम्॥१७॥

The knowledge about truth and untruth is of several types. The subject of *Ghaṭa* and *Paṭa* are the different parts of the same knowledge.

बुद्धिर्विवेचनारूपा ज्ञानसंदीपनी श्रुतौ।
वायुभेदाश्च वै प्राणा बलरूपाश्च देहिनाम्॥१८॥
इन्द्रियाणां वै प्रवरमीश्वराणां समूहकम्।
प्रेरकं कर्मणां चैव दर्निवार्यं च देहिनाम्॥१९॥
अनिरुप्यमदृश्यं च ज्ञानभेदं मनः स्मृतम्।
लोचनं श्रवणं घ्राणं त्वग्जिह्वादिकमिन्द्रियम्॥२०॥
अङ्गिनामङ्गरूपं च प्रेरकं सर्वकर्मणाम्।
रिपुरूपं मित्ररूपं सुखदं दुःखदं सदा॥२१॥
सूर्यो वायुश्च पृथिवी वाण्याद्या देवताः स्मृताः।
प्राणदेहादिभृद्यो हि स जीवः परिकीर्तितः॥२२॥
परमात्मा परं ब्रह्म निर्गुणः प्रकृतेः परः।
कारणं कारणानां च श्रीकृष्णो भगवान्स्वयम्॥२३॥
इत्येवं कथितं सर्वं मया पुष्टं यथागमम्।
ज्ञानिनां ज्ञानरूपं च गच्छ वत्से यथासुखम्॥२४॥

The force which can distinguish between the various elements is called wisdom. Such elements are known in the Vedas as the seed of knowledge. Life is contained in the different forms of the wind. The wind is the only source of

keeping the sense organs active. The one which is the main essence of the supreme soul in the organs of senses, alone influences one in performing deeds, is inescapable for the creatures, is invisible and is a particle of wisdom. It is called the mind, it is the inspiration for all the actions of the creatures. It puts a man in grief by attracting him towards evil and becomes his enemy but when it diverts a person to noble deeds bestowing pleasure on him, it becomes his friend. The eyes, the ears, the nose, the skin and the tongue are the organs of senses. The sun, the wind, the earth and speech are the lords of the organs of senses. The one who bears the life and the body is called the *Jīva*. The lord himself address Śrī Kṛṣṇa as the supreme soul and Parabrahman, who is invisible, beyond nature and is the cause of all the causes. O daughter, I have thus given you replies to all the questions put forth by you according to the *śāstras* and which serve as great wisdom for the intellectuals. Therefore you leave the place now.

सावित्र्युवाच

त्वयक्त्वा क्व यामि कान्तं वा त्वां वा ज्ञानार्णवं बुधम्।

प्रश्नं यद्यत्करोमि त्वां तद्भवान्वक्तुमर्हति॥ २५॥

Sāvitrī said—"Where shall I go leaving my husband and a person like you who are the ocean of knowledge? Whatever questions I ask from you, kindly give me the answer.

कां कां योनिं याति जीवः कर्मणा केन वा यम।

केन वा कर्मणा स्वर्गं केन वा नरकं पितः॥ २६॥

केन वा कर्मणा मुक्तिः केन भक्तिर्भवेद्धरेः।

केन वा कर्मणा रोगी चारोगी केन कर्मणा॥ २७॥

Yama, with the influences of one's deeds, how many times one has to be reborn? O father, by performing which deeds does one go either to heaven or hell? Name to me the deeds by the performance of which one obtains the devotion of the lord. By performing which deed, does a man suffer from ailments and by performing which deeds is one freed from the ailment?

केन वा दीर्घजीवी च केनाल्पायुश्च कर्मणा।

केन वा कर्मणा दुःखी केन वा कर्मणा सुखी॥ २८॥

अङ्गहीनश्च काणश्च बधिरः केन कर्मणा।

अन्धो वा कृपणो वाऽपि प्रमत्तः केन कर्मणा॥ २९॥

By performing which deed does one get long life and by performing which does one get short life? By performing which deed does one become grief-stricken and by performing which deed does one enjoy pleasure?

By performing which deed is one born in life like limbless, one-eyed, deaf, blind, a miser or insane and a nagligent?

क्षिप्तोऽतिलुब्धकश्चौरः केन वा नरघातकः।

केन सिद्धिमवाप्नोति सालोक्यादिचतुष्टयम्॥ ३०॥

By performing which deeds does one become greedy, a great hunter or the killer of the people? How can one achieve success or the *Sālokya* type of salvation?

केन वा ब्राह्मणत्वं च तपस्वित्वं च केन वा।

स्वर्गभोगादिकं केन वैकुण्ठं केन कर्मणा॥ ३१॥

By performing which deeds does one become a Brāhmaṇa and an ascetic? By performing which deeds does one enjoy the pleasure of heaven and by performing which deeds does one achieve Vaikuṇṭha?

गोलोकं केन वा ब्रह्मन्सर्वोत्कृष्टं निरामयम्।

नरकं वा कतिविधं किंसंख्यं नाम किं तथा॥ ३२॥

O Brahman, by performing which deeds does one achieve *Goloka*, which is the best and all spotless? You kindly tell me the number and nature of hells.

को वा कं नरकं याति कियन्तं तेषु तिष्ठति।

पापिना कर्मणा केन को वा व्याधिः प्रजायते॥ ३३॥

यद्यदस्ति मया पृष्टं तन्मे व्याख्यातुमर्हसि॥ ३४॥

How does one achieve them and the period for which one stays there and what type of ailments have to be suffered by the sinners, you kindly answer me all the questions which I have put up to you.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० कर्मविपाके यमोक्त्यनन्तरं सावित्रीप्रश्नो नाम पञ्चविंशोऽध्यायः॥ २५॥

अथ षड्विंशोऽध्यायः

Chapter – 26

Yama answers Sāvitrī's questions

श्रीनारायण उवाच

सावित्रीवचनं श्रुत्वा जगाम विस्मयं यमः।
प्रहस्य वक्तुमारेभे कर्मपाकं च जीविनाम्॥ १॥

Nārāyaṇa said—On hearing the words of Sāvitrī, Yama was surprised and he then smiled and started speaking on the reward given to the humans as a result of their actions.

यम उवाच

कन्या द्वादशवर्षीया वत्से तवं वयसाऽधुना।
ज्ञानं ते सर्वविदूषां योगीनां ज्ञानिनां परम्॥ २॥

Yama said—O daughter, though you are at present a girl of twelve years age yet you possess intelligence of a great yogī of ancient times besides the intellectuals.

सावित्रीवरदानेन त्वं सावित्रीकला सति।
प्राप्ता पुरा भूभृता च तपसा तत्समा शुभे॥ ३॥

O damsel, in earlier times, your father performed a great *tapas* and got you as a boon from goddess Sāvitrī. You have achieved intelligence and beauty because you are born of the ray of Sāvitrī.

यथा श्रीः श्रीपतेः क्रोडे भवानी च भवोरसि।
यथा राधा च श्रीकृष्णे सावित्री ब्रह्मवक्षसि॥ ४॥
धर्मोरसि यथा मूर्तिः शतरूपा मनौ यथा।
कर्दमे देवहूतिश्च वसिष्ठेऽरुन्धती यथा॥ ५॥
अदितिः कश्यपे चापि यथाऽऽहल्या च गौतमे।
यथा शची महेन्द्रे च यथा चन्द्रे च राहिणी॥ ६॥
यथा रतिः कामदेवे यथा स्वाहा हुताशने।
यथा स्वधा च पितृषु यथा संज्ञा दिवाकरे॥ ७॥

Therefore as Lakṣmī achieves glory in the lap of Viṣṇu, Bhavānī in the lap of Śiva, Rādhā in the lap of Kṛṣṇa, Sāvitrī in the lap of Brahmā, Mūrti in the lap of Dharma, Śatarūpā in the lap of Manu, Devahūti in the lap of Kardama, Arundhatī in the lap of Vasiṣṭha, Aditi in the lap of Kaśyapa, Ahalyā in the lap of Gautama, Indrāṇī in the lap of Indra, Rohiṇī in the lap of Candramā, Rati in the lap of Kāmadeva, Svāhā in the lap of Agni, Svadhā with the Pitris, Saṅjñā with the Sun.

वरुणानी च वरुणे यज्ञे च दक्षिणा यथा।
यथा धरा वराहे च देवसेना च कार्तिके।
सौभाग्या सुप्रिया त्वं च भव सत्यवति प्रिये॥ ८॥
इति तुभ्यं वरं दत्तमपरं च यदीप्सितम्।
वृणु देवि महाभागे सर्वं दास्यामि निश्चितम्॥ ९॥

Varuṇānī in the lap of Varuṇa, *dakṣiṇā* in the lap of *yajña*, Pṛthivī in the lap of the Varāha incarnation of the lord and Devsenā in the lap of Kārttikeya feel glorious, similarly, O dear one, you will also become glorious in the lap of the fortunate Satyavān. I bestow this boon on you. O goddess, O virtuous one, what more can you ask from me? Whatever else is desired by you. I shall surely give you.

सावित्र्युवाच

सत्यवदौरसेनैव पुत्राणां शतकं मम।
भविष्यति महाभाग वरमेतन्मदीप्सितम्॥ १०॥
मत्पितुः पुत्रशतकं श्वशुरस्य च चक्षुषी।
राज्यलाभो भवत्वेवं वरमेवं मदीप्सितम्॥ ११॥

Sāvitrī said—O lord, I should get sons with the company of my husband Satyavān. This is my desire. Besides this, the eye-sight of my father-in-law may be restored and my father should be bestowed with a hundred sons. I should get back my kingdom. You kindly fulfil this desire of mine.

अन्ते सत्यवता सार्द्धं यास्यामि हरिमन्दिरम्।
समतीते लक्षवर्षे देहीमं मे जगत्प्रभो॥ १२॥
जीवकर्मविपाकं च श्रोतुं कौतूहलं च मे।
विश्वविस्तारबीजं च तन्मे व्याख्यातुमर्हसि॥ १३॥

O lord of the universe. I, after enjoying the company of my husband Satyavān for a lakh of years, should proceed to the abode of Viṣṇu. This is the boon I require from you. O lord, you

kindly enlighten me on the process of the soul crossing the ocean of this universe. You kindly tell me. I am quite anxious to listen to it. You kindly tell me.

यम उवाच

भविष्यति महासाध्वि सर्वं मानसिकं तव।
जीवकर्मविपाकं च कथयामि निशामय॥ १४॥
शुभानामशुभानां च कर्मणां जन्म भारते।
पुण्यक्षेत्रेऽत्र सर्वत्र नान्यत्र भूञ्जते जनाः॥ १५॥

Yama said—O immensely chaste lady, all your desires wil be fulfilled. I am now telling you about the reward of the deeds of the people. You listen to it. In the land of Bhārata, there emerge good and bad deeds and the people have to reap the harvest of their good or bad deeds, here itself and nowhere else.

सुरा दैत्या दानवाश्च गन्धर्वा राक्षसादयः।
नराश्च कर्मजनका न सर्वे समजीविनः॥ १६॥

All the gods, the demons, the Dānavas, Gandharvas, Rākṣasas and humans have to face the reward of their actions but this is not equal for all.

विशिष्टजीविनः कर्म भुञ्जते सर्वयोनिषु।
शुभाशुभं च सर्वत्र स्वर्गेषु नरकेषु च॥१७॥
विशेषतो मानवाश्च भ्रमन्ति सर्वयोनिशु।
शुभाशुभं भुञ्जते च कर्म पूर्वार्जितं परम्॥१८॥
शुभेन कर्मणा यान्ति ते स्वर्गादिकमेव च।
कर्मणा चाशुभेनैव भ्रमन्ति नरकेषु च॥१९॥
कर्मनिर्मूलने मुक्तिः सा चोक्ता द्विविधा मता।
निर्वाणरूपा सेवा च कृष्णस्य परमात्मनः॥२०॥
रोगी कुकर्मणा जीवश्चारोगी शुभकर्मणा।
दीर्घजीवी च क्षीणायुः सुखी दुःखी च निश्चितम्॥२१॥

Out of them only the humans perform the deeds or otherwise it is only in human form that one has to perform the good or bad deeds but the reward of the same good or bad deeds has to be faced in heaven or hell. The humans specially have to reap the harvest of their deeds in many births. They have to suffer for the misdeeds committed by them in their earlier births. As a result of performing the good deeds they go to heaven and by performing the bad deeds they have to go to hell. By not performing, one is freed from the result of the actions and achieves salvation. O chaste lady, salvation too is of two types, one is the salvation from birth and death and the other results in devotion of lord Kṛṣṇa. By performing bad deeds one attracts ailments and by performing good deeds, he is freed from the ailment. Because of the good or bad deeds he attains long life, short life, pleasure or pain.

अन्धादयश्चाङ्गहीनाः कुत्सितेन च कर्मणा।
सिद्ध्यादिकमवाप्नोति सर्वोत्कृष्टेन कर्मणा॥२२॥
सामान्यं कथितं सर्वं विशेषं शृणु सुन्दरि।
सुदुर्लभं सुभोग्यं च पुराणेषु श्रुतिष्वपि॥२३॥

The one who performs bad deeds is born deformed, blind, deaf or having other deformities. The one who performs good deeds, meets with success.Thus, I have told you about the reward of ordinary deeds. Now you listen from me to something special which has been termed as difficult to get in the *śrutis*.

दुर्लभा मानवी जातिः सर्वजातिषु भारते।
सर्वाभ्यो ब्राह्मणः श्रेष्ठः प्रशस्तः सर्वकर्मसु॥२४॥
विष्णुभक्तो द्विजश्चैव गरीयान्भारते ततः।
निश्कामश्च सकामश्च वैष्णवो द्विविधः सति॥२५॥

For all the regions, it is difficult to be born on the sacred land of Bhārata. O chaste lady of all the castes, the Brāhmaṇas are the best and have been commended for their noble deeds in the land of Bhārata. Such of the Brāhmaṇas as are devoted to lord Viṇṣu are considered to be the best. The Vaiṣṇavas are also of two types : those who perform selfless deeds and those who perform deeds with some desire in their mind.

सकामश्च प्रधानश्च निष्कामो भक्त एव च।
कर्मभोगी सकामश्च निष्कामो निरुपद्रवः॥२६॥

The Vaiṣṇavas who perform deeds with definite desire, treat their actions as more

important but the selfless devotees of lord Viṣṇu give importance only to the devotion. The Vaiṣṇavas with desires has to face the result of his actions, whereas the selfless Vaiṣṇava is free from the result of his good or bad actions.

स याति देहं त्यक्त्वा च पदं विष्णोर्निरामयम्।
पुनरागमनं नास्ति तेषां निष्कामिणां सति॥ २७॥

The selfless devotee of Viṣṇu, after his death, achieves the abode of Viṣṇu and being selfless, he never comes back from that place.

ये सेवन्ते च द्विभुजं कृष्णमात्मानमीश्वरम्।
गोलोकं यान्ति ते भक्ता दिव्यरूपविधारिणः॥ २८॥

Such of the devotees as adore the two armed lord Kṛṣṇa, proceed to *Goloka* after death taking to a divine form.

ये च नारायणं भक्ताः सेवन्ते च चतुर्भुजम्।
बैकुण्ठं यान्ति ते सर्वे दिव्यरूपविधारिणः॥ २९॥

Such of the devotees as meditate upon the four armed Viṣṇu, taking to divine form, go to Vaikuṇṭha.

सकामिनो वैष्णवाश्च गत्वा वैकुण्ठमेव च।
भारतं पुनरायान्ति तेषां जन्म द्विजातिषु॥ ३०॥
कालेन ते च निष्कामा भविष्यन्ति क्रमेण च।
भक्तिं च निर्मलां बुद्धिं तेभ्यो दास्यति निश्चितम्॥ ३१॥

But the Vaiṣṇavas who adore Viṣṇu purposefully, have to come back to the land of Bhārata, after staying in Vaikuṇṭha and are reborn as Brāhmaṇas. After the passage of time they also get turned into selfless devotees of lord Viṣṇu because the lord also bestows on them his devotion and spotless wisdom.

ब्राह्मणाद्वैष्णवादन्ये सकामाः सर्वजन्मसु।
न तेषां निर्मला बुद्धिर्विष्णुभक्तिविवर्जिताः॥ ३२॥
तीर्थाश्रिता द्विजा ये च तपस्यानिरताः सति।
ते यान्ति ब्रह्मलोकं च पुनरायान्ति भारतम्॥ ३३॥

Besides the Vaiṣṇavas all other devotees of Viṣṇu adore him purposefully but because they do not have the deep devotion of the lord in their minds, their wisdom does not become spotless. Such of the Brāhmaṇas as engage themselves in *tapas* while dwelling at the sacred place, achieve *Brahmaloka* and after the completion of their prescribed period they have to return several times over to the land of Bhārata.

स्वधर्मनिरता विप्राः सूर्यभक्ताश्च भारतं।
ब्रजन्ति सूर्यलोकं तं पुनरायान्ति भारतम्॥ ३४॥

Those of the people that following their own *dharmas* adore the sun, go to *Sūryaloka* and return to the land of Bhārata after some time.

स्वधर्मनिरता विप्राः शैवाः शाक्ताश्च गाणपाः।
तं यान्ति शिवलोकं च पुनरायान्ति भारतम्॥ ३५॥

Similarly following their own Dharma such of the Brāhmaṇas as adore Śiva, Durgā and Gaṇeśa proceed to the abode of Śivaloka and return after some time.

ये विप्रा अन्यदेवेष्टाः स्वधर्मनिरताः सति।
ते गत्वा शक्रलोकं च पुनरायान्ति भारतम्॥ ३६॥
हरिभक्ताश्च निष्कामाः स्वधर्मरहिता द्विजाः।
तेऽपि यान्ति हरेर्लोकं क्रमाद्भक्तिबलादहो॥ ३७॥

Such of the Brāhmaṇas as adore other *dharmas*, go to Indraloka and then return after sometime. Such of the selfless devotee Brāhmaṇas as are devoted to their own family-gods, also achieve the abode of Viṣṇu on the strength of their devotion.

स्वधर्मरहिता विप्रा देवान्यसेविनः सदा।
भ्रष्टाचाराश्च वामाश्च ते यान्ति नरकं ध्रुवम्॥ ३८॥

Such of the Brāhmaṇas as are devoid of their own *dharma* and adore some demi-god besides having a polluted and wicked mind surely fall into the hell.

स्वधर्मनिरताश्चैवं वर्णाश्चत्वार एव च।
भवन्त्येव शुभस्यैव कर्मणः फलभागिनः॥ ३९॥

Therefore the people of all the four *varaṇas* if they adore their respectives gods, surely reap the good results of the same.

स्वधर्मरहितास्ते च नरकं यान्ति हि ध्रुवम्।
भारते च भवन्त्येव कर्म्मणः फलभागिनः॥ ४०॥

In case they fall from their *dharma* they surely go to the hell, because in the land of Bhārata one has to reap the harvest of his good or bad deeds.

स्वधर्मनिरता विप्राः स्वधर्मनिरताय च।
कन्यां ददति विप्राय चन्द्रलोकं व्रजन्ति ते॥४१॥
वसन्ति तत्र ते साध्वि यावदिन्द्राश्चतुर्दश।
सालंकृताया दानेन द्विगुणं फलमुच्यते॥४२॥

A Brāhmaṇa who gets devoted to his own *dharma* and gives away his own daughter to the followers of the same *dharma*, goes to *Candraloka*. He remains there up to the duration of the life of fourteen Indras. O chaste lady, in case a daughter adorned with all the ornaments is given away in marriage, one gets double the merit for the same.

सकामा यान्ति तल्लोकं न निष्कामाश्च वैष्णवा।
ते प्रयान्ति विष्णुलोकं फलसंन्धानवर्जिताः॥४३॥

But a Brāhmaṇa with a mind filled with desires cannot equate with a selfless Vaiṣṇava. Such people remain seperate because of their desire for the good deeds performed by them and then proceed to the abode of lord Viṣṇu.

गव्यं च रजतं भार्यां वस्त्रं सस्यं फलं जलम्।
ये ददत्येव विप्रेभ्यस्तल्लोकं हि व्रजन्ति च॥४४॥
वसन्ति ते च तल्लोकं यावन्मन्वन्तरं सति।
कालं च सुचिरं वासं कुर्वन्ति तत्र ते जनाः॥४५॥

Such of the people who give away in charity the cow's milk, silver, clothes, fruit, the food and water also go to the same *loka* and remain there up to a *manvantara*. Thus they reside there for a long time.

ये ददति सुवर्णं च गां च ताम्रादिकं सति।
ते यान्ति सूर्यलोकं च शुचये ब्राह्मणाय च॥४६॥
वसन्ति तत्र ते लोके वर्षाणामयुतं सति।
विपुलं सुचिरं वासं कुर्वन्ति च निरामयाः॥४७॥

The noble Brāhmaṇa when he gives away gold, the cow, copper in charity, goes to heaven. He resides there for ten thousand years. Thereafter without any obstruction he stays there for a long time.

ददाति भूमिं विप्रेभ्यो धान्यानि विपुलानि च।
स याति विष्णुलोकं च श्वेतद्वीपं मनोहरम्॥४८॥
तत्रैव निवसत्येव यावच्चन्द्रदिवाकरौ।
विपुलं विपुले वासं करोति पुण्यवान्सति॥४९॥

The one who gives away in charity, the land, immense riches to a Brāhmaṇa, he goes to the Viṣṇuloka as well as Śvetadvīpa. They dwell there up to the life of the sun and moon. He, the meritorious lives there for a long time.

गृहं ददति विप्राय ये जना भक्तिपूर्वकम्।
ते यान्ति सुरलोकं च चिरं तत्र भवन्ति ते॥५०॥

The one who gives away to a Brāhmaṇa with devotion a house in charity, goes to heaven and stays there for a long time.

गृहरेणुप्रमाणाब्दं दानं पुण्यदिने यदि।
विपुलं विपुले वासं कुर्वन्ति मानवाः सति॥५१॥
यस्मै यस्मै च देवाय यो ददाति गृहं नरः।
स याति तस्य लोकं च रेणुमानाब्दमेव च॥५२॥

If someone gives away in charity at an auspicious day an account book, he resides in the heaven for a period of the dust of that house still remains. Thus whosoever gives away in charity in favour of any god, goes to the abode of the same god and resides there for a long time.

सौधे चतुर्गुणं पुण्यं पूर्ते शतगुणं फलम्।
प्रकृष्टेऽष्टगुणं तस्मादित्याह कमलोद्भवः॥५३॥

In case one performs charity in a temple instead of his own house, he gets four times the merit. The one who constructs a step-well or a tank gets a hundred times more merit and in case the same is done at a sacred place the merit is multiplied to eight times. This has been ordained by Brahmā.

यो ददाति तडागं च सर्वभूताय भारते।
स याति जनलोकं च वर्षाणामयुतं सति॥५४॥

In the land of Bhārata whosoever constructs a tank and gives it away in charity he gets a hundred times the merit. The one who constructs a bridge, earns the merit of constructing a tank.

वाप्यां फलं शतगुणं प्राप्नोति मानवस्ततः।
तथा सेतुप्रदानेन तडागस्य फलं लभेत्॥५५॥
धनुश्चतुःसहस्रेण दैर्घ्यमानेन निश्चितम्।
न्यूना वा तावती प्रस्थे सा वापी परिकीर्तिता॥५६॥

The size of the tank should be four thousand *dhanuṣas* (one dhanuṣa is four feet in length and four feet in breadth) Such of the tanks which are smaller than this size are called step-wells.

दशवापीसमा कन्या यदि पात्रे प्रदीयते।
फलं ददाति द्विगुणं यदि सालंकृता भवेत्॥५७॥

If one gives away his daughter to a competent person he earns the merit of constructing ten step-wells. If the daughter is given away in marriage adorned with all the ornaments, one earns double the merit.

यत्फलं च तडागे च पङ्कोद्धारेण तत्फलम्।
वाप्याश्च पङ्कोद्धारेण वापीतुल्यफलं लभेत्॥५८॥
अश्वत्थवृक्षमारोप्य प्रतिष्ठां च करोति यः।
स याति तपसो लोकं वर्षाणामयुतं परम्॥५९॥

The merit one earns by constructing a tank, the same merit is earned by him by repairing it. One who plants a Pīpala tree and consecrates it, he resides in *Tapoloka* for a thousand years.

पुष्पोद्यानं यो ददाति सावित्री सर्वभूतये।
स वसेद्ध्रुवलोके च वर्षाणामयुतं ध्रुवम्॥६०॥

O Sāvitrī, the one who grows a beautiful garden and orchard and opens it for the use of the people, he remains in the *Dhruvaloka* for ten thousand years. There is no doubt about it.

यो ददाति विमानं च विष्णवे भारते सति।
विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं परम्॥६१॥
चित्रयुक्ते च विपुले फलं तस्य यतुर्गुणम्।
रथार्धं शिबिकादाने फलमेव लभेद्ध्रुवम्॥६२॥

In the land of Bhārata, the one who gives away in charity a chariot to lord Viṣṇu resides in his abode for a *manvantara*. If a chariot is given away in charity fully decorated with paintings flowers, one earns four times the merit and if a palanquin (*pālakī*) is given away in charity, one gets half of the merit of donating the chariot.

यो ददाति भक्तियुक्तो हरये दोलमन्दिरम्।
विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं परम्॥६३॥
राजमार्गं सौधयुक्तं यः करोति पतिव्रते।
वर्षाणामयुतं सोऽपि शक्रलोके महीयते॥६४॥

The one who constructs a temple for lord Viṣṇu, resides in the abode of the lord for a *manvantara*. O chaste lady, the one who constructs a road and also provides shelters in appropriate places, resides in Indraloka for ten thousand years.

ब्राह्मणेभ्योऽपि देवेभ्यो दाने समफलं लभेत्।
यच्च दत्तं हि तद्भोक्तुर्न दत्तं नोपतिष्ठते॥६५॥

Thus by giving away charities to Brāhmaṇas and the gods, one earns equal merit. The merit one earns by performing charity in earlier births is received by him in the subsequent births. The one which is not given, how can it be received?

भुक्त्वा स्वर्गादिकं सौख्यं पुनरायान्ति भारते।
लभेद्विप्रकुलेष्वेव क्रमेणैवौत्तमादिषु॥६६॥
भारते पुण्यवान्विप्रो भुक्त्वा स्वर्गादिकं परम्।
पुन सोऽपि भवेद्विप्रो न पुनः क्षत्रियादयः॥६७॥

Such of the people are reborn on earth after enjoying all pleasures of the heaven, in the race of Brāhmaṇas and others. The meritorious Brāhmaṇas are reborn in the land of Bhārata after enjoying all the pleasures of heaven but the same rule does not apply to the Kṣatriyas.

क्षत्रियो वापि वैश्यो वा कल्पकोटिशतेन च।
तपसा ब्राह्मणत्वं च न प्राप्नोति श्रुतौ श्रुतम्॥६८॥
स्वधर्मरहिता विप्रा नानायोनिं व्रजन्ति च।
भुक्त्वा च कर्मभोगं च विप्रयोनिं लभेत्पुनः॥६९॥

The Kṣatriyas and the Vaiśyas can achieve Brāhmaṇa-hood by performing *tapas* for a crore of *kalpas*. This has been ordained in the Vedas. The Brāhmaṇa who is deprived of all his *dharma*, wander in many births and facing the result of his own deeds ultimately is reborn.

नाऽभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥७०॥
देवतीर्थे सहायेन कायव्यूहेन शुध्यति।
एतत्ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥७१॥

After the passing of the crores of *kalpas* the effect of deeds do not vanish and one has to bear the same. One has to face the reward of his good or bad deeds. A person gets purified with the help of the gods and taking baths in the sacred places. O chaste lady, I have told you everything. What more do you want to listen to from me?

इति श्रीब्रह्म० महा० नारदना० प्रकृति० सावित्र्यु० कर्मविपाके कर्मानुरूपस्थानगमनं नाम षड्विंशोऽध्यायः॥२६॥

अथ सप्तविंशोऽध्यायः

Chapter – 27

Dialogue between Sāvitrī and Dharmarāja

सावित्र्युवाच

प्रयान्ति स्वर्गमन्यं च येन येनैव कर्मणा।

मानवाः पुण्यवन्तश्च तन्मे व्याख्यातुमर्हसि॥ १॥

Sāvitrī said— You kindly tell me the means by which the meritorius person proceeds to heaven?

यम उवाच

अन्नदानं च विप्राय यः करोति च भारते।

अन्नप्रमाणवर्षं च शक्रलोके महीयते॥ २॥

Yama said—In the land of Bhārata, the one who offers food to a Brāhmaṇa, enjoys his stay in the Indraloka for the number of years equivalent to the number of particles of the food given in charity.

अन्नदानात्परं दानं न भूतं न भविष्यति।

नात्र पात्रपरीक्षा स्यान्न कालनियमः क्वचित्॥ ३॥

But there is no greater merit than the giving away of food in charity nor shall it be there in future. In such a case, one does not have to test about the suitability of the receiver nor could the time for giving away in charity be prescribed.

देवेभ्यो ब्राह्मणेभ्यो वा ददाति चाऽऽनं यदि।

महीयते वह्निलोके वर्षाणामयुतं ध्रुवम्॥ ४॥

The one who offers a seat to the gods or the Brāhmaṇas, enjoys the pleasure of staying in *Agniloka* for ten thousand years.

यो ददाति च विप्राय दिव्यां धेनुं पयस्विनीम्।

तल्लोममानवर्षं च वैकुण्ठे च महीयते॥ ५॥

The one who gives away in charity to a Brāhmaṇa, a wet cow, enjoys the pleasure of staying in Vaikuṇṭha for the number of years equivalent to the hair on the body of the cow and earns great respects there.

चतुर्गुणं पुण्यदिने तीर्थे शतगुणं फलम्।

दानं नारायणक्षेत्रे फलं कोटिगुणं भवेत्॥ ६॥

In case a cow is given in charity on some auspicious occasion, the accruing merit is multiplied to four times. In case the same charity is offered at a sacred place the merit is multiplied to a hundred times. But if the same charity is offered in the region of Nārāyaṇa, the charity gets multiplied to a crore of times.

गां यो ददाति विप्राय भारते भक्तिपूर्वकम्।

वर्षाणामयुतं चैव चन्द्रलोके महीयते॥ ७॥

यश्चोभयमुखीदानं करोति ब्राह्मणाय च।

तल्लोममानवर्षं च वैकुण्ठे च महीयते॥ ८॥

In the land of Bhārata the one who gives away a cow in charity to a Brāhmaṇa, enjoys a blissful life in the region of moon for ten thousand years. The one who gives away to Brāhmaṇa a milch cow, remains in Vaikuṇṭha for the number of years equivalent to the hair on the body of the cow.

यो ददाति ब्राह्मणाय शालिग्रामं सवस्त्रकम्।

महीयते स वैकुण्ठे यावच्चन्द्रदिवाकरौ॥ ९॥

One, who gives in charity an image of *Śālagrāma* together with the clothes to a Brāhmaṇa, enjoys his stay in Vaikuṇṭha for as long as the sun and the moon last.

यो ददाति ब्राह्मणाय च्छत्रं च सुमनोहरम्।
वर्षाणामयुतं सोऽपि मोदते वरुणालये॥ १०॥

The one who offers a beautiful umbrella to a Brāhmaṇa, enjoys his stay in the *Varuṇaloka* for ten thousand years.

विप्राय पादुकायुग्मं यो ददाति च भारते।
महीयते वायुलोके वर्षाणामयुतं सति॥ ११॥

In the land of Bhārata if one offers sandals to a Brāhmaṇa, enjoys a stay in *Vāyuloka* for ten thousand years.

यो ददाति ब्राह्मणाय शय्यां दिव्यां मनोहराम्।
महीयते चन्द्रलोके यावच्चन्द्रदिवाकरौ॥ १२॥

Anyone who gives away in charity to Brāhmaṇa a beautiful and divine bed remains in heaven for as long as the sun and the moon last.

यो ददाति प्रदीपं च देवाय ब्राह्मणाय च।
यावन्मन्वन्तरं सोऽपि ब्रह्मलोके महीयते॥ १३॥

O beautiful one, the one who gives away to a Brāhmaṇa a lamp in charity, stays in heaven for a *manvantara* and is adored there.

संप्राप्य मानवीं योनिं चक्षुष्मांश्च भवेद्ध्रुवम्।
न याति यमलोकं च तेन पुण्येन सुन्दरि॥ १४॥

By the merit of that charity his eye-sight always remains intact and he never goes to the abode of Yama.

करोति गजदानं च यो हि विप्राय भारते।
यावदिन्द्रादिदेवस्य लोके चार्धासने वसेत्॥ १५॥

The one who gives away in charity an elephant to a Brāhmaṇa in the land of Bhārata, lives in Indraloka for a period as long as Indra lasts. Indra shares his throne with such a person.

भारते योऽश्वदानं च करोति ब्राह्मणाय च।
मोदते वारुणे लोके यावदिन्द्राश्चतुर्दश॥ १६॥

In the land of Bhārata if anyone offers a horse in charity to a Brāhmaṇa, he remains in the *Varuṇaloka* for the period of the duration of fourteen Indras. He enjoy his life there.

प्रकृष्टां शिबिकां यो हि ददाति ब्राह्मणाय च।
महीयते विष्णुलोके यावन्मन्वन्तरं सति॥ १७॥

The one who gives away in charity a beautiful, palanquin, resides in *Viṣṇuloka* for a *manvantara* and is respected there.

यो ददाति च विप्राय व्यजंन श्वेतचामरम्।
महीयते वायुलोके वर्षाणामयुतं ध्रुवम्॥ १८॥

The one who gives away in charity a white fly-whisk to a Brāhmaṇa, enjoys pleasure in the *Vāyuloka*, for ten thousands years.

धान्याचलं या ददाति ब्राह्मणाय च भारते।
स च धान्यप्रमाणाब्दं विष्णुलोके महीयते॥ १९॥

The one who gives away land in Bhārata, with heaps of paddy equivalent to the size of a mountain, enjoys comfortable life in *Viṣṇuloka* for the number of years equivalent to the number of the paddy given away.

ततः स्वयोनिं संप्राप्य चिरजीवी भवेत्सुखी।
दाता ग्रहीता तौ द्वौ च ध्रुवं वैकुण्ठगामिनौ॥ २०॥

Thereafter he is reborn in the human race and enjoys a comfortable long life. Thus the one who gives away in charity and the one who receives it, both of them stay in Vaikuṇṭha.

सततं श्रीहरेर्नाम भारते यो जपेन्नरः।
स एव चिरजीवी च ततो मृत्युः पलायते॥ २१॥

In the land of Bhārata due to the perpetual recitation of the name of lord Viṣṇu, they enjoy a long life and death runs away at their very sight.

यो नरो भारते वर्षे दोलनं कारयेद्धरेः।
पूर्णिमारजनीशेषे जीवन्मुक्तो भवेन्नरः॥ २२॥
इह लोके सुखं भुक्त्वा यात्यन्ते विष्णुमन्दिरम्।
निश्चितं निवसेत्तत्र शतमन्वन्तरावधि॥ २३॥

The one who gives away in charity a beautiful queen to lord Kṛṣṇa on the full moon night, is freed from all bondages. After enjoying all the pleasures in his present life he proceeds to *Viṣṇuloka* and there also he lives for a hundred *manvantaras*.

फलमुत्तरफाल्गुन्यां ततोऽपि द्विगुणं भवेत्।
कल्पान्तजीवी स भवेदित्याह कमलोद्भवः॥ २४॥

तिलदानं ब्राह्मणाय यः करोति च भारते।
तिलप्रमाणवर्षं च मोदते विष्णुमन्दिरे॥ २५॥

In the *uttarā-phālgunī* constellation, the one who celebrates the *Dolotsava*, earns double the merit. Such a person remains alive up to the end of *kalpa*. This has been ordained by Brahmā. The one who offers in charity the sesamum seeds to a Brāhmaṇa in the land of Bhārata, remains in *Viṣṇloka* for as many years as the number of the seeds of the sesamum.

ततः स्वयोनिं संप्राप्य चिरजीवी भवेत्सुखी।
ताम्रपात्रस्थदानेन द्विगुणं च फलं लभेत्॥ २६॥

Thereafter he is reborn in the human race and enjoys comfortable life for long. The one who gives away in charity these same seeds in a copper vase, earns double the merit.

सालंकृतां च भोग्यां च सवस्त्रां सुन्दरीं प्रियाम्।
यो ददाति ब्राह्मणाय भारते च पतिव्रताम्॥ २७॥
महीयते चन्द्रलोके यावदिन्द्राश्चतुर्दश।
तत्र स्वर्वेश्यया सार्द्धं मोदते च दिवानिशम्॥ २८॥

The one who gives away in charity to a Brāhmaṇa a beautiful chaste girl adorned with all ornaments and clad in beautiful costumes, is respected in the *Candraloka*, for a period of fourteen Indras, where he will spend his time always in the company of Apsarās quite delightfully.

ततो गन्धर्वलोके च वर्षाणामयुतं सति।
दिवानिशं कौतुकेन चोर्वश्या सह मोदते॥ २९॥
ततो जन्मसहस्रं च प्राप्नोति सुन्दरीं प्रियाम्।
सतीं सौभाग्ययुक्तां च कोमलां प्रियवादिनीम्॥ ३०॥

Thereafter he will spend ten thousand years in the *Gandharvaloka* enjoying the company of Urvaśī. Thereafter for a thousand births he will get a beautiful beloved who will be quite chaste, fortunate, tender-limbed and one who would speak in a sweet voice.

ददाति सफलं वृक्षं ब्राह्मणाय च यो नरः।
फलप्रमाणवर्षं च शक्रलोके महीयते॥ ३१॥

The one who gives away in charity to a Brāhmaṇa a tree laden with fruits, is adored in Indraloka for the number of years equivalent to the number the fruits in the trees.

पुनः स्वयोनिं संप्राप्य लभते सुतमुत्तमम्।
सफलानां च वृक्षाणां सहस्रं च प्रशंसितम्॥ ३२॥

Thereafter he is reborn in human race and because of the glory of the tree laden with the fruits given by him in charity, he gets a virtuous son. The glory of giving away in charity the trees laden with fruits has been described to have a thousand times more merit.

केवलं फलदानं च ब्राह्मणाय ददाति यः।
सुचिरं स्वर्गवासं च कृत्वा याति च भारतम्॥ ३३॥
नानाद्रव्यसमायुक्तं नानासस्यसमन्वितम्।
ददाति यश्च विप्राय भारते विपुलं गृहम्॥ ३४॥
कुबेरलोके वसति स च मन्वन्तरावधि।
ततः स्वयोनिं संप्राप्य महांश्च धनवान्भवेत्॥ ३५॥

The one who gives away to a Brāhmaṇa in charity only the fruits, resides in heaven for a long time and thereafter he is reborn in the land of Bhārata. If a person residing in Bhārata gives away a house with many valuables and filled with cereals to a Brāhmaṇa, (as a result of the same) he remains in the abode of Kubera for a long time. Thereafter he is reborn in the human race and enjoys all the riches.

यो जनः सस्यसंयुक्तां भूमिं च रुचिरां सति।
ददाति भक्त्या विप्राय पुण्यक्षेत्रे च वा सति॥ ३६॥
महीयते स वैकुण्ठे मन्वन्तरशतं ध्रुवम्।
पुनः स्वयोनिं संप्राप्य महांश्च भूमिवान्भवेत्॥ ३७॥

Such of the persons who gives away in charity at a sacred place to a Brāhmaṇa a plot of green land with devotion, he remains in *Vaikuṇṭha* for a hundred *manvantara* and is established there. He is reborn in the human race and owns a lot of land and riches.

तं न त्यजति भूमिश्च जन्मनां शतकं परम्।
श्रीमांश्च धनवांश्चैव पुत्रवांश्च प्रजेश्वरः॥ ३८॥

During hundreds of births the land never disowns him and he always remains rich, glorious and has sons. He becomes a king also.

सप्रजं च प्रकृष्टं च ग्रामं दद्याद्विजातये।
लक्षमन्वन्तरं चैव वैकुण्ठे स महीयते॥ ३९॥

The one who gives away in charity to a Brāhmaṇa the best of the villages with its population, stays in Vaikuṇṭha for a lakh of *manvantaras*.

पुनः स्वयोनिं संप्राप्य ग्रामलक्षं लभेद्ध्रुवम्।
न जहाति च तं पृथ्वी जन्मनां लक्षमेव च॥ ४०॥

He is reborn in the human race and becomes the honour of a lakh of villages. The land never deserts him for a lakh of his births.

सप्रजं सुप्रकृष्टं च पक्व सस्यसमन्वितम्।
नानापुष्करिणीवृक्षं फलभोगसमन्वितम्॥ ४१॥
नगरं यश्च विप्राय ददाति भारते भुवि।
महीयते स वैकुण्ठे दशलक्षेन्द्रकालकम्॥ ४२॥

The one who gives away to the Brāhmaṇa, in the land of Bhārata, rich crops, several step-wells and trees laden with flowers and fruits, he remains in the abode of Indra for the period equivalent to the age of ten lakhs of Indra and is respected there.

पुनः स्वयोनिं संप्राप्य राजेन्द्रो भारते भवेत्।
नगराणां च नियुतं लभते नात्र संशयः॥ ४३॥

He is reborn in the human race and becomes a great king over a lakh of cities. There is no doubt about it.

धरा तं न जहात्येव जन्मनां नियुतं ध्रुवम्।
परमैश्वर्यसंयुक्तो भवेदेव महीतले॥ ४४॥

The earth never parts company with such a person for ten thousand births. He always remains filled with riches on the earth.

नगराणां च शतकं देशं यो हि द्विजातये।
सुप्रकृष्टप्रजायुक्तं ददाति भक्तिपूर्वकम्॥ ४५॥
वापीतडागसंयुक्तं नानावृक्षसमन्वितम्।
महीयते स वैकुण्ठे कोटिमन्वन्तरावधि॥ ४६॥
पुनः स्वयोनिं संप्राप्य जम्बूद्वीपपतिर्भवेत्।
परमैश्वर्यसंयुक्तो यथा शक्रस्तथा भुवि॥ ४७॥

The one who gives away in charity with devotion a hundred cities to a Brāhmaṇa, which are inhabited by high ranking people and having step-wells, tanks and trees of various kinds, he remains in *Vaikuṇṭha* for crores of *manvantaras* is respected there. Thereafter he is reborn in the human race and becomes the lord of Jambūdvīpa and he enjoys all the royal pleasures and rules on earth like Indra.

मही तं न जहात्येव जन्मनां कोटिमेव च।
कल्पान्तजीवी स भवेद्राजराजेश्वरो महान्॥ ४८॥
स्वाधिकारं समग्रं च यो ददाति द्विजातये।
चतुर्गुणं फलं चातो भवेत्तस्य न संशयः॥ ४९॥

The earth never deserts him for a crore of births. He enjoys long life and becomes a great monarch. The one who bestows all his riches on a Brāhmaṇa earns four times the merit. There is no doubt about it.

जम्बूद्वीपं यो ददाति ब्राह्मणाय पतिव्रते।
फलं शतगुणं चातो भवेत्तस्य न संशयः॥ ५०॥

O chaste lady, one who offers to a Brāhmaṇa in charity the entire Jambūdvīpa, earns a hundred times more merit, there is no doubt about it.

सप्तद्वीपमहीदातुः सर्वतीर्थानुसेविनः।
सर्वेषां तपसां कर्त्तुः सर्वोपवासकारिणः॥ ५१॥
सर्वदानप्रदातुश्च सर्वसिद्धेश्वरस्य च।
अन्त्येव पुनरावृत्तिर्न भक्तस्य हरेरहो॥ ५२॥

The one who gives away in charity the seven continents of the world or the one who serves all the holy places or the one who always engages himself in *tapas* or the one who is always engaged in performing the *vratas* without consuming anything or the one who gives away everything in charity, achieves all the success in life; he also has to be reborn on earth. But surprisingly enough the devotees of the lord never return to the earth.

असंख्यब्रह्मणां पातं पश्यन्ति वैष्णवाः सति।
निवसन्ति हि गोलोके वैकुण्ठे वा हरेः पदे॥५३॥

The devotees of Viṣṇu remain in the *Goloka* or the abode of Viṣṇu. From there, they witness the fall of innumerable Brahmās.

विष्णुमन्त्रोपासकश्च विहाय मानवीं तनुम्।
बिभर्ति दिव्यरूपं च जन्ममृत्युजरापहम्॥५४॥
लब्ध्वा विष्णोश्च सारूप्यं विष्णुसेवां करोति च।
स च पश्यति गोलोके ह्यसंख्यं प्राकृतं लयम्॥५५॥

Such of the Vaiṣṇava people as recite the *mantra* of Viṣṇu, after meeting the end of their lives, are relieved of their birth, death and old age. They take to the divine form and go to the abode of Viṣṇu. From there, after having an audience with lord Viṣṇu they proceed on to *Goloka*, the abode of lord Kṛṣṇa, where they serve him. They witness to innumerable natural scenes.

नश्यन्ति देवाः सिद्धाश्च विश्वानि निखिलानि च।
कृष्णभक्ता न नश्यन्ति जन्ममृत्युजराहराः॥५६॥

The gods, the siddhas and the entire universe can be destroyed but the one who is devoted to lord Kṛṣṇa never meets with his end. Death, birth and old age can never approach him.

कार्तिके तुलसीदानं करोति हरये च यः।
युगं पत्रप्रमाणं च मोदते हरिमन्दिरे॥५७॥

The one who offers the Tulasī leaf to the lord in the month of Kārtika remains in the abode of the lord delightfully for the number of years equivalent to the number of Tulasī leaves offered by him.

पुनः स्वयोनिं संप्राप्य हरिभक्तिं लभेद्ध्रुवम्।
सुखी च चिरजीवी च स भवेद्भारते भुवि॥५८॥

Thereafter, he is reborn in the human race and continues to be a devotee of the lord. He therefore lives a comfortable life in the land of Bhārata for long.

घृतप्रदीपं हरये कार्तिके यो ददाति च।
पलप्रमाणं वर्षं च मोदते हरिमन्दिरे॥५९॥

The one who offers a lamp of *ghee* in the month of Kārtika, enjoys living in the abode of the lord for the number of the years equivalent to the number of the seconds for which the lamp is burnt.

पुनः स्वयोनिं संप्राप्य विष्णुभक्तिं लभेद्ध्रुवम्।
महाधनाढ्यः स भवेच्चक्षुष्मांश्चैव दीप्तिमान्॥६०॥

Ultimately he is reborn in the human race and achieves the devotion of lord Viṣṇu. He becomes an immensely rich person on earth, with a clear vision and glory.

माघे यः स्नाति गङ्गायामरुणोदयकालतः।
युगषष्टिसहस्राणि मोदते हरिमन्दिरे॥६१॥
पुनः स्वयोनिं संप्राप्य विष्णुभक्तिं लभेद्ध्रुवम्।
जितेन्द्रियाणां प्रवरः स भवेद्भारते भुवि॥६२॥

The one who takes a bath in the Gaṅgā in the month of Māgha at sunrise, enjoys life in the abode of Viṣṇu for sixty thousand *yugas* delightfully. Thereafter he is reborn in the human race and undoubtedly becomes a devotee of lord Viṣṇu. He becomes the best among the self-disciplined people.

माघे यः स्नाति गङ्गायां प्रयागे चारुणोदये।
वैकुण्ठे मोदते सोऽपि लक्षमन्वन्तरावधि॥६३॥

The one who takes a bath in the month of Māgha in the Prayāga region in the waters of Gaṅgā at sunrise, enjoys the comforts of Vaikuṇṭha for a lakh of *manvantaras*.

पुनः स्वयोनिं संप्राप्य विष्णुमन्त्रं लभेद्ध्रुवम्।
त्यक्त्वा च मानुषं देहं पुनर्याति हरेः पदम्॥६४॥
नास्ति तत्पुनरावृत्तिर्वैकुण्ठाच्च महीतले।
करोति हरिदास्यं च लब्ध्वा सारुप्यमेव च॥६५॥

Thereafter he is reborn in the human race and recites the *mantra* of Viṣṇu. Ultimately he meets with the end of the human body and proceeds on to the abode of Viṣṇu. The people of Vaikuṇṭha never send him back to the earth. By achieving salvation, he becomes a courtier of lord Viṣṇu.

नित्यस्नायी च गङ्गायां स पूतः सूर्यवद्भुवि।

पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्॥ ६६॥

तस्यैव पादरजसा सद्यः पूता वसुंधरा।

मोदते स च वैकुण्ठे यावच्चन्द्रदिवाकरौ॥ ६७॥

The one who take a bath in the Gaṅgā daily, is purified on earth like the sun in the sky and he earns the merit of Aśvamedha sacrifice at every step. The earth gets purified with the dust of his feet. He lives with pleasure in the Vaikuṇṭha for as long as the sun and the moon last.

पुनः स्वयोनिं संप्राप्य तपस्विप्रवरो भवेत्।

स्वधर्मनिरतः शुद्धो विद्वाञ्च सुजितेन्द्रियः॥ ६८॥

Thereafter he is reborn in the human race the as best of the ascetics remaining devoted to his *dharma* possessing spotless intelligence and exercising self-control.

मीनकर्कटयोर्मध्ये गाढं तपति भास्करे।

भारते यो ददात्येव जलमेव सुवासितम्॥ ६९॥

मोदते स च वैकुण्ठे यावदिन्द्राश्चतुर्दश।

पुनः स्वयोनिं संप्राप्य सुखी निष्कपटो भवेत्॥ ७०॥

The one who gives away in charity in the land of Bhārata the fragrant water during the time of extreme heat, enjoys his stay in the Vaikuṇṭha for a period of fourteen Indras. He is then reborn in the human race and is free from cheating, remaining comfortable.

वैशाखे हरये भक्त्या यो ददाति च चन्दनम्।

युगषष्टिसहस्राणि मोदते विष्णुमन्दिरे।

पुनः स्वयोनिं संप्राप्य रूपवांश्च सुखी भवेत्॥ ७१॥

(यज्ञसूत्रेण तत्पुण्यं लभते नात्र संशयः।

वैकुण्ठे मोदते सोऽपि कृष्णभक्तिं लभेद्ध्रुवम्)॥ ७२॥

The one who offers sandal-paste to the lord in the month of Vaiśākha, enjoys a blissful life in the abode of the lord for sixty thousand *yugas*. Thereafter he is reborn on earth as a beautiful human and lives a comfortable life. By offering a *yajñopavīta* in charity, one undoubtedly achieves the same merit and enjoys the same comfort in the Vaikuṇṭha. Ultimately he achieves the devotion of lord Kṛṣṇa.

वैशाखे सक्तुदानं च यः करोति द्विजातये।

सक्तुरेणुप्रमाणाब्दं मोदते विष्णुमन्दिरे॥ ७३॥

In the month of Vaiśākha whosoever offers in charity to the Brāhmaṇas the ground barley, enjoys a comfortable life in the Viṣṇuloka up to the number of years equivalent to the particles of the barley.

करोति भारते यो हि कृष्णजन्माष्टमीव्रतम्।

शतजन्मकृतात्पापान्मुच्यते नात्र संशयः॥ ७४॥

वैकुण्ठे मोदते सोऽपि यावदिन्द्राश्चतुर्दश।

पुनः स्वयोनिं संप्राप्य कृष्णभक्तिं लभेद्ध्रुवम्॥ ७५॥

The one who performs the *vrata* of Kṛṣṇa Janamāṣṭamī, is relieved of the sins of crores of births. There is no doubt about it. He also enjoys life in Vaikuṇṭha up to the period of fourteen Indras; thereafter he is reborn in the human race and surely achieves the devotion of lord Kṛṣṇa.

इहैव भारते वर्षे शिवरात्रिं करोति यः।

मोदते शिवलोके च सप्तमन्वन्तरावधि॥ ७६॥

शिवाय शिवरात्रौ च बिल्वपत्रं ददाति यः।

पत्रप्रमाणं च युगं मोदते शिवमन्दिरे॥ ७७॥

In the land of Bhārata the one who performs the *vrata* of Śivarātri, remains in *Śivaloka* for seven *manvantaras*. The one who offers the leaves of wood-apples to lord Śiva on the day of Śivarātri, enjoys the life of Śivaloka for the number of years equivalent to the number of leaves offered by him.

पुनः स्वयोनिं संप्राप्य शिवभक्तिं लभेद्ध्रुवम्।

विद्यावान्पुत्रवाञ्छ्रीमान्प्रजावान्भूमिवान्भवेत्॥ ७८॥

Thereafter he is reborn in the human race and achieves the devotion of lord Śiva, besides being virtuous obtains high education, sons, riches, the people and land.

चैत्रमासेऽथवा माघे शंकरं योऽर्चयेद्व्रती।

करोति नर्त्तनं भक्त्या वेत्रपाणिर्दिवानिशम्॥ ७९॥

मासं वाऽप्यर्द्धमासं वा दश सप्त दिनानि वा।

दिनमानं युगं सोऽपि शिवलोके महीयते॥ ८०॥

In the month of Caitra or Māgha whosoever adores lord Śiva and also dances before him for a week during the day and night, achieves the Śivaloka and remains there for the number of years equivalent to the moments for which he performed the dance. Whether he dances for a day, half a month, ten days, a week or only for two days or even a day, he achieves the similar type of merit.

श्रीरामनवमीं यो हि करोति भारते नरः।
सप्तमन्वन्तरं यावन्मोदते विष्णुमन्दिरे॥८१॥
पुनः स्वयोनिं संप्राप्य रामभक्तिं लभेद्ध्रुवम्।
जितेन्द्रियाणां प्रवरो महांश्च धार्मिको भवेत्॥८२॥

In the land of Bhārata whosoever celebrates Rāmanavamī, enjoys a comfortable life for seven *manvantaras* in Viṣṇuloka. He is reborn in the human race and achieves the devotion of Rāma. He becomes the best of the self-disciplined people and appears as a great religious leader.

शारदीयां महापूजां प्रकृतेर्यः करोति च।
महिषैश्छागलैर्मेषैरिक्षुकूष्माण्डकैस्तथा॥८३॥
नैवेद्यैरुपहारैश्च धूपदीपादिभिस्तथा।
नृत्यगीतादिभिर्वाद्यैर्नानाकौतुकमङ्गलैः॥८४॥
शिवलोके वसेत्सोऽपि सप्तमन्वन्तरावधि।
पुनः स्वयोनिं संप्राप्य बुद्धिं च निर्मलां लभेत्॥८५॥
अचलां श्रियमाप्नोति पुत्रपौत्रादिवर्द्धिनीम्।
महाप्रभावयुक्तश्च गजवाजिसमन्वितः॥८६॥
राजराजेश्वरः सोऽपि भवेदेव न संशयः।
भाद्रशुक्लाष्टमीं प्राप्य महालक्ष्मीं च योऽर्चयेत्॥८७॥
नित्यं भक्त्या पक्षमेकं पुण्यक्षेत्रे च भारते।
दत्त्वा तस्यै प्रकृष्टानि चोपचाराणि षोडश॥८८॥
वैकुण्ठे मोदते सोऽपि यावच्चन्द्रदिवाकरौ।
पुनः स्वयोनिं संप्राप्य राजराजेश्वरो भवेत्॥८९॥

In the Navarātra of the winter season whosoever performs the *pūjā* of goddess Durgā and offers sacrifice in a buffalo, a goat, a sheep, sugar-cane, a melon and *naivedyas* beside other presents like essence, a lamp etc., performing dance at the same time accompanied by music and celebrates the festival, he also proceeds to Śivaloka and remains there for seven *manvantaras*. Thereafter he is reborn in the human race and gets spotless wisdom. He has a sons and grandsons and the glory which does not vanish. Becoming influential he becomes a king possessing several elephants and horses. There is no doubt about it. In the sacred land of Bhārata on the bright eighth day of the moon in the month of Bhādrapada, whosoever adores Mahālakṣmī for a week regularly with devotion offering her *pūjā* with sixteen types of offering, he remains in the Vaikuṇṭha till the sun and the moon last and enjoys the earth there with delight. He is reborn in the human race and becomes a king.

कार्तिके पूर्णिमायां च कृत्वा तु रासमण्डलम्।
गोपानां शतकं कृत्वा गोपीनां शतकं तथा॥९०॥
शिलायां प्रतिमायां वा श्रीकृष्णं राधया सह।
भारते पूजयेद्दत्त्वा चोपराणि षोडश॥९१॥
गोलोके च वसेत्सोऽपि यावद्ब्रह्मणो वयः।
भारतं पुनरागत्य हरिभक्तिं लभेद्ध्रुवम्॥९२॥

In the month of Kārtika, in the land of Bhārata, whosoever organises *Rāsamaṇḍala* (the divine dance) and taking to the form of a hundred cowherds and cowherdesses worship the stone image of lord Kṛṣṇa with sixteen type of offerings remains in *Goloka* up to the age of Brahma. Thereafter he is reborn in the land of Bhārata and becomes a devotee of lord Hari.

क्रमेण सुदृढां भक्तिं लब्ध्वा मन्त्रं हरेरपि।
देहं त्वक्त्वा च गोलोकं पुनरेव प्रयाति सः॥९३॥

Thus by achieving the deep devotion of Viṣṇu with the recitation of *mantras* he achieves *Goloka* after his death.

तत्र कृष्णस्य सारूप्यं संप्राप्य पार्षदो भवेत्।
पुनस्तत्पतनं नास्ति जरामृत्युहरो महान्॥९४॥

Reaching there he achieves salvation and becomes a courtier of lord Kṛṣṇa; he never has to face old age nor has he to fall from the *Goloka*.

शुक्लां वाप्यथा कृष्णां करोत्येकादशीं च यः।
वैकुण्ठे मोदते सोऽपि यावद्वै ब्रह्मणो वयः॥९५॥

The one who performs the *Ekādaśī-vrata* during the bright or dark fortnight remains in Vaikuṇṭha up to the age of Brahmā.

भारतं पुनरागत्य हरिभक्तिं लभेद्ध्रुवम्।
पुनर्याति च वैकुण्ठं न तस्य पतनं भवेत्॥९६॥
भाद्रे शुक्ले च द्वादश्यां यः शक्रं पूजयेन्नरः।
षष्टिवर्षसहस्राणि शक्रलोके महीयते॥९७॥

Thereafter he is reborn in the land of Bhārata and undoubtedly achieves the devotion of lord Viṣṇu. With the influence of the same he goes back to Vaikuṇṭha from where he never falls back. On the bright Dvādaśī of the month of Bhādrapada whosoever adores Indra enjoys life in Indraloka for sixty thousand years.

रविवारेऽर्कसंक्रान्त्यां सप्तम्यां शुक्लपक्षतः।
संपूज्यार्कं हविष्यान्नं यः करोति च भारते॥९८॥
महीयते सोऽर्कलोके यावच्चन्द्रदिवाकरौ।
भारतं पुनरागत्य चारोगी श्रीयुतो भवेत्॥९९॥

Such of the people who in the land of Bhārata adore the sun on Sunday, on the first day of the month and the seventh day of the bright fortnight offering food and other eatables remain in the Sūryaloka till the sun and the moon last. Thereafter they are reborn on the land of Bhārata and remain healthy and possesse numerous riches.

ज्येष्ठशुक्लचतुर्दश्यां सावित्रीं यो हि पूजयेत्।
महीयते ब्रह्मलोके सप्तमन्वन्तरावधि॥१००॥
पुनर्महीं समागत्य श्रीमानतुलविक्रमः।
चिरजीवी भवेत्सोऽपि ज्ञानवान्संपदा युतः॥१०१॥

On the fourteenth the bright fortnight of the month of Jyeṣṭha whosoever adores Sāvitrī, remains in *Brahmaloka* for seven *manvantaras* and resides there gracefully. Thereafter he is reborn on earth as an immensely valorous person enjoying a long life possessing great intelligence and riches.

माघस्य शुक्लपञ्चम्यां पूजयेद्यः सरस्वतीम्।
संयतो भक्तितो दत्त्वा चोपचाराणि षोडश॥१०२॥
महीयते स वैकुण्ठे यावद्ब्रह्मदिवानिशम्।
संप्राप्य च पुनर्जन्म स भवेत्कविपण्डितः॥१०३॥

The one who adores goddess Sarasvatī with sixteen types of offerings getting self-disciplined on the bright fifth day of the month of Māgha, offering sixteen types of presents, he resides in the Vaikuṇṭha up to the age of Brahmā and is held in high esteem. Ultimately he is reborn again on earth and he becomes a poet and an intellectual.

गां सुवर्णादिकं यो हि ब्रह्मणाय ददाति च।
नित्यं जीवनपर्यन्तं भक्तियुक्तश्च भारते॥१०४॥
गवां लोमप्रमाणाब्दं द्विगुणं विष्णुमन्दिरे।
मोदते हरिणा सार्द्धं क्रीडाकौतुकमङ्गलैः॥१०५॥

The one who, during his life time offers with devotion, cows or gold to a Brāhmaṇa resides in the *Goloka* for double the number of years more than the number of cows given by him in charity. He enjoys the company of the lord there spending time playfully with the lord.

ततः पुनरिहाऽगत्य विष्णुभक्तिं लभेद्ध्रुवम्।
ततः पुनरिहाऽऽगत्य राजराजेश्वरो भवेत्।
गोमांश्च पुत्रवान्विद्वाञ्ज्ञानवान्सर्वतः सुखी॥१०६॥

Thereafter, he is reborn on earth and achieves the devotion of lord Viṣṇu. After he returns to the earth, he becomes a great monarch having innumerable cows, sons, great intelligence, knowledge and all types of pleasures.

भोजयेद्यो हि मिष्टान्नं ब्रह्मणेभ्यश्च भारते।
विप्रलोमप्रमाणाब्दं मोदते विष्णुमन्दिरे॥१०७॥
ततः पुनरिहागत्य स सुखी धनवान्भवेत्।
विद्वान्सुचिरजीवी च श्रीमानतुलविक्रमः॥१०८॥

The one who serves sweet food to the Brāhmaṇa in the land of Bhārata, enjoys life in the *Viṣṇuloka* for the number of years equivalent to the hair-pits on the body of the Brāhmaṇa. After his return to Vaikuṇṭha, he is reborn in the

human race and enjoys a long life and all pleasures, possessing intelligence, riches, wealth and great prowess.

यो वक्ति वा ददात्येव हरेर्नामानि भारते।
युगं नामप्रमाणं च विष्णुलोके महीयते॥ १०९॥

The one who recites the name of Viṣṇu in the land of Bhārata is adored in the *Viṣṇuloka* for the number of years equivalent to the number of names of the lord recited by him.

ततः पुनरिहाऽऽगत्य विष्णुभक्तिं लभेद्ध्रुवम्।
यदि नारायणक्षेत्रे फल कोटिगुणं लभेत्॥ ११०॥

When he is reborn on earth, he surely achieves the devotion of the lord. If he has performed good deeds in the Nārāyaṇa region he gets merit many times more.

नाम्नां कोटिं हरेर्यो हि क्षेत्रे नारायणे जपेत्।
सर्वपापविनिर्मुक्तो जीवन्मुक्तो भवेद्ध्रुवम्॥ १११॥
लभते न पुनर्जन्म वैकुण्ठे स महीयते।
लभेद्विष्णोश्च सारूप्यं न तस्य पतनं भवेत्॥ ११२॥

The one who recites the name of the lord a crore of times in the Nārāyaṇa region, is relieved of all sins and achieves salvation. This is certain. He is never reborn and is respected in the Vaikuṇṭha. He then earns the place of Viṣṇu and he never falls from that place.

यः शिवं पूजयेन्नित्यं कृत्वा लिङ्गं च पार्थिवम्।
यावज्जीवनपर्यन्तं स याति शिवमन्दिरम्॥ ११३॥
मृदां रेणुप्रमाणाब्दं शिवलोके महीयते।
ततः पुनरिहाऽऽगत्य राजेन्द्रो भारते भवेत्॥ ११४॥

The one who adores lord Śiva daily preparing a *liṅga* and follows the practice throughout his life, proceeds to the land of Śiva and stays there for the number of years equivalent to the particles of dust with which he had prepared the *liṅga* while adoring them. Thereafter he is reborn in the land of Bhārata as a grea monarch.

शिलां च योऽर्चयेन्नित्यं शिलातोयं च भक्षति।
महीयते स वैकुण्ठे यावद्वै ब्रह्मणः शतम्॥ ११५॥
ततो लब्ध्वा पुनर्जन्म हरिभक्तिं सुदुर्लभाम्।
महीयते विष्णुलोके न तस्य पतनं भवेत्॥ ११६॥

The one who adores the *Śālagrāma* stone daily and sips the water with which the stone is washed, remains in the Vaikuṇṭha up to the age of a hundred Brahmās. Thereafter he is reborn in the land of Bhārata and achieves the devotion of the lord. He again proceeds to *Viṣṇuloka* from where he never falls back.

तपांसि चैव सर्वाणि व्रतानि निखिलानि च।
कृत्वा तिष्ठति वैकुण्ठे यावदिन्द्राश्चतुर्दश॥ ११७॥
ततो लब्ध्वा पुनर्जन्म राजेन्द्रो भारते भवेत्।
ततो मुक्तो भवेत्पश्चात्पुनर्जन्म न विद्यते॥ ११८॥

By performing all the *vratas* and other religious ceremonies, he spends time in the Vaikuṇṭha up to the age of Bhārata and becomes a monarch. Thereafter he achieves salvation ultimately and he is never reborn.

यः स्नाति सर्वतीर्थेषु भुवः कृत्वा प्रदक्षिणम्।
स च निर्वाणतां याति न तज्जन्म भवेद्भवि॥ ११९॥

The one who takes a bath in the holy places going round the earth, achieves salvation and he is never reborn on earth.

पुण्यक्षेत्रे भारते च योऽश्वमेधं करोति च।
अश्वलोमप्रमाणाब्दं शक्रस्यार्द्धासने वसेत्॥ १२०॥
चतुर्गणं राजसूये फलमाप्नोति मानवः।
नरमेधेऽश्वमेधार्धं गोमेधे च तदेव च॥ १२१॥

The one who performs the *Aśvamedha* sacrifice on the sacred land of Bhārata, remains in the land of Indra for the number of years equivalent to the hair on the body of the horse. Indra then shares half of his throne with him but by performing the *Rājasūya yajña*, one gets four times the merit and by performing *Naramedha yajña*, one gets half the merit and by performing *Gomedha yajña*, one achieves similar knowledge.

पुत्रेष्टौ च तदर्द्धं च सुपुत्रं च लभेद्ध्रुवम्।
लभते लाङ्गलेष्टौ च गोमेधसदृशं फलम्॥ १२२॥
तत्समानं च विप्रेष्टौ वृद्धियागे च तत्फलम्।

पद्मयज्ञे तर्द्धं च फलमाप्नोति मानवः॥ १२३॥

By performing *putreṣṭī yajña*, one gets half the merit and a very good son. By performing *lāṅgaleṣṭī yajña*, one achieves merit comparable to the *Gomedha yajña*. Similarly with the performing of the *vipreṣṭī* and *vṛddhi yajña*, one achieves similar merits. By performing *padma yajña*, one achieves half the merit.

विशोके च विशोकं च पद्मार्धं स्वर्गमश्नुते।

विजये विजयी राजा स्वर्गं पद्मसमं लभेत्॥ १२४॥

By performing the *viśoka yajña*, one is relieved of all the sins and by performing *padma yajña*, one achieves heaven. The one who performs the *vijaya yajña*, the king after becoming victorious earns the merit equivalent to the *padma yajña* and enjoys heavenly bliss.

प्राजापत्ये प्रजालाभो भूवृद्धिर्भूभृतां भवेत्।

इह राजश्रियं लब्ध्वा पद्मार्धं स्वर्गमश्नुते॥

ऋद्धियागे महैश्वर्यं स्वर्गं पद्मसमं भवेत्॥ १२५॥

After performing *prājāpatya yajña* there is an increase in the population as well as the land. A king after performing this *yajña* enjoys all the riches and pleasures and ultimately with the influence of half the merit of the *padma yajña*, he achieves heaven. By performing the *ṛddhi yajña*, he achieves heaven. By performing *padma yajña*, one gets heaven.

विष्णुयज्ञः प्रधानं च सर्वयज्ञेषु सुन्दरि।

ब्रह्मणा च कृतः पूर्वं महासंभारसंयुतः॥ १२६॥

O beautiful one, of all the sacrifice of Viṣṇu is considered to be the best which was celebrated earlier by Brahmā with great pomp and show.

बभूव कलहो यत्र दक्षशंकरयोःसति।

शेपुश्च नन्दिनं विप्रा नन्दी विप्रांश्च कोपतः॥ १२७॥

यतो हेतोर्दक्षयज्ञं बभञ्ज चन्द्रशेखरः।

चकार विष्णुयज्ञं च पुरा दक्षप्रजापतिः॥ १२७॥

धर्मश्च कश्यपश्चैव शेषश्चापि च कर्दमः।

स्वायंभुवो मनुश्चैव तत्पुत्रश्च प्रियव्रतः॥ १२८॥

At that point of time there has been a fight between Dakṣa and lord Śiva where the Brāhmaṇas getting enraged had pronounced a curse on Nandī and in turn Nandī had cursed the Brāhmaṇa as a result of which lord Candraśekhar Śiva had destroyed the *yajña* of Dakṣa. Thus in the earlier times Dakṣa Prajāpati had performed the Viṣṇu *yajña*.

शिवः सनत्कुमारश्च कपिलश्च ध्रुवस्तथा।

राजसूयसहस्राणां समृद्ध्या च क्रतुर्भवेत्॥ १३०॥

राजसूयसहस्राणां फलमाप्नोति निश्चितम्।

विष्णुयज्ञात्परो यज्ञो नास्ति वेदे फलप्रदः॥ १३१॥

Similarly Dharma, Kaśyapa, Śeṣa, Kardama, Svāyambhuva, Manu, his son Priyavrata, Śiva, Sanatkumāra, Kapila and Dhruva also performed the Viṣṇu *yajña*. Thousands of *Rājasūya yajñas* can be performed with the availability of the riches but by performing Viṣṇu *yajña* one gets the knowledge equivalent to a thousand *Rājasūya-yajñas*. Therefore there is no other *yajña* more rewarding than the *Viṣṇu yajña*. This has been ordained in the Vedas.

बहुकल्पान्तजीवी च जीवन्मुक्तो भवेद्ध्रुवम्।

ज्ञानेन तेजसा चैव विष्णुतुल्यो भवेदिह॥ १३२॥

By performing that *yajña* a person is freed from birth and enjoys life in heaven for many *kalpas;* such a person is equated with lord Viṣṇu in intelligence and prowess.

देवानां च यथा विष्णुर्वैष्णवानां यथा शिवः।

शास्त्राणां च यथा वेदा आश्रमाणां च ब्राह्मणाः॥ १३३॥

तीर्थानां च यथा गङ्गा पवित्राणां च वैष्णवाः।

एकादशी व्रतानां च पुष्पाणां तुलसी यथा॥ १३४॥

नक्षत्राणां यथा चन्द्रः पक्षिणां गरुडो यथा।

यथा स्त्रीणां च प्रकृतिराधाराणां वसुंधरा॥ १३५॥

शीघ्रगानां चेन्द्रियाणां चञ्चलानां यथा मनः।

प्रजापतीनां ब्रह्मा च प्रजेशानां प्रजापतिः॥ १३६॥

वृन्दावनं वनानां च वर्षाणां भारतं यथा।

श्रीमतां च यथा श्रीश्च विदुषां च सरस्वती॥ १३७॥

पतिव्रतानां दुर्गा च सौभाग्यानां च राधिका।

विष्णुयज्ञस्तथा वत्से यज्ञेषु च महानिति॥ १३८॥

As lord Viṣṇu happens to be the best of the gods, Śiva among the Vaiṣṇavas, the Vedas among the scriptures, Brāhmaṇa among the *Āśramas*, *Gaṅgā* among the sacred rivers, Vaiṣṇava among the pious people *Ekādaśī* among the *vratas*, the Tulasī among the trees, the moon among the constellations, Garuḍa among the birds, Prakṛti among the ladies, the earth among the bases, the mind among the fast moving unstable organs of the senses, Brahmā among the Prajājpatis, the Prajāpati among the people, Vṛndāvana among the forests, Śrī with the rich people, Sarasvatī among the intellectuals. Durgā among the chaste ladies, Rādhikā among the virtuous ladies, similarly, O daughter, Viṣṇu *yajña* is the best of all the *yajñas*.

अश्वमेधशतेनैव शक्रत्वं लभते ध्रुवम्।

सहस्रेण विष्णुपदं संप्राप पृथुरेव च॥ १३९॥

Thus after performing a hundred *Aśvamedha* sacrifices, one gets the place of Indra. The king Pṛthu achieved the Viṣṇupadas after performing a thousand *Aśvamedha* sacrifices.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दीक्षणम्।

सर्वेषां च व्रतानां च तपसां फलमेव च॥ १४०॥

पाठश्चतुर्णां वेदानां प्रादक्षिण्यं भुवस्तथा।

फलं बीजमिदं सर्वं मुक्तिदं कृष्णसेवनम्॥ १४१॥

Therefore by taking a bath in all the sacred places, by performing all the *yajñas*, by performing all the *vratas* and by performing *tapas*, by reciting all the four Vedas, by going round the entire universe, one earns the adoration of the supreme lord Kṛṣṇa who bestows salvation.

पुराणेषु च वेदेषु चेतिहासेषु सर्वतः।

निरूपितं सारभूतं कृष्णपादाम्बुजार्चनम्॥ १४२॥

This is the gist derived from the Vedas, the Purāṇas and the historical treatises. All the scriptures go on to justify that one should serve the lotus-like feet of lord Kṛṣṇa somehow or the other.

तद्वर्णनं च तद्ध्यानं तन्नामगुणकीर्त्तनम्।

तत्स्तोत्रं स्मरणं चैव वन्दनं जप एव च॥ १४३॥

तत्पादोदकनैवेद्यभक्षणं नित्यमेव च।

सर्वसंमतमित्येवं सर्वेप्सितमिदं सति॥ १४४॥

Thus he has always to be adored, meditated upon, reciting his glory and *mantra* besides the *stotras*, offering prayer, performing *japam* and sipping the water of his feet. One should then take *naivedya* for him. This is the method by which all the desires are fulfilled.

भज कृष्णं परं ब्रह्म निर्गुणं प्रकृतेः परम्।

गृहाण स्वामिनं वत्से सुखं गच्छ स्वमन्दिरम्॥ १४५॥

Therefore one should recite the name of Kṛṣṇa only who is Parabrahman, invisible and beyond Prakṛti. Therefore, O daughter, you take over your husband and get back comfortably to your abode.

एतत्ते कथितं सर्वं विपाकं कर्मणां नृणाम्।

सर्वेप्सितं सर्वमतं परं तत्त्वप्रदं नृणाम्॥ १४६॥

I have narrated to you the rewards one gets after performing the various deeds which are desired by all and is quite educative for the people.

इति श्रीब्रह्मवैवर्ते महापुराणे द्वितीये प्रकृतिखण्डे नारद-नारायणसंवादे सावित्रीयमसंवादे सावित्र्युपाख्याने शुभकर्मविपाककथनं नाम सप्तविंशोऽध्यायः॥ २७॥

अथाष्टाविंशोऽध्यायः

Chapter – 28

Sāvitrīs prayer for Yama

श्रीनारायण उवाच

हरेरुत्कीर्तनं श्रुत्वा सावित्री यमवक्त्रतः।
साश्रुनेत्रा सपुलका यमं पुनरुवाच सा॥ १॥

Śrī Nārayaṇa said—On hearing the praise of lord Viṣṇu from the mouth of Yama, the eyes of Sāvitrī were filled with tears and she felt emotional. She then spoke to Yama again.

सावित्र्युवाच

हरेरुत्कीर्तनं धर्म स्वकुलोद्धारकारणम्।

श्रोतॄणां चैव वक्तॄणां जन्ममृत्युजराहरम्॥ २॥

Sāvitrī said—O Dharma, reciting the name of lord Viṣṇu or speaking or hearing his names, result in the redemption of the race, because such a recitation removes old age, death and birth of the people.

दानानां च व्रतानां च सिद्धीनां तपसां परम्।

योगानां चैव वेदानां सेवनं कीर्तनं हरेः॥ ३॥

Therefore, of all the methods of adoration, of the charities, the performing of *vratas, siddhis, tapas* practice of the yogīs, the study of the Vedas, the recitation of the name of the lord Viṣ ṇu happens to be the best.

मुक्तत्वममरत्वं वा सर्वसिद्धित्वमेव वा।

श्रीकृष्णसेवनस्यैव कलां नार्हन्ति षोडशीम्॥ ४॥

Therefore it is said that salvation, eternity, the possessing of all the *siddhis* do not compare even one sixteenth part of the adoration of lord Kṛṣṇa.

भजामि केन विधिना श्रीकृष्णं प्रकृतेः परम्।

मूढां मामबलां तात वद वेदविदां वर॥ ५॥

Therefore, O lord, you are the best among those well-versed in the Vedas; you tell me the method of adoration of lord Kṛṣṇa who is beyond Prakṛti; you kindly tell that to a helpless lady like me.

शुभकर्मविपाकं च श्रुतं नृणां मनोहरम्।

कर्माशुभविपाकं च तन्मे व्याख्यातुमर्हसि॥ ६॥

इत्युक्त्वा सा सती ब्रह्मन्भक्तिनम्रात्मकंधरा।

तुष्टाव धर्मराजं च वेदोक्तेन स्तवेन च॥ ७॥

I have heard about the good reward of the noble deeds of the people but I would like to know the reward they get for their evil deeds. Therefore, you kindly tell the same to me. O Brahman, thus speaking the chaste Sāvitrī bowed her head in reverence and started offering prayers to the god of death.

सावित्र्युवाच

तपसा धर्ममाराध्य पुष्करे भास्करः पुरा।

धर्मांशं यं सुतं प्राप धर्मराजं नमाम्यहम्॥ ८॥

Sāvitrī said—In earlier times, the sun-god went to the Puṣkara regions and meditated upon Dharma for a long time. Thereafter, he got a son from the *aṁśa* of Dharma who was given the name of Dharmarāja.

समता सर्वभूतेषु यस्य सर्वस्य साक्षिणः।

अतो यन्नाम शमनमिति तं प्रणमाम्यहम्॥ ९॥

येनान्तश्च कृतो विश्वे सर्वेषां जीविनां परम्।

कर्मानुरूपकालेन तं कृतान्तं नमाम्यहम्॥ १०॥

He happens to be the witness of all and extended equal treatment to all the creatures. He has been given the name of Śaman. I bow in reverence to him he is the one who destroys all the creatures on earth according to their deeds. I bow in reverence to lord Yama.

बिभर्ति दण्डं दण्ड्याय पापिनां शुद्धिहेतवे।

नमामि तं दण्डधरं यः शास्ता सर्वकर्मणाम्॥ ११॥

He is the one who gives punishment to the sinners and controls all the deeds. He is the staff bearer, I bow in reverence to him.

विश्वे यः कलयत्येव सर्वायुश्चापि संततम्।

अतीव दुर्निवार्यं च तं कालं प्रणमाम्यहम्॥ १२॥

He is the one who regulates the age of the creatures on earth, I bow in reverence to such a terrific god of death.

तपस्वी वैष्णवो धर्मी संयमी विजितेन्द्रियः।

जीविनां कर्मफलदं तं यमं प्रणमाम्यहम्॥ १३॥

He is the one who provides rewards for the deeds of all the *Tapasvīs, Vaiṣṇavas*, religious people, the self-disciplined ones and those who have controlled their organs of senses. I bow in reverence to such a Yama.

स्वात्मारामश्च सर्वज्ञो मित्रं पुण्यकृतां भवेत्।

पापिनं क्लेशदो यस्य पुण्यं पुत्रो मित्रो नमाम्यहम्॥ १४॥

The one who roams in his own soul, is all knowledgeable, the friend of noble souls, a terror for the sinners, I bow in reverence to such a type of friend of the noble souls.

यज्जन्म ब्रह्मणो वंशे ज्वलन्तं ब्रह्मतेजसा।
यो ध्यायति परं ब्रह्म ब्रह्मवंशं नमाम्यहम्॥ १५॥

The one who was born in the race of Brahmā and is established by the *tejas* of Brahmā meditating upon the eternal Brahman always, I bow in reverence to the one who belongs to the race of Brahmā.

इत्युक्त्वा सा च सावित्री प्रणनाम यमं मुने।
यमस्तां विष्णुभजनं कर्मपाकमुवाच ह॥ १६॥
इदं यमाष्टकं नित्यं प्रातरुत्थाय यः पठेत्।
यमात्तस्य भयं नास्ति सर्वपापात्प्रमुच्यते॥ १७॥

Thus speaking, O sage, Sāvitrī, bowed in reverence to Yama. Yama on his part enlightened Sāvitrī on the grace of lord Viṣṇu and the reciting of his name. Thus getting up early in the morning whosoever recites the eight verses of Yama, the god of death never frightens him.

महापापी यदि पठेन्नित्यं भक्त्या च नारद।
यमः करोति तं शुद्धं कायव्यूहेन निश्चितम्॥ १८॥

O Nārada, even if this stotra is recited by the great sinners with devotion, he is sure to be rejuvenated and becomes completely pure.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० तुल्सयु०
सावित्रीकृतयमस्तोत्रं नामाष्टाविंशोऽध्यायः॥ २८॥

अथैंकोनत्रिंशोऽध्यायः

Chapter – 29

The names of the pits of hell

नारायण उवाच

यमस्तस्यै विष्णुमन्त्रं दत्त्वा च विधिपूर्वकम्।
कर्मशुभविपाकं च तामुवाच रवेः सुतः॥ १॥

Śrī Nārāyaṇa said—Yama the son of Sūrya imparted the knowledge of *Viṣṇu* mantra to Sāvitrī and then started narrating the effects of evil deeds.

यम उवाच

शुभकर्मविपाकं च श्रुतं नानाविधं सति।
कर्माशुभविपाके च कथयामि निशामय॥ २॥

Yama said—You have gained knowledge of the results of performing noble deeds of various types. I am now narrating to you the results of committing evil deeds. You listen to me.

नानाप्रकारं स्वर्गं य याति जीवः सुकर्मणा।
कुकर्मणा च नरकं याति नानाविधं नरः॥ ३॥
नरकाणां च कुण्डानि सन्ति नानाविधानि च।
नानापुराणभेदेन नामभेदानि तानि च॥ ४॥
विस्तृतानि गभीराणि क्लेशदानि च जीविनाम्।
भयंकराणि घोराणि हे वत्से कुत्सितानि च॥ ५॥

By performing good deeds a person achieves heaven and by resorting to evil deeds he falls into hell. There are several types of pits in the hell, the names of which have beem spelt out in the Purāṇas. O daughter, they are quite vast, deep, troublesome, horrible, terrific and henious.

षडशीतिश्च कुण्डानि संयमन्यां च सन्ति च।
निबोध तेषां नामानि प्रसिद्धानि श्रुतौ सति॥ ६॥

In the city of the self-disciplined there are eighty-six pits which are well known in the Vedas. I am going to speak out their names which you please listen to attentively.

वह्निकुण्डं तप्तकुण्ड क्षारकुण्डं भयानकम्।
विट्कुण्डं मूत्रकुण्डं च श्लेष्मकुण्डं च दुःसहम्॥ ७॥
गरकुण्डम् दूषिकाकुण्डं वसाकुण्डं तथैव च।
शुक्रकुण्डमसृक्कुण्डमश्रुकुण्डं च कुत्सितम्॥ ८॥
कुण्डं गात्रमलानां च कर्णविट्कुण्डमेव च।
मज्जाकुण्डं मांसकुण्डं नखकुण्डं च दुस्तरम्॥ ९॥
लोम्नां कुण्डं केशकुण्डमस्थिकुण्डं च दुःखदम्।
ताम्रकुण्डं लोहकुण्डं प्रतप्तं क्लेशदं महत्॥ १०॥
तीक्ष्णकण्टककुण्डं च विषकुण्डं च विघ्नदम्।
धर्मकुण्डं तप्त सुराकुण्डं प्रकीर्तितम्॥ ११॥
प्रतप्ततैलकुण्डं च दन्तकुण्डं च दुर्वहम्।
कृमिकुण्डं पूयकुण्डं सर्पकुण्डं दुरन्तकम्॥ १२॥
मशकुण्डं दंशकुण्डं भीम गरलकुण्डम्।
कुण्डं च वज्रदंष्ट्राणां वृश्चिकानां च सुव्रते॥ १३॥

They are *agnikuṇḍa*, *tapatkuṇḍa*, the terrific *kṣārakuṇḍa*, *viṭkuṇḍa*, the kuṇḍa of urine, the *kuṇḍa* of cough, the *kuṇḍa* of poison, the *kuṇḍa* of eye-mud, the *kuṇḍa* of fat, the *kuṇḍa* of semen, *rudrakuṇḍa*, the denounced *kuṇḍa* of tears, the *kuṇḍa* of human refuse, the *kuṇḍa* of ear wax, the *kuṇḍa* of veins, the *kuṇḍa* of flesh, the *kuṇḍa* of nails, the *kuṇḍa* of hair on the body, a *kuṇḍa* of hair on head, the *kuṇḍa* of bones, the burning *kuṇḍa* and the *kuṇḍa* which burns like copper, the *kuṇḍa* burning like iron, the *kuṇḍa* with sharp thorns, the *kuṇḍa* of Dharma, the *kuṇḍa* of boiling wine, the *kuṇḍa* having deadly poison, the *kuṇḍa* of sharp teeth, the *kuṇḍa* of insects, the *kuṇḍa* of puss, the *kuṇḍa* of snakes which is difficult to cross, the *kuṇḍa* of biting, the *kuṇḍa* of terrific poison, the *kuṇḍa* of scorpions having *vajra* like teeth.

शरकुण्डं शूलकुण्डं खड्गकुण्डं च भीषणम्।
गोलकुण्डं नक्रकुण्डं काककुण्डं शुचास्पदम्॥ १४॥
संञ्चालकुण्डं वाजकुण्डं बन्धकुण्डं सुदुस्तरम्।
तप्तपाषाणकुण्डं च तीक्ष्णपाषाणकुण्डकम्॥ १५॥
लालाकुण्डं मसीकुण्डं चूर्णकुण्डं सुदारुणम्।
चक्रकुण्डं वज्रकुण्डं कूर्मकुण्डं महोल्बणम्॥ १६॥
ज्वालाकुण्डं भस्मकुण्डं पूतिकुण्डं च सुन्दरि।
तप्तसूर्यमसीपत्रं क्षुरधारं सुचीमुखम्॥ १७॥
गोधामुखं नक्रमुखं गजदंशं च गोमुखम्।
कुम्भीपाकं कालसूत्रमवटोदमरुन्तुदम्॥ १८॥
पांशुभोजं पाशवेष्टं शूलप्रोतं प्रकम्पनम्।
उल्कामुखमन्धकूपं वेधनं दण्डताडनम्॥ १९॥
जालबन्धं देहचूर्णं दलनं शोषणंकरम्।
शूर्पं ज्वालामुखं जिह्वां धूमान्धं नागवेष्टनम्॥ २०॥

O noble lady, there are also *kuṇḍas* of arrows, *kuṇḍas* of tridents, *kuṇḍas* of terrific swords, circular *kuṇḍas*, the *kuṇḍa* of tortoises, the *kuṇḍa* of crows, the *sāñcāla kuṇḍa*, the *kuṇḍa* of eagles, the terrific *kuṇḍa*, the *kuṇḍa* of burning stones, the *kuṇḍa* of heart fluid, the *kuṇḍa* of swords, the *kuṇḍa* of terrific powder, the circular *kuṇḍa*, the *vajra kuṇḍa*, the tortoise *kuṇḍa*, the *kuṇḍa* of flames, the *kuṇḍa* of ashes and the *kuṇḍa* of bad smell. O beautiful one, similarly there creatures like burning sun, Asipatra, sharp edged, having a mouth of keen needles, lizard faced, having the face of a crocodile, having the face of an elephant, having the face of a cow, *Kumbhipāka*, *Kālsūtra*, *Avaṭoda*, *Aruntuda*, *Pamśubhoja*, *Pāśaveṣṭa*, *Śūlaprota*, *Prakampan*, *Ulkāmukha*, *Andhakūpa*, *Vedhans*, *Daṇḍatāḍana*, *Jālabandha*, *Dehacūrṇa*, *Dalana*, *Śoṣaṇa*, *Sarpajvālāmukha*, *Jivhā*, *Dhūmāndha* and *Nāgaveṣṭana kuṇḍas* are there.

कुण्डान्येतानि सावित्रि पापिनां क्लेशदानि च।
नियुक्तैः किंकरगणै रक्षितानि च संततम्॥ २१॥

O Sāvitri, These *kuṇḍas* are there to torture the sinners and several attendants keep guard over the sinners.

दण्डहस्तैः शूलहस्तैः पाशहस्तैर्भयंकरैः।
शक्तिहस्तैर्गदाहस्तैर्मदमत्तैश्च दारुणैः॥ २२॥
तमोयुक्तैर्दयाहीनैर्दुर्निवार्यैश्च सर्वतः।
तेजस्विभिश्च निःशङ्कैस्ताम्रपिङ्गललोचनैः॥ २३॥
योगयुक्तैः सिद्धयोगैर्नानारूपधरैर्वरैः।
आसन्नमृत्युभिर्दृष्टैः पापिभिः सर्वजीविभिः॥ २४॥

The terrific messengers of Yama holding the *daṇḍa*, *śūla*, *pāśa*, *śakti* and *gadā* (club) move on intoxicated in a frightening manner and devoid of any compassion. They move out on all the four sides and are terrific to look at. They possess great lustre, are fearless and have the complexion of copper and yellow eyes. Resorting to yogic practices they move about taking to many forms. All the sinners have to face them in one form or other at the time death.

स्वकर्मनिरतैः शैवैः शाक्तैः सौरैश्च गाणपैः।
अदृष्टैः पुण्यकृद्भिश्च सिद्धयोगिभिरेव च॥ २५॥

Such of the noble souls known as Śaiva, Śākta, Saura, Gāṇapatyas, Puṇyātmā and *siddhas* cannot be terrified by them.

स्वधर्मनिरतैर्वाऽपि विरतैर्वा स्वतन्त्रकैः।
बलवद्भिश्च निःशङ्कैः स्वप्नदृष्टैश्च वैष्णवैः॥ २६॥

एतत्ते कथितं साध्वि कुण्डसंख्यानिरूपणम्।
येषां निवासो यत्कुण्डे निबोध कथयामि ते॥ २७॥

Those who are devoted to their own *dharma* and are independent, unattached, brave and the fearless Vaiṣṇavas do not have to face them even in dreams. O chaste lady, I have thus spoken out to you the number of the *Kuṇḍas* of the hell. I am now going to tell you about the sinners who are lodged in these *Kuṇḍas* you please listen to him.

इति श्रीब्रह्म० महा० नारदना० प्रकृति० सावित्र्युपाख्याने
यमसावित्रिसं० नरककुण्डसंख्यानं
नामैकोनत्रिंशोऽध्यायः॥ २९॥

अथ त्रिंशोऽध्यायः

Chapter – 30

The suffering of the sinners in the hell

यम उवाच

हरिसेवारतः शुद्धो योगी सिद्धो व्रती सति।
तपस्वी ब्रह्मचारी च न याति नरकं यतिः॥ १॥

Yama said—The devotees of the lord who engage themselves in the *tapas* include the yogīs with a pure mind, the *siddhas*, the *Vratis*, the *Tapasvīns*, *Brahmacārīns* and mendicants who never fall in the hell.

कटुवाचा बान्धवांश्च खेलत्वेन च यो नरः।
दग्धान्करोति बलवान्वह्निकुण्डं प्रयाति सः॥ २॥

But such of the person who are quite valorous but wicked at the same time and because of their wicked nature they always speak harsh words and turn their relatives into mental agony, they fall into the hell named *Agnikuṇḍa*.

गात्रलोमप्रमाणाब्दं तत्र स्थित्वा हुताशने।
पशुयोनिमवाप्नोति रौद्रे दग्धस्त्रिजन्मनि॥ ३॥

They have to suffer because of the terrific fire–flames and they remain there in such a condition for many years and thereafter they are born as animals thrice.

ब्राह्मणं तृषितं तप्तं क्षुधितं गृहमागतम्।
न भोजयति यो मूढस्तप्तकुण्डं प्रयाति सः॥ ४॥

The one who does not provide food and drink to a thirsty and hungry Brāhmaṇa who comes to door, such a foolish fellow falls into the burning cell.

तत्र लोमप्रमाणाब्दं स्थित्वा तत्र च दुःखितः।
तप्तस्थले वह्निकुण्डे पक्षी च सप्तजन्मसु॥ ५॥

There he suffers for many years all kinds of troubles and ultimately is reborn as a bird for seven births.

रविवारार्कसंक्रान्त्याममायां श्राद्धवासरे।
वस्त्राणां क्षारसंयोगं करोति यो हि मानवः॥ ६॥
स याति क्षारकुण्डं च सूत्रमानाब्दमेव च।
स व्रजेद्राजकीं योनिं सप्तजन्मसु भारते॥ ७॥

The one who applies soap and oil on Sundays, on the first day of the sun, moonless night he falls into the saline *Kuṇḍa* up to the number of years equivalent on the grains to the cloth. Thereafter he is reborn as a washerman on earth for seven births.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः।
यो हरेद्भारते वर्षे विट्कुण्डं च प्रयाति सः॥ ८॥
षष्टिवर्षसहस्राणि विड्भोजी तत्र तिष्ठति।
षष्टिवर्षसहस्राणि विट्कृमिश्च पुनर्भुवि॥ ९॥

The one who snatches away the Brahmanhood bestowed by himself or by another for a Brāhmaṇa, falls into the pit of refuse and insects where he remains consuming the refuse. He is then reborn on earth as an insect of refuse for the similar number of years.

परकीयतडागे च तडागं यः करोति च।
उत्सृजेद्दैवदोषेण मूत्रकुण्डं प्रयाति सः॥ १०॥

The one who unfortunately digs a tank someone else's place claiming it to be belonging to him he falls into the deep pit of urine.

तद्रेणुमानवर्षं च तद्भोजी तत्र तिष्ठति।
भारते गोधिका चैव स भवेत्सप्तजन्मसु॥ ११॥
एकाकी मिष्ठमश्नाति श्लेष्मकुण्डं प्रयाति सः।

पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति॥ १२॥
पूर्णमब्दशतं चैव स प्रेतो भारते भवेत्।
श्लेष्ममूत्रगरं चैव तद्भोजी तत्र तिष्ठति॥ १३॥

And he remains there up to the years equivalent to the number of particles of dust of the tank consuming the same dirty things. Thereafter he is born on earth in Bhārata as a lizard for seven births. The one who consumes sweet-meats alone he falls into the pit of cough and remains there for a hundred years consuming the same. Thereafter he is reborn in the land of Bhārata as a goblin and continues there for a hundred years. Thereafter he is born in the land of Bhārata and remains there for a hundred years consuming daily cough and urine. He gets purified thereafter.

पितरं मातरं चैव गुरुं भार्यां सुतं सुताम्।
यो न पुष्णात्यनाथं च गरकुण्डं प्रयाति सः॥ १४॥
पूर्णमब्दसहस्रं च तद्भोजी तत्र तिष्ठति।
ततो व्रजेद्भूतयोनिं शतवर्षं ततः शुचिः॥ १५॥

The one who does not maintain his father, his mother, the teacher, the wife, the son, the daughter and orphan, he falls into the pit called *Garakuṇḍa* and remains there for a thousand years. Thereafter he is born as a goblin and remains in that position for a hundred years. Thereafter he is purified.

दृष्ट्वाऽतिथिं वक्रचक्षुः करोति यो हि मानवः।
पितृदेवास्तस्य जलं न गृह्णन्ति च पापिनः॥ १६॥

The person who dislikes the arrival of a guest is not accepted by the gods as well as the manes.

यानि कानि च पापानि ब्रह्महत्यादिकानि च।
इहैव लभते चान्ते दूषिकाकुण्डमाव्रजेत्॥ १७॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति।
ततो नरो भवेद्भूमौ दरिद्रः सप्तजन्मसु॥ १८॥

He therefore earns the sin of *Brahmahatyā* while living on earth earning at the same time some other sin. After his death he falls into the *Dūṣikākuṇḍa*. He remains there for a hundred years consuming the same food. Thereafter he is reborn as a human and remains a pauper for seven births.

दत्त्वा द्रव्यं च विप्राय चान्यस्मै दीयते यदि।
स तिष्ठति वसाकुण्डे तद्भोजी शतवत्सरम्॥ १९॥
ततो भवेत्स चण्डालस्त्रिजन्मनि ततः शुचि।
कृकलासो भवेत्सोऽपि भारते सप्तजन्मसु॥
ततो भवेन्मानवश्च दनिद्रोऽल्पायुरेव च॥ २०॥

The person who snatches away something from a Brāhmaṇa after giving it to him and then gives it to somebody else, falls into the pit of fat consuming the same. Thereafter he is reborn on earth a Cāṇḍāla in the land of Bhārata and then as a chameleon for seven births and thereafter he becomes a pauper having a short life.

पुमांसं कामिनि वाऽपि कामिनीं वा पुमानथ।
यः शुक्रं पाययत्येव शुक्रकुण्डं प्रयाति सः॥ २१॥
पूर्णमब्दशतं चैव तेद्भोजी तत्र तिष्ठति।
योनिकृमिः शताब्दं च भवेदभुवि ततः शुचिः॥ २२॥

If a lady consumes the semen of a man and if a man consumes the egg (ovum) of a lady, both of them fall into the pit of semen and remain there for a hundred years consuming the same. Thereafter he becomes an insect of the vagina and ultimately gets purified.

संताड्य च गुरुं विप्रं रक्तपातं च कारयेत्।
स च तिष्ठत्यसृक्कुण्डे तद्भोजी शतवत्सरम्॥ २३॥
ततो भवेद्व्याधजन्म सप्तजन्मसु भारते।
ततः शुद्धिमवाप्नोति मानवश्च क्रमेण च॥ २४॥

The one who injures a Brāhmaṇa or his own teacher and consumes his blood, falls into the pit of blood consuming the same for a hundred years. Thereafter he is reborn in the land of Bhārata and becomes a hunter for seven births. He is then purified.

अश्रु स्रवन्तं गायन्तं भक्तं दृष्ट्वा च गद्गदम्।
श्रीकृष्णगुणसंगीते हसत्येव हि यो नरः॥ २५॥
स वसेदश्रुकुण्डे च तद्भोजी शतवत्सरम्।
ततो भवेत्स चण्डालो स्त्रिजन्मनि ततः शुचिः॥ २६॥

The one who is devoted to lord Kṛṣṇa and is always engrossed in reciting his name; when such a person is despised by others, they fall into the pit of tears for a hundred years and consumes the same. Thereafter they are reborn as Cāṇḍālas for three births and ultimately get purified after having been born in the house of a Cāṇḍāla.

करोति खलतां शश्वदशुद्धहृदयो नरः।
कुण्डं गात्रमलानां च स च याति दशाब्दकम्॥ २७॥
ततः स गार्दभीं योनिमवाप्नोति त्रिजन्मनि।
त्रिजन्मनि च शार्गालीं ततः भवेद्ध्रुवम्॥ २८॥

The wicked person who is always engaged in evil deeds, remains in the pit of the human dirt for ten years and for three births he becomes a jackal. He is purified thereafter.

बधिरं यो सहत्येव निन्दत्येव हि मानवः।
स वसेत् कर्णविट्कुण्डे तद्भोजी शतवत्सरम्॥ २२॥
ततो भवेत्स बधिरो दरिद्रः सप्तजन्मसु।
सप्तजन्मस्वङ्गहीनस्ततः शुद्धिं लभेद्ध्रुवम्॥ ३०॥

The person who denounce a deaf person or makes a joke about him, he falls into the pit of ear wax and consumes the same. Thereafter he is born as a deaf and a pauper for seven births. Then again he is born as a deformed person for seven births before he is purified.

लोभात्स्वपालनार्थाय जीविनं हन्ति यो नरः।
मज्जाकुण्डे वसेत्सोऽपि तद्भोजी लक्षवर्षकम्॥ ३१॥
ततोभवेत्स शशको मीनश्च सप्तजन्मसु।
एणादयश्च कर्मभ्यस्ततः शुद्धिं लभेद्ध्रवम्॥ ३२॥

In case a greedy person kills another creature for feeding himself he falls into the pit of marrow and consumes the same. Thereafter he is born as a rabbit for seven births and taking births as fish and other animals, he has to suffer considerably. Thereafter he is purified.

स्वकन्यापालनं कृत्वा विक्रीणाति हि यो नरः।
अर्थलोभान्महामूढो मांसकुण्डं प्रयाति सः॥ ३३॥
कन्यालोमप्रमाणाब्दं तद्भोजी तत्र तिष्ठति।
तं च कुण्डे प्रहारं च करोति यमकिङ्करः॥ ३४॥
मांसभारं मूर्ध्नि कृत्वा रक्तधारां लिहेत्क्षुधा।
ततो हि भारते पापी कन्याविट्सु कृमिर्भवेत्॥ ३५॥

The one who after bringing up a girl sells her away in greed, such a foolish fellow falla as into the pit of flesh up to the number of years equivalent to the number of hair on his body. At that point of time, the messengers of Yama attack the pit and he carries the heaps of flesh over his head. He consumes the blood whenever he is hungry. Thereafter the sinner is reborn on earth and has to consume the refuse of the girls for sixty thousand years. He is then born as an insect of the refuse.

षष्टिवर्षसहस्राणि व्याधश्च सप्तजन्मसु।
त्रिजन्मनि वराहश्च कुक्कुरः सप्तजन्मसु॥ ३६॥
सप्तजन्मसु मण्डूको जलौकाः सप्तजन्मसु।
सप्तजन्मसु काकश्च ततः शुद्धिं लभेद्ध्रुवम्॥ ३७॥

Thereafter he is born as a hunter for seven births, as a boar for three births, as a dog for seven births, as a frog for seven births, as a *joṅka* (leech) for seven births, as a crow for seven births. Thereafter he is purified.

व्रतानामुपवासानां श्राद्धादीनां च संयमे।
न कराति क्षौरकर्म सोऽशुचिः सर्वकर्मसु॥ ३८॥

While performing the *vratas*, the fast and *śrāddha* etc., his actions are considered to be infructuous who does not perform the necessary ceremony.

स च तिष्ठति कुण्डेषु नखादीनां च सुन्दरि।
तदेव दिनमानाब्दं तद्भोजी दण्डताडितः॥ ३९॥

O beautiful one, he has to fall into the pit of nails for a long time consuming the same and is beaten with rods.

सकेशं पार्थिवं लिङ्गं यो वाऽर्चयति भारते।
स तिष्ठति केशकुण्डे मृद्रेणुमानवर्षकम्॥ ४०॥
तदन्ते यावनीं योनिं प्रयाति हरकोपतः।
शताब्दाच्छुद्धिमाप्नोति स्वकुलं लभते ध्रुवम्॥ ४१॥
पितॄणां यो विष्णुपदे पिण्डं नैव ददाति च।
स तिष्ठत्यस्थिकुण्डे च स्वलोमाब्दं महोल्वणे॥ ४२॥

The one who adores the *liṅga* with matted locks of hair in the land of Bhārata, remains in the *Keśakuṇḍa* up to the number of years equivalent to the particles of the earth of which the *liṅga* is made. Because of the anger of Śiva, he has to be born in the Yavana family for a hundred years. Thereafter he gets purified and is reborn in a noble race. The one who does not offer the *piṇḍas* at the place of lord Viṣṇu he falls into the terrific pit of bones for a long time equivalent to the number of hair on his body.

ततः स्वयोनिं संप्राप्य खञ्जः सप्तसु जन्मसु।
भवेन्महादरिद्रश्च ततः शुद्धो हि दण्डतः॥४३॥

Thereafter he is reborn in his own race and leads the life of a pauper besides being a deformed person. He gets purified after thus suffering.

यः सेवते महामूढो गुर्विणीं च स्वकामिनीम्।
प्रतप्तताम्रकुण्डे च शतवर्षं स तिष्ठति॥४४॥

The foolish fellow who cohabits with his pregnant wife, falls into the copper pit for a hundred years.

अवीरान्नं च यो भुङ्क्ते ऋतुस्नातान्नमेव च।
लौहकुण्डे शताब्दं च स च तिष्ठति तप्तके॥४५॥
स व्रजेद्राजकीं योनिं कर्मकारी च सप्तसु।
महाव्रणी दरिद्रश्च ततः शुद्धो भवेन्नरः॥४६॥

The one who consumes the food of a widow having no son or of a lady who is in menses falls into the burning pit of iron and remains in it for a hundred years. Thereafter he is born as a washerman for seven births, as a black smith having a big wound and he gets purified thereafter.

यो हि धर्मोक्तहस्तेन देवद्रव्यमुपस्पृशेत्।
शतवर्षप्रमाणं च धर्मकुण्डे स तिष्ठति॥४७॥

The one who touches the image of a god or anyone of his things while he is sweating, such a Brāhmaṇa falls into *Dharmakuṇḍa* remaining there for a hundred years.

यः शूद्रेणाभ्यनुज्ञातो भुङ्क्ते शूद्रान्नमेव च।
स च तप्तसुराकुण्डे शताब्दं तिष्ठति द्विजः॥४८॥
ततो भवेच्छूद्रयाजी ब्राह्मणः सप्तजन्मसु।
शूद्रश्राद्धान्नभोजी च ततः शुद्धो भवेद्ध्रुवम्॥४९॥

The one who consumes the food of a Śūdra under his command, such a Brāhmaṇa falls into the pit of wine for a hundred years. Thereafter he is reborn in the race of the Śūdras for seven births. He then performs *yajña's* for the Śūdras till seven births and eats with them. He is purified thereafter.

वाग्दुष्टा कटुवाचा या ताडयेत्स्वामिनं सदा।
तीक्ष्णकण्टककुण्डे सा तद्भोजी तत्र तिष्ठति॥५०॥
ताडिता यमदूतेन दण्डेन च चतुर्युगम्।
तत उच्चैःश्रवाः सप्तजन्मस्वेव ततः शुचिः॥५१॥

In case a lady who always speaks harsh words, injures the mind of her husband with harsh words, she falls into the pit of thorns and remains there for four *yugas*. The messengers of Yama beat her with rods. Thereafter she is reborn for seven births as a woman with a long neck. She is purified thereafter.

विषेण जीविनं हन्ति निर्दयो यो हि पामरः।
विषकुण्डे च तद्भोजी सहस्राब्दं च तिष्ठति॥५२॥

If a heartless person kills others by poisoning, he falls into the pit of poison and remains there for a thousand years consuming the same.

ततो भवेन्नृघाती च व्रणी स्यात्सप्तजन्मसु।
सप्तजन्मसु कुष्ठी च ततः शुद्धो भवेद्ध्रुवम्॥५३॥

Thereafter he is reborn as a killer for seven births. Thereafter he is reborn as a leper for seven births before he is purified.

दण्डेन ताडयेद्यो हि वृषं च वृषवाहकः।
भृत्यद्वारा स्वतन्त्रो वा पुण्यक्षेत्रे च भारते॥५४॥
प्रतप्ततैलकुण्डे च स तिष्ठति यतुर्युगम्।
गदां लोमप्रमाणाब्दं वृषो भवति तत्परम्॥५५॥

If a farmer or his servant beats a bull with a rod, he falls into the pit of burning oil and remains there for a period of four *yugas*. Thereafter he is reborn as a bull and remains in

that position for as many years as the number of hair a bull has over its body.

दन्तेन हन्ति जीवं या लौहेन बडिशेन वा।
दन्तकुण्डे वसेत्सोऽपि वर्षाणामयुतं सति॥५६॥
ततः स्वयोनिं संप्राप्य चोदरव्याधिसंयुतः।
क्लिष्टेन जन्मनैकेन ततः शुद्धो भवेन्नरः॥५७॥

The one who kills the creatures by beating them or with the teeth remains there in the hell for a hundred years. Thereafter he is reborn in his own race and suffers from ailments. After thus suffering he purifies himself ultimately.

यो भूङ्क्ते वृथा मांसं मत्स्यभोजी च ब्राह्मणः।
हरेरनैवेद्यभोजी कृमिकुण्डं प्रयाति सः॥५८॥
स्वलोममानवर्षं च तद्भोजी तत्र तिष्ठति।
ततो भवेन्म्लेच्छजातिस्त्रिजन्मनि ततः शुचिः॥५९॥
ब्राह्मणः शूद्रयाजी यः शूद्रश्राद्धान्नभोजकः।
शूद्राणां शवदाही च पूयकुण्डं व्रजेद् ध्रुवम्॥६०॥

Such of the Brāhmaṇas as consume meat leaving the *naivedya* of the lord, fall into the pit of insects and remain there up to the number of years equivalent to the number of hairs on their body consuming the same. Thereafter they are reborn as *Mlecchas* for three births before they are born as Brāhmaṇas. The one who performs *yajña* with Śūdras, the one who consumes the food of the *śrāddha* and burns their dead bodies, surely falls into the pit of the puss.

यावल्लोमप्रमाणाब्दं यजमानस्य सुव्रते।
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति॥६१।

O chaste lady, he consumes the same and remains in that position up to the number of years equivalent to the hair on his body. He is daily tortured by the messengers of Yama.

ततो भारतमागत्य स शूद्रः सप्तजन्मसु।
महाशूली दरिद्रश्च ततः शुद्धः पुनर्द्विजः॥६२॥

Thereafter arriving in the land of Bhārata he is reborn as a Śūdra for seven births and becomes sick and a pauper. Thereafter getting purified he is reborn as a Brāhmaṇa.

लघुं क्रूरं महान्तं वा सर्पं हन्ति च यो नरः।
स्वात्मलोमप्रमाणाब्दं सर्पकुण्डं प्रयाति सः॥६३॥
सर्पेण भक्षितः सोऽपि यमदूतेन ताडितः।
वसेच्च सर्पविड्जीवी ततः सर्पो भवेद्ध्रुवम्॥६४॥
ततो भवेन्मानवश्चाप्यल्पायुर्दुःखसंयुतः।
महाक्लेशेन तन्मृत्युः सर्पेण भक्षणं ध्रुवम्॥६५॥

The one who kills a small, terrific and a long snake, he falls into the snake pit and remains there for the number of years equivalent to the number of hair on his body, consuming the refuse of the snakes. He is tortured by the messengers of Yama. Thereafter, he is reborn as a snake. Ultimately he is reborn as a human always having pain in his teeth and enjoys a short life. Thereafter he dies as a result of snake-bite and dies a painful death.

विधिं प्रकल्प्य जीवांश्च क्षुद्रजन्तूंश्च हन्ति यः।
स दंशमशके कुण्डे जन्ममानदिनाब्दकम्॥६६॥
दिवानिशं भक्षितस्तैरनाहारश्च शब्दकृत्।
बद्धहस्तपदादिश्च यमदूतेन ताडितः॥६७॥

The one who kills the small insects falls into the pit of the pus for a number of years where he is bitten daily by the insects and he cries there without food. The messengers of Yama tie his hand and feet besides belabouring him.

ततो भवेत्क्षुद्रजन्तुर्जातिर्वै यावती स्मृता।
ततो भवेन्मानवश्च सोऽङ्गहीनस्ततः शुचिः॥६८॥

Thereafter he is reborn as an insignificant insect. After having so born as an insect, for many births, he is reborn as a deformed human. Thereafter he is purified.

यो मूढो मधु गृह्णाति हत्वा च मधुमक्षिकाः।
स एव गारले कुण्डे जीवमानदिनाब्दकम्॥६९॥

The one who extracts honey by killing the bees falls into the pit of poison up to the number of years equivalent to his own age.

भक्षितो गरलैर्दग्धो यमदूतेन ताडितः।
ततो हि मक्षिकाजातिस्ततः शुद्धो भवेन्नरः॥७०॥

He keeps on burning there consuming the poison. He is tortured by the messengers of Yama. Thereafter he is born as a bee before he is purified.

दण्डं करोत्यदण्डये च विप्रे दण्डं करोति च।
स कुण्डं वज्रदंष्ट्राणां कीटानां वै प्रयाति च॥७१॥
तल्लोममानवर्षं च तत्र तिष्ठत्यहर्निशम्।
शब्दकृद्भक्षितस्तैश्च ततः शुद्धो भवेन्नरः॥७२॥

The one who punishes an innocent Brāhmaṇa falls into the pit having insects with *vajra*-like teeth. He remains in that *kuṇḍa* up to the number of years as the Brāhmaṇa has the hair on his body. He is bitten by the insects daily. Thereafter, he gets purified.

अर्थलोभेन यो भूपः प्रजादण्डं करोति च।
वृश्चिकानां च कुण्डेषु तल्लोमाब्दं वसेद्ध्रुवम्॥७३॥
ततो वृश्चिकजातिश्च सप्त जन्मसु जायते।
ततो नरश्चाङ्गहीनो व्याधियुक्तो भवेद्ध्रुवम्॥७४॥

In case a king feeling greedy for riches punishes his innocent people, he falls into the pit of scorpions and is bitten by them for a number of years. Thereafter he is reborn as a scorpion for seven births and becomes ultimately a deformed human who is always suffering from diseases.

यः खादति गुरुं स्वं च धूर्तो धूर्ततया खलः।
स कुण्डे वज्रदंष्ट्राणां वसेन्मन्वन्तरावधि॥७५॥

In case a wicked person, because of his wicked nature, kills his own teacher, he falls into a *Kuṇḍa* having the insects with *vajra*-like teeth. He remains there for a *manvantara*.

ब्राह्मणः शस्त्रधारी यो ह्यन्येषां धावको भवेत्।
संध्याहीनश्च मूढश्च हरिभक्तिविहीनकः॥७६॥
स तिष्ठति स्वलोमाब्दं कुण्डादिषु शरादिषु।
विद्धः शरादिभिः शश्वत्ततः शुद्धो भवेन्नरः॥७७॥

If a foolish Brāhmaṇa does not perform *sandhyā* regularly and is also not devoted to the gods and taking to arms becomes a messenger of others, he falls into the pit of arrows for the number of years equivalent to the hair on his body. He is injured there with the arrows before he is purified.

कारागारे सान्धकारे निबध्नाति प्रजाश्च यः।
प्रमत्तः स्वल्पदोषेण गोलकुण्डं प्रयाति सः॥७८॥
तत्कुण्डं तप्ततोयाक्तं सान्धकारं भयङ्करम्।
तीक्ष्णदंष्ट्रैश्च कीटैश्च संयुक्तं गोलकुण्डकम्॥७९॥
कीटैर्विद्धो वसेत्तत्र प्रजालोमाब्दमेव च।
ततो भवेन्नीचभृत्यस्ततः शुद्धो नरो भुवि॥८०॥

If an intoxicated person gives horrible punishment to the people imprisoning them for petty crimes, he falls into a pit named *Golakuṇḍa* having boiling water, darkness and the insects with sharp teeth looking terrible. He is bitten by the insects for the number of years equivalent to the hair on the bodies of the people. Thereafter he is born as a degraded servant. Ultimately he is purified.

सरोवरादुत्थितांश्च नक्रादीन्हन्ति यः सति।
नक्रकण्टकमानाब्दं नक्रकुण्डं प्रयाति सः॥८१॥
ततो नक्रादिजातिश्च भवेन्नद्यादिषु ध्रुवम्।
ततः सद्यो विशुद्धो हि दण्डेनैव नरः पुनः॥८२॥

The one who kills the crocodiles and other aquatic animals who arrive in a tank from outside, falls into the crocodile-*kuṇḍa* for a number of years. Thereafter he is reborn as a crocodile in a river and he gets purified.

वक्षःश्रोणीस्तनास्यं च यः पश्यति परिस्त्रियाः।
कामेन कामुको यो हि पुण्यक्षेत्रे च भारते॥८३॥
स वसेत्काककुण्डे च काकैश्च क्षुण्णलोचनः।
ततः स्वलोममानाब्दं ततश्चान्धस्त्रिजन्मनि॥८४॥
स्वर्णस्तेयी च यो मूढो भारते सुरविप्रयोः।
स च संचानकुण्डं च स्वलोमाब्दं वसेद्ध्रुवम्॥८५॥
ताडितो यमदूतेन संचानैः क्षुण्णलोचनः।
ततो भोजी च तत्रैव ततश्चान्धस्त्रिजन्मनि॥८६॥
सप्तजन्मदरिद्रश्च महाक्रूरश्च पातकी।
भारते स्वर्णकारश्च स च स्वर्णवणिक्ततः॥८७॥
यो भारते ताम्रचौरो लौहचौरश्च सुन्दरि।
स स्वलोमप्रमाणाब्दं वज्रकुण्डं प्रयाति वै॥८८॥

तत्रैव वज्रविड्भोजी वज्रैश्च क्षुण्णलोचनः।
ताडितो यमदूतेन ततः शुद्धो भवेन्नरः॥८९॥

In this sacred land of Bhārata, the one who looks at the breast, the navel and the face of other's wives with a passion in his mind falls in the *kuṇḍa* of crows where the crows bite his eyes. Thereafter he remains there for the number of years equivalent to the hair on the body of that person and is reborn as a blind person on earth. In the land of Bhārata, whosoever steals away the gold of a Brāhmaṇa or the gods, remains in the terrific *kuṇḍa* for the number of years equivalent to the hair on his body. The messengers of Yama torture him and the crows peck at his eyes with their beaks. After remaining there for a long time, he is reborn on earth as a blind man and for seven births he becomes a pauper, heartless, a sinner, a goldsmith and a merchant of gold. O beautiful one, the one who steals iron and copper in the land of Bhārata, remains in the pit of *vajra* for the number of years equivalent to the hair on his body. While remaining there he has to consume the refuse of the insects named *vajra*. Those insects break his eyes while the messengers of Yama torture him. He gets purified thereafter.

भारते देवचौरश्च देवद्रव्यादिहारकः।
सुदुष्करे वज्रकुण्डे स्वलोमाब्दं वसेद्ध्रुवम्॥९०॥
देहदग्धो हि तद्वज्रैरनाहारश्च शब्दकृत्।
ताडितो यमदूतेन ततः शुद्धो भवेन्नरः॥९१॥

In the land of Bhārata, whosoever steals away the things of gods, he remains in the terrific *kuṇḍa* for the number of years equivalent to the hair on his body. The *vajra* insects bite him as a result of which his body gets burnt and he cries again and again without food. On the other hand the messengers of Yama torture him. He gets purified thereafter.

रौप्यगव्यां शुकानां च यश्चौरः सुरविप्रयोः।
तप्तपाषाणकुण्डे च स्वलोमाब्दं वसेद्ध्रुवम्॥९२॥

The one who steals away the clothes and the silver of Brāhmaṇa, falls into the stone pit and remains there for the number of years equivalent to the number of hair on his body.

त्रिजन्मनि बकः सोऽपि श्वेतहंसस्त्रिजन्मनि।
जन्मैकं शङ्खचिल्लश्च ततोऽन्ये श्वेतपक्षिणः॥९३॥
ततो रक्तविकारी च शूली वै मानवो भवेत्।
सप्तजन्मसु चाल्पायुस्ततः शुद्धो भवेन्नरः॥९४॥

Thereafter for three births he becomes a skylark, a goose for three births, a *Śaṁkhacilla* for one birth and for the rest of the births he becomes a white bird. In the next seven births he suffers from various ailments and enjoys only a short life. He is purified thereafter.

रौप्यकांस्यादिपात्रं च यो हरेत्सुरविप्रयोः।
तीक्ष्णपाषाणकुण्डे च स्वलोमाब्दं वसेद्ध्रुवम्॥९५॥

Similarly the one who steals away the vases of brass or bronze belonging to a Brāhmaṇa, falls into the stone-pit and remains there up to the number of years equivalent to the hair on his body.

स भवेदश्वजातिश्च भारते सप्तजन्मसु।
ततोऽधिकाङ्गयुक्तश्च पादरोगी ततः शुचिः॥९६॥

Thereafter he is reborn in the land of Bhārata as a horse for seven births. Thereafter he is born as a human suffering from many ailments and he gets purified thereafter.

पुंश्चल्यन्नं च यो भुङ्क्ते पुंश्चलीजीव्यजीवनः।
स्वलोममानवर्षं च लालाकुण्डे वसेद्ध्रुवम्॥९७॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति।
ततश्चक्षुः शूलरोगी ततः शुद्धः क्रमेण सः॥९८॥

The one who earns his living through a wicked woman and eats her food, falls into a terrific pit and remains there up to a number of years equivalent to the hair on his body. He is tortured by the messenger of Yama. He drinks the fluid there. Thereafter he is purified after suffering from the ailment of his eyes as well as stomach.

म्लेच्छसेवी मषीजीवी यो विप्रो भारते भुवि।
स च तप्तमषीकुण्डे स्वलोमाब्दं वसेद्ध्रुवम्॥९९॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति।

ततस्त्रिजन्मनि भवेत्कृष्णवर्णः पशुः सति॥ १००॥

त्रिजन्मनि भवेच्छागः कृष्णसर्पस्त्रिजन्मनि।

ततश्च तालवृक्षश्च ततः शुद्धो भवेन्नरः॥ १०१॥

In the land of Bhārata such of the people who earn their livelihood by serving *Mlecchas* and are maintaining their account. They fall into the pit of ink and remain there up to the number of years equivalent to the hair on his body. He consumes the same ink there and is tortured by the messengers of Yama. Thereafter he is born as an animal of black colour during the next three births. He is then born as a goat for three births and for three births he is born as a cobra. He then is purified by becoming a palm tree.

धान्यादिसस्यं ताम्बूलं यो हरेत्सुरिविप्रयोः।

आसनं च तथा तल्पं चूर्णकुण्डं प्रयाति सः॥ १०२॥

शताब्दं तत्र निवसेद्यमदूतेन ताडितः।

ततो भवेन्मेषजातिः कुक्कुटश्च त्रिजन्मनि॥ १०३॥

ततो भवेन्मानवश्च कासव्याधियुतो भुवि।

वंशहीनो दरिद्रश्चाप्यल्पायुश्च ततः शुचिः॥ १०४॥

The one who steals away the food, betel, seed and the bed of the Brāhmaṇa, falls into the pit of dust. He remains there for a hundred years suffering the torture of the messengers of Yama. He is then born as a ram for three births. He is then reborn as a human being suffering from cough, is without any sons, is a pauper and having a short span of life. He is thereafter purified.

चक्रं करोति विप्राणां हृत्वा द्रव्यं च यो नरः।

स वसेच्चक्रकुण्डे च शताब्दं दण्डताडितः॥ १०५॥

The one who by stealing away the valuables of the Brāhmaṇas constructs a wheel, has to suffer the punishment for a hundred years by falling into the pit of *cakras*.

ततो भवेन्मानवश्चतैलकारस्त्रिजन्मनि।

व्याधियुक्तो भवेद्रोगी वंशहीनस्ततः शुचिः॥ १०६॥

Thereafter he is born as an oil-crusher for three births and has to suffer from ailments having no sons. He is purified thereafter.

बान्धवेषु च विप्रेषु कुरुते वक्रतां नरः।

प्रयाति वककुण्डं च वसेत् तत्र युगं सति॥ १०७॥

The one who behaves deceitfully with his own relations as well as the Brāhmaṇas, falls into the *vajra-kuṇḍa* and remains there for a *yuga*.

ततो भवेत्स वक्राङ्गो हीनाङ्गः सप्तजन्मसु।

दरिद्रो वंशहीनश्च भार्याहीनस्ततः शुचिः॥ १०८॥

Thereafter he is born as a hunch-back for a hundred years having no wife and becomes a Śūdra.

शयने कूर्ममांसं च ब्राह्मणो यो हि भक्षति।

कूर्मकुण्डे वसेत्सोऽपि शताब्दं कूर्मभक्षितः॥ १०९॥

The Brāhmaṇa who eats the flesh of a tortoise seating on a bed, falls into the pit of tortoise and remains there for a hundred years; his flesh is eaten by the tortoises.

ततो भवेत्कूर्मजन्म त्रिजन्मनि च सूकरः।

त्रिजन्मनि बिडालश्च मयूरश्च त्रिजन्मनि॥ ११०॥

He is then reborn as a tortoise and a pig for three births, a cat for three births and a peacock for three births.

घृततैलादिकं चैव यो हरेत्सुरविप्रयोः।

ज्वालाकुण्डं स वै याति भस्मकुण्डं च पातकी॥ १११॥

तत्र स्थित्वा शताब्दं च स भवेत्तैलपायिकः।

सप्तजन्मसु मत्स्यः स्यान्मूषकश्च ततः शुचिः॥ ११२॥

The one who steals the oil or *ghee* of the Brāhmaṇa or the gods, falls into the pit of flames or the pit of ashes and after suffering there, for a number of years, he is reborn as a jackal for seven births besides being born fish and a rat, he is purified thereafter.

सुगन्धितैलं धात्रीं च गन्धद्रव्यं तथैव वा।

भारते पुण्यवर्षे च यो हरेत्सुरविप्रयोः॥ ११३॥

वसेद्दुर्गन्धकुण्डे च दुर्गन्धं च लभेत्सदा।

स्वलोममानवर्षं च ततो दुर्गन्धिको भवेत्॥ ११४॥

दुर्गन्धिकः सप्तजनौ मृगनाभिस्त्रिजन्मनि।

सप्तजन्म सुगन्धिश्च ततो वै मानवो भवेत्॥ ११५॥

The one who steals away the fragrant articles of the god or the Brāhmaṇas, falls into the pit of terrific smell and always has to face the bad smell. He is reborn as a porcupine for seven births, *kastūrī* for three births and for seven births as a fragrant article. It ultimately is reborn as a human being.

बलेनैव खलत्वेन हिंसारूपेण वा सति।
बली च यो हरद्भूमिं भारते परपैतृकीम्॥ ११६॥
स वसेत्तप्तशूले च भवेत्तप्तो दिवानिशम्।
तप्ततैले यथा जीवो दग्धो भ्रमति संततम्॥ ११७॥

In the land of Bhārata, the one who forcibly usurps the ancestral land, he is thrown into the pit of boiling oil and is tortured with weapons burning from all sides daily.

भस्मसान्न भवेत्येव भोगदेहो न नश्यति।
सप्तमन्वन्तरं पापी संतप्तस्तत्र तिष्ठति॥ ११८॥

But he is neither burnt into ashes nor is his body destroyed. Thus he has to suffer for his sins for seven *manvantaras* living there.

शब्दं करोत्यनाहारो यमदूतेन ताडितः।
षष्टिवर्षसहस्राणि विट्कृमिर्भारते ततः॥ ११९॥

Remaining without food and with the torture of the messenger of Yama, he cries aloud. Thereafter, he becomes an insect of refuse in the land of Bhārata for sixty thousand years.

ततो भवेद्भूमिहीनो दरिद्रश्च ततः शुचिः।
ततः स्वयोनिं संप्राप्य शुभकर्मा भवेत्पुनः॥ १२०॥

Thereafter he is reborn as a pauper having no land and is ultimately purified. He is again reborn in his own race and performs good deeds.

छिनत्ति जीविनः खड्गैर्दयाहीनः सुदारुणः।
नरघाती हन्ति नरमर्थलोभेन भारते॥ १२१॥
असिपत्रे च स वसेद्यावदिन्द्राश्चतुर्दश।
तेषु चेद्ब्राह्मणान्हन्ति शतमन्वन्तरं तदा॥ १२२॥

In the land of Bhārata the one who behaves like a cruel person killing human beings and animals with sword infested with the greed for riches, falls into the *Asipatra* hell and remains there up to the age of fourteen Indras. In case he kills, the Brāhmaṇas he has to remain in the same hell for a hundred *manvantaras*.

छिन्नाङ्गश्च भवेत्पापी खड्गधारेण संततम्।
अनाहारः शब्दकृच्च यमदूतेन ताडितः॥ १२३॥

The sinner is reduced into pieces with the striking of the sword and remains without food and being tortured by the messengers of Yama and he cries aloud.

चण्डालः शतजन्मानि भारते सूकरो भवेत्।
कुक्कुरः शतजन्मानि शृगालः सप्तजन्मसु॥ १२४॥
व्याघ्रश्च सप्तजन्मानि वृकश्चैव त्रिजन्मनि।
सप्तजन्मसु गण्डी स्यान्महिषश्च त्रिजन्मनि॥ १२५॥

Thereafter, he is reborn in the land of Bhārata as a Cāṇḍāla and as a pig for a hundred births, a dog for a hundred births, a jackal for seven births, a hyena for three births, Rhino for seven births and for three births he is born as a buffalo.

ग्रामं वा नगरं वाऽपि दाहनं यः करोति च।
क्षुरधारे वसेत्सोऽपि च्छिन्नाङ्गस्त्रियुगं सति॥ १२६॥

The one who burns the land or the city, falls into the hell named *Kṣuradhāra*. His body is shattered there for three *yugas*.

ततः प्रेतो भवेत्सद्यो वह्निवक्त्रो भ्रमेन्महीम्।
सप्तजन्मामेध्यभोजी खद्योतःसप्तजन्मसु॥ १२७॥
ततो भवेन्महाशूली मानवः सप्तजन्मसु।
सप्तजन्म गलत्कुष्ठी ततः शुद्धो भवेन्नरः॥ १२८॥

Thereafter becoming a goblin by the name of *Agnimukha*, he wanders over the land and for three births he is born consuming unclean food. For seven births he is born as fire-fly, for seven births he suffers from intensive pain in the belly and for seven births he badly suffers from leprosy. He is purified thereafter.

परकर्णोपजापेन परनिन्दां करोति यः।
परदोषे महातोषी देवब्राह्मणनिन्दकः॥ १२९॥
सूचीमुखे स च वसेत्सूचीविद्धो युगत्रयम्।
ततो भवेद्वृश्चिकश्च सर्पः स्यात्सप्तजन्मसु॥ १३०॥

वज्रकीटः सप्तजनौ भस्मकीटस्ततः परम्।
ततो भवेन्मानवश्च महाव्याधिस्ततः शुचिः॥ १३१॥

The one who indulges in backbiting or the one who feels satisfied by denouncing others or the one who denounces the Brāhmaṇas and gods daily, falls into the hell known as *Śūcīmukha*. He is pricked there with needles. Then he is born as a scorpion and snake for seven births, the terrific insects for seven births, an insect of dust for seven births and is reborn ultimately as a human being suffering from grave and terrific ailments. He is purified thereafter.

गृहिणां च गृहं भित्त्वा वस्तुस्तेयं करोति यः।
गाश्च च्छागांश्च मेषांश्च याति गोधामुखं च सः॥ १३२॥

The one who breaks the house of a house-holder and steals away his belongings, including the cows, the sheep and goats, he falls into the hell of lizards.

ताडितो यमदूतेन वसेत्तत्र युगत्रयम्।
ततो भवेत्सप्तजनौ गोजातिर्व्याधिसंयुतः॥१३३॥
त्रिजन्मनि मेषजातिश्छागजातिस्त्रिजन्मनि।
ततो भवेन्मानवश्च नित्यरोगी दरिद्रकः॥१३४
भार्याहीनो बन्धुहीनः संतापी च ततः शुचिः।
सामान्यद्रव्यचौरश्च याति नक्रमुखं युगम्॥१३५॥
ततो भवेन्मानवश्च महारोगी ततः शुचिः।
हन्ति गाश्च गजांश्चैव तुरगांश्च नरांस्तथा॥१३६॥
स याति गजदंशं च महापापी युगत्रयम्।
ताडितो यमदूतेन गजदन्तेन संततम्॥१३७॥
स भवेद्गजजातिश्च तुरगश्च त्रिजन्मनि।
गोजातिर्म्लेच्छजातिश्च ततः शुद्धो भवेन्नरः॥ १३८॥

Thereafter he is born with diseases as a cow and a sheep for three births and a goat for three births. Thereafter he is reborn as a human with disease, a pauper, a woman without a brother and he suffers variously. Thereafter he is purified. The one who steals away ordinary things, falls into the hell of crocodiles and remains there for *yuga*. Thereafter he is reborn as a human being and remains sick. He then gets purified. The one who kills a cow, an elephant, a horse for a human being, such a sinful person falls into the hell named *Gajadaṁśa;* he is tortured there by the messengers of Yama with elephant tusks. Thereafter he is reborn as a cow and then in the race of *Mlecchas*. He is then purified.

जलं पिबन्तीं तृषितां गां वारयति यो नरः।
तच्छुश्रूषाविहीनश्च गोमुखं याति मानवः॥ १३९॥
नरकं गोमुखाकारं कृमितप्तोदकान्वितम्।
तत्र तिष्ठति संतप्तो यावन्मन्वन्तरावधि॥ १४०॥

One who stops a thirsty cow from drinking water, that serviceless man falls into the Gomukha hell. Cow-faced hell is full of insects and heated water. He remains there for a period of *manvantara*.

ततो नरोऽपि गोहीनो महारोगी दरिद्रकः।
सप्तजन्मन्यन्त्यजातिस्ततः शुद्धो भवेन्नरः॥ १४१॥

Such a person is born with ailments and is deprived of cows. For seven births he has to be born in the degraded race. Thereafter he is purified.

गोहत्यां ब्रह्महत्यां च यः करोत्यतिदेशिकीम्।
यो हि गच्छेदगम्यां च संध्याहीनोऽप्यदीक्षितः॥ १४२॥
प्रतिग्राही च तीर्थेषु ग्रामयाजी च देवलः।
शुद्राणां सूपकारश्च प्रमत्तो वृषलीपतिः॥ १४३॥
गोहत्यां ब्रह्महत्यां च स्त्रीहत्यां च करोति यः।
मित्रहत्यां भ्रूणहत्यां महापापी च भारते॥ १४४॥
कुम्भीपाकं स च वसेद्यावदिन्द्राश्चतुर्दश।
ताडितो यमदूतेन घूर्ण्यमानश्च संततम्॥ १४५॥

By incitation of another person, one who kills a cow, a Brāhmaṇa or visits a prohibited place, does not perform *sandhyā*, remains without *dikṣā* receives charity at the sacred places, performer of *yajñas* in villages, the *pujārī* of temple, the store-keeper of the Śūdras, arrogant, the one who enjoys the company of a degraded woman, the killer of a cow, a Brāhmaṇa, a woman, a friend and does abortion, falls into the Kumbhīpāka hell and remains there up to the life of fourteen

Indras. He is tortured by the messengers of Yama rotating him at the same time.

क्षणं पतति वह्नौ च क्षणं पतति कण्टके।
क्षणं च तप्ततैलेषु तप्ततोयेषु च क्षणम्॥ १४६॥
क्षणं च तप्तपाषाणे तप्तलोहे क्षणं ततः।
गृध्रः कोटिसहस्राणि शतजन्मानि सूकरः॥ १४७॥
काकश्च सप्तजन्मानि सर्पः स्यात्सप्तजन्मसु।
षष्टिवर्षसहस्राणि ततो वै विट्कृमिर्भवेत्॥ १४८॥

He falls into the fire flames in a moment and in the next moment he falls into the pit of thorns. In a moment he is thrown into the boiling oil and the next moment he is thrown into the boiling water. In another moment he is thrown on the hot rocks and in the next moment he is thrown on the hot iron; thereafter for several births he is eaten up by the vultures for crores of births. For a hundred births he is born as a pig, for seven births he is born as a cow and for seven births he is born as a serpent. Thereafter he is born as an insect of refuse for sixty thousand years.

ततो भवेत्स वृषलो गलत्कुष्ठी दरिद्रकः।
यक्ष्मग्रस्तो वंशहीनो भार्याहीनस्ततः शुचिः॥ १४९॥

He is then born as a Śūdra suffering from the leprosy of the throat, a pauper, suffering from the disease of consumption, having no progeny and wife. He is then purified.

सावित्र्युवाच

ब्रह्महत्या च गोहत्या किंविधा वाऽऽतिदेशिकी।
का वा नृणामगम्या वा को वा संध्याविहीनकः॥ १५०॥
अदीक्षितः पुमान्को वा को वा तीर्थे प्रतिग्रही।
द्विजः को वा ग्रामयाजी को वा विप्रश्च देवलः॥ १५१॥
शूद्राणां सूपकारः कः प्रमत्तो वृषलीपतिः।
एतेषां लक्षणं सर्वं वद वेदविदां वर॥ १५२॥

Sāvitrī said—O lord, well-versed in the Vedas, how is the killing of the cow, killing of a Brāhmaṇa and a guest is killed? What are the places beyond the reach of human beings? Who are the people deprived of the performing of sandhyā and those receiving charity at the sacred places? Who are the Brāhmaṇas performing *yajña* in villages, who is the Brāhmaṇa serving as a *pujārī* in a temple, a store-keeper of the Śūdras and the husband of a wicked woman? You kindly enlighten me on the subject in detail.

यम उवाच

श्रीकृष्णे च तदर्चायां मृन्मय्यां प्रकृतौ तथा।
शिवे च शिवलिङ्गे वा सूर्ये सूर्यमणौ तथा॥ १५३॥
गणेशे वा तदर्चायामेवं सर्वत्र सुन्दरि।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः॥ १५४॥

Yama said— O beautiful one, the person who adores the image of lord Kṛṣṇa made of earth and also the goddess *Durgā*, *Śivaliṅga*, *Sūrya*, *Sūryamaṇi* and *Gaṇeśa* making a distinction between them attract the sin of *Brahmahatyā*.

स्वगुरौ स्वेष्टदेवे वा जन्मदातरि मातरि।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः॥ १५५॥

The one who discriminates among his teachers, the family gods, the parents who have given birth to him, attracts the sin of *Brahmahatyā*.

वैष्णवेष्वन्यभक्तेषु ब्राह्मणेष्वितरेषु च।
करोति समतां यो हि ब्रह्महत्यां लभेत्तु सः॥ १५६॥
यो मूढो विष्णुनैवेद्ये चान्यनैवेद्यके तथा।
हरेः पादोदकेष्वन्यदेवापादोदके तथा॥
करोति समतां यो हि ब्रह्महत्यां लभेत्तु सः॥ १५७॥

The one who equates the Vaiṣṇavas, other worshippers, Brāhmaṇas and the devotees of other races, attracts *Brahmahatyā*. The one who equates the *naivedya* of Viṣṇu with others, the water of the feet of the lord with the water of other gods, attracts *Brahmahatyā*.

सर्वेश्वरेश्वरे कृष्णे सर्वकारणकारणे।
सर्वाद्ये सर्वदेवानां सेव्ये सर्वान्तरात्मनि॥ १५८॥
माययाऽनेकरूपे वाऽप्येक एव हि निर्गुणे।
करोत्यन्येन समतां ब्रह्महत्यां लभेत्तु सः॥ १५९॥

The one who equates with other gods, lord Kṛṣṇa who is the cause of all the causes, the eternal

Brahman, served by all the gods, soul of all of them, who takes to many forms with his illusion or remains invisible, he attracts *Brahmahatyā*.

पितृदेवार्चनां पौर्वापरां वेदविनिर्मिताम्।
यः करोति निषेधं च ब्रह्महत्यां लभेत्तु सः॥ १६०॥

The one who does not follow the tradition prescribed by the gods and the manes and creates obstructions for the same, attracts *Brahmahatyā*.

ये निन्दन्ति हृषीकेशं तन्मन्त्रोपासकं तथा।
पवित्राणां पवित्रं च ब्रह्महत्यां लभन्ति ते॥ १६१॥

The one who denounces lord Viṣṇu who is the purifier of all and also his *mantras* and the devotees, attracts *Brahmahatyā*.

शिवं शिवस्वरूपं च कृष्णप्राणाधिकं प्रियम्।
पवित्राणां पवित्रं च ज्ञानानन्दं सनातनम्॥ १६२॥
प्रधानं वैष्णवानां च देवानां सेव्यमीश्वरम्।
ये नार्चयन्ति निन्दन्ति ब्रह्महत्यां लभन्ति ते॥ १६३॥
ये विष्णुमायां निन्दन्ति विष्णुभक्तिप्रदां सतीम्।
सर्वशक्तिस्वरूपां च प्रकृतिं सर्वमातरम्॥ १६४॥
सर्वदेवीस्वरूपां च सर्वाद्यां सर्ववन्दिताम्।
सर्वकारणरूपां च ब्रह्महत्यां लभन्ति ते॥ १६५॥

Lord Śiva is the form of welfare, is extremely dear to lord Kṛṣṇa more than his life. He is the purifier of the purified people, blissful, eternal, the best of gods and is eternal the lord, the one who does not adore him denouncing him at the same time, attracts the sin of *Brahmahatyā*. The illusion of lord Viṣṇu bestows devotion, is quite chaste, is completely the form of strength, the universal mother, the form of all the goddesses, the beginning of all, adorable by all and is the cause of all, whosoever denounces her attracts *Brahmahatyā*.

कृष्णजन्माष्टमीं रामनवमीं पुण्यदां पराम्।
शिवरात्रिं तथा चैकादशीं वारं रवेस्तथा॥ १६६॥
पञ्च पर्वाणि पुण्यानि ये न कुर्वंति मानवाः।
लभन्ते ब्रह्महत्यां ते चाण्डालाधिकपापिनः॥ १६७॥

The birth-day of lord Kṛṣṇa is quite meritorious and the best of all besides and the birth day of Rāma, Śivarātri, *Ekādaśī* and Sundays are considered to be quite auspicious. Those who do not perform *vrata* on these days, become sinners like the Cāṇḍāla and attract *Brahmahatyā*.

अम्बुवीच्यांबुखनने जले शौचादिकं च ये।
कुर्वन्ति भारते वर्षे ब्रह्महत्यां लभन्ति ते॥ १६८॥
गुरुं च मातरं तातं साध्वीं भार्यां सुतं सुताम्।
अनाथान्यो न पुष्णाति ब्रह्महत्यां लभेत्तु सः॥ १६९॥

O daughter, the one who cleanses himself with the water accumulated in the pits formed by the waves of the water, attracts the sin of *Brahmahatyā*. The one who does not maintain his teacher, his parents, chaste wife, the son, the daughter and other orphans, according to his own position, attracts *Brahmahatyā*.

विवाहो यस्य न भवेन्न पश्यति सुतं च यः।
हरिभक्तिविहीनो यो ब्रह्महत्यां लभेत्तु सः॥ १७०॥

The one who does not get married, the one who does not see the face of a son, the one who is deprived of the devotion of the lord, attracts *Brahmahatyā*.

हरेरनैवेद्यभोजी नित्यं विष्णुं न पूजयेत्।
पुण्यं पार्थिवलिङ्गं वा ब्रह्महत्यां लभेत्तु सः॥ १७१॥

The one who does not take the *naivedya* of lord Viṣṇu, does not adore the *Śivaliṅga* daily, attracts *Brahmahatyā*.

आहारं कुर्वतीं गां च पिबन्तीं यो निवारयेत्।
याति गोविप्रयोर्मध्ये गोहत्यां च लभेत्तु सः॥ १७२॥

The one who obstructs a cow from eating fodder or drinking water or the one who walks between a cow and a Brāhmaṇa attracts *Brahmahatyā*.

दण्डैर्गास्ताडयेन्मूढो यो विप्रो वृषवाहकः।
दिने दिने गवां हत्यां लभते नात्र संशयः॥ १७३॥

Such a foolish Brāhmaṇa who beats a cow with a rod or yokes her to the plough, daily attracts the sin of killing a cow. There is no doubt about it.

ददाति गोभ्य उच्छिष्टं योजयेद्वृषवाहकम्।
भोजयेद्वृषवाहान्नं स गोहत्यां लभेद्ध्रुवम्॥ १७४॥

The one who feeds the cows with the left-over and performs *yajña* for Suras or drives a bull and also eats the food supplied by the driver of the bull surely attracts *Brahmahatyā*.

वृषलीपतिं याजयेद्यो भुङ्क्तेऽन्नं तस्य यो नरः।
गोहत्याशतकं सोऽपि लभते नात्र संशयः॥ १७५॥

The one who performs *yajña* for the husband of a Śūdra woman and eats the food supplied by her, attracts the sin of killing hundreds of cows. There is no doubt about it.

पादं ददाति वह्नौ च गाश्च पादेन ताडयेत्।
गृहं विशेदधौताङ्घ्रिः स्नात्वा गोवधमाप्नुयात्॥ १७६॥

The one who places his feet towards the fire or kicks the cow, roams about in the house without washing his feet, surely attracts *gohatyā*.

यो भुङ्क्ते स्निग्धपादेन शेते स्निग्धाङ्घ्रिरेव च।
सूर्योदये च द्विर्भोजी स गोहत्यां लभेद्ध्रुवम्॥ १७७॥

The one who consumes food after rubbing oil in his feet and then sleeps or eats his food twice in the morning, attracts the sin of *gohatyā*.

अवीरान्नं च यो भुङ्क्ते योनिजीवी च वै द्विजः।
यस्त्रिसंध्याविहीनश्च स गोहत्यां लभेद्ध्रुवम्॥ १७८॥
पितॄंश्च पर्वकाले च तिथिकाले च देवताम्।
न सेवतेऽतिथिं यो हि गोहत्यां स लभेद्ध्रुवम्॥ १७९॥

Such a Brāhmaṇa who takes food from a widow with his family or maintains his livelihood by evil ways and does not perform *sandhyā* during all the three times, surely attracts the sin of *gohatyā* (killing of cow). The one who does not serve the manes on their death anniversaries nor serve the gods or the guest, surely attracts the sin of *Brahmahatyā*.

स्वभर्तरि च कुष्णे च भेदबुद्धिं करोति या।
कटूक्त्या ताड्येत्कान्तं सा गोहत्यां लभेद्ध्रुवम्॥ १८०॥

A woman who does not equate her husband with lord Kṛṣṇa and then injures her feeling with harsh words, she surely attracts the sin of *gohatyā*.

गोमार्गखननं कृत्वा वपते सस्यमेव च।
तडागे वा तदूर्ध्वं वा स गोहत्या लभेद्ध्रुवम्॥ १८१॥

The one who sows the seed after ploughing the track of the cows, ploughs the bank of the tanks, surely attracts *gohatyā*.

प्रायाश्चित्तं गोवधस्य यः करोति व्यतिक्रमम्।
अर्थलोभादथाज्ञानात्स गोहत्यां लभेद्ध्रुवम्॥ १८२॥

The one who infested with greed or out of innocence performs the repentance ceremony in a disorderly manner, he surely attracts *Brahmahatyā*.

राजके दैवके यत्नाद्गोस्वामी गां न पालयेत्।
दुःखं ददाति यो मूढो गोहत्यां स लभेद्ध्रुवम्॥ १८३॥

The one who does not properly adore the cows on the *Gopāṣṭamī* day, but tortures them at the same time, surely attracts the sin of *gohatyā*.

प्राणिनं लङ्घयेद्यो हि देवार्चायां रतं जलम्।
नैवेद्यं पुष्पमन्नं च स गोहत्यां लभेद्ध्रुवम्॥ १८४॥
शश्वन्नास्तीति वादी यो मिथ्यावादी प्रतारकः।
देवद्वेशी गुरुद्वेषी स गोहत्यां लभेद्ध्रुवम्॥ १८५॥
देवताप्रतिमां दृष्ट्वा गुरुं वा ब्राह्मणं सति।
संभ्रमान्न नमेद्यो हि स गोहत्यां लभेद्ध्रुवम्॥ १८६॥

The one who walks over a human being, the water meant for the adoration of gods, *naivedya*, the flowers and the food, surely attracts the sin of *gohatyā*. The one who always has a negative approach, is deceitful and speaks falsehood always, becomes envious of the gods and the teachers surely attracts the sin of *Brahmahatyā*. The one who does not bow in reverence before the image of the god, a teacher and a Brāhmaṇa, surely attracts the sin of *Brahmahatyā*.

न ददात्याशिषं कोपात्प्रणताय च यो द्विजः।
विद्यार्थिने च विद्यां वै स गोहत्यां लभेद्ध्रुवम्॥ १८७॥
गोहत्या ब्रह्महत्या च कथिता चाऽऽतिदेशिकी।
यथा श्रुतं सुर्यवक्त्रात्किं भूयः श्रोतुमिच्छसि॥ १८८॥

The Brāhmaṇa who does not shower his blessing on someone getting annoyed or does not impart knowledge to the students, surely attracts the sin of *gohatyā*. I have thus told you everything about *gohatyā* (killing of cow) and *Brahmahatyā* (killing of Brāhmaṇa) What more do you want to listen to from me?

सावित्र्युवाच

वास्तवे चाऽऽतिदेशे च संबन्धे पापपुण्ययोः।

न्यूनाधिके च को भेदस्तन्मां व्याख्यातुमर्हसि॥ १८९॥

Sāvitrī said—You tell me about the real difference between merit and sin and their increase or decrease.

यम उवाच

कुत्रापि वास्तवः श्रेष्ठो न्यूनोऽतिदेशिकः सदा।

कुत्राऽऽतिदेशिकः श्रेष्ठो वास्तवो न्यून एव च॥ १९०॥

कुत्र वा समता साध्वि तयोर्वेदप्रमाणतः।

करोति तत्र नाऽऽस्थां यो गुरुहत्यां लभेत्तु सः॥ १९१॥

Yama said— O chaste lady, sometimes the reality prevails and sometimes the unreality overpowers reality. Sometimes both of them run paralleled. The Vedas are the evidence for the same, the one who does not believe in this evidence attracts the sin of killing a teacher.

पुरा परिचिते विप्रे विद्यामन्त्रप्रदातरि।

गुरौ पितृत्वमारोपाद्वस्तुतः श्रेष्ठ उच्यते॥ १९२॥

It's always good to honour a Brāhmaṇa, the teacher who imparts learnings or the *mantra* as your own father.

पितुः शतगुणा माता मातुः शतगुणस्तथा।

विद्यामन्त्रप्रदाता च गुरुः पूज्यः श्रुतेर्मतः॥ १९३॥

The mother is adorable a hundred times more than the father and the teacher who imparts learnings and the *mantra* is equally adorable. This is ordained by the Vedas.

गुरुतो गुरुपत्नी च गौरवे च गरीयसी।

यथेष्टं देवपत्नी च पूज्या चाभीष्टदेवता॥ १९४॥

The glory of the teacher's wife is to be held in the highest esteem. She is to be adored like a goddess.

विप्रः शिवसमो यश्च विष्णुतुल्यपराक्रमः।

राजाऽऽतिदेशिकाच्छ्रेष्ठो वास्तवो गुणलक्षतः॥ १९५॥

The Brāhmaṇa is adorable like Śiva but a valorous king is adorable like lord Viṣṇu but the reality is thousand times better than the unreality.

सर्वं गङ्गासमं तोयं सर्वे व्याससमा द्विजाः।

ग्रहणे सूर्यशशिनोश्चात्रैव समता तयोः॥ १९६॥

Similarly all the waters are like the water of Gaṅgā and all the Brāhmaṇas are like Vyāsa. That is why they are equated with the time of the solar or lunar eclipses.

अतिदेशिकहत्याया वास्तवश्च चतुर्गुणः।

संमतः सर्ववेदानामित्याह कमलोद्भवः॥ १९७॥

Real killing is four times more sinful than fake killing. This is the opinion of the Vedas. This has been ordained by Brahmā.

आतिदेशिकहत्याया भेदश्च कथितः सति।

या या गम्या नृणामेव निबोध कथयामि ते॥ १९८॥

स्वस्त्री गम्या च सर्वेषामिति वेदे निरूपिता।

अगम्या च तदन्या या चेति वेदविदो विदुः॥ १९९॥

Thus I have spoken out to you the difference between real killing and fake killing. Now I tell you the place which is approachable by human beings. It is ordained in the Vedas that only one's own spouse is approachable. This is a command for everyone therefore the other women are considered to be unapproachable. This has been ordained by the Vedas.

सामान्यं कथितं सर्वं विशेषं शृणु सुन्दरि।

अत्यगम्याश्च या या वै निबोध कथयामि ते॥ २००॥

O beautiful one, I have told you about the ordinary difference in this regard and I am going to tell you about the specific difference in this connection. You please listen to me as to who is approachable and who is not? I am going to speak out the same.

शूद्राणां विप्रपत्नी च विप्राणां शूद्रकामिनी।

अत्यगम्याऽतिनिन्द्या च लोके वेदे पतिव्रते॥ २०१॥

O chaste lady, for Śūdras a Brāhmaṇa girl is unapproachable while for a Brāhmaṇa a Śūdra

girl is unapproachable. This has been denounced in the Vedas.

शूद्रश्चेद्ब्राह्मणीं गच्छेद्ब्रह्महत्याशतं लभेत्।
तत्समं ब्राह्मणी चापि कुम्भीपाकं व्रजेद् ध्रुवम्॥२०२॥

Such a Śūdra who enjoys the company of a Brāhmaṇa woman attracts the sin of a hundred *Brahmahatyās* and similarly the Brāhmaṇa lady also falls into the *Kumbhīpāka* hell.

यदि शूद्रां व्रजेद्विप्रो वृषलीपतिरेव सः।
स भ्रष्टो विप्रजातेश्च चण्डालात्सोऽधमः स्मृतः॥२०३॥

If a Brāhmaṇa enjoys the company of a Śūdra woman he is called the husband of a wicked woman. He falls from the Brāhmaṇa race and achieves the position of a Caṇḍāla.

विष्ठासमश्च तत्पिण्डो मूत्रतुल्यं च तर्पणम्।
तत्पित्णां सुराणां च पूजने तत्समं सति॥२०४॥

The *piṇḍas* offered by him are treated like refuse and the *tarpaṇa* offered by him is equated with urine, which is neither accepted by the manes nor the god.

कोटिजन्मार्जितं पुण्यं संध्यार्चातपसाऽर्जितम्।
द्विजस्य वृषलीभोगान्नश्यत्येव न संशयः॥२०५॥

Similarly the performing of *sandhyā*, the adoration of the gods, besides the merits earned by him in many of his previous births, vanish with the company of a Śūdra woman. There is no doubt about it.

ब्राह्मणश्च सुरापीती विड्भोजी वृषलीपतिः।
हरिवासरभोजी च कुम्भीपाकं व्रजेद् ध्रुवम्॥२०६॥

The Brāhmaṇa who consumes liquor, the one who consumes the food on the *Ekādaśī* day, surely falls in the *Kumbhīpākas* hell.

गुरुपत्नीं राजपत्नीं सपत्नीं मातरं प्रसूम्।
सुतां पुत्रवधूं श्वश्रूं सगर्भां भगिनीं सति॥२०७॥
सोदरभ्रातृजायां च मातुलानीं पितृप्रसूम्।
मातुः प्रसूं तत्स्वसारं भगिनीं भ्रातृकन्यकाम्॥२०८॥
शिष्यां च शिष्यपत्नीं च भागिनेयस्य कामिनीम्।
भ्रातुः पुत्रप्रियां चैवाप्यगम्यामाह पद्मजः॥२०९॥

The wife of the teacher, the wife of the ruler, the step-mother, the mother, the daughter, the daughter-in-law, the wife of the real brother, the maternal-aunt, the mother of the father (grandmother), the mother of the mother, the sister of the mother, the sister, the daughter of the brother (niece), the student, the wife of the student, the wife of the son of the sister, the wife of brother's son, all these women are unapproachable (and one should not cohabit with them.) This has been ordained by Brahmā.

एतास्वेकामनेकां वा यो व्रजेन्मानवोऽधमः।
स्वमातृगामी वेदेषु ब्रह्महत्याशतं लभेत्॥२१०॥

If any one enjoys the company of one's own mother he falls into the hell. Such a person attracts several of the *Brāhmahatyās*. This has been ordained in the Vedas.

अकर्मार्होऽपि सोऽस्पृश्यो लोके वेदेऽतिनिन्दितः।
स याति कुम्भीपाकं च महापापी सुदुस्तरम्॥२११॥

He becomes an untouchable, is incapable of performing good deeds and is denounced in public, finally falling into the terrific hell.

करोत्यशुद्धां संध्यां च संध्यां वा न करोति यः।
त्रिःसंध्यां वर्जयेद्यो वा संध्याहीनश्च स द्विजः॥२१२॥

The one who performs incomplete *sandhyā* or does not perform it at all or does not perform the *sandhyā* thrice, such a type of Brāhmaṇa is deprived of the *sandhyā* performing.

वैष्णवं च तथा शैवं शाक्तं सौरं च गाणपम्।
योऽहंकारान्न गृह्णाति मन्त्रं सोऽदीक्षितः स्मृतः॥२१३॥

Such of the person who does not accept the *mantras* of Viṣṇu, Śiva, *śakti* and Gaṇpati out of arrogance is called a person without the *dīkṣā*.

प्रवाहमवधिं कृत्वा यावद्धस्तचतुष्टयम्।
तत्र नारायणः स्वामी गङ्गागर्भान्तरे वरे॥२१४॥
तत्र नारायणक्षेत्रे कुरुक्षेत्रे हरेः पदे।
वाराणस्यां बदर्यां च गङ्गासागरसंगमे॥२१५॥
पुष्करे भास्करक्षेत्रे प्रभासे रासमण्डले।
हरिद्वारे च केदारे सोमे बदरिकाश्रमे॥२१६॥

सरस्वतीनदीतीरे पुण्ये वृन्दावने वने।
गोदावर्यां च कौशिक्यां त्रिवेण्यां च हिमालये॥ २१७॥
एष्वन्यत्र च यो दानं प्रतिगृह्णाति कामतः।
स च तीर्थप्रतिग्राही कुम्भीपाकं प्रयाति च॥ २१८॥

The land extending to the four feet of the river bank is called the *Nārāyaṇa-kṣetra*. Nārāyaṇa himself happens to be the lord of the said region. In the Nārāyaṇa-kṣetra, Kurukṣetra, Viṣṇupada, Vārāṇasī, Badarī, the confluence of the Gaṅgā and the ocean, Puṣkara,. Bhāskara-kṣetra, Prabhāsa, *Rāsamaṇḍala*, Haridvāra, Kedāra, Soma, Badrikāśrama, the banks of the Sarasvatī river, the sacred place of Vṛndāvana, Godāvarī, Kauśikī, Triveṇī and Himālaya are the sacred places. Whosoever accepts charities in these places has to fall into the *Kumbhīpāka* hell.

शुद्रातिरिक्तयाजी यो ग्रामयाजी च कीर्तितः।
तथा देवोपजीवी यो देवलः परिकीर्तितः॥ २१९॥

Those who perform *yajñas* for the Śūdras and in different villages, are called *Grāmayājī*. Such of the people as earn their living by performing *pūjā* are called Pujārīs.

शुद्रपाकोपजीवी यः सूपकार इति स्मृतः।
संध्यापूजाविहीनश्च प्रमत्तः पतितः स्मृतः॥ २२०॥

The one who cooks food in the kitchen of the Śūdras is called a Bhaṇḍārī. All these persons are deprived of sandhyā and the adoration of the lord and are considered to be quite degraded.

उक्तं पूर्वप्रकरणे लक्षणं वृषलीपतेः।
एते महापातकिनः कुम्भीपाकं प्रयान्ति ते॥ २२१॥
कुण्डान्यन्यानि ये यान्ति निबोध कथयामि ते॥ २२२॥

In the earlier context the definition of the husband of a wicked woman has been described. Such a sinful person falls into the *Kumbhīpāka* hell. I am now going to tell you about the people who fall in the other types of hells. You please listen to me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु० यमसावित्रीसं० कर्मविपाके पापिनरकनिरूपणं शिवप्राशस्त्यं ब्रह्महत्यादिपदार्थपरिभाषानिरूपणं नाम त्रिंशोऽध्यायः॥ ३०॥

अथैकत्रिंशोऽध्यायः

Chapter – 31

Description of the hell of the sinners

यम उवाच

हरिसेवां विना साध्वि न लभेत्कर्मखण्डनम्।
शुभकर्म स्वर्गबीजं नरकं च कुकर्मतः॥ १॥
पुंश्चल्यन्नं च यो भुङ्क्ते वेश्यान्नं च पतिव्रते।
तां व्रजेत्तु द्विजो ये हि कालसूत्रं प्रयाति सः॥ २॥

Yama said—O chaste lady, without adoring the lord, the bad deeds of the human beings do not vanish. Because by performing good deeds one achieves heaven and by performing bad deeds one achieves hell. O chaste lady, the one who consumes the food of a wicked woman or a whore or the one who enjoys the company of a degraded woman, falls into the hell named *kālasūtra*.

शतवर्षं कालसूत्रे स्थित्वा शूद्रो भवेद्ध्रुवम्।
तत्र जन्मनि रोगी च ततः शुद्धो भवेद्द्विजः॥३॥
पतिव्रता चैकपत्नी द्वितीये कुलटा स्मृता।
तृतीये धर्षिणी ज्ञेया चतुर्थे पुंश्चली स्मृता॥ ४॥

He remains there for a hundred years and is reborn in the house of a Śūdra and attracts illness right from the time of the birth. Thereafter he is purified. Thus the woman having only one husband is called the chaste woman and the one having two of them is called *Kulaṭā* and the one having three of them is called *Dharṣiṇī* and the one having four of them is called *Puṅścalī*.

वेश्या च पञ्चमे षष्ठे युग्मी च सप्तमेऽष्टमे।
तत ऊर्ध्वं महावेश्या साऽस्पृश्या सर्वजातिषु॥ ५॥

The one having the company of five men is called a whore and the one having six of them is called *Yugmī* and the one who has more than that is called a great whore. She becomes untouchable for all the castes.

यो द्विजः कुलटां गच्छेद्धर्षिणीं पुंश्चलीमपि।
वेश्यां युग्मीं महावेश्यामवटोदं प्रयाति सः॥ ६॥

A Brāhmaṇa who enjoys the company of a *kulaṭā*, *dharṣiṇī*, *puṅścalī*, *veśyā*, *yugmī* and the great whore, falls into the terrific hell.

शताब्दं कुलटागामी धृष्टागामी चतुर्गुणम्।
षड्गुणं पुंश्चलीगामी वेश्यागामी गुणाष्टकम्॥७॥
युग्मीगामी दशगुणं वसेत्तत्र न संशयः।
महावेश्याकामुकश्च ततः शतगुणं वसेत्॥८॥

Such a sinful person remains there for a hundred years. The one who visits, *Dhṛṣṭā*, remains in the hell for four hundred years and the one who visits, *Puṅścalī* remains in the hell for six times more the number of years, the one who visits the whore remains eight time more the number of years in the hell, the one who keeps the company of *Yugmī*, remains in the hell for ten times more the number of years in the hell and the one who visits the great whore, has to remain in the hell for a hundred times more the number of years in the hell. There is no doubt about it.

तदा हि सर्वगामी चेत्येवमाह पितामहः।
तत्रैव यातनां भुङ्क्ते यमदूतेन ताडितः॥९॥

He is then termed as Sarvagāmī. This has been ordained by Brahmā. He is then tortured by the messengers of Yama and he suffers variously.

तित्तिरः कुलटागामी धृष्टागामी च वायसः।
कोकिलः पुंश्चलीगामी वेश्यागामी वृकस्तथा॥१०॥
युग्मीगामी सूकरश्च सप्तजन्मसु भारते।
महावेश्याकामुकश्च श्मशाने शाल्मलिस्तरुः॥११॥

Thereafter that sinful person is reborn as a crow, a cuckoo, a hyena, a pig and a *semara*-tree in the cremation ground respectively.

यो भुङ्क्ते ज्ञानहीनश्च ग्रहणे चन्द्रसूर्ययोः।
अरुंतुदं स यात्येव चन्द्रमानाब्दमेव च॥१२॥

The one who takes food innocently during the time of solar or lunar eclipse, falls into the hell named Aruntuda.

ततो भवेन्मानवश्चाप्युदरव्याधिसंयुतः।
गुल्मयुक्तश्च काणश्च दन्तहीनस्ततः शुचिः॥१३॥

Therefore he takes birth as a human and suffers from stomach-ache, pain in joints, besides being one-eyed and is deprived of teeth. He is thereafter purified.

वाक्प्रदत्तां हि कन्यां च यश्चान्यस्मै ददाति च।
स वसेत्पांशुभोगे च तद्भोजी च शताब्दकम्॥१४॥
दत्तापहारी यः साध्वि पाशवेष्टं शताब्दकम्।
निवसेच्छरशय्यायां यमदूतेन ताडितः॥१५॥

The one who gives away to someone else his daughter whom he had promised to give, suffers in the hell name *Pāṅśubhoga* for a hundred years and consumes dust as his food. O chaste lady, the one who snatches away something given in charity, falls into the hell named bed of arrows and is tortured by the messengers of Yama daily for a hundred years.

न पूजयेद्यो हि भक्त्या शिवलिङ्गं च पार्थिवम्।
व याति शूलिनः कोपाच्छूलप्रोतं सुदारुणम्॥१६॥
स्थित्वा शताब्दं तत्रैव श्वापदः सप्तजन्मसु।
ततो भवेद्देवलश्च सप्तजन्मस्वतः शुचिः॥१७॥

The one who does not adore the *Śiva-liṅga* of Śiva, falls into the hell named *śūlaprota* and suffers badly. He suffers the torture of many types for a hundred years and then is reborn as a wild animal seven times. Thereafter he becomes a *pujārī* of a temple before he is purified.

करोति दण्डं यो विप्रे यद्भयात्कम्पते द्विजः।
प्रकम्पने वसेत्सोऽपि विप्रलोमाब्दमेव च॥१८॥
प्रकोपवदना कोपात्स्वामिनं या च पश्यति।
कटूक्तिं तं च वदति याति चोल्कामुखं च सा॥१९॥

The one who punishes a Brāhmaṇa and by whose terror a Brāhmaṇa gets terrified, such a wicked fellow falls in the hell named *Prakampana* and remains there for the number of years equivalent to the number of the hair on the body of a Brāhmaṇa. The woman who looks at her husband in rage and also utters harsh words to him, falls into the hell named *Ulkāmukha*.

उल्कां ददाति वक्त्रे च सततं यमकिङ्करः।
दण्डेन ताडयेन्मुर्ध्नि तल्लोमाब्दप्रमाणकम्॥२०॥

The messengers of Yama continuously insert the burning wood into her mouth and she

remains in that hell suffering the torture striking her head.

ततो भवेन्मानवी च विधवा सप्तजन्मसु।
भुक्त्वा दुःखं च वैधव्यं व्याधियुक्ता ततः शुचिः॥ २१॥
या ब्राह्मणी शूद्रभोग्या साऽन्धकूपं प्रयाति च।
तप्तशौचोदके ध्वान्ते तदाहारा दिवानिशम्॥ २२॥

She is then reborn in the human race and becomes a widow seven times. Thus suffering the misfortune of becoming a widow, she suffers from ailments and thereafter she is purified. When a Brāhmaṇa woman keeps the company of a Śūdra, she falls into and *andhakūpa* hell. She had to spend time in the dirty water and has to consume the same day and night.

निवसेदतिसंतप्ता यमदूतेन ताडिता।
शौचोदके निमग्ना च यावदिन्द्राश्चतुर्दश॥ २३॥

Thus suffering badly, she has to face the torture of the messengers of Yama. Thus she remains in that hell up to the time of the life of fourteen Indras.

काकी जन्मसहस्राणि शतजन्मानि सूकरी।
कुक्कुटी शतजन्मानि शृगाली सप्तजन्मसु॥ २४॥
पारावती सप्तजनौ वानरी सप्तजन्मसु।
ततो भवेत्सा चण्डाली सर्वभोग्या च भारते॥ २५॥
ततो भवेच्च रजकी यक्ष्मग्रस्ता च पुंश्चली।
ततः कुष्ठयुता तैलकारी शुद्धा भवेत्ततः॥ २६॥

Thereafter she is born in the land of Bhārata as a female crow for a thousand times, a female pig for a hundred times, a doe for a hundred times and a female jackal for seven times, a female pigeon for seven times and then she is born in the family of a Cāṇḍalā, then a washerwoman suffering from consumption and then becomes a whore. Thereafter she becomes on oil-woman suffering from leprosy. She is then purified.

वेश्या वसेद्वेधने च युग्मी वै दण्डताडने।
जालबन्धे महावेश्या कुलटा देहचूर्णके॥ २७॥
स्वैरिणी दलने चैव धृष्टा वै शोषणे तथा।
निवसेद्यातनायुक्ता यमदूतेन ताडिता॥ २८॥
विण्मूत्रभक्षणं तत्र यावन्मन्वन्तरं सति।
ततो भवेद्विट्कृमिश्च वर्षलक्षं ततः शुचिः॥ २९॥

Similarly a whore falls into Vedhana hell, the Yugmī in *Daṇḍatāḍana* hell, the great whore in *Jālabandha* hell, *Kulaṭā* in *Dehacārṇa* hell and other wicked woman in the hell named *Dalana*. *Dhṛṣṭā* falls into the *Śoṣaṇa* hell and is tortured by the messengers of Yama and has to suffer several types of pains. Thereafter she is born as the insect of refuse. Thereafter she is purified.

ब्राह्मणो ब्राह्मणीं गच्छेत्क्षत्रियामपि क्षत्रियः।
वैश्यो वैश्यां च शूद्रां च शूद्रो वाऽपि व्रजेद्यदि॥ ३०॥
स्ववर्णपरदारी च कषं याति तया सह।
भुक्त्वा कषायतप्तोदं निवसेद्द्वादशाब्दकम्॥ ३१॥

If a Brāhmaṇa enjoys another Brāhmaṇa woman, a Kṣatrīya and an other Kṣatrīya woman and a Vaiśaya a Vaiśaya woman and a Śūdra with other Śūdra woman, such a person falls into a hell named *Kaṣa*. He remains there for twelve years in a hot water *kuṇḍa* and has to consume the same water.

ततो विप्रो भवेच्छुद्धश्चैवं च क्षत्रियादयः।
योषितश्चापि शुध्यन्तीत्येवमाह पितामहः॥ ३२॥

Thereafter the Brāhmaṇa is purified. Similarly the Kṣatrīya and other women are also purified. This has been ordained by Brahmā.

क्षत्रियो ब्राह्मणीं गच्छेद्वैश्यो वाऽपि पतिव्रते।
मातृगामी भवेत्सोऽपि शूर्पं च नरकं व्रजेत्॥ ३३॥

O chaste lady, if a Kṣatrīya or Vaiśya cohabits with a Brāhmaṇa woman, he earns the sin of cohabiting with his own mother and falls into the hell named Śūpra.

शूर्पाकारैश्च कृमिभिर्ब्राह्मण्या सह भक्षितः।
पतप्तमूत्रभोजी च यमदूतेन ताडितः॥ ३४॥
तत्रैव यातनां भुङ्क्ते यावदिन्द्राश्चतुर्दश।
सप्तजन्मसु वाराहश्छागलश्च ततः शुचिः॥ ३५॥

The insects of the types of wallowing baskets torture that person together with the Brāhmaṇa woman and the man has to consume boiling hot

urine. They are also tortured by the messenger of Yama. Thus they suffer the human torture up to the period of the life of fourteen Indras; they are then born as pigs and goats for seven times before they are purified.

करे धृत्वा च तुलसीं प्रतिज्ञां यो न पालयेत्।
मिथ्या वा शपथं कुर्यात्स च ज्वालामुखं व्रजेत्॥३६॥
गङ्गातोयं करे धृत्वा प्रतिज्ञां यो न पालयेत्।
शिलां च देवप्रतिमां स च ज्वालामुखं व्रजेत्॥३७॥

Holding the Tulasī leaf in his hand if one takes a vow and then backs out or takes a false vow, he falls into the hell named *Jvālāmukha*. The one who takes a vow holding the water of the Gaṅgā, *Śālagrāma* stone or image of the god and does not follow it, he falls into a hell named *Jvālāmukha*.

दत्त्वा च दक्षिणं हस्तं प्रतिज्ञां यो न पालयेत्।
स्थित्वा देवगृहे वाऽपि स च स ज्वालामुखं व्रजेत्॥

One who takes a vow raising his right hand or takes a vow in the temple of the god but fails to follow it, he falls into hell named *Jvālāmukha*.

स्पृष्ट्वा च ब्राह्मणं गां च वह्निं विष्णुसमं सति।
न पालयेत्प्रतिज्ञां च स च ज्वालामुखं व्रजेत्॥३९॥
मित्रद्रोही कृतघ्नश्च यो हि विश्वासघातकः।
मिथ्यासाक्ष्यप्रदश्चैव स च ज्वालामुखं व्रजेत् ॥४०॥

The one who takes a vow touching a Brāhmaṇa or Viṣṇu or a cow or the fire and does not fulfil the vow falls into the hell named *Jvālāmukha*. The one who betrays his friend, is an ungrateful person, the one who is the betrayer of the faith of others and the one who gives false evidence, falls into the hell named *Jvālāmukha*.

एते तत्र वसन्त्येव यावदिन्द्राश्चतुर्दश।
यथाऽङ्गारप्रदग्धाश्च यमदूतैश्च ताडिताः॥४१॥

All such people remain in the hell up to the period equivalent to the life of fourteen Indras and have to suffer badly from the fire flames and are tortured daily by the messengers of Yama.

चण्डालस्तुलसीस्पर्शी सप्तजन्मस्वतः शुचिः।
म्लेच्छो गङ्गाजलस्पर्शी पञ्चजन्मस्वतः शुचिः॥४२॥
शिलास्पर्शी विट्कृमिश्च सप्तजन्मसु सुन्दरि।
अर्चास्पर्शी व्रण कृमिः सप्तजन्मस्वतः शुचिः॥४३॥

Those who take a vow after touching the Tulasī plant are reborn as Cāṇḍālas for seven times. The one who takes a false vow after touching the waters of the Gaṅgā has to be born as a *Mleccha* at least five times before he is purified. O beautiful one, touching the stone of *Śālagrāma* the one who takes a false oath, is reborn as an insect of the refuse for seven times. The one who takes a false oath after touching the articles of adoration, is reborn as an insect of the refuse for seven times. Thereafter he is purified.

दक्षहस्तप्रदाता च सर्पः स्यात्सप्तजन्मसु।
ततो भवेद्धस्तहीनो मानवश्च ततः शुचिः॥४४॥
मिथ्यावादी देवगृहे देवलः सप्तजन्मसु।
विप्रादिस्पर्शकारी च सोऽग्रदानी भवेद्ध्रुवम्॥४५॥

The one who takes a false oath extending the right hand is born as a snake seven times; he is then born as a human without right hand. He is purified thereafter. The one who tells a lie in a temple, is reborn as the temple priest seven times. Thereafter he is born as a Brāhmaṇa.

ततो भवन्ति मूकास्ते बधिराश्च त्रिजन्मसु।
भार्याहीना वंशहीना बुद्धिहीनास्ततः शुचिः॥४६॥
मित्रद्रोही च नकुलः कृतघ्नश्चापि गण्डकः।
विश्वासघाती व्याघ्रश्च सप्तजन्मसु भारते॥४७॥
मिथ्यासाक्ष्यप्रदश्चैव भल्लूकः सप्तजन्मसु।
पूर्वान्सप्त परान्सप्त पूरुषान्हन्ति चाऽऽत्मनः॥४८॥

He is born as a deaf and dumb person thrice, having no wife, children or wisdom. He is purified thereafter. The one who betrays his own friend, is reborn as a mongoose seven times, the ungrateful person is born as the rhinoceros, the betrayer turns as a tiger and the one who gives false evidence becomes a bear. Thus such people have to suffer for their sins up to seven births and they also drag their seven earlier generations with them to the hell.

नित्यक्रियाविहीनश्च जडत्वेन युतो द्विजः।
यस्यानास्था वेदवाक्ये मन्दं हसति संततम्॥४९॥
व्रतोपवासहीनश्च सद्वाक्यपरिनिन्दकः।
जिह्मो जिह्मो वसेत्सोऽपि शताब्दं च हिमोदके॥५०॥

Such of the Brāhmaṇas as are deprived of their daily religious routine and do not believe in the Vedas, are devoid of wisdom. The one who laughs at the intelligent people, is relieved of all the *vratas* and denounces the rightful things. He then becomes wicked and falls into the pit of snow for a hundred years suffering badly.

जलजन्तुर्भवेत्सोऽपि शतजन्मक्रमेण च।
ततो नानाप्रकारा च मत्स्यजातिस्ततः शुचिः॥५१॥
यो वा धनस्यापहारं देवब्राह्मणयोश्चरेत्।
पातयित्वा स्वपुरुषान्दश पूर्वान्दशापरान्॥५२॥
स्वयं याति च धूमान्धं धूमध्वान्तसमन्वितम्।
धूमक्लिष्टो धूमभोजी वसेत्तत्र चतुर्युगम्॥५३॥

Thereafter for a hundred births he appears an aquatic animal and a fish. He is purified thereafter. The one who steals away the riches of the Brāhmaṇas and the gods, falls into the hell with ten earlier generations and is covered with smoke always. He gets fed up with the smoke there and has to consume only the smoke. He remains there for four *yugas*.

ततो मूषकजातिश्च शतजन्मानि भारते।
ततो नानाविधाः पक्षिजातयः कृमिजातयः॥५४॥
ततो नानाविधा वृक्षजातयश्च ततो नरः।
भार्याहीनो वंशहीनः शबरो व्याधिसंयुतः॥५५॥

Thereafter he takes rebirth hundred of times in the land of Bhārata in the line if rats. Thereafter he entered into the various types of birds and insects.

ततो भवेत्स्वर्णकारः सुवर्णस्य वणिक्तथा।
ततो चवनसेवी च ब्राह्मणो गणकस्ततः॥५६॥

He is then grown on earth as a tree besides being a forest dweller having no wife, no son and he always suffers from ailments. Thereafter, he is born as a wise Brāhmaṇa well-versed in astrology.

विप्रो दैवज्ञोपजीवी वैद्यजीवी चिकित्सकः।
व्यापारी लोहलाक्षादे रसादेर्विक्रयी च यः॥५७॥
स याति नागवेष्टं च नागैर्वेष्टित एव च।
वसेत्स्वलोममानाब्दं तत्रं वै नागदंशितः॥५८॥

The Brāhmaṇa who earns his living by practising astrology or becomes a physician or a dealer in iron and also sells powdered medicine falls into the *Nāgaveṣṭī* hell. Depending on the Nāgas he has to stay there up to the number of years equivalent to the number of the hair he has on his body and is bitten by the *Nāgas* daily.

ततो भवेत्स गणको वैद्यो वै सप्तजन्मसु।
गोपश्च कर्मकारश्च शङ्खकारस्ततः शुचिः॥५९॥
प्रसिद्धानि च कुण्डानि कथितानि पतिव्रते।
अन्यानि चाप्रसिद्धानि तत्र क्षुद्राणि सन्ति वै॥६०॥
सन्ति पातकिनस्तेषु स्वकर्मफलभोगिनः।
भ्रमन्ति तावत्संसारे किं भूयः श्रोतुमिच्छसि॥६१॥

Thereafter for seven births, he becomes an astrologer, a physician, a cowherd, a carpenter and a creator of conches. He is then purified. O chaste lady, I have now described and prominent hells to you. There are several other hells which are of insignificant nature which the sinners achieve as a result of their evil deeds and roam about in the entire universe. What made do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु० कर्मविपाके पापिनां कुण्डनिर्णयो नामैकत्रिंशोऽध्यायः॥३१॥

अथ द्वात्रिंशोऽध्यायः

Chapter – 32

The description of the human body

सावित्र्युवाच

धर्मराज महाभाग वेदवेदाङ्गपारग।
नानापुराणेतिहासपाञ्चरात्रप्रदर्शक॥ १॥

सर्वेषु सारभूतं यत्सर्वेष्टं सर्वसंमतम्।
कर्मच्छेदे बीजरूपं प्रशस्यं सुखदं नृणाम्॥ २॥
यशः प्रदं धर्मदं च सर्वमङ्गलमङ्गलम्।
येन यामीं न ते यान्ति यातनां भवदुःखदाम्॥ ३॥
कुण्डानि च न पश्यन्ति तत्र नैव पतन्ति च।
न भवेद्येन जन्मादि तत्कर्म वद सुव्रत॥ ४॥

Sāvitrī said— O Dharmarāja, O great lord, you are the best among those well-versed in the Vedas, you are the profounder of the Purāṇas, the history and the philosophy of *Pāñcarātra*. Therefore you tell me the true form of *tattva*, the one which is dearest of all, adorable by all and is responsible for the destruction from the roots of the deeds of the human-beings who is praised by everyone, is the bestower of welfare and glory besides *dharma* and is the welfare of all the welfares. You kindly enlighten me on the subject to enable me to relieve myself of the tortures of Yama and the worldly miseries. O great person, you tell me about the action by performing which one should not have a sight at the various types of hells and one should not fall into them besides freeing oneself from the cycle of birth and death.

किमाकाराणि कुण्डानि कानि तेषां मतानि च।
केन रूपेण तत्रैव सदा तिष्ठन्ति पापिनः॥ ५॥

What are the size of the *Kuṇḍas*, what are their basis and how do the sinners dwell in them.

स्वदेहे भस्मसाद्भुते यान्ति लोकान्तरं नराः।
केन देहेन वा भोगं भुञ्जते वा शुभाशुभम्॥ ६॥

After the dead body is burnt, the soul travels to the other regions, then how does he suffer the result of his deeds and in what forms.

सुचिरं क्लेशभोगेन कथं देहो न नश्यति।
देहो वा किंविधो ब्रह्मन्तन्मे व्याख्यातुमर्हसि॥ ७॥

Why then the ethereal body is not destroyed after suffering so much of fortune? Therefore O Brāhmaṇa, what is the form at of that etherial body you kindly explain to me.

नारायण उवाच

सावित्रीवचनं श्रुत्वा धर्मराजो हरिं स्मरन्।
कथां कथितुमारेभे गुरुं नत्वा च नारद॥ ८॥

Nārāyaṇa said—O Nārada, having been so asked by Sāvitrī, Dharmarāja remembered lord Viṣṇu and bowing before his teacher he started speaking.

यम उवाच

वत्से चतुर्षु वेदेषु धर्मो वै संहितासु च।
पुराणेष्वितिहासेषु पाञ्चरात्रादिकेषु च॥ ९॥
अन्येषु सर्वशास्त्रेषु वेदाङ्गेषु च सुव्रते।
सर्वेष्टं सारभूतं च मङ्गलं कृष्णसेवनम्॥ १०॥

Yama said—O daughter, all the four Vedas, the Saṁhitās, the Purāṇas, history, *Pāñcarātra* and other scriptures have highlighted this point. All other scriptures also point towards the same. The adoration of lord Kṛṣṇa is the desire of all and provides welfare to all.

जन्ममृत्युजरारोगशोकसंतापतारणम्।
सर्वमङ्गलरूपं च परमानन्दकारणम्॥ ११॥
कारणं सर्वसिद्धीनां नरकार्णवतारणम्।
भक्तिवृक्षाङ्कुरकरं कर्मवृक्षनिकृन्तनम्॥ १२॥

This relieves one of the birth, death, old age, disease, grief, sufferings and provides for welfare and bliss. It is the cause of all success and makes one to cross over the ocean of hell. It makes the tree of devotion sprout in one's mind and destroys the tree of actions in one's body.

गोलोकमार्गसोपानमविनाशिपदप्रदम्।
सालोक्यसार्ष्टिसारूप्यसामीप्यादिप्रदं शुभे॥ १३॥

This is the step towards proceeding to *Goloka*; it never vanishes and leads to the eternal place and four types of *Mokṣas*.

कुण्डानि यमदूतं च यमं च यमकिङ्करान्।
स्वप्नेऽपि नहि पश्यन्ति सति श्रीकृष्णकिङ्कराः॥ १४॥
हरिव्रतं ये कुर्वन्ति गृहिणः कर्मभोगिनः।
ये स्नान्ति हरितीर्थे च नाश्नन्ति हरिवासरे॥ १५॥
प्रणमन्ति हरिं नित्यं हर्यर्चां पूजयन्ति च।
न यान्ति ते च घोरां च मम संयमनीं पुरीम्॥ १६॥

O glorious one, thus becoming the slave of lord Kṛṣṇa, such a person is relieved of all the *kuṇḍas* and messengers of Yama. Yama and his messengers do not trouble him even in dream. The good nature house-holders should adore him, take a bath at the sacred places of the lord and do not take food on Ekādāśī day, adore the lord daily making offerings to him, do not reach the hell which is my abode.

त्रिसंध्यपूता विप्राश्च शुद्धाचारसमन्विताः।
स्वधर्मनिरताः शान्ता न यान्ति यममन्दिरम्॥ १७॥
ते स्वर्गभोगिणोऽन्ये च शुद्धा देवान्यकिङ्कराः।
यान्त्यायान्ति च मर्त्यं च स्वर्गं च नहि निर्वृताः।
निर्वृत्तिं न हि लिप्सन्ति कृष्णसेवां विना नराः॥ १८॥

Those Brāhmaṇas who perform the *sandhyās* thrice a day, whose actions are spotless, who are engrossed in religious activities and remain peaceful, they do not have to go to the abode of Yama. They enjoy the comforts of the heaven, the other people also who are very clean in their approach and serve the other gods, they travel between heaven and earth and from earth to heaven. But they do not achieve salvation because without the adoration of lord Kṛṣṇa, the people cannot be freed from the cycle of birth and death.

स्वकर्मनिरताश्चापि स्वधर्मनिरतास्तथा।
गच्छन्तो मर्त्यलोकं च दुर्धर्षा यमकिङ्कराः॥ १९॥
भीताः कृष्णोपासकाच्च वैनतेयादिवोरगाः।
स्वदूतं पाशहस्तं च गच्छन्तं तं वदाम्यहम्॥ २०॥
यास्यसीति च सर्वत्र हरिभक्ताश्रमं विना।
कृष्णमन्त्रोपासकानां नामानि च निकृन्तनम्॥ २१॥
करोति नखराञ्जल्या चित्रगुप्तश्च भीतवत्।
मधुपर्कादिकं ब्रह्मा तेषां च कुरुते पुनः॥ २२॥
विलङ्घ्य ब्रह्मलोकं च गोलोके गच्छतां सताम्।
दुरितानि च नश्यन्ति तेषां संस्पर्शमात्रतः॥ २३॥

The messengers of Yama are quite terrific ones, but finding a devotee of lord Kṛṣṇa they disappear so rapidly like the serpent who vanishes in no time on the arrival of Garuḍa. Thereafter even after getting engaged in their own *dharma* they get relieved of their own *dharma*. When the messengers of Yama holding the noose in their hands get ready to descent on earth, then I tell those messengers that "You should go to every place but never go to the place of the devotees of lord Kṛṣṇa. In case the names of the devotees of lord Kṛṣṇa are return erroneously, the messengers, of Yama get terrified and Citragupta removes them (from the list) with folded hands. Brahmā serves them offering *Madhuparka*. Such devotees of Viṣṇu cross the *Brahmaloka* and proceed on to *Goloka* the abode of Kṛṣṇa. Such devotees of Kṛṣṇa while proceeding on to *Goloka* to whomsoever they come in touch with, all their sins are removed.

यथा सुप्रज्वलद्वह्नौ काष्ठानि च तृणानि च।
प्राप्नोति मोहः संमोहं तांश्च दृष्ट्वाऽतिभीतवत्॥ २४॥

As the dry wood and the hay burns out in flames, similarly (at the sight of devotees of Viṣṇu) the illusion also disappears getting terrified.

कामश्च कामिनं याति लोभक्रोधौ ततः सति।
मृत्युः पलायते रोगो जरा शोको भयं तथा॥ २५॥

The god of love goes to the passionate person; the greed and the anger also flee at his sight; death, disease, old age, grief and fear vanish at the sight of the devotees of Viṣṇu.

कालः शुभाशुभं कर्म हर्षो भोगस्तथैव च।
ये ये न यान्ति यामीं च कथितास्ते मया सति॥ २६॥

Similarly Kāla, good or bad deeds, pleasures and pain also disappear. Thus they do not visit the abode of Yama at my command.

शृणु देहस्य विवृतिं कथयामि यथागमम्।
पृथिवी वायुराकाशं तेजस्तोयमिति स्फुटम्॥ २७॥
देहिनां देहबीजं च स्रष्टुः सृष्टिविधौ परम्।
पृथ्व्यादिपञ्चभूतैश्च यो देहो निर्मितो भवेत्॥ २८॥

Now I tell you about the formation of the body as ordained in the scriptures. You listen to me

attentively. There are five elements in the universe comprising of the earth, the wind, the sky, the fire and the water. They are put in a body with the soul and thus the body is created by the creator, which is created by the five elements as explained above.

स कृत्रिमो नश्वरश्च भस्मसाच्च भवेदिह।
वृद्धाङ्गुष्ठप्रमाणेन यो जीवः पुरुषाकृतिः॥ २९॥
बिभर्ति सूक्ष्मदेहं च तद्रूपं भोगहेतवे।
स देहो न भवेद्भस्म ज्वलदग्नौ ममाऽऽलये॥ ३०॥
जले न नष्टो देहो वा प्रहारे सुचिरं कृते।
न शस्त्रे च न चास्त्रे च सुतीक्ष्णे कण्टके तथा॥ ३१॥
तप्तद्रवे तप्तलौहे तप्तपाषाण एव च।
प्रतप्तप्रतिमाश्लेषेऽप्यत्यूर्ध्वपतनेऽपि च॥ ३२॥
न च दग्धो न भग्नश्च भुङ्क्ते संतापमेव च।
कथितं देवि वृत्तान्तं कारणं च यथागमम्।
कुण्डानां लक्षणं सर्वं निबोध कथयामि ते॥ ३३॥

The perishable elements are reduced to dust on the earth. Thereafter they proceed to the hell in the form of a thumb in order to face the reward of their deeds. The said body is known as the ethereal body (*Sūkṣma-śarīra*). This ethereal body does not vanish in the fire in the hell nor by torture or any other weapon or the fire. Even the burning iron or the burning stone can have no effect on the same. It does not vanish by embracing a burning image or by a fall from great heights. It does not burn. It does not break but only suffers from pain. O goddess, I have thus told you everything about the ethereal body as has been described in the scriptures. I am now describing about the different pits (*kuṇḍas*) in the hell. You listen to me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्यु०
द्वात्रिंशोऽध्यायः॥ ३२॥

अथ त्रयस्त्रिंशोऽध्यायः

Chapter – 33

Description of the *Kuṇḍas* of hell

यम उवाच

पूर्णेन्दुमण्डलाकारं सर्वकुण्डं च वर्तुलम्।
अतीव निम्नं पाषाणभेदैश्च खचितं सति॥ १॥

Yama said—All the pits in the hell are circular like the moon. They are quite deep and have many types of stones arranged in them.

न नश्वरं चाऽऽप्रलयं निर्मितं चेश्वरेच्छया।
क्लेशदं वै पातकिनां नानारूपं तदालयम्॥ २॥

They have been constructed according to the will of the lord; that is why they cannot be destroyed before the time of dissolution. They are of various types and are painful to the sinners.

ज्वलदङ्गाररूपं च शतहस्तशिखान्वितम्।
परितः क्रोशमानं च वह्निकुण्डं प्रकीर्त्तितम्॥ ३॥
महच्छब्दं प्रकुर्वद्भिः पापिभिः परिपूरितम्।
रक्षितं मम दूतैश्च ताडितैश्चापि संततम्॥ ४॥

They have burning flames rising up to a hundred feet, have a circumference of a *Kosa*. One of them is called *Agnikuṇḍa*. It always remains filled with sinners who cry aloud always. My messengers always protect the *kuṇḍa*, torturing the sinners all the time.

प्रतप्तोदकपूर्णं च हिंस्रजन्तुसमन्वितम्।
महाघोरान्धकारं च पापिसंघेन संकुलम्॥ ५॥
प्रकुर्वता काकुशब्दं प्रहारैर्घुर्णितेन च।
क्रोशार्द्धमानं मद्दूतैस्ताडितेन च रक्षितम्॥ ६॥

There is a *Prataptodakakuṇḍa* having a diameter of half of *Kosa* which is filled with wild animals, boiling water, complete darkness and the sinners. My messengers torture the sinners there who cry aloud expressing their grief and fear.

तप्तक्षारोदकैः पूर्णं नक्रैश्च परिवेष्टितम्।

संकुलं पापिभिश्चैव क्रोशमानं भयानकम्॥७॥
त्राहीति शब्दं कुर्वद्भिर्मम दूतैश्च ताडितैः।
प्रचलद्भिरनाहारैः शूष्ककण्ठौष्ठतालुकैः॥८॥

The *Taptakṣāroda-kuṇḍa* always remains filled with boiling saline water, having a number of crocodiles and the sinners. It has a circumference of a *Kosa* and is quite terrific. The sinners cry aloud after having been tortured by my attendants there. They always keep on moving in the same and in the absence of any food, their lips and throat always remain dry.

विण्मूत्रैरेव पूर्णं च क्रोशमानं च कुत्सितम्।
अतिदुर्गन्धिसंयुक्तं व्याप्तं पापिभिरेव च॥९॥
ताडितैर्मम दूतैश्चाप्यानाहारैरुपद्रवैः।
रक्षेति शब्दं कुर्वद्भिस्तत्कीटैरेव भक्षितम्॥१०॥

The *Viṇmūtra-kuṇḍa* is filled with refuse and urine and is spread in the area of one *Kosa*; it is denounced by everyone and emits a foul smell and is filled with the sinners. They are made to starve there and are tortured by my attendants, as a result of which they cry for hell. Many of the insects bite them severely.

तप्तमूत्रद्रवैः पूर्णं मूत्रकीटैश्च संकुलम्।
युक्तं महापापिभिश्च तत्कीटैर्दशितं सदा॥११॥
गव्युतिमानं ध्वान्ताक्तं शब्दकृद्भिश्च संततम्।
मद्दूतैस्तोतिर्घोरैः शुष्ककण्ठौश्ठतालुकैः॥१२॥

The *Kuṇḍa* is filled with boiling urine and the insects of the urine bite the great sinners. This is named as *Mūtra-kuṇḍa* and is spread in an area of two *Kosas*, covered with darkness where the sinners are always bitten by the insects and are also tortured by my attendants who always cry aloud and their throat, tongue and lips get dried up.

श्लेष्मपूर्णं क्रोशमितं वेष्टितं चेष्टितैः सदा।
तद्भोजिभिः पापिभिश्च तत्कीटैर्भक्षितैः सदा॥१३॥

Śleṣmakuṇḍa is always filled with cough and is spread over an area of one *Kosa*. The area is inhabited by the sinners who consume the cough and are eaten away by the insects daily.

क्रोशार्द्धं गरपूर्णं च गरभोजिभिरन्वितम्।
करकीटैर्भक्षितैश्च पापिभिः पूर्णमेव च॥१४॥
ताडितैर्मम दूतैश्च शब्दकृद्भिश्च कम्पितैः।
सर्पाकारैर्वज्रदंष्ट्रैः शुष्ककण्ठैः सुदारुणैः॥१५॥

The poison *Kuṇḍa* is spread over an area of half a *kosa* and the sinners consuming the poison reside there, the insects of the poison always bite them with their fangs resembling those of the snakes and *vajra*. My terrific messengers torture them who cry aloud while trembling and their throats dry up.

नेत्रयोर्मलपूर्णं च क्रोशार्द्धं कीटसंयुतम्।
पापिभिः संकुलं शश्वद्द्रवद्भिः कीटभक्षितैः॥१६॥
वसारसेन पूर्णं च क्रोशतुर्यं सुदुःसहम्।
तद्भोजिभिः पातकिभिर्व्याप्तं दूतैश्च ताडितैः॥१७॥

Then there is a *Netramala-kuṇḍa* which is spread over half a *kosa* and is filled with many types of insects in which the sinners are lodged. Because of their having been bitten by the insects daily they become lean and thin. There is another *kuṇḍa* filled with fat and is spread over an area of four *kosas*, the sinners who consume the fat are lodged there. They are tortured by my attendants daily.

शुक्रपूर्णं क्रोशतुर्यं शुक्रकीटैश्च भक्षितैः।
क्रन्दद्भिः पापिभिः शश्वत्संकुलं व्याकुलैर्भिया॥१८॥
दुर्गन्धिरक्तपूर्णं च वापीमानं गभीरकम्।
तद्भोजिभिः पापिभिश्च संकुलं कीटभक्षितैः॥१९॥

There is another *Śūdra-kuṇḍa* which is filled with semen and is spread over an area of four *kosas*. The place is inhabited by the terrified sinners who are bitten by the insects of semen as a result of which they cry aloud. It is like a step-well filled with blood emitting a foul smell and is given the name of *Rakta-kuṇḍa;* the sinners who consume the blood are lodged there. The insects eat them up daily.

पूर्णं नेत्राश्रुभिर्नणां वाप्यर्द्धं पापिभिर्युतम्।
ताडितैर्मम दूतैश्च तद्भक्ष्यैः कीटभक्षितैः॥२०॥

The *Aśrukuṇḍa* is filled with tears and looks like half a portion of the step-well. It is filled with the sinners whom my messengers always torture. Besides, the insects of the place bite them and eat them up; the sinners lodged there consume only the tears. The *Karṇaviṭ-kuṇḍa* is filled with ear wax and has the size of four step-wells; it is filled with the sinners who consume the refuse and they are eaten up by the insects, the pain of which they have to bear.

नृणां गात्रमलैः पूर्णं तद्भक्ष्यैः पापिभिर्युतम्।
ताडितैर्मम दूतैश्च व्यग्रैश्च कीटभक्षितैः॥ २१॥
कर्णविट्परिपूर्णं च तद्भक्ष्यैः पापिभिर्युतम्।
वापीतुर्यप्रमाणं च रुदद्भिः कीटभक्षितैः॥ २२॥

There is a *Gātramala-kuṇḍa* which is filled with the refuse of the human bodies. The sinners consume the same and the messengers torture them daily. The insects bite them daily which keep the sinners quite unhappy.

मज्जापूर्णं नराणां च महादुर्गन्धिसंयुतम्।
महापातकिभिर्युक्तं वापीतुर्यप्रमाणकम्॥ २३॥

There is a *Majjā-kuṇḍa* which is filled with the human veins and it emits a terrific evil smell. It is spread over an area of four step-wells.

परिपूर्णं स्निग्धमांसैर्मम दूतैश्च ताडितैः।
पापिभिः संकुलं चैव वापीमानं भयानकम्॥ २४॥
कन्याविक्रयिभिश्चैव तद्भक्ष्यैः कीटभक्षितैः।
त्राहीति शब्दं कुर्वद्भिस्त्रासितैश्च भयानकम्॥ २५॥

The *Māṅsa-kuṇḍa* is filled with human flesh and is spread over an area of a step-well; the sinners are lodged there who are tortured by my messengers. They include those who sell their daughter and they eat the same flesh. They are bitten by the insects and they always cry for hell getting terrified.

वापीतुर्यप्रमाणं च नखादिकचतुष्टयम्।
पापिभिः संकुलं शश्वन्मम दूतैश्च ताडितैः॥ २६॥
प्रतप्तताम्रकुण्डं ताम्रपर्युन्मुखान्वितम्।
ताम्राणां प्रतिमालक्षैः प्रतप्तैरावृतं सदा॥ २७॥

There is another *kuṇḍa* named *Nakha-kuṇḍa* which is spread over an area of four step-wells and is filled with the sinners who are tortured by my attendants daily.

प्रत्येकं प्रतिमाश्लिष्टै रुदद्भिः पापिभिर्युतम्।
गव्यूतिमानं विस्तीर्णं मम दूतैश्च ताडितैः॥ २८॥

The *Prataptāmra-kuṇḍa* is encased with copper from all sides. It contains lakhs of images of copper. They are always kept there to torture the sinners who have to embrace the burning images which make them cry aloud. They are beaten by messengers also. The *kuṇḍa* is spread over an area of two *kosas*.

प्रतप्तलोहधारं च ज्वलदङ्गारसंयुतम्।
लौहानां प्रतिमालक्षैः प्रतप्तैरावृतं सदा॥ २९॥
प्रत्येकं सर्वसंश्लिष्टैः शश्वद्विचलितैर्भिया।
रक्ष रक्षेति शब्दं च कुर्वद्भिर्दूतताडितैः॥ ३०॥

There is another *kuṇḍa* having the weapon of sharp edged iron and is filled with burning flames; it is surrounded by iron balls which always remain burning and the sinners are required to embrace them. This terrify them and they try to separate themselves from the same but are unsuccessful. On the other hand when they are tortured by the messengers of Yama they cry for help.

महापातकिभिर्युक्तं द्विगव्यूतिप्रमाणकम्।
भयानकं ध्वन्तयुक्तं लौहकुण्डं प्रकीर्तितम्॥ ३१॥
धर्मकुण्डं तप्तसुराकुण्डं वाप्यर्द्धमेव च।
तद्भोजिभिः पापिभिश्च व्याप्तं मद्दूतताडितैः॥ ३२॥

There is a *Lauha-kuṇḍa* in which the great sinners dwell. It is spread over an area of four *kosas*. The *Dharma-kuṇḍa* and *Taptasurā-kuṇḍa* are of the size of half a step-well and they are meant for the types of sinners who are beaten by my messengers and have to consume boiling wine.

अधः शाल्मलिवृक्षस्य तीक्ष्णकण्टककुण्डकम्।
लक्षपौरुषमानं च क्रोशमानं च दुःखदम्॥ ३३॥
धनुर्मानैः कण्टकैश्च सुतीक्ष्णैः परिवेष्टितम्।

There is a *kuṇḍa* beneath the Śālmali-tree which is filled with sharp edged thorns; it is spread in one kośa land and very painful. Lakhs of people are lodge there; it is surrounded with sharp edged thorns of the size of arrows.

प्रत्येकं कण्टकैर्विद्धं महापातकिभिर्युतम्॥ ३४॥
वृक्षाग्रान्निपतद्भिश्च मम दूतैश्च ताडितैः।
जलं देहीति शब्दं च कुर्वद्भिः शुष्कतालुकैः॥ ३५॥
महाभयातिव्यग्रैश्च दण्डसंभिन्नमस्तकैः।
प्रचलद्भिर्यथा तप्ततैले जीविभिरेव च॥ ३६॥

Those thorns pierce through the bodies of a great sinner which are thrown from the top of the tree. These sinners are further tortured by my attendants. They cry for water but they never get it and their tongues dry up. Their heads are broken by the strike of rods. Running in the boiling oil, such people suffer badly terrified.

विषौघैस्तक्षकादीनां पूर्णं च क्रोशमानकम्।
तद्भक्ष्यैः पापिभिर्युक्तं मम दूतैश्च ताडितैः॥ ३७॥

There is another *kuṇḍa* of snakes in which serpents like Takṣaka and others bite the sinners who are also tortured by my messengers.

प्रतप्ततैलपूर्णं च कीटादिपरिवर्जितम्।
तद्भक्ष्यैः पापिभिर्युक्तं दग्धगात्रैश्च वेष्टितैः॥ ३८॥
काकुशब्दं प्रकुर्वद्भिश्चलद्भिर्दूतताडितैः।
महापातकिभिर्युक्तं द्विगव्यूतिप्रमाणकम्॥ ३९॥

There is another *kuṇḍa* which always remains filled with boiling oil, having no insects, the burning oil is applied on the tender limbs of the sinners. Besides my messengers beat them mercilessly as a result of which they cry aloud; thus this kuṇḍa which is filled with great sinners is spread over an area of four *kosas*.

शस्त्रकुण्डं ध्वान्तयुक्तं क्रोशमानं भयानकम्।
शूलाकारैः सुतीक्ष्णाग्रैर्लौहशस्त्रैश्च वेष्टितम्॥ ४०॥

The *kuṇḍa* which is filled with darkness is spread over an area of one *kosa*. It is quite horrible and is surrounded by weapons which are terrific, like the tridents and pointed tops and are made of iron. This *kuṇḍa* is named as *Śastra-kuṇḍa*.

शस्त्रतल्पस्वरूपं च क्रोशतुर्यप्रमाणकम्।
पातकिभिर्वेष्टितं च कुन्तविद्धैश्च वेष्टितम्॥ ४१॥
ताडितैर्मम दूतैश्च शुष्ककंठौष्ठतालुकैः।
कीटैः संपीड्यमानैश्च सर्पयानैर्भयङ्करैः॥ ४२॥
तीक्ष्णदन्तैश्च विकृतैर्व्यासं ध्वान्तयुतं सति।
महापातकिभिर्युक्तं भीतैर्वा कीटभक्षितैः।
रुदद्भिः क्रोशमानं च मम दूतैश्च ताडितैः॥ ४३॥

There is a *kuṇḍa* named the weapon-*kuṇḍa* which has beds of spears on which each one of the sinners is made to hang. Thereafter my messengers torture them, as a result of which their throats, lips and tongues get dried up. There is a *Kṛmi-kuṇḍa* where there are insects with sharp fangs and is filled with great sinners. Those insects bite the sinners daily. Besides my messengers continue to torture them, making them cry-aloud.

अतिदुर्गन्धिसंयुक्तं क्रोशार्द्धं पूयसंयुतम्।
तद्भक्ष्यैः पापिभिर्युक्तं मम दूतैश्च ताडितैः॥ ४४॥
द्विगव्यूतिप्रमाणं च हिमतोयप्रपूरितम्।
तालवृक्षप्रमाणैश्च सर्पकोटिभिरावृतम्॥ ४५॥
सर्पवेष्टितगात्रैश्च पापिभिः सर्पभक्षितैः।
संकुलं शब्दकृद्भिश्च मम दूतैश्च ताडितैः॥ ४६॥

There is a *kuṇḍa* which is spread over an area of half a *kosa* which is filled with puss. It is always filled with sinners who have to consume the same and my messengers always beat them. There is a snow-water *kuṇḍa* which is spread over an area of four *kosas*. It is filled with snakes of the size of a palm tree; the sinners are dumped therein and the snakes encircle their bodes. My messengers always belabour them making the sinners cry aloud.

कुण्डत्रयं मशादीनां पूर्णं च मशकादिभिः।
सर्वं क्रोशार्द्धमात्रं च महापातकिभिर्युतम्॥ ४७॥
हस्तपादादिभिर्बद्धैः क्षत्रैः क्षतजलोहितैः।
हाहेति शब्दं कुर्वद्भिः प्रचलद्भिश्च संततम्॥ ४८॥

There are three *kuṇḍas* which are filled with leeches and mosquitoes. They are all spread in an area of half a *kosa* each. They remain filled with sinners. Their hands and feet are tied and are soaked in blood. They are crying hā hā words and walking constantly.

वज्रवृश्चिकयोः कुण्डं ताभ्यां च परिपूरितम्।
वाप्यर्द्धं पापिभिर्युक्तं वज्रवृश्चिकदंशितैः॥४९॥
कुण्डत्रयं शरादीनां तैरेव परिपूरितम्।
तैर्बिद्धैः पापिभिर्युक्तं वाप्यर्द्धं रक्तलोहितैः॥५०॥

Then there are *kuṇḍas* which are filled with scorpions and *vajras*. They are of the size of step-wells and are filled with the scorpions and *vajras*. They are of the size of a step-well and are filled with evil-doers they are pierced with arrows. They appear red having been soaked with blood. Such *kuṇḍas* are half the size of a step-well.

तप्तपङ्कोदकैः पूर्णं सध्वान्तं गोलकुण्डकम्।
कीटैः संपीड्यमानैश्च भक्षितैः पापिभिर्युतम्॥५१॥
वाप्यर्धं परिपूर्णं च जलस्थैर्नक्रकोटिभिः।
दारुणैर्विकृताकारैर्भक्षितैः पापिभिर्युतम्॥५२॥

The *Gola-kuṇḍa* is filled with boiling mud and darkness. The sinners are bitten by the insects there. Such a *kuṇḍa* is half the size of a step-well. The *Nakra-kuṇḍa* always remains filled with crores of crocodiles which are horrible in appearance. The sinners are bitten by them.

विण्मूत्रश्लेष्मभक्ष्यैश्च संयुक्तं शतकोटिभिः।
काकैश्च विकृताकारैर्धनुर्लक्षं च पापिभिः॥५३॥

Similarly there are *kuṇḍas* of refuse, urine and cough in which crows peck at the bodies of the sinners. Such *kuṇḍas* are called *Viṇmūtraśleṣma-kuṇḍas*. They are spread over an area of a lakh of *yojanas*.

संचालवाजयोः कुण्डं ताभ्यां च परिपूरितम्।
भक्षितैः पापिभिर्युक्तं शब्दकृद्भिश्च संततम्॥५४॥

The *Saṅcāla* and *Vāja-kuṇḍa* are filled with birds where the sinners in large number have to reside. The birds eat up the sinners daily as a result of which they cry aloud.

धनुः शतं वज्रयुक्तं पापिभिः संकुलं सदा।
शब्दकृद्भिर्वज्रदग्धैरन्तर्ध्वान्तमयं सदा॥५५॥

The *vajra-kuṇḍa* is of the size of a hundred bows in area, is filled with *vajra* and always remains dark. The sinners lodged in that *kuṇḍa* always cry with pain caused by the *vajra*. They are spread over double the area of a step-well.

वापीद्विगुणयानं च तप्तप्रस्तरनिर्मितम्।
ज्वदलङ्गारसदृशं चलद्भिः पापिभिर्युतम्॥५६॥
क्षुरधारोपमैस्तीक्ष्णैः पाषाणैर्निर्मितं परम्।
महापातकिभिर्युक्तं क्षतं क्षतजलोहितैः॥५७॥

There is *Pāṣāṇa-kuṇḍa* which is of double the size of a step-well and is filled with stones which are always burning hot. The sinners are made to sit on them, who cry aloud. Then there is a sharp-arrow *kuṇḍa* having sharp blades made of stones. The sinners are tortured with them which are filled with blood and wounds.

दुर्गन्धिलालापूर्णं च तद्भक्ष्यैः पापिभिर्युतम्।
क्रोशमानं गभीरं च मम दूतैश्च ताडितैः॥५८॥
तप्ततोयेऽञ्जलाकारैः परिपूर्णं धनुः शतम्।
चलद्भिः पापिभिर्युक्तं मम दूतैश्च ताडितैः॥५९॥

The *Lālā-kuṇḍa* is filled with bad smell and spit. The sinners have to consume the same. It is spread over an area of half a *kosa*. My messengers torture the sinners badly. The *kuṇḍa* of boiling water is quite black in colour, like the collyrium and is spread over an area of a hundred bows. It remains filled with sinners who are tortured by my messengers and cry aloud.

पूर्णं चूर्णद्रवैः क्रोशमानं पापिभिरन्वितम्।
तद्भोजिभिः प्रदग्धैश्च मम दूतैश्च ताडितैः॥६०॥
कुण्डं कुलालचक्राभं घूर्णमानं च संततम्।
सुतीक्ष्णषोडशारं च घूर्णितैः पापिभिर्युतम्॥६१॥

There is a *kuṇḍa* of melted metals which is spread over an area of one *kosa* and is filled with sinners. The sinners have to consume the same

liquid which keeps on burning. On the other hand my messengers also torture them. There is a *Cakra-kuṇḍa* which is like the potter's wheels and keeps on moving. It has saws and tusks on which the sinners are made to sit.

अतीव वक्रं निम्नं च द्विगव्यूतिप्रमाणकम्।
कन्दराकारनिर्माणं तप्तोदकसमन्वितम्॥६२॥
महापातकिभिर्युक्तं भक्षितैर्जलजन्तुभिः।
प्रचलद्भिः शब्दकृद्भिर्ध्वान्तयुक्तं भयानकम्॥६३॥

It is quite deep and is spread over an area of four *kosas* and appears like a cave filled with boiling water. It is quite dark and terrific in size; many of the great sinners are lodged there who are consumed by aquatic animals daily and they keep on crying.

कोटिभिर्विकृताकारैः कच्छपैश्च सुदारुणैः।
जलस्थैः संयुतं तैश्च भक्षितैः पापिभिर्युतम्॥६४॥
ज्वालाकलापैस्तेजोभिर्निर्मितं क्रोशमानकम्।
शब्दकृद्भिः पापिभिश्च चलद्भिः संयुतं सदा॥६५॥

The *Kūrma-kuṇḍas* is filled with crores of tortoises of gigantic size who surround the sinners and eat them daily. There is a *kuṇḍa* of multitude flames, built with lustre, which is spread in the area of one kośa, where the sinners are crying for help and walking continuously.

क्रोशमानं गभीरं च तप्तभस्मभिरन्वितम्।
शश्वच्चलद्भिः संयुक्तं पापिभिर्भस्मभक्षितैः॥६६॥

There is a kuṇḍa of hot ashes which is spread over an area of one *kosa* and is quite deep. It is filled with many sinners who wander about. They have to consume the burning ashes daily.

तप्तपाषाणलोष्टानां समूहैः परिपूरितम्।
पापिभिर्दग्धगात्रैश्च युक्तं वै शुष्कतालुकैः॥६७॥

One of the *kuṇḍas* is filled with burning rocks and earth having a large number of sinners lodged therein. Their bodies are badly burnt and the tongue is dried up completely.

क्रोशमानं ध्वान्तमयं गभीरमतिदारुणैः।
ताडितैर्मम दूतैश्च दग्धकुण्डं प्रकीर्तितम्॥६८॥

It is spread over an area of one *kosa* and is dark and quite deep. The terrific messengers of Yama always torture them. It is called the *Dagdha-kuṇḍa*.

अत्यूर्मियुक्ततोयं च प्रतप्तक्षारसंयुतम्।
नानाप्रकारविकृतं जलजन्तुसमन्वितम्॥६९॥
द्विगव्यूतिप्रमाणं च गभीरं ध्वान्तसंयुतम्।
तद्भक्ष्यैः पापिभिर्युक्तं दंशितैर्जलजन्तुभिः॥७०॥
चलद्भिः क्रन्दमानैश्च पश्याद्भिः परस्परम्।
उत्तप्तसूर्मिकुण्डं च कीर्तितं च भयानकम्॥७१॥

One of the *kuṇḍas* is filled with innumerable waves of hot and saline water having a large number of aquatic animals. It is spread over an area of four *kosas* and is quite deep and full of darkness. The sinners are eaten by the aquatic animals daily where they cry aloud but they are unable to see one another in darkness. This *kuṇḍa* is called *Uttaptasūrmi-kuṇḍa*.

असिपत्रवनस्यैवाप्युद्यैस्तालतरोरधः।
क्रोशार्द्धमानकुण्डं च पतत्पत्रसमन्वितम्॥७२॥
पापिनां रक्तपूर्णं च वृक्षाग्रात्पततां परम्।
परित्राहीति शब्दं च कुर्वतामसतामपि॥७३॥
गभीरं ध्वान्तसंयुक्तं रक्तकीटसमन्वितम्।
तदसीपत्रकुण्डं च कीर्तितं च भयानकम्॥७४॥

There are forests having trees with leaves as sharp as sharp-edged swords and the leaves of palm trees. This kuṇḍa is spread over an area of half a *kosa* and the falling leaves of the palm tree injures many sinners and the blood always keeps oozing from their bodies who cry for help. Besides, in the darkness red-coloured insects torture the evil souls. This is called *Asipatra kuṇḍa*.

धनुःशतप्रमाणं च क्षुराकारास्त्रसंकुलम्।
पापिनां रक्तपूर्णं च क्षुरधारं भयानकम्॥७५॥

The *kuṇḍa* which is spread over an area of a hundred bows has sharp-edged weapons like daggers and swords, is filled with evil souls who are injured by these weapons. This *kuṇḍa* is called *Kṣuradhār-kuṇḍa*.

सूचीवाश्यास्त्रसंयुक्तं पापिरक्तौघपूरितम्।
पञ्चाशद्धनुरायामं क्लेशदं सूचिकामुखम्॥७६॥

The *Sūcikāmukha* hell has weapons having their tips as sharp as the tip of a needle; it makes the evil souls to undergo considerable agony.

गोधाह्वजन्तुभेदस्य मुखाकृति भयानकम्।
कूपरूपं गभीरं च धनुर्विंशतिमानकम्॥७७॥
महापातकिनां चैव महाक्लेशकरं परम्।
तत्कीटभक्षितानां च नम्रास्यानां च संततम्॥७८॥

The *Godhāmukha kuṇḍa* is of the shape of a lizard. It is quite terrific and has the shape of a lizard spreading over an area of twenty bows. The great sinners have to suffer considerable torture in this kuṇḍa. The insects of the *kuṇḍa* eat away the sinners quite badly.

कुण्डं नरमुखाकारं धनुःषोडशमानकम्।
गभीरं कूपरूपं च पापिष्ठैः संकुलं सदा॥७९॥
गजेन्द्राणां समूहेन व्याप्तं कुण्डाकृति स्थलम्।
गजदन्तहतानां च पापिनां रक्तपूरितम्॥८०॥

The *Nakra-kuṇḍa* is filled with many of the terrible aquatic animals including crocodiles. It is spread over an area of sixteen bows. It is quite deep like a well and is covered with darkness and is filled with the sinners. There is another kuṇḍa which is infested with elephants or tuskers who injure the sinners with their tusks.

तत्कीटभक्षितानां च दीनशब्दकृतं सदा।
धनुःशतप्रमाणं च कीर्तितं गजदंशनम्॥८१॥
धनुस्त्रिंशत्प्रमाणं च कुण्डं वै गोमुखाकृति।
पापिनां दुःखदं चैव गोमुखं परिकीर्त्तितम्॥८२॥

Many of the insects bite them severely and they cry always helplessly. This *kuṇḍa* is spread over an area of a hundred bows and is known by the name of *Gajadaṁśana*.

The *Gomukha-kuṇḍa* is spread over an area of three bows, is circular in shape and is filled with the sinners who are tortured there.

भ्रमितं कालचक्रेण संततं च भयानकम्।
कुम्भाकारं ध्वान्तयुक्तं द्विगव्यूतिप्रमाणकम्॥८३॥
लक्षमानवमानं च गभीरमतिविस्तृतम्।
कुत्रचित्तप्ततैलं च कुण्डाभ्यन्तरमन्तिके॥८४॥
कुत्रचित्तप्तलौहादिकुण्डं ताम्रादिकं तथा।
कुत्रचित्तप्तपाषाणकुण्डाभ्यन्तरमन्तिके॥८५॥
पापिनां च प्रधानैश्च महापातकिभिर्युतम्।
परस्परं न पश्यद्भिः शब्दकृद्भिश्च संततम्॥८६॥
ताडितैर्मम दूतैश्च दण्डैश्च मुसलैस्तथा॥८७॥
घूर्णमानैःपतद्भिश्च मूर्च्छितैश्च मुहुर्मुहुः।
पातितैर्मम दूतैश्चाप्यत्यूर्ध्वात्पतितैः क्षणम्॥८८॥

The *Kālacakra-kuṇḍa*, has a *Kālacakra* which always keeps on rotating. It is quite terrific to look at and resembles a pitcher. It is also called the *Kumbhīpāka* hell. It is spread over an area of four *kosas* and filled with darkness. Its death is equivalent to a lakh of humans. The *Taptataila-kuṇḍa*, *Lauhādi-kuṇḍa* and *Tāmrādi-kuṇḍa* and *Taptapāṣāṇa-kuṇḍa* form part of the same kuṇḍa (*Kumbhīpāka-kuṇḍa*). It always remains filled with great sinners who are unable to see any one and cry again and again. They faint quite often and sometimes they fall unconscious. The messengers of Yama throw them from considerable heights.

यावन्तः पापिनः सन्ति सर्वकुण्डेषु सुन्दरि।
ततश्चतुर्गुणाः सन्ति कुम्भीपाके च दुस्तरे॥८९॥

O beautiful one, the number of sinners lodged in the *Kumbhīpāka* hell excels the collective number of the sinners of all other *kuṇḍas*.

सुचिरं पतिताश्चैव भोगदेहविवर्जिताः।
सर्वकुण्डप्रधानं च कुम्भीपाकं प्रकीर्तितम्॥९०॥
कालनिर्मितसूत्रेण निबद्धा यत्र पापिनः।
उत्थापिताश्च मद्दूतैः क्षणमेव निमज्जिताः॥९१॥

The *Kumbhīpāka* hell is the topmost of all the hells where the sinners have to remain after shedding their human body. Such of the sinners as are tied in the *kālasūtra* are lifted up by my messengers and the next moment they are drowned again.

निःश्वासबन्धाः सुचिरं कुण्डानामन्तरे तथा।
अतीव क्लेशयुक्ताश्च भोगदेहा अनश्वराः॥ ९२॥
दण्डेन मुसलेनैव मम दूतैश्च ताडिताः।
प्रतप्ततोययुक्तं च कालसूत्रं प्रकीर्तितम्॥ ९३॥

The sinners remain captive in all the *kuṇḍas* for long and go on breathing. Their bodies which have to suffer all the pain and torture never die. On the other hand my messengers beat them with rods, clubs and many other weapons. The hell always remains filled with boiling water and is known as the *kālasūtra* hell.

अवटः कूपभेदश्च यत्रोदं च तदाकृति।
प्रतप्ततोयपूर्णं च धनुर्विंशत्प्रमाणकम्॥ ९४॥
व्याप्तं महापापिभिश्च दग्धगात्रैश्च संततम्।
मद्दूतैस्ताडितैः शश्वदवटोदं प्रकीर्तितम्॥ ९५॥

The *Avaṭa-hell* is of the shape of a well filled with water. That is why it is known as a part of the well. It is filled with boiling water in an area of twenty-four bows, where a large number of sinners reside whose bodies always remain burning and on the other hand my messengers keep on torturing them. Such a place is called *Avaṭoda-hell.*

यत्तोयस्पर्शमात्रेण सर्वव्याधिश्च पापिनाम्।
भवेदकस्मात्पततां यत्र कुण्डे धनुःशते॥ ९६॥
सर्वं रुद्धाः पापिनश्च व्यथन्ते यत्र संततम्।
हाहेति शब्दं कुर्वन्तस्तदेवारुन्तुदं विदुः॥ ९७॥
तप्तपांसुभिराकीर्णं ज्वलद्भिस्तु सुदग्धकैः।
तद्भक्ष्यैः पापिभिर्युक्तं पांसुभोजं धनुःशतम्॥ ९८॥
पततां पापिनां यत्र भवेदेव प्रकम्पनम्।
पापमात्रेण पापी वै भवेत्शापेन वेष्टितः॥ ९९॥

After having a fall in a kuṇḍa of the size of a hundred bows and with the touch of its water, the body of the sinners attract ailments. All the sinners are stuck up there and have to suffer. They cry aloud continuously. That is why the wise people call it *Aruntuda hell.*

क्रोशमाने च कुण्डे वै विदुस्तत्पाशवेष्टनम्।
धनुर्विंशतिमानं च शूलप्रोतं प्रकीर्तितम्॥ १००॥
पातमात्रेण पापी च शूलेन ग्रथितो भवेत्।
पततां पापिनां यत्र भवेदेव प्रकम्पनम्॥ १०१॥
अतीव हिमतोये च क्रोशार्द्धं च प्रकम्पनम्।
ददत्येव हि मद्दूता यत्रोल्काः पापिनां मुखे॥ १०२॥
धनुर्विंशतिमानं च तदुल्काभिश्च संकुलम्।
लक्षमानवमानं च गम्भीरं च धनुःशतम्॥ १०३॥
नानाप्रकारक्रिमिभिः संयुक्तं च भयानकैः।
अत्यन्धकारव्याप्तं यत्कूपाकारं च वर्तुलम्॥ १०४॥
तद्भक्ष्यैः पापिभिर्युक्तं न पश्यद्भिः परस्परम्।
तप्ततोयप्रदग्धैश्च चलद्भिः कीटभक्षितैः।
ध्वान्तेन चक्षुषा चान्धैरन्धकूपं प्रकीर्तितम्॥ १०५॥

Covered with burning ashes and the bodies of the sinners, the *kuṇḍa* always remains filled with them. All the sinners have to consume the burning ashes. It is spread over an area of a hundred bows and sinners start trembling as soon as they fall in it. They are then tied in a noose. The *kuṇḍa* is spread over an area of one *kosa.* This is called the *Pāśaveṣṭana* hell. The *kuṇḍa* known as *Śūlaprota* hell is spread over an area of twenty bows. As soon as the sinners fall in it, they are torn with the tridents and start trembling. It is filled with snow and is spread over an area of half a *kosa.* It has been named as *Prakaṁpana* hell where our messengers insert burning flames into the mouths of the sinners. It is spread over an area of twenty bows and is infested with comets. It has therefore been named as *Ulkāmukha hell.* This one keeps lakhs of people together and is quite deep and spread over an area of a hundred bows infested with terrific insects and is filled with darkness, having the form of a circular well. It is filled with all the sinners who are unable to see one another and they keep on suffering in the boiling water and the biting of the insects. Since it is pitch dark there, nothing is visible. It is therefore called the *andhakūpa* hell.

नानाप्रकारशस्त्रौघैर्यत्र विद्धाश्च पापिनः।
धनुर्विंशतिमानं च वेधनं तत्प्रकीर्तितम्॥ १०६॥

The hell where the sinners are tortured with various weapons is spread over an area of twenty bows. It is called the *Vedhana-kuṇḍa.*

दण्डेन ताडिता यत्र मम दूतैश्च पापिनः।
धनुः षोडशमानं च तत्कुण्डं दण्डताडनम्॥ १०७॥

The place at which our messengers torture the sinner is spread over an area of sixteen bows. It is called *Daṇḍatāḍana-kuṇḍa.*

निबद्धाश्च महाजालैर्यथा मीनाश्च पापिनः।
धनुस्त्रिंशत्प्रमाणं च जालबद्धं प्रकीर्तितम्॥ १०८॥

The place where the sinners are trapped like the fish in a net is spread over an area of thirty bows and is known as *Jālabaddha-kuṇḍa.*

पततां पापिनां कुण्डे देहाश्चूर्णीभवन्ति च।
लौहवेदिनिबद्धान्तः कोटिमानवमानकम्॥ १०९॥
गभीरं ध्वान्तयुक्तं च धनुर्विंशतिमानकम्।
मूर्च्छितानां जडानां तद्देहचूर्णं प्रकीर्तितम्॥ ११०॥

This is the kuṇḍa in which the bodies of sinners are reduced to pieces when they fall and where a number of pedestals are made which can accommodate crores of people. It is quite deep and dark. It is spread over an area of twenty bows. It is called the *Dehacūrṇa-kuṇḍa* for those who fall in it, faint and become motionless.

दलिताः पापिनो यत्र मद्दूतैर्मुसलैः सदा।
धनुः षोडशमानं च तत्कुण्डं दलनं स्मृतम्॥ १११॥

The *kuṇḍa* in which my messengers torture the sinners with clubs in their hands, is spread over an area of sixteen bows. It is called *Dalana-kuṇḍa.*

पातमात्रे यत्र पापी शुष्ककण्ठौष्ठतालुकः।
वालुकासु च तप्तासु धनुस्त्रिंशत्प्रमाणकम्॥ ११२॥
शतमानवमानं च गभीरं ध्वान्तसंयुतम्।
जलाहारैर्विरहितं शोषणं तत्प्रकीर्तितम्॥ ११३॥
नानाचर्मकषायादैः परिपूर्णं धनुःशतम्।

The *kuṇḍa* in which the sinners, while falling, have their throat, lips and tongues dried up, is filled with burning sand and is spread over an area of thirty bows, is deep as much as a hundred humans. It is filled with darkness, is deprived of water. It is called the *Śoṣaṇa- kuṇḍa.*

शतमानवमानं च गभीरं ध्वान्तसंयुतम्।
दुर्गन्धियुक्तं तद्भक्ष्यैः पापिभिः संकुलं महत्॥ ११४॥

The *kuṇḍa* which is filled with leather giving out a bad smell, is spread over an area of a hundred bows. It is infested with evil smells and the sinners feed on the same.

शूर्पाकारमुखं कुण्ड धनुर्द्वादशमानकम्।
तप्तलोहवालुकाभिः पूर्णं पातकिभिर्युतम्॥ ११५॥

The *kuṇḍa* of the shape of a winnowing basket is spread over an area of twelve bows. It has the sands burning like iron and is filled with sinners.

अन्तराग्निशिखानां च ज्वालाव्याप्तमुखं सदा।
धनुर्विंशतिमानं च यस्य कुण्डस्य सुन्दरि॥ ११६॥
ज्वालाभिर्दग्धगात्रैश्च पाणिभिर्व्याप्तमेव यत्।
तन्महत्क्लेशदं शश्वत्कुण्डं ज्वालामुखं स्मृतम्॥ ११७॥

O beautiful one, the *kuṇḍa* in which heaps of fire are found and the flames of fire keep on burning, has to be faced by the sinners. The flames of fire emerge from their bodies. The one which always inflicts terrific pain is called *Jvālāmukha kuṇḍa.*

पातमात्राद्यत्र पापी मूर्च्छितो जिह्मितो भवेत्।
तप्तेष्टकाभ्यन्तरितं वाप्यर्धं जिह्मकुण्डकम्॥ ११८॥

The *kuṇḍa* in which the sinners lose their senses after a fall, the inner part of which always remains burning and which is spread over an area of half a step-well, is called *Jihma-kuṇḍa.*

धूमान्धकारयुक्तं च धूमान्धैः पापिभिर्युतम्।
धनुःशतं श्वासद्धैर्धूमान्धं परिकीर्तितम्॥ ११९॥

The *kuṇḍa* which is filled with darkness like a well and blinded by the smoke inside, is filled with sinners. It is spread over an area of a hundred bows and is know by the name of *Dhūmāndha* hell.

पातमात्राद्यत्र पापी नागैः संवेष्टितो भवेत्।
धनुःशतं नागपूर्णं नागवेष्टनकुण्डकम्॥ १२०॥

The *kuṇḍa* in which the sinners are encircled by the serpents with their fall and which is

spread over an area of a hundred bows, is filled with snakes. It is called the *Nāgaveṣṭana kuṇḍa*.

षडशीतिश्च कुण्डानि मयोक्तानि निशामय।
लक्षणं चापि तेषां च किं भूयः श्रोतुमिच्छसि॥ १२१॥

I have thus spelt out the details of eighty *kuṇḍas* with their names and definitions, what else do you want to listen to from me further?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सावित्र्युपा०
यमलोकस्थनरककुण्डलक्षणप्रकथनं नाम
त्रयस्त्रिंशोऽध्यायः॥ ३३॥

अथ चतुस्त्रिंशोऽध्यायः

Chapter – 34

The end of Yama's discourse

सावित्र्युवाच

हरिभक्तिं देहि मह्यं सारभूतां सुदुर्लभाम्।
त्वत्तः सर्वं श्रुतं देव नावशिष्टो अधुना मम॥ १॥
किंचित्कथय मे धर्मं श्रीकृष्णगुणकीर्तनम्।
पुंसां लक्षोद्धारबीजं नरकार्णवतारकम्॥ २॥

Sāvitrī said—O lord, I have listened enough to you and nothing more is required to be listened to by me. Therefore you bestow the devotion of the lord on me which is extremely difficult to get. Now you enlighten me also on *dharma*, including the ways to adore lord Kṛṣṇa and the reciting of his name. He is the one who redeems all and can also help the people to cross over the ocean of the universe.

कारणं मुक्तिकार्याणां सर्वाशुभनिवारणम्।
दारणं कर्मवृक्षाणां कृतपापौघहारकम्॥ ३॥
मुक्तयः कतिधा सन्ति किं वा तासां च लक्षणम्।
हरिभक्तेर्मूर्तिभेदं निषेकस्यापि लक्षणम्॥ ४॥
तत्त्वज्ञानविहीना च स्त्रीजातिर्विधिनिर्मिता।
किं तज्ज्ञानं सारभूतं वद वेदविदां वर॥ ५॥
सर्वदानं ह्यनशनं तीर्थस्नानं व्रतं तपः।
अज्ञाने ज्ञानदानस्य कलां नार्हन्ति षोडशीम्॥ ६॥

Similarly he is the bestower of salvation, the cause of salvation, the destroyer of all the evils, the destroyer of the tree of deeds and the remover of all the sins; what is the number of types of salvation? What are their definitions? You kindly let me know the types of the devotions of the lord and the way one has to reap the harvest of their deeds. Among those who are well-versed in the Vedas, Brahmā has created the female devoid of the knowledge of *tattvas*. What is the essence of the learning for them. You kindly tell me, because the giving of charities, fasting, taking a bath in holy places, the performing of *vratas* and *tapas* do not equal even eleven times as compared to the imparting of knowledge to others.

पितुः शतगुणा माता गौरवेणातिरिच्यते।
मातुः शतगुणैः पूज्यो ज्ञानदाता गुरुः प्रभो॥ ७॥

O lord, the glory of the mother is a hundred times more than that of the father and the glory of the one who imparts knowledge or a teacher is a hundred times more than that of the mother.

यम उवाच

पूर्वं सर्वो वरो दत्तो यस्ते मनसि वाञ्छितः।
अधुना हरिभक्तिस्ते वत्से भवतु मद्वरात्॥ ८॥
श्रोतुमिच्छसि कल्याणि श्रीकृष्णगुणकीर्तनम्।
वक्तॄणां प्रश्नकर्तॄणां श्रोतॄणां कुलतारकम्॥ ९॥

Yama said—O daughter, whatever was desired by you has already been granted by me, but now with my boon you will surely achieve the devotion of the lord. O virtuous lady, you want to listen to the glory of lord Kṛṣṇa which redeems all the people who recite his name as well as those who listen to his glory.

शेषो वक्त्रसहस्रेण नहि यद्वक्तुमीश्वरः।
मृत्युंजयो न क्षमश्च वक्तुं पञ्चमुखेन च॥ १०॥

In fact the Śeṣa, having the thousand hoods, is unable to recite the glory of lord Kṛṣṇa. Lord Śiva who had over-powered the death, is unable to recite his glory with all his five faces.

धाता चतुर्णां वेदानां विधाता जगतामपि।
ब्रह्मा चतुर्मुखेनैव नालं विष्णुश्च सर्ववित्॥ ११॥
कार्तिकेयः षण्मुखेन नापि वक्तुमलं ध्रुवम्।
न गणेशः समर्थश्च योगीन्द्राणां गुरोर्गुरुः॥ १२॥

Even Brahmā, who holds the four Vedas and the creator of the world and omniscient lord Viṣṇu. is also not able to recite the glory of lord Kṛṣṇa

The six-headed Kārttikeya is unable to do so with all his six heads. Gaṇeśa, the lord of all the *gaṇas* and who is the best of the yogīs is unable in this respect.

सारभूताश्च शास्त्राणां वेदाश्चत्वार एव च।
कलामात्रं यद्गुणानां न विदन्ति बुधाश्च ये॥ १३॥

Even the scriptures which are the essence of the Vedas cannot speak out a particle of the glory of lord Viṣṇu. Then how can the intellectuals do so?

सरस्वती जडीभूता नालं यद्गुणवर्णने।
सनत्कुमारो धर्मश्च सनकश्च सनातनः॥ १४॥
सनन्दः कपिलः सूर्यो ये चान्ये ब्रह्मणः सुताः।
विचक्षणा न यद्वक्तुं के वाऽन्ये जडबुद्धयः॥ १५॥

Even Sarasvatī after making great efforts find it difficult to spell out the glory of the lord. The sages like Sanatkumāra, Dharma, Sanaka, Sanātana, Sananda, Kapila, Sūrya, Brahmā and several other intellectuals are unable to recite his glory; so what to speak of those having little wisdom.

न यद्वक्तुं क्षमाः सिद्धा मुनीन्द्रा योगिनस्तथा।
के वाऽन्ये च वयं के वा भगवद्गुणवर्णने॥ १६॥
ध्यायन्ति यत्पदाम्भोजं ब्रह्मविष्णुशिवादयः।
अतिसाध्यं स्वभक्तानां तदन्येषां सुदुर्लभम्॥ १७॥

Similarly the *siddhas*, sages and yogīs are unable to spell out the glory of the lord. The one whose lotus-like feet are always adored by Brahmā, Viṣṇu and Śiva is the one who is quite docile to his devotees and difficult to excess by others.

कश्चित्किंचिद्वजानाति तद्गुणोत्कीर्तनं महत्।
अतिरिक्तं विजानाति ब्रह्मा ब्रह्मविशारदः॥ १८॥
ततोऽतिरिक्तं जानाति गणेशो ज्ञानिनां गुरुः।
सर्वातिरिक्तं जानाति सर्वज्ञः शंभुरेव च॥ १९।
तस्मै दत्तं पुरा ज्ञानं कृष्णेन परमात्मना।
अतीव निर्जने रम्ये गोलोके रासमडले॥ २०॥

Who else could speak about his glory? Of course, Brahmā knows much about Brahmā.

Besides Brahmā, Gaṇeśa is considered to be a great intellectual and is also considered to be quite knowledgeable, because in the earlier times lord Kṛṣṇa had imparted divine knowledge to Gaṇeśa in a secluded place in the forest in *Goloka* at the time of *Rāsamaṇḍala*.

तत्रैव कथितं किंचिद्यद्गुणोत्कीर्तनं पुनः।
धर्माय कथयामास शिवलोके शिवः स्वयम्॥ २१॥

The glory of lord Kṛṣṇa was recited by Gaṇeśa at that point of time and the same was repeated by Śiva to Dharma in his own abode.

धर्मस्तत्कथयामास पुष्करे भास्कराय च।
पिता मम यमाराध्य मां प्राप तपसा सति॥ २२॥

Dharma then imparted the knowledge of the same to Sūrya at Puṣkara; thereafter my father narrated the same to him and from him I got the same.

पूर्वं स्वविषयं चाहं न गृह्णामि प्रयत्नतः।
वैराग्ययुक्तस्तपसे गन्तुमिच्छामि सुव्रते॥ २३॥
तदा मां कथयामास पिता तद्गुणकीर्तनम्।
यथागमं तद्वदामि निबोधातीव दुर्गमम्॥ २४॥
तद्गुणं स न जानाति तदन्यस्य च का कथा।
यथाऽऽकाशो न जानाति स्वान्तमेव वरानने॥ २५।

O chaste lady, after making many efforts in earlier times, I could not understand much about it and I was going for performing *tapas* since my mind was filled with detachment. At that point of time my father enlightened me on the qualities of lord Kṛṣṇa. Therefore, I am speaking out on the subject, on the basis of my own knowledge. You please listen to me.

O beautiful one, as the sky is not aware of its dimensions, what to speak of others?

सर्वान्तरात्मा भगवान्सर्वकारणकारणम्।
सर्वेश्वरश्च सर्वाद्यः सर्ववित्सर्वरूपधृक्॥ २६॥
नित्यरूपी नित्यदेही नित्यानन्दो निराकृतिः।
निरङ्कुशश्च निःशङ्को निर्गुणश्च निराश्रयः॥ २७॥
निर्लिप्तः सर्वसाक्षी च सर्वाधारः परात्परः।
प्रकृतिस्तद्विकारा च प्राकृतास्तद्विकारजाः॥ २८॥

Lord Kṛṣṇa resides in everyone as a soul. He is the cause of all the causes, the lord of all, the beginning of all, all knowledgeable, is the one who can take to any form, always having beautiful form, always taking to various forms, blissful, formless, independent, doubtless, devoid of virtues, devoid of *Āśrama*, unattached, the witness of all, the base of everything and is the best. The Prakṛti is his deformed image, the one who is born of that deformity is known as the nature.

स्वयं पुमाञ्छं प्रकृतिः स्वयं च प्रकृतेः परः।
रूपं विद्यत्तेऽरूपश्च भक्तानुग्रहहेतवे॥ २९॥
अतीव कमनीयं च सुन्दरं सुमनोहरम्।
नवीननीरदश्यामं किशोरं गोपवेषकम्॥ ३०॥

He himself is having the form of Puruṣa and Prakṛti while he is beyond Prakṛti. He is formless but in order to shower his grace on his devotees, he takes to human form.

कन्दर्पकोटिलावण्यलीलाधाम मनोहरम्।
शरन्मध्याह्नपद्मानां शोभामोषकलोचनम्॥ ३१॥
शरत्पार्वणकोटीन्दुशोभासंशोभिताननम्।
अमूल्यरत्नखचितं रत्नाभरणभूषितम्॥ ३२॥
सस्मितं शोभितं शश्वदमूल्यापीतवाससा।
परब्रह्मस्वरूपं च ज्वलन्तं ब्रह्मतेजसा॥ ३३।
सुखदृश्यं शान्तं च राधाकान्तमनन्तकम्।
गोपीभिर्वीक्ष्यमाणं च सस्मिताभिः समन्ततः॥ ३४॥

He is extremely beautiful and charming having the complexion of new clouds. He is of tender age, having the form of a cowherd; is the abode of crores of gods of love, quite pleasant, is like the lotus flower of the noon of the summer season, having lotus-like eyes and possesses the lustre of crores of moons of the winter season; he is adorned with innumerable valuable gems and the ornaments studded with gems, he wears a srene smile on his face and is always clad in a lower yellow garment, is the form of eternal Brahman, the lustre of Brahman, pleasant to look at, quite peaceful, lord of Rādhā and is immeasurable. The cowherdesses wearing smiles on their faces surround him always.

रासमंडलमध्यस्थं रत्नसिंहासनस्थितम्।
वंशीं क्वणन्तं द्विभुजं वनमालाविभूषितम्॥ ३५॥
कौस्तुभेन मणीन्द्रेण सुन्दरं वक्षसोज्ज्वलम्।
कुङ्कुमागरुकस्तूरीचन्दनार्चितविग्रहम्॥ ३६॥

He is seated on the gem-studded throne in the *Rāsamaṇḍala* playing on the flute a tune. He has two arms and wears a long garland of forest flowers. He has a *kaustubha* gem adorning his chest and all his limbs are plastered with saffron, *agaru*, *kastūrī* and sandal-paste.

चारुचम्पकमालाब्जमालतीमाल्यमण्डितम्।
चारुचम्पकशोभाढ्यचूडावक्रिमराजितम्॥ ३७॥

He is adorned with a beautiful garland of jasmine flowers, besides those of lotus and Mālatī and several other flowers. His hair is curly.

ध्यायन्ति चैवंभूतं वै भक्ता भक्तिपरिप्लुताः।
यद्भयाज्जगतां धाता विधत्ते सृष्टिमेव च॥ ३८॥
करोति लेखनं कर्मानुरूपं सर्वकर्मणाम्।
तपसां फलदाता च कर्मणां च यदाज्ञया॥ ३९॥

His devotees with their mind filled with devotion always adore him in this form. The terrified Brahmā engages himself in creation at the command of lord Kṛṣṇa. He also writes the fortune of all human beings on their forehead according to their deeds. He also gives the reward for the *tapas* and other deeds performed by the people.

विष्णुः पाता च सर्वेषां यद्भयात्पाति संततम्।
कालाग्निरुद्रः संहर्ता सर्वविश्वेषु यद्भयात्॥४०॥

By the fear from him, lord Viṣṇu protects the world constantly and also dreadful Rudra destroys the universe.

शिवो मृत्युंजयश्चैव ज्ञानिनां च गुरोर्गुरुः।
यज्ज्ञानदानात्सिद्धेशो योगीशः सर्ववित्स्वयम्॥४१॥
परमानन्दयुक्तश्च भक्तिवैराग्यसंयुतः।
यत्प्रसादाद्वाति वातः प्रवरः शीघ्रगामिनाम्॥४२॥

With the knowledge imparted by Kṛṣṇa to lord Śiva he happens to be the teacher of the intellectuals, besides being yogīśvara, all blissful and filled with devotion and detachment. With the pride of whom, the wind moves with great speed.

तपनश्च प्रतपति यद्भयात्संततं सति।
यदाज्ञया वर्षतीन्द्रो मृत्युश्चरति जन्तुषु॥४३॥
यदाज्ञया दहेद्वह्निर्जलमेव सुशीतलम्।
दिशो रक्षन्ति दिक्पाला महाभीता यदाज्ञया॥४४॥
भ्रमन्ति राशिचक्राणि ग्रहा वैयद्भयेन च।
भयात्फलन्ति वृक्षाश्च पुष्पन्त्यपि च यद्भयात्॥४५॥
भयात्फलानि पक्वानि निष्फलास्तरवो भयात्।
यदाज्ञया स्थलस्थाश्च न जीवन्ति जलेषु च॥४६॥
तथा स्थले जलस्थाश्च न जीवन्ति यदाज्ञया।
अहं नियमकर्ता च धर्माधर्मे च यद्भयात्॥४७॥
कालश्च कलयेत्सर्वं भ्रमत्येव यदाज्ञया।
अकाले न हरेत्कालो मृत्युर्वै यद्भयेन च॥४८॥
ज्वलदग्नौ पतन्तं च गभीरे च जलार्णवे।
वृक्षाग्रतीक्ष्णखड्गे च सर्पदीनां मुखेषु च॥४९॥
नानाशस्त्रास्त्रविद्धं च रणेषु विषमेषु च।
पुष्पचन्दनतल्पे च बन्धुवर्गैश्च रक्षितम्॥५०॥
शयानं तन्त्रमन्त्रैश्च काले कालो हरेद्भयात्।
धत्ते वायुस्तोयराशिं तोयं कूर्मं यदाज्ञया॥५१॥
कूर्मोऽनन्तं स च क्षोणीं समुद्रान्सप्त पर्वतान्।
सर्वाश्चैव क्षमारूपो नानारूपं बिभर्ति सः॥५२॥

By whose fear, the sun burns throughout the day, by whose command Indra causes the rain, by whose command the death roams about everywhere, by whose command the fire burns, the water becomes cool, the Dikpālas protect the directions, by whose command the constellations move, by whose command the fruits become ripe and the trees are timely deprived of the fruits, by whose command, the creatures of the earth cannot live in water, by whose command the aquatic animals cannot survive on earth, by whose command I decide about *dharma* and *adharma,* by whose command the god of death roams about on earth, by whose command the death does not kill anyone before time, by whose command the death is unable to kill a person who falls in burning flames, falls in the deep water of the ocean or from the top of a tree, on the edge of a sharp sword, falling as a prey to the wild animals, in the terrific battle field getting wounded with many types of weapons or the one who sleeps on a comfortable bed of roses. The god is death does not harm them. At whose command the water carries the tortoise, the tortoise carries the serpent Śeṣa and the serpent Ananta carries the earth while the earth carries all the oceans, seven continents, the seven mountains and all the people in all the forms.

यतः सर्वाणि भूतानि लीयन्तेऽन्ते च तत्र वै।
इन्द्रायुश्चैव दिव्यानां युगानामेकसप्ततिः॥५३॥
अष्टाविंशच्छक्रपाते ब्रह्मणः स्यादहर्निशम्।
षष्ट्याऽधिके पञ्चशते सहस्रे पञ्चविंशतौ॥५४॥
युगे नराणां शक्रायुरेवं संख्याविदो विदुः।
एवं त्रिंशद्दिनैर्मासो द्वाभ्यां ताभ्यामृतुः स्मृतः॥५५॥
ऋतुभिः षड्भिरेवाब्दं शताब्दं ब्रह्मणो वयः।
ब्रह्मणश्च निपाते वै चक्षुरुन्मीलनं हरेः॥५६॥
चक्षुर्निमीलने तस्य लयं प्राकृतिकं विदुः।
प्रलये प्राकृताः सर्वे देवाद्याश्च चराचराः॥५७॥
लीना धातरि धाता च श्रीकृष्णे नाभिपङ्कजे।
विष्णुः क्षीरोदशायी च वैकुण्ठे यश्चतुर्भुजः॥५८॥
विलीना वामपार्श्वे च कृष्णस्य परमात्मनः।

इन्द्राद्या भैरवाद्याश्च यावन्तश्च शिवानुगाः॥५९॥
शिवाधारे शिवे लीना ज्ञानानन्दे सनातने।
ज्ञानाधिदेवः कृष्णस्य महादेवस्य चाऽत्मनः॥६०॥
तस्य ज्ञाने विलीनश्च बभूवाथ क्षणं हरेः।
दुर्गायां विष्णुमायायां विलीनाः सर्वशक्तयः॥६१॥
सा च कृष्णस्य बुद्धौ च बुद्ध्याधिष्ठातृदेवता।
नारायणांशः स्कन्दश्च लीनो वक्षसि तस्य च॥६२॥

And ultimately in whom all the elements get merged. The life of Indra is as long as Seventy *yugas*, the period of twenty eight Indras equates with a day and night for Brahmā. Indra's age has been measured as being of twenty five thousand, five hundred and sixty *yugas*. This has been ordained by the knowledgeable people. Accordingly each month has thirty days, two months form a season and six seasons form a year. Brahmā lives a hundred years. The period of Brahma's age is equivalent to the fall of the eye-lid of Viṣṇu. Therefore the very shutting of the eyes of Viṣṇu results in dissolution. This has been ordained by the intellectuals. At the time of dissolution all the gods, moveable and immovable nature merge in Brahmā and Brahmā in turn merges into the navel of lord Kṛṣṇa through the lotus. Lord Viṣṇu sleeps in the ocean of milk and remains four-armed in Vaikuṇṭha. He gets merged into the body of lord Kṛṣṇa. All the Rudras, Bhairvas or followers of lord Śiva ultimately merge in him. They are all blissful and eternal. All the learnings of lord Kṛṣṇa and Mahādeva merge into the knowledge of lord Hari. All the *Śaktis* merge in Viṣṇumāyā and other forms of Durgā. The same goddess Durgā dwells in the intelligence of lord Kṛṣṇa. She happens to be the supreme goddess of intelligence. Similarly Skanda who appeared from the ray of Nārāyaṇa ultimately merges into his chest.

श्रीकृष्णांशश्च तद्वाहौ देवाधीशो गणेश्वरः।
पद्मांशभूता पद्मायां सा राधायां च सुव्रते॥६३॥
गोप्यश्चापि च तस्यां च सर्वा वै देवयोषितः।
कृष्णप्राणाधिदेवी सा तस्य प्राणेषु सा स्थिता॥६४॥

Lord Gaṇeśa merges into the arms of lord Kṛṣṇa. O chaste lady, the *aṁśa* of Padmā merges into Kamalā and Kamalā merges into Rādhikā together with all the cowherdesses and the goddesses. The same Rādhā happens to be the goddess of lord Kṛṣṇa and as such Rādhā always resides in his heart.

सावित्री च सरस्वत्यां वेदशास्त्राणि यानि च।
स्थिता वाणी च जिह्वायां तस्यैव परमात्मनः॥६५॥
गोलोकस्थस्य गोपाश्च विलीनास्तस्य लोमसु।
तत्प्राणेषु च सर्वेषां प्राणा वाता हुताशनः॥६६॥
जठराग्नौ विलीनश्च जलं तद्रसनाग्रतः।
वैष्णवाश्चरणाम्भोजे परमानन्दसंयुताः॥६७॥
सारात्सारतरा भक्तिरसपीयूषपायिनः।
विराट्क्षुद्रश्च महति लीनः कृष्णे महान्विराट्॥६८॥

Sāvitrī and all the Vedas merge in Sarasvatī and the goddess Sarasvatī merges into the tip of the tongue of the lord Kṛṣṇa. All the residents of *Goloka* including the cowherds, merge into lord Kṛṣṇa. The fire is born out of his *Jaṭharāgni*, water in the tip of the tongue and all the devotees who always adore lord Kṛṣṇa besides the Vaiṣṇavas merge into his feet. Thereafter, the pure Virāṭ and Mahāvirāṭ merge into Kṛṣṇa.

यस्यैव लोमकूपेशु विश्वानि निखिलानि च।
यस्य चक्षुर्निमेषेण महांश्च प्रलयो भवेत्॥६९॥
चक्षुरुन्मीलने सृष्टिर्यस्यैव परमात्मनः।
यावन्निमेषे सृष्टिः स्यात्तावदुन्मीलने व्ययः॥७०॥

The one is whose hair-pits the entire universe in accommodated, by shutting whose eyes, the dissolution overtakes, by whose opening of the eyes, the creation starts; similarly at the time of closing of the eyes, whatever universe is saved, at the time of opening of his eyes, the same universe emerges out of them.

ब्रह्मणश्च शताब्देन सृष्टिस्तत्र लयः पुनः।
ब्रह्मसृष्टिलयानां च संख्या नास्त्येव सुव्रते॥७१॥
यथा भूरजसां चैव संख्यानं च निशामय।
चक्षुर्निमेष प्रलयो यस्य सर्वान्तरात्मनः॥७२॥

The universe continues up to the hundred years of Brahmā. Thereafter it merges into him. Therefore, O chaste lady, there is no counting of the universes of Brahmā, in the same way as one cannot count the particles of dust.

उन्मीलने पुनः सृष्टिर्भवेदेवेश्वरेच्छया।
तद्गुणोत्कीर्तनं वक्तुं ब्रह्मण्डेषु च कः क्षमः॥७३॥

Because the all-pervading lord by whose closing of the eyes, the universe is dissolved and with the opening of whose eye-lids, the creation starts, who could be competent enough to describe his glory?

यथा श्रुतं तातवक्त्रात्तथोक्तं च यथागमम्।
मुक्तयश्च चतुर्वेदैर्भिरुक्ताश्च चतुर्विधाः॥७४॥
तत्प्रधाना हरर्भक्तिर्मुक्तेरपि गरीयसी।
सालोक्यदा हरेरेका चान्या सारूप्यदाऽपरा॥७५॥
सामीप्यदा च निर्वाणदात्री चैवमिति स्मृतिः।
भक्तास्ता नहि वाञ्छन्ति विना तत्सेवनादिकम्॥७६॥

Thus whatever I had heard from the mouth of my father, according to the scriptures, has been narrated by me. In all the four Vedas the salvation has been spelt out to be of four types, out of all of them the devotion of lord is considered to be more glorious than salvation. Out of these four types of salvation, one is called the *Sālokya* salvation, the second is known as *Sārūpya* salvation, the third is called *Sāmīpya* salvation and the fourth is called *Sāyujya* which is also called complete redemption but the devotees of the lord do not prefer anyone of the four salvations.

सिद्धत्वममरत्वं च ब्रह्मत्वं चावहेलया।
जन्ममृत्युजराव्याधिभयशोकादिखण्डनम्॥७७॥
धारणं दिव्यरूपस्य विदर्निर्वाणमोक्षदम्।
मुक्तिश्च सेवारहिता भक्तिः सेवाविवर्द्धिनी॥७८॥

Not only this, the devotees of the lord are not desirous of eternalship or Brahman in preference to the devotion of the lord. Therefore the devotion removing the birth, death, old age, disease, fear, grief takes to the divine form and grants salvation. The salvation is without service while the adoration increases the sense of devotion.

भक्तिमुक्त्योरयं भेदो निषेकलक्षणं शृणु।
विदुर्बुधा निषेकं च भोगं च कृतकर्मणाम्॥७९॥
तत्खण्डनं च शुभदं परं श्रीकृष्णसेवनम्।
तत्त्वज्ञानमिदं साध्वि सारं वै लोकवेदयोः॥८०॥

This is the difference between the devotion and the salvation. Now I tell you the definition of *niṣeka* (impregnation). You listen to me. Praising the result of the deeds performed by the intellectual is called, *niṣeka* (impregnation) O chaste lady, the deeds vanish only with the adoration of lord Kṛṣṇa because it always bestows welfare. Thus the knowledge of *tattva* and the essence of the Vedas.

विघ्नघ्नं शुभदं चोक्तं गच्छ वत्से यथासुखम्।
इत्युक्त्वा सूर्यपुत्रश्च जीवयित्वा च तत्पतिम्॥८१॥
तस्यै शुभाशिषं दत्त्वा गमनं कर्तुमुद्यतः।
दृष्ट्वा यमं च गच्छन्तं सावित्री तं प्रणम्य च॥८२॥
रुरोद चरणे धृत्वा सद्विच्छेदोऽतिदुःखदः।
सावित्रीरोदनं श्रुत्वा यमः सोऽयं कृपानिधिः॥८३॥
तामित्युवाच संतुष्टस्त्वरोदीच्चापि नारद॥८४॥

It removes all obstructions and grants welfare. O daughter, thus I have spoken to you everything; therefore now you proceed to your abode comfortably. Thus speaking Yama the son of Sūrya brought back her husband to life and showering all the blessings, asked them to go. Thereafter Sāvitrī bowed in reverence to Yama. When she found him returning, she held his feet and started crying because the separation from noble people is always painful. O Nārada, finding Sāvitrī so sobbing the compassionate Yama was extremely satisfied. He then assured her variously and tears started flowing from his eyes.

यम उवाच

लक्षवर्षं सुखं भुक्त्वा पुण्यक्षेत्रे च भारते।
अन्ते यास्यसि गोलोके श्रीकृष्णभवनं शुभे॥८५॥

Yama said—O chaste lady, in the sacred land of Bhārata you will pleasantly spend a lakh of

years and ultimately you will achieve *Goloka*, the abode of lord Kṛṣṇa.

गत्वा च स्वगृहं भद्रे सावित्र्याश्च व्रतं कुरु।
द्विसप्तवर्षपर्यन्तं नारीणां मोक्षकारणम्॥८६॥

Therefore, O noble lady, you revert to your abode and perform *vratas* of banyan tree for fourteen years. It redeems the woman from all sins.

ज्येष्ठे शुक्लचतुर्दश्यां सावित्र्याश्च व्रतं शुभम्।
शुक्लाष्टम्यां भाद्रपदे महालक्ष्म्या व्रतं तथा॥८७॥
द्व्यष्टवर्षव्रतं चेदं प्रत्यब्दं पक्षमेव च।
करोति परया भक्त्या सा याति च हरेः पदम्॥८८॥

Thus the adoration of Sāvitrī (banyan tree) is to be performed in the month of the Jyeṣṭha on the fourteenth day of bright fortnight. On the bright fifth day of the month of Bhādrapada, the sacred *vrata* for Mahālakṣmī is performed for sixteen years with great devotion by the ladies which entitles them to proceed to Viṣṇuloka.

प्रतिमङ्गलवारे च देवीं मङ्गलचण्डिकाम्।
प्रतिमासं शुक्लषष्ठ्यां षष्ठीं मङ्गलदायिकाम्॥८९॥
तथा चाऽऽषाढसंक्रान्त्यां मनसा सर्विसिद्धिदाम्।
राधां रासे च कार्तिक्यां कृष्णप्राणाधिकां प्रियाम्॥९०॥
उपोष्य शुक्लाष्टम्यां च प्रतिमासे वरप्रदाम्।
विष्णुमायां भगवतीं दुर्गां दुर्गतिनाशिनीम्॥९१॥
प्रकृतिं जगदम्बां च पतिपुत्रवतीषु च।
पतिव्रतासु शुद्धासु यन्त्रेषु प्रतिमासु च॥९२॥
या नारी पूजयेद्भक्त्या धनसंतानहेतवे।
इह लोके सुखं भक्त्वा यात्यन्ते श्रीहरेः पदम्॥९३॥

Similarly on Tuesday the Maṅgalacaṇḍikā is to be adored. Everyone on the sixth day of the bright fortnight Ṣaṣṭhī-devī, the bestower of welfare has to be adored. On the first day of the month of *Āṣāḍha*, Manasā-devī has to be adored who always grants welfare. On the first day of Kārtika and on full moon day of the same month, Rādhā the beloved of lord Kṛṣṇa has to be adored. On the eighth day of the bright fortnight of every month, one should keep a fast and then adore goddess Durgā the illusion of lord Viṣṇu who bestows boons. She protects from misfortune, is the mother of the universe and is the foremost of the chaste women having her own husband and sons. The woman who adores her with great devotion for seeking progeny, surely gets the same in this birth and thereafter she achieves the abode of lord Viṣṇu.

इत्युक्त्वा तां धर्मराजो जगाम निजमन्दिरम्।
गृहीत्वा स्वामिनं सा च सावित्री च निजालयम्॥९४॥

Thus speaking, lord Yama returned to his abode and Sāvitrī too accompanied by her husband Satyavān went back to her abode.

सावित्री सत्यवन्तं च वृत्तान्तं च यथाक्रमम्।
अन्यांश्च कथयामास बान्धवांश्चैव नारद॥९५॥

O Nārada, on reaching home Sāvitrī narrated all the happenings to Satyavān and all other relatives.

सावित्रीजनकः पुत्रान्स प्रापद्वै क्रमेण च।
श्वशुरश्चक्षुषी राज्यं सा च पुत्रान्वरेण च॥९६॥
लक्षवर्षं सुखं भक्त्वा पुण्यक्षेत्रे च भारते।
जगाम स्वामिना सार्द्धं गोलोकं सा प्रतिव्रता॥९७॥

She narrated the entire story to her husband. She then got sons and her father-in-law got back his eye-sight. Thus the chaste lady with the boon of Yama enjoyed all the worldly pleasures in the sacred land of Bhārata for a lakh of years and thereafter she proceeded to *Goloka* with her husband.

सावितुश्चाधिदेवी या मन्त्राधिष्ठातृदेवता।
सावित्री चापि वेदानां सावित्री तेन कीर्तिता॥९८॥

She is called Sāvitrī because she is the supreme goddess of them, the supreme goddess of the *mantra* and the Vedas.

इत्येवं कथितं वत्स सावित्र्याख्यानमुत्तमम्।
जीवकर्मविपाकं च किं पुनः श्रोतुमिच्छसि॥९९॥

O son, thus this is the sacred story of Sāvitrī which I have narrated to you. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना सावित्र्यु० सावित्र्या यमोपदेशसमाप्तिर्नाम चतुस्त्रिंशोऽध्यायः॥३४॥

अथ पञ्चत्रिंशोऽध्यायः

Chapter – 35

The form of Lakṣmī and the method of her adoration

नारद उवाच

श्रीकृष्णस्यात्मनश्चैव निर्गुणस्य निराकृतेः।
सावित्रीयमसंवादे श्रुतं सुविमलं यशः॥ १॥

Nārada said— I have listened to the spotless glory of lord Kṛṣṇa and the story relating to the conversation between Sāvitrī and Yama.

तद्गुणोत्कीर्तनं सत्यं मङ्गलानां च मङ्गलम्।
अधुना श्रोतुमिच्छामि लक्ष्म्युपाख्यानमीश्वर॥ २॥

The reciting of his glory is truthful and the form of welfare. O lord, now I intend to listen to the story of Lakṣmī.

केनाऽऽदौ पूजिता साऽपि किंभूता केन वा पूरा।
तद्गुणोत्कीर्तनं सत्यं वद वेदविदां वर॥ ३॥

O best of the gods, who adored him first and before whom she appeared in the first instance and before whom she appeared in her true from in the earlier times. It is truthful to recite her face. Therefore, you kindly tell me all that.

नारायण उवाच

सृष्टेरादौ पुरा ब्रह्मन्कृष्णस्य परमात्मनः।
देवी वामांशसंभूता चाऽऽसीत्सा रासमण्डले॥ ४॥
अतीव सुन्दरी श्यामा न्यग्रोधपरिमण्डला।
यथा द्वादशवर्षीया रम्या सुस्थिरयौवना॥ ५॥
श्वेतचम्पकवर्णाभा सुखदृश्या मनोहरा।
शरत्पार्वणकोटीन्दुप्रभासंशोभिताननाः॥ ६॥
शरन्मध्याह्नपद्मानां शोभाशोभितलोचना।
सा च देवी द्विधाभूता सहसैवेश्वरेच्छया॥ ७॥
समा रूपेण वर्णेन तेजसा वयसा त्विषा।
यशसा वाससा मूर्त्या भूषणेन गुणेन च॥ ८॥
स्मितेन वीक्षणेनैव वचसा गमनेन च।
मधुरेण स्वरेणैव नयेनानुनयेन च॥ ९॥

Nārāyaṇa said—O Brahman, in the earlier times at the beginning of the universe, she appeared from the left side of lord kṛṣṇa in the *Rāsamaṇḍala*. She was extremely beautiful, quite pleasant, having stiff breasts and buttocks with a tender waist. She was twelve years old, quite charming and had the complexion of a white jasmine flower. She was beautiful to look at, attractive, possessing the luster of crores of suns, galore of the moons of *Śaratpūrṇimā* on her face and her eyes resembled the grace of the lotus flowers of the summer season blossoming during the mid-day. And because of the wish of the lord she at once was divided into two bodies which were totally equal in *tejas*, glory, age, lustre, costumes, forms, ornaments, virtues, serene smiles, eye-sight, speech and sweet tongue besides being well-behaved.

तद्वामांशा महालक्ष्मीर्दक्षिणांशा च राधिका।
राधाऽऽदौ वरयामास द्विभुजं च परात्परम्॥ १०॥

The female form emerging out of her left side was known as Mahālakṣmī and the one which appeared from the right side was known as Rādhikā. At that point of time Rādhikā selected lord Kṛṣṇa possessing two arms only as her husband.

महालक्ष्मीश्च तत्पश्चाच्चकमे कमनीयकम्।
कृष्णस्तद्गौरवेणैव द्विधारूपो बभूव ह॥ ११॥
दक्षिणांशो वै द्विभुजो वामांशश्च चतुर्भुजः।
चतुर्भुजाय द्विभुजो महालक्ष्मीं ददौ पुरा॥ १२॥
लक्ष्यते दृश्यते विश्वं स्निग्धदृष्ट्या ययाऽनिशम्।
देवीषु या च महती महालक्ष्मीश्च सा स्मृता॥ १३॥

While Mahālakṣmī also selected the beautiful husband because of the glory of both of them lord Kṛṣṇa who also appeared in two forms. The form that appeared from the right side was having two arms only and the one that emerged from the left side had four arms. Lord Kṛṣṇa having two arms, had already entrusted Mahālakṣmī to Mahāviṣṇu having four arms. The same goddess Mahālakṣmī views the entire universe with loving sight and happens to be the

best of the goddesses. She is therefore called Mahālakṣmī.

द्विभुजो राधिकाकान्तो लक्ष्मीकान्तश्चतुर्भुजः।
गोलोके द्विभुजस्तस्थौ गोपैर्गोपीभिरावृतः॥ १४॥
चतुर्भुजश्च वैकुण्ठं प्रययौ पद्मया सह।
सर्वांशेन समौ तौ द्वौ कृष्णनारायणौ परौ॥ १५॥

Thus lord Kṛṣṇa having two arms happens to be the husband of Rādhikā and the four armed Mahāviṣṇu happens to be the lord of Lakṣmī. The two armed lord Kṛṣṇa is surrounded by the cowherds and cowherdesses dwelling in *Goloka*. Thereafter the four armed lord Viṣṇu proceeded on to Vaikuṇṭha together with Lakṣmī. Thus lord Kṛṣṇa and lord Nārāyaṇa both are equal.

महालक्ष्मीश्च योगेन नानारूपा बभूव सा।
वैकुण्ठे च महालक्ष्मीः परिपूर्णतमाऽपरा॥ १६॥
शुद्धसत्त्वस्वरूपा च सर्वसौभाग्यसंयुता।
प्रेम्णा सा वै प्रधाना च सर्वासु रमणीषु च॥ १७॥

The same goddess Mahālakṣmī with the yogic practices took to many forms, remaining in Vaikuṇṭha. She is the best of the women having pure and *sattva* form, all fortunate and bestows love on all the women.

स्वर्गे च स्वर्गलक्ष्मीश्च शक्रसंपत्स्वरूपिणी।
पातालेषु च मर्त्येषु राजलक्ष्मीश्च राजसु॥ १८॥

Similarly Lakṣmī of heaven is the asset of Indra and the one possessed by the kings on earth as well as in the nether-world is called Rājalakṣmī.

गृहलक्ष्मीर्गृहेष्वेव गृहिणी च कलांशया।
संपत्स्वरूपा गृहिणां सर्वमङ्गलमङ्गला॥ १९॥

Lakṣmī of the house is known as Gṛhalakṣmī who bestows welfare and riches to all the house-holders.

गवां प्रसूः सा सुरभिर्दक्षिणा यज्ञकामिनी।
क्षीरोदसिन्धुकन्या सा श्रीरूपा पद्मिनीषु च॥ २०॥

She is Surabhī the mother of the cows, *dakṣiṇā* of the *yajña*, Kamalā of the ocean of milk and Śrī in the lotus flowers.

शोभारूपा च चन्द्रे सा सूर्यमण्डलमण्डिता।
विभूषणेषु रत्नेषु फलेषु जलजेषु च॥ २१॥
नृपेषु नृपपत्नीषु दिव्यस्त्रीषु गृहेषु च।
सर्वसस्येषु वस्त्रेषु स्थाने सा संस्कृते तथा॥ २२॥
प्रतिमासु च देवानां मङ्गलेषु घटेषु च।
माणिक्येषु च मुक्तासु माल्येषु च मनोहरा॥ २३॥
मणीन्द्रेषु च हारेषु क्षीरे वै चन्दनेषु च।
वृक्षशाखासु रम्यासु नवमेघेषु वस्तुषु॥ २४॥

She is the grace of the moon and the lustre of the sun. Similarly she also remains present in the ornaments, gems, fruits and the things born of the water. She also remains with the kings, the queens, the divine ladies in houses, the crops, the clothes, cultural fields, images of the gods, welfare pitchers, things made of gems, besides the garland of jewels and gems. She appears in beautiful form in the best of the garments of gem and pearls, milk, sandal, beautiful branches of the trees and new clouds.

वैकुण्ठे पूजिता साऽऽदौ देवी नारायणेन च।
द्वितीये ब्रह्मणा भक्त्या तृतीये शंकरेण च॥ २५॥

Thus first of all lord Nārāyaṇa had adored the goddess in Vaikuṇṭha, thereafter lord Śiva and Brahmā followed her with devoted minds.

विष्णुना पूजिता सा च क्षीरोदे भारते मुने।
स्वायंभुवेन मनुना मानवेन्द्रैश्च सर्वतः॥ २६॥

O sage, thereafter in the ocean of milk, lord Viṣṇu adored her; while in the sacred land of Bhārata, Svāyambhuva Manu and other gods adored her appropriately.

ऋषीन्द्रैश्च मुनीन्द्रैश्च सद्भिश्च गृहिभिर्भवे।
गन्धर्वाद्यैश्च नागाद्यैः पातालेषु च पूजिता॥ २७॥

She was then adored by the ascetics, the sages, noble house-holders, besides the Gandharvas, the serpents in Pātāla.

शुक्लाष्टम्यां भाद्रपदे पूजा वै ब्रह्मणा कृता।
भक्त्या च पक्षपर्यन्तं त्रिषु लोकेषु नारद॥ २८॥

O Nārada, on the eighth bright day of the month of Bhādrapada, Brahmā adored her with

devotion and she was adored in the three worlds for a fortnight.

चैत्रे पौषे च भाद्रे च पुण्ये मङ्गलवासरे।
विष्णुना निर्मिता पूजा त्रिषु लोकेषु भक्तितः॥ २९॥

Lord Viṣṇu adored her in all the three Lokas with great devotion. For her devotion in the month of Caitra, Pauṣa, Bhādrapada and Tuesdays are considered to be auspicious.

वर्षान्ते पोषसंक्रान्त्यां मेध्यामावाह्य चाङ्गणे।
मनुस्तां पूजयामास सा भूता भुवनत्रये॥ ३०॥

Manu adored her after the end of the rains, on the first day of the month of Pauṣa in his courtyard invoking Lakṣmī, as a result of which she appeared in all the three *lokas* on that very day.

राज्ञा संपूजिता सा वै मङ्गलेनैव मङ्गला।
केदारेणैव नीलेन नलेन सुबलेन च॥ ३१॥
ध्रुवेणौत्तानपादेन शक्रेण बलिना तथा।
कश्यपेन च दक्षेण मनुना च विवस्वता॥ ३२॥
पियव्रतेन चन्द्रेण कुबेरेणैव वायुना।
यमेन वह्निना चैव वरुणेनैव पूजिता॥ ३३॥

Thereafter, the king Maṅgala adored Mahālakṣmī who happens to be the form of welfare. Thereafter Kedāra, Nīla, Nala, Subala, Dhruva, the son of Uttānapāda, Indra, Bali, Kaśyapa, Dakṣa, Manu, Sūrya, the loveable moon, Kubera, Vāyu, Yama, Agni and Varuṇa also adored her.

एवं सर्वत्र सर्वैश्च वन्दिता पूजिता सदा।
सर्वैश्वर्याधिदेवी सा सर्वसंपत्स्वरूपिणी॥ ३४॥

She was therefore adored by all the people at all the places and became the goddess of riches and fortune.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्युपा०
लक्ष्मीस्वरूपपूजादिवर्णनं नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

अथ षट्त्रिंशोऽध्यायः

Chapter – 36

Durvāsā pronounces a curse on Indra

नारद उवाच

नारायणप्रिया सा च वरा वैकुण्ठवासिनी।
वैकुण्ठाधिष्ठातृदेवी महालक्ष्मीः सनातनी॥ १॥
कथं बभूव सा देवी पृथिव्यां सिन्धुकन्यका।
किं तद्ध्यानं च कवचं सर्वं पूजाविधिक्रमम्॥ २॥
पुरा केन स्तुताऽऽदौ सा तन्मे व्याख्यातुमर्हसि॥ ३॥

Nārada said—O lord, Mahālakṣmī who happens to be the beloved of Nārāyaṇa, the best of the lord, resides in Vaikuṇṭha. Mahālakṣmī too is the supreme goddess of Vaikuṇṭha and eternal but how could she be born on earth as the daughter of Sindhu. You kindly let me know her *dhyānam*, *kavaca* and the method of her adoration?

Who adored her first of all offering prayers, you kindly tell me.

नारायण उवाच

पुरा दुर्वाससः शापाद्भ्रष्टश्रीकः पुरंदरः।
बभूव देवसंघश्च मर्त्यलोकश्च नारद॥ ४॥

Nārāyaṇa said—O Nārada, in the earlier times, the glory of Indra was lost as a result of a curse pronounced by him on Durvāsā. Because of that the gods and the people on earth, were also deprived of their glory.

लक्ष्मीः स्वर्गादिकं त्यक्त्वा रुष्टा परमदुःखिता।
गत्वा लीना च वैकुण्ठे महालक्ष्म्यां च नारद॥ ५॥

O Nārada, Lakṣmī then felt disturbed because of the anger of the sage and leaving the heaven she reached Vaikuṇṭha and got herself merged in Mahālakṣmī.

तदा शोकाद्ययुर्देवा दुःखिता ब्रह्मणः सभाम्।
ब्रह्माणं च पुरस्कृत्य ययुर्वैकुण्ठमेव च॥ ६॥
वैकुण्ठे शरणापन्ना देवा नारायणे परे।

अतीव दैन्ययुक्ताश्च शुष्ककण्ठौष्ठतालुकाः॥७॥

At that point of time the grieved gods went to Brahmā and all of them proceeded on to Vaikuṇṭha. Reaching there, they sought the protection of lord Nārāyaṇa who mostly remains scheduled. At that point of time all the gods were filled with grief and with humility, their throats, the lips and tongues had dried up.

तदा लक्ष्मीश्च कलया पुरा नारायणाज्ञया।

बभूव सिन्धुकन्या सा शक्रसंपत्स्वरूपिणी॥८॥

तदा मथित्वा क्षीरोदं देवा दैत्यगणैः सह।

संप्रापुश्च वरं लक्ष्म्या ददृशुस्तां च तत्र हि॥९॥

Thereafter Lakṣmī from one of her rays was born as the daughter of Sindhu, who was like the fortune of Indra. She had already been ordained by lord Nārāyaṇa in this regard. Thereafter the gods accompanied by the demons, churned the ocean as a result of which they could have an audience with Lakṣmī and also received boons from her.

सुरादिभ्यो सरं दत्त्वा वनमालां च विष्णवे।

ददौ प्रसन्नवदना तुष्टा क्षीरोदशायिने॥१०॥

Thereafter Lakṣmī was pleased and granted the gods a boon. She then placing a garland of forest flowers around the neck of lord Viṣṇu selected him as her husband.

देवाश्चाप्यसुराक्रान्तं राज्यं प्रापुश्च तद्वरात्।

तां संपूज्य च संस्तूय सर्वत्र च निरापदः॥११॥

After receiving the boon from the goddess, the gods also got back their kingdoms. All the gods then adored Lakṣmī, appropriately offering salutations to her. This way all the gods were freed from all the miseries.

नारद उवाच

कथं शशाप दुर्वासा मुनिश्रेष्ठः पुरंदरम्।

केन दोषेण वा ब्रह्मन्ब्रह्मिष्ठं ब्रह्मवित्पुरा॥१२॥

भ्रमन्थे केन रूपेण जलधिस्तैः सुरादिभिः।

केन स्तोत्रेण सा देवी शक्रे साक्षाद्बभूव ह॥१३॥

को वा तयोश्च संवादो ह्यभवतद्वद प्रभो॥१४॥

Nārada said—In the earlier times the sage Durvāsā possessing the divine knowledge pronounced a curse on Indra. What was the reason for it? O lord how did the gods churn the ocean. By reciting of which *stotra*, Indra pleased Lakṣmī having an audience with her and what was the subject of conversation between them you kindly tell me.

नारायण उवाच

मधुपानप्रमत्तश्च त्रैलोक्याधिपतिः पुराः।

क्रीडां चकार रहसि रम्भया सह कामुकः॥१५॥

Nārāyaṇa said—Once Indra the god of all the three worlds was enjoying the company of Rambhā, intoxicated with the drinking of wine.

कृत्वा क्रीडां तया सार्द्धं कामुक्या हृतचेतनः।

तस्थौ तत्र महारण्ये कामोन्मथितमानसः॥१६॥

After enjoyment with her, that women had over-powered his mind and he was therefore indulging in the love-sport.

कैलासशिखरं यान्तं वैकुण्ठादृषिपुंगवम्।

दुर्वाससं ददर्शेन्द्रो ज्वलन्तं ब्रह्मतेजसा॥१७॥

Perchance Durvāsā, who, while going from Vaikuṇṭha to Kailāsa passed by that way. The sage possessed divine lustre and Indra looked at him from a distance.

ग्रीष्ममध्याह्नमार्तण्डसहस्रप्रभमीश्वरम्।

प्रतप्तकाञ्चनाभासं जटाभारमहोज्ज्वलम्॥१८॥

शुक्लयज्ञोपवीतं च चीरं दण्डं कमण्डलुम्।

महोज्ज्वलं च तिलकं बिभ्रतं चन्द्रसंनिभम्॥१९॥

Durvāsā was having the lustre of thousands of rays of sun of the mid-day and was the great lord, besides having the glory of molten gold, beautiful matted locks of hair on the head, wearing *yajñopavīta* and clothes, holding a staff and a *Kamaṇḍalu*. His forehead was painted with sandal-paste which looked like the crescent.

समन्वितं शिष्यवर्गैर्विदवेदाङ्गपारगैः।

दृष्ट्वा ननाम शिरसा संभ्रमात्तं पुरंदरः॥२०॥

Thus the sage who was well-versed in the Vedic and post-Vedic literature, was

accompanied by a number of his students. Finding them there, Indra offered his salutation to them bowing his head.

शिष्यवर्गं स भक्त्या वै तुष्टाव च मुदाऽन्वितः।
मुनिना च सशिष्येण तस्मै दत्ताः शुभाशिषः॥ २१॥
विष्णुदत्तं पारिजातपुष्पं च सुमनोहरम्।
मृत्युरोगजराशोकहरं मोक्षकरं ददौ॥ २२॥

He with a delightful mind and with devotion offered prayers to the students of the sage. Thereafter the sage blessed him together with his pupils. He then handed over the Pārijāta flower to Indra which he had brought from Vaikuṇṭha and looked quite charming. It relieved one of death, disease, old age and grief, providing the salvation.

शक्रः पुष्पं गृहीत्वा च प्रमत्तो राजसंपदा।
भ्रमेण स्थापयामास तत्र वै हस्तिमस्तके॥ २३॥
हस्ती तत्स्पर्शमात्रेण रूपेण च गुणेन च।
तेजसा वयसा कान्त्या विष्णुतुल्यो बभूव सः॥ २४॥

But influenced by the illusion and becoming arrogant of his riches, Indra took that flower and placed it on the head of the elephant. With the touch of the flower, the elephant was turned into the form of Viṣṇu having the same beauty, virtues, lustre, age and glory like that of lord Viṣṇu.

त्यक्त्वा शक्रं गजेन्द्रश्चाप्यगच्छद् घोरकाननम्।
न शशाक महेन्द्रस्तं रक्षितुं तेजसा मुने॥ २५॥

O sage, the elephant at once left Indra and went to some other place in the dense forest and Indra with all his prowess could not prevent him from leaving the place.

तत्पुष्पं त्यक्तवन्तं च दृष्ट्वा शक्रं मुनीश्वरः।
तं शशाप महातेजाः क्रोधसंरक्तलोचनः॥ २६॥

Thereafter the best of the ascetics and the illustrious sage Durvāsā felt enraged at the sight of Indra's disowning the flower and placing it on the head of the elephant. In rage he pronounced a curse on Indra.

दुर्वासा उवाच

अरे श्रिया प्रमत्तस्त्वं कथं मामवमन्यसे।
मद्दत्तपुष्पं गर्वेण त्यक्तवान्हस्तिमस्तके॥ २७॥
विष्णोर्निवेदितं पुष्पं नैवेद्यं वा फलं जलम्।
प्राप्तिमात्रेण भोक्तव्यं त्यागेन ब्रह्महा जनः॥ २८॥
भ्रष्टश्रीर्भ्रष्टबुद्धिश्च भ्रष्टज्ञानो भवेन्नरः।
यस्त्यजेद्विष्णुनैवेद्यं भाग्येनोपस्थितं शुभम्॥ २९॥
प्राप्तिमात्रेण यो भुङ्क्ते भक्त्या विष्णुनिवेदितम्।
पुंसां शतं समुद्धृत्य जीवन्मुक्तः स्वयं भवेत्॥ ३०॥

Durvāsā said—By getting Lakṣmī you have been intoxicated. Why are you insulting us by placing the flower given by me to you on the head of the elephant in pride? You are unaware that the offerings of the lord like flower, *naivedya*, fruit and water should be consumed at once as soon as it is received by anyone. By discarding it, one earns the sin of *Brahmahatyā*. Therefore the one who throws away the auspicious *naivedya* of lord Viṣṇu, is deprived of Lakṣmī and intelligence and falls from grace. The one who consumes the *naivedya* of lord Viṣṇu with devotion at once, redeems his hundred generations.

विष्णुनैवेद्यभोजी यो नित्यं तु प्रणमेद्धरिम्।
पूजयेत्स्तौति वा भक्त्या स विष्णुसदृशो भवेत्॥ ३१॥

Thus the one who consumes the *naivedya* of lord Viṣṇu daily with devotion offering prayers to him, becomes equal to Viṣṇu.

तत्स्पर्शवायुना सद्यस्तीर्थौघश्च विशुध्यति।
तत्पादरजसा मूढ सद्यः पूता वसुंधरा॥ ३२॥
पुंश्चल्यन्नमवीरान्नं शूद्रश्राद्धान्नमेव च।
यद्धरेरनिवेद्यं च वृथामांसमभक्षकम्॥ ३३॥

O foolish one, with the touch of wind of whose feet, the sacred places are purified and the dust from his feet purifies the entire universe. The food offered by a wicked woman, a widow, a Śūdra and the food of *śrāddha* besides the food which is not offered to lord Viṣṇu, they are all useless like the meat and cannot be eaten.

शिवलिङ्गप्रदत्तान्नं यदन्नं शूद्रयाजिनाम्।
चिकित्सकद्विजाना च देवलान्नं तथैव च॥३४॥
कन्याविक्रयिणामन्नं यदन्नं योनिजीविनाम्।
अनुष्णान्नं पर्युषितं सर्वभक्ष्यावशेषितम्॥३५॥
शूद्रापतिद्विजान्नं च वृषवाहद्विजान्नकम्।
अदीक्षितद्विजान्नं च यदन्नं शवदाहिनाम्॥३६॥
अगम्यागामिनां चैव द्विजानामन्नमेव च।
मित्रद्रुहां कृतघ्नानामन्नं विश्वासघातिनाम्॥३७॥
मिथ्यासाक्ष्यप्रदानां च ब्राह्मणानां तथैव च।
एतत्सर्वं विशुद्धयेत विष्णुनैवेद्यभक्षणात्॥३८॥

But the food offered to *Śivaliṅga*, the food offered by a Brāhmaṇa who performed *yajña* for Śūdras, the food offered by a physician Brāhmaṇa and also by the temple priest, the food offered by the one who sells his daughter or the food offered by anyone who lives in immorality, the cold and left-over food, the food left after eating, the food offered by a Brāhmaṇa who is the husband of a Śūdra woman, the food of a Brahman who loads the bullocks, the food of a Brāhmaṇa who has received *dīkṣā*, the one who burns the dead bodies or and the one who cohabits with a degraded woman, the food offered by the one who betrays his friend, an ungrateful person, a betrayer of the faith, the Brāhmaṇa who gives false evidence, all such sinners are purified with the consuming of the *naivedya* of lord Viṣṇu.

श्वपचो विष्णुसेवी च वंशानां कोटिमुद्धरेत्।
हरेरभक्तो विप्रश्च स्वं च रक्षितुमक्षमः॥३९॥
अज्ञानाद्यदि गृह्णाति विष्णोर्निर्माल्यमेव च।
सप्तजन्मार्जितात्पापान्मुच्यते नात्र संशयः॥४०॥
ज्ञात्वा भक्त्या च गृह्णाति विष्णोर्नैवेद्यमेव च।
कोटिजन्मार्जितात्पापान्मुच्यते नात्र संशयः॥४१॥

Not only this, even the sweeper who serves lord Viṣṇu redeems crores of his generation, but a Brāhmaṇa who is deprived of devotion of lord Viṣṇu is unable to protect himself. In case one consumes the *naivedya* of Viṣṇu even by mistakeche redeems seven of his generations. There is no doubt about it. The one who consumes the *naivedya* of lord Viṣṇu with devotion, is surely relieved of the sins of crores of his births.

यस्मात्संस्थापितं पुष्पं गर्वाद्वै हस्तिमस्तके।
तस्माद्युष्मान्परित्यज्य यातु लक्ष्मीर्हरेः पदम्॥४२॥

Therefore, since you have thrown the flower on the head of elephant, Lakṣmī will surely desert you returning to the abode of lord Viṣṇu.

नारायणस्य भक्तोऽहं न बिभेमीश्वरं विधिम्।
कालं मृत्युं जरां चैव कानन्यान्गणयामि च॥४३॥

I am a devotee of lord Nārāyaṇa, therefore I am not afraid of Śiva, Brahmā, Kāla, death and old age, what to speak of others.

किं करिष्यति ते तातः कश्यपश्च प्रजापतिः।
बृहस्पतिर्गुरुश्चैव निःशङ्कस्य च मे हरेः॥४४॥

I remain carefree even from the lord. Therefore your father Prajāpati Kaśyapa and the teacher Bṛhaspati are of no consequence for me.

इदं पुष्पं यस्य मूर्ध्नि तस्य वै पूजनं पुरः।
मुर्ध्नि च्छिन्ने शिवशिशोश्छित्त्वेदं योजयिष्यति॥४५॥

The head on which this flower remains, will always be worshipped and it will be replace the head of the son of Śiva whose head would be cut-off. The head of this elephant will be fixed on the human body.

इति श्रुत्वा महेन्द्रश्च धृत्वा तच्चरणयद्वयम्।
उच्चै रुरोद शोकार्त्तस्तमुवाच भयाकुलः॥४६॥

On hearing this, Indra was grieved and terrified at the same time. He then held the feet of sage Durvāsā and started crying aloud.

इन्द्र उवाच

दत्तः समुचितः शापो मह्यं मत्ताय हे प्रभो।
हृता त्वया चेत्संपत्तिः कियज्ज्ञानं च देहि मे॥४७॥

Indra said—O lord, you have done well by pronouncing a curse on an arrogant person like me. In case you have deprived me of all my riches you kindly bestow some knowledge to me also.

ऐश्वर्यं विपदां बीजं प्रच्छन्नज्ञानकारणम्।
मुक्तिमार्गार्गलं दार्ढ्याद्धरिभक्तिव्यपायकम्॥४८॥
जन्ममृत्युजरारोगशोकदुःखकरं परम्।
संपत्तितिमिरान्धश्च मुक्तिमार्गं न पश्यति॥४९॥
संपन्मत्तः सुमूढश्च सुरामत्तः सचेतनः।
बान्धवैर्वेष्टितः सोऽपि बन्धुद्वेषकरो मुने॥५०॥

Because the riches are the seeds for misfortune. Wealth is the means for achieving hidden wisdom, leads to obstruct the road to salvation, prevents in getting true devotion of the lord and causes birth, death, old age, disease, grief and trouble. The darkness of riches blinds a person who cannot lead himself to the path of salvation. O sage, the one who gets intoxicated with riches, loses his wisdom, consciousness and he becomes envious of his own relatives should they surround him.

संपन्मदप्रमत्तश्च विषयान्धश्च विह्वलः।
महाकामी साहसिकः सत्त्वमार्गं न पश्यति॥५१॥

A person possessing immense riches gets intoxicated with the same and indulges himself into all the worldly pleasures, remain anxious, passionate and courageous but never follows the virtuous path.

द्विविधो विषयान्धश्च राजसस्तामसः स्मृतः।
अशास्त्रज्ञस्तामसश्च शास्त्रज्ञो राजसः स्मृतः॥५२॥

There are two types of person infested with *rajas* and *tamas*. Out of these the one possessing *tamas* is deprived of the knowledge of the *Śāstras* but the one who is rajas possesses all the knowledge of the scriptures.

शास्त्रे च द्विविधं मार्गं निर्दिष्टं मुनिपुंगव।
प्रवृत्तिबीजमेकं च निवृत्तेः कारणं परम्॥५३॥

O best of the sages, there are two types of paths prescribed for the people in the scriptures. The first one is the path of indulgence and the other is of detachment.

चरन्ति जीविनश्चाऽऽदौ प्रवृत्तौ दुःखवर्त्मनि।
स्वच्छन्दे चाप्रसन्ने च निर्विरोधे च संततम्॥५४॥

The soul first of all follows the path of indulgence which is troublesome, devoid of pleasure and makes one to move at will.

आपातमधुरे लोभात्क्लेशे च सुखमानिनः।
परिणामोत्पत्तिबीजे जन्ममृत्युजराकरे॥५५॥

This path of indulgence outwardly looks pleasant though it results into grief always, the greedy person mistakes pain for pleasure which leads to the misfortune in future. Therefore this path is considered to lead to the birth, death and old age.

अनेकजन्मपर्यन्तं कृत्वां च भ्रमणं मुदा।
स्वकर्मविहितायां च नानायोन्यां क्रमेण च॥५६॥
ततः कृष्णानुग्रहाच्च सत्सङ्गं लभते जनः।
सहस्रेषु शतेष्वेको भवाब्धेः पारकारणम्॥५७॥

The souls move into human bodies according to their actions. They continue moving in this way for a thousand years. Only a selected few achieve the devotion of lord Kṛṣṇa and the company of the noble people, which results into the crossing of the ocean of the universe by the soul.

साधुः सत्त्वप्रदीपेन मुक्तिमार्गं प्रदर्शयेत्।
तदा करोति यत्नं च जीवी बन्धनखण्डने॥५८॥
अनेकजन्मयोगेन तपसाऽनशनेन च।
तदा लभेन्मुक्तिमार्गं निर्विघ्नं सुखदं परम्॥५९॥

The noble people indicate the right path showing the lamp of *sattva* which results into redemption. Thereafter the soul tries to free itself from the worldly bondages. Then after performing the yogīs practices for a number of births, by fasting, he achieves the road to salvation which bestows welfare.

इदं श्रुतं गुरार्वक्त्रात्प्रसंगावसरेण च।
नहि पृष्टमतोऽन्यच्च भवदुःखौघवेष्टितः॥६०॥
अधुना विधिना दत्तो विपत्तौ ज्ञानसागरः।
संपद्रूपा विपदियं मम निस्तारकारिणी॥६१॥
ज्ञानसिन्धो दीनबन्धो मह्यं दीनाय सांप्रतम्।
देहि किंचिज्ज्ञानसारं भवपारं दयानिधे॥६२॥

Though I had heard from the mouth of my teacher all this, yet having been surrounded by the miseries of the universe, I could not question him further. At this time of misfortune, the destiny has bestowed the ocean of knowledge to me, this misfortune has provided me with immense treasure. Therefore, I am sure to be the ocean of knowledge and the compassionate one, now you bestow the knowledge by which I should be redeemed from the ocean of the universe.

इन्द्रस्य वचनं श्रुत्वा प्रहस्य ज्ञानिनां गुरुः।
ज्ञानं कथितुमारेभे ह्यतितुष्टः सनातनः॥६३॥

On hearing these words of Indra, the teacher of the learned people was satisfied and with a smile on his face he started speaking.

दुर्वासा उवाच

अहो महेन्द्र माङ्गल्यमात्मानं द्रष्टुमिच्छसि।
आपाततो दुःखबीजं परिणामसुखावहम्॥६४॥
स्वगर्भयातनानाशपीडाखण्डनकारणम्।
दुष्पारासारदुर्वारसंसारार्णवतारकम्॥६५॥

Durvāsā said—O Mahendra it is quite astonishing that you intend to witness your own welfare, since yourself are suddenly in trouble but which will ultimately lead you to pleasure. It relieves of the pains of birth and leads one to cross the difficult ocean of the universe.

कर्मवृक्षाङ्कुरच्छेदकारणं सर्वतारकम्।
संतोषसंततिकरं प्रवरं सर्ववर्त्मनाम्॥६६॥
दानेन तपसा वाऽपि व्रतेनानशनादिना।
कर्मणा स्वर्गभोगादिसुखं भवति जीविनाम्॥६७॥

This is the cause of the destruction of the tree on which the leaves of the actions sprout. It redeems everyone, increases patience and is the best of all the paths. The people enjoy pleasure by giving away in charity, by performing *tapas*, *vratas* and fasting and achieve heavenly pleasures.

काम्यानां कर्मणां चैव मूलं संछिद्य यत्नतः।
अधुनेदं मोक्षबीजं संकल्पाभाव एव च॥६८॥
यत्कर्म सात्त्विकं कुर्यादसंकल्पितमेव च।
सर्वं कृष्णार्पणं कृत्वा परे ब्रह्मणि लीयते॥६९॥

Therefore one should be active in subjugating one's desires which are the sole reason for the destruction. Because any deeds performed without definite resolve lead one to salvation; therefore such of the *sāttvika* deeds as are performed without definite resolve should be offered to lord Kṛṣṇa, as a result of which a person merges himself into the eternal Brahman.

सांसारिकाणामेतत्तु निर्वाणं मोचकं विदुः।
नेच्छन्ति वैष्णवास्तत्तु सेवाविरहकातराः॥७०॥

For the worldly people this is described as salvation which is not desired by the Vaiṣṇava people because they feel pain after having been deprived of the devotion of lord Viṣṇu.

सेवां कुर्वन्ति ते नित्यं विधायोत्तमदेहकम्।
गोलोके वाऽपि वैकुण्ठे तस्यैव परमात्मनः॥७१॥

The Vaiṣṇava people proceed to *Goloka* or Vaikuṇṭha and enjoy themselves after serving lord Viṣṇu in divine form.

हरिसेवादिरूपां च मुक्तिमिच्छन्ति वैष्णवाः।
जीवन्मुक्ताश्च ते शक्र स्वकुलोद्धारकारिणः॥७२॥
स्मरणं कीर्तनं विष्णोरर्चनं पादसेवनम्।
वन्दनं स्तवनं नित्यं भक्त्या नैवेद्यभक्षणम्॥७३॥
चरणोदकपानं च तन्मन्त्रजपनं परम्।
इदं निस्तारबीजं च सर्वेषामीप्सितं भवेत्॥७४॥

O Indra, they are deprived of the birth and redeem their own races. They are only desirous of serving the lord. Lord Viṣṇu is adored by them daily; they recite his name, offer *pūjā* to him, serving at his feet, offer prayers, consume his *naivedya* while sipping the water with which the feet of the lord are washed. They recite his divine *mantra* which is the cause of salvation and is desired by all the people.

इदं मृत्युञ्जयज्ञानं दत्तं मृत्युञ्जयेन मे।
तच्छिष्योऽहं च निःशङ्कस्तत्प्रसादाच्च सर्वतः॥७५॥

This is the knowledge which will enable one to overcome his death. This was received by me

from lord Śiva himself. I am the pupil of Śiva and by his grace I carelessly wander in the entire universe.

स जन्मदाता स गुरुः स च बन्धुः सतां परः।
यो ददाति हरेर्भक्तिं त्रैलोक्ये च सुदुर्लभम्॥७६॥
दर्शयेदन्यमार्गं च विना श्रीकृष्णसेवनम्।
स च तं नाशयत्येव ध्रुवं तद्वधभाग्भवेत्॥७७॥

He is the creator of the noble people, is a teacher and the best of the relatives, because it is he alone, who can bestow the devotion of lord Viṣṇu in the three worlds. The one who leads a person to another path leaving the adoration of lord Kṛṣṇa, surely meets with his end. Therefore, he becomes responsible for his killing and has to stay as Dhruva.

संततं जगतां कृष्णनाम मङ्गलकारणम्।
मङ्गलं वर्धते नितयं न भवेदायुषो व्ययः॥७८॥
तेभ्योऽप्यपैति कालश्च मृत्युश्च रोग एव च।
संतापश्चैव शोकश्च वैनतेयादिवोरगाः॥७९॥

The recitation of the name of lord Kṛṣṇa is the cause of the welfare of the world, besides being the welfare itself. By doing so, life never gets wasted. The Kāla, the death, the diseases, grief and pain disappear with the recitation of his name as the serpent disappears at the sight of Garuḍa.

कृष्णमन्त्रोपासकश्च ब्राह्मणः श्वपचोऽपि वा।
ब्रह्मलोकं समुल्लङ्घ्य याति गोलोकमुत्तमम्॥८०॥

Irrespective of a Brāhmaṇa or a Cāṇḍāla whosoever recites the name of lord Kṛṣṇa reach the *Goloka* after crossing Brahmaloka.

ब्रह्मणा पूजितः सोऽपि मधुपर्कादिना च यः।
स्तुतः सुरैश्च सिद्धैश्च परमानन्दभावनः॥८१॥
ज्ञानसारं तपःसारं ब्रह्मसारं परं शिवम्।
शिवेनोक्तं योगसारं श्रीकृष्णपदसेवनम्॥८२॥

Brahmā and other gods adore such people offering *Madhuparka* while offering prayers to them. Lord Śiva achieves the essence of the knowledge and the essence of the Brahma and the essence of the great welfare and yogic practices only by serving at the feet of lord Kṛṣṇa.

ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव स्वप्नवत्।
भज सत्यं परं ब्रह्म राधेशं प्रकृतेः परम्॥८३॥
अतीव सुखदं सारं भक्तिदं मुक्तिदं परम्।
सिद्धियोगप्रदं चैव दातारं सर्वसंपदाम्॥८४॥

Everything from an insect to Brahmā is all false and the name of lord Kṛṣṇa alone is truth, eternal Brahman, beyond Prakṛti, quite pleasant and bestower of the salvation, besides all the riches.

योगिनामपि सिद्धानां यतीनां च तपस्विनाम्।
सर्वेषां कर्मभोगोऽस्ति न नारायणसेविनाम्॥८५॥

Though all the yogīs, *siddhas*, *yatīs* and *tapasvī* have to suffer for their deeds yet this does not apply to the person who engages himself in the service of lord Nārāyaṇa.

भस्मसाच्च भवेत्पापं यदुपस्पर्शमात्रतः।
ज्वलदग्नौ पातितं च यथा शुष्केन्धनं तथा॥८६॥
ततो रोगा हि वेपन्ते पापानि च भयानि च।
दूरतश्च पलायन्ते यमदूतास्ततो भयात्॥८७॥

All his sins vanish like the dry wood thrown into the flames of fire which are reduced to ashes. All the ailments, sins, fears disappear and the messengers of Yama run away from the devotees of Viṣṇu.

तावन्निबद्धः संसारे कारागारे विधेर्जनः।
न यावत्कृष्णमन्त्रं च प्राप्नोति गुरुवक्त्रतः॥८८॥

A person remains captive in the prison of the universe till such time he is not educated by his teacher reciting the *mantra* of lord Kṛṣṇa to him.

कृतकर्मौघभोगाख्यनिगडच्छेदकारणम्।
मायाजालोच्छेदकरं मायापाशनिकृन्तनम्॥८९॥
गोलोकमार्गसोपानं निस्तारे बीजकारणम्।
भक्त्यङ्कुरस्वरूपं च नित्यं बृद्धमनश्वरम्॥९०॥
सारं च सर्वतपसां योगानां साधनं तथा।
सिद्धीनां वेदपाठानां व्रतादीनां च निश्चितम्॥९१॥

Because they are the cause of destruction of the bondages created by the performing of deeds. destroyer of the illusion, the one which destroys the bondage of illusion, the step towards the *Goloka*, the seed for redemption, a form of the sprouting of the devotion, is always increasing, is eternal, the essence of all the *tapas*, recitation of the Vedas, bestower of the *siddhis* and the source of all the *vratas*.

दानानां तीर्थस्नानानां यज्ञादीनां पुरंदर।
पूजानामुपवासानामित्याह कमलोद्भवः॥ ९२॥

O Indra, of all the types of charities performed, baths taken at holy places, the *yajñas*, adoration and fasting are based on the same. This has been ordained by Brahmā himself.

पुंसां लक्षं पितृणां च शतं मातामहस्य च।
पूर्वं परं च तत्संख्यं पितरं मातरं गुरुम्॥ ९३॥
सहोदरं कलत्रं च बन्धुं शिष्यं च किङ्करम्।
समुद्धरेच्च श्वशुरं श्वश्रूकन्यां च तत्सुतम्॥ ९४॥
स्वात्मानं च सतीर्थ्यं च गुरुपत्नीं गुरोः सुतम्।
उद्धरेद्बलवान्भक्तो मन्त्रग्रहणमात्रतः॥ ९५॥

Therefore by receiving the *mantra* of lord Kṛṣṇa, a devotee of the lord redeems a lakh of his earlier generations from the maternal and paternal side, the father, the teacher, real brother, the wife, relatives, pupils, the servants, parents-in-law, daughter and her sons, the classmates, the wife of the teacher and his son are all redeemed.

मन्त्रग्रहणमात्रेण जीवनमुक्तो भवेन्नरः।
तत्स्पर्शपूतस्तीर्थौघः सद्यः पूता वसुंधरा॥ ९६॥
अनेकजन्मपर्यन्तं दीक्षाहीनो भवेन्नरः।
तदन्यदेवमन्त्रं च लभते पुण्यलेशतः॥ ९७॥

By merely receiving the *mantra* one is relieved of the cycle of birth and by touching him all the sacred places are sanctified besides the earth. A person without *dīkṣā* for many births and achieving little merit for his devotion if he achieves the *mantra* of some other gods.

सप्तजन्मसु देवानां कृत्वा सेवां स्वकर्मतः।
लभते च रवेर्मन्त्रं साक्षिणः सर्वकर्मणाम्॥ ९८॥

He serves the same gods for seven years as a result of which he receives the *Sūrya-mantra*.

जन्मत्रयं भास्करं च सेवित्वा मानवः शुचिः।
लभेद्गणेशमन्त्रं च सर्वविघ्नहरं परम्॥ ९९॥
जन्मत्रयं तं निषेव्य निर्विघ्नश्च भवेन्नरः।
विघ्नेशस्य प्रसादेन दिव्यज्ञानं लभेन्नरः॥ १००॥

That virtuous person adores the sun-gods for three births and then he receives the *Gaṇeśa-mantra* which relieves one of all obstacles. After serving him up to three births, he is relieved of all the obstructions and with the grace of lord Gaṇeśa, he receives the divine knowledge.

तदा ज्ञानप्रदीपेन समालोच्य महामतिः।
अज्ञानान्धतमश्छित्त्वा महामायां भजेन्नरः॥ १०१॥
प्रकृतिं विष्णुमायां च दुर्गां दुर्गतिनाशिनीम्।
सिद्धिदां सिद्धिरूपां च परमां सिद्धियोगिनीम्॥ १०२॥
वाणीरूपां च पद्मां च भद्रां कृष्णप्रियात्मिकाम्।
नानारूपां तां निषेव्य जन्मनां शतकं नरः॥ १०३॥
तत्प्रसादाद्भवेज्ज्ञानी ज्ञानानन्दं तदा भजेत्।
कृष्णं ज्ञानाधिदेवं च महादेवं सनातनम्॥ १०४॥
शिवं शिवस्वरूपं च शिवदं शिवकारणम्।
परमानन्दरूपं च परमानन्ददायिनम्॥ १०५॥
सुखदं मोक्षदं चैव दातारं सर्वसंपदाम्।
अमरत्वपदं चैव दीर्घमायुष्यदं परम्॥ १०६॥

Thereafter the great intelligent person after thinking deeply using his knowledge, destroys the darkness of ignorance and serves Mahāmāyā, which is also called Prakṛti, Viṣṇumāyā, remover of misfortune, Durgā, Siddhipradā, Siddhisvarūpā, the great Siddhiyoginī, Sarasvatī and Kamalā beloved of lord Kṛṣṇa he serves the goddess in various forms for a hundred births and with her grace, he achieves the divine knowledge. It is only then that he adores the blissful lord who happens to be lord Kṛṣṇa, the lord of all knowledge, eternal, bestower of welfare, Śiva and bestows all pleasures and salvation besides riches, eternalship and long life.

इन्द्रत्वं च मनुत्वं च दातुं शक्तं च लीलया।
राजेन्द्रत्वप्रदं चैव ज्ञानदं हरिभक्तिदम्॥ १०७॥
जन्मत्रयं तमाराध्य चाऽऽशुतोषप्रसादतः।
सर्वदस्य प्रसादेन शङ्करस्य महात्मनः॥ १०८॥
वरदस्य वरेणैव हरिभक्तिं लभेद्ध्रुवम्।
तदा तद्भक्तसंसर्गात्कृष्णमन्त्रं लभेद्ध्रुवम्॥ १०९॥

He is in a position to bestow the status of Indra on a man quite playfully. He also bestows kingship, eternal knowledge and the devotion of the lord. With the grace of Śiva, who gets pleased in no time, he adores him for three births. Thereafter with the grace of lord Śiva who is blissful and the bestower of the boons, he receives the devotion of lord Kṛṣṇa. With the devotion of the lord he also receives the *mantra* of lord Kṛṣṇa.

निर्मलज्ञानदीपेन प्रदीप्तेन च तत्त्ववित्।
ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव पश्यति॥ ११०॥
दयानिधेः प्रसादेन निर्मलज्ञानमालभेत्।
वरदस्य वरेणैव हरिभक्तिं लभेद्ध्रुवम्॥ १११॥
तदा निवृत्तिमाप्नोति सारात्सारं परात्पराम्।
यत्र देहे लभेन्मन्त्रं तद्देहावधि भारते॥ ११२॥
तत्पाञ्चभौतिकं त्यक्त्वा बिभर्ति दिव्यरूपकम्।
करोति दास्यं गोलोके वैकुण्ठे वा हरेः पदे॥ ११३॥

Thereafter such a truthful person achieves spotless knowledge right from Brahmā to a straw, to whom the whole universe seems to be falsehood only. Thus with the grace of the merciful lord he achieves the spotless knowledge. Then Śiva the bestower of the boon grants him the eternal devotion and he attains the supreme knowledge. The body which received the *mantra*, devotee of the lord remains on earth in the land of *Bhārata.* Thereafter his soul departs from the human body of five elements and attains the divine body. With that divine body he serves the lord remaining in *Goloka* or Vaikuṇṭha.

परमानन्दसंयुक्तो मोहादिषु विवर्जितः।
न विद्यते पुनर्जन्म पुनरागमनं हरे॥ ११४॥
पुनश्च न पिबेत्क्षीरं धृत्वा मातृस्तनं परम्।
विष्णुमन्त्रोपासकानां गङ्गादितीर्थसेविनाम्॥ ११५॥
स्वधर्मिणां च भिक्षूणां पुनर्जन्म न विद्यते।
तीर्थे परित्यजेत्पापं क्रियां कृत्वा हरिं भजेत्॥ ११६॥
अयं निरूपितो धात्रा स्वधर्मस्तीर्थसेविनाम्।
तन्नाममन्त्रं प्रजपेत्तत्सेवादिषु तत्परः॥ ११७॥
तद्व्रतोपवासरत इत्युक्तो विष्णुसेविनाम्।
सदन्ने वा कदन्ने वा लोष्टे वा काञ्चने तथा॥ ११८॥
समबुद्धिर्यस्य शश्वत्स संन्यासीति कीर्तितः।
दण्डं कमण्डलुं रक्तवस्त्रमात्रं च धारयेत्॥ ११९॥
नित्यं प्रवासी नैकत्र सयात्संन्यासीति कीर्तितः।
शुद्धाचारद्विजान्नं च भुङ्क्ते लोभादिवर्जितः॥ १२०॥
किंतु किंचिन्न याचेत स संन्यासीति कीर्तितः।
न व्यापारी नाऽऽश्रमी च सर्वकर्मविवर्जितः॥ १२१॥
ध्यायेन्नारायणं शश्वत्स संन्यासीति कीर्त्तितः।
शश्वन्मौनी ब्रह्मचारी संभाषापरिवर्जितः॥ १२२॥
सर्वं ब्रह्ममयं पश्येत्स संन्यासीति कीर्तितः।
सर्वत्र समबुद्धिश्च हिंसामायाविवर्जितः॥ १२३॥
क्रोधाहंकाररहितः स संन्यासीति कीर्तितः।
अयाचितोपस्थितं च मिष्टामिष्टं च भुक्तवान्॥ १२४॥
न याचते भक्षणार्थी स संन्यासीति कीर्तितः।
न च पश्येन्मुखं स्त्रीणां न तिष्ठेत्तत्समीपतः॥ १२५॥
दारवीमपि योषां च न स्पृशेद्यः स भिक्षुकः।
अयं संन्यासिनां धर्म इत्याह कमलोद्भवः॥ १२६॥
विपर्यये विनाशश्च जन्म याम्यं भयं भवेत्।
जन्मदुःखं याम्यदुःखं जीविनामतिदारुणम्॥ १२७॥

O Indra, he always enjoys eternal ecstasy, free from all the attachments. He is never reborn on earth again and does not suck milk from the breast of his mother. Because a devotee of Viṣṇu, who serves at the holy places like Gaṅgā, who follows with devotion his own *dharma* and the Bhikṣus are never reborn, besides those who perform all the rites, reciting the name of the lord. This has been ordained by Brahmā who has described it to be the personal *dharma*, for the devotees of Viṣṇu who recites his *mantra* and

adore him, performing all the *vratas* and fasting, are called the personal *dharma*. The one who remains unmoved by good and bad food, treats gold and iron alike, treats all the people alike, is termed as a *Saṁnyāsī*. The one who carries a staff, a *kamaṇḍalu*, wears saffron clothes, is always on the move, never resides for long at one place, is also termed as a *Saṁnyāsī*. The one who consumes the food from a noble Brāhmaṇa, is freed from the grief, is never desirous of anything, is called a Saṁnyāsī. The one who does not resort to trading in anything nor does he make any place, is devoid of all the *karmas* and is always engrossed in meditation, is called a *Saṁnyāsī*. The one who always keeps mum, remains away from all the worldly affairs and looks everything in the world as the form of Brahman, such a Brahmacārī is called a *Saṁnyāsī*. The one who treats everyone with the same wisdom, is free from violence and illusion, is free from anger and pride is called a *Saṁnyāsī*. The one who consumes the tasteless or untasteful food without begging, who never begs for food, is called a *Saṁnyāsī*. The one who never looks at the face of the woman nor does he stay close to them and does not touch even a female image made of wood, is called a *Saṁnyāsī*. This has been ordained by Brahmā. In case one discards the *dharma* he has to suffer from the pains caused by the messengers of Yama. The pain of birth has been described as the greatest pain of Yama.

सुरसुकरयोनौ वा गर्भे दुःखं समं सुर।
योनौ वा क्षुद्रजन्तूनां पश्वादीनां तथैव च॥ १२८॥
गर्भे स्मरन्ति सर्वे ते कर्म जन्मशतोद्भवम्।
विस्मरेन्निर्गतो जीवो गर्भाद्वै विष्णुमायया।
स्वदेहं पाति यत्नेन सुरो वा कीट एव वा॥ १२९॥

O Indra, thus, the gods, the pigs, the animals and small insects have to suffer equally the pain of birth. While in the mother's womb all the creatures are reminded of all the actions of their previous births. But on coming out of the womb they forget everything because of the illusion of lord Viṣṇu. Whether it is a god or a small insect, he protects his body with great care.

योनेरभ्यन्तरे शुक्रे पतिते पुरुषस्य च।
शुक्रं शोणितयुक्तं च सहसा तत्क्षणं भवेत्॥ १३०॥

At the time of the implanting of a seed by a man in the womb of a woman, his blood is united with that of the woman.

रक्ताधिक्ये मातृसमश्चेतरे पितुराकृतिः।
युग्माहे च भवेत्पुत्रः कन्यका तद्विपर्यये॥ १३१॥
रविभौमगुरूणां च वारे चेत्तद्भवेत्सुतः।
अयुग्माहे तदितरे वारे वै कन्यका भवेत्॥ १३२॥

With the increase in the blood the womb appears in the form of a mother and when it is reduced she appears like a father. At the time of conception during the even days one gets a son and by conceiving on the odd days one gets a daughter. If one conceives on Sunday, Tuesday and Thursday one gets a son and by conceiving on other days a daughter is born.

प्रथमप्रहरे जन्म यस्य सोऽल्पायुरेव च।
द्वितीये मध्यमश्चैव तृतीये तत्परो भवेत्॥ १३३॥
चतुर्थे चिरजीवी स्यात्क्षणानामनुरूपकः।
दुःखी वाथ सुखी वाऽपि पूर्वकर्मानुरूपतः॥ १३४॥

The child who is born in the first *prahara* of the day, such a child has short life, the one who is born in the second *prahara*, enjoys middle age and the one who is born in the third or the fourth *prahara* he enjoys long life. The person enjoys pleasure and pain according to his previous *karmas*.

यादृशे च क्षणे जन्म प्रसवस्तादृशे भवेत्।
प्रसूतिक्षणचर्यां च कुर्वन्त्येवं विचक्षणाः॥ १३५॥

The moment during which a child is born, he achieves vices and virtues according to the time of birth. This is the way intelligent people have described about the birth of a child.

कललं त्वेकरात्रेण प्रवृद्धः स्याद्दिने दिने।
सप्तमे बदराकारो मासे गण्डुसमो भवेत्॥ १३६॥
मासत्रये मांसपिण्डो हस्तपादादिवर्जितः।
सर्वावयवसंपन्नो देही मासे च पञ्चमे॥ १३७॥

After the accumulation of the menstruation and till the child is born, it goes on increasing daily. On the seventh day it develops into the size of Jujubi. In a month it increase in size further, during the third month it develops into a *piṇḍa* devoid of hands and feet. Thereafter the foetus after the period of five months develop further with all the human limbs.

भवेत्तु जीवसंचारः षण्मासे सर्वतत्त्ववित्।
दुःखी स्वल्पस्थलस्थायी शकुन्त इव पञ्जरे॥ १३८॥
मातृजग्धान्नपानं च भुङ्क्तेऽमेध्यस्थले स्थितः।
हाहेति शब्दं कृत्वा च चिन्तयेदीश्वरं परम्॥ १३९॥

Life is generated in the child after the expiry of six months and it remains in a compact form lodged in the womb like a bird in a cave. Remaining in the unclean environment, the child has to live on the food taken by the mother. He cries in pain in the womb always reciting the name of the lord.

एवं च चतुरो मासान्भुक्त्वा परमयातनाम्।
प्रेरितो वायुना काले गर्भाद्वै निर्गतो भवेत्॥ १४०॥

Similarly all the four months are spent bearing the pain and at the appropriate time pressed with the wind, the child comes out of the womb.

दिग्देशकालाव्युत्पन्नो विस्मृतो विष्णुमायया।
शश्वद्विण्मूत्रसंयुक्तः शिशुः स्याच्छैशवावधि॥ १४१॥

The illusion of lord Viṣṇu which pervades everywhere over-powers the child which forgets all its past memories. Thereafter having been surrounded by the refuse and urine he crosses infancy and becomes a child.

परायत्तोऽप्यक्षमश्च मशकादिनिवारणे।
कीटादिभुक्तो दुःखी च रौति तत्र पुनः पुनः॥ १४२॥
स्तनान्धोऽप्यसमर्थश्च याच्ञां कर्तुमभीप्सिताम्।
न वाणी निःसरेत्तस्य पौगण्डावधि सुस्फुटा॥ १४३॥

Since he remains dependent, he is unable to drive away even the mosquito and other insects, which bite him making him to cry. While sucking the milk he is unable to express his desires because up to sometime he is unable even to express himself clearly.

पौगण्डे यातनां भुक्त्वा प्राप्नुते यौवनं पुनः।
न स्मरेन्मायया देही गर्भादेर्यातनां पुनः॥ १४४॥

Thus suffering variously during childhood, he becomes a youth. Infested with the illusion of lord Viṣṇu he becomes helpless and is unable to remember the happenings of his past birth.

आहारमैथुनार्तश्च नानामोहादिवेष्टितः।
पुत्रं कलत्रमनुगं यत्नेन परिपालयेत्॥ १४५॥

During those days, he engages himself in consuming food eaten by the mother, in the womb and he is over powered by illusion. When he is grown up and children are born to him, he engages himself in the love of the children and the wife, carefully bringing them up.

एवं यावत्समर्थश्च तावदेव हि पूजितः।
असमर्थं च मन्यन्ते बान्धवा गोजरं यथा॥ १४६॥

The people of the house respect him up to the time he is able to provide livelihood to them and when he is unable to feed them, they consider him like an old bull.

यदाऽतीव जरायुक्तो जडोऽतिबधिरो भवेत्।
कफश्वासादियुक्तश्च परायत्तोऽतिमूढवत्॥ १४७॥
तदन्तरेऽनुतापं च कुरुते संततं पुनः।
न सेवितं हरेस्तीर्थं सत्सङ्गश्चेति तापनः॥ १४८॥

Thus when he grows further old he becomes deaf, suffers from ailments like cough and bronchitis and he becomes dependent totally on his relatives for food etc. At that stage he starts repenting on his past deeds further saying, "I never visited the holy places of the lord nor did I keep the company of the holy people or resorted to the reciting of the name of the lord.

पुनश्च मानवीं योनिं लभामि भारते यदि।
तदा तीर्थं गमिष्यामि भजे वै कृष्णमित्यहो॥ १४९॥
इत्येवमादि मनसि कुर्वन्तं तं जडं सुर।
गृह्णाति यमदूतश्च काले प्राप्तेऽतिदारुणः॥ १५०॥

In case I am reborn in the land of Bhārata and achieve the human form then I shall surely travel to the holy places and shall also recite the name of lord Kṛṣṇa. O god, thus he remains thinking in

his mind, when life departs out of his body and the terrific messengers of Yama arrive and carry him away.

स पश्येद्यमदूतं च पाशहस्तं च दण्डिनम्।
अतीव कोपरक्ताक्षं विकृताकारमुल्बणम्॥ १५१॥
दुर्निवार्यमुपायैश्च बलिष्ठं च भयङ्करम्।
दुदृश्यं सर्विसिद्धिज्ञं पुरःस्थितम्॥ १५२॥

He looks at the messengers of Yama at that point of time who hold the bamboo staff in their hands, their eyes appear red with anger and have deformed bodies. Such messengers of Yama are quite powerful and horrible to look at. Their very sight is painful, they possess all the knowledge and becoming invisible remain at the spot.

दृष्टमात्रान्महाभीतो विण्मूत्रं च समुत्सृजेत।
तदा प्राणांस्त्येत्सद्यो देहं वै पाञ्चभौतिकम्॥ १५३॥
अङ्गुष्ठमात्रं पुरुषं गृहीत्वा यमकिङ्करः।
विन्यस्य भोगदेहे च स्वस्थानं प्रापयेद्द्रुतम्॥ १५४॥

At the sight of the messengers of Yama, the person on death bed releases refuse and urine in terror. Thereafter he discards from the human body the five elements. The messenger of Yama then captures the ethereal body of the size of a thumb and place it in the tiny body and then carry him on to the abode of Yama.

जीवो गत्वा यमं पश्येत्सर्वधर्मज्ञमेव च।
रत्नसिंहासनस्थं च सस्मितं सुस्थिरं परम्॥ १५५॥

The soul then arrives in the abode of Yama where he looks at him. Yama is in the know of all the *dharma*, is seated on a gem-studded lion throne wearing a serene smile on his face.

धर्माधर्मविचारज्ञं सर्वज्ञं सर्वतोमुखम्।
विश्वेष्वेकाधिकारं च विधात्रा निर्मितं पुरा॥ १५६॥
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम्।
वेष्टितं पार्षदगणैर्दूतैश्चापि त्रिकोटिभिः॥ १५७॥
जपन्तं श्रीकृष्णनाम शुद्धस्फटिकमालया।
ध्यायमानं तत्पदाब्जं पुलकाङ्कितविग्रहम्॥ १५८॥

The sole rights up the universe were entrusted to the god of death in earlier times by the creator, who is all knowledgeable, having faces on all sides and is of religious mind. He is clad in the costumes sanctified by god Agni and adorned with all the ornaments studded with gems. He is surrounded by his courtiers and three of the messengers. He holds a rosary of crystal beads in his bands and always recites the name of Kṛṣṇa. His mind is always devoted at the feet of lord Kṛṣṇa and he becomes emotional often with pleasure.

सगद्गदं साश्रुनेत्रं सर्वत्र समदर्शिनम्।
अतीव कमनीयं च शश्वत्सुस्थिरयौवनम्॥ १५९॥
स्वतेजसा प्रज्वलन्तं सुखदृश्यं विचक्षणम्।
शरत्पार्वणचन्द्राभं चित्रगुप्तपुरः स्थितम्॥ १६०॥

At times his voice is choked because of his intensive love for Kṛṣṇa with tears coming out of his eyes. He is quite beautiful and looks evenly on all sides. He is always youthful and illumines with his own lustre. He is pleasant to look at, is a wise person and maintains the lustre of the full moon. Citragupta stands besides him.

पुण्यात्मनां शान्तरूपं पापिनां च भयङ्करम्।
तं दृष्ट्वा प्रणमेद्देही महाभीतश्च तिष्ठति॥ १६१॥

Yama is quite pleasant for the noble soul and is quite terrible for the sinners. At the sight of such a Yama, the soul bows in reverence to him and remains there getting terrified.

चित्रगुप्तविचारेण येषां यदुचितं फलम्।
शुभाशुभं च कुरुते तदेव रविनन्दनः॥ १६२॥
एवं तेषां गतायाते निवृत्तिर्नास्ति जीविनाम्।
निवृत्तिहेतुरूपं च श्रीकृष्णपदसेवनम्॥ १६३॥
इत्येवं कथितं सर्वं वरं प्रार्थय वाञ्छितम्।
सर्वं दास्यामि ते वत्स न मेऽसाध्यं च किंचन॥ १६४॥

Thereafter in consultation with Citragupta, he gives the reward of the good or bad deeds of the persons. Thus because of the cycle of birth and death the souls never get freed, because the only way to escape the cycle of birth and death happens to be the service at the feet of lord Kṛṣṇa. O son, thus I have explained to you

everything. Now you asked for a boon, because I am competent enough to bestow everything and nothing is beyond me.

महेन्द्र उवाच

इन्द्रत्वं च गतं भद्रं किमैश्वर्ये प्रयोजनम्।
कल्पवृक्ष मुनिश्रेष्ठ देहि मे परमं पदम्॥ १६५॥

Mahendra said—O wish-fulfilling tree, O best of the sages I have already fallen from the position of Indra which was beneficial for me. Now these worldly pleasures are of no consequence for me. Therefore, you bestow the eternal position on me?

महेन्द्रस्य वचः श्रुत्वा प्रहस्य मुनिपुंगवः।
तमुवाच वचः सत्यं वेदोक्तं सारमेव च॥ १६६॥

Listening to the words of Mahendra, Durvāsā who was truthful and knew the essence of the Vedas, smiled and said.

दुर्वासा उवाच

परं पदं विषयिणां महेन्द्रातिसुदुर्लभम्।
मुक्तिर्युष्मद्विधानां च न लये प्राकृतेऽपि च॥ १६७॥

Durvāsā said—O Mahendra, it is quite difficult for the people who achieve the eternal position and indulge in all the worldly pleasures. It is impossible for a person like you to achieve salvation even at the time of dissolution.

आविर्भावः सृष्टिविधौ तिरोभावो लयेऽपि च।
यथा जागरणं सुप्तिर्भवत्येव क्रमेण च॥ १६८॥

As a person goes to sleep and then wakes up, similarly you people always emerge at the time of creation and disappear at the time of dissolution.

यथा भ्रमति कालश्च तथा विषयिणो ध्रुवम्।
चक्रनेमिक्रमेणैव नित्यमेवेश्वरेच्छया॥ १६९॥

With the will of the lord, such people roam about in the universe like the potter's wheel. Similarly the people who indulge in worldly pleasures keep on rotating.

पलमेकं भवेदेव यथा विपलषष्टिभिः।
षष्टिभिश्च पलैर्दण्डो मुहूर्तो द्विगुणात्ततः॥ १७०॥
त्रिंशद्भिश्च मुहूर्तैश्च भवेदेवे दिवानिशम्।
दशपञ्च दिवारात्रिः पक्षमेकं विदुर्बुधाः॥ १७१॥
पक्षाभ्यां शुक्लकृष्णाभ्यां मास एव विधीयते।
ऋतुर्द्वाभ्यां च मासाभ्यां संख्याविद्भिः प्रकीर्तितः॥ १७२॥
ऋतुत्रयेणायनं च ताभ्यां द्वाभ्यां च वत्सरः।
त्रिंशत्सहस्राधिकैश्च त्रिचत्वारिंशलक्षकैः॥ १७३॥
वत्सरैर्नरमानैश्च युगानां च चतुष्टयम्।
षष्ट्याऽधिके पञ्चशते सहस्रे पञ्चविंशतौ॥ १७४॥
युगे नराणां शक्रायुर्मनोरायुः प्रकीर्तितम्।
दिग्लक्षेन्द्रनिपातेऽष्टसहस्राधिक एव च॥ १७५॥
निपातो ब्रह्मणस्तत्र भवत्प्राकृतिको लयः।
लये प्राकृतिके वत्स कृष्णस्य परमात्मनः॥ १७६॥
चक्षुर्निमेषः सृष्टिश्च पुनरुन्मीलने तथा।
ब्रह्मसृष्टिलयानां च संख्या नास्ति श्रुतौ श्रुतम्॥ १७७॥
यथा पृथिव्या रेणूनामित्यूचे चन्द्रशेखरः।
एतेषां मोक्षणं नास्ति कथितानि च यानि तु॥ १७८॥

As the sixty *vipalas* make a *pala*, sixty *palas* make a *daṇḍa* and two *daṇḍas* make a *muhūrta* and thirty *muhūrtas* make a day and night, the wise people have declared fifteen days to be a fortnight. The month comprises of a bright and a dark fortnight. The Mathematicians describe a season comprising of two months, the three seasons make an *Ayana* or a half year and two *Ayanas* or two half years make a year. The human *yugas* comprise of forty three lakhs and thirty thousand years. The age of peoples comprises of twenty five thousand five hundred and sixty *yugas* as the age of Indra and Manu. Thus with the fall of ten lakhs and sixty thousand Indras, Brahmā also has to fall and get merged into Prakṛti. O son, the eye lid of lord Kṛṣṇa drops at the same time during the time of dissolution. When he reopens his eyes the creation starts. The number of Brahmās, the creation of universe and the number of dissolution have not been prescribed in the Vedas, because they are immeasurable like the particles of dust. This has been described by lord Śiva himself. All the gods do not achieve salvation.

सृष्टिसूत्रस्वरूपं हि चान्यद्वृणु वरं सुर।
मुनीन्द्रस्य वचः श्रुत्वा देवेन्द्रो विस्मितो मुने॥ १७९॥

Therefore O god, this is the form of creation and therefore you ask for any other boon except the same. O sage, on hearing these words of Durvāsā, Indra the god of gods, was extremely surprised.

आत्मनः पूर्वमैश्वर्यं वरयामास तत्र वै।
तत्राप्यस्यचिरेणैवेत्युक्त्वा स प्रत्ययौ गृहम्।
इन्द्रो ललाभ ज्ञानं च न संपदापदं विना॥१८०॥

Indra then prayed for the restoration of his earlier glory. Durvāsā said: you will surely get it in no time. Thus speaking the sage Durvāsā went to his abode. Indra got the great knowledge but there can be no riches without misfortune.

इति श्रीब्रह्म० महा० प्रकति० नारदना० दुर्वासःसुरेन्द्रसं०
लक्ष्म्युपा० इन्द्रं प्रति दुर्वासःशापादिकथनं नाम
षट्त्रिंशोऽध्यायः॥ ३६॥

Nārāyaṇa said—O Brahman, after listening to the glory of lord Kṛṣṇa, Indra developed a sense of detachment which went on increasing day by day. Leaving the place of the sage he then went and arrived in the city of Amarāvatī which he looked at from a distance, which was infested with the terror of the demons. His relatives were seated losing all the grace with their faces crest-fallen. At places some houses were deserted and the father, the mother or the wife could not be found there. Their whereabouts were unknown.

शत्रुग्रस्तां च दृष्ट्वा तामगमद्वाक्पतिं प्रति।
शक्रो मन्दाकिनीतीरे ददर्श गुरुमीश्वरम्॥ ५॥
ध्यायमानं परं ब्रह्म गङ्गातोये स्थितं परम्।
सूर्याभिसंमुखं पूर्वमुखं वै विश्वतोमुखम्॥ ६॥
साश्रुनेत्रं पुलकितं परमानन्दसंयुतम्।
वरिष्ठं च गरिष्ठं च धर्मिष्ठं चेष्टसेविनम्॥ ७॥
श्रेष्ठं च बन्धुवर्गाणामतिश्रेष्ठं च मानिनाम्।
ज्येष्ठं च भ्रातृवर्गाणां नेष्टं च सुरवैरिणाम्॥ ८॥

Then finding his kingdom infested with the enemies, Indra went to Bṛhaspati who was lodged on the bank of the river Mandākinī. He was adoring the eternal Brahman in the water of the Gaṅgā facing the sun in the east engrossed in blissful *tapas* with wet eyes and the body becoming emotional. He was the best of the sages and extremely glorious besides being extremely religious, devoted towards his family-god, best of his relatives and the people having pride. He was the eldest of the brothers who was disliked by the demons.

दृष्ट्वा गुरुं जपन्तं च तत्र तस्थौ सुरेश्वरः।
प्रहरान्ते गुरुं दृष्ट्वा चोत्थितं प्रणनाम सः॥ ९॥

Finding the teacher seated in the water Indra the god of gods stood there waiting for him. After a *prahara* the teacher got up from his *pūjā* and Indra bowed in reverence to him.

प्रणम्य चरणाम्भोजे रुरोदोच्चैर्मुहुर्मुहुः।
वृत्तान्तं कथयामास ब्रह्मशापादिकं तथा॥ १०॥

Bowing at his feet Indra started crying aloud and then narrated about the curse pronounced on him by the sage Durvāsā.

अथ सप्तत्रिंशोऽध्यायः

Chapter – 37

The results of deeds performed

नारद उवाच

हरेर्गुणं समाकर्ण्य ज्ञानं प्राप्य पुरंदरः।
किं चकार गृहं गत्वा तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—What did Indra, the god of the gods, do after listening to the glory of lord Viṣṇu and achieving the divine knowledge, you kindly tell me.

नारायण उवाच

श्रीकृष्णस्य गुणं श्रुत्वा वीतरागो बभूव सः।
वैराग्यं वर्द्धयामास तस्य ब्रह्मन्दिने दिने॥ २॥
मुनिस्थानाद्गृहं गत्वा स ददर्शामरावतीम्।
दैत्यैरसुरसंघैश्च समाकीर्णां भयाकुलाम्॥ ३॥
विषण्णबान्धवां चैव बन्धुहीनां च कुत्रचित्।
पितृमातृकलत्रादिविहीनामतिचञ्चलाम्॥ ४॥

पुनर्वरो मया लब्धो ज्ञानप्राप्तिं सुदुर्लभाम्।
वैरिग्रस्ता स्वीयपुरीं क्रमेणैव सुरेश्वरः॥ ११॥

At that very moment Indra also informed the sage that he has been blessed to get back his kingdom in due course of time. This is the boon and the eternal knowledge which has been received by me from Durvāsā.

शिष्यस्य वचनं श्रुत्वा सतां बुद्धिमतां वरः।
बृहस्पतिरुवाचेदं कोपरक्तान्तलोचनः॥ १२॥

On hearing the words, intelligent Bṛhaspati got enraged and with his eyes red in anger said to him.

बृहस्पतिरुवाच

श्रुतं सर्वं सुरश्रेष्ठ मारोदीर्वचनं शृणु।
न कातरो हि नीतिज्ञो विपत्तौ स्यात्कदाचन॥ १३॥

Bṛhaspati said—O best of the gods, I have heard everything. You stop crying and listen to my words. The wise people do not lose heart at the time of misfortune.

संपत्तिर्वा विपत्तिर्वा नश्वरा स्वप्नरूपिणी।
पूर्वस्यकर्मायत्ता च स्वयं कर्त्ता तयोरपि॥ १४॥

Fortune and misfortune are both perishable and are like a dream which are governed by the earlier deeds because they are created by one's own doing.

सर्वेषां च भ्रमत्येव शश्वज्जन्मनि जन्मनि।
चक्रनेमिक्रमेणैव तत्र का परिदेवना॥ १५॥

Because of this they keep on rotating in the life of a person like a potter's wheel. Therefore it is of no use to grieve over them.

भुङ्क्ते हि स्वकृतं कर्म सर्वत्रापि च भारते।
शुभाशुभं च यत्किंचित्स्वकर्मफलभुक्पुमान्॥ १६॥
नाभुक्तं क्षीयते कर्मकल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ १७॥

One gets the result of one's own deeds in the land of Bhārata. Whatever good or bad deeds are performed by him, he surely has to face the result.

Because the deeds never vanish even after the lapse of hundreds and crores of *kalpas*, one has to reap the result of the good or bad deeds performed by him.

इत्येवमुक्तं वेदे च कृष्णेन परमात्मना।
साम्नि कौथुमशाखायां संबोध्य स्वकुलोद्भवम्॥ १८॥

Lord Kṛṣṇa had advised his people accordingly in the *Kauthumīśākhā* of the *Sāmaveda*.

जन्म भोगावशेषे च सर्वेषां कृतकर्मणाम्।
अनुरूपं च तेषां वै भारतेऽन्यत्र चैव हि॥ १९॥

If the results of some of the deeds are left out in one birth, he has to face them in the next birth.

कर्मणा ब्रह्मशापं च कर्मणा च शुभाशिषम्।
कर्मणा च महालक्ष्मीं लभेद्दैन्यं च कर्मणा॥ २०॥

Because with the performing of deeds one receives a curse, a boon, all the riches or poverty.

कोटिजन्मार्जितं कर्म जीविनामनुगच्छति।
न हि त्यजेद्विना भोगात्तं छायेव पुरंदर॥ २१॥

O Indra, therefore, the deeds performed in crores of births and accumulated earlier follows a person like his shadow and do not leave him unless he faces the result.

कालभेदे देशभेदे पात्रभेदे च कर्मणाम्।
न्यूनताऽधिकता वाऽपि भवेदेव हि कर्मणाम्॥ २२॥
वस्तुदाने च वस्तूनां समं पुण्यं समं दिने।
दिनेभेदे कोटिगुणमसंख्यं वाऽधिकं ततः॥ २३॥

There could be a difference in time, country, the actors or increase or decrease in the deeds as a person receives and ordinary merit by giving away things in charity on ordinary days and on certain occasion by offering things in charity the merit is multiplied to crores of times or even more than that.

समदेशे च वस्तूनां दाने पुण्यं समं वृषन्।
देशभेदे कोटिगुणमसंख्यं वाऽधिकं ततः॥ २४॥

Similarly by making offering to in ordinary countries, one gets the normal merit and by offering in sacred places, the merit is increased manifold or even more than that.

समे पात्रे समं पुण्यं वस्तूनां कर्तुरेव च।
पात्रभेदे शतगुणमसंख्यं वा ततोऽधिकम्॥ २५॥

Similarly by preferring charity of the normal things, the performer receives the normal merit but by offering the same to some competent person the merit is increased manifold.

यथा फलन्ति सस्यानि न्यूनान्यप्यधिकानि च।
कर्षकाणां क्षेत्रभेदे पात्रभेदे फलं तथा॥ २६॥

As the seeds sown by the farmers sprout variously, similarly by offering charity to certain people one gets the merit differently.

सामान्यदिवसे विप्रे दानं समफलं भवेत्।
अमायां रविसंक्रान्त्यां फलं शतगुणं भवेत्।
चातुर्मास्यां पोर्णमास्यामनन्तफलमेव च॥ २७॥
ग्रहणे शशिनः कोटिगुणं च फलमेव च।
सूर्यस्य ग्रहणे चापि ततो दशगुणं फलम्॥ २८॥
अक्षयायामक्षयं चाप्यसंख्यफलमुच्यते।
एवमन्यत्र पुण्याहे फलाधिक्यं भवेदिह॥ २९॥

If a charity is given to a Brāhmaṇa on an ordinary day, one gets the ordinary merit but if the same is given on a moonless day or on the first day of the month, the merit is multiplied considerably. In the *Cāturmāsya* (four months of the rainy season), on the full moon day, the day of solar or lunar eclipse, one earns ten times more merit. On the *Akṣya-tṛtīyā* day, one gets the merit beyond measure. Similarly on the other sacred days, one achieves great merit.

यथा दाने तथा स्नाने जपे वै पुण्यकर्मसु।
एवं सर्वत्र बोद्धव्यं नराणां कर्मणां फलम्॥ ३०॥

As one gets more or less merit by offering charity, taking a bath at holy places, performing of *japam* and other noble deeds, similarly human beings achieve merit more or less according to the occasion.

सामान्यदेशे दानं च विप्रे समफलं भवेत्।
तीर्थे देवगृहे चैव फलं शतगुणं स्मृतम्॥ ३१॥

As by making an offering to a Brāhmaṇa at an ordinary place, one gets the normal merit but when the offering is made in the temple of the god, the merit increases to hundred times more.

गङ्गायां वै कोटिगुणं क्षेत्रे नारायणेऽव्ययम्।
कुरुक्षेत्रे बदर्यां च काश्यां कोटिगुणं तथा॥ ३२॥
यथा च वै कोटिगुणं तथा वै विष्णुमन्दिरे।
केदारे वै लक्षगुणं हरिद्वारे तथा फलम्॥ ३३॥
पुष्करे भास्करक्षेत्रे दशलक्षगुणं फलम्।
एवं सर्वत्र बोद्धव्यं फलाधिक्यं क्रमेण च॥ ३४॥

The merit one achieves by bathing in the Gaṅgā multiplies to crores of times, but by doing so in the *Nārāyaṇa-kṣetra*, it is beyond measure and in the Kurukṣetra, Badrīkāśrama and Kāśī, the merit multiplies to crores of time. As one gets the merit crores of times more in the above sacred places, similarly one gets a merit crores of times greater than offering something in charity in the temple of Viṣṇu. The merit is multiplied to lakhs of times at Kedāra and Haridvāra. At Puṣkara and *Bhāskara-kṣetra* it is multiplied to ten lakh times. Thus the merit goes on increasing according to the place or time.

सामान्यब्राह्मणे दानं सममेव फलं लभेत्।
लक्षं त्रिसंध्यं पूते च पण्डिते च जितेन्द्रिये॥ ३५॥
विष्णुमन्त्रोपासके च बुधे कोटिगुणं फलम्।
एवं सर्वत्र बोद्धव्यं फलाधिक्यं गुणाधिके॥ ३६॥

By offering charities to the simple Brāhmaṇas, one gets the simple merits but when the charity is given to a well-read Brāhmaṇa devoted to Viṣṇu, the merit is increased to crores of times. Similarly with the increase in the qualities, the merit is also increased.

यथा दण्डेन सूत्रेण शरावेण जलेन च।
कुम्भं निर्माति चक्रेण कुम्भकारो मृदा भुवि॥ ३७॥
तथैव कर्मसूत्रेण फलं धाता ददाति च।
यस्याऽऽज्ञया सृष्टिविधौ तं च नारायणं भज॥ ३८॥

As the potter makes the vases with his potter's wheel, mud, the earth and water similarly Brahmā at the time of creation also bestows the merit on everyone on the basis of the deeds. Therefore, you better recite the name of Nārāyaṇa.

स विधाता विधातुश्च पातुः पाता जगत्त्रये।
स्रष्टुः स्रष्टा च संहर्तुः संहर्ता कालकालकः॥३९॥

In the three worlds he happens to be the creator of the creator, protector of the three worlds, creator of Brahmā, destroyer of the destroyer and gives death to the god of death.

महाविपत्तौ संसारे यः स्मरेन्मधुसूदनम्।
विपत्तौ तस्य संपत्तिर्भवेदित्याह शङ्करः॥४०॥

At the time of great misfortune, if one recites the name of the lord, he achieves fortune even at the time of great misfortune. This has been ordained by lord Śiva.

इत्येवमुक्त्वा जीवश्च समालिङ्ग्य सुरेश्वरम्।
दत्त्वा शुभाशिषं चेष्टं बोधयामास नारद॥४१॥

O Nārada, thus speaking Bṛhaspati embraced Indra the god of gods and blessing him imparted the divine knowledge to him.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्यु०
बृहस्पतिमहेन्द्रसंवादे कर्मफलनिरूपणं नाम
सप्तत्रिंशोऽध्यायः॥३७॥

अथ अष्टत्रिंशोऽध्यायः

Chapter – 38

The churning of the Ocean

नारायण उवाच

हरिं ध्यात्वा हरिर्ब्रह्माजगाम ब्रह्मणः सभाम्।
बृहस्पतिं पुरस्कृत्य सर्वैः सुरगणैः सह॥ १॥

Nārāyaṇa said—Indra reciting the name of Nārāyaṇa went to Brahmā with all the gods under the leadership of Bṛhaspati.

शीघ्रं गत्वा ब्रह्मलोकं दृष्ट्वा च कमलोद्भवम्।
प्रणेमुर्देवताः सर्वा गुरुणा सह नारद॥ २॥

O Nārada, reaching there quickly together with the teacher Bṛhaspati and Indra found Brahmā there who was born out of the lotus and bowed before him.

वृत्तान्तं कथयामास सुराचार्यो विधिं विभुम्।
प्रहस्योवाच तच्छ्रुत्वा महेन्द्रं कमलोद्भवः॥ ३॥

Thereafter Bṛhaspati the teacher of all the gods narrated the entire story to Brahmā, on hearing which he smiled and said to Indra.

ब्रह्मोवाच

वत्स मद्वंशजातोऽसि प्रपौत्रो मे विचक्षणः।
बृहस्पतेश्च शिष्यस्त्वं सुराणामधिपः स्वयम्॥ ४॥

Brahmā said—O son, you are born in my race and happen to be my intelligent grandson; you are the pupil of Bṛhaspati and happen to be the lord of gods.

मातामहस्ते दक्षश्च विष्णुभक्तः प्रतापवान्।
कुलत्रयं यस्य शुद्धं कथं सोऽहंकृतो भवेत्॥ ५॥

Your great maternal grandfather had also been a glorious devotee of Viṣṇu. Therefore the one whose three races are purified how could be become arrogant?

माता पतिव्रता यस्य पिता शुद्धो जितेन्द्रियः।
मातामहो मातुलश्च कथं सोऽहंकृतो भवेत्॥ ६॥
जनः पैतृकदोषेण दोषान्मातामहस्य च।
गुरोर्दोषान्नीतिदोषैर्हरिद्वेषी भवेद्ध्रुवम्॥ ७॥

Because the one, who has a chaste mother, a chaste father and whose maternal grandfather as well as the maternal uncle are quite pure and self-disciplined, how can he become proud? The sins of the father, maternal grandfather and the teacher are envious to the lord.

सर्वान्तरात्मा भगवान्सर्वदेहेष्ववस्थितः।
यस्य देहात्स प्रयाति स शवस्तत्क्षणं भवेत्॥ ८॥।

The one who pervades the bodies of all in the form of a soul and the same soul when it departs from the body, a person becomes dead.

मनोऽहमिन्द्रियेशश्च ज्ञानरूपो हि शङ्करः।
असवः प्रकृतिर्विष्णूर्बुद्धिर्भगवती सती॥ ९॥
निद्रादयः शक्तयश्च ताः सर्वाः प्रकृतेः कलाः।
आत्मनः प्रतिबिम्बं च जीवो भोगी शरीरभृत्॥ १०॥

I happen to be the mind in the body who controls the organs of the senses. Lord Śiva is all

knowledgeable. Śiva is the life while goddess Bhagavatī has the form of Prakṛti who controls sleep and all other natural rays. The *Jīva* happens to be the shadow of the soul who remains in the body and feeding the body has to experience pleasure and pain.

आत्मनीशे गते देहात्सर्वे यान्ति ससंभ्रमात्।
यथा वर्त्मनि गच्छन्तं नरदेवमिवानुगाः॥ ११॥
अहं शिवश्च शेषश्च विष्णुर्धर्मो महान्विराट्।
वयं यदंशा भक्ताश्च तत्पुष्पं न्यक्कृतं त्वया॥ १२॥

As the attendants follow the king, similarly at the time of the departure of the soul from the body, the mind and other organs of the senses follow him. Thus the one to whom Śiva, myself, Śeṣa, Viṣṇu, Dharma, Mahāvirāṭ and other gods are devoted and also form part of him, the same lord has been humiliated by you.

शिवेन पूजितं पादपद्मं पुष्पेण येन च।
तच्च दुर्वाससा दत्तं दैवेनान्यकृतं सुर॥ १३॥
तत्पुष्पं मस्तके यस्य कृष्णपादाब्जतश्च्युतम्।
सर्वेषां वै सुराणां स तत्पूजा पुरतो भवेत्॥ १४॥
दैवेन वञ्चितस्त्वं च दैवं च बलवत्तरम्।
भाग्यहीनं जनं मूढं को वा रक्षितुमीश्वरः॥ १५॥

O god, the flower with which Śiva has adored at the feet of the lord, the same flower was handed over by Śeṣa to Durvāsā which was given to you and you showed disrespect to the same.

कृष्णं न मन्यते यो हि श्रीनाथं सर्ववन्दितम्।
प्रयाति रुष्टा तद्दासी महालक्ष्मीर्विहाय तम्॥ १६॥

All the gods adore the person on whose head the flower is placed after its getting separated from the feet of lord Viṣṇu. You have therefore been separated by the destiny (from the fortune) which is quite powerful. Who can be competent enough to save such an unfortunate and a foolish fellow? The one who does not respect Kṛṣṇa who is the lord of Lakṣmī, his beloved Mahālakṣmī also gets annoyed with him and leaving him moves elsewhere.

शतयज्ञेन या लब्धा दीक्षितेन त्वया पुरा।
सा श्रीर्गताऽधुना कोपात्कृष्णनिर्माल्यवर्जनात्॥ १७॥
अधुना गच्छ वैकुण्ठं मया च गुरुणा सह।
निषेव्य तत्र श्रीनाथं श्रियं प्राप्स्यसि तद्वरात्॥ १८॥

The merits you had earned in earlier times by performing a hundred *yajñas* have vanished because of your showing disrespect to the flower of lord Kṛṣṇa as a result of which the goddess of fortune has left you for some other places. Therefore you get along with me just now together with Bṛhaspati to the abode of lord Viṣṇu and regain you last fortune by adoring him.

इत्येवमुक्त्वा स ब्रह्मा सर्वः सुरगणैः सह।
शीघ्रं जगाम वैकुण्ठं यत्र श्रीशस्तया सह॥ १९॥

Thus speaking, Brahmā quickly moved towards Vaikuṇṭha, together with all the gods, where the lord of Lakṣmī was residing.

तत्र गत्वा परं ब्रह्म भगवन्तं सनातनम्।
दृष्ट्वा तेजःस्वरूपं च प्रज्वलन्तं स्वतेजसा॥ २०॥
ग्रीष्ममध्याह्नमार्तण्डशतकोटिसमप्रभम्।
शान्तं चानादिमध्यान्तं लक्ष्मीकान्तमनन्तकम्॥ २१॥
चतुर्भुजैः पार्षदैश्च सरस्वत्या स्तुतं नतम्।
भक्त्या चतुर्भिर्वेदैश्च गङ्गया परिषेवितम्॥ २२॥

Reaching there, they had an audience with lord Nārāyaṇa who was the form of *tejas* and was illumining with his own lustre. He had the glory resembling crores of the suns of the mid-day of the summer season. He was peaceful, eternal, without beginning or end, lord of Lakṣmī, beyond measure, having four arms, being prayed to by Sarasvatī and the four Vedas with devotion, besides being served by the goddess Gaṅgā.

तं प्रणेमुः सुराः सर्वे मूर्ध्ना ब्रह्मपुरोगमाः।
भक्तिनम्राः साश्रुनेत्रास्तुष्टुवुः पुरुषोत्तमम्॥ २३॥

Thereafter placing Brahmā in the forefront, with their minds filled with devotion and humility, their eyes having been filled with tears all the gods bowed in reverence to lord Viṣṇu.

Thereafter, they started offering prayers to lord Viṣṇu.

वृत्तान्तं कथयामास स्वयं ब्रह्मा कृताञ्जलिः।
रुरुदुर्देवताः सर्वाः स्वाधिकारच्युताश्च ताः॥ २४॥

Brahmā then narrated the entire story of lord Viṣṇu. All the gods were crying aloud having been deprived of their riches.

स चापश्यत्सुरगणं विपद्ग्रस्तं भयाकुलम्।
वस्त्रभूषणशून्यं च वाहनादिविवर्जितम्॥ २५॥

The lord looked at the gods who were overpowered by misfortune, terrified and were deprived of the ornaments, costumes and vehicles.

शोभाशून्यं हतश्रीकं परिवारैरनावृतम्।
उवाच कातरं दृष्ट्वा विपन्नभयभञ्जनः॥ २६॥

They had lost the grace and were surprised at having been deprived of their families. They were desperate and took refuge under the lord. Finding them in such a miserable condition the lord spoke.

नारायण उवाच

मा भैर्ब्रह्मन्हे सुराश्च भयं किं वो मयि स्थिते।
दास्यामि लक्ष्मीमचलां परमैश्वर्यवर्धिनीम्॥ २७॥
किंच मद्वचनं किंचिच्छ्रूयतां समयोचितम्।
हितं सत्यं सारभूतं परिणामसुखावहम्॥ २८॥

Nārāyaṇa said—O Brahman and other gods, don't be afraid. Why should you worry when I am there? I shall bestow the imperishable Lakṣmī which will increase your riches but before doing so you just listen to what I have to say. These words will be beneficial, truthful and will provide welfare to you in future according to the time.

जनाश्चासंख्यविश्वस्था मदधीनाश्च संततम्।
यथा तथाऽहं मद्भक्तैः पराधीनः स्वतन्त्रकः॥ २९॥

As the innumerable people are living in the universe under me, similarly in spite of my being quite independent I remain under the command of my devotees.

यो यो रुष्टो हि मद्भक्ते मत्परे हि निरङ्कुशः।
तद्गृहेऽहं न तिष्ठामि पद्मया सह निश्चितम्॥ ३०॥

Because of this, it is sure that whosoever gets annoyed with my devotees who always remain engrossed in my devotion, Lakṣmī leaves their place.

दुर्वासाः शंकरांशश्च वैष्णवो मत्परायणः।
तच्छापादागतोऽहं च सश्रीको वो गृहादपि॥ ३१॥
यत्र शङ्खध्वनिर्नास्ति तुलसी च शिलार्चनम्।
न भोजनं च विप्राणां न पद्मा तत्र तिष्ठति॥ ३२॥

Durvāsā happens to be a ray of Śiva and is a Vaiṣṇava residing in my place. Because of the curse pronounced by him, I had to leave your place together with Lakṣmī.

मद्भक्तानां च मे निन्दा यत्र यत्र भवेत्सुराः।
महारुष्टा महालक्ष्मीस्ततो याति पराभवात्॥ ३३॥

The place where the conches are not blown, Tulasī and *Śālagrāma* are not adored, the Brāhmaṇas are not served with food, Lakṣmī does not stay, O gods, the place where my devotees are denounced, the goddess Lakṣmī gets annoyed and because of the humiliation, she leaves that place.

मद्भक्तिहीनो यो मूढो यो भुङ्क्ते हरिवासरे।
मम जन्मदिने चापि याति श्रीस्तुद्वहादपि॥ ३४॥

Such of the people as are deprived of my devotion and take food on *Ekādaśī* day or on my birthday, Lakṣmī leaves their abodes.

मन्नामविक्रयी यश्च विक्रीणाति स्वकन्यकाम्।
यत्रातिथिर्न भुङ्क्ते च मत्प्रिया याति तद्गृहात्॥ ३५॥
पापिनां यो गृहं याति शूद्रश्राद्धान्नभोजिनाम्।
महारुष्टा ततो याति मन्दिरात्कमलालया॥ ३६॥
शूद्राणां शवदाही च भाग्यहीनश्च वाडवः।
याति रुष्टा तद्गृहाच्च देवी कमलवासिनी॥ ३७॥

The one who sells away my name or his own daughter, the place where the guests are not served with food, such a place is deserted by Lakṣmī. The one who goes to the house of Śūdras for consuming the *śrāddha* food, Lakṣmī

leaves his place. The Brāhmaṇa, who burns the bodies of the Śūdras, Lakṣmī leaves the place of such an unfortunate Brāhmaṇa.

शूद्राणां सूपकारो यो ब्राह्मणो वृषवाहकः।
तत्तोयपानभीता च कमला याति तद्गृहात्॥३८॥

The one who is the store-keeper of Śūdras or works for loading the bullocks, Lakṣmī leaves the place of that Brāhmaṇa.

विप्रो यवनसेवी च देवलः शूद्रयाजकः।
ततोऽपमानभीता च वैष्णवी याति तद्गृहात्॥३९॥
विश्वासघाती मित्रघ्नो नरघाती कृतघ्नकः।
अगम्यां याति यो विप्रो मद्भार्या याति तद्गृहात्॥४०
अशुद्धहृदयः क्रूरो हिंसको निन्दको द्विजः।
ब्राह्मण्यां शूद्रजातश्च याति देवी च तद्गृहात्॥४१॥

The one who takes to the service of the *yavanas* or the one who is a temple priest or the one who performs *yajña* for Śūdras, such a type of Brāhmaṇas loses the grace of Lakṣmī. The one who betrays the faith of others, indulges in the killing of a friend or the killing of a person, the one who is ungrateful or visits the place of a Brāhmaṇa whose house is not to be visited, Lakṣmī leaves that place. The one who has a polluted mind, is cruel, heartless, the one who denounces others or the one who was born from a Brāhmaṇa lady having a Śūdra husband, Lakṣmī leaves that place.

यो विप्रः पुंश्चलीपुत्रो महापापी च तत्पतिः।
अवीरान्नं च यो भुङ्क्ते तस्माद्याति जगत्प्रसूः॥४२॥
तृणं छिनत्ति नखरैस्तैर्वा यो हि लिखेन्महीम्।
जिह्मो वा मलवासाश्च सा प्रयाति च तद्गृहात्॥४३॥
सूर्योदये च द्विर्भोजी दिवाशायी च वाडवः।
दिवा मैथुनकारी च तस्माद्याति हरिप्रिया॥४४॥

A Brāhmaṇa, who happens to be the son of an unchaste lady or is the husband of an unchaste lady or the one who eats the food a widow, the goddess Lakṣmī leaves that place. He who breaks the straw with nail, the diggers of the earth, is deceitful or is clad in dirty clothes, has to lose the grace of Lakṣmī. The one who eats twice at dawn, sleeps during the day time or the one who indulges in love-sport during the day, such a Brāhmaṇa is deprived of Lakṣmī.

आचारहीनो यो विप्रो यश्च शूद्रप्रतिग्रही।
अदीक्षितो हि यो मूढस्तस्माल्लोला प्रयाति च॥४५॥
स्निग्धपादश्च नग्नो वा यः शेते ज्ञानदुर्बलः।
शश्वद्धर्माऽतिवाचालो याति वै तद्गृहात्सती॥४६॥

Those who receive charity from a Śūdra having no character, a Brāhmaṇa who is unmindful of the direction, the goddess Lakṣmī leaves their place. Such of the people who sleep with the feet rubbed with oil or sleep naked or those who make tall claims about *dharma*, Lakṣmī deserts the houses of such people.

शिरस्नातश्च तैलेन योऽन्यदङ्गमुपस्पृशेत्।
स्वाङ्गे च वादयेद्वाद्यं रमा याति च तद्गृहात्॥४७॥
व्रतोपवासहीनो यः संध्याहीनोऽशुचिर्द्विजः।
विष्णुभक्तिविहीनो यस्तस्माद्याति हरिप्रिया॥४८॥

The one who applies oil on his body after taking a bath or the one who beats his body like a drum, Lakṣmī leaves that place. A Brāhmaṇa, who is deprived of the *vratas* or fasting and remains unclean or is deprived of the devotion of lord Viṣṇu, Lakṣmī leaves their place.

ब्राह्मणान्निन्दयेद्यो हि तान्वै द्वेष्टि च संततम्।
हिंसाकारी दयाहीनो याति सर्वप्रसूस्ततः॥४९॥
यत्र यत्र हरेरर्चा हरेरुत्कीर्तनं शुभम्।
तत्र तिष्ठति सा देवी कमला सर्वमङ्गला॥५०॥

The one who denounces the Brāhmaṇas becoming envious of them or is violent and heartless, the goddess Lakṣmī never remains in that place. Wherever the name of the lord is recited or *pūjā* is performed, the goddess Lakṣmī always remains there.

यत्र प्रशंसा कृष्णस्य तद्भक्तस्य पितामह।
सा च कृष्णप्रिया देवी तत्र तिष्ठति संततम्॥५१॥
यत्र शङ्खध्वनिः शङ्खः शिला च तुलसीदलम्।
तत्सेवा वन्दनं ध्यानं तत्र सा तिष्ठति स्वयम्॥५२॥

O grandfather, wherever lord Kṛṣṇa and his devotees are always praised, the goddess Lakṣmī

always stays there. Wherever the conch is blown, *Śālagrāma* stone and the leaves of Tulasī are adored, goddess Lakṣmī always remains there.

शिवलिङ्गार्चनं यत्र तस्य चोत्कीर्तनं शुभम्।
दुर्गार्चनं तद्गुणाश्च तत्र पद्मनिवासिनी॥५३॥
विप्राणां सेवनं यत्र तेषां वै भोजनं शुभम्।
अर्चनं सर्वदेवानां तत्र पद्ममुखी सती॥५४॥

The place, where the *Śivaliṅga* is adored, its glory is recited, the adoration of Durgā is performed reciting her glory, the goddess Lakṣmī, who emerges from the lotus, always remains there. The place where the Brāhmaṇas are respected and served with pure food and the place where the gods are adored, the lotus-faced Lakṣmī always remained there.

इत्युक्त्वा च सुरान्सर्वान्रमामाह रमापतिः।
क्षीरोदसागरे जन्म लभस्व कलया रमे॥५५॥

Thus speaking to all the gods lord Viṣṇu - the husband of Lakṣmī - then spoke to her, "O Lakṣmī, you go and take a birth from the ray of your body in the ocean of milk."

इत्युक्त्वा तां जगन्नाथो ब्रह्माणं पुनराह च।
मथित्वा सागरं लक्ष्मीं देवेभ्यो देहि पद्मज॥५६॥
इत्युक्त्वा कमलाकान्तो देवश्चान्तरधान्मुने।
देवश्चिरेण कालेन ययुः क्षीरोदसागरम्॥५७॥

Thus speaking to Lakṣmī, the lord then spoke to Brahmā : O Brahmā, you were born out of the lotus. By churning the ocean restore Lakṣmī to the gods. O sage, Viṣṇu the lord of Kamalā, then disappeared and the gods reached the ocean of milk after many days.

मन्थानं मन्दरं कृत्वा कूर्मं कृत्वा च भाजनम्।
रज्जुं कृत्वा वासुकिं च ममन्थुश्चैव सागरम्॥५८॥
धनवन्तरिं च पीयूषमुच्चैःश्रवसमीप्सितम्।
नानारत्नं हस्तिरत्नं प्रापुर्लक्ष्मीं पुरातनीम्॥५९॥

Reaching there the gods used Mandarācala as a churning rod, made the tortoise as its base and used Vāsukī as the churning rope. Thereafter they churned the ocean. After churning the ocean the physician Dhanvantrī, the nectar, the pleasant Uccaiśravā horse, several types of gems, the elephant Airāvata besides Lakṣmī emerged from the ocean.

वनमालां ददौ सा च क्षीरोदशायिने मुने।
सर्वेश्वराय रम्याय विष्णवे वैष्णवी सती॥६०॥

O sage, the chaste Vaiṣṇavi placed a garland of flowers around the neck of Viṣṇu who dwells in the ocean of milk and is quite beautiful.

देवैः स्तुता पूजिता च ब्रह्मणा शङ्करेण च।
ददौ दृष्टिं सुरगृहे ब्रह्मशापविमोचिकाम्॥६१॥

The gods prayed to Lakṣmī. Brahmā and Śiva adored her. Thereafter she bestowed her grace on the gods.

प्रापुर्देवाः स्वविषयं दैत्यैर्ग्रस्तं भयङ्करैः।
महालक्ष्मीप्रसादेन वरदानेन नारद॥६२॥
इत्येवं कथितं सर्वं लक्ष्म्युपाख्यानमुत्तमम्।
सुखदं सारभूतं च किं भूयः श्रोतुमिच्छसि॥६३॥

O Nārada, by the grace of Mahālakṣmī and with the boon granted by her, the gods defeated the demons and got back their kingdom. Thus I have narrated the best of the stories of Lakṣmī to you which is quite pleasant and is the essence of the world. What more do you want listen to from me.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्युपा० समुद्रमथनं नामाष्टत्रिंशोऽध्याय॥३८॥

अथैकोनचत्वारिंशोऽध्यायः

Chapter – 39

The method of adoration of Lakṣmī

नारद उवाच

हरेरुत्कीर्तनं भद्रं श्रुतं तज्ज्ञानमुत्तमम्।
ईप्सितं लक्ष्म्युपाख्यानं ध्यानं स्तोत्रादिकं वद॥ १॥

Nārada said—I have listened to the recitation of the name of lord Kṛṣṇa which bestows welfare besides the best of his knowledge and the story of Lakṣmī. Now you kindly enlighten me on his *Dhyānam*, *stotra* and other connected details.

हरिणा पूजिता पूर्वं ततो ब्रह्मादिभिस्तथा।
शक्रेण भ्रष्टराज्येन सार्द्धं सुरगणेन च॥ २॥
ध्यानेन पूजिता केन विधिना केन वा पुरा।
केन स्तुता वा स्तोत्रेण तन्मे व्याख्यातुमर्हसि॥ ३॥

First of all lord Viṣṇu adored Lakṣmī followed by Brahmā and Indra who was deprived of his kingdom. Now I would like to know that in the earlier times which one of the gods adored her by which method. What is her *stotra* or *stuti*, you kindly speak out to me.

नारायण उवाच

स्नात्वा तीर्थे पुरा शक्रो धृत्वा धौते च वाससी।
घटं संस्थाप्य क्षीरोदे देवषट्कमपूजयत्॥ ४॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
एतान्भक्त्या समभ्यर्च्य पुष्पगन्धादिभिस्तथा॥ ५॥
तत्राऽऽवाह्य महालक्ष्मीं परमैश्वर्यरूपिणीम्।
पूजां चकार देवेशो ब्रह्मणा च पुरोधसा॥ ६॥

Nārāyaṇa said—In the earlier times, Indra once took a bath in a holy place and clothed himself in pure garments consecrating a vase at the shore of the ocean of milk; he adored all the six deities like Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī. He adored all the deities offering flowers and essence with his heart filled with devotion. Thereafter, consecrating a vase, he invoked Mahālakṣmī the goddess of fortune, adoring her together with Brahmā and Bṛhaspati.

पुरः स्थितेषु मुनिषु ब्राह्मणेषु गुरौ तथा।
देवादिषु च देवेशे ज्ञानानन्दे शिवे मुने॥ ७॥

O sage, he was accompanied by all the sages, a group of Brāhmaṇa, the teacher Bṛhaspati, all the gods and the all-knowledgeable Śiva.

पारिजातस्य पुष्पं च गृहीत्वा चन्दनोक्षितम्।
ध्यात्वा देवीं महालक्ष्मीं पूजयामास नारद॥ ८॥

O Nārada, holding the Pārijāta flower soaked in sandal-paste, he adored goddess Lakṣmī quite attentively.

ध्यानं च सामवेदोक्तं यदुक्तं ब्रह्मणे पुरा।
ध्यानेन हरिणा तेन तन्निबोध वदामि ते॥ ९॥

In the earlier times the lord has apprised Brahmā of the *dhyānam* mentioned in the *Sāmaveda*, which I am repeating to you.

सहस्रदलपद्मस्य कर्णिकावासिनीं पराम्।
शरत्पार्वणकोटीन्दुप्रभाजुष्टकरां वराम्॥ १०॥
स्वतेजसा प्रज्वलन्तीं सुखदृश्यां मनोहराम्।
प्रतप्तकाञ्चननिभां शोभां मूर्तिमतीं सतीम्॥ ११॥
रत्नभूषणभूषाढ्यां शोभितां पीतवाससा।
ईषद्धास्यप्रसन्नास्यां रम्यां सुस्थिरयौवनाम्॥ १२॥
सर्वसंपत्प्रदात्रीं च महालक्ष्मीं भजे शुभाम्।
ध्यानेनानेन तां ध्यात्वा चोपहारैः सुसंयुतः॥ १३॥
संपूज्य ब्रह्मवाक्येन चोपहाराणि षोडश।
ददौ भक्त्या विधानेन प्रत्येकं मन्त्रपूर्वकम्॥ १४॥

The goddess who resides in the lotus of a thousand petals, having the lustre of crores of full moons of the winter season, the best of all, shining with her own lustre, pleasant to look at, quite attractive, having the complexion of molten gold and perfect figure, the chaste lady adorned with all the gem-studded ornaments, clad in yellow garments, wearing a serene smile on his face, extremely beautiful and bestower of all the fortunes who is goddess Mahālakṣmī, I adore her by offering the presents, reciting this *dhyānam*. Indra adored her as advised by Brahmā. He offered the sixteen presents with his mind filled with devotion and reciting the *mantras*.

प्रशंस्यानि प्रहृष्टानि दुर्लभानि वराणि च।
अमूल्यरत्नखचितं निर्मितं विश्वकर्मणा॥
आसनं च विचित्रं च महालक्ष्मि प्रगृह्यताम्॥ १५॥

O Mahālakṣmī, I offer to you the gem-studded seat which is difficult to get and is the best of the presents and is studded with valuable gems.

शुद्धं गङ्गोदकमिदं सर्ववन्दितमीप्सितम्।
पापेध्मवह्निरूपं च गृह्यतां कमलालये॥ १६॥

O dweller in the abode of lotus, I offer you the water of Gaṅgā which is quite sacred and serves as a burning wood for the destruction of sins.

पुष्पचन्दनदूर्वादिसंयुतं जाह्नवीजलम्।
शङ्खगर्भस्थितं शुद्धं गृह्यतां पद्मवासिनि॥ १७॥

O dweller of the lotus, you please accept the flowers, the sandal-paste, Dūrvā-grass dipped in waters of Gaṅgā which is quite sacred and emerged from the womb of a conch.

सुगन्धियुक्तं तैलं च सुगन्धामलकीजलम्।
देहसौन्दर्यबीजं च गृह्यतां श्रीहरिप्रिये॥ १८॥

O beloved of lord Hari, I offer you the perfumed oil, the fragrant water of Myrobalan, which increases the beauty of the body; you kindly accept it.

वृक्षनिर्यासरूपं च गन्धद्रव्यादिसंयुतम्।
कृष्णाकान्ते पवित्रो वै धूपोऽयं प्रतिगृह्यताम्॥ १९॥

O beloved of Kṛṣṇa, I offer the essence made of the gum of the tree and other fragrant articles; you kindly accept it.

मलयाचलसंभूतं वृक्षसारं मनोहरम्।
सुगन्धियुक्तं सुखदं चन्दनं देवि गृह्यताम्॥ २०॥

O goddess, you kindly accept the sandal-wood which is grown in Malayācala, is the best of the trees, is quite pleasant and fragrant and bestows pleasure.

जगच्चक्षुःस्वरूपं च ध्वान्तप्रध्वंसकारणम्।
प्रदीपं शुद्धरूपं च गृह्यतां परमेश्वरि॥ २१॥
नानोपहाररूपं च नानारससमन्वितम्।
नानास्वादुकरं चैव नैवेद्यं प्रतिगृह्यताम्॥ २२॥

O great goddess, you accept this pure lamp which represents the eyes of the universe and removes darkness. You please accept this *naivedya* of various flavours, which is in the many forms of rewards and much delighted in its taste.

अन्नं ब्रह्मस्वरूपं च प्राणरक्षणकारणम्।
तुष्टिदं पुष्टिदं चान्नं मधुरं प्रतिगृह्यताम्॥ २३॥
शाल्यक्षतसुपक्वं च शर्करागव्यसंयुतम्।
सुस्वादु रम्यं पद्मे च परमान्नं प्रगृह्यताम्॥ २४॥

You accept this sweet food which is the form of Brahma and provides nourishment besides protection of the body. O born of lotus, you accept the *payasam* which is quite pleasant and is made of milk and rice besides sugar.

शर्करागव्यपक्वं च सुस्वादु सुमनोहरम्।
मया निवेदितं लक्ष्मि स्वास्तिकं प्रतिगृह्यताम्॥ २५॥

O goddess Lakṣmī, I offer you *Svāstika* food, which you kindly accept, which is quite tasteful and is made of sugar and cow's milk.

नानाविधानि रम्याणि पक्वानि च फलानि तु।
स्वादुरस्यानि कमले गृह्यतां फलदानि च॥ २६॥
सुरभिस्तनसंभूतं सुस्वादं सुमनोहरम्।
मर्त्यामृतं च गव्यं वै गृह्यतामच्युतप्रिये॥ २७॥

O Kamalā I offer you various types of beautiful, ripe tasty fruits which you kindly accept. O beloved of Acyuta, I offer you cow's milk, which has been extracted from the udder of the cow, is quite tasteful and serves like nectar on the earth.

सुस्वादुरससंयुक्तमिक्षुवृक्षरसोद्भवम्।
अग्निपक्वमपक्वं वा गुडं वै देवि गृह्यताम्॥ २८॥

O goddess, you accept the *guḍa* (sugar-cane balls) which is boiled or unboiled, but is quite tasteful and delicious.

यवगोधूमसस्यानां चूर्णरेणुसमुद्भवम्।
सुपक्वगुडव्याक्तं मिष्टान्नं देवि गृह्यताम्॥ २९॥

O goddess, I offer you the powder of barley, wheat and rice which has been very well fried in the *ghee* made of cow's milk and the *guḍa*. This sweet is quite tasteful and you kindly accept it.

सस्यचूर्णोद्भवं पक्वं स्वास्तिकादिसमन्वितम्।
मया निवेदितं देवि पिष्टकं प्रतिगृह्यताम्॥ ३०॥

O goddess, I offer you the *Svāstika* made of the powdered rice fried in *ghee*; you kindly accept it.

पार्थिवं वृक्षभेदं च विविधैर्द्रव्याकारणम्।
सुस्वादुरससंयुक्तमैक्षवं प्रतिगृह्यताम्॥ ३१॥

You accept the sugar-cane which is the for making many of the sweets and is filled with enough of juice.

शीतवायुप्रदं चैव दाहे च सुखदं परम्।
कमले गृह्यतां चेदं व्यजनं श्वेतचामरम्॥ ३२॥

O Kamalā, you accept this fan which is like a white fly-whisk, provides cool air during the summer and is quite comfortable.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
जिह्वाज्ड्यच्छेदकरं ताम्बूलं देवि गृह्यताम्॥ ३३॥
सुवासितं शीतलं च पिपासानाशकारणम्।
जगज्जीवनरूपं च जीवनं देवि गृह्यताम्॥ ३४॥

O goddess, you accept the best of the betels which contains camphor and is quite tasteful being fragrant. O goddess, you accept the scented water, enriches coolness and removes thirst and is the life of the universe. You kindly accept it.

देहसौन्दर्यबीजं च सदा शोभाविवर्द्धनम्।
कार्पासजं च कृमिजं वसनं देवि गृह्यताम्॥ ३५॥
रत्नस्वर्णविकारं च देहसौख्यविवर्द्धनम्।
शोभाधरं श्रीकरं च भूषणं प्रतिगृह्यताम्॥ ३६॥

O goddess, you accept the cloth made of cotton as well as silk which increases the beauty of the body; you accept the ornaments made of gold and gems which increases the beauty of the body.

नानाकुसुमनिर्माणं बहुशोभाप्रदं परम्।
सुरलोकप्रियं शुद्धं माल्यं देवि प्रगृह्यताम्॥ ३७॥
शुद्धिदं शुद्धिरूपं च सर्वमङ्गलमङ्गलम्।
गन्धवस्तुद्भवं रम्यं गन्धं देवि प्रगृह्यताम॥ ३८॥

O goddess, you accept the garland of fragrant flowers, which is quite sacred. O goddess, you accept this essence which is pure, sacred and provides welfare to all and has been extracted from fragrant things.

पुण्यतीर्थोदकं चैव विशुद्धं शुद्धिदं सदा।
गृह्यतां कृष्णकान्ते त्वं रम्यमाचम्मीयकम्॥ ३९॥
रत्नसारैः संग्रथितं पुष्पचन्दनसंयुतम्।
रत्नभूषणभूषाढयं सुतल्पं प्रतिगृह्यताम॥ ४०॥

O goddess of lord Kṛṣṇa, you accept this sipping water which belongs to the sacred place, is quite auspicious and purifies everything. You accept this bed which is filled with flowers and sandal-paste and is adorned with gem-studded ornaments.

यद्यद्द्रव्यममपूर्वं च पृथिव्यामतिदुर्लभम्।
देवभूपाढ्यभोग्यं च तद्द्रव्यं देवि गृह्यताम॥ ४१॥
द्रव्याण्येतानि दत्त्वा वै मूलेन च पुरंदरः।
मूलं जजाप भक्त्या च दशलक्षं विधानतः॥ ४२॥

O goddess, you accept the articles offered by me which are quite difficult to get on earth and which are used by the kings and the gods. Thus Indra offered the various articles to the goddess reciting the basic *mantra* with great devotion. Thereafter he recited the basic-*mantra* for ten lakh times.

जपेन दशलक्षेण मन्त्रसिद्धिर्बभूव ह।
मन्त्रश्च ब्रह्मणा दत्तः कल्पवृक्षश्च सर्वदा॥ ४३॥

After performing *japam* for ten lakhs times, Indra met with success. Thus Brahmā gave away the *mantra* as well as the *kalpavṛkṣa* for all times to come.

लक्ष्मीर्माया कामवाणी ततः कमलवासिनी।
स्वाहान्तो वैदिको मन्त्रराजोऽयं द्वादशाक्षरः॥ ४४॥
श्रीं ह्रीं क्लीं ऐं कमलवासिन्यै स्वाहा।
कुबेरोऽनेन मन्त्रेण सर्वैश्वर्यमवाप्तवान्॥ ४५॥
राजराजेश्वरो दक्षः सावर्णिर्मुनुरेव च।
मङ्गलोऽनेन मन्त्रेण सप्तद्वीपवतीपतिः॥ ४६॥
प्रियव्रतोत्तानपादौ केदारो नृप एव च।
एते च सिद्धा राजेन्द्रा मन्त्रेणानेन नारद॥ ४७॥
सिद्धे मन्त्रे महालक्ष्मीर्ददौ शक्राय दर्शनम्।
रत्नेन्द्रव्यूहखचितविमानस्था वरप्रदा॥ ४८॥
सप्तद्वीपवतीं पृथ्वीं छादयन्ती त्विषा च सा।
श्वेतचम्पकवर्णाभा रत्नभूषणभूषिता॥ ४९॥
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकारिका।
बिभ्रती रत्नमालां च कोटिचन्द्रसमप्रभा॥ ५०॥

दृष्ट्वा जगत्प्रसूं शान्तां तां तुष्टाव पुरंदरः।
पुलकाङ्कितसर्वाङ्गः साश्रुनेत्रः कृताञ्जलिः॥५१॥
ब्रह्मणा च प्रदत्तेन स्तोत्रराजेन संयतः।
सर्वाभीष्टप्रदेनैव वैदिकेनैव तत्र च॥५२॥

The ten letter mantra becomes the chief of the *mantras* with the addition of Lakṣmī, Māyā, Kāmavāṇī and Kamalavāsa besides the word svāhā as a suffix – 'श्रीं ह्रीं क्लीं ऐं कमलवासिन्यै स्वाहा' Kubera had achieved all the riches by reciting all these *mantras* and he became the lord of all the riches. Dakṣa, Sāvarṇi also became Manu by reciting the same and Maṅgala because of the same became the lord of the seven continents on earth. O Nārada, Priyavrata, Uttānapāda and Kedārnātha besides several others gained success by the reciting of the *mantra*. When Indra met with success with the reciting of this *mantra*, Lakṣmī appeared before him who was mounted on a throne studded with heaps of gems, bestowed the boons and her lustre pervaded the entire universe. She had the lustre of the white lotus flowers and the glory of her body was increasing with the gem-studded ornaments worn by her. She was wearing a serene smile on her face. She was always graceful to her devotees and wore the garland of gems having the lustre of crores of full moons. Thus the peaceful Lakṣmī who happens to be the mother of the universe was adored by the gods with their minds filled with emotions, the eyes filled with tears and they offered prayers with folded hands reciting the *stotra* given to them for Brahmā.

इन्द्र उवाच

ॐ नमः कमलवासिन्यै नारायण्यै नमो नमः।
कृष्णप्रियायै सारायै पद्मायै च नमो नमः॥५३॥

Indra said—I bow in reverence to the goddess who resides in the lotus, the one who is Nārāyaṇī I bow to her. She is the beloved of lord Kṛṣṇa and is also called Padmā. I bow to her again and again.

पद्मपत्रेक्षणायै च पद्मास्यायै नमो नमः।
पद्मासनायै पद्मिन्यै वैष्णव्यै च नमो नमः॥५४॥

सर्वसंपत्स्वरूपायै सर्वदात्र्यै नमो नमः।
सुखदायै मोक्षदायै सिद्धिदायै नमो नमः॥५५॥

She has the eyes resembling the lotus leaf, besides having the lotus-like face I bow in reverence to her. She uses lotus at her feet and in Vaiṣṇavī having the lotus-like eyes. I bow in reverence to her. She provides welfare, salvation and success. I bow in reverence to her again and again.

हरिभक्तिप्रदात्र्यै च हर्षदात्र्यै नमो नमः।
कृष्णवक्षःस्थितायै च कृष्णेशायै नमो नमः॥५६॥

She bestows the devotion of the lord besides the pleasures. She always resides in the heart of lord Kṛṣṇa, I bow in reverence to the beloved of Kṛṣṇa.

कृष्णशोभास्वरूपायै रत्नाढ्यायै नमो नमः।
संपत्त्यधिष्ठातृदेव्यै महादेव्यै नमो नमः॥५७॥
सस्याधिष्ठातृदेव्यै च सस्यलक्ष्म्यै नमो नमः।
नमो बुद्धिस्वरूपायै बुद्धिदायै नमो नमः॥५८॥

She is the glory of lord Kṛṣṇa and I bow to the goddess who is adorned with all the ornaments studded with gems. I bow in reverence to the one who is the chief goddess of all the riches and is intelligent.

वैकुण्ठे च महालक्ष्मीर्लक्ष्मीः क्षीरोदसागरे।
स्वर्गलक्ष्मीरिन्द्रगेहे राजलक्ष्मीर्नृपालये॥५९॥
गृहलक्ष्मीश्च गृहिणां गेहे च गृहदेवता।
सुरभिः सा गवां माता दक्षिणा यज्ञकामिनी॥६०॥
अदितिर्देवमाता त्वं कमला कमलालये।
स्वाहा त्वं च हविर्दाने कव्यदाने स्वधा स्मृता॥६१॥

You are Mahālakṣmī in Vaikuṇṭha, Lakṣmī in the ocean of milk, Svargalakṣmī in the house of Indra, Rājalakṣmī in royal places, Gṛhalakṣmī in the houses of the householders. You are the deity of the houses, you are Surabhī the mother of the cows, *dakṣiṇā* the spouse of *yajña*, Aditi the mother of the gods and are the lotus among the lotuses. You are Svāhā for those who perform *yajña* and also Svadhā who offer *Kavya*.

त्वं हि विष्णुस्वरूपा च सर्वाधारा वसुंधरा।
शुद्धसत्त्वस्वरूपा त्वं नारायणपरायणा॥६२॥
क्रोधहिंसावर्जिता च वरदा च शुभानना।
परमार्थप्रदा त्वं च हरिदास्यप्रदा परा॥६३॥

You are the form of Viṣṇu, the ways of everything earning the name of Vasundharā. You possess the purified form and always remain devoted to Nārāyaṇa. You are free from anger, violence and are the bestower of boons. You are pleasant-faced, bestower of *Parmārtha* and bestow the devotion of lord Hari.

यया विना जगत्सर्वं भस्मीभूतमसारकम्।
जीवन्मृतं च विश्वं च शवतुल्यं यया विना॥६४॥

Without you the entire universe looks like dust or without essence, without you the entire universe seems dead in spite of remaining alike.

सर्वेषां च परा तवं हि सर्वबान्धवरूपिणी।
यया विना न संभाष्यो बान्धवैर्बान्धवः सदा॥६५॥
त्वया हीनो बंनधुहीनस्त्वया युक्तः सबान्धवः।
धर्मार्थकाममोक्षाणां त्वं च कारणरूपिणी॥६६॥

You are the best of all and are like all the relatives. Without you even the brothers do not remain on talking terms. A person who is deprived of you, is deserted by all the brothers and relatives but the one on whom you shower your grace, always remains surrounded by his brothers. This way you happen to be the granter of *dharma*, *artha*, *kāma* and *mokṣa*.

स्तनंधयानां त्व माता शिशूनां शैशवे यथा।
तथा त्वं सर्वदा माता सर्वेषां सर्वविश्वतः॥६७॥

You happen to be the mother of the entire universe like the infant suckling the milk of its mother.

त्यक्तस्तनो मातृहीनः स चेज्जीवति दैवतः।
त्वया हीनो जनः कोऽपि न जीवत्येव निश्चितम्॥६८॥
सुप्रसन्नस्वरूपा त्वं मे प्रसन्ना भवाम्बिके।
वैरिग्रस्तं च विषयं देहि मह्यं सनातनि॥६९॥

An infant can survive in case he is deprived of the suckling of its mother breasts or it can survive even without its mother, by the move of destiny, but without you no one can survive even for a moment. Therefore as a mother, you be pleased with me since you always remain happy. O eternal one, you restore my riches to me which have been usurped by my enemies.

वयं यावत्त्वया हीना बन्धुहीनाश्च भिक्षुकाः।
सर्वसंपद्विहीनाश्च तावदेव हरिप्रिये॥७०॥

Beloved of Hari, till such time we are deprived of your grace, till such time we shall be deprived of our relatives, besides the riches and the fortune.

राज्यं देहि श्रियं देहि बलं देहि सुरेश्वरि।
कीर्तिं देहि धनं देहि पुत्रान्मह्यं च देहि वै॥७१॥

Therefore, O goddess, you restore our kingdom to us with all the fortune, glory, riches and also get me the son.

कामं देहि मतिं देहि भोगान्देहि हरिप्रिये।
ज्ञानं देहि च धर्मं च सर्वसौभाग्यमीप्सितम्॥७२॥

O beloved of Hari, you fulfil our desire and bestow intelligence on us, make us enjoy all the pleasures and bestow intelligence on us fulfilling all our desires.

सर्वाधिकारमेवं वै प्रभावं च प्रतापकम्।
जयं पराक्रमं युद्धे परमेश्वर्यमेव च॥७३॥
इत्युक्त्वा तु महेन्द्रश्च सर्वैः सुरगणैः सह।
ननाम साश्रुनेत्रोऽयं मूर्ध्ना चैव पुनः पुनः॥७४॥

Therefore, restore all our rights, influence, glory and all the riches lost by us in the war.

Thus speaking, tears started flowing from the eyes of Indra and he bowed in reverence to her again and again.

ब्रह्म च शङ्करश्चैव शेषो धर्मश्च केशवः।
सर्वे चक्रुः परीहारं सुरार्थे च पुनः पुनः॥७५॥

Brahmā, Śiva, Śeṣa, Yama and Keśava besides other gods begged forgiveness again and again.

देवेभ्यश्च वरं दत्त्वा पुष्पमालां मनोहराम्।
केशवाय ददौ लक्ष्मीः संतुष्टा सुरसंसदि॥७६॥

ययुर्देवाश्च संतुष्टाः स्वं स्वं स्थानं च नारद।
देवी ययौ हरेः क्रोडं हृष्टा क्षीरोदशायिनः॥७७॥

Lakṣmī then got pleased and showered her grace on the gods granting a garland of flowers to Keśava.

ययतुस्तौ स्वस्वगृहं ब्रह्मेशानौ च नारद।
दत्त्वा शुभाशिषं तौ च देवेभ्यः प्रीतिपूर्वकम्॥७८॥

Delighted, the gods went back to their respective places and Lakṣmī at the same time went to her abode in the ocean of milk and enjoyed the comforts in the lap of her husband.

इदं स्तोत्रं महापुण्यं त्रिसंध्यं यः पठेन्नरः।
कुबेरतुल्यः स भवेद्राजराजेश्वरो महान्॥७९॥

O Nārada, both Brahmā and Śiva granted pleasant boons to the god and went to their respective places. The one who recites this *stotra* three times during the morning, noon and evening, becomes great like Kubera, the god of riches.

सिद्धस्तोत्रं यदि पठेत्सोऽपि कल्पतरुर्नरः।
पञ्चलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम्॥८०॥

In case a person recites it with devotion he will become like a *kalpavṛkṣa;* the one who performs five lakhs of times the *japam* of the *stotra* he meets with success.

सिद्धं स्तोत्रं यदि पठेन्मासमेकं च संयतः।
महासुखी च राजेन्द्रो भविष्यति न संशयः॥८१॥

In case one recites this *siddha-stotra* for a month, he becomes a great king. There is no doubt about it.

नारद उवाच

पुष्पं दुर्वाससा दत्तमस्ति वै यस्य मस्तके।
तस्य सर्वा पुरः पूजेत्युक्तं पूर्वं त्वया प्रभो॥८२॥
तदेव स्थापितं पुष्पं गजेन्द्रस्यैव मस्तके।
यतो जन्म गणेशस्य स च मत्तो वनं गतः॥८३॥
मूर्ध्नि च्छिन्ने गणपतेः शनेर्दृष्ट्या पुरा मुने।
तत्स्कन्धे योजयामास हस्तिमस्तं हरिः स्वयम्॥८४॥
अधुनोक्तं देवषट्कं संपूज्य च पुरंदरः।
पूजयामास लक्ष्मीं च क्षीरोदे च सुरैः सह॥८५॥
अहो पुराणवक्तॄणां दुर्बोधं वचनं नृणाम्।
सुव्यक्तमस्य सिद्धान्तं वद वेदविदां वर॥८६॥

Nārada said—O lord, you had already told me that he on whose head on which the flower would fall, would adored him first and foremost of all. The same flower was placed on the head of the elephant by Indra as a result of which Gaṇeśa was born. Thereafter, that elephant getting intoxicated went to the dense forest. In earlier times, because of the side glance of Śani, the head of Gaṇapati was severed, after which the lord joined the elephant's head on to the trunk of Gaṇapati. Now it is said that Indra had adored the six deities in the ocean of milk and thereafter he adored Lakṣmī. O best of those well-versed in the Vedas, because of this the details in the Purāṇas are difficult to be understood by the people; therefore you kindly clarify this point.

श्रीनारायण उवाच

यदा शशाप शक्रं च दुर्वासा मुनिपुंगवः।
तदा नास्त्येव तज्जन्म पूजाकाले बभूव सः॥८७॥
सुचिरं दुःखिता देवा बभ्रमुर्ब्रह्मशापतः।
पश्चात्प्रापुश्च तां लक्ष्मीं वरेण च हरेर्मुने॥८८॥

Nārāyaṇa said— When the sage Durvāsā pronounced the curse on Indra, Gaṇeśa was not born at that time. He was born while performing the *pūjā*. O sage because of that curse, the gods were wandering here and there with a painful heart. Thereafter they got back Lakṣmī, because of the blessings of the lord.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्युपा०
लक्ष्मीपूजाविधानं नामैकोनचत्वारिंशोऽध्यायः॥३९॥

अथ चत्वारिंशोऽध्यायः

Chapter – 40

Birth of Svāhā

नारद उवाच

नारायण महाभाग समश्चैव त्वया प्रभो।
रूपेण च गुणैश्चैव यशसा तेजसा त्विषा॥ १॥
त्वमेव ज्ञानिनां श्रेष्ठः सिद्धानां योगिनां तथा।
तपस्विनां मुनीनां च परो वेदविदां तथा
महालक्ष्म्या उपाख्यानं विज्ञातं महदद्भुतम्॥ २॥
अन्यत्किंचिदुपाख्यानं निगूढं वद सांप्रतम्।
अतीव गोपनीयं यदुपयुक्तं च सर्वतः।
अप्रकाश्यं पुराणेषु वेदोक्तं धर्मसंयुतम्॥ ३॥

Nārada said–O Nārāyaṇa, O Mahābhāga, O lord, no one is comparable to you in beauty, quality, glory, *tejas* and lustre. You are the best of all the intellectuals, *siddhas*, yogīs, mendicants the sages and the best of the people well-versed in the Vedas. I have listened with great devotion, to the auspicious story of Mahālakṣmī as told by you. Now you kindly tell me some other deep story which may be quite secret, beneficial to all as told in the Purāṇas, with the background of the Vedas and is quite religious.

नारायण उवाच

नानाप्रकारमाख्यानमप्रकाश्यं पुराणतः।
श्रुतौ कतिविधं गूढमास्ते ब्रह्मन्सुदुर्लभम्॥ ४॥

Nārāyaṇa said—O Brahmā, there are several types of stories brought out in the Purāṇas. The Vedas also contain several such secret stories which are difficult of access for all.

तेषु यत्सारभूतं च श्रोतुं किं वा त्वमिच्छसि।
तन्मे ब्रूहि महाभाग पश्चाद्वक्ष्यामि तत्पुनः॥ ५॥

Out of these stories you intend to listen to those which happen to be the essence. Which one of them would you like to listen to? I shall surely speak out the same.

नारद उवाच

स्वाहा देवहविर्दाने प्रशस्ता सर्वकर्मसु।
पितृदाने स्वधा शस्ता दक्षिणा सर्वतो वरा॥ ६॥
एतासां चरितं जन्म फलं प्राधान्यमेव च।
श्रोतुमिच्छामि ते वक्त्राद्वद वेदविदां वर॥ ७॥

सौतिरुवाच

Nārada said—In all these religious deeds relating to the goddesses, Svāhā is considered to be the most important one, besides the performing of charity and home. For the rites which are to be performed in favour of the manes, Svadhā happens to be the foremost but the glory of *dakṣiṇā* is considered to be the best. Therefore, you kindly let me know the story of each one of them including their birth, the merit one derives from their adoration. I would like to listen to the same from your mouth since you are the best of those who are well-versed in the Vedas. Therefore you kindly tell me the same.

नारदस्य वचः श्रुत्वा प्रहस्य मुनिपुंगवः।
कथां कथितुमारेभे पुराणोक्तां पुरातनीम्॥ ८॥

Sauti said—On hearing the words of Nārada, Nārāyaṇa the best of the sages, smiled for a moment and then started narrating the old stories of the Purāṇas.

नारायण उवाच

सृष्टेः प्रथमतो देवाश्चाहारार्थं ययुः पुरा।
ब्रह्मलोके ब्रह्मसभामगम्यां सुमनोहराम्॥ ९॥
गत्वा निवेदनं चक्रुर्मुने त्वाहारहेतुकम।
ब्रह्मा श्रुत्वा प्रतिज्ञाय सिषेवे श्रीहरेः पदम्॥ १०॥

Nārāyaṇa said—In the earlier times, the gods while searching for food reached *Brahmaloka* which is difficult to reach by others and is quite pleasant. O sage, reaching there, the gods prayed to Brahmā for their food. Brahmā listening to their request promised to fulfil their desire and started adoring at the feet of lord Viṣṇu.

यज्ञरूपो हि भगवान्कलया च बभूव सः।
यज्ञे यद्यद्धविर्दानं दत्तं तेभ्यश्च वेधसा॥ ११॥

हविर्ददति विप्राश्च भक्ता च क्षत्रियादयः।

सुरा नैव प्राप्नुवन्ति तद्दानं मुनिपुंगव॥ १२॥

Lord Viṣṇu then appeared in one of his rays as *yajña*. Whatever offerings were made in the *yajña*, Brahmā did everything for the sake of the gods. O best of the sages in the *yajña*, all the Brāhmaṇas and Kṣatrīyas made all the offerings with devotion, but the same could not reach the gods.

देवा विषण्णास्ते सर्वे तत्सभां च पुनर्ययुः।

गत्वा निवेदनं चक्रुराहाराभावहेतुकम्॥ १३॥

Feeling disturbed in their minds, the gods again went to Brahmā and enquired of him about the reason for their not getting the food.

ब्रह्मा श्रुत्वा तु मनसा श्रीकृष्णं शरणं ययौ।

प्रकृतिं पूजयामास ध्यायन्नेव तदाज्ञया॥ १४॥

Brahmā then listened to their words and devoting his mind towards lord Kṛṣṇa adored his Prakṛti.

प्रकृतिः कलया चैव सर्वशक्तिस्वरूपिणी।

बभूव दाहिका शक्तिरग्नेः स्वाहास्वरूपिणी॥ १५॥

Thereafter taking to the form of the supreme *śakti*, the same Prakṛti with one of her rays turned herself into the form of fire flames and was then called herself as Svāhā.

ग्रीष्ममध्याह्नमार्तण्डप्रभान्यक्कारकारिणी।

अतीव सुन्दरी रामा रमणीया मनोहरा॥ १६॥

She was putting to shame the lustre of the sun of the mid-day during the summer season. She thus possessed a charming, attractive and beautiful figure.

ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकारिणी।

उवाचेति विधरेग्रे पद्मयोने वरं वृणु॥ १७॥

Wearing a serene smile on her face, she showered her blessing on her devotees. Moving towards Brahmā she said to him, "O born of the lotus, you ask for a boon."

विधिस्तद्वचनं श्रुत्वा संभ्रमात्समुवाच ताम्॥ १८॥

ब्रह्मोवाच

त्वमग्नेर्दाहिकाशक्तिर्भवपत्नी च सुन्दरी।

दग्धुं न शक्तः स्वहुतं हुताशश्च त्वया विना॥ १९॥

On hearing her words Brahmā became nervous and started speaking to her.

Brahmā said—You become the spouse of god Agni as his burning instinct, possessing all the beauties. Because without you the god of fire is unable to burn anything dropped in the fire.

त्वन्नामोच्चार्य मन्त्रान्ते यद्दास्यति हविर्नरः।

सुरेभ्यस्तत्प्राप्नुवन्ति सुराः सानन्दपूर्वकम्॥ २०॥

By reciting your name after all the *mantras*, whatever offerings are made in the fire will delightfully reach the gods.

अग्नेः संपत्स्वरूपा च श्रीरूपा च गृहेश्वरी।

देवानां पूजिता शश्वन्नरादीनां भवाम्बिके॥ २१॥

O mother, you are the riches of Agni, the form of glory, the treasure of the house and will be adored by the gods and the humans for all times to come.

ब्रह्मणश्च वचः श्रुत्वा सा विषण्णा बभूव ह।

तमुवाच स्वयं देवी स्वाभिप्रायं स्वयंभुवम्॥ २२॥

Thus hearing the words of Brahmā, the goddess was upset in her mind and she expressed her feelings to Brahmā thus.

स्वाहोवाच

अहं कृष्णं भजिष्यामि तपसा सुचिरेण च।

ब्रह्मंस्तदन्यद्यत्किंचित्स्वप्नवद्भ्रम एव च॥ २३॥

Svāhā said—O Brahman, I shall achieve lord Kṛṣṇa after performing *tapas* for a long time and shall adore him always because nothing is beyond him and whatever there it is like a dream.

विधाता जगतां त्वं च शंभुर्मृत्युञ्जयः प्रभुः।

बिभर्ति शेषो विश्वं च धर्मः साक्षी च देहिनाम्॥ २४॥

By whose grace you happen to be the creator of the universe Śiva has been victorious over the death, Śeṣa preserves the universe and Dharma stands as the witness to all.

सर्वाद्यपूज्यो देवानां गणेषु च गणेश्वरः।
प्रकृतिः सर्वसूः सर्वैः पूजिता यत्प्रसादतः॥ २५॥

Gaṇeśa happens to be adorable by all and became the leader of the *gaṇas* by whose grace Prakṛti emerged and was adored by all.

ऋषयो मुनयश्चैव पूजिता यं निषव्य च।
तत्पादपद्मं ब्रह्मैक्यभावाद्वै चिन्तयाम्यहम्॥ २६॥

And by serving him all the sages and mendicants became graceful, I always adore at the lotus-like feet of the same lord.

पद्मास्या पाद्यमित्युक्त्वा पद्मलाभानुसारतः।
जगाम तपसे पाद्मे पद्मादीशस्य पद्मजा॥ २७॥
तपस्तेपे लक्षवर्षमेकपादेन पद्मजा।
तदा ददर्श श्रीकृष्णं निर्गुणं प्रकृतेः परम्॥ २८॥

Thus speaking to Brahmā, who was born out of lotus, Svāhā moved towards the tank of lotus flowers and seated on a lotus she started performing *tapas*. Svāhā performed *tapas* there fore a lakh of years standing on one leg. After this period she had an audience with lord Kṛṣṇa who is beyond Prakṛti.

अतीव कमनीयं च रूपं दृष्ट्वा च सुन्दरी।
मूर्च्छां संप्राप कामेन कामेशस्य च कामुकी॥ २९॥

The beautiful damsel casting a glance on the immensely beautiful lord Kṛṣṇa became passionate and fainted.

विज्ञाय तदभिप्रायं सर्वज्ञस्तामुवाच सः।
स्वक्रोडे च समुत्थाप्य क्षीणाङ्गीं तपसा चिरम्॥ ३०॥

But the all-knowledgeable lord Kṛṣṇa could understand her desire and he took her in his lap who had grown quite lean and thin because of performing *tapas* and said to her.

श्रीकृष्ण उवाच

वाराहे च त्वमंशेन मम पत्नी भविष्यसि।
नाम्ना नाग्नजिती कन्या कान्ते नग्नजितस्य च॥ ३१॥
अधुनाऽग्नेर्दाहिका त्वं भव पत्नी च भाविनि।
मन्त्राङ्गरूपा पूता च मत्प्रसादाद्भविष्यसि॥ ३२॥
वह्निस्त्वां भक्तिभावेन संपूज्य च गृहेश्वरीम्।
रमिष्यते त्वया सार्द्धं रामया रमणीययां॥ ३३॥
इत्युक्त्वाऽन्तर्दधे देवो देवीमाश्वास्य नारद।
तत्राऽऽजगाम संत्रस्तो बह्निर्ब्रह्मनिदेशतः॥ ३४॥
ध्यानैश्च सामवेदोक्तैर्ध्यात्वा तां जगदम्बिकाम्।
संपूज्य परितुष्टाव पाणिं जग्राह मन्त्रतः॥ ३५॥
तदा दिव्यं वर्षशतं स रेमे रामया सह।
अतीव निर्जने रम्ये संभोगसुखदे सदा॥ ३६॥
बभूव गर्भस्तस्याश्च हुताशस्यैव तेजसा।
तद्दधार च सा देवीं दिव्यं द्वादशवत्सरम्॥ ३७॥
ततः सुषाव पुत्रांश्च रमणीयान्मनोहरान्।
दक्षिणाग्निगार्हपत्याहवनीयान्क्रमेण च॥ ३८॥
ऋषयो मनुयश्चैव ब्राह्मणाः क्षत्रियादयः।
स्वाहान्तं मन्त्रमुच्चार्य हविर्ददति नित्यशः॥ ३९॥
स्वाहायुक्तं च मन्त्रं च यो गृह्णाति प्रशस्तकम्।
सर्वसिद्धिर्भवेत्तस्य ब्रह्मन्ग्रहणमात्रतः॥ ४०॥
विषहीनो यथा सर्पो वेदहीनो यथा द्विजः।
पतिसेवाविहीना स्त्री विद्याहीनो यथा नरः॥ ४१॥
फलशाखविहीनश्च यथा वृक्षो हि निन्दितः।
स्वाहाहीनस्तथा मन्त्रो न दुतं फलदायकः॥ ४२॥
परितुष्टा द्विजाः सर्वे देवाः संप्रापुराहुतिम्।
स्वाहान्तेनैव मन्त्रेण सफलं सर्वकर्म च॥ ४३॥
इत्येवं वर्णितं सर्वं स्वाहोपाख्यानमुत्तमम्।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ ४४॥

Śrī Kṛṣṇa said: "O damsel during the time of the incarnation of Varāha you would be born of my ray in the house of the king Nagnajita as a daughter named Nāgnajitī and become my spouse. O beautiful one, currently you become the wife of Agni and take to burning. With my grace you will always form part of the *mantras* and also remain sanctified. The fire god taking you as his wife will adore you with devotion and shall always remain with you pleasantly. O Nārada, Lord Nārāyaṇa thus speaking to her, disappeared from the scene and with the permission of Brahmā, the god Agni getting

terrified reached there. With the recitation of *Sāmaveda, dhyānam* the fire god adored the mother of the universe offering prayers to her. Thereafter reciting the *mantras*, he received her hand. Thereafter, proceeding to a pleasant and secluded place which was most suited for the physical union, he enjoyed her company for a divine hundred years. She was then conceived with the *tejas* of the god of fire and the conception remained intact for twelve years. Thereafter three sons named *Dakṣiṇāgni, Gārhapatya* and *Āhavanīya* were born who were quite beautiful. Thus all the sages, the mendicants, Brāhmaṇas, started *mantras* with the suffix of Svāhā while performing the *yajñas*. O Brāhmaṇa, whosoever recites a *mantra* with the suffix of Svāhā, meets with success with the mere recitation of the same. As a serpent without poison, a Brāhmaṇa without the knowledge of the Vedas, a woman deprived of the serving of her husband, a person without the learnings, a tree without the branches and the fruits, are deplorable; similarly the *mantra* without Svāhā is of no consequence. Thus all the Brāhmaṇas felt satisfied with the recitation of the *mantras* suffixed with Svāhā. All the gods started receiving the offerings and all their deeds met with success. Thus I have narrated to you the story of Svāhā, which you have heard, which is quite pleasant and provides pleasure and salvation. What else do you want to listen to from me?

नारद उवाच

स्वाहापूजाविधानं च ध्यानं स्तोत्रं मुनीश्वर।
संपूज्य वह्निस्तुष्टाव येन तां वद मे प्रभो॥४५॥

Nārada said—O best of the sages, O lord you kindly let me know the method of adoring Svāhā, her *dhyānam, stotra* and her prayer of the fire gods after performing *pūjā* and her *stuti*. You kindly tell me all this.

नारायण उवाच

ध्यानं च सामवेदोक्तं स्तोत्रं पूजाविधानकम्।
वदामि श्रूयतां ब्रह्मन्सावधानं निशामय॥४६॥
सर्वयज्ञारम्भकाले शालग्रामे घटेऽथवा।
स्वाहां संपूज्य यत्नेन यज्ञं कुर्यात्फलाप्तये॥४७॥

Nārāyaṇa said—O Brahman, I am speaking out the method of adoration of the goddess and her *stotra* as spelt out in the *Sāmaveda*. You listen to it attentively. At the beginning of all the *yajñas, Śālagrāma* and Svāhā should be adored for achieving good results.

स्वाहां मन्त्राङ्गभूतां च मन्त्रिसिद्धिस्वरूपिणीम्।
सिद्धां च सिद्धिदां नणां कर्मणां फलदां भजे॥४८॥
इति ध्यात्वा च मूलेन दत्त्वा पाद्यादिकं नरः।
सर्वसिद्धिं लभेत्स्तुत्वा मूलं स्तोत्रं मुने शृणु॥४९॥

As a part of the *mantra*, the form of the success of *mantra*, bestower of success, such a type of Svāhā is adored who bestows the results of the good deeds on men. I adore Svāhā. After performing this *dhyānam* the basic *mantra* should be recited offering prayers to her as a result of which a person meets with all the success. O sage, now I am telling you about her basic *stotra*.

ॐ ह्रीं श्री वह्निजायायै देव्यै स्वाहेत्यनेन च।
यः पूजयेच्च मां देवीं सर्वेष्टं लभते ध्रुवम्॥५०॥

वह्निरुवाच

स्वाहाऽऽद्या प्रकृतेरंशा मन्त्रतन्त्राङ्गरूपिणी।
मन्त्राणां फलदात्री च धात्री च जगतां सती॥५१॥
सिद्धिस्वरूपा सिद्धा च सिद्धिदा सर्वदा नृणाम्।
हुताशदाहिकाशक्तिस्तत्प्राणाधिकरूपिणी॥५२॥
संसारसाररूपा च घोरसंसारतारिणी।
देवजीवनरूपा च देवेपोषणकारिणी॥५३॥
षोडशैतानि नामानि यः पठेद्भक्तिसंयुतः।
सर्वसिद्धिर्भवेत्तस्य चेह लोके परत्र च॥५४॥

Reciting this *mantra* the goddess should be adored to achieve success.

Vahni said—O Svāhā, you are the ray of Prakṛti, a part of *mantra* and *tantra* and the bestower of the fruits of *mantras*. You are the

one who bears the entire universe, a chaste woman, bestower of success, the one who bestows success on all the people and the burning instinct of the god of fire, loved by him more than his life, the essence of the universe, the one who redeems the entire universe, the life of the gods and the one who feeds them. The one who recites these sixteen names of Svāhā, meets with success in the present as well as future life.

नाङ्गहीनो भवेत्तस्य सर्वकर्मसु शोभनम्।
अपुत्रो लभते पुत्रमभार्यो लभते प्रियाम्॥५५॥

He is not deprived of any limb and he always becomes successful in his life. The one without a son gets a son and the one without a wife gets a wife.

इति श्रीब्रह्म० महा प्रकृति० नारदना० स्वाहोपा०
स्वाहाजन्मादिकथनं नाम चत्वारिंशोऽध्यायः॥४०॥

अथैकचत्वारिंशोऽध्यायः

Chapter – 41

The story of the birth of Svadhā

नारायण उवाच

शृणु नारद वक्ष्यामि स्वधोपाख्यानमुत्तमम्।
पितृणां वै तृप्तिकरं श्राद्धानां फलवर्द्धनम्॥ १॥
सृष्टेरादौ पितृगणान्ससर्ज जगतां विधिः।
चतुरो वै मूर्तिमतस्त्रींश्च तेजः स्वरूपिणः॥ २॥

Nārāyaṇa said—O Nārada, I am going to tell you the secret story of the birth of Svadhā, which is responsible for the satisfaction of the manes and increases the merit of performing *śrāddhas;* Brahmā the creator of the universe also created the manes at the time of the creation. Four of them having a definite form while three of them had the form of *tejas*.

सप्त दृष्ट्वा पितृगणान्सिद्धिरूपान्मनोहरान्।
आहारं ससृजे तेषां श्राद्धतर्पणपूर्वकम्॥ ३॥

Finding the seven manes there who bestowed success and were quite pleasant to look at Brahmā created *śrāddha* and *tarpaṇa* as their food.

स्नानं तर्पणपर्यन्तं श्राद्धान्तं देवपूजनम्।
आह्निकं च त्रिसंध्यान्तं विप्राणां च श्रुतौ श्रुतम्॥ ४॥
नित्यं न कुर्याद्यो विप्रस्त्रिसंध्यं श्राद्धतर्पणम्।
बलिं वेदध्वनिं सोऽपि विषहीनो यथोरगः॥ ५॥

In the *Vedas* it has been prescribed for the Brāhmaṇas to take a bath and perform *yajña, tarpaṇa, śrāddha*, adoration of gods and sandhyā thrice a day. Therefore, O Brāhmaṇa, the one who does not perform *sandhyā-tarpaṇa* thrice a day or performs *Balivaiśvadeva*, reciting the Vedas, becomes of no consequence like a snake without its poison.

हरिसेवाविहीनश्च श्रीहरेरनिवेद्यभुक्।
जन्मान्तं सूतकं तस्य न कर्मार्हः स नारद॥ ६॥

O Nārada, one who is deprived of the devotion of the lord and the one who takes the food without first offering it to the lord remains impure up to the time of his death and is not considered to be suitable for any job.

ब्रह्मा श्राद्धादिकं सृष्ट्वा जगाम पितृहेतवे।
न प्राप्नुवन्ति पितरो ददाति ब्राह्मणदयः॥ ७॥
सर्वे प्रजग्मुः क्षुधिता विषण्णा ब्रह्मणाः सभाम्।
सर्वे निवेदनं चक्रुस्तमेव जगतां विधिम्॥ ८॥
ब्रह्मा च मानसीं कन्यां ससृजे तां मनोहराम्।
रूपयौवनसंपन्नां शरच्चन्द्रसमप्रभाम्॥ ९॥
विद्यावतीं गुणवतीमपि रूपवतीं सतीम्।
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम्॥ १०॥
विशुद्धां प्रकृतेरंशां सस्मितां वरदां शुभाम्।
स्वाधामिधानां सुदतीं लक्ष्मीं लक्षणसंयुताम्॥ ११॥
शतपद्मपदन्यस्तपादपद्मं च बिभ्रतीम्।
पत्नीं पितृणां पद्मास्यां पद्मजां पद्मलोचनाम्॥ १२॥
पितृभ्यस्तां ददौ कन्यां तुष्टेभ्यस्तुष्टिरूपिणीम्।
ब्राह्मणानां चोपदेशं चक्रे वै गोपनायकम्॥ १३॥

Thus Brahmā created *śrāddha* etc. and entrusted the same to the manes. Brahmā in order to please the manes continued to perform the *śrāddha* but such offerings did not reach the manes. Thereafter all the manes started suffering

from hunger and with a disturbed mind they reached Brahmā and prayed to him.

Hearing them Brahmā created a girl who was quite beautiful and had the glory resembling that of the moon of the winter season. She was filled with knowledge, virtues, beauty, chastity and had the complexion of the white jasmine flowers. She was adorned with all the gem-studded ornaments, was extremely pure, a ray of Prakṛti, wore a smile on her face and was given the name Svadhā. She had beautiful teeth and all the auspicious symbols and grace. Her feet resembled the lotus flower having the signs of lotuses over the soles. She was declared to be the wife of the manes and had a lotus-like face and lotus-like eyes, having been born out of the lotus. They handed over the girl who was the form of satisfaction to the manes and secretly advised the Brāhmaṇas.

स्वधान्तं मन्त्रसुच्चार्य पितृभ्यो देहि चेति च।
क्रमेण तेन विप्राश्च पित्रे दानं ददुः पुरा॥ १४॥
स्वाहा शस्ता देवदाने पितृदाने स्वधा वरा।
सर्वत्र दक्षिणा शस्ता हतो यज्ञस्त्वदक्षिणः॥ १५॥

That all the offerings to the manes should be made by suffixing Svadhā to the *mantras*. Thus all the Brāhmaṇas are making the offerings to the manes accordingly. The offerings made in favour of the gods, the name of Svāhā is recited for the offerings to the manes the name of Svadhā is recited and *dakṣiṇā's* name is recited in all the performances. A *yajña* without *dakṣiṇā* is considered to be destroyed and is of no consequence.

पितरो देवता विप्रा मुनयो मानवास्तथा।
पूजां चक्रुः स्वधां शान्तां तुष्टाव परमादरम्॥ १६॥
देवादयश्च संतुष्टाः परिपूर्णमनोरथाः।
विप्रादयश्च पितरः स्वधादेवीवरेण च॥ १७॥

Thereafter all the manes, gods, the Brāhmaṇas, the sages and the humans adored Svadhā. With the boon granted by the goddess Svadhā all the gods were extremely satisfied and the desire of all the Brāhmaṇas were fulfilled.

इत्येवं कथितं सर्वे स्वधोपाख्यानमुत्तमम्।
सर्वेषां वै तुष्टिकरं किं भूयः श्रोतुमिच्छसि॥ १८॥

Thus, I have narrated to you the best of the stories of the goddess Svadhā, which satisfies all. What more do you want to listen to from me?

नारद उवाच

स्वधापूजाविधानं च ध्यानं स्तोत्रं महामुने।
श्रोतुमिच्छामि यत्नेन वद वेदविदां वर॥ १९॥

Nārada said—O great sage, I intend to be enlightened on the method of adoration of Svadhā and her *dhyānam*; you kindly tell me with great efforts.

नारायण उवाच

तद्ध्यानं स्तवनं ब्रह्मन्वेदोक्तं सर्वसंमतम्।
सर्वं जानासि वक्ष्ये वै ज्ञातुमिच्छसि वृद्धये॥ २०॥

Nārāyaṇa said— O Brāhmaṇa, her *Dhyānam* the prayer prescribed in the Vedas is well known to all. Still you want to know about it for the increase of your knowledge. You better listen to me.

शरत्कृष्णत्रयोदश्यां मघायां श्राद्धवासरे।
स्वधां संपूज्य यत्नेन ततः श्राद्धं समाचरेत्॥ २१॥

In the black thirteenth day in the winter season in the constellation of Maghā, Svadhā should be adored on the first day of *śrāddha*. Thereafter the *śrāddha* should be performed.

स्वधां नाभ्यर्च्य यो विप्रः श्राद्धं कुर्यादहंमतिः।
न भवेत्फलभाक्सत्यं श्राद्धतर्पणयोस्तथा॥ २२॥
ब्रह्मणो मानसीं कन्यां शश्वत्सुस्थिरयौवनाम्।
पूज्यां पितॄणां देवानां श्राद्धानां फलदां भजे॥ २३॥

Such of the Brāhmaṇas as do not adore Svadhā before the performing of the *śrāddha*, never achieve the merit of the same. I am adoring the mind born daughter of Brahmā who is always youthful and is adored by the gods and the manes alike and grants the merit of the *śrāddha*.

इति ध्यात्वा घटे रम्ये शालग्रामेऽथवा शुभे।
दद्यात्पाद्यादिकं तस्यै मूलेनेति श्रुतौ श्रुतम्॥ २४॥

ॐ ह्रीं श्रीं क्लीं स्वधादेव्यै स्वाहेति च महामनुम्।
समुच्चार्य च संपूज्य स्तुत्वा तां प्राणमेद्द्विज:॥ २५॥

Thus reciting the *mantras*, Svadhā should be adored in a *kalaśa* or the image of *Śālagrāma*. Then reciting the basic *mantra*, the *pādya* and *arghya* should be offered to her, as prescribed in the Vedas.

"ओं ह्री श्रीं कलीं स्वधा देव्यै स्वाहा" is the *mantra* which should be recited while performing *pūjā* and offering prayer. Thereafter the Brāhmaṇa should be adored.

स्तोत्रं शृणु मुनिश्रेष्ठ ब्रह्मपुत्र विशारद।
सर्ववाञ्छाप्रदं नृणां ब्रह्मणा यत्कृतं पुरा॥ २६॥

O best of the sages, the great intellectual and the son of sages, the great intellectual and the son of Brahmā, you listen to her *stotra* which bestows success and fulfils all the desires of the people which was recited by Brahmā himself in the earlier times.

ब्रह्मोवाच

स्वधोच्चारणमात्रेण तीर्थस्नायी भवेन्नर:।
मुच्यते सर्वपापेभ्यो वाजपेयफलं लभेत्॥ २७॥

Brahmā said—By the mere reciting of the name of Svadhā, one achieves the merit of taking a bath at a holy place. Then getting deprived of all the sins he learnt the merit of performing the *Vājpeya-yajña*.

स्वधा स्वधा स्वधेत्येवं यदि वारत्रयं स्मरेत्।
श्राद्धस्य फलमाप्नोति बलेश्च तर्पणस्य च॥ २८॥
श्राद्धकाले स्वधास्तोत्रं य: शृणोति समाहित:।
लभेच्छ्राद्धशतानां च पुण्यमेव न संशय:॥ २९॥

By reciting the name of Svadhā thrice one gets the merit of performing *śrāddha*, *bali* and *tarpaṇa*.

The one who listens to the *stotra* of Svadhā at the time of performing a hundred *śrāddhas*. There is no doubt about it.

स्वधा स्वधा स्वधेत्येवं त्रिसंध्यं य: पठेन्नर:।
प्रियां विनीतां स लभेत्साध्वीं पुत्रं गुणान्वितम्॥ ३०॥

The one who recites the words of Svadhā thrice at the time of *sandhyā*, he achieves a loveable, docile and chaste wife and a virtuous son.

पितॄणां प्राणतुल्या त्वं द्विजजीवनरूपिणी।
श्राद्धाधिष्ठातृदेवी च श्राद्धादीनां फलप्रदा॥ ३१॥

You are the life of the manes, the life of the Brāhmaṇas, the supreme goddess of the *śrāddha* and also grant the merits for performing *śrāddha*.

बहिर्मन्मनसो गच्छ पितॄणां तुष्टिहेतवे।
संप्रीतये द्विजातीनां गृहिणां वृद्धिहेतवे॥ ३२॥

You depart from our minds for the satisfaction of the manes. By doing so there will be an increase in the pleasure of the Brāhmaṇas and also the house-holders.

नित्यानित्यस्वरूपाऽसि गुणरूपाऽसि सुव्रते।
आविर्भावस्तिरोभाव: सृष्टौ च प्रलये तव॥ ३३॥

You are the one, performing all the noble *vratas*, you are noble and eternal besides being the form of all the *guṇas*. Your presence is noticed at the time of creation and dissolution, after which you disappear.

ॐ स्वस्ति च नम: स्वाहा स्वधा त्वं दक्षिणा तथा।
निरूपिताश्चतुर्वेदे षट् प्रशस्ताश्च कर्मिणाम्॥ ३४॥
पुराऽऽसीस्त्वं स्वधागोपी गोलोके राधिकासखी।
धृता स्वोरसि कृष्णेन यतस्तेन स्वधा स्मृता॥ ३५॥

You are ॐ स्वस्ति, नम: स्वाहा स्वधा and *dakṣiṇā* because all the six of these have emerged from the Vedas and are considered to be praise-worthy by those seeking efficiency in the *karmas*. In the earlier times, you happened to be a cowherdesses named Svadhā in the *Goloka*, besides being a friend of Rādhikā, lord Kṛṣṇa himself embraced you. That is why you were given the name of Svadhā.

ध्वस्ता त्वं राधिकाशापाद्गोलोकाद्विश्वमागता।
कृष्णाश्लिष्टा तया दृष्टा पुरा वृन्दावने वने॥ ३६॥
कृष्णालिङ्गनपुण्येन भूता मे मानसी सुता।
अतृप्ता सुरते तेन चतुर्णां स्वामिनां प्रिया॥ ३७॥

Because of the fear of Rādhikā, you had to descend on earth from *Goloka*. In the earlier times when you were embracing lord Kṛṣṇa in Vṛndāvana, you were spotted by Rādhikā, because of the merit of the embrace with Kṛṣṇa you became the mind-born daughter of Brahmā. Since you remain dissatisfied in love-sports, you got four husbands.

स्वाहा सा सुन्दरी गोपी पुराऽऽसीद्राधिकासखी।
रतौ स्वयं कृष्णमाह तेन स्वाहा प्रकीर्तिता॥ ३८॥

In earlier times Svāhā too was a beautiful cowherdesses and a friend of Rādhikā. She herself had prayed to lord Kṛṣṇa for love and that is why she was given the name Svāhā.

कृष्णेन सार्द्धं सुचिरं वसन्ते रासमण्डले।
प्रमत्ता सुरते श्लिष्टा दृष्टा सा राधया पुरा॥ ३९॥

In the earlier times during the spring season you enjoyed the company of lord Kṛṣṇa in the *Rāsamaṇḍala* and you were spotted by Rādhikā.

तस्याः शापेन सा ध्वस्ता गोलोकाद्विश्वमागता।
कृष्णालिङ्गनपुण्येन समभूद्वह्निकामिनी॥ ४०॥

With her curse, you had to fall from *Goloka* on earth and you became the wife of god Agni because of the merit earned by you from the embrace with lord Kṛṣṇa.

पवित्ररूपा परमा देवाद्यैर्वन्दिता नृभिः।
यन्नमोचचारणेनैव नरा मुच्येत पातकात्॥ ४१॥

The one who is quite auspicious, the best and is adored by the humans, by reciting whose name a person is relieved of all the sins.

या सुशीलाभिधा गोपी पुराऽऽसीद्राधिकासखी।
उवास दक्षिणे क्रोडे कृष्णस्य च महात्मनः॥ ४२॥

Who in the earlier times was known as a cowherdesses name Suśīlā and the friend of Rādhikā was once seated in the right lap of lord Kṛṣṇa.

प्रध्वस्ता सा च तच्छापाद्गोलोकाद्विश्वमागता।
कृष्णालिङ्गनपुण्यने सा बभूव च दक्षिणा॥ ४३॥

She had to descend on earth from *Goloka* with the curse of Rādhikā and with the merit of her embrace with lord Kṛṣṇa, she came to be known as *dakṣiṇā*.

सा प्रेयसी रतौ दक्षा प्रशस्ता सर्वकर्मसु।
उवास दक्षिणे भर्तुर्दक्षिणा तेन कीर्तिता॥ ४४॥
गोप्यो बभूवुस्तिस्रो वै स्वधा स्वाहा च दक्षिणा।
कर्मिणां कर्मपूर्णार्थं पुरा चैवेश्वरेच्छया॥ ४५॥

The beloved cowherdesses was quite well-versed in the art of love and is competent to perform all the deeds and enjoyed always the right lap of her husband. She was therefore called *dakṣiṇā*. Thus in order to make the deeds of all people a success, who is well-versed in the art of love and is competent to perform all the deeds and enjoys always the right lap of the husband, she was therefore called *dakṣiṇā*. Thus in order to make the deeds of all the people successful with the will of the lord, all the three cowherdesses name Svāhā, Svadhā and *dakṣiṇā* were born.

इत्येवमुक्त्वा स ब्रह्मा ब्रह्मलोके च संसदि।
तस्थौ च सहसा सद्यः स्वधा साऽऽविर्बभूव ह॥ ४६॥
तदा पितृभ्यः प्रददौ तामेव कमलाननाम्।
तां संप्राप्य ययुस्ते च पितरश्च प्रहर्षिताः॥ ४७॥

In the court of Brahmā he kept quite after narrating all this. At that point of time Svadhā appeared there in person, whose care was entrusted to the manes. By receiving her all the manes were delighted.

स्वधास्तोत्रमिदं पुण्यं यः शृणोति समाहितः।
स स्नातः सर्वतीर्थेषु वेदपाठफलं लभेत्॥ ४८॥

Whosoever listens to this auspicious story with an attentive mind, earns the merit of having a bath in all the sacred places besides the recitation of the Vedas.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० स्वधोपा०
स्वधोत्पत्तितत्पूजादिकं नामैकचत्वारिंशोऽध्यायः॥ ४१॥

अथ द्विचत्वारिंशोऽध्यायः

Chapter – 42

The story of Dakṣiṇā

नारायण उवाच

उक्तं स्वाहास्वधाख्यानं प्रशस्तं मधुरं परम्।
वक्ष्यामि दक्षिणाख्यानं सावधानं निशामय॥ १॥
गोपी सुशीला गोलोके पुराऽऽसीत्प्रेयसी हरेः।
राधाप्रधाना सध्रीची धन्या मान्या मनोहरा॥
अतीव सुन्दरी रामा सुभगा सुदती सती॥ २॥
विद्यावती गुणवती सती रूपवती तथा।
कलावती कोमलाङ्गी कान्ता कमललोचना॥ ३॥
सुश्रोणी सुस्तनी श्यामा न्यग्रोधपरिमण्डला।
ईषद्धास्यप्रसन्नास्या रत्नालंकारभूषिता॥ ४॥
श्वेतचम्पकवर्णाभा बिम्बोष्ठी मृगलोचना।
कामशास्त्रसुनिष्णाता कामिनी कलहंसगा॥ ५॥
भावानुरक्ता भावज्ञा कृष्णस्य प्रियभामिनी।
रसज्ञा रसिका रासे रासेशस्य रसोत्सुका॥ ६॥

Nārāyaṇa said—I have narrated the sweet and praise-worthy stories of Svāhā and Svadhā. Now I am going to narrate the story of *dakṣiṇā* to you. You listen to it attentively, In the *Goloka* there was a cowherdesses named Suśilā. In the earlier times she happened to be the beloved of lord Kṛṣṇa and she was the chief friend of Rādhikā. She was graceful, filled with pride, quite pleasant to look at, extremely beautiful, charming, fortunate, possessing beautiful teeth, quite chaste, knowledgeable, virtuous, beautiful, intelligent, having tender limbs, full of glory, having the lotus-like eyes, developed breasts and pelvic region, dark complexion and the stiff pelvic region, stiff breasts plastered with sandal-paste. She wore a serene smile on her face and adorned with all the ornaments studded with gems. She had the complexion of the white campaka flower, lips like the ripe wood-apple, doe like eyes, well-versed in the art of love, fulfilling the desires of all. She walked like the goose and moved as per the desires for lord Kṛṣṇa. She knew the mind of lord Kṛṣṇa. She knew the mind of lord Kṛṣṇa and was his beloved, well-versed in all the *rasas* and delighted lord Kṛṣṇa at the time of Rāsa.

उवास दक्षिणे क्रोडे राधायाः पुरतः पुरा।
संबभूवाऽऽनम्रमुखो भयेन मधुसूदनः॥ ७॥

In earlier times she was once seated on the right lap of lord Kṛṣṇa but lord Madhusūdana kept his head downwards being afraid of Rādhā.

दृष्ट्वा राधां च पुरतो गोपीनां प्रवरां पराम्।
मानिनीं रक्तवदनां रक्तपङ्कजलोचनाम्॥ ८॥
कोपेन कम्पिताङ्गीं च कोपनां कोपदर्शनाम्।
कोपेन निष्ठुरं वक्तुमुद्यतां स्फुरिताधराम्॥ ९॥
आगच्छन्तीं च वेगेन विज्ञाय तदनन्तरम्।
विरोधभीतो भगवानन्तर्द्धानं जगाम सः॥ १०॥

Finding Rādhā there, who was the best of all the cowherdesses, filled with pride, having a red complexioned body, having the eyes like the lotus flower. Her limbs were fluttering in anger. She was filled with anger and displayed her anger pretty well. She spoke harsh words because of the anger. Her lips fluttered with anger. Finding her coming into rage, lord Kṛṣṇa disappeared from the scene.

पलायन्तं च तं शान्तं सत्त्वाधारं सुविग्रहम्।
विलोक्य कम्पिता गोपी सुशीलाऽन्तर्दधौ भिया॥ ११॥

Thereafter finding Kṛṣṇa disappearing from the scene, who was the base of *sattva*, extremely peaceful and possessing the beautiful body, the cowherdesses Suśilā too felt terrified and disappeared.

विलोक्य संकटं तत्र गोपीनां लक्षकोटयः।
बद्धाञ्जलिपुटा भीता भक्तिन म्रात्मकंधराः॥ १२॥
रक्ष रक्षेत्युक्तवत्यो हे देवीति पुनः पुनः।
ययुर्भयेन शरणं तस्याश्चरणपङ्कजे॥ १३॥
त्रिलक्षकोटयो गोपाः सुदामादय एव च।
ययुर्भयेन शरणं तत्पादाब्जे च नारद॥ १४॥
पलायन्तं च कान्तं वै विज्ञाय परमेश्वरी।
पलायन्तीं सहचरीं सुशीलां च शशाप सा॥ १५॥
अद्यप्रभृति गोलोकं सा चेदायाति गोपिका।

सद्यो गमनमात्रेण भस्मसाच्च भविष्यति॥ १६॥

Finding the danger approaching fast, the lakh and crores of cowherdesses stood there in terror with folded hands and their heads cast downwards. They said: "O goddess, protect us. They all took refuge under the feet of Rādhikā. O Nārada, the three lakh crores of the cowherdesses, took refuge under the lotus-like feet of Rādhikā. Thereafter, the goddess Rādhikā finding Kṛṣṇa running away from the scene, pronounced a curse on Suśīlā that in case she reappeared in *Goloka* in future, she would be reduced to ashes.

इत्येवमुक्त्वा तत्रैव देवदेवीश्वरी रुषा।

रासेश्वरी रासमध्ये रासेशं चाऽऽजुहाव ह॥ १७॥

The one who happened to be the great goddess of all the gods and goddesses, the lady of *Rāsa*, Rādhikā after uttering these words went to the place of dancing and started calling for Kṛṣṇa.

नाऽऽलोक्य पुरतः कृष्णं राधा विरहकातरा।

युगकोटिसमं मेने क्षणं भेदेन सुव्रता॥ १८॥

Burning with the fire of separation, the chaste Rādhikā finding Kṛṣṇa absent from the place started suffering from the pain of separation and a single moment for her passed like a crore of *yugas*.

हे कृष्ण हे प्राणनाथाऽऽगच्छ प्राणाधिकप्रिय।

प्राणाधिष्ठातृदेवेह प्राणा यान्ति त्वया विना॥ १९॥

She uttered, "O Kṛṣṇa, O lord of my life, you are the one dearer to me than my life, you come immediately, O lord of my life, I am going to die in your absence."

स्त्रीगर्वः पतिसौभाग्याद्वर्धते च दिने दिने।

सुस्त्री चेद्विभवो यस्मात्तं भजेद्धर्मतः सदा॥ २०॥

Because the fortune of a lady goes on increasing day by day only with the husband, therefore, if one has the best of a spouse one would serve him.

पतिर्बन्धुः कुलस्त्रीणामधिदेवः सदागतिः।

परं संपत्स्वरूपश्च सुखरूपश्च मूर्तिमान्॥ २१॥

धर्मदः सुखदः शश्वत्प्रीतिदः शान्तिदः सदा।

संमानदो मानदश्च मान्यो वै मानमण्डनः॥ २२॥

सारात्सारतमः स्वामी बन्धूनां बन्धुवर्द्धनः।

न च भर्तृसमो बन्धुः सर्वबन्धुषु दृश्यते॥ २३॥

Because the chaste ladies have only the husband as their true relatives. He happens to be the great god for them, their movement, the great fortune, the form of pleasure, the form of *dharma* always loveable and peaceful, the one who grants grace, pride is adorable, the ornament of pride, essence of the essences, the best lord, the relatives and the brothers. This is the reason why there is no other relative better than a husband even for a moment.

भरणादेव भर्ताऽयं पालनात्पतिरुच्यते।

शरीरेशाच्च स स्वामी कामदः कान्त एव च॥ २४॥

बन्धुश्च सुखबन्धाच्च प्रीतिदानात्प्रियः परः।

ऐश्वर्यदानादीशश्च प्राणेशात्प्राणनायकः॥ २५॥

रतिदानाच्च रमणः प्रियो नास्ति प्रियात्परः।

पुत्रस्तु स्वामिनः शुक्राज्जायते तेन स प्रियः॥ २६॥

He is called Bhartā because he feeds, a husband because he maintain, the lord because he happens to be the lord of the body, a relative because he is bound by a pleasant relation, the dearest one because he imparts love, because he bestows fortune, lord of the life because he happens to be leader in the life and *Ramaṇa*, because he bestows grace in love. There is no one else dearer to a lady than her husband. With the semen of the husband a son is born; that is why he is called the dearest of all.

शतपुत्रात्परः स्वामी कुलजानां प्रियः सदा।

असत्कुलप्रसूता या कान्तं विज्ञातुमक्षमा॥ २७॥

That is why for the chaste lady a husband is dearer than hundreds of her sons, but the unclean woman is unable to assess the worth of her husband.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दीक्षणम्।

प्रादक्षिण्यं पृथिव्याश्च सर्वाणि च तपांसि वै॥ २८॥

सर्वाण्येव व्रतादीनि महादानानि यानि च।
उपोषणानि पुण्यानि यान्यन्यानि च विश्वत:॥ २९॥
गुरुसेवा विप्रसेवा देवसेवादिकं च यत्।
स्वामिन: पादसेवाया: कलां नार्हन्ति षोडशीम्॥ ३०॥

By taking a bath in all the sacred places, by performing all the *yajñas*, by going round the entire earth, by performing all types of *tapas*, all the *vratas*, giving away all the charities, besides performing other good deeds, including fasting, attending on the *guru* and Brāhmaṇas besides the gods, do not measure even one sixteenth part of serving at the feet of one's husband.

गुरुविप्रेष्टदेवेषु सर्वेभ्यश्च पतिर्गुरु:।
विद्यादाता यथा पुंसां कुलजानां तथा प्रिय:॥ ३१॥

Of all the teachers, the Brāhmaṇas and the family gods, the husband enjoys the best position of all among them. As the teacher who imparts knowledge is dearer to the men similarly for the chaste lady of high families, the husband happens to be always the dearest.

गोपीत्रिलक्षकोटीनां गोपानां च तथैव च।
ब्रह्माण्डानामसंख्यानां तत्रस्थानां तथैव च॥ ३२॥
रमादिगोपकान्तानामीश्वरी यत्प्रसादत:।
अहं न जाने तं कान्तं स्त्रीस्वभावो दुरत्यय:॥ ३३॥

There are three lakh crores of cowherdesses and an equal number of cowherds, innumerable globes and an innumerable number of cowherdesses reside therein. I happen to be the lady of all of them, but I am unaware of my own husband as to where has he gone? A woman has perverse nature.

इत्युक्त्वा राधिका कृष्णं तत्र दध्यौ सुभक्तित:।
आरात्संप्राप तं तेन विजहार च तत्र वै॥ ३४॥

Thus speaking Rādhikā adored lord Kṛṣṇa with great devotion as a result of which he appeared there at once and engaged himself in the divine play with them.

अथ सा दक्षिणा देवी ध्वस्ता गोलोकतो मुने।
सुचिरं च तपस्तप्त्वा विवेश कमलातनौ॥ ३५॥

O sage, thereafter, the goddess Dakṣinā leaving *Goloka* performed *tapas* for a long time and entered into the body of Kamalā.

अथ देवादय: सर्वे यज्ञं कृत्वा सुदुष्करम्।
न लभन्ते फलं तेषां विषण्णा: प्रययुर्विधिम्॥ ३६॥
विधिर्निवेदनं श्रुत्वा देवादीनां जगत्पति:।
दध्यौ सुचिन्तितो भक्त्या तत्प्रत्यादेशमाप स:॥ ३७॥

Thereafter, the gods and the people started difficult *yajñas* but when they could not get the reward after competition of the same, they became dejected and again reached Brahmā. Brahmā the lord of the universe, listened to the prayers of the gods and feeling extremely worried adored the lord in his mind. He had an audience with him.

नारायणश्च भगवान्महालक्ष्म्याश्च देहत:।
मर्त्यलक्ष्मीं विनिष्कृत्य ब्रह्मणे दक्षिणां ददौ॥ ३८॥
ब्रह्मा ददौ तां यज्ञाय पूर्णार्थं कर्मणां सताम्।
यज्ञ: संपूज्य विधिवत्तां तुष्टाव रमां मुदा॥ ३९॥

Thereafter, lord Nārāyaṇa and Mahālakṣmī took out the human Lakṣmī from their body in the form of Dakṣinā and handed her over to them. Brahmā on his part handed over the same Dakṣinā to the people who were well-versed in performing good deeds. Thereafter the *yajña* feeling delighted adored her offering prayers to her.

तप्तकाञ्चनवर्णाभां चन्द्रकोटिसमप्रभाम्।
अतीव कमनीयां च सुन्दरीं सुमनोहराम्॥ ४०॥
कमलास्यां कोमलाङ्गीं कमलायतलोचनाम्।
कमलासनसंपूज्यां कमलाङ्गसमुद्भवाम्॥ ४१॥
वह्निशुद्धांशुकाधानां बिम्बोष्ठीं सुदतीं सतीम्।
बिभ्रतीं कबरीभारं मालतीमाल्यभूषितम्॥ ४२॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्।
सुवेषाढ्यां च सुस्नातां मुनिमानसमोहिनीम्॥ ४३॥
कस्तुरीबिन्दुभि: सार्धं चन्दनैश्च सुगन्धिभि:।
सिन्दूरबिन्दुनाऽत्यन्तं मस्तकाध:स्थलोज्ज्वलाम्॥ ४४॥
सुप्रशस्तनितम्बाढ्यां बृहच्छ्रोणिपयोधराम्।

कामदेवाधाररूपां कामबाणप्रपीडिताम्॥४५॥

She had the complexion of molten gold, a beautiful body having the lustre of crores of moons, quite attractive, the one who could influence the mind, the lotus-faced, tender-limped, having broad eyes like the lotus, seated on a lotus, born out of the limbs of Lakṣmī, clad in the garments purified by the god of fire, having the lips resembling the wood-apples, having beautiful teeth, the chaste lady adorned with the matted locks of hair, wearing a serene smile on her face, adorned with beautiful ornaments studded with gems appeared in beautiful costumes, who had taken her bath nicely and could attract the mind of sages. Her forehead was adorned with the vermilion spot and with the shining of her lower part, the navel region was praise-worthy. She had broad hips. She possessed unprecedented beauty and was infatuated with the arrows of the god of love.

तां दृष्ट्वा रमणीयां च यज्ञो मूर्च्छामवाप ह।
पत्नीं तामेव जग्राह विधिबोधितमार्गतः॥४६॥
दिव्यं वर्षशतं चैव तां गृहीत्वाऽथ निर्जने।
यज्ञो रेमे मुदा युक्तो रामया रमया सह॥४७॥

Finding such a beautiful damsel there, *yajña* fainted. Thereafter Brahmā brought him back to his senses and he apprised him of the factual position, after which he accepted her as his spouse. After that he carried the lady to a secluded place and spent the time of a hundred divine years with her pleasantly.

गर्भं दधार सा देवी दिव्यं द्वादशवत्सरम्।
ततः सुषाव पुत्रं च फलं वै सर्वकर्मणाम्॥४८॥

Thereafter she became pregnant and remained like that for twelve years. Thereafter she gave birth to a son quite joyfully who happened to be the result of all the good deeds.

कर्मणां फलदाता च दक्षिणां कर्मणां सताम्।
परिपूर्णे कर्मणि च तत्पुत्रः फलदायकः॥४९॥
यज्ञो दक्षिणया सार्द्धं पुत्रेण च फलेन च।
कर्मणां फलदाता चेत्येवं वेदविदो विदुः॥५०॥

Dakṣiṇā provides the reward of the good deeds of the people and after completion of the deeds her son gives the reward. The people well-versed in the Vedas say that the *yajña* with his wife Dakṣinā and the son (*putraphala*) provides the reward for one's deeds.

यज्ञश्च दक्षिणां प्राप्य पुत्रं च फलदायकम्।
फलं ददौ च सर्वेभ्यः कर्मठेभ्यो यदा मुने॥५१॥
तदा देवादयस्तुष्टाः परिपूर्णमनोरथाः।
स्वस्थानं प्रययुः सर्वे धर्मवक्त्रादिदं श्रुतम्॥५२॥

O sage, at the time of achieving *dakṣinā* as his wife and *phala* as his son, *yajña* distributed rewards to all the people. The gods felt delighted and getting their desires fulfilled, they went back to their abodes. This is what has been heard by us from the mouth of Dharma.

कृत्वा कर्म च कर्ता तु तूर्णं दद्याच्च दक्षिणाम्।
तत्क्षणं फलमाप्नोति वेदैरुक्तमिदं मुने॥५३॥

O sage, if a performer after performing the *yajña* gives away *dakṣinā* at once he gets the reward at the same time. This has been ordained by the Vedas.

कर्ता कर्मणि पूर्णेऽपि तत्क्षणाद्यदि दक्षिणाम्।
न दद्याद्ब्राह्मणेभ्यश्च दैवेनाज्ञानतोऽथवा॥५४॥
मुहूर्ते समतीते च द्विगुणा सा भवेद्ध्रुवम्।
एकरात्रे व्यतीते तु भवेद्रसगुणा च सा॥५५॥

If a performer, innocently after the completion of the *yajña* does not give away *dakṣiṇā* to the Brāhmaṇas, then with the lapse of a *muhūrta* the amount of *dakṣinā* is doubled.

त्रिरात्रे वै दशगुणा सप्ताहे द्विगुणा ततः॥५६॥
मासे लक्षगुणा प्रोक्ता ब्राह्मणानां च वर्द्धते।
संवत्सरे व्यतीते तु सा त्रिकोटिगुणा भवेत्॥५७॥

After the passing of a night, the amount of *dakṣinā* is multiplied to six times. After the lapse of three nights, the amount of *dakṣinā* is multiplied to ten times and after the lapse of a week, the amount is doubled and after the completion of a month, the amount of *dakṣinā* is

multiplied to a lakh of times and after the lapse of one year, the amount is increased to three crores of times.

कर्म तद्यजमानानां सर्वं वै निष्फलं भवेत्।
स च ब्रह्मस्वापहारी न कर्मार्होऽशुचिर्नरः॥५८॥
दरिद्रो व्याधियुक्तश्च तेन पापेन पातकी।
तद्गृहाद्याति लक्ष्मीश्च शापं दत्त्वा सुदारुणम्॥५९॥

Thus the entire effort of the performer of the *yajña* becomes infructuous and earns the sin of misappropriating the riches of a Brāhmaṇa besides becoming unclean and incompetent. Because of that sin, he becomes sinful, a pauper, a patient and the fortune departs from his house pronouncing a terrific curse.

पितरो नैव गृह्णन्ति तद्दत्तं श्राद्धतर्पणम्।
एवं सुराश्च तत्पूजां तद्दत्तां पावकाहुतिम्॥६०॥

The *śrāddhas* and *tarpaṇas* performed by him are not received by the manes. Similarly the gods refuse to accept his adoration and the fire-gods refuse to accept the offerings made by them.

दाता ददाति नो दानं गृहीता तन्न याचते।
उभौ तौ नरकं यातश्छिन्नरज्जुर्यथा घटः॥६१॥

In case the giver does not give away the charity and the receiver goes on demanding for it, both of them fall into the hell as a pitcher with the broken falls into the well.

नार्पयेद्यजमानश्चेद्याचितारं च दक्षिणाम्।
भेवद्ब्रह्मस्वापहारी कुम्भीपाकं व्रजेद्ध्रुवम्॥६२॥

In case a performer does not give away *dakṣ ināā*, he is considered to be a thief stealing the riches of the Brāhmaṇas and ultimately falls into the *Kumbhīpāka* hell.

वर्षलक्षं वसेत्तत्र यमदूतेन ताडितः।
ततो भवेत्स चण्डालो व्याधियुक्तो दरिद्रकः॥६३॥
पातयेत्पुरुषान्सप्त पूर्वान्वै पूर्वजन्मनः।
इत्येवं कथितं विप्र किं भूयः श्रोतुमिच्छसि॥६४॥

He is tortured by the messengers of Yama for a lakh of years. Thereafter he is born as a man with diseases and a Cāṇḍāla deprived of all the riches. He is then consigned to the hell his seven earlier and seven future generations. O Brāhmaṇa, I have narrated to you all the details, now what else do you want to listen to from me?

नारद उवाच

यत्कर्म दक्षिणाहीनं को भुङ्क्ते तत्फलं मुने।
पूजाविधिं दक्षिणायाः पुरा यज्ञकृतं वद॥६५॥

Nārada said—O sage, who takes care of the remedy for a deed performed without giving away *dakṣinā* and in the earlier times how did *yajña* adore *dakṣinā*?

नारायण उवाच

कर्मणोऽदक्षिणस्यैव कुत एव फलं मुने।
सदक्षिणे कर्मणि च फलमेव प्रवर्त्तते॥६६॥

Nārāyaṇa said—O sage, there is no reward for a deed performed without *dakṣinā*. One gets the reward only after a deed is performed by giving away *dakṣinā*.

या या कर्मणि सामग्री बलिर्भुङ्क्ते च तां मुने।
बलये तत्प्रदत्तं च वामनेन पुरा मुने॥६७॥

O sage, whatever materials are required for performing a deed are consumed by Bali. This part was handed over by lord *Vāmana* to Bali in earlier time.

अश्रोत्रियं श्राद्धवस्तु चाश्राद्धं दानमेव च।
वृषलीपतिविप्राणां बूजाद्रव्यादिकं च यत्॥६८॥
ऋत्विजा न कृतं यज्ञमशुचेः पूजनं च यत्।
गुरावभक्तस्य कर्म बलिर्भुङ्क्ते न संशयः॥६९॥

Therefore, the one who is deprived of the knowledge of all the Vedas, Bali consumes the offerings in *śrāddha*. The charity given without devotion, the articles of adoration offered by a Brāhmaṇa by properly performing *pūjā*, the deeds of a person who is not devoted, are consumed by Bali. There is no doubt about it.

दक्षिणायाश्च यद्ध्यानं स्तोत्रं पूजाविधिक्रमम्।
तत्सर्वं काण्वशाखोक्तं प्रवक्ष्यामि निशामय॥७०॥

Now I tell you the form of adoration of goddess *dakṣinā*, her *dhyānam*, *stotra* and *pūjā* according to Kāṇvaśākhā.

पुरा संप्राप्य तां यज्ञः कर्मदक्षां च दक्षिणाम्।
मुमोह तस्या रूपेण तुष्टुवे कामकातरः॥७१॥

In the earlier times *yajña* after achieving *dakṣ inā* was infested with her beauties and infatuated with passion for her, he started offering prayers to her.

यज्ञ उवाच

पुरा गोलोकगोपी त्वं गोपीनां प्रवरा परा।
राधासमा तत्सखी च श्रीकृष्णप्रेयसी प्रिये॥७२॥

Yajña said—O dear, in the earlier times, in the *Goloka*, you happened to be the best of the cowherds among the cowherdesses. You were the friend of Rādhā and were equal to her. You were the beloved of lord Kṛṣṇa.

कार्तिके पूर्णिमायां तु रासे राधामहोत्सवे।
आविर्भूता दक्षिणांशात्कृष्णस्यातो हि दक्षिणा॥७३॥

On the full moon day of the Kārtika, at the Rādhāmahotsava festival you were born out of the right side of lord Kṛṣṇa in the *Rāsamaṇḍala*.

पुरा त्वं च सुशीलाख्या शीलेन सुशुभेन च।
कृष्णदक्षांशवासाच्च राधाशापाच्च दक्षिणा॥७४॥

At that point of time you were known as Suśīlā because of the nobility in your character. Since you adorned the right lap of lord Kṛṣṇa you were cursed by Rādhā and that is why you are called Dakṣinā.

गोलोकात्त्वं परिध्वस्ता मम भाग्यादुपस्थिता।
कृपां कुरु त्वमेवाद्य स्वामिनं कुरु मां प्रिये॥७५॥

O dear one, the cause of our great fortune, you have arrived here from *Goloka*. Be pleased with me and make me your lord today.

कर्तॄणां कर्मणां देवी त्वमेव फलदा सदा।
त्वया विना च सर्वेषां सर्वं कर्म च निष्फलम्॥७६॥
फलशाखाविहीनश्च यथा वृक्षो महीतले।
त्वया विना तथा कर्म कर्तॄणां च न शोभते॥७७॥

You bestow the reward for the deeds performed by the people. Without you the deeds of all the people become infructuous like a tree on earth having no fruits or branches. Similarly without you the performers do not feel graceful.

ब्रह्मविष्णुमहेशाश्च दिक्पालादय एव च।
कर्मणश्च फलं दातुं न शक्ताश्च त्वया विना॥७८॥

Similarly Brahmā, Viṣṇu and Śiva besides Dikpālas and other gods are unable to bestow the reward for the deeds on you.

कर्मरूपी स्वयं ब्रह्मा फलरूपी महेश्वरः।
यज्ञरूपी विष्णुरहं त्वमेषां साररूपिणी॥७९॥

Brahmā himself believes in *karmas* and lord Śiva as the form of the reward, Viṣṇu has the form of *yajña* and you are the gist of all.

फलदाता परं ब्रह्म निर्गुणः प्रकृते परः।
स्वयं कृष्णश्च भगवान्न च शक्तस्त्वया विना॥८०॥

You are always beyond Prakṛti and are formless but the supreme Brahman has been believed to be the giver of the reward. Even lord Kṛṣṇa is unable to give the reward without you.

त्वमेव शक्तिः कान्ते मे शश्वज्जन्मनि जन्मनि।
सर्वकर्मणि शक्तोऽहं त्वया सह वरानने॥८१॥
इत्युक्त्वा तत्पुरस्तस्थौ यज्ञाधिष्ठातृदेवकः।
तुष्टा बभूव सा देवी भेजे तं कमलाकला॥८२॥

O damsel, you are the strength of each and every birth of ours, the possessed competence to perform any deeds because of keeping your company. Thus speaking, the lord of the *yajña* kept on standing before her. Thereafter, the ray of lord Lakṣmī was pleased with the *yajña* and started serving him as her husband.

इदं च दक्षिणास्तोत्रं यज्ञकाले च यः पठेत्।
फलं च सर्वयज्ञानां लभते नात्र संशयः॥८३॥

Thus whosoever recites this *stotra* at the time of *yajña* receives reward for performing the *yajña*. There is no doubt about it.

राजसूये वाज पेये गोमेधे नरमेधके।
अश्वमेधे लाङ्गले च विष्णुयज्ञे यशस्करे॥८४॥
धनदे भूमिदे फल्गौ पुत्रेष्टौ गजमेधके।
लोहयज्ञे स्वर्णयज्ञे पटलव्याधिखण्डने॥८५॥
शिवयज्ञे रुद्रयज्ञे शक्रयज्ञे च बन्धके।
इष्टौ वरुणयागे च कन्दुके वैरिमर्दने॥८६॥

शुचियागे धर्मयागे रेचने पापमोचने।
बन्धने कर्मयागे च मणियागे सुभद्रके॥८७॥
एतेषां च समारम्भे इदं स्तोत्रं च यः पठेत्।
निर्विघ्नेन च तत्कर्म साङ्गं भवति निश्चितम्॥८८॥

The people who performed *Rājasūya*, *Vājpeya*, *Gomedha*, *Naramedha*, *Aśvamedha*, *Lāṅgala*, *Viṣṇu-yajña*, which bestows glory, *Phalguyajña*, which bestows riches and land *Putreṣṭi-yajña*, *Gajamedha*, *Lohayajña*, *Suvarṇa-yajña* which removes eye ailment, *Śiva-yajña*, *Rudra-yajña*, *Indra-yajña*, *Varuṇa-yajña*, *Kanduka*, *Vairimardana*, *Śuciyāga*, then *Dharmayāga*, *Pāpamocana*, *Recana*, *Bandhana*, *Karmayāga* and the *Maṇiyāga* the bestower of welfare, at the start of all these *yajñas* whosoever recites this stotra, his *yajña* is surely completed in all respects without any obstruction.

इति स्तोत्रं च कथितं ध्यानं पूजाविधिं शृणु।
शालग्रामे घटे वाऽपि दक्षिणां पूजयेत्सुधीः॥८९॥

Thus I have narrated to you the details about the stotra and *dhyānam;* now you listen to the method of adoration. Dakṣinā should be invoked in the image of *Śālagrāma* or a *kalaśa* and should be adored by the intellectuals.

लक्ष्मीदक्षांशसम्भूतां दक्षिणां कमलाकलाम्।
सर्वकर्मसु दक्षां च फलदां सर्वकर्मणाम्॥९०॥

Dakṣinā is the ray of Kamalā and has emerged out of the ray of Lakṣmī who is well-versed in performing all the deeds and provides rewards for all the deeds.

विष्णोः शक्तिस्वरूपां च पूजितां वन्दितां शुभाम्।
शुद्धिदां शुद्धिरूपां च सुशीलां शुभदां भजे॥९१॥
ध्यात्वाऽनेनैव वरदां सुधीमूलेन पूजयेत्।
दत्त्वा पाद्यादिकं देव्यै वेदोक्तेन च नारद॥९२॥
ॐ श्रीं क्लीं ह्रीं दक्षिणायै स्वाहेति च विचक्षणः।
पूजयेद्विधिवद्भक्तया दक्षिणां सर्वपूजिताम्॥९३॥
इत्येवं कथितं सर्वं दक्षिणाख्यानमुत्तमम्।
सुखदं प्रीतिदं चैव फलदं सर्वकर्मणाम्॥९४॥
इदं च दक्षिणाख्यानं यः शृणोति समाहितः।
अंगहीनं च तत्कर्म न भवेद्धारते भुवि॥९५॥

She represents the prowess of lord Viṣṇu, is adored by him, who offers prayers to her, is auspicious, provides purity, the form of purity and is considered to be sacred in all respects. I adore Suśīlā. Thus concentrating the mind on the goddess who bestows the boons, one should perform *pūjā* with the recitation of the basic *mantra*. O Nārada, the goddess should be offered for *arghya*, *pādya* as prescribed in the Vedas, 'ओं श्रीं क्लीं ह्रीं दक्षिणायै स्वाहा'. By reciting this *mantra* one should adore the goddess *dakṣiṇā*. Thus I have narrated to you the graceful story of *dakṣiṇā* which bestows pleasure, devotion and bestows the reward of all the deeds; therefore the story of Dakṣinā should be heard attentively and whoever does so, none of his efforts go without bearing fruit.

अपुत्रो लभते पुत्रं निश्चितं च गुणान्वितम्।
भार्य्याहीनो लभेद्भार्य्यां सुशीलां सुन्दरीं पराम्॥९६॥
वरारोहां पुत्रवतीं विनीतां प्रियवादिनीम्।
पतिव्रतानं सुव्रतां च शुद्धां च कुलजां वराम्॥९७॥
विद्याहीनो लभेद्विद्यां धनहीनो धनं लभेत्।
भूमिहीनो लभेद्भूमिं प्रजाहीनो लभेत्प्रजाः॥९८॥
सङ्कटे बन्धुविच्छेदे विपत्तौ बन्धने तथा।
मासमेकमिदं श्रुत्वा मुच्यते नात्र संशयः॥९९॥

The one who is without a son gets a virtuous son. The one who is without a wife gets a noble, beautiful, the best, charming, humble, soft-spoken wife who bears the son. She is chaste, beautiful, well-disciplined, pure belongs to a high caste and is the best among the ladies. The one without learnings, gets educated, a pauper gets immense riches, a person without land receives land, the people having no issues have their progeny. A man is relieved of all danger, separation from relatives comes to an end and all types of fetters are cleared within a month of the hearing of this *stotra* and the dangers are removed; there is no doubt about it.

इति श्रीब्रह्मवैवर्त्ते महापुराणे द्वितीये प्रकृतिखण्डे नारदनारायणसंवादे दक्षिणोपाख्याने दक्षिणात्पत्तितत्पूजादिविधान नाम द्विचत्वारिंशत्तमोऽध्यायः॥४२॥

अथ त्रिचत्वारिंशोऽध्यायः

Chapter – 43

The story of goddess Ṣaṣṭhī

नारद उवाच

अनेकासां च देवीनां श्रुतमाख्यानमुत्तमम्।
अन्यासां चरितं ब्रह्मन्वद वेदविदां वर॥ १॥

Nārada said—O Brahman, you are the best among those well-versed in the Vedas. I have already listened from you to the stories of many of the goddesses; now you tell me the story of someone else.

नारायण उवाच

सर्वासां चरितं विप्र वेदेष्वस्ति पृथक्पृथक्।
पूर्वोक्तानां च देवीनां त्वं कासां श्रोतुमिच्छसि॥ २॥

Nārāyaṇa said—O Brahman, the stories of the goddesses which I have narrated earlier are separately contained in the Vedas. The story of which one of them would you like to listen to now?

नारद उवाच

षष्ठी मङ्गलचण्डी च मनसा प्रकृतेः कला।
उत्पत्तिमासां चरितं श्रोतुमिच्छामि तत्त्वतः॥ ३॥

Nārada said—I would like to listen to the stories of Ṣaṣṭhī, Maṅgalacaṇḍī and Manasā, who happens to be the rays of Prakṛti, including their birth, life story and all other details.

नारायण उवाच

षष्ठांशा प्रकृतेर्या च सा च षष्ठी प्रकीर्तिता।
बालकाधिष्ठातृदेवी विष्णुमाया च बालदा॥ ४॥

Nārāyaṇa said—Since Ṣaṣṭhī was born from the sixth *aṁśa* of Prakṛti, she came to be known by the name of Ṣaṣṭhī. She happens to be the supreme goddess of the children; she is conceived as the illusion of Viṣṇu and the one who grants progeny.

मातृकासु च विख्याता देवसेनाभिधा च सा।
प्राणाधिकप्रिया साध्वी स्कन्दभार्या च सुव्रता॥ ५॥

She is well known in the Mātṛkās and is also called Devasenā. She is the wife of Skanda who loves her more than his life. She is quite chaste, beautiful and self-disciplined.

आयुःप्रदा च बालानां धात्री रक्षणकारिणी।
सततं शिशुपार्श्वस्था योगाद्वै सिद्धियोगिनी॥ ६॥

She bestows long life on the children, protects them by serving as a mid-wife, always remains in the vicinity of the children and is the Siddhiyoginī, well versed in yogic practices.

तस्याः पूजाविधौ ब्रह्मन्नितिहासविधिं शृणु।
यच्छ्रुतं धर्ममुखतो सुखदं पुत्रदं परम्॥ ७॥

O Brahman, I now narrate to you the method of her adoration which has been told to me by Dharma. It is quite pleasant and bestows a son.

राजा प्रियव्रतश्चासीत्स्वायंभुवमनोः सुतः।
योगीन्द्रो नोद्वहेद्भार्यां तपस्यासु रतः सदा॥ ८॥

In earlier times, king Priyavrata was the son of Svāyambhuvamanu who was always engaged in performing *tapas*. That is why the great ascetic did not marry himself.

ब्रह्माज्ञया च यत्नेन कृतदारो बभूव सः।
सुचिरं कृतदारश्च न लेभे तनयं मुने॥ ९॥

Thereafter at the persuasion of lord Brahmā he somehow married but could not get a son for a long time.

पुत्रेष्टियज्ञं तं चापि कारयामास कश्यपः।
मालिन्यै तस्य कान्तायै मुनिर्यज्ञचरुं ददौ॥ १०॥
भुक्त्वा चरुं च तस्याश्च सद्यो गर्भे बभूव ह।
दधार तं च सा देवी दैवं द्वादशवत्सरम्॥ ११॥

O sage, thereafter Kaśyapa advised him to perform *putreṣṭi yajña*, which he did. His wife named Mālinī was given the *payasam* of the *yajña,* by consuming which she was conceived. She carried on the pregnancy for twelve years in her womb.

ततः सुषाव सा ब्रह्मन्कुमारं कनकप्रभम्।
सर्वावयसंपन्नं मृतमुत्तारलोचनम्॥ १२॥

O Brahman, thereafter a prince was born to her, having the lustre of gold with all the beautiful limbs but was still born.

तं दृष्ट्वा रुरुदुः सर्वा नार्यो वै बान्धवस्त्रियः।
मूर्च्छामवाप तन्माता पुत्रशोकेन सुव्रता॥ १३॥

Finding the child in that condition, all the ladies present there started crying and the mother of the child fainted out of grief.

श्मशानं च ययौ राजा गृहीत्वा बालकं मुने।
रुरोद तत्र कान्तारे पुत्रं कृत्वा स्ववक्षसि॥ १४॥

O sage, the king carried the child in his arms to the cremation ground and started crying by placing the child's body in the forest.

नोत्सृज्य बालकं राजा प्राणांस्त्यक्तुं समुद्यतः।
ज्ञानयोगं पुत्रशोकत्सुदारुणात्॥ १५॥

The king was not willing to the company of the child and got prepared even to sacrifice his life for the same because due to the death of the child, his yogic intelligence disappeared.

एतस्मिन्नतरे तत्र विमानं च ददर्श ह।
शुद्धस्फटिकसंकाशं मणिराजविराजितम्॥ १६॥
तेजसा ज्वलितं शश्वच्छोभितं क्षौमवाससा।
नानाचित्रविचित्राढ्यं पुष्पमालाविराजितम्॥ १७॥

In the meantime he spotted a plane which was studded with shining gems and crystals, emitting lustre. It was decorated with silken garments. Besides, astonishing types of things were kept there. It was also decorated with flower garlands.

ददर्श तत्र देवीं च कमनीयां मनोहराम्।
श्वेतचम्पकवर्णाभां रम्यसुस्थिरयौवनाम्॥ १८॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम्।
कृपामयीं योगसिद्धां भक्तानुग्रहकारिणीम्॥ १९॥

He found a beautiful damsel seated there who was quite attractive, having the complexion of *campaka* flowers, quite good-looking, youthful, wearing a smile on her face, adorned with all the ornaments studded with gems. She was well-versed in yogic practices and was the one who graced her devotees.

दृष्ट्वा तां पुरतो राजा तुष्टाव परमादरात्।
चकार पूजनं तस्या विहाय भुवि बालकम्॥ २०॥

Finding her there the king offered prayers to her with great devotion and placing the child on the ground he adored the goddess.

पप्रच्छ राजा तां दृष्ट्वा ग्रीष्मसूर्यसमप्रभाम्।
तेजसा ज्वलितां शान्तां कान्तां स्कन्दस्य नारद॥ २१॥

Finding the mother of Skanda there, who possessed the lustre of the mid-day sun of the summer season and dazzling shine, she was quite peaceful. The king then addressed her.

प्रियव्रत उवाच

का त्वं सुशोभने कान्ते कस्य कान्ताऽसि सुव्रते।
कस्य कन्या वरारोहे धन्या मान्या च योषिताम्॥ २२॥
नृपेन्द्रस्य वचः श्रुत्वा जगन्मङ्गलदायिनी।
उवाच देवसेना सा देवरक्षणकारिणी॥ २३॥
देवानां दैत्यभीतानां पुरा सेना बभूव सा।
जयं ददौ च तेभ्यश्च देवसेना च तेन सा॥ २४॥

Priyavrata said—"O beautiful damsel, who are you"? "O chaste lady, who is your husband"? "O damsel, who are your parents"? On hearing the words of the king, the goddess who provides welfare to the universe and provides protection to the gods was known by the name Devasenā. She said: "In the earlier times, she happened to be the arm of the gods who were terrified by the demons. She was instrumental in getting the victory for the gods earning her the title Devasenā.

ब्रह्मणो मानसी कन्या देवसेनाऽहमीश्वरी।
सृष्टा मां मनसो धाता ददौ स्कन्दाय भूमिप॥ २५॥

Devasenā said—O king, I am the mind-born daughter of Brahmā and my name is Devasenā. Brahmā after creating me mentally made me a goddess and entrusted me to Skanda.

मातृकासु च विख्याता स्कन्दसेना च सुव्रता।
विश्वेषष्ठीति विख्याता षष्ठांशा प्रकृतेर्यतः॥ २६॥

I am foremost of the Mātṛkās. I am Skanda-senā, Suvratā and have appeared from the sixth *aṁśa* of Prakṛti. I am therefore known as Ṣaṣṭhī also.

पुत्रदाऽहमपुत्राय प्रियस्त्रीदा प्रियाय च।
धनदा च दरिद्रेभ्यः कर्तृभ्यः शुभकर्मदा॥ २७॥

I grant sons to those having no sons, beloved to the persons having no wife, riches of the pauper and noble deeds to the performer.

सुखं दुःखं भयं शोकं हर्षं मङ्गलमेव च।
संपत्तिश्च विपत्तिश्च सर्वं भवति कर्मणा॥ २८॥

Thus a person gets pleasure, pain, fear, grief, happiness, welfare, riches and misfortune because of his own deeds.

कर्मणा बहुपुत्री च वंशहीनश्च कर्मणा।
कर्मणा च दरिद्रश्च धनाढ्यश्च स्वकर्मणा॥
कर्मणा रूपवांश्चैव रोगी शश्वत्स्वकर्मणा॥ २९॥
कर्मणा मृतपुत्रश्च कर्मणा चिरजीविनः।
कर्मणा गुणवन्तश्च कर्मणा चाङ्गहीनकाः॥ ३०॥

One gets a son because of his deeds and faces the destruction of the rays because of the same. Because of his own deeds one becomes beautiful or sick and by his own deeds one gets a dead son, because of his own deeds he achieves long life. By one's own deeds, one becomes virtuous and by one's own deeds one is born as deformed.

तस्मात्कर्म परं राजन्सर्वेभ्यश्च श्रुतौ श्रुतम्।
कर्मरूपी च भगवांस्तद्द्वारा फलदो हरिः॥ ३१॥

O king, therefore actions are the best for all. This has been ordained in the Vedas because the same lord Viṣṇu provides the reward of actions.

इत्येवमुक्त्वा सा देवी गृहीत्वा बालकं मुने।
महाज्ञानेन सहसा जीवयामास लीलया॥ ३२॥

O sage, thus speaking the goddess lifted up the child and infused life into him because of her yogic powers.

राजा ददर्श तं बालं सस्मितं कनकप्रभम्।
देवसेना च पश्यन्तं नृपमम्बरमेव च॥ ३३॥
गृहीत्वा बालकं देवी गगनं गन्तुमुद्यता।
पुनस्तुष्टाव तां राजा शुष्ककण्ठौष्ठतालुकः॥ ३४॥

The king looked at the child who had the lustre of molten gold and was smiling at the same time. While the king was looking at the sky, Devasenā tried to carry the child with her in the sky. At that point of time, the throat, tongue and the lips of the king got dried up. He again started offering prayers to the goddess.

नृपस्तोत्रेण सा देवी परितुष्टा बभूव ह।
उवाच तं नृपं ब्रह्मन्वेदोक्तं कर्मनिर्मितम्॥ ३५॥

O Brahman, the goddess was pleased at hearing the prayer of the king. She, therefore, spoke to the king about the performing of the deeds as ordained in the Vedas.

त्रिषु लोकेषु राजा त्वं स्वायम्भुवमनोः सुतः।
मम पूजां च सर्वत्र कारयित्वा स्वयं कुरु॥ ३६॥

Devasenā said—You are the son of Svāyambhuvamanu and are the ruler of the three worlds; therefore you make all the people to adore me and you also adore me.

तदा दास्यामि पुत्रं ते कुलपद्मं मनोहरम्।
सुव्रतं नाम विख्यातं गुणवन्तं सुपण्डितम्॥ ३७॥
जातिस्मरं च योगीन्द्रं नारायणपरायणम्।
शतक्रतुकरं श्रेष्ठं क्षत्रियाणां च वन्दितम्॥ ३८॥
मत्तमातङ्गलक्षाणां धृतवन्तं बलं शुभम्।
धन्विनं गुणिनं शुद्धं विदुषां प्रियमेव च॥ ३९॥
योगिनं ज्ञानिनं चैव सिद्धरूपं तपस्विनम्।
यशस्विनं च लोकेषु दातारं सर्वसंपदाम्॥ ४०॥

Only then shall I give back your son who happens to be the lotus of your race. He will be known by the name of Suvrata, will be extremely virtuous, the best of the yogīs, devoted to Nārāyaṇa, will perform a hundred *yajñas*, the best of people, adored by all the Kṣatrīyas, possessing the prowess equivalent to a lakh of elephants, quite pleasant to look at and a great archer. Having many qualities, he will be loved by the intellectuals, yogīs, wise people, ascetics, *siddhas* and will be glorious besides being a distributor of charities in the universe.

इत्येवमुक्त्वा सा देवी तस्मै तद्बालकं ददौ।
राजा च तं स्वीचकार तत्पूजार्थं च सुव्रतः॥ ४१॥

Thus speaking the goddess handed over the child to the king, who promised to adore her and get her adored by others also.

जगाम देवी स्वर्गं च दत्त्वा तस्मै शुभं वरम्।
आजगाम महाराजः स्वगृहं हृष्टमानसः॥४२॥
आगत्य कथयामास वृत्तान्तं पुत्रहेतुकम्।
तुष्टा बभूवुः संतुष्टा नरा नार्यश्च नारद॥४३॥
मङ्गलं कारयामास सर्वत्र सुतहेतुकम्।
देवीं च पूजयामास ब्राह्मणेभ्यो धनं ददौ॥४४॥

Thereafter, the goddess pronouncing her blessings on the king, went back to her abode. The king, on the other hand, feeling immensely delighted returned to his home and started narrating the story of the reviving of his son. O Nārada, on hearing the king, all the people were delighted; the king performed welfare ceremonies for his son everywhere and after performing the *pūjā,* he distributed riches to the Brāhmaṇas.

राजा च प्रतिमासेषु शुक्लषष्ठ्यां महोत्सवम्।
षष्ठ्या देव्याश्च यत्नेन कारयामास सर्वतः॥४५॥
बालानां सूतिकागारे षष्ठाहे यत्नपूर्वकम्।
तत्पूजां कारयामास चैकविंशतिवासरे॥४६॥

Thereafter the king started celebrating the sixth day of the bright fortnight of the moon as the day of the goddess. In the labour room on the sixth day of the birth of the child, besides the twenty first day, the goddess Ṣaṣṭhī is adored.

बालानां शुभकार्ये च शुभान्नप्राशने तथा।
सर्वत्र वर्द्धयामास स्वयमेव चकार ह॥४७॥
ध्यानं पूजाविधानं च स्तोत्रं मत्तो निशामय।
यच्छ्रुतं धर्मवक्त्रेण कौथुमोक्तं च सुव्रत॥४८॥

At the time of performing any welfare ceremony of the children including the *annaprāśana* the goddess Ṣaṣṭhī is adored. O Suvrata, now you listen to the *dhyānam* method of adoration and *stotra* of the goddess as has been revealed to me by Dharma according to the Kauthumīśākhā.

शालग्रामे घटे वाऽथ वटमूलेऽथवा मुने।
भित्त्यां पुत्तलिकां कृत्वा पूजयेद्वा विचक्षणः॥४९॥

O sage, the goddess should be invoked over a *Śālagrāma* stone, a vase, the root of the banyan tree or painting a figure on the wall, the goddess should be adored.

षष्ठांशां प्रकृतेः शुद्धां सुप्रतिष्ठां च सुव्रताम्।
सुपुत्रदां च शुभदां दयारूपां जगत्प्रसूम्॥५०॥
श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम्।
पवित्ररूपां परमां देवसेनां परां भजे॥५१॥
इति ध्यात्वा स्वशिरसि पुष्पं दद्यात् विचक्षणः।
पुनर्ध्यात्वा च मूलेन पूजयेत्सुव्रतां सतीम्॥५२॥

Since she is born of the sixth *aṁśa* of Prakṛti, she is pure having great glory, a bestower of noble sons, best of welfare, ocean of mercy, mother of the universe, having the complexion of the white *campaka* flowers, clad in all the ornaments studded with gems. I am, therefore, adoring the best of the goddesses having the auspicious form. Thus thinking, one should place the flower on his head. Then reciting the basic-*mantra* attentively, he should worship the goddess.

पाद्यार्घ्यामनीयैश्च गन्धधूपप्रदीपकैः।
नैवेद्यैर्विविधैश्चापि फलेन च शुभेन च॥५३॥
मूलमों ह्रीं षष्ठीदेव्यै स्वाहेति विधिपूर्वकम्।
अष्टाक्षरं महामन्त्रं यथाशक्ति जपेन्नरः॥५४॥

He should then offer *pādya*, *arghya*, water for sipping, fragrance, essence, lamp, naivedya and the best of fruits. He should then recite the *mantra* 'ओं ह्रीं षष्ठी देव्यै स्वाहा' with this *mantra* of eight letters he should perform *japam*.

ततः स्तुत्वा च प्रणमेद्भक्तियुक्तः समाहितः।
स्तोत्रं च सामवेदोक्तं धनपुत्रफलप्रदम्॥५५॥

He should then prostrate before the goddess with devotion who bestows all the riches and sons and should recite the *stotra* prescribed in the *Sāmaveda*.

अष्टाक्षरं महामन्त्रं लक्षधा यो जपेन्मुने।
स पुत्रं लभते नूनमित्याह कमलोद्भवः॥५६॥

स्तोत्रं शृणु मुनिश्रेष्ठं सर्वेषां च शुभावहम्।
वाञ्छाप्रदं च सर्वेषां गूढं वेदे च नारद॥५७॥

O sage, whosoever recites this *mantra* of eight letters a lakh of times surely gets a son. This has been ordained by Brahmā himself. O best of the sages, O Nārada, I am going to narrate to him the welfare *stotra* which fulfils all the desire and is quite secret in the Vedas.

प्रियव्रत उवाच

नमो देव्यै महादेव्यै सिद्ध्यै शान्त्यै नमो नमः।
शुभायै देवसेनायै षष्ठीदेव्यै नमो नमः॥५८॥

Priyavrata said— I bow in reverence to the goddess who happens to be the great goddess. She bestows such success and peace. I bow in reverence to her; she provides pleasure and salvation, I bow to the goddess Ṣaṣṭhī.

वरदायै पुत्रदायै धनदायै नमो नमः।
सुखदायै मोक्षदायै षष्ठीदेव्यै नमो नमः॥५९॥

She bestows boons besides sons and riches. I bow in reverence to her, I bow to the goddess Ṣaṣṭhī who provides welfare and the pleasure.

शक्तेः षष्ठांशरूपाये सिद्धायै च नमो नमः।
मायायै सिद्धयोगिन्यै षष्ठीदेव्यै नमो नमः॥६०॥

She is the sixth part of the *śakti* and the bestower of success. I bow in reverence to her, I bow in reverence to Māyā and goddess Ṣaṣṭhī who is Siddhiyoginī.

पारायै पारदायै च षष्ठीदेव्यै नमो नमः।
सारायै सारदायै च पारायै सर्वकर्मणाम्॥६१॥

She has the best of the form, she has turned the people as best. I offer my salutation to goddess Ṣaṣṭhī, who is the essence of the universe and bestows the essence of pleasure to all besides providing fruits for all the deeds.

बालाधिष्ठातृदेव्यै च षष्ठीदेव्यै नमो नमः।
कल्याणदायै कल्याण्यै फलदायै च कर्मणाम्॥

She is the prisiding goddess of the children; I bow in reverence to goddess Ṣaṣṭhī who provides welfare, is the form of welfare and provides the result of all the deeds.

प्रत्यक्षायै च भक्तानां षष्ठीदेव्यै नमो नमः॥६२॥
पूज्यायै स्कन्दकान्तायै सर्वेषां सर्वकर्मसु।
देवरक्षणकारिण्यै षष्ठीदेव्यै नमो नमः॥६३॥
शुद्धसत्त्वस्वरूपायै वन्दितायै नृणां सदा।
हिंसाक्रोधैर्ववर्जितायै षष्ठीदेव्यै नमो नमः॥६४॥

Who appears in person before devotees, I bow in reverence to the goddess Ṣaṣṭhī, who is the beloved of Skanda and is adored by all the people at all times. I bow in reverence to the goddess who provides protection to all the gods and has the true *sattva* form is adored by all the human beings, is free from violence and anger. I bow in reverence to the goddess Ṣaṣṭhī.

धनं देहि प्रियां देहि पुत्रं देहि सुरेश्वरि।
धर्मं देहि यशो देहि षष्ठीदेव्यै नमो नमः॥६५॥

O great goddess, provide me with wealth, a wife and a son. You provide me with *dharma* and glory. I bow in reverence to the goddess Ṣaṣṭhī again and again.

भूमिं देहि प्रजां देहि देहि विद्यां सुपूजित।
कल्याणं च जयं देहि षष्ठीदेव्यै नमो नमः॥६६॥

O most revered one, you provide me with land, progeny and learning. You provide me the welfare together with victory. I bow in reverence to goddess Ṣaṣṭhī again and again.

इति देवीं च संस्तूय लेभे पुत्रं प्रियव्रतः।
यशस्विनं च राजेन्द्रं षष्ठीदेवीप्रसादतः॥६७॥

Thus offering prayers to the goddess Priyavrata got back the life of his son who became a popular king by the grace of goddess Ṣaṣṭhī.

षष्ठीस्तोत्रमिदं ब्रह्मन्यः शृणोति च वत्सरम्।
अपुत्रो लभते पुत्रं वरं सुचिरजीविनम्॥६८॥
वर्षमेकं च या भक्त्या संयतेदं शृणोति च।
सर्वपापाद्विनिर्मुक्ता महावन्ध्या प्रसूयते॥६९॥

O Brahman, the one who listens to the *stotra* for a Ṣaṣṭhī for a year gets a son, having a long life. In case a woman recites this *stotra* with devotion or listens to it, she gets a beautiful son in spite of her being quite barren.

वीरपुत्रं च गुणिनं विद्यावन्तं यशस्विनम्।
सुचिरायुष्मन्तमेव षष्ठीमातृप्रसादतः॥७०॥
काकवन्ध्या च या नारी मृतापत्या च या भवेत्।
वर्षं श्रुत्वा लभेत्पुत्रं षष्ठीदेवी प्रसादतः॥७१॥
रोगयुक्ते च बाले च पिता माता शृणोति च।
मासं च मुच्यते बालः षष्ठीदेवीप्रसादतः॥७२॥

She gets a son by the grace of goddess Ṣaṣṭhī who is quite valorous, virtuous, wise, glorious and possessing a long life. The extremely barren lady and such of the ladies whose children never survive, if they recite the *stotra* for a year or listen to it, they get a son by the grace of goddess Ṣaṣṭhī. If the parents of a child who is seriously ailing, listen to the *stotra* for a month, then by the grace of goddess Ṣaṣṭhī, the child is relieved of all ailments.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० षष्ठ्युपा०
षष्ठीदेव्युत्पत्तिः तत्पूजास्तोत्रादिकथनं नाम
त्रिचत्वारिंशोऽध्यायः॥४३॥

अथचतुश्चत्वारिंशोऽध्यायः

Chapter – 44

The story of Maṅgalacaṇḍī

नारायण उवाच

कथितं षष्ठ्युपाख्यानं ब्रह्मपुत्र यथागमम्।
देवी मङ्गलचण्डी या तदाख्यानं निशामय॥ १॥
तस्याः पूजादिकं सर्वं धर्मवक्त्राच्च यच्छ्रुतम्।
श्रुतिसम्मतमेवेष्टं सर्वेषां विदुषामपि॥ २॥

Nārāyaṇa said—O son of Brahmā, you have heard the story of goddess Ṣaṣṭhī as prescribed in the Vedas. I am now going to tell you the story of goddess Maṅgalacaṇḍī. Whatever I had heard from the mouth of Dharma and other intellectuals about the story of Maṅgalacaṇḍī. I am going to speak out the same.

चण्डा या वर्तते चण्डी जाग्रती शत्रुमण्डले।
मङ्गलेषु च या दक्षा मङ्गला सैव चण्डिका॥ ३॥
दुर्गायां विद्यते चण्डी मङ्गलोऽपि महीसुतेः।
मङ्गलाऽभीष्टदेवी या सा स्यान्मङ्गलचण्डिका॥ ४॥

The word *caṇḍī* is used in the sense of rage. That is why the goddess *caṇḍī* remains among the enemies and being well-versed in the performing of welfare deeds, she is called Maṅgalacaṇḍī. The word *caṇḍī* is also used for Durgā and Maṅgala is known as the son of the earth goddess. Therefore the process who bestowed success on Maṅgala is called Maṅgalacaṇḍī.

मङ्गलो मनुवंशश्च सप्तद्वीपावनीपतिः।
तस्य पूज्याऽभीष्टदेवी तेन मङ्गलचण्डिका॥ ५॥

Maṅgala is born in the race of Manu and happened to be the lord of all the seven continents of the earth. The goddess who was adored by him and the one who granted success to him, was given the name of Maṅgalacaṇḍī.

मूर्तिभेदेन सा दुर्गा मूलप्रकृतिरीश्वरी।
कृपारूपाऽतिप्रत्यक्षा योषितामिष्टदेवता॥ ६॥

She is also known as Durgā, dhīśvarī, Mūlaprakṛti and the great goddess of the ladies. Taking to the compassionate form she always appears before them.

प्रथमे पूजिता सा च शंकरेण पुरा परा।
त्रिपुरस्य वधे घोरे विष्णुना प्रेरितेन च॥ ७॥

O Brahman, in the earlier times when Tripurāsura was to be killed then at the instance of lord Viṣṇu, lord Śiva first of all adored this goddess.

ब्रह्मन्ब्रह्मोपदेशेन दुर्गप्रस्थे च संकटे।
आकाशात्पतिते याने रुषा दैत्येन पातिते॥ ८॥
ब्रह्मविष्णूपदिष्टश्च दुर्गां तुष्टाव शंकरः।
सा च मङ्गलचण्डीयमभवद्रूपभेदतः॥ ९॥

Thereafter finding his own fort in danger, the demon Tripurāsura getting enraged threw away the chariot of Śiva from space. Thereafter at the advice of Brahmā and Viṣṇu, lord Śiva adored Durgā. She therefore appeared in the form of Maṅgalacaṇḍī.

उवाच पुरतः शंभोर्भयं नास्तीति ते प्रभो।
भगवान्वृषरूपश्च सर्वेशश्च बभूव ह॥ १०॥

Standing before Śiva, she then asked him, O lord, now you need not be afraid because the bull who is the lord of all has come to serve you as your vehicle.

युद्धशक्तिस्वरूपाऽहं भविष्यामि तदाज्ञया।
मयाऽऽत्मना च हरिणा सहायेन वृषध्वज।
जहि दैत्यं च देवेश सुराणां पदघातकम्॥ ११॥
इत्युक्त्वाऽतर्हिता देवी शंभोः शक्तिर्बभूव सा।
विष्णुदत्तेन शस्त्रेण जघान तमुमापतिः॥ १२॥

O Vṛṣadhvaja, at the command of the lord, I shall take to the form of the force of battle. O lord, thus with my efforts and the help of the lord, you better kill the terrific demon. Thus speaking the goddess disappeared and she became the strength of lord Śiva. O best of the sages, thereafter lord Mahādeva, the husband of Umā, destroyed the demon with the weapons provided to him by lord Viṣṇu.

मुनीन्द्र पतिते दैत्ये सर्वे देवा महर्षयः।
तुष्टुवुः शंकर देवा भक्तिनम्रात्कंधराः॥ १३॥
सद्यः शिरसि शंभोश्च पुष्पवृष्टिर्बभूव ह।
ब्रह्मा विष्णुश्च संतुष्टो ददौ तस्मै शुभाशिषम्॥ १४॥
ब्रह्मविष्णुपदिष्टश्च सुस्नातः शंकरः शुचिः।
पूजयामास तां शक्तिं देवीं मङ्गलचण्डिकाम्॥ १५॥
पाद्यार्घ्याचमनीयैश्च बलिभिर्विविधैरपि।
पुष्पचन्दननैवेद्यैर्भक्त्या नानाविधैर्मुने॥ १६॥
छागैर्मेषैश्च महिषैर्गण्डैर्मायाविभिर्वरैः।
वस्त्रालंकारमाल्यैश्च पायसैः षिष्टकैरपि॥ १७॥
मधुभिश्च सुधाभिश्च पक्वैर्नानाविधैः फलैः।
संगीतैर्नर्त्तनैर्वाद्यैरुत्सवैः कृष्णकीर्त्तनैः॥ १८॥
ध्यात्वा माध्यंदिनोक्तेन ध्यानेन विधिपूर्वकम्।
ददौ द्रव्याणि मूलेन मन्त्रेणैव च नारद॥ १९॥
ॐ ह्रीं श्रीं क्लीं सर्वपूज्ये देवि मङ्गलचण्डिके।
ऐं क्रूं फट् स्वाहेत्येवं चाप्येकविंशाक्षरो मनुः॥ २०॥

Then after the death of the demon all the gods and sages adored Śiva with devotion bowing their heads. At the same time a shower of flowers started falling over the head of Śiva. Both Brahmā and Viṣṇu feeling extremely satisfied, blessed Śiva variously. At the advice of Brahmā and Viṣṇu, Śiva took a bath properly and getting purified, he worshipped the goddess Maṅgalacaṇḍī who possessed the great force, offering *pādya*, *arghya*, sipping water and various types of offerings including flowers, sandal-paste and *naivedyas* of different types. O sage, similarly goats, sheep, buffaloes, rhinos, magicians, clothes, ornaments, garland, *payasam*, fried sweets, honey, nectar and various types of ripe fruits were offered. All the gods in ecstasy danced together with lord Kṛṣṇa accompanied by divine music and singing. They also started reciting the *mūlamantra* as prescribed by the Mādhyandinī-śākhā. O Nārada, then they recited twenty-one letter *mantra* which is 'ओं ह्रीं श्रीं क्लीं सर्वपूज्ये देवि मंगचण्डिके ऐं क्रू फट् स्वाहा'। This is the great twenty-one letters mantra.

पूज्यः कल्पतरुश्चैव भक्तानां सर्वकामदः।
दशलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्॥ २१॥
मन्त्रसिद्धिर्भवेद्यस्य स विष्णुः सर्वकामदः।
ध्यानं च श्रूयतां ब्रह्मन्वेदोक्तं सर्वसंमतम्॥ २२॥

This is adorable for the devotees and makes all the desires successful like a *kalpataru*. By reciting ten lakhs of this *mantra* a person achieves success. And the one who achieves the *Mantrasiddhi*, becomes lord Viṣṇu the bestower of all the success. O Brāhmaṇa, now listen to the *stotra* of the goddess which is well known in the Vedas.

देवीं षोडशवर्षीयां रम्यां सुस्थिरयौवनाम्।
सर्वरूपगुणाढ्यां च कोमलाङ्गीं मनोहराम्॥ २३॥

I am adoring the goddess of sixteen years who is quite beautiful, is quite youthful, possesses all the qualities, has tender and beautiful limbs.

श्वेतचम्पकवर्णाभां चन्द्रकोटिसमप्रभाम्।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्॥ २४॥

बिभ्रतीं कबरीभारं मल्लिकामाल्यभूषितम्।
बिम्बोष्ठीं सुदतीं शुद्धां शरत्पद्मनिभाननाम्॥ २५॥
ईषद्धास्यप्रसन्नास्यां सुनीलोत्पललोचनाम्।
जगद्धात्रीं च दात्रीं च सर्वेभ्यः सर्वसंपदाम्॥ २६॥
संसारसागरे घोरे पोतरूपां वरां भजे॥ २७॥

She has the complexion resembling the white *campaka* flower, has the glory and the lustre of crores of moons, pure like fire, clad in the sanctified garments and adorned with the gem-studded ornaments. She is having beautiful hair. Her hair is adorned with flowers, her lips are like the ripe wood-apple fruit. She possesses a beautiful line of teeth. She has a pure complexion and her face resembles the lotus flower of the winter season. She wears a serene smile ovn her face. Her eyes resemble the blue lotus flower. She is the base of the universe and is the bestower of all the riches and carries the people across the terrific ocean of the universe.

देव्याश्च ध्यानमित्येवं स्तवनं श्रूयतां मुने।
प्रयतः संकटग्रस्तो येन तुष्टाव शंकरः॥ २८॥

O sage, this is the *dhyānam* of the goddess; now you listen to her *stuti*, reciting which lord Śiva had adored her at the time of danger.

शंकर उवाच

रक्ष रक्ष जगन्मातर्देवि मङ्गलचण्डिके।
संहर्त्रि विपदां राशेहर्षमङ्गलकारिके॥ २९॥

Śiva said—O goddess Maṅgalacaṇḍī you are the mother of the universe, you protect us, you are the destroyer of misfortune and provide pleasure and welfare to the people.

हर्षमङ्गलदक्षे च हर्षमङ्गलचण्डिके।
शुभे मङ्गलदक्षे च शुभमङ्गलचण्डिके॥ ३०॥

You are well-versed in providing pleasure and welfare and are the form of welfare. You provide pleasant welfare; that is why you are called Maṅgalacaṇḍī.

मङ्गले मङ्गलार्हे च सर्वमङ्गलमङ्गले।
सतां मङ्गलदे देवि सर्वेषां मङ्गलालये॥ ३१॥

You are full of welfare, the form of welfare and are the welfare for all the welfares. O goddess, you provide welfare to the noble people, you happen to be the treasure of welfare.

पूज्या मङ्गलवारे च मङ्गलाभीष्टदेवते।
पूज्ये मङ्गलभूपस्य मनुवंशस्य संततम्॥ ३२॥
मङ्गलाधिष्ठातृदेवि मङ्गलानां च मङ्गले।
संसारमङ्गलाधारे मोक्षमङ्गलदायिनि॥ ३३॥

You are adored on Tuesdays. You are the great goddess of the welfare and are immensely adorable by the king Maṅgala. O great goddess of welfare you are the welfare for all the welfare. You are the base of all the welfare and also provide the welfare in salvation.

सारे च मङ्गलाधारे पारे त्वं सर्वकर्मणाम्।
प्रतिमङ्गलवारे च पूज्ये त्वं मङ्गलप्रदे॥ ३४॥

You are the essence of all, the base of welfare, beyond all the deeds and are adorable by the welfare and provide welfare to all.

स्तोत्रेणानेन शंभुश्च स्तुत्वा मङ्गलचण्डिकाम्।
प्रतिमङ्गलवारे च पूजां कृत्वा गतः शिवः॥ ३५॥

By reciting this *stotra*, lord Śiva worshipped Maṅgalacaṇḍikā and adoring her on Tuesday went for war.

देव्याश्च मङ्गलस्तोत्रं यः शृणोति समाहितः।
तन्मङ्गलं भवेच्छश्वन्न भवेत्तदमङ्गलम्॥ ३६॥

Whosoever recites the welfare *stotra* of the goddess Maṅgalacaṇḍī, always meets with welfare and never has to face misery.

प्रथमे पूजिता देवी शंभुना सर्वमङ्गला।
द्वितीये पूजिता देवी मङ्गलेन ग्रहेण च॥ ३७॥
तृतीये पूजिता भद्रा मङ्गलेन नृपेण च।
चतुर्थे मङ्गले वारे सुन्दरीभिश्च पूजिता॥
पञ्चमे मङ्गलाकाङ्क्षैर्नरैर्मङ्गलचण्डिका॥ ३८॥
पूजिता प्रतिविश्वेषु विश्वेशैः पूजिता सदा।
ततः सर्वत्र संपूज्य सा बभूव सुरेश्वरी॥ ३९॥
देवादिभिश्च मुनिभिर्मनुभिर्मानवैर्मुने।
देव्याश्च मङ्गलस्तोत्रं यः शृणोति समाहितः॥ ४०॥

तन्मङ्गलं भवेच्छश्वन्न भवेत्तदमङ्गलम्।
वर्धन्ते तत्पुत्रपौत्रा मङ्गलं च दिने दिने॥४१॥

Thus the goddess Maṅgalā was adored by lord Śiva on Tuesday. On the next Tuesday the planet Maṅgala adored her. On the third Tuesday the goddess Bhadrā was worshipped by the king Maṅgala and on the fourth Tuesday all the damsels adored her. On the fifth Tuesday all the people adored the goddess with the desire of achieving welfare. Thus all the gods adored her at all the times. O sage, the gods, the ascetics, the mendicants and the humans also adore her and thereafter she was adored at all the places by the people. Whosoever recites or listens to the *Maṅgala-stotra* of the goddess, always meets with welfare and misfortune never approaches him. He always has increase in his sons and grandsons.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मङ्गलचण्डिकोपा०
तत्स्तोत्रादिकथनं नाम चतुश्चत्वारिंशोऽध्यायः॥४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

Chapter – 45

The story of Manasā Devī

नारायण उवाच

उक्तं द्वयोरूपाख्यानं ब्रह्मपुत्र यथागमम्।

श्रूयतां मनसाख्यानं यच्छ्रुत धर्मवक्त्रतः॥ १॥

Nārāyaṇa said—O son of Brahmā, I have narrated to you the stories of both the goddesses; now I tell you the story of Manasā which I had heard from the mouth of Dharma. You please listen to it.

कन्या भगवती सा च कश्यपस्य च मानसी।

तेनेयं मनसादेवी मनसा या च दीव्यति॥ २॥

The goddess was born from the mind of Kaśyapa and therefore she was known by the name of Manasā. She plays with the mind.

मनसा ध्यायते या वा परमात्मानमीश्वरम्।

तेन सा मनसादेवी योगेनैतेन दीव्यति॥ ३॥

She adores the lord who happens to be the supreme-soul by devoting her mind to him by means of yogic practices. As such she shines in the universe with her yogic practices.

आत्मारामा च सा देवी वैष्णवी सिद्धयोगिनी।

त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः॥ ४॥

She is Vaiṣṇavī and Siddhayoginī who by concentrating her mind performed *tapas* for lord Kṛṣṇa for three *yugas*.

जरत्कारुशरीरं च दृष्ट्वा यां क्षणमीश्वरः।

गोपीपतिर्नाम चक्रे जरत्कारुरिति प्रभुः॥ ५॥

वाञ्छितं च ददौ तस्यै कृपया च कृपानिधिः।

पूजां च कारयामास चकार च पुनः स्वयम्॥ ६॥

Thereafter Kṛṣṇa the lord of *gopīs* took the form of the sage named Jaratkāru, the compassionate one, with the intention of fulfilling her desire, made her adore the lord eternal.

स्वर्गे च नागलोके च पृथिव्यां ब्रह्मलोकतः।

भृशं जपत्सु गौरी सा सुन्दरी च मनोहरा॥

जगत्गौरीति विख्याता तेन सा पूजिता सती॥ ७॥

शिवशिष्या च सा देवी तेन शैवीति कीर्तिता।

विष्णुभक्ताऽतीव रम्या वैष्णवी तेन नारद॥ ८॥

She had extremely fair complexion in all the damsels of heaven, *Nāgaloka*, *Brahmaloka* and the earth; she was quite charming and beautiful, because of which she was adored in the universe as Jagatgaurī. Since she happened to be the disciple of lord, Śiva she was known as Śaivī.

नागानां प्राणरक्षित्री जनमेजययज्ञके।

नागेश्वरीति विख्याता सा नागभगिनी तथा॥ ९॥

विषं संहर्तुमीशा सा तेन सा विषहारिणी।

सिद्धं योगं हरात्प्राप तेनासौ सिद्धयोगिनी॥ १०॥

महाज्ञानं च गोप्यं च मृतसंजीविनीं पराम्।

महाज्ञानयुतां तां च प्रवदन्ति मनीषिणः॥ ११॥

आस्तीकस्य मुनीन्द्रस्य माता सा वै तपस्विनः।

आस्तीकमाता विख्याता जरत्कारुरिरति स्मृता॥ १२॥

प्रिया मुनेर्जरत्कारोर्मुनीन्द्रस्य महात्मनः।
योगिनी विश्वपूज्यस्य जरत्कारोः प्रिया ततः॥ १३॥

O Nārada, since she was immensely devoted to lord Viṣṇu, she was also known as Vaiṣṇavī. It was she who protected the serpent from perishing in the serpent *yajña* performed by Janamejaya. Because of that, she came to be known as Nāgeśvarī. Since she happened to be the sister of the Nāgas, she is in a position to remove the ill-effect of poison. Since she has been performing the *yoga* of Śiva she is known as Siddhayoginī. She is aware of the great secret knowledge and the method of reviving the dead back to life. Because of this the intellectuals call her as the one who possesses immense wisdom; she happens to be the mother of the sage Āstīka. Because of her being the mother of Āstīka she is known as Jaratkāru also. She happens to be the beloved of the great sage and ascetic named Jaratkāru who was held in high esteem in the universe.

ॐ नमो मनसायै॥ १४॥
जरत्कारुर्जगद्गौरी मनसा सिद्धयोगिनी।
वैष्णवी नागभागिनी शैवी नागेशवरी तथा॥ १५॥
जरत्कारुप्रियाऽऽस्तीकमाता विषहरीति च।
महाज्ञानयुता चैव सा देवी विश्वपूजिता॥ १६॥

Her mantra is 'ओं नमो मनसायै'. She is known by the twelve epithets of Jaratkāru, Jagatgaurī, Manasā, Siddhayoginī, Vaiṣṇavī, Nāgabhaginī, Śaivī, Nāgeśvarī, beloved of Jaratkāru, mother of Āstīka, remover of poison and the one possessing immense wisdom. She is known by these twelve names and is adored the world over.

द्वादशैतानि नामानि पूजाकाले च यः पठेत्।
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च॥ १७॥

Therefore the one who recites these twelve names at the time of performing *pūjā*, he and his entire family is relieved of the danger of snakes.

नागभीदे च शयने नागग्रस्ते च मन्दिरे।
नागक्षते नागदुर्गे नागवेष्टितविग्रहे॥ १८॥
इदं स्तोत्रं पठित्वा तु मुच्यते नात्र संशयः।
नित्यं पठेद्यस्तं दृष्ट्वा नागवर्गः पलायते॥ १९॥

Therefore when a person finds the danger of the snakes while sleeping or resides in a house infested with serpents, at the time of biting by snakes, while in the fort of the serpent or when one is entangled with the serpents round his body, the recitation of this *stotra* relieves one of all the dangers from the snakes. With the recitation of the *stotra* daily, the group of serpents flee from the place.

दशलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम्।
स्तोत्रं सिद्धं भवेद्यस्य स विषं भोक्तुमीश्वरः॥ २०॥
नागौघं भूषणं कृत्वा स भवेन्नागवाहनः।
नागासनो नागतल्पो महासिद्धो भवेन्नरः॥ २१॥

One meets with success after reciting this *stotra* ten lakhs of time. When a person achieves *siddhi* by reciting her *mantra* he remains alive even after consuming the poison which has no effect on his body. Such a person uses the snakes as the ornaments of the body besides using them as his vehicles. Such of the persons who achieves great *siddhi* use serpents as their seats and beds.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा०
मनसास्तोत्रादिकथनं नाम पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

अथ षट्चत्वारिंशोऽध्यायः

Chapter – 46

The stotra of Manasā Devī

नारायण उवाच

पूजाविधानं स्तोत्रं च श्रूयतां मुनिपुंगव।
ध्यानं च सामवेदोक्तं देवीपूजाविधानकम्॥ १॥

Nārāyaṇa said—O best among the sages, now I tell you the method of her adoration and the *stotra* as prescribed in the *Sāmaveda* besides the *dhyāna*. You listen to it attentively.

श्वेतचम्पकवर्णाभां रत्नभूषणभूषिताम्।
वह्निशुद्धांशुकाधानां नागयज्ञोपवीतिनीम्॥ २॥

महाज्ञानयुतां चैव प्रवरां ज्ञानिनां सताम्।
सिद्धाधिष्ठातृदेवीं च सिद्धां सिद्धिप्रदां भजे॥ ३॥

She has the complexion of white *campaka* flowers; is adored with all the ornaments studded with gems, clad in the garments purified by the gold of fire. She wears the *yajñopavīta* of the Nāgas, possesses immense wisdom and is the best among the intellectuals. She is the chief goddess of the *siddhas*, she is the form of *siddhi* and grants success to all. I adore such a goddess.

इति ध्यात्वा च तां देवीं मूलेनैव प्रपूजयेत्।
नैवेद्यैर्विविधैर्दीपैः पुष्पैर्धूपानुलेपनैः॥ ४॥

One should adore the goddess reciting the basic *mantra*. One should offer *naivedya*, lamp, flowers, essence, paste of sandal-wood and then adore her.

मूलमन्त्रश्च वेदोक्तो भक्तानां वाञ्छितप्रदः।
मूलकल्पतरुर्नाम प्रसिद्धो द्वादशाक्षरः॥ ५॥
ॐ ह्रीं श्रीं क्लीं ऐं मनसादेव्यै स्वाहेति कीर्तितः।
पञ्चलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम्॥ ६॥

Kalpataru is the root of the basic *mantra* which bestows success on the devotees according to the provision of the Vedas. It grants success and her *mantra* comprises of twelve letters. The main *mantra* is 'ओं ह्रीं श्रीं क्रीं ऐं मनसा देव्यै स्वाहा' By reciting this *mantra* for five lakhs of times, one meets with success.

मन्त्रसिद्धिर्भवेद्यस्य स सिद्धो जगतीतले।
सुधासमं विषं तस्य धन्वन्तरिसमो भवेत्॥ ७॥

And the one who achieves *siddhi*, he is termed as the *siddha* in the universe. For him his wish turns as a nectar and he equates himself with Dhanvanatri.

ब्रह्मन्नाषाढसंक्रान्त्यां गुडाशाखासु यत्नतः।
आवाह्य देवीं मासान्तं पूजयेद्यो हि भक्तितः॥ ८॥

O Brahman, on the first day of the month of Āṣāḍha one should invoke the goddess Manasā in the branch of a cotton plant and should adore her with devotion. On the fifth day of the moon, one who makes the offering to the goddess Manasādevī receives immense riches, sons and great glory. There is no doubt about it.

पञ्चम्यां मनसाख्यायां देव्यै दद्याच्च यो बलिम्।
धनवान्पुत्रवांश्चैव कीर्तिमान्स भवेद्ध्रुवम्॥ ९॥
पूजाविधानं कथितं तदाख्यानं निशामय।
कथयामि महाभाग यच्छ्रुतं धर्मवक्त्रतः॥ १०॥

O sage, I have thus apprised you of the method of adoration of the goddess. Now I speak out to you the story about her, which I had heard from Dharma. Please listen to it.

पुरा नागभयाक्रान्ता बभूवुर्मानवा भुवि।
यान्यान्खादन्ति नागाश्च न ते जीवन्ति नारद॥ ११॥

O Nārada, in the earlier times the people of earth were feeling half dead because of the danger from the serpents. This was because such of the people as were bitten by the snakes could never survive.

मन्त्रांश्च ससृजे भीतः कश्यपो ब्रह्मणाऽर्थितः।
वेदबीजानुसारेण चोपदेशेन वेधसः॥ १२॥

Thereafter at the instance of Brahmā, the terrified Kaśyapa composed *mantras* which were based on the Vedas.

मन्त्राधिष्ठातृदेवीं तां मनसां ससृजे ततः।
तपसा मनसा तेन मनसा सा बभूव ह॥ १३॥

Then by performing *tapas* they pleased the goddess Manasā who is considered to be the supreme goddess of the mantras. This is the reason why she was given the name of Manasā.

कुमारी सा च संभूय चागमच्छंकरालयम्।
भक्त्या संपूज्य कैलासे तुष्टुवे चन्द्रशेखरम्॥ १४॥

After her birth, the goddess Manasā immediately went to Kailāsa, the abode of lord Śiva and started adoring lord Śiva having the crescent over his head.

दिव्यं वर्षसहस्रं च तं सिषेवे मुनेः सुता।
आशुतोषो महेशश्च तां च तुष्टो बभूव ह॥ १५॥

The daughter of the sage performed *tapas* for Śiva for a thousand divine years. Thereafter Āśutoṣa Śiva was pleased with her.

महाज्ञानं ददौ तस्यै पाठयामास साम च।
कृष्णमन्त्रं कल्पतरुं ददावष्टाक्षरं मुने॥ १६॥

O sage, imparting to her immense knowledge, he made her study the Sāmaveda. He also gave to her the eight-lettered *mantra* of lord Kṛṣṇa.

लक्ष्मी माया कामबीजं डेन्तं कृष्णपदं तथा।
ॐ श्रीं ह्रीं क्लीं कृष्णाय॥
त्रैलोक्यमङ्गलं नाम कवचं पूजनक्रमम्॥ १७॥
स्तवनं सर्वपूज्यं च ध्यानं भुवनपावनम्।
पुरश्चर्याक्रमं चापि वेदोक्तं सर्वसंमतम्॥ १८॥
प्राप्य मृत्युंजयाज्ञानं परं मृत्युंजयं सती।
जगाम तपसे साध्वी पुष्करं शंकराज्ञया॥ १९॥

The mantra was formed with Lakṣmī, Māyā, Kāma as the seed and with the adding of the fourth form and Kṛṣṇa. The *mantra* was read as 'ओं श्रीं ह्रीं क्लीं कृष्णाय नमः'। Its *kavaca*, the sequence of adoration and the *stuti* which is recited by all, the *dhyānam* which purifies the universe and the *anuṣṭhānaṁ* besides *ahyānam* purifies the universe and bestows the knowledge of over-powering death. The chaste goddess achieved the knowledge of over powering the death. With the permission of the lord, she went to the *Puṣkara-kṣetra* for performing *tapas*.

त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः।
सिद्धा बभूव सा देवी ददर्श पुरतः प्रभुम्॥ २०॥

She performed *tapas* for lord Kṛṣṇa for three *yugas*. At the time of achieving success, she found the lord before her physically present.

दृष्ट्वा कृशाङ्गीं बालां च कृपया च कृपानिधिः।
पूजां च कारयामास चकार च हरिः स्वयम्॥ २१॥

Thereafter, the compassionate lord, made the goddess Manasā, who had become free, lean and thin, adore him and he himself also adored her.

वरं च प्रददौ तस्यै पूजिता त्वं भवे भव।
वरं दत्त्वा च कल्याण्यै सद्यश्चान्तर्दधे विभुः॥ २२॥

He then pronounced a boon on her thus, "You will be adored the world over". Thus blessing her with a boon, lord Kṛṣṇa disappeared.

प्रथमे पूजिता सा च कृष्णेन परमात्मना।
द्वितीये शंकरेणैव कश्यपेन सुरेण च॥ २३॥
मनुना मुनिना चैव ह्यहिना मानवादिना।
बभूव पूजिता स च त्रिषु लोकेषु सुव्रता॥ २४॥

Thus she was adored by lord Kṛṣṇa first of all. Thereafter Śiva did so, followed by Kaśyapa and the other gods besides Manu, the sages, the serpents and human beings. Thus the chaste goddess was adored in the three worlds.

जरत्कारुमुनीन्द्राय कश्यपस्तां ददौ पुरा।
अयाचितो मुनिश्रेष्ठो जग्राह ब्राह्मणाज्ञया॥ २५॥

In the earlier times Kaśyapa had handed her over to Jaratkāru, though the sage never desired for her, but he had to accept her because of the command of the Brahmā.

कृत्वोद्वाहं महायोगी विश्रान्तस्तपसा चिरम्।
सुष्वाप देव्या जघने वटमूले च पुष्करे॥ २६॥

After the marriage Jaratkāru the great yogī thought of having a respite from the prolonged *tapas*. With the above purpose in view, he lay down under the shade of a banyan tree placing his head on the thigh of the chaste lady and slept there.

निद्रां जगाम स मुनिः स्मृत्वा निद्रेशमीश्वरम्।
जगामास्तं दिनकरः सायंकाल उपस्थितः॥ २७॥

Thereafter, thinking about the lord who is the lord of sleep as well, he went to sleep and remained in that position till the evening.

संचिन्त्य मनसा तत्र मनसा च पतिव्रता।
धर्मलोपभयेनैव चकाराऽऽलोचनं सती॥ २८॥
अकृत्वा पश्चिमां संध्यां नित्यां चैव द्विजन्मनाम्।
ब्रह्महत्यादिकं पापं लभिष्यति पतिर्मम॥ २९॥

At that point of time, the chaste Manasā variously considered in her mind about the passage of time and the decrease of *dharma*, thus, "In case my husband is unable to perform the daily *sandhyā* in the evening, he would earn the sin of *Brahmahatyā*.

नोपतिष्ठति यः पूर्वां नोपास्ते यश्च पश्चिमाम्।

स सर्वदाऽशुचिर्नित्यं ब्रह्महत्यादिकं लभेत्॥ ३०॥

Because, the one who does not perform *sandhyā* in the morning and evening regularly, he becomes impure and attracts *Brahmahatyā* and other sins.

वेदोक्तमिति संचिन्त्य बोधयामास तं मुनिम्।

स च बुद्ध्वा मुनिश्रेष्ठतां चुकोप भृंश मुनिः॥ ३१॥

She considered all these aspects in the background of the Vedas and she therefore made the sage to wake up but when awake the sage was immensely enraged.

जरत्कारुरुवाच

कथं मे सुव्रते साध्वि निद्राभङ्गः कृतस्त्वया।

व्यर्थं व्रतादिकं तस्या या भर्तुश्चापकारिणी॥ ३२॥

Jaratkāru said—O chaste lady, why did you disturb my sleep? The lady who indulges in the evil of her husband, all her *tapas* and *vratas* become infructuous.

तपश्चानशनं चैव व्रतं दानादिकं च यत्।

भर्तुरप्रियकारिण्याः सर्वं भवति निष्फलम्॥ ३३॥

Similarly the wife who does wrong to her husband, all her *tapas*, fasting, *vratas*, charities and all the noble deeds become infructuous.

यया पतिः पूजितश्च श्रीकृष्णः पूजितस्तया।

पतिव्रतावतार्थं च पतिरूपी हरिः स्वयम्॥ ३४॥

Because whosoever adores her husband it amounts to adoring lord Kṛṣṇa; thus for the performing of the *vratas* of the chaste lady, the lord Kṛṣṇa himself appears in the form of her husband.

सर्वदानं सर्वयज्ञं सर्वतीर्थनिषेवणम्।

सर्वं तपो व्रतं सर्वमुपवासादिकं च यत्॥ ३५॥

सर्वधर्मश्च सत्यं च सर्वदेवप्रपूजनम्।

तत्सर्वं स्वामिसेवायाः कलां नार्हन्ति षोडशीम्॥ ३६॥

Therefore all the charities, the *yajñas*, visiting of the holy places, performing of all types of *tapas*, *vratas*, fasting, the religious practices, truthfulness, adoration of all the gods, all these combined do not weigh even the sixteenth ray as compared to the adoration of the husband.

सुपुण्ये भारते वर्षे पतिसेवां करोति या।

वैकुण्ठं स्वामिना सार्धं सा याति ब्रह्मणः शतम्॥ ३७॥

Therefore in the sacred land of Bhārata, a lady who serves her husband goes to Vaikuṇṭha and *Brahmaloka* with her husband.

विप्रियं कुरुते भर्तुर्विप्रियं वदति प्रियम्।

असत्कुलप्रजाता या तत्फलं श्रूयतां सति॥ ३८॥

A wife who does not belong to the high family, always engages herself in causing harm to her husband, speaking harsh words. The sufferings she has to face are being told by me. You listen to it.

कुम्भीपाकं व्रजेत्सा च यावच्चन्द्रदिवाकरौ।

ततो भवति चाण्डाली पतिपुत्रविवर्जिता॥ ३९॥

Because of that sin she falls into the *Kumbhīpāka* hell and is ultimately born as a Cāṇḍāla woman having no husband or son.

इत्युक्त्वा च मुनिश्रेष्ठो बभूव स्फुरिताधरः।

चकम्पे मनसा साध्वी भयेनोवाच तं पतिम्॥ ४०॥

While thus speaking, the lips of the sage were fluttering. At the sight of her husband the chaste goddess trembled in fear and spoke to him.

मनसोवाच

संध्यालोपभयेनैव निद्राभङ्गः कृतस्तव।

कुरु शान्तिं महाभाग दुष्टाया मम सुव्रत॥ ४१॥

Manasā said—O great saint, O noble one, I woke you up because the time for performing *sandhyā* was running out. Therefore, you award peace to a wicked person like me.

शृङ्गराहारनिद्राणां यश्च भङ्गं करोति च।

स व्रजेत्कालसूत्रं च स्वामिनश्च विशेषतः॥ ४२॥

Because the one who disturbs in the make up of the body or while taking up food and sleep, he falls into the *kālasūtra* hell and by committing the same sin as the husband, one gets the same punishment.

इत्युक्त्वा मनसा देवी स्वामिनश्चरणाम्बुजे।
पपात भक्त्या भीता च रुरोद च पुनः पुनः॥४३॥

Thus speaking, feeling panicky with her mind filled with devotion, she fell at the feet of her husband and started crying.

कुपितं च मुनिं दृष्ट्वा श्रीसूर्यं शप्तुमुद्यतम्।
तत्राऽऽजगाम भगवान्संध्यया सह नारद॥४४॥

O Nārada, realising that the enraged ascetic was about to pronounce a curse on Sūrya, the sun god himself arrived there together with *sandhyā*.

तत्राऽऽगत्य मुनिश्रेष्ठमवोचद्भास्करः स्वयम्।
विनयेन विनीतश्च तया सह यथोचितम्॥४५॥

Reaching there the sun god together with *sandhyā,* bowed in reverence to the sage and started speaking to him with humility.

श्रीसूर्य उवाच

सूर्यास्तसमयं दृष्ट्वा धर्मलोपभयेन च।
त्वां बोधयामास विप्र नाहमस्तं गतस्तदा॥४६॥
क्षमस्व भगवन्ब्रह्मन्मां शप्तुं नोचितं मुने।
ब्राह्मणानां च हृदयं नवनीतसमं सदा॥४७॥

Sūrya said—Finding the time of sunset and to save you from earning the sin for not performing *sandhyā*, Manasā woke you up. I had not set at that point of time. Therefore, O lord, O Brahman, O sage, you kindly forgive her. It is not proper on your part also to pronounce a curse on me because the minds of the Brāhmaṇas are always soft like butter.

तेषां क्षणार्द्धं क्रोधश्चेत्ततो भस्म भवेज्जगत्।
पुनः स्रष्टुं द्विजः शक्तो न तेजस्वी द्विजात्परः॥४८॥

If he gets enraged, he can reduce the entire universe to ashes in a moment and he can also re-create the same. This is because there is no one else, possessing more *tejas* than the Brāhmaṇa.

ब्रह्मणो वंशसंभूतः प्रज्वलन्ब्रह्मतेजसा।
श्रीकृष्णं भावयेन्नित्यं ब्रह्मज्योति सनातनम्॥४९॥

Therefore having been born in the race of Brāhmaṇa and illumining with the *tejas* of Brahman, a Brāhmaṇa should always adore lord Kṛṣṇa who happens to be the divine flame.

सूर्यस्य वचनं श्रुत्वा द्विजस्तुष्टो बभूव ह।
सूर्यो जगाम स्वस्थानं गृहीत्वा ब्राह्मणाशिषम्॥५०॥

On hearing the words of the sun god, the Brāhmaṇa was pleased and he returned to his abode after receiving the blessing of the sage.

तत्याज मनसां विप्रः प्रतिज्ञापालनाय च।
रुदतीं शोकयुक्तां च हृदयेन विदूयता॥५१॥

But the Brāhmaṇa in order to honour his own words, disowned the chaste goddess Manasā who had been crying with mental agony.

सा सस्मार गुरुं शंभुमिष्टदेवं हरिं विधिम्।
कश्यपं जन्मदातारं विपत्तौ भयकर्शिता॥५२॥

Thereafter, she remembered his teacher Śiva, the family god Viṣṇu and Brahmā besides her father Kaśyapa at that hour of misfortune.

तत्राऽऽजगाम भगवान्गोपीशः शंभुरेव च।
विधिश्च कश्यपश्चैव मनसा परिचिन्तितः॥५३॥

At the instance of Manasā, Kṛṣṇa the lord of Gopīs, Śiva, Brahmā and Kaśyapa arrived there.

विप्रो दृष्ट्वाऽभीष्टदेवं निर्गुणं प्रकृतेः परम्।
तुष्टाव परया भक्त्या प्रणनाम मुहुर्मुहुः॥५४॥

The Brāhmaṇa also started adoring the lord who was invisible and beyond Prakṛti, with his mind filled with devotion and offered salutation to him again and again.

नमश्चकार शंभुं च ब्रह्माणं कश्यपं तथा।
कथमागमनं देवा इति प्रश्नं चकार सः॥५५॥

He also offered his salutation to Śiva, Brahmā and Kaśyapa and said: "O gods what for have you arrived her"?

ब्रह्मा तद्वचनं श्रुत्वा सहसा सहयोचितम्।
तमुवाच नमस्कृत्य हृषीकेशपदाम्बुजम्॥५६॥
यदि त्यक्ता धर्मपत्नी धर्मिष्ठा मनसा सती।
कुरुष्वास्यां सुतोत्पत्तिं धर्मसंस्थापनाय वै॥५७॥

On hearing his words, Brahmā bowed at the lotus-like feet of Kṛṣṇa and said. "Since you

have disowned the chaste wife Manasā therefore you must implant your seed in her for the birth of a son.

यतिर्वा ब्रह्मचारी वा भिक्षुर्वनचरोऽपि वा।
जायायां च सुतोत्पत्तिं कृत्वा पश्चाद्भवेन्मुनिः॥५८॥
अकृत्वा तु सुतोत्पत्तिं विरागी यस्त्यजेत्प्रियाम्।
स्रवेत्तपस्तत्पुण्यं च चालिन्यां च यथा जलम्॥५९॥

Because all the yogīs, *Brahmacārīs*, *Saṁnyāsīs*, forest dwellers or sages become recluses only after bearing out a child from their wives. In case a recluse disowns his wife without producing a child, all his performances like *tapas* and other noble deeds become infructuous as the water poured in a sieve disappears in no time.

ब्रह्मणो वचनं श्रुत्वा जरत्कारुर्मुनीश्वरः।
चक्रे तन्नाभिसंस्पर्शं योगाद्वै मन्त्रपूर्वकम्॥६०॥

The sage Jaratkāru then listened to the words of Brahmā and reciting the *mantras* touched the navel of Manasā.

तस्यै शुभाशिषं दत्त्वा ययुर्देवा मुदाऽन्विताः।
मुदाऽन्वितना च मनसा जत्कारुर्मुदाऽन्वितः॥६१॥
मुनेः करस्पर्शमात्रात्सद्यो गर्भो बभूव ह।
मनसाया मुनिश्रेष्ठ मुनिश्रेष्ठ उवाच ताम्॥६२॥

The gods also then left the place pronouncing their blessings on the couple. The goddess Manasā was then immensely pleased together with Jaratkāru. O best of the sages, with the touch of the sage, Manasā conceived and the sage said to her.

जरत्कारुरुवाच

गर्भेणानेन मनसे तव पुत्रो भविष्यति।
जितेन्द्रियाणां प्रवरो धर्मिष्ठो वैष्णवाग्रणीः॥६३॥
तेजस्वी च तपस्वी च यशस्वी च गुणान्वितः।
वरो वेदविदां चैव योगिनां ज्ञानिनां तथा॥६४॥

Jaratkāru said—O Manasā, with this conception, a son would be born to you who would be self disciplined, the best of the people, devoted to *dharma*, the foremost of the Vaiṣṇavas, glorious one, a great *tapasvī*, full of lustre, virtuous, best and best among those well-versed in the Vedas, the yogīs and people with wisdom.

स च पुत्रो विष्णुभक्तो धार्मिकः कुलमुद्धरेत्।
नृत्यन्ति पितरः सर्वे जन्ममात्रेण वै मुदा॥६५॥

The son would be a great devotee of lord Viṣṇu besides being extremely religious and shall redeem the entire race. With the birth of the child all the manes will dance with ecstasy.

पतिव्रता सुशीला या सा प्रिया प्रियवादिनी।
धर्मिष्ठा पुत्रमाता च कुलजा कुलपालिका॥६६॥

Because a chaste lady is always loved by the husband, speaking sweet words. A devoted mother belonging to the noble race is the one who maintains the race.

हरिभक्तिप्रदो बन्धुस्तदिष्टं यत्सुखप्रदम्।
यो बन्धच्छित्स च पिता हरेर्वर्त्मप्रदर्शकः॥६७॥

A true brother is the one who bestows the best of the pleasures. A true father is the one who is instrumental in the destruction of the deeds and leads towards the path of lord Kṛṣṇa.

सा गर्भधारिणी या च गर्भवासविमोचिनी।
दयारूपा च भगिनी यमभीतिविमोचिनी॥६८॥

Only such a lady bearing the child in her womb could maintain the pregnancy pretty well. A compassionate sister is the one, who relieves one of the fear of Yama.

विष्णुमन्त्रप्रदाता च स गुरुर्विष्णुभक्तिदः।
गुरुश्च ज्ञानदाता च तज्ज्ञानं कृष्णभावनम्॥६९॥

A true teacher is the one, who bestows the *mantra* of Viṣṇu besides the devotion of the lord. A teacher is the one, who bestows knowledge and the knowledge is the one which inculcates the love for lord Kṛṣṇa.

वेदजं योगजं यद्यत्तत्सारं हरिसेवनम्।
तत्त्वानां सारभूतं च हरेरन्यद्विडम्बनम्॥७१॥

Therefore the essence of the Vedas and the yogic practices happens to be that one should adore the lord this is also the essence of all the *tattvas* and whatever is there except lord Hari, is illusion only.

आब्रह्मस्तम्बपर्यन्तं यतो विश्वं चराचरम्।

आविर्भूतं तिरोभूतं किं वा ज्ञानं तदन्यत:॥७०॥

Because the space between the earth and the *Brahmaloka* is filled with the creatures created by the lord and they merge into the same lord. What more knowledge can be expected of him?

दत्तं ज्ञानं मया तुभ्यं स स्वामी ज्ञानदो हि य:।

ज्ञानात्प्रमुच्यते बन्धात्स रिपुर्यो हि बन्धद:॥७२॥

Thus I have imparted to you the divine knowledge. The husband is one who bestows the knowledge, because by possessing the knowledge one is freed from all the fetters and one could be called an enemy who entangles one into the fetters.

विष्णुभक्तियुतं ज्ञानं न ददाति हि योगत:।

स विप्र: शिष्यघाती च यतो बन्धान्न मोचयेत्॥७३॥

Therefore such a Brāhmaṇa who does not impart knowledge with the devotion of lord Viṣṇu, indeed happens to be a destroyer of the pupil because he is unable to free the pupil from the fetters.

जननीगर्भजात्क्लेशाद्यमताडनजात्तथा।

न मोचयेद्य: स कथं गुरुस्तातो हि बान्धव:॥७४।

Therefore the one who cannot relieve a pupil from re-entering the womb of the mother and the sufferings, such a teacher, a father or a brother, is considered to be of no consequence.

परमानन्दरूपं च कृष्णमार्गमनश्वरम्।

न दर्शयेद्य: स कथं कीदृशो बान्धवो नृणाम्॥७५॥

The one who cannot lead another to the infallible path of lord Kṛṣṇa, such a human relative is of no consequence.

भज साध्वि परं ब्रह्माच्युतं कृष्णं च निर्गुणम्।

निर्मूलं च पुराकर्म भवेद्यत्सेवया ध्रुवम्॥७६॥

मया छलेन त्वं त्यक्ता दोषं मे क्षम्यतां प्रिये।

क्षमायुतानां साध्वीनां सत्त्वात्क्रोधो न विद्यते॥७७॥

O chaste lady, you recite the name of lord Kṛṣṇa who is the supreme Brahman, infallible and devoid of *guṇas* and by adoring him all the deeds of the past births disappear. O dear, I have disowned you deceitfully, therefore I beg forgiveness. Forgiveness is the prime quality of the chaste lady, as such ladies do not get immensely enraged.

पुष्करे तपसे यामि गच्छ देवि यथासुखम्।

श्रीकृष्णचराणाम्भोजे ध्यानविच्छेदकातर:॥७८॥

O goddess I am proceeding to Puṣkara for performing *tapas*. You also go pleasantly from this place, because I am feeling disturbed for not reciting the name of lord Kṛṣṇa.

धनादिषु स्त्रियां प्रीति: प्रवृत्तिपथगामिनाम्।

श्रीकृष्णचरणाम्भोजे नि:स्पृहाणां मनोरथा:॥७९॥

Engrossed in the household affairs the women devote their minds towards their sons and the riches besides thinking of welfare of their husband. Let us devote ourselves at the lotus-like feet of lord Kṛṣṇa."

जरत्कारुवच: श्रुत्वा मनसा शोककातरा।

सा साश्रुनेत्रा विनयादुवाच प्राणवल्लभम्॥८०॥

On hearing these words of Jaratkāru, the eyes of goddess Manasā were filled with tears and she spoke to his beloved the humble words.

मनसोवाच

दोषेणाहं त्वया त्यक्ता निद्राभङ्गेन ते प्रभो।

यत्र स्मराभि त्वं बन्धो तत्र मामागमिष्यसि॥८१॥

Manasā said—O lord I have disturbed your sleep and because of this, you have disowned me. But, O best of my relatives, you give me a word that you will reach me, whenever I remember you.

बन्धुभेद: क्लेशतम: पुत्रभेदस्तत: पर:।

प्राणेशभेद: प्राणानां विच्छेदात् सर्वत: पर:॥८२॥

The separation from a relative it quite painful and the separation from a son is more painful but the separation of a woman from her husband is much more painful and is like the departing of the soul from the body.

पति: पतिव्रतानां च शतपुत्राधिक: प्रिय:।

सर्वस्माच्च प्रिय: स्त्रीणां प्रियस्तेनोच्यते बुधै:॥८३॥

For the chaste lady, the husband is dearer to her than hundreds of her sons. Thus the husband is extremely dear to the ladies and as such the intellectuals call the husband to be the dearest of the woman.

पुत्रे यथैकपुत्राणां वैष्णवानां यथा हरौ।
नेत्रे यथैकनेत्राणां तृषितानां यथा जले॥८४॥
क्षुधितानां यथाऽन्ने च कामुकानां यथा स्त्रियाम्।
यथा परस्वे चौराणां यथा जारे कुयोषिताम्॥८५॥
विदुषां च यथा शास्त्रे वाणिज्ये वणिजां यथा।
तथा शश्वन्मन: कान्ते साध्वीनां योषितां प्रभो॥८६॥

As a person is devoted to his son, the Vaiṣṇavas are devoted to the lord, the one-eyed man is devoted to his eye, the thirsty man thinks of water only, the hungry man thinks of food only, the passionate person thinks of woman only and the thief about the stealing of the riches of others, the unchaste woman thinks of the other man only, the intellectuals are devoted to the study of scriptures and the traders are devoted to the commerce, similarly the mind of a chaste lady is always devoted to her husband.

इत्युक्त्वा मनसा देवी पपात स्वामिन: पदे।
क्षणं चकार क्रोडे तां कृपया च कृपानिधि:॥८७॥

Thus speaking, the goddess Manasā fell at the feet of her husband Jaratkāru. The mind of the merciful sage was filled with compassion and in a moment he lifted her up in his lap.

नेत्रोदकेन मनसां स्नापयामास तां मुनि:।
साऽश्रुणा च मुने: क्रोडं सिषेवे भेदकातरा॥८८॥

And made her body bathe with the flow of the tears from his eyes. Manasā too made Jaratkāru to bathe with the tears flowing from her eyes keeping in view the separation from the husband.

तदा ज्ञानेन तौ द्वौ च विशोकौ च बभूवतु:।
स्मारं स्मारं पदाम्भोजं कृष्णस्य परमात्मन:॥८९॥

But, suddenly over-powered with the divine thought, both of them were relieved of the grief and they started reciting the name of lord Kṛṣṇa again and again.

जगाम तपसे विप्र: स कान्तां सुप्रबोध्य च।
जगाम मनसा शंभो: कैलासं मन्दिरं गुरो:॥९०॥

Jaratkāru then imparted the divine knowledge to his wife and proceeded for performing *tapas*. Manasā too proceeded towards the abode of Śiva at Kailāsa who happens to be her teacher as well.

पार्वती बोधयामास मनसां शोककर्शिताम्।
शिवश्चातीव ज्ञानेन शिवेन च शिवालये॥९१॥
सुप्रशस्ते दिने साध्वी सुषुवे मङ्गले क्षणे।
नारायणांशे पुत्रं च ज्ञानिनां योगिनां गुरुम्॥९२॥

Reaching the temple of Śiva, Pārvatī enlightened Manasā with divine knowledge and removed her grief. Śiva also did so to remove her grief. The chaste lady then gave birth to a son on an auspicious day, who was born of the ray of Nārāyaṇa and happened to be the teacher of all the yogīs.

गर्भस्थितो महाज्ञानं श्रुत्वा शंकरवक्त्रत:।
स बभूव महायोगी योगिनां गुरु:॥९३॥

In fact he had listened to the divine knowledge imparted by lord Śiva, while he was still in the womb. This made him the teacher of the yogīs and the intellectuals.

जातकं कारयामास वाचयामास मङ्गलम्।
वेदांश्च पाठयामास शिवाय च शिव: शिशो:॥९४॥
मणिरत्नत्रिरकोटिं च ब्राह्मणेभ्यो ददौ शिव:।
पार्वती च गवां लक्षं रत्नानि विविधानि च॥९५॥

Śiva himself performed all the rites at the birth of the child besides the reciting of the Vedas. Śiva gave away at the same time three crores of gems to the Brāhmaṇas while Pārvatī gave away a lakh of cows in charity besides many gems.

शंभुश्च चतुरो वेदान्वेदाङ्गानितरांस्तथा।
बालकं पाठयामास ज्ञानं मृत्युंजयं परम्॥९६॥

As the time passed, Śiva himself imparted the knowledge of the Vedas to the boy besides the knowledge of *Mṛtyuñjaya mantra*.

भक्तिरास्ते स्वकान्ते चाभीष्टे देवे हरौ गुरौ।

यस्यास्तेन च तत्पुत्रो बभूवास्तीक एव च॥ ९७॥

जगाम तपसे विष्णोः पुष्करं शंकराज्ञया।

संप्राप्य च महामन्त्रं तपश्च परामात्मनः॥ ९८॥

Manasā on the other hand was extremely devoted to her husband, the family god, Viṣṇu and the teacher. As such, her son was given the name of Āstīka. At the command of lord Śiva receiving the great *mantra* from him, he went to *Puṣkara-kṣetra* to perform *tapas* for lord Viṣṇu.

दिव्यं वर्षत्रिलक्षं च तपस्तप्त्वा तपोधनः।

आजगाम महायोगी नमस्कर्तुं शिवं प्रभुम्॥ ९९॥

The great ascetic performed *tapas* there for three lakhs of years, after which he returned to Kailāsa to bow in reverence to Śiva and his mother.

शंकरं च नमस्कृत्य पुरः कृत्वा च बालकम्।

सा चाजगाम मनसा कश्यपस्याश्रमं पितुः॥ १००॥

Manasā went with the child to lord Śiva and bowed before him. The mother Manasā then accompanied with her son went to her father Kaśyapa.

तां सपुत्रां सुतां दृष्ट्वा मुदं प्राप प्रजापतिः।

शतलक्षं च रत्नानां ब्राह्मणेभ्यो ददौ मुने॥ १०१॥

ब्राह्मणान्भोजयामास त्वसंख्याञ्छ्रेयसे शिशोः।

अदितिश्च दितिश्चान्या मुदं प्रापुः परं तथा॥ १०२॥

O sage, Prajāpati Kaśyapa, finding his daughter there before him together with her son, was extremely pleased and delightfully he gave a hundred lakh of gems in charity to the Brāhmaṇa. A number of Brāhmaṇas were fed by Kaśyapa for the welfare of the child. Both Diti and Aditi besides others, were also delighted at the sight of the boy.

सा सपुत्रा च सुचिरं तस्थौ तातालये तदा।

तदीयं पुनराख्यानं वक्ष्ये त्वं तन्निशामय॥ १०३॥

Thus the goddess Manasā stayed in the parents' house for a long time with her son; now I tell you the story about the place also; you please listen to it.

अथाभिमन्युतनये ब्रह्मशापः परीक्षिते।

बभूव सहसा ब्रह्मन्दैवदोषेण कर्मणा॥ १०४॥

सप्ताहे समतीते तु तक्षकस्त्वां च दंक्ष्यति।

शशाप शृङ्गी कौशिक्या जलं संस्पृश्य चेति सः॥ १०५॥

O Brahman, after that the king Parīkṣit son of Abhimanyu was cursed by a Brāhmaṇa as a move of destiny, that "on the seventh day from today the serpent Takṣaka will bite you." This curse was pronounced by the sage Śṛṅgī holding the water of the river Kauśikī in his hand.

राजा श्रुत्वा तत्प्रवृत्तिं गङ्गाद्वारं जगाम सः।

तत्र तस्थौ च सप्ताहं शुश्रुवे धर्मसंहिताम्॥ १०६॥

On hearing that curse, the king at once proceeded to Haridvāra and remaining there, he performed the recitation of *Śrīmad Bhāgavata Purāṇa* which he listened to for a week.

सप्ताहे समतीते तु गच्छन्तं तक्षकं पथि।

धन्वन्तरिर्मोचयितुमपश्यद्गन्तुको नृपम्॥ १०७॥

तयोर्बभूव संवादः सुप्रीतिश्च परस्परम्।

धन्वन्तरेर्मणिं श्रेष्ठं तक्षकः स्वेच्छया ददौ॥ १०८॥

स ययौ तं गृहीत्वा तु तुष्टः संहृष्टमानसः।

तक्षको भक्षयामास नृपं मञ्चकसंस्थितम्॥ १०९॥

After the completion of the seventh day, Takṣ aka was spotted by Dhanvantari who was going to the king in order to remove the effect of the poison. Both of them had a pleasant conversation. As a result of this Takṣaka willingly handed over his gem to Dhanvantari who after receiving the same returned to his home. Takṣaka on the other hand reached the court of the king who was sitting on a high throne. The serpent Takṣaka bit him.

राजा जगाम वैकुण्ठं स्मारं स्मारं हरिं गुरुम्।

संस्कारं कारयामास पितुर्वै जनमेजयः॥ ११०॥

The king reciting the name of Nārāyaṇa and his teacher went to Vaikuṇṭha. Janamejaya, the son of Parīkṣita cremated the body of his father.

राजा चकार यज्ञं च सर्पसत्राभिधं मुने।
प्राणास्तत्याज सर्पाणां समूहो ब्रह्मतेजसा॥ १११॥

O sage, Janamejaya then started the serpent *yajña* and started dropping the serpents as offerings in the *yajñakuṇḍa*.

स तक्षकश्च भीतश्च महेन्द्रं शरणं ययौ।
सेन्द्रं च तक्षकं हन्तुं विप्रवर्गः समुद्यते॥ ११२॥

The terrified Takṣaka fled the scene and went to Indra the god of gods to take refuge with him. On coming to know that the Brāhmaṇa intended to make the offering of Takṣaka as well as Indra in the *yajña-kuṇḍa*.

अथ देवाश्च मुनयश्चाययुर्मनसान्तिकम्।
तां तुष्टाव महेन्द्रश्च समक्षं भयकातरः॥ ११३॥
तत आस्तीक आगत्य मातुर्यज्ञमथाज्ञया।
महेन्द्रतक्षकप्राणान्ययाचे भूमिपं वरम्॥ ११४॥

The god and the sages went to the goddess Manasā. Struck with terror Indra offered his prayer to the goddess Manasā quite humbly. When the goddess was pleased, she deputed Āstīka to go to the king and beg for the lives of Takṣaka and Indra.

ददौ वरं नृपश्रेष्ठः कृपया ब्राह्मणाज्ञया।
यज्ञं समाप्य विप्रेभ्यो दक्षिणां च ददौ मुदा॥ ११५॥

With the permission of the Brāhmaṇas, the best of the kings granted them the boon, delightfully ending the *yajña* giving away *dakṣiṇā* to the Brāhmaṇa.

विप्राश्च मुनयो देवा गत्वा च मनसान्तिकम्।
मनसां पूजयामासुस्तुष्टुवुश्च पृथक्पृथक्॥ ११६॥
शक्रः संभृतसंभारो भक्तियुक्तः सदा शुचिः।
मनसां पूजयामास तुष्टाव परामादरात्॥ ११७॥
उपचारैः षोडशभिर्बलिं दत्त्वा प्रियं तदा।
प्रददौ परितुष्टश्च ब्रह्मन्विप्रसुराज्ञया॥ ११८॥

Thereafter the sages, the gods and the Brāhmaṇas went to goddess Manasā and adored her offering separate prayers to her. Indra adored the goddess with his mind filled with devotion, offering various articles of *pūjā* and prayers to her. Making sixteen types of offerings, Indra, with the command of the Brāhmaṇa and the gods, offered her many presents.

संपूज्य मनसादेवीं प्रययुः स्वालयं च ते।
इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥ ११९॥

After adoring the goddess Manasā, the gods proceeded to their respective abodes. I have now narrate everything to you; what more do you want listen to from me?

नारद उवाच

केन स्तोत्रेण तुष्टाव महेन्द्रो मनसां सतीम्।
पूजाविधिक्रमं तस्याः श्रोतुमिच्छामि तत्त्वतः॥ १२०॥

Nārada said—By reciting which *mantra* and *stotra*, Indra adored goddess Manasā and what is the method of her adoration, I would like to know the whole secret of it.

नारायण उवाच

सुस्नातः शुचिराचान्तो धृत्वा धौते च वाससी।
रत्नसिंहासने देवीं वासयामास भक्तितः॥ १२१॥

Nārāyaṇa said—Mahendra properly took his bath purifying his body. Sipping *ācamana* he clad himself in two garments, he then placed the goddess on a gem-studded throne.

स्वर्गगङ्गाजलेनैव रत्नकुम्भस्थितेन च।
स्नापयामास मनसां महेन्द्रो वेदमन्त्रतः॥ १२२॥
वाससी वासयामास वह्निशुद्धे मनोरमे।
सर्वाङ्गे चन्दनं लिप्त्वा पाद्यार्घ्यं भक्तिसंयुतः॥ १२३॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
संपूज्यादौ देवषट्कं पूजयामास तां सतीम्॥ १२४॥
ॐ ह्रीं श्रीं मनसादेव्यै स्वाहेत्येवं च मन्त्रतः।
दशाक्षरेण मन्त्रेण ददौ सर्वान्यथोचितम्॥ १२५॥
उपचारान्षोडशकान्भक्तितो दुर्लभान्हरिः।
पूजयामास भक्त्या च ब्रह्मणा प्रेरितो मुदा॥ १२६॥
वाद्यं नानाप्रकारं च वादयामास तत्र वै।
बभूव पुष्पवृष्टिश्च नभसो मनसोपरि॥ १२७॥

देव विप्राज्ञया तत्र ब्रह्मविष्णुशिवाज्ञया।
तुष्टाव साश्रुनेत्रश्च पुलकाञ्चितविग्रहः॥१२८॥

He consecrated the vases of sacred Gaṅgā-jala made of gems and made the goddess to bathe with the reciting of Vedic hymns. He then offered beautiful costumes to her which were purified by the god Agni applying the sandal-paste on her body. With his mind filled with utmost devotion he offered *pādya* and *arghya* to the goddess, besides adoring Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Durgā. He then recited the *mantra* ओं ह्रीं श्रीं मनसा देव्यै स्वाहा which comprises of ten letters, made over to her with other offerings. Thereafter at the instance of Brahmā, Indra with his mind filled with delight made sixteen types of offerings to her. Several of the musical instruments were played upon. There was a shower of flowers from the sky over the goddess Manasā. Mahendra then with the permission of the Brāhmaṇas, Brahmā, Viṣṇu and Śiva offered prayers to the goddess with his mind filled with emotion and tears flowing from his eyes.

महेन्द्र उवाच

देवि त्वां स्तोतुमिच्छामि साध्वीनां प्रवरां पराम्।
परात्परां च परमां नहि स्तोतुं क्षमोऽधुना॥१२९॥
स्तोत्राणां लक्षणं वेदे स्वभावाख्यानतः परम्।
न क्षमः प्रकृतिं वक्तुं गुणानां तव सुव्रते॥१३०॥

Mahendra said—O goddess, I went to offer prayers to you who happens to be the best of the goddesses, best of the chaste women, beyond everything, best of all. I am unable to offer prayers to you. O chaste lady, your virtues and the *stotras* are contained in the Vedas. Your story is enshrined theirin which cannot be recited even by Prakṛti.

शुद्धसत्त्वस्वरूपा त्वं कोपहिंसाविवर्जिता।
न च शप्तो मुनिस्तेन त्यक्तया च त्वया यतः॥१३१॥
त्वं मया पूजिता साध्वी जननी च यथाऽदितिः।
दयारूपा च भगिनी क्षमारूपा यथा प्रसूः॥१३२॥
त्वया मे रक्षिताः प्राणाः पुत्रदाराः सुरेश्वरि।
अहं करोमि त्वां पूज्यां मम प्रीतिश्च वर्धते॥१३३॥
नित्यं यद्यपि पूज्या त्वं भवेऽत्र जगदम्बिके।
तथाऽपि तव पूजां वै वर्धयामि पुनः पुनः॥१३४॥
ये त्वामाषाढसंक्रान्त्यां पूजयिष्यन्ति भक्तितः।
पञ्चम्यां मनसाख्यायां मासान्ते वा दिने दिने॥१३५॥
पुत्रपौत्रादयस्तेषां वर्धन्ते च धनानि च।
यशस्विनः कीर्तिमन्तो विद्यावन्तो गुणान्विताः॥१३६॥
ये त्वां न पूजयिष्यन्ति निन्दन्त्यज्ञानतो जनाः।
लक्ष्मीहीना भविष्यन्ति तेषां नागभयं सदा॥१३७॥

You are absolutely pure and free from anger, violence and faults. Though the sage has disowned you, yet you never pronounced a curse on him, after his so doing. O chaste lady, I adore you like Aditi my own mother. O goddess you are a compassionate sister and are pardonable like the mother. You have earlier saved our lives, besides those of our sons and wives. Therefore, O mother of the universe, I adore you. I am getting more and more devoted towards you. Though you are adorable in the universe always yet I go on increasing your worship daily. Thus on the first day of Āśāḍha whosoever adores you with devotion on the day of Manasā-Pañcamī or will adore you daily will always have an increase in his riches. Besides, he will earn popularity, glory, intelligence and virtues. Such of the people as will not adore you out of ignorance, will be denounced by others and will be deprived of the riches; they will also be infested with the danger of serpents.

त्वं स्वर्गलक्ष्मीः स्वर्गे च वैकुण्ठे कमलाकला।
नारायणांशो भगवाञ्जरत्कारुर्मुनीश्वरः॥१३८॥

You are the Lakṣmī of the heaven and Kamalā of Vaikuṇṭha. The sage Jaratkāru happens to be the ray of lord Viṣṇu.

तपसा तेजसा त्वां च मलसा ससृजे पिता।
अस्माकं रक्षणायैव तेन त्वं मनसाभिधा॥१३९॥
मनसा देवि तु शक्ता चात्मना सिद्धयोगिनी।
तेन त्वं मनसादेवी पूजिता वन्दिता भवे॥१४०॥

Brahmā, our father had created you by performing *tapas*. Because of this you have been given the name of Manasā. You are a Siddhayoginī and adorable by heart. Therefore, you have been given the name of Manasā and people adore you accordingly.

यां भक्त्या मनसा देवाः पूजयन्त्यनिशं भृशम्।
तेन त्वां मनसादेवीं प्रवदन्ति पुराविदः॥१४१॥

You are the goddess who is adored with devotion by the gods, that is why you have been given the name of Manasā by the ancient people.

सत्त्वरूपा च देवी त्वं शश्वत्सत्त्वनिषेवया।
यो हि यद्भावयेन्नित्यं शतं प्राप्नोति तत्समम्॥१४२॥

Because you lead the path of *sattva* you are called the form of *sattva*. Thus whosoever offers you anything with devotion, gets it back multiplied by hundred times.

इन्द्रश्च मनसां स्तुत्वा गृहीत्वा भगिनीं च ताम्।
निर्जगाम स्वभवनं भूषावासपरिच्छदाम्॥१४३॥

Indra thus adored Manasā, his sister, who also offered him clothes and ornaments and then left for his abode. The goddess then left the place and retreated to the house of her father and remained there for long.

पुत्रेण सार्धं सा देवी चिरं तस्थौ पितुर्गृहे।
भ्रातृभिः पूजिता शश्वन्नान्या वन्द्या च सर्वतः॥१४४॥
गोलोकात्सुरभी ब्रह्मंस्तत्राऽगत्य सुपूजिताम्।
तां स्नापयित्वा क्षीरेण पूजयामास सादरम्॥१४५॥
ज्ञानस्य कथयामास स्वरूपं सर्वदुर्लभम्।
तदा देवैः पूजिता सा स्वर्गलोकं पुनर्ययौ॥१४६॥

She is always adored by her brother; no other goddess is so adorable. O Brahman, Surabhī took her to *Goloka* and made her bathe in milk adoring her at the same time, imparting to her the divine knowledge which is difficult to get. Thus having been adored by the gods, the goddess Manasā left for heaven.

इदं स्तोत्रं पुण्यबीजं तां संपूज्य च यः पठेत्।
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च॥१४७॥
विषं भवेत्सुधातुल्यं सिद्धस्तोत्रं यदा पठेत्।
पञ्चलक्षजपेनैव सिद्धस्तोत्रो भवेन्नरः॥
सर्पशायी भवेत्सोऽपि निश्चितं सर्पवाहनः॥१४८॥

Whosoever recites this *stotra* adoring the goddess Manasā never meets with the danger from serpents. Not only that, no one from his future generation ever meets any danger from the serpents. When recites her *stotra* achieving its *siddhi*, the poison is turned into a nectar for him. The one who recites this *mantra* five lakhs of times, he meets with success. Thereafter he can surely subjugate the serpent and can even make the serpent his vehicle.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा०
तदुत्पत्तिपूजास्तोत्रादिकथनं नाम षट्चत्वारिंशोऽध्यायः॥४६॥

अथ सप्तचत्वारिंशोऽध्यायः

Chapter – 47

The story of Surabhī

नारद उवाच

का वा सा सुरभी देवी गोलोकादगता च या।
तज्जन्मचरितं ब्रह्मञ्छ्रोतुमिच्छामि तत्त्वतः॥ १॥

Nārada said—O Brahmā who was Surabhī, who arrived in the *Goloka*? Who was she? Where was she born and what is the story about her? You kindly tell me.

नारायण उवाच

गवामधिष्ठातृदेवी गवामाद्या गवां प्रसूः।
गवां प्रधाना सुरभी गोलोके च समुद्भवा॥ २॥

Nārāyaṇa said—Surabhī was born in *Goloka* and the foremost of the cows. She is the chief goddess of the cows, the eternal cow and the mother of the gods.

सर्वादिसृष्टेः कथनं कथयामि निशामय।
बभूव तेन तज्जन्म पुरा वृन्दावने वने॥ ३॥

Now I am going to tell you about the story of Surabhī who happens to be the eternal one. In the

earlier times, in the forest named Vṛndāvana, she was born when lord Kṛṣṇa once playfully went to Vṛndāvana together with other cowherdesses.

एकदा राधिकानाथो राधया सह कौतुकात्।
गोपाङ्गनापरिवृतः पुण्यं वृन्दावनं ययौ॥४॥

Once Kṛṣṇa the lord of Rādhikā playfully went to Vṛndāvana together with all the cowherdesses.

सहसा तत्र रहसि विजहार च कौतुकात्।
बभूव क्षीरपानेच्छा तदा स्वेच्छपारस्य च॥५॥
सृजे सुरभीं देवो लीलया वामपार्श्वतः।
वत्सयुक्तां दुग्धवतीं वत्सानां च मनोरमाम्॥६॥
दृष्ट्वा सवत्सां सुरभीं रत्नभाण्डे दुदोह सः।
क्षीरं सुधातिरिक्तं च जन्ममृत्युजराहर परम्॥७॥
तदुष्णं च पयः स्वादु पपौ गोपीपतिः स्वयम्।
सरो बभूव पयसा भाण्डविस्रंसनेन च॥८॥
दीर्घे च विस्तृते चैव परितः शतयोजनम्।
गोलोकेषु प्रसिद्धं तद्रम्यं क्षीरसरोवरम्॥९॥

On reaching there, they hid themselves playfully in a secluded place. After sometime, they developed a desire for consuming milk. He then playfully created the cow Surabhī from his left side together with the calf. Finding her with her calf, he started milking her. The milk was like the nectar which removed the cycle of birth and death. Thereafter the warm milk was consumed by lord Kṛṣṇa himself. The vase in which the cow was milked fell onto the ground and was broken, as a result of which a stream of milk was consumed by lord Kṛṣṇa himself. The vase in which the cow was milked fell on the ground and was broken as a result of which a stream of milk appeared on the scene which spread over an area of a hundred *yojanas* and was subsequently known as the ocean of milk.

गोपिकानां च राधायाः क्रीडावापी बभूव सा।
रत्नेन रचिता तूर्णं भूता वापीश्वरेच्छया॥१०॥
बभूवुः कामधेनूनां सहसा लक्षकोटयः।
तावत्यो हि सवत्साश्च सुरभीलोमकूपतः॥११॥
तासां पुत्राश्च पौत्राश्च संबभूवुरसंख्यकाः।
कथिता च गवां सृष्टिस्तया संपूरितं जगत्॥१२॥

Then there appeared a step-well for the water-sport of Rādhikā which was filled with gems. Thereafter from the hair-pits of Surabhī lakhs and crores of cows with calves emerged. They had many sons and grandsons, the number of which could not be estimated. They were all spread over the entire universe. Thus I have told you about the creation of the cows.

पूजां चकार भगवान्सुरभ्याश्च पुरा मुने।
ततो बभूव तत्पूजा त्रिषु लोकेषु दुर्लभा॥१३॥

O sage, in the earlier times, Surabhī was adored by the lord and she came to be adored by the entire universe in the three worlds.

दीपान्विता परदिने श्रीकृष्णस्याज्ञया भवे।
बभूव सुरभीपूजा धर्मवक्त्रादिति श्रुतम्॥१४॥

Thus at the command of lord Kṛṣṇa, her adoration started from the next day, offering her a lamp. This is all that, I have heard from the mouth of Dharma.

ध्यानं स्तोत्रं मूलमन्त्रं यद्यत्पूजाविधिक्रमम्।
वेदोक्तं च महाभाग निबोध कथयामि ते॥१५॥

O great ascetic, I am now apprising you of his *dhyānam*, *stotra*, *mūlamantra* and the method of her adoration. You please listen to me.

ॐ सुरभ्यै नम इति मन्त्रस्तस्याः षडक्षरः।
सिद्धो लक्षजपेनैव भक्तानां कल्पपादपः॥१६॥

Her mantra is ओं सुरभ्यैः नमः which consists of six letters and one meets with success by reciting it a lakh of times. It serves as the *kalpavṛkṣa* for the devotees.

स्थितं ध्यानं यजुर्वेदे पूजनं सर्वसंमतम्।
ऋद्धिदां वृद्धिदां चैव मुक्तिदां सर्वकामदाम्॥१७॥
लक्ष्मीस्वरूपां परमां राधासहचरीं पराम्।
गवामधिष्ठातृदेवीं गवामाद्यां गवां प्रसुम्॥१८॥
पवित्ररूपां पूज्यां च भक्तानां सर्वकामदाम्।
यया पूतं सर्वशिवं तां देवीं सुरभीं भजे॥१९॥

I am now telling you about the *dhyānam* and the *pūjā* as has been prescribed in the *Yajurveda*. The goddess who bestows fortune, increase in riches, salvation and fulfils all the desires, is the form of Lakṣmī, the chaste Rādhā and her friend, the supreme goddess of the cows, the eternal cow and her mother, is quite auspicious, adorable and grants all the wishes of the devotees; she has purified the whole universe, I adore such a goddess Surabhī.

घटे वा धेनुशिरसि बद्धस्तम्भे गवां च वा।
शालग्रामे जलेऽग्नौ वा सुरभीं पूजयेद्द्विजः॥ २०॥

The Brāhmaṇa should adore Surabhī in the form of a vase, the head of the cow or the post with which the cows are tied, *Śālagrāma*, the water or the fire.

दीपान्विता परदिने पूर्वाह्णे भक्तिसंयुतः।
यः पूजयेच्च सुरभीं स च पूज्यो भवेद्भुवि॥ २१॥

The one who adores Surabhī at the time of forenoon with devotion, becomes always respectfully on the earth.

एकदा त्रिषु लोकेषु वाराहे विष्णुमायया।
क्षीरं जहार सहसा चिन्तिताश्च सुरादयः॥ २२॥

Once at the time of the incarnation of Varāha, the illusion of the lord suddenly made the milk to disappear from the ocean of the milk. This made the gods a worried lot.

ते गत्वा ब्रह्माणो लोकं ब्रह्माणं तुष्टुवुस्तदा।
तदाज्ञया च सुरभीं तुष्टुवे पाकशासनः॥ २३॥

Thereafter all of them went to *Brahmaloka* and offered prayers to Brahmā. Indra then advised Brahmā to adore Surabhī which he did.

महेन्द्र उवाच

नमो देव्यै महादेव्यै सुरभ्यै च नमो नमः।
गवां बीजस्वरूपायै नमस्ते जगदम्बिके॥ २४॥

Mahendra said—I adore the goddess Surabhī who happens to be the great goddess. She happens to be the cause of all the cows, I offer my salutation to the goddess, who is the mother of the universe.

नमो राधाप्रियायै च पद्मांशायै नमो नमः।
नमः कृष्णप्रियायै च गवां मात्रे नमो नमः॥ २५॥
कल्पवृक्षस्वरूपायै प्रदात्र्यै सर्वसंपदाम्।
श्रीदायै धनदायै च बुद्धिदायै मात्रे नमो नमः॥ २६॥

I adore the goddess who is dear to Rādhā and was born from the ray of *padma*, I offer my salutation to her. I offer my salutation to the beloved of Kṛṣṇa. I offer my salutation to the mother of the cows again and again, who taking to the form of *kalpavṛkṣa* bestows riches to all and also bestows grace besides riches and is intelligent. I offer my salutation to her.

शुभदायै प्रसन्नायै गोप्रदायै नमो नमः।
यशोदायै धर्मदायै नमो नमः॥ २७॥

She bestows all the welfare, is delightful and bestows the cows. I offer my salutation to her, she bestows grace, all the pleasure and devotion to *dharma* I bow in reverence to her.

स्तोत्रश्रवणमात्रेण तुष्टा हृष्टा जगत्प्रसूः।
आविर्बभूव तत्रैव ब्रह्मलोके सनातनी॥ २८॥
महेन्द्राय वरं दत्त्वा वाञ्छितं सर्वदुर्लभम्।
जगाम सा च गोलोकं ययुर्देवादयो गृहम्॥ २९॥

On hearing this prayer from Indra, the goddess Surabhī was extremely pleased. She therefore appeared in *Brahmaloka* and granted a boon to Mahendra as a result of which all his desires were fulfilled. Thereafter, she went back to *Goloka*. The gods also, O Nārada, went back to their respective abodes.

बभूव विश्वं सहसा दुग्धपूर्णं च नारद।
दुग्धाद्घृतं ततो यज्ञस्ततः प्रीतिः सुरस्य च॥ ३०॥

Thereafter, the entire universe was suddenly filled with milk. Thereafter the *ghee* emerged out of the milk which was used in the performing of the *yajñas* and pleased the god.

इदं स्तोत्रं महापुण्यं भक्तियुक्तश्च यः पठेत्।
स गोमान्धनवांश्चैव कीर्तिमान्पुण्यवान्भवेत्॥ ३१॥
सुस्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
इह लोके सुखं भक्त्वा यात्यन्ते कृष्णमन्दिरम्॥ ३२॥

सुचिरं निवसेत्तत्र कुरुते कृष्णसेवनम्।
न पुनर्भवनं तस्य ब्रह्मपुत्र भवे भवेत्॥ ३३।

Whosoever recites the *stotra* with devotion, possesses cows, riches, glory and nobility. He is treated as if he has taken a bath in all the sacred places or having performed all the *yajñas*. Thereafter, he, enjoying all the pleasures in the universe, proceeds on to the abode of lord Kṛṣṇa and stays there for a long time. O son of Brahmā, he is never born again on earth.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० सुरभ्युपा०
तदुत्पत्तितत्पूजादिकथनं नाम सप्तचत्वारिंशोऽध्यायः॥४७॥

अथ अष्टचत्वारिंशोऽध्यायः

Chapter – 48

The story of Nārāyaṇī and Rādhā

नारद उवाच

नारायण महाभाग नारायणपरायण।
नारायणांश भगवन्ब्रूहि नारयणीं कथाम्॥ १॥

Nārada said—O Nārāyaṇa, O great lord you are the one who emerged as Nārāyaṇa, are the *aṁśa* of Nārāyaṇa, O lord, you kindly narrate to me the story of Nārāyaṇī.

श्रुतं सुरभ्युपाख्यानमतीव सुमनोहरम्।
गोप्यं सर्वपुराणेषु पुराविद्भिः प्रशंसितम्॥ २॥

I have heard the story of Surabhī which is quite pleasant and is considered to be the secret of the Purāṇas and is praised therein.

अधुना श्रोतुमिच्छामि राधिकाख्यानमुत्तमम्।
तदुत्पत्तिं च तद्ध्यानं स्तोत्रं कवचमुत्तमम्॥ ३॥

Now I want to listen to the best of the story of Rādhikā including her birth, *dhyānam*, *stotra* and the best of the *kavacas*.

नारायण उवाच

पुरा कैलासशिखरे भगवन्तं सनातनम्।
सिद्धेशंसिद्धिदं सर्वस्वरूपं शंकरं परम्॥ ४॥
प्रफुल्लवदनं पीतं सस्मितं मुनिभिः स्तुतम्।
कुमाराय प्ररोचन्तं कृष्णस्य परामात्मन॥
रासोत्सवरसाख्यानं रासमण्डलवर्णनम्॥ ५॥
तदाख्यानावसाने च प्रस्तावावसरे सती।
पप्रच्छ पार्वती स्फीता सस्मिता प्राणवल्लभम्॥ ६॥
स्तवनं कुर्वती भीता प्राणेशेन प्रसादिता।
प्रोवाच तं महादेवं महादेवी सुरेश्वरी॥ ७॥

Nārāyaṇa said—In the earlier times, Śiva was seated on the top of the mountain Kailāsa who happened to be the lord of the *siddhas*, who grants success, the form of all, the best of all having a pleasant face, delightful, wearing a serene smile on the face, adored by the ascetic and was narrating the story of the *Rāsamaṇḍala* of lord Kṛṣṇa at the instance of Kumāra Kārttikeya. Finding an opportunity goddess Pārvatī, feeling delighted in her mind, put a question to the lord offering prayers as she had already earned the grace of the lord. The goddess Pārvatī then said to Mahādeva.

पार्वत्युवाच

अपूर्वं राधिकाख्यानं पुराणेषु सुदुर्लभम्।
आगमं निखिलं नाथ श्रुतं सर्वमनुत्तमम्॥ ८॥
पाञ्चरात्रादिकं नीतिशास्त्रं योगं च योगिनाम्।
सिद्धानां सिद्धिशास्त्रं च नानातन्त्रं मनोहरम्॥ ९॥
भक्तानां भक्तिशास्त्रं च कृष्णस्य परमात्मनः।
देवीनामपि सर्वासां चरितं त्वन्मुखाम्बुजात्॥ १०॥
अधुना श्रोतुमिच्छामि राधिकाख्यानमुत्तमम्।
श्रुतौ श्रुतं प्रशस्तं च राधायाश्च समासतः॥ ११॥
त्वन्मुखात्काण्वशाखायां व्यासेनोक्तं वदाधुना।
आगमाख्यानकाले च भवता स्वीकृतं पुरा॥ १२॥
नहीश्वरव्याहृतिश्च मिथ्या भवितुमर्हति।
तदुत्पत्तिं च तद्ध्यानं नाम्नो माहात्म्यमुत्तमम्॥ १३॥
पूजाविधानं चरितं स्तोत्रं कवचमुत्तमम्।
आराधनविधानं च पूजापद्धतिमीप्सिताम्॥ १४॥
सांप्रतं ब्रूहि भगवन्मां भक्तां भक्तवत्सल।
कथं न कथितं पूर्वमागमाख्यानकालतः॥ १५॥
पार्वतीवचनं श्रुत्वा नम्रवक्त्रो बभूव सः।

पञ्चवक्त्रश्च भगवाञ्छुष्ककण्ठोष्ठतालुकः॥ १६॥

Pārvatī said—I would like to listen to the unprecedented story of Rādhikā which is difficult to get even in the Purāṇas. O lord, I have listened to all the Āgamas, the best of *Pāñcarātra*, the text on polity, *Yogaśāstras* of the yogīs, *siddhiśāstras* of the *siddhas*, several types of *tantras* and the story of the devotion of lord Kṛṣṇa. Besides the above I have already listened to the stories of all the goddesses from your mouth. Now I want to listen to the unprecedented story of Rādhikā as described in the Vedas and praised by you and also brought out in the Kāṇvaśākhā. You have already admitted while speaking on the other scriptures, that the words of Śiva can never be untrue. Therefore, O lord, protector of the devotees, now you kindly tell me about the birth of Rādhā, her *dhyānam*, the glory of reciting her name, the method of her adoration and her *stotra* besides the *dhyānam* and the method of adoration. Why was it not recited in the literature before the Āgamas? At these words of Pārvatī, Śiva bowed his head. Getting afraid of desecrating his own words, the five faced Śiva felt panicky and his throat, lips and tongue got dried up.

स्वसत्यभङ्गभीतश्च मौनीभूय विचिन्तयन्।
सस्मार कृष्णं ध्यानेनाभीष्टदेवं कृपानिधिम्॥ १७॥
तदनु ज्ञानं संप्राप्य स्वार्धाङ्गां तामुवाच सः॥ १८॥

He started thinking, keeping quite. He then thought of his own god lord Kṛṣṇa and getting his permission, mentally, he spoke to his wife Pārvatī.

महादेव उवाच

निषिद्धोऽहं भगवता कृष्णेन परमात्मना।
आगमारम्भसमये राधाख्यानप्रसङ्गतः॥ १९॥

Mahādeva said—During the time of Āgamas I was prevented by lord Kṛṣṇa to narrate the story of Rādhā.

मदर्धाङ्गस्वरूपा त्वं न मद्भिन्ना स्वरूपतः।
अतोऽनुज्ञां ददौ कृष्णो मह्यं वक्तुं महेश्वरि॥ २०॥

O Pārvatī, you happen to be my better-half and you will never separate from me. Therefore, lord Kṛṣṇa has permitted me to narrate the story of Rādhā to you now.

मदिष्टदेवकान्ताया राधायाश्चरितं सति।
अतीव गोपनीयं च सुखदं कृष्णभक्तिदम्॥ २१॥

Rādhikā happens to be the beloved of my lord and her story is quite secret. It is quite pleasant for the devotees and bestows the devotion of lord Kṛṣṇa.

जानामि तदहं दुर्गे सर्वं पूर्वापरं वरम्।
यज्जानामि रहस्यं च न तद्ब्रह्मा फणीश्वरः॥ २२॥
न तत्सनत्कुमारश्च न च धर्मः सनातनः।
न देवेन्द्रो मुनीन्द्राश्च सिद्धेन्द्राः सिद्धपुंगवाः॥ २३॥

O Durgā, I know the entire story of Rādhā which is unknown to Brahmā Śeṣa, Sanatkumāra, Sanātana, Indra, the best of sages, the *siddhas* and even the lord of *siddha*.

मत्तो बलवती त्वं च प्राणांस्त्यक्तुं समुद्यता।
अतस्त्वां गोपनीयं च कथयामि सुरेश्वरि॥ २४॥

O beautiful one, O goddess, at one stage you got ready to end your life, therefore you are quite powerful. Because of that, I am narrating to you the secret story.

शृणु दुर्गे प्रवक्ष्यामि रहस्यं परमाद्भुतम्।
चरितं राधिकायाश्च दुर्लभं च सुपुण्यदम्॥ २५॥

O Durgā, the astonishing story of Rādhā is going to be narrated which is quite difficult to get and bestows immense merit.

पुरा वृन्दावने रम्ये गोलोके रासमण्डले।
शतशृङ्गैकदेशे च मालतीमल्लिकावने॥ २६॥
रत्नसिंहासने रम्ये तस्थौ तत्र जगत्पतिः।
स्वेच्छामयश्च भगवान्बभूव रमणोत्सुकः॥ २७॥

In the earlier times in the charming place of Vṛndāvana, in *Goloka* lord Kṛṣṇa seated on the gem-studded throne in *Rāsamaṇḍala* on the beautiful peaks of the mountain having fragrant creepers of the forest. At that point of time lord Kṛṣṇa developed the desire for the love sport.

रिरंसोस्तस्य जगतां पत्युस्तन्मल्लिकावने।
इच्छया च भवेत्सर्वं तस्य स्वेच्छामयस्य च॥ २८॥
एतस्मिन्नन्तरे दूर्गे द्विधारूपो बभूव सः।
दक्षिणाङ्गं च श्रीकृष्णो वामार्धाङ्गं च राधिका॥ २९॥

Because everything moves according to his will, therefore in the forest of the creepers when lord Jagannātha developed the desire for enjoying a love-sport, he was divided into two parts, Kṛṣṇa emerged from right side while his left side was transformed into Rādhikā.

बभूव रगणी रम्या रासेशा रमणोत्सुका।
अमूल्यरत्नाभरणा रत्नसिंहासनस्थिता॥ ३०॥

The damsel was quite charming, was the goddess of the divine dance and was desirous of having the love of Kṛṣṇa. She was then seated on the gem-studded throne adorned with all the gem-studded ornaments.

वह्निशुद्धांशुकाधाना कोटिपूर्णशशिप्रभा।
तप्तकाञ्चनवर्णाभा राजिता च स्वतेजसा॥ ३१॥
सस्मिता सुदती शुद्धा शरत्पद्मनिभानना।
बिभ्रती कबरीं रम्यां मालतीमाल्यमण्डिताम्॥ ३२॥
रत्नमालां च दधती ग्रीष्मसूर्यसमप्रभाम्।
मुक्ताहारेण शुभ्रेण गङ्गाधारानिभेन च॥ ३३॥

Her garments were purified by fire and possessed the glory resembling the crores of full moons. She had the complexion of molten gold. Illumining in her own lustre, she wore a serene smile on her face. She had the face resembling the lotus flower of the winter season and the lines of teeth looked quite beautiful. She had a beautiful hair-do on her head and there was a fragrant garland of jasmine flowers round her neck. She wore a garland of gems which emitted lustre like the sun; she wore a garland of jewels having the lustre of the flow of the water of Gaṅgā.

सयुक्तं वर्तुलोत्तुङ्गं सुमेरुगिरिसंनिभम्।
कठिनं सुन्दरं दृश्यं कस्तुरीपत्रचिह्नितम्॥ ३४॥
माङ्गल्यं मङ्गलार्हं च स्तनयुग्मं च बिभ्रती।
नितम्बश्रोणिभारार्ता नवयौवनसुन्दरी॥ ३५॥

She had very stiff breasts which were roundish, raised like Sumeru mountain; were stiff, beautiful to look at and painted with *kastūrī*. Both of them were the treasure of welfare and bestower of the welfare, her pelvic region was stiff and heavy. She appeared fatigued and looked quite charming because of her youth.

कामातुरां सस्मितां तां ददर्श रसिकेश्वरः।
दृष्ट्वा कान्तां जगत्कान्तो बभूव रमणोत्सुकः॥ ३६॥

Lord Kṛṣṇa who happens to be the lord of the lovers and the most beautiful of the universe, looked at her who was smiling with passion and was anxious to enjoy the company of the lord.

दृष्ट्वा रिरंसुं कान्तं च सा दधार हरेः पुरः।
तेन राधा समाख्याता पुराविद्भिर्महेश्वरि॥ ३७॥

He had also taken her in his lap on meeting her. O goddess, the ancient people described her as Rādhā because of this.

राधा भजति तं कृष्णं स च तां च परस्परम्।
उभयोः सर्वसाम्यं च सदा सन्तो वदन्ति च॥ ३८॥
भवनं धावनं रासे स्मरत्यालिङ्गनं जपन्।
तेन जल्पति संकेतं तत्र राधां स ईश्वरः॥ ३९॥

Rādhā recites the name of Kṛṣṇa while Kṛṣṇa recites the name of Rādhā; for them everything is equal. This has been stated by the learned people. Lord Kṛṣṇa while in the divine dance takes to the form of Rādhā, runs after her, embraces her and makes love reciting her name and occasionally he invites her with a sign.

राशब्दोच्चारणाद्भक्तो राति मुक्तिं सुदुर्लभाम्।
धाशब्दोच्चारणाद्दुर्गे धावत्येव हरेः पदम्॥ ४०॥

Therefore O Durgā, the devotee of lord Kṛṣṇa achieves salvation by the mere recitation of रा and by reciting the name of धा they rush to the abode of the lord.

कृष्णवामांशसंभूता राधा रासेश्वरी पुरा।
तस्याश्चांशांशकलया बभूवुर्देवयोषितः॥ ४१॥

रा इत्यादानवचनो धा च निर्वाणवाचकः।
ततोऽवाप्नोति मुक्तिं च तेन राधा प्रकीर्तिता॥४२॥

Rādhā the goddess of the divine dance emerged from the left side of Kṛṣṇa and all the other damsels emerged from her. Therefore the word Rādhā is also interpreted to mean salvation. Therefore one gets redeemed with the recitation of her name.

बभूव गोपीसंघश्च राधाया लोमकूपतः।
श्रीकृष्णलोमकूपेभ्यो बभूवुः सर्वबल्लवाः॥४३॥

All the cowherdesses emerged from the hair-pits of Rādhā whereas the cowherds emerged from the hair-pits of Kṛṣṇa.

राधावामांशभागेन महालक्ष्मीर्बभूव सा।
तस्याधिष्ठातृदेवी सा गृहलक्ष्मीर्बभूव सा॥४४॥

Mahālakṣmī was born from the left side of Rādhā and became the great goddess of the lord known as Gṛhalakṣmī.

चतुर्भुजस्य सा पत्नी देवी वैकुण्ठवासिनी।
तदंशा सिन्धुकन्या च श्वेतद्वीपनिवासिनी॥४५
क्षीरोदशायिनः पत्नी विष्णोर्विषयिणः शिवे।
तदंशा सा स्वर्गलक्ष्मीः शक्रसंपत्प्रदायिनी॥
तदंशा राजलक्ष्मीश्च राजसंपत्प्रदायिनी॥४५॥

She became the wife of lord Viṣṇu and resided in Vaikuṇṭha. The daughter of Sindhu was born of her ray and resided in *Śveta-dvīpa* and happens to be wife of lord Viṣṇu who dwells in the ocean of milk. O Pārvatī, Lakṣmī of the heaven was born out of her ray and bestowed treasure on Indra. She is known as Svarag-lakṣmī. From her ray Rāja-lakṣmī emerged, who provides grace to the kings.

तदंशा मर्त्यलक्ष्मीश्च गृहिणां च गृहे गृहे।
दीपाधिष्ठातृदेवी च सा चैव गृहदेवता॥४६॥

The Martya-lakṣmī emerged from her and is found in the house of everyone. She is known by the name of Gṛhalakṣmī.

स्वयं राधा कृष्णपत्नी कृष्णवक्षःस्थलस्थिता।
प्राणाधिष्ठातृदेवी च तस्यैव परमात्मनः॥४७॥

Rādhā herself becoming the wife of Kṛṣṇa resides in his heart and she is the presiding deity of life of graet sole.

आब्रह्मस्तम्बपर्यन्तं सर्वं मिथ्यैव पार्वति।
भज सत्यं परं ब्रह्म राधेशं त्रिगुणात्परम्॥४८॥
परं प्रधानं परमं परमात्मानमीश्वरम्।
सर्वाद्यं सर्वपूज्यं च निरीहं प्रकृतेः परम्॥४९॥
स्वेच्छामयं नित्यरूपं भक्तानुग्रहविग्रहम्।
तद्भिन्नानां च देवानां प्राकृतं रूपमेव च॥५०॥

O Pārvatī, taking everything from a straw of Brahmā as false you should recite the name of the husband of Rādhā, who is the form of truth, beyond all the *guṇas*, best of all, the supreme soul, the lord, eternal, adored by all without any desire, beyond Prakṛti, moves at will having the eternal form and bestows grace on his devotees. There is nothing beyond him.

तस्य प्राणाधिका राधा बहुसौभाग्यसंयुता।
महाविष्णोः प्रसूः सा च मूलप्रकृतिरीश्वरी॥५१॥

His Rādhā is dearer to him than his life which represents great fortune. She happens to be the creator of Mahāviṣṇu and is the basic Prakṛti and the supreme goddess.

मानिनीं राधिकां सन्तः सेवन्ते नित्यशः सदा।
सुलभं यत्पदाम्भोजं ब्रह्मादीनां सुदुर्लभम्॥५२॥

All the sages adore Rādhikā daily with devotion because her lotus-like feet are easily available to them though Brahmā and other gods cannot easily get the same.

स्वप्ने राधापदाम्भोजं नहि पश्यन्ति बल्लवाः।
स्वयं देवी हरेः क्रोडे छायारूपेण कामिनी॥५३।

The cowherds are unable to look at the feet of Rādhā even in their dream. Rādhā herself always remains in the lap of lord Kṛṣṇa like a shadow.

स च द्वादशगोपानां रायाणः प्रवरः प्रिये।
श्रीकृष्णांशश्च भगवान्विष्णुतुल्यपराक्रमः॥५४॥
सुदामशापात्सा देवी गोलोकादागता महीम्।
वृषभानुगृहे जाता तन्माता च कलावती॥५५॥

O dearest one, out of the twelve cowherds, there was a cowherd named Rāyaṇa-gopa who happened to be a ray of lord Kṛṣṇa and was as valorous as lord Viṣṇu himself. Because of the curse of a cowherd named Sudāmā, the goddess Rādhā descended from *Goloka* and was born on earth in the house of Vṛṣabhānu and her mothers name was Kalāvatī.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० राधोपा०
राधोत्पत्तिकथनं नामाष्टचत्वारिंशोऽध्यायः॥४८॥

अथैकोनपञ्चाशत्तमोऽध्यायः

Chapter – 49

Pronouncing of curse mutually by Rādhā and Sudāmā

पार्वत्युवाच

कथं सुदामशापं च सा च देवी ललाभ ह।
कथं शशाप भृत्यो हि स्वाभीष्टदेवकामिनीम्॥ १॥

Pārvatī said—O lord, how could the goddess attract the curse of Sudāmā and how could Sudāmā who was just a servant, pronounce a curse on the great goddess?

महादेव उवाच

शृणु देवि प्रवक्ष्यामि रहस्यं परमाद्भुतम्।
गोप्यं सर्वपुराणेषु शुभदं भक्तिमुक्तिदम्॥ २॥

Mahādeva said—O goddess, I am going to tell you this astonishing secret. You please listen to it. It is the secret of all the Purāṇas, bestows welfare and salvation.

एकदा राधिकेशश्च गोलोके रासमण्डले।
शतशृङ्गाख्यगिर्येकदेशे वृन्दावने वने॥ ३॥
गृहीत्वा विरजां गोपीं सुभाग्यां राधिकासमाम्।
क्रीडां चकार भगवान्रत्नभूषणभूषितः॥ ४॥

Once, in Vṛndāvana of *Goloka*, *Rāsamaṇḍala* was performed at the mountain of hundred peaks. The lord started enjoying the company of cowherdesses Virajā in a secluded place. She was quite fortunate and was equal to Rādhā. She was adorned with all the gem-studded ornaments.

रत्नप्रदीपसंयुक्ते रत्ननिर्माणमण्डले।
अमूल्यरत्नखचितमञ्चके पुष्पतल्पके॥ ५॥
कस्तूरीकुङ्कुमारक्ते सुचन्दनसुधूपिते।
सुगन्धिमालतीमालासमूहपरिमण्डिते॥ ६॥
सुरताद्विरतिर्नास्ति दम्पती रतिपण्डितौ।
तौ द्वौ परस्परासक्तौ सुखसंभोगतन्द्रितौ॥ ७॥

In the *Rāsamaṇḍala* which was illuminated with the gem-studded lamps of great value, both Virajā and Kṛṣṇa lay on the bed adorned with flowers and decorated with *kastūrī* and red vermilion, with the best of sandal-paste and fragrant jasmine flowers which were spread all round emitting immense fragrance. Both were enjoying each other's company by lying on the bed. Both of them were deeply involved in the love-sport and were not separating from each other. Both of them were united with each other and feeling fatigued.

मन्वन्तराणां लक्षश्च कालः परिमितो गतः।
गोलोकस्य स्वल्पकाले जन्मादिरहितस्य च॥ ८॥

In the meantime the period of a lakh of *manvantaras* passed which is quite a short duration for *Goloka* where there is no birth or death.

दूत्यश्चतस्रो ज्ञात्वाऽथ जगदुस्तां तु राधिकाम्।
श्रुत्वा परमरुष्टा सा तत्याज हरिमीश्वरी॥ ९॥
प्रबोधिता च सखिभिः कोपरक्तास्यलोचना।
विहाय रत्नालंकारं वह्निशुद्धांशुके शुभे॥ १०॥
क्रीडापद्मं च सद्रत्नामूल्यदर्पणमुज्ज्वलम्।
निर्मार्जयामास सती सिन्दूरं चित्रपत्रकम्॥ ११॥
प्रक्षाल्य तोयाञ्जलिभिर्मुखरागमलक्तकम्।
विस्रस्तकबरीभारा मुक्तकेशी प्रकम्पिता॥ १२॥

In the meantime, four of the female messengers reported the matter to Rādhā approaching her. On hearing that, the goddess Rādhā was immensely enraged and disowned the lord. Her eyes became red with anger. In spite of

the advice of her friends she threw away the gem-studded ornaments, the costumes sanctified by the fire, lotuses of the play and the mirror which was decorated with invaluable gems. She removed the decoration on her face besides the vermilion and washed out her face and the decoration of the feet with water. She dishevelled the locks of her hair disarranging them. She then started trembling.

शुक्लवस्त्रपरीधाना रूक्षा वेषादिवर्जिता।
ययौ यानान्तिकं तूर्णं प्रियालीभिर्निवारिता॥ १३॥
आजुहाव सखीसंघं रोषविस्फुरिताधरा।
शश्वत्कम्पान्विताङ्गी सा गोपीभिः परिवारिता॥ १४॥
ताभिर्भक्त्या युताभिश्च कातराभिश्च संस्तुता।
आरुरोह रथं दिव्यममूल्यं रत्ननिर्मितम्।
दशयोजनविस्तीर्णं दैर्घ्ये तच्छतयोजनम्॥ १५॥

She then clad herself in white garment and appeared without any make-up. In spite of all her female friends advising against her moves, she rushed towards the chariot and reached it. She then started calling her female friends there. At that point of time her lips were fluttering in rage and her entire body was trembling. She was surrounded by the cowherdesses on all sides with great humility. Without caring for anyone, she at once mounted the invaluable divine chariot which was built with gems and was a thousand *yojanas* in a length and ten *yojanas* in width.

सहस्रचक्रयुक्तं च नानाचित्रसमन्वितम्।
नानाविचित्रवसनैः सूक्ष्मैः क्षौमैर्विराजितम्॥ १६॥
अमूल्यरत्ननिर्माणदर्पणैः परिशोभितम्।
मणीन्द्रजालमालाभैः पुष्पमालासहस्रकैः॥ १७॥
सद्रत्नकलशैर्युक्तं रम्यैर्मन्दिरकोटिभिः।
त्रिलक्षकोटिभिः सार्धं गोपीभिश्च प्रियालिभिः॥ १८॥
ययौ रथेन तेनैव सुमनोमालिना प्रिये।
श्रुत्वा कोलाहलं गोपः सुदामा कृष्णपार्षदः॥ १९॥
कृष्णं कृत्वा सावधानं गोपैः सार्धं पलायितः।
भयेन कृष्णः संत्रस्तो विहाय विरजां सतीम्॥ २०॥
स्वप्रेममग्नः कृष्णोऽपि तिरोधानं चकार सः।
सा सती समयं ज्ञात्वा विचार्य स्वहृदि क्रुधा॥ २१॥
राधाप्रकोपभीता च प्राणांस्तत्याज तत्क्षणम्।
विरजालिगणास्तत्र भयविह्वलकातराः॥ २२॥

It had a thousand wheels bearing beautiful paintings, it was decorated with astonishing types of fine silken cloth. The mirrors in the chariot were made of beautiful gems. It had the best of string beads and a thousand of garland of flowers. Besides it had many of the vases made of gems which were crores in number. Three lakh crores of cowherdesses mounted the chariot with Rādhā. O dear, the chariot was called Sumanomāi and mounting it, they left the place. On hearing the noise of the chariot, Sudāmā the courtier of lord Kṛṣṇa rushed together with other cowherds to the place of lord Kṛṣṇa and cautioned him. In panic lord Kṛṣṇa separated Virajā from him and engrossed in her love, he disappeared from the scene. The chaste Virajā was antagonised no doubt, but feeling panicky from the rage of Rādhikā, she could not contain herself and ended her life at once.

प्रययुः शरणं साध्वीं विरजां तत्क्षणं भिया।
गोलोके सा सरिद्रूपा जाता वै शैलकन्यके॥ २३॥
कोटियोजनविस्तीर्णा दीर्घ्ये शतगुणा तथा।
गोलोकं वेष्टयामास परिखेव मनोहरा॥ २४॥
बभूवुः क्षुद्रनद्यश्च तदाऽन्या गोप्य एव च।
सर्वा नद्यस्तदंशाश्च प्रतिविश्वेषु सुन्दरि॥ २५॥
इमे सप्त समुद्राश्च विरजानन्दना भुवि।
अथागत्य महाभागा राधा रासेश्वरी परा॥ २६॥

The female friends of Virajā feeling panicky and desperate followed the path of Virajā, disappearing from the place. But, O daughter of the Himālaya, Virajā was turned in *Goloka* as a stream and started flowing and there it was turned into the length of a crores of *yojanas* and crores of *yojana* in width. She turned herself into a deep ravine and surrounded *Goloka* from all sides. O beautiful one, all the female friends of Virajā were turned into small streams and rivers flowing in the universe from the same source.

न दृष्ट्वा विरजां कृष्णं स्वगृहं च पुनर्ययौ।
जगाम कृष्णस्तां राधां गोपालैरष्टभिः सह॥ २७॥
गोपीभिर्द्वारि युक्ताभिर्वारितोऽपि पुनः पुनः।
दृष्ट्वा कृष्णं च सा देवी भर्त्सयामास तं तदा॥ २८॥
सुदामा भर्त्सयामास तां तथा कृष्णसंनिधौ।
क्रुद्धा शशाप सा देवी सुदामानं सुरेश्वरी॥ २९॥
गच्छ त्वमासुरीं योनिं गच्छ दूरमतो द्रुतम्।

All the six oceans in the universe are the sons of Virajā around. Thereafter when Rādhā the great goddess arrived there, she could not find Virajā or Kṛṣṇa there. She ultimately returned to her abode. Thereafter lord Kṛṣṇa together with eight cowherds reached the abode of Rādhikā. Inspite of the gate-keepers of the palace of Rādhā the entry of the lord inside the palace was prevented, Kṛṣṇa forcibly entered it. At the sight of Kṛṣṇa, Rādhikā however denouncing him. At the same time she found Sudāmā standing beside Kṛṣṇa who spoke to Rādhā something, which enraged Rādhā, who pronounced a curse on him, "At a place far away from here, you will be turned into the form of a demon."

शशाप तां सुदामा च त्वमितो गच्छ भारतम्॥ ३०॥
भव गोपी गोपकन्या मुख्याभिः स्वाभिरेव च।
तत्र ते कृष्णविच्छेदो भविष्यति शतं समाः॥ ३१॥
तत्र भारावतरणं भगवांश्च करिष्यति।

In his turn Sudāmā also pronounced a curse on her saying, "You go to the land of Bhārata and turn yourself into a cowherdesses getting separated from Kṛṣṇa for a hundred years. Lord Kṛṣṇa will incarnate on earth in order to relieve her burden."

इति शप्त्वा सुदामाऽसौ प्रणम्य जननीं हरिम्।
साश्रुनेत्रो मोहयुक्तस्ततो गन्तुं समुद्यतः॥ ३२॥

Thus pronouncing a curse, Sudāmā became emotional and bowing at the feet of mother Rādhikā and Kṛṣṇa, with the tears flowing from his eyes in illusion, he got ready to leave the place.

राधा जगाम तत्पश्चात्साश्रुनेत्राऽतिविह्वला।
वत्स क्व यासीत्युच्चार्य पुत्रविच्छेदकातरा॥ ३३॥

The tears too started flowing from her eyes, suffering the agony of separation from the son. She felt desperate and said: "O son where are you going"?

कृष्णस्तां बोधयामास विद्यया च कृपानिधिः
शीघ्रं संप्राप्स्यसि सुतं मा रुदस्त्वं वरानने॥ ३४॥

Thereafter the merciful lord Kṛṣṇa cautioned them both with the divine knowledge and said: "O damsel don't cry, you will get back your son quite soon.

स चासुरः शङ्खचूडो बभूव तुलसीपतिः।
मच्छूलभिन्नकायेन गोलोकं वै जगाम सः॥ ३५॥

The same Sudāmā was reborn as Śaṁkhacūḍa who happened to be a demon king and became the husband of Tulasī, who after meeting with this end at the sight of a trident went back to *Goloka*."

राधा जगाम वाराहे गोकुलं भारतं सती।
वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह॥ ३६॥
अयोनिसंभवा देवी वायुगर्भा कलावती।
सुषुवे मायया वायुं सा तत्राविर्बभूव ह॥ ३७॥

In the *Vārāha-kalpa*, Rādhikā was born in the village of Gokula in the family of a Vaiśya cowherd. She was born without any human contact. Her mother during pregnancy carried only the wind. At the time when the mother was giving birth to the wind, in the meantime Rādhikā appeared as her daughter.

अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम्।
सार्धं रायणवेश्येन तत्संबन्धं चकार सः॥ ३८॥
छायां संस्थाप्य तद्गेहे सान्तर्धानमवाप ह।
बभूव तस्य वैश्यस्य विवाहश्छायया सह॥ ३९॥

After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rāyaṇa; at the time of marriage only a shadow Rādhā was married to the trader while the real Rādhā herself disappeared.

गते चतुर्दशाब्दे तु कंसभीतेश्छलेन च।

जगाम गोकुलं कृष्णः शिशुरूपी जगत्पतिः॥४०॥

After the expiry of fourteen years Kṛṣṇa, the lord of the universe appeared there as an infant. He was brought to Gokula deceitfully because of the danger from Kṛṣṇa.

कृष्णमातुर्यशोदाया रायणस्तत्सहोदरः।

गोलोके गोपकृष्णांशः संबन्धात्कृष्णमातुलः॥४१॥

कृष्णेन सह राधायाः पुण्ये वृन्दावने वने।

विवाहं कारयामास विधिना जगतां विधिः॥४२॥

This Rāyaṇa was the real brother of Yaśodhā the mother of Kṛṣṇa who happened to be an *aṁśa* of Kṛṣṇa in *Goloka* and was his maternal uncle in the sacred forest of Vṛndāvana. Brahmā the creator of the universe had performed the marriage of Rādhā with Kṛṣṇa.

स्वप्ने राधापदाम्भोजं नहि पश्यन्ति बल्लवाः।

स्वयं राधा हरेः क्रोडे छाया रायणमन्दिरे॥४३॥

Rādhā whose lotus-like feet were beyond the sight of cowherds even in dream, the same Rādhā enjoyed the lap of lord Kṛṣṇa and her shadow was very much present in the house of Rāyaṇa.

षष्टिवर्षसहस्राणि तपस्तेपे पुरा विधिः।

राधिकाचरणाम्भोजदर्शनार्थी च पुष्करे॥४४॥

भारावतरणे भूमेर्भारते नन्दगोकुले।

ददर्श तत्पदाम्भोजं तपसस्तत्फलेन च॥४५॥

In the earlier times Brahmā had adored for sixty thousand years to have a sight of the lotus-like feet of Rādhikā, because of that he could have a view of the lotus-like feet of Rādhā in the village of Gokula during the time of the incarnation of Kṛṣṇa.

किंचित्कालं स वै कृष्णः पुण्ये वृन्दावने वने।

रेभे गोलोकनाथश्च राधया सह भारते॥४६॥

ततः सुदामशापेन विच्छेदश्च बभूव ह।

तत्र भारावतरणं भूमेः कृष्णश्चकार सः॥४७॥

In the sacred forest of Vṛndāvana in the land of Bhārata, Kṛṣṇa the lord of the cowherds enjoyed the company of Rādhā in Vṛndāvana for a short duration. Thereafter because of the curse of Sudāmā both of them were separated from each other. At that point of time lord Kṛṣṇa relieved the earth of her burden.

शताब्दे समतीते तु तीर्थयात्राप्रसङ्गतः।

ददर्श कृष्णं सा राधा स च तां च परस्परम्॥४८॥

After the lapse of a hundred years, both Kṛṣṇa and Rādhā met each other while on a pilgrimage.

ततो जगाम गोलोकं राधया सह तत्त्ववित्।

कलावती यशोदा च पर्यगाद्राधया सह॥४९॥

Thereafter lord Kṛṣṇa who was well-versed the knowledge of *tattva* went back to *Goloka* together with Rādhikā and her mother named Kalāvatī, besides all the cowherdesses and Yaśodhā the mother of Kṛṣṇa.

वृषभानुश्च नन्दश्च ययौ गोलोकमुत्तमम्।

सर्वे गोपाश्च गोप्यश्च ययुस्ता याः समागताः॥५०॥

Vṛṣabhānu, Nanda, all the cowherds and cowherdesses who had arrived on earth from the *Goloka* went back to their abode.

छायागोपाश्च गोप्यश्च प्रापुर्मुक्तिं च संनिधौ।

रेमिरे ताश्च तत्रैव सार्धं कृष्णेन पार्वति॥५१॥

षट्त्रिंशल्लक्षकोट्यश्च गोप्यो गोपाश्च तत्समाः।

गोलोकं प्रययुर्मुक्ताः सार्धं कृष्णेन राधया॥५२॥

O Pārvatī, all the cowherds and cowherdesses who had arrived on earth to keep the company of lord Kṛṣṇa went back to *Goloka* and started enjoying the company of lord Kṛṣṇa; thirty six lakh crores of the cowherdesses and an equal number of cowherds were freed together with Rādhā and Kṛṣṇa and went back to *Goloka*.

द्रोणः प्रजापतिर्नन्दो यशोदा तत्प्रिया धरा।

संप्राप पूर्वतपसा परमात्मानमीश्वरम्॥५३॥

Out of them, Prajāpati Droṇa appeared in the form of Nanda and his wife named Dharā appeared as Yaśodhā. In their earlier births they had adored the lord to get him as their son.

वसुदेवः कश्यपश्च देवकी चादितिः सती।

देवमाता देवपिता प्रतिकल्पे स्वभावत:॥५४॥

पितॄणां मानसी कन्या राधामाता कलावती।

वसुदामाऽपि गोलोकाद् वृषभानु: समाययौ॥५५॥

Kaśyapa was reborn as Vasudeva and Aditi reappeared as Devakī in each and every *kalpa*, the parents of the god are reborn according to their nature. Kalāvatī the mind born daughter of the manes became the mother of Rādhā and reaching from *Goloka* Vasudāmā to birth in form of Vṛṣbhānu.

इत्येवं कथितं दुर्गे राधिकाख्यानमुत्तमम्।

संपत्करं पापहरं पुत्रपौत्रविवर्धनम्॥५६॥

O Durgā, thus I have narrated to you the best of the story of Rādhikā which bestows riches, removes sins and bestows sons and grandsons.

श्रीकृष्णश्च द्विधारूपो द्विभुजश्च चतुर्भुज:।

चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुज: स्वयम्॥५७॥

Lord Kṛṣṇa took to two forms, one having two arms and the other having four arms living in Vaikuṇṭha. Kṛṣṇa with two arms resided in *Goloka*.

चतुर्भुजस्य पत्नी च महालक्ष्मी: सरस्वती।

गङ्गा च तुलसी चैव देव्यो नारायणप्रिया:॥५८॥

Lord Viṣṇu having four arms, had Mahālakṣmī, Sarasvatī, Gaṅgā and Tulasī as his wives. All of them are the beloved of the lord.

श्रीकृष्णपत्नी सा राधा तदर्धाङ्गसमुद्भवा।

तेजसा वयसा साध्वी रूपेण च गुणेन च॥५९॥

The wife of lord Kṛṣṇa emerged out of his left half and was known as Rādhikā who was like him in *tejas*, age, beauty and virtues.

आदौ राधां समुच्चार्य पश्चात्कृष्णं वदेद्बुध:।

व्यतिक्रमे ब्रह्महत्यां लभते नात्र संशय:॥६०॥

Thus, the intellectual should first recite the name of Rādhā and then Kṛṣṇa and while speaking out vice-versa; one attracts the sin of *Brahmahatyā*.

कार्त्तिके पूर्णिमायां च गोलोके रासमण्डले।

चकार पूजां राधायास्तत्संबन्धिमहोत्सवम्॥६१॥

Lord Kṛṣṇa had performed a function in favour of Rādhikā in *Goloka* in the *Rāsamaṇḍala*, on the full moon day of Kārtika month.

सद्रत्नगुटिकायाश्च कृत्वा तत्कवचं हरि:।

दधार कण्ठे बाहौ च दक्षिणे सह गोपकै:॥६२॥

The lord Kṛṣṇa keeping the *Rādhā-kavaca* in a gem-amulet wore it around the neck or the right arm, together with all the cowherds.

कृत्वा ध्यानं च भक्त्या स्तोत्रमेतच्चकार स:।

राधाचर्वितताम्बूलं चखाद मधुसूदन:॥६३॥

With his mind filled with devotion, he composed the stotra. The lord then chewed the betel which had already been chewed by Rādhikā.

राधा पूज्या च कृष्णस्य तत्पूज्यो भगवान्प्रभु:।

परस्पराभीष्टदेवे भेदकृन्नरकं व्रजेत्॥६४॥

Therefore Rādhikā is adorable by lord Kṛṣṇa and Kṛṣṇa is adorable by Rādhā. There the one, who differentiates between the two, achieves the hell.

द्वितीये पूजिता सा च धर्मेण ब्रह्मणा मया।

अनन्तवासुकिभ्यां च रविणा शशिना पुरा॥६५॥

महेन्द्रेण च रुद्रैश्च मनुना मानवेन च।

सुरेन्द्रैश्च मुनीन्द्रैश्च सर्वविश्वैश्च पूजिता॥६६॥

तृतीये पूजिता सा च सप्तद्वीपेश्वरेण च।

भारते च सुयज्ञेन पुत्रैर्मित्रैर्मुदान्वितै:॥६७॥

In the earlier times, she was adored by Dharma, Brahmā, myself, serpent Ananta, Vāsuki, sun and moon, Mahendra, eleven Rudras, Manu, Indras and the best of the sages. She was thus adored by the entire universe. Then she was adored by Suyajña over the *Sapta-dvīpa* together with his son and friends.

ब्राह्मणेनाभिशप्तेन दैवदोषेण भूभृता।

व्याधिग्रस्तेन हस्तेन दु:खिना च विदूयता॥६८॥

संप्राप राज्यं भ्रष्टश्री: स च राधावरेण च।

स्तोत्रेण ब्रह्मदत्तेन स्तुत्वा च परमेश्वरीम्॥६९॥

अभेद्यं कवचं तस्याः कण्ठे बाहौ दधार सः।
ध्यात्वा चकार पूजां च पुष्कर शतवत्सरान्॥७०॥
अन्ते जगाम गोलोकं रत्नयानेन भूमिपः।
इति ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥७१॥

As a move of destiny, the king had been cursed by a Brāhmaṇa and he attracted leprosy. While suffering from leprosy, he adored Rādhā with the *stotra* given to him by Brahmā, as a result of which he got a boon from Rādhā and regained his riches and got relieved of all the ailments. He then wore the amulet bearing the *kavaca* of Rādhā round his neck and arm and performed *tapas* attentively at *Puṣkara-kṣetra* for a hundred years. Thereafter the king reached *Goloka* mounted on a chariot studded with gem. Thus I have narrated everything to you; what more do you want to listen to?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरिसं० राधोपा० राधायाः सुदामशापादिकथनं नामैकोनपञ्चाशत्तमोऽध्यायः॥४९॥

अथ पञ्चाशत्तमोऽध्यायः

Chapter – 50

The story of Suyajña

पार्वत्युवाच

को वा सुयज्ञो नृपतिः कुत्र वंशे बभूव सः।
कथं विप्राभिशप्तश्च कथं संप्राप राधिकाम्॥ १॥
सर्वात्मनश्च कृष्णस्य पत्नीं श्रीकृष्णपूजिताम्।
कथं विण्मूत्रधारी च सिषेवे परमेश्वरीम्॥ २॥

Pārvatī said—"Who was the king Suyajña? In which dynasty was he born? How could he get Rādhikā who happens to be the spouse of lord Kṛṣṇa and was adored by him? How could the great goddess be adored by a human being?

षष्टिवर्षसहस्राणि तपस्तेपे पुरा विधिः।
यत्पादाम्भोजरेणूनां लब्धये पुष्करे विभुः॥ ३॥
कथं ददर्श तां देवीं महालक्ष्मीं पुरा सतीम्।
दुर्दर्शामपि युष्माकं दृश्या साऽभूत्कथं नृणाम्॥ ४॥
कथं त्रिजगतां धाता तस्मै तत्कवचं ददौ।
ध्यानं पूजाविधिं स्तोत्रं तन्मे व्याख्यातुमर्हसि॥ ५॥

To receive the dust of her feet, Brahmā had to adore for sixty thousand years, how could he have an audience with such a chaste Mahālakṣmī? Even you people get an audience with her with difficulty; then how could a human being find her? How did the creator of the three worlds give him the *kavaca*, *dhyānam* method of adoration and *stotra*? You kindly tell me.

महादेव उवच

स्वायंभुवो मनुर्देवि मनूनामादिरेव च।
ब्रह्मात्मजस्तपस्वी च शतरूपापतिः प्रभुः॥ ६॥

Mahādeva said—Svāyambhuva Manu was first born in the race of Manu, who happened to be the son of Brahmā, a great ascetic and the husband of Śatarūpā.

उत्तानपादस्तत्पुत्रस्तत्पुत्रो ध्रुव एव च।
ध्रुवस्य कीर्तिर्विख्याता त्रैलोक्ये शैलकन्यके॥ ७॥
उत्कलस्तस्य पुत्रश्च नारायणपरायणः।
सहस्रं राजसूयानां पुष्करे स चकार ह॥ ८॥

He had a son named Uttānapāda who further had a son named Dhruva. O daughter of the mountain, Dhruva enjoyed great glory and his son named Utkala was extremely devoted to lord Nārāyaṇa and he performed a thousand *Rājasūya-yajñas* in *Puṣkara-kṣetra*.

सर्वाणि रत्नपात्राणि ब्राह्मणेभ्यो ददौ मुदा।
अमूल्यरत्नराशीनां सहस्रं तेजसावृतम्॥
ब्राह्मणेभ्यो ददौ राजा यज्ञान्ते सुमहात्सवे॥ ९॥

He gave away in charity to the Brāhmaṇas invaluable gems, a lot of riches which were shining. The king had given all these at the end of graet sacrifice.

दृष्ट्वा तच्छोभनं यज्ञं विधाता जगतां प्रिये।
सुयज्ञं नाम नृपतिं चकार सुरसंसदि॥ १०॥
स च राजा सुयज्ञश्च मनुवंशसमुद्भवः।
अन्नदाता रत्नदाता दाता वै सर्वसंपदाम्॥ ११॥

दशलक्षं गवां चैव रत्नशृङ्गपरिच्छदम्।
नित्यं ददौ स विप्रेभ्यो मुदा युक्तः सदक्षिणम्॥ १२॥
गवां द्वादशलक्षाणां ददौ नित्यं मुदाऽन्वितः।
सुपक्वानि च मांसानि ब्राह्मणेभ्यश्च पार्वति॥ १३॥

O dear, because of the performing of so many *yajñas* successfully and giving away enormous in charity, Brahmā the creator of the universe, conferred the title of Suyajña on him, who was born in the race of Manu. He gave away in charity food, gems, riches and a lakh of cows with horns covered with gold, besides *dakṣiṇā*, to the Brāhmaṇas daily. O Pārvatī, he used to offer cooked meat to the Brāhmaṇas.

षट्कोटीर्ब्राह्मणानां च भोजयामास नित्यशः।
चोष्यैश्चर्व्यैर्लेह्यपेयैरतितृप्तं दिने दिने॥ १४॥
विप्रलक्षं सूपकारं भोजयामास तत्परम्।
पूर्णमन्नं च सूपाक्तं सगव्यं मांसवर्जितम्॥ १५॥

He used to feed six crores of Brāhmaṇas and gave them stuffs for sucking, chewing, beverages daily, which satisfied them. A lakh of Brāhmaṇas took food with him daily and the meals included *ghee* and cow milk.

विप्रा भोजनकाले च मनुवंशसमुद्भवम्।
न तुष्टुवुः सुयज्ञं च तुष्टुवुस्तत्पितरंश्च ते॥ १६॥
दिने सुयज्ञयज्ञान्ते षट्त्रिंशल्लक्षकोटयः।
चक्रुः सुभोजनं विप्राश्चातितृप्ताश्च सुन्दरि॥ १७॥
गृहीतानि च रत्नानि स्वगृहं वोढुमक्षमाः।
वृषलेभ्यो ददुः किंचित्किंचित्पथि च तत्यजुः॥ १८॥
विप्राणां भोजनान्ते च विप्रान्येभ्यो ददौ नृपः।
तथाप्युर्वरितं तत्र चान्नराशिसहस्रकम्॥ १९॥
कृत्वा यज्ञं महाबाहुः समुवास स्वसंसदि।
रत्नेन्द्रसारसंक्लृप्तच्छत्रकोटिसमन्विते॥ २०॥
रत्नसिंहासने रम्ये पट्टवस्त्रैः सुसंस्कृते।
चन्दनादिसुसंसृष्टे रम्ये चन्दनपल्लवैः॥ २१॥
शाखायुक्तैः पूर्णकुम्भै रम्भावृक्षैश्च शोभिते।
चन्दनागुरुकस्तूरीघनसिन्दूरसंस्कृते॥ २२॥

At the time of taking food of the Brāhmaṇas praised Suyajña and his rays. On the completion of the *yajña*, Suyajña fed thirty six lakh crores of Brāhmaṇas. O beautiful one, satisfying Brāhmaṇas with the giving away of food and the gems which they were unable to carry back to their houses. Some of them gave a part of the charity they had received to the Śūdras, while a part of its was left there. He fed other Brāhmaṇas as well. Inspite of that, heaps of food still remained there. After completion of the *yajña*, the monarch having long arms went to his court and occupied the lion-throne which was studded with gems and had crores of umbrellas over it, was quite a charming one, decorated with fine silken garments and with sandal leaves, having a number of vases filled with water and trunks of banana trees and sandal-wood branches, scented with *aguru*, *kastūrī*, *camphor* and *vermilion*.

वसुवासवचन्द्रेन्द्ररुद्रादित्यसमन्विते।
मुनिनारदमन्वादिब्रह्मविष्णुशिवान्विते॥ २३॥

Vasus, the moon, Rudras, Sūrya, the sages, Nārada, Manu besides Brahmā, Viṣṇu and Śiva were also present there beside the throne. In the meantime a Brāhmaṇa arrived here.

एतस्मिन्नन्तरे तत्र विप्र एकः समाययौ।
रूक्षो मलिनवासाश्च शुष्ककण्ठौष्ठतालुकः॥ २४॥

He had dishevelled hair and wore dirty clothes. His throat, lips and tongue had dried up.

रत्नसिंहासनस्थं च माल्यचन्दनचर्चितम्।
राजानमाशिषं चक्रे सस्मितः संपुटाञ्जलिः॥ २५॥
प्रणनाम नृपस्तं च नोत्तस्थौ किंचिदेव हि।
सभासदश्च नोत्तस्थुर्जहसुः स्वल्पमेव च॥ २६॥
मुनिभ्योऽपि च देवेभ्यो नमस्कृत्य द्विजोत्तमः।
शशाप नृपतिं क्रोधात्तत्रातिष्ठन्निरंकुशः॥ २७॥
गच्छ दूरमतो राज्याद्भ्रष्टश्रीर्भव पामर।
भवाचिरं गलत्कुष्ठी बुद्धिहीनोऽप्युपद्रुतः॥ २८॥
इत्युक्त्वा कम्पितः क्रोधात्सभास्थाञ्छसुमुद्यतः।
ये तत्र जहसुः सर्वे समुत्तस्थुः सभासदः॥ २९॥
सर्वे चक्रुः प्रणामं ते क्रोधं तत्याज वाडवः॥ ३०॥

That Brāhmaṇa offered his blessing to the king raising his hand and then folding them, who was

seated on the lion-throne decorated with many of the garlands. But the king on his part neither accepted the greetings of the Brāhmaṇa, nor did he get up from his seat to receive him. All his courtiers also did not show any respect to the Brāhmaṇa and on the contrary some of them laughed at him. The best of the Brāhmaṇa after bowing to the gods and the sages got enraged but stood there fearlessly in anger. Then he pronounced a curse on the king, "O degraded one, you will be deprived of all your glory and you will be driven away from your kingdom and you will soon suffer from leprosy in the neck. You will be deprived of your wisdom and become violent." Thus speaking the enraged Brāhmaṇa was also getting ready to pronounce a curse on the courtiers as well. Thereafter all the people who were laughing at him got up in panic and started offering salutation to him. Finding this, the Brāhmaṇa was relieved of the anger.

प्रणम्यागत्य राजा तं रुरोद भयकातरः।
निःससार सभामध्याद्धृवयेन विदूयता॥३१॥
ब्राह्मणो गूढरूपी च प्रज्वलन्ब्रह्मतेजसा।
तत्पश्चान्मुनयः सर्वे प्रययुर्भयकातराः॥३२॥
हे विप्र तिष्ठ तिष्ठेति समुच्चार्य पुनः पुनः।
पुलहश्च पुलस्त्यश्च प्रचेता भृगुरङ्गिराः॥३३॥
मरीचिः कश्यपश्चैव वसिष्ठः क्रतुरेव च।
शुक्रो बृहस्पतिश्चैव दुर्वासा लोमशस्तथा॥३४॥
गौतमश्च कणादश्च कण्वः कात्यायनः कठः।
पाणिनिर्जाजलिश्चैव ऋष्यशृङ्गो विभाण्डकः॥३५॥
तैत्तिरिश्चाप्यापिशलिर्मार्कण्डेयो महातपाः।
सनकश्च सनन्दश्च बोढुः पैलः सनातनः॥३६॥
सनत्कुमारो भगवान्नरनारायणावृषी।
पराशरो जरत्कारुः संवर्तः करभस्तथा॥३७॥
भरद्वाजश्च वाल्मीकिरौर्वश्च च्यवनस्तथा।
अगस्त्योऽत्रिरुतथ्यश्च संकर्तास्तीक आसुरिः॥३८॥
शिलालिर्लाङ्गलिश्चैव शाकल्यः शाकटायनः।
गर्गो वत्सः पञ्चशिखो जमदग्निश्च देवलः॥३९॥
जैगीषव्यो वामदेवो बालखिल्यादयस्तथा।
शक्तिर्दक्षः कर्दमश्च प्रस्कन्नः कपिलस्तथा॥४०॥
विश्वामित्रश्च कौत्सश्चाप्यृचीकोऽपघमर्षणः।
एते चान्ये मुनयः पितरोऽग्निर्हरिप्रियाः॥४१॥
दिक्पाला देवताः सर्वा विप्रं पश्चात्समाययुः।
ब्राह्मणं बोधयामासुर्वासयामासुरीश्वरि॥४२॥
समूचुस्तं क्रमेणैव नीतिं नीतिविशारदाः॥४३॥

Overcome by fear, the king also bowed in reverence to him and started crying approaching the Brāhmaṇas. Thereafter the Brāhmaṇa, with his mind filled with agony left the place. The Brāhmaṇa had a divine form and his face was glittering with divine glory. Thereafter all the sages were grieved in terror. They said: "O Brāhmaṇa, you stop for a moment." Thus saying again and again all of them started following him, the sages like Pulaha, Pulastya, Pracetā, Bhṛgu, Aṅgirā, Marīci, Kaśyapa, Vasiṣṭha, Kratu, Śukra, Bṛhaspati, Durvāsā, Lomaśa, Gautama, Kaṇāda, Kaṇva, Kātyāyana, Kaṭha, Pāṇini, Jājali, Śṛṅgī, Vibhāṇḍaka, Taittiri, Āpiśali, Mārkaṇḍekya, the great sage Sanaka, Sananda, Voḍhu, Paila, Sanātana, Sanatkumāra, Nara-Nārāyaṇa, Parāśara, Jaratkāru, Saṁvatta, Karabha, Bharadvāja, Vālmīki, Aurava, Cyavana, Agastya, Atri, Utathya, Saṁkartā, Āstīka, Āsuri, Śilāli, Lāṅgali, Śākalya, Śākaṭāyana, Garga, Vatsa, Pañcaśikha, Jamadagni, Devala, Jaigīṣavya, Vāmadeva, Bālakhilya, *śakti*, Dakṣa, Kardam, Kapila, Viśvāmitra, Kautsa, Ṛcīka and Aghmarṣaṇa and several other sages, manes, Agni, Haripriyā, Dikpālas and the gods also arrived there. O goddess, they stopped the Brāhmaṇa and tried to convince him. All of them well-versed in the science of polity and started talking to him in appropriate words.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधोपा०
सुयज्ञोपाख्यानं नाम पञ्चाशत्तमोऽध्यायः॥५०॥

अथैकपञ्चाशत्तमोऽध्यायः

Chapter – 51

Description of the sins and result there of as narrated by the Sages

पार्वत्युवाच

किमूचुरब्राह्मणं ब्रह्मन्ब्राह्मणा ब्रह्मणः सुताः।
नीतिज्ञा नीतिवचनं तन्मां व्याख्यातुमर्हसि॥ १॥

Pārvatī said—O Brahman, the Brāhmaṇas who were the sons of Brahmā and were well-versed in polity what type of knowledge did they extend to the Brāhmaṇa on the polity. You kindly let me know.

महादेव उवाच

संतोष्य तं ब्राह्मणं च स्तवेन विनयेन च।
क्रमेण वक्तुमारेभे मुनिसंघो वरानने॥ २॥

Mahādeva said—O damsel, the sages pacified the Brāhmaṇa speaking to him in different ways.

सनत्कुमार उवाच

त्वत्पक्षादागता लक्ष्मीः कीर्तिः सत्त्वं यशस्तथा।
सुशीलं च महैश्वर्यं पितरोऽग्निः सुरास्तथा॥ ३॥
आगता नृपगेहेभ्यः कृत्वा भ्रष्टश्रियं नृपम्।
भव तुष्टो द्विजश्रेष्ठ चाशुतोषश्च वाडवः॥ ४॥
ब्राह्मणानां तु हृदयं कोमलं नवनीतवत्।
शुद्धं सुनिर्मलं चैव मार्जितं तपसा मुने॥ ५॥

Sanatkumāra said— After you, Lakṣmī, glory, prowess, popularity, humility, immense riches, the manes and all the gods together with the god of fire, the royal grandeur also left the king. O best of the sages, now you be pleased because the Brāhmaṇas are considered to be those who get pleased soon. O sage, the mind of the Brāhmaṇas is soft like the butter and gets purified with the performing of continuous *tapas* and become spotless.

क्षमस्वागच्छ विप्रेन्द्र शुद्धं कुरु नृपालयम्।
आशिषं कुरु तस्मै त्वं पवित्रपदरेणुना॥ ६॥

Therefore, O Brāhmaṇa, you kindly forgive and come to the place of the king dropping the dust of your feet there, purifying the same. Thereafter you bless him.

भृगुरुवाच

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते।
पितरस्तस्य देवाश्च वह्निश्चैव तथैव च॥ ७॥
निराशाः प्रतिगच्छन्ति चातिथेरप्रतिग्रहात्।
क्षमस्वागच्छ विप्रेन्द्र शुद्धं कुरु नृपालयम्॥ ८॥
स्त्रीघ्नैर्गोघ्नैः कृतघ्नैश्च ब्रह्मघ्नैर्गुरुतल्पगैः।
तुल्यदोषो भवत्येतैर्यस्यातिथिरनर्चितः॥ ९॥

Bhṛgu said—The one from whose house a mendicant returns disappointed, his manes, the gods and Agni, because of not honouring the guest, also depart in disappointment. Therefore, O Brāhmaṇa, you kindly forgive him and now reaching the abode of the king you purify it because the one in whose house the guest is not honoured, earns the sin of killing a woman, killing a cow, ungratefulness, *Brahmahatyā* and of committing sin with the wife of the Guru.

पुलस्त्य उवाच

पश्यन्ति ये वक्रदृष्ट्या चातिथिं गृहमागतम्।
दत्त्वा स्वपापं तस्मै तत्पुण्यमादाय गच्छति॥ १०॥

Pulastya said—The one who looks down upon a guest arriving at home, the same guest goes away carrying all his merits and dropping all his sins at the door of such a person.

क्षमस्व नृपदोषं च गच्छ वत्स यथासुखम्।
राजा स्वकर्मदोषेण नोत्तस्थौ तत्क्षमां कुरु॥ ११॥

Therefore, O son, you forgive the sin of the king. You move pleasantly as the king could not get up to welcome you because of the move of the destiny; therefore you forgive him.

पुलह उवाच

राजश्रिया विद्यया वा ब्राह्मणं योऽवमन्यते।
विप्रस्त्रिसंध्यहीनो यः श्रीहीनः क्षत्रियो भवेत्॥ १२॥
एकादशीविहीनश्च विष्णुनैवेद्यवञ्चितः।

क्षमस्वागच्छ विप्रेन्द्र शुद्धं कुरु नृपालयम्॥ १३॥

Pulaha said— Such of the Kṣatrīya or a Brāhmaṇa, who, because of the royal riches or the knowledge misbehaves with a Brāhmaṇa and does not extend due respect to him, such a Kṣatrīya is deprived of all the riches and the Brāhmaṇa is deprived of performing *sandhyā* all the three times. He is also deprived of the *vrata* of *Ekādaśī* and is not considered fit for getting the *naivedya* of lord Viṣṇu. Therefore, O Brāhmaṇa you kindly forgive him and purify the king.

ऋतुरुवाच

ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव च।

दीक्षाहीनो भवेत्सोऽपि ब्राह्मणं योऽवमन्यते॥ १४॥

धनहीनः पुत्रहीनो भार्याहीनो भवेद्ध्रुवम्।

क्षमस्वागच्छ भगवञ्छुद्धं कुरु नृपालयम्॥ १५॥

Ṛtu said—O Brāhmaṇa, whosoever among Brāhmaṇas, Kṣatrīyas, Vaiśyas or Śūdras insults a Brāhmaṇa, is deprived of *dīkṣā*, becomes a pauper having no son, is ultimately deprived of his wife also. Therefore O lord, you forgive him and moving into the abode of the king you kindly purify it.

अङ्गिरा उवाच

ज्ञानवान्ब्राह्मणो भूत्वा ब्राह्मणं योऽवमन्यते।

वृषवाहो भवेत्सोऽपि भारते सप्तजन्मसु॥ १६॥

Aṅgirā said—In the sacred land of Bhārata, whosoever insults the Brāhmaṇas, gods and the teacher, is always deprived of the devotion of lord Viṣṇu.

मरीचिरुवाच

पुण्यक्षेत्रे भारते च देवं च ब्राह्मणं गुरुम्।

विष्णुभक्तिविहीनश्च स भवेद्योऽमन्यते॥ १७॥

Marīci said—In the sacred land of Bhārata, whosoever insults the gods, the Brāhmaṇas and the teacher, is deprived of the devotion of lord Viṣṇu.

कश्यप उवाच

वैष्णवं ब्राह्मणं दृष्ट्वा यो हसत्यवमन्यते।

विष्णुमन्त्रविहीनश्च तत्पूजाविरतो भवेत्॥ १८॥

Kaśyapa said—The one who laughs at a Vaiṣṇava Brāhmaṇa and also insults him, is deprived of the *mantra* of Viṣṇu and his devotion.

प्रचेता उवाच

अतिथिं ब्राह्मणं दृष्ट्वा नाभ्युत्थानं करोति यः।

पितृमातृभक्तिहीनः स भवेद्भारते भुवि॥ १९॥

Pracetā said—On finding a Brāhmaṇa beggar who does not get up to welcome him, he is deprived of the devotion of his parents in the land of Bhārata.

प्राप्नोति कौञ्जरीं योनिं स मूढः सप्तजन्मसु।

शीघ्रं गच्छ द्विजश्रेष्ठ राज्ञे देह्याशिषः शुभाः॥ २०।

The foolish fellow is born as an elephant for seven births. Therefore, O best of the Brāhmaṇas, you move quickly and offer your blessing to the king.

दुर्वासा उवाच

गुरुं वा ब्राह्मणं वाऽपि देवताप्रतिमामपि।

दृष्ट्वा शीघ्रं न प्रणमेत्स भवेत्सूकरो भुवि॥ २१॥

मिथ्यासाक्षी च भवति तथा विश्वासघातकः।

क्षमस्व सर्वमस्माकमातिथ्यग्रहणं कुरु॥ २२॥

Durvāsā said—The one who does not bow in reverence while coming across the image of the teacher, Brāhmaṇa and gods, is reborn as a pig on earth and the one who indulges himself in giving false evidence, becomes a betrayer. Therefore, you kindly forgive the sins of all of us and accept the welcome by the king.

राजोवाच

छलेनं कथितो धर्मो युष्माभिर्मुनिपुंगवैः।

सर्वं कृत्वा च विस्पष्टं मां मूढं बोधयन्त्वहो॥ २३॥

The king said—All the sages here have followed Dharma deceitfully, therefore you enlighten me on the truth.

स्त्रीघ्नगोघ्नकृतघ्नानां गुरुस्त्रीगामिनां तथा।
ब्रह्मघ्नानां च को दोषो ब्रूत मां योगिनां वराः॥ २४॥

O best of the yogīs, those, who indulge in the killing of women and cows, are ungrateful and by enjoying the company of the wife of a *Guru* also indulge in the killing of the Brāhmaṇa, what a type of sin is attracted by them. You kindly tell me.

वसिष्ठ उवाच

कामतो गोवधे राजन्वर्षं तीर्थं भ्रमेन्नरः।
यवयावकभोजी च करेण च जलं पिबेत्॥ २५॥

Vasiṣṭha said—O king, the one who intentionally kills the cow, such a person should go on a pilgrimage for a year and he should consume the pulp of barley and should consume water with hands only.

तदा धेनुशतं दिव्यं ब्राह्मणेभ्यः सदक्षिणम्।
दत्त्वा मुञ्चति पापाच्च भोजयित्वा शतं द्विजान्॥ २६॥

Thereafter he should offer the best of cows to the Brāhmaṇa, feed a hundred Brāhmaṇa give *dakṣiṇā*. He is then relieved of his sin.

प्रायश्चित्ते तु वै चीर्णे सर्वपापान्न मुच्यते।
पापावशेषाद्भवति दुःखी चाण्डाल एव च॥ २७॥

Even after repenting, he is not freed from the entire sin and because of this, he has to be born and a Cāṇḍāla.

अतिदेशिकहत्यायां तदर्धं फलमश्नुते।
प्रायश्चित्तानुकल्पेन सर्वपापान्न मुच्यते॥ २८॥

If one kills a cow at the instance of another, he earns half of the sin and he also cannot be relieved of all the sins by performing acts of repentance.

शुक्र उवाच

गोहत्याद्विगुणं पापं स्त्रीहत्याया भवेद्ध्रुवम्।
षष्टिवर्षसहस्राणि कालसूत्रे वसेद्ध्रुवम्॥ २९॥

Śukra said—One earns double the sin of *Gohatyā* by killing a woman and for that he has to fall into the *kālasūtra* hell and remain there for sixty thousand years.

ततो भवेन्महापापी सूकरः सप्तजन्मसु।
ततो भवति सर्पश्च सप्तजन्मन्यतः शुचिः॥ ३०॥

Thereafter the great sinner is born as a pig for seven births and for another seven births he is born as a serpent. He is purified thereafter.

बृहस्पतिरुवाच

स्त्रीहत्याद्विगुणं पापं ब्रह्महत्याकृतो भवेत्।
लक्षवर्षं महाघोरे कुम्भीपाके वसेद्ध्रुवम्॥ ३१॥

Bṛhaspati said—One earns double the sin of killing a woman by indulging in *Brahmahatyā*. For this he has to remain for a lakh of years in *Kumbhīpāka* hell.

ततो भवेन्महापापी विष्ठाकीटः शताब्दकम्।
ततो भवति सर्पश्च सप्तजन्मन्यतः शुचिः॥ ३२॥

Thereafter the condemned sinner is reborn as an insect of refuse for a hundred years and is further reborn as a snake for seven births, before he is purified.

गौतम उवाच

दोषः कृतघ्नो राजेन्द्र ब्रह्महत्याचतुर्गणः।
निष्कृतिर्नास्ति वेदोक्ता कृतघ्नानां च निश्चितम्॥ ३३॥

Gautama said—O king, an ungrateful person attracts four time more the sin than *Brahmahatyā* and it is certain that the Vedas do not prescribe the redemption of an ungrateful person.

राजोवाच

लक्षणं च कृतघ्नानां वद वेदविदां वर।
कृतघ्नः कतिधा प्रोक्तः केषु को दोष एव च॥ ३४॥

The king said—O best of those well-versed in the Vedas, you kindly enlighten me on the symptoms of the ungrateful people, its different divisions and what type of sin is attracted by each one of them.

ऋष्यशृङ्ग उवाच

कृतघ्नाः षोडशविधाः सामवेदे निरूपिताः।
सर्वं प्रत्येकदोषेण प्रत्येकं फलमश्नुते॥ ३५॥

Ṛṣyaśṛṅga said—In the *Sāmaveda* sixteen types of ungrateful people have been listed. Each one has to suffer for the sin committed by him.

कृते सत्ये च पुण्ये च स्वधर्मे तपसि स्थिते।
प्रतिज्ञायां च दाने च स्वगोष्ठीपरिपालने॥ ३६॥
गुरुकृत्ये देवकृत्ये काम्यकृत्ये द्विजार्जने।
नित्यकृत्ये च विश्वासे परधर्मप्रदानयोः॥ ३७॥
एतान्यो हन्ति पापिष्ठः स कृतघ्न इति स्मृतः।
एतेषां सन्ति लोकाश्च तज्जन्म भिन्नयोनिषु॥ ३८॥
यान्यांश्च नरकांस्ते च यान्ति राजेन्द्र पापिनः।
ते ते च नरकाः सन्ति यमलोके सुनिश्चितम्॥ ३९॥

The one who performs good to others, is truthful, performs noble deed, is devoted to his *Dharma*, is truthful to the vow taken by him, performs charity, keeps up his words and the one who performs the task of his teacher, the task of the gods, performs good deeds, adore the Brāhmaṇas, adores the lord daily, is always commendable but the one who creates obstruction in the performing of these noble deeds, is considered to be an ungrateful person. The sinners get different abodes in the hell for committing different sins and have also to be born variously.

O king, whichever hell is visited by the sinners, Yama is always found present there.

सुयज्ञ उवाच

के किं कृत्वा कृतघ्नाश्च कान्कान्गच्छन्ति रौरवान्।
प्रत्येकं श्रोतुमिच्छामि वक्तुमर्हसि मे प्रभो॥ ४०॥

Suyajña said—O lord, by performing which deed one is termed as ungrateful and to which of the terrific hells he has to move. You kindly tell me, because I am quite anxious to know about them.

कात्यायन उवाच

कृत्वा शपथरूपां च सत्यं हन्ति न पालयेत्।
स कृतघ्नः कालसूत्रे वसेदेव चतुर्युगम्॥ ४१॥

Kātayāyana said—The one who is not truthful after taking an oath and desecrates the same, such an ungrateful fellow falls into *kālasūtra* hell and remains there for four *yugas*.

सप्तजन्मसु काकश्च सप्तजन्मसु पेचकः।
ततः शूद्रो महाव्याधिः सप्तजन्मस्वतः शुचिः॥ ४२॥

Thereafter for seven births he is born as an owl and for seven births he is born as a Śūdra suffering from some ailment. He is redeemed thereafter.

सनन्दन उवाच

पुण्यं कृत्वा वदत्येव कीर्तिवर्धनहेतुना।
स कृतघ्नस्तप्तसूर्म्यां वसत्येव युगत्रयम्॥ ४३॥

Sanandana said—The one who after performing the good deeds, praises himself such an ungrateful person falls into the hell named Taptasūrmī and remains there for three *yugas*.

पञ्चजन्मसु मण्डूकस्त्रिषु जन्मसु कर्कटः।
तदा मूको महाव्याधिर्दरिद्रश्च ततः शुचिः॥ ४४॥

Thereafter for five births he is born as a frog, for three births he is born as a crab, then he is born as a dumb person suffering from grave ailment and a pauper. He is purified thereafter.

सनातन उवाच

स्वधर्मं हन्ति यो विप्रः संध्यात्रयविवर्जितः।
अतर्पयंश्च यत्स्नाति विष्णुनैवेद्यवर्जितः॥ ४५॥
विष्णुपूजाविहीनश्च विष्णुमन्त्रविहीनकः।
एकादशीविहीनः श्रीकृष्णजन्मदिने तथा॥ ४६॥
शिवरात्रौ च यो भुङ्क्ते श्रीरामनवमीदिने।
पितृकृत्यादिहीनो यः स कृतघ्न इति स्मृतः॥ ४७॥

Sanātana said—Such of Brāhmaṇas who does not perform the *sandhyā* thrice and takes a bath without performing *tarpaṇa*, discarding his *dharma* or eats without first offering the food to Viṣṇu or neglects the devotion of Viṣṇu, the *mantra* of Viṣṇu, *Ekādaśī-vrata* or takes food on the birthday of Kṛṣṇa, Śivarātri or Rāmanavamī and does not perform the rites for the manes, is considered to be an ungrateful person.

कुम्भीपाके वसत्येव यावदिन्द्राश्चतुर्दश।
ततश्चाण्डालतां याति सप्तजन्मसु निश्चितम्॥ ४८॥
शतजन्मनि गृध्रश्च शतजन्मनि सूकरः।
ततो भवेद्ब्राह्मणश्च शूद्राणां सूपकारकः॥ ४९॥

ततो भवेज्जन्म सप्त ब्राह्मणो वृषवाहकः।
शूद्राणां शवदाही च भवेत्सप्तसु जन्मसु॥५०॥
द्विजो भूत्वा सप्तजनौ भारते वृषलीपतिः।
भुक्त्वा स्वभोगलेशं च भ्रमित्वा याति रौरवम्॥५१॥
पुनः पुनः पापयोनिं नरकं च पुनः पुनः।
ततो भवेद्गर्दभश्च मार्जारः पञ्चजन्मसु॥५२॥
पञ्चजन्मसु मण्डूको भवेच्छुद्धस्ततः क्रमात्॥५३॥

Because of these sins, he remains in *Kumbhīpāka* hell up to the time equivalent to the life of fourteen Indras. Thereafter, he is born as a vulture for a hundred times, as a pig for a hundred times and becomes a store-keeper of the Śūdras thereafter. After that, he is born for seven births as the one who loads weight on the bulls or yokes them to the plough. For further seven births he is reborn as a Brāhmaṇa burning the dead bodies of Śūdra and for further seven births he becomes a Brāhmaṇa having a Śūdra woman as his wife. Thus he remains in the terrific hell till a fraction of the sins committed by him remains. He takes birth in the sinful way and again falls into the hell. Thereafter he is born as an ass seven times and a frog five times before he is purified.

सुयज्ञ उवाच

शूद्राणां सूपकरणे शूद्राणां शवदाहने।
शूद्रान्नभोजने वाऽपि शूद्रस्त्रीगमनेऽपि च॥५४॥
ब्राह्मणानां च को दोषो वृषाणां वाहने तथा।
एतान्सर्वान्समालोच्य ब्रूहि मां निश्चितं मुने॥५५॥

Suyajña said—O sage, what type of sin is attracted by a person by becoming a store-keeper of the Śūdras, by burning their dead bodies, by eating the food of the Śūdras and by keeping company of the Śūdra woman or a Brāhmaṇa becoming a weight-loader of the bulls? You kindly tell me everything in detail.

पराशर उवाच

शूद्राणां सूपकारश्च यो विप्रो ज्ञानदुर्बलः।
असिपत्रे वसत्येव युगानामेकसप्ततिः॥५६॥

Parāśara said—Because of the lack of knowledge a Brāhmaṇa becomes a store-keeper of the Śūdras. He falls in the *Asipatra* hell for seventy one *yugas*.

ततो भवेद्गर्दभश्च मूषकः सप्तजन्मसु।
तैलकीटः सप्तजन्मस्वतः शूद्धो भवेन्नरः॥५७॥

Thereafter he becomes an ass, a mouse, an insect of oil for seven births before he is purified.

जरत्कारुरुवाच

भृत्यद्वारा स्वयं वाऽपि यो विप्रो वृषवाहकः।
स कृतघ्न इति ख्यातः प्रसिद्धो भारते नृप॥५८॥

Jaratkāru said— O Brāhmaṇa, the one who himself being a Brāhmaṇa engages himself in the loading of the bulls or yoking them to the plough, is known as an ungrateful person in the land of Bhārata.

ब्रह्महत्यासमं पापं तन्नित्यं वृषताडने।
वृषपृष्ठे भारदानात्पापं तद्द्विगुणं भवेत्॥५९॥

By maintainings the bull daily and beating it, one earns the sin of *Brahmahatyā* and by loading the weight over the bull, one earns double the sin.

सूर्यातपे वाहयेद्यः क्षुधितं तृषितं वृषम्।
ब्रह्महत्याशतं पापं लभते नात्र संशयः॥६०॥

Thus the one who yokes to the plough a hungry and thirsty bull in the summer, earns the sin of *Brahmahatyā*. There is no doubt about it.

अन्नं विष्ठां जलं मूत्रं विप्राणां वृषवाहिनाम्।
पितरो नैव गृह्णन्ति तेषां श्राद्धं च तर्पणम्॥६१॥
देवता नहि गृह्णन्ति तेषां पुष्पं फलं जलम्।
ददाति यदि दम्भेन विपाताय प्रकल्पते॥६२॥
यो भुङ्क्ते कामतोऽन्नं च ब्राह्मणो वृषवाहिनाम्।
नाधिकारो भवेत्तेषां पितृदेवार्चने नृप॥६३॥
लालाकुण्डे वसत्येव यावच्चन्द्रदिवाकरौ।
विष्ठा भक्ष्यं मूत्रजलं तत्र तस्य भवेद्ध्रुवम्॥६४॥
त्रिसंध्यं ताडयेत्तं च शूलेन यमकिंकरः।
उल्कां ददाति मुखतः सूच्या कृन्तति संततम्॥६५॥

षष्टिवर्षसहस्राणि विष्ठायां च कृमिर्भवेत्।
ततः काकः पञ्चजन्मस्वथैवं बक एव च॥६६॥
पञ्चजन्मसु गृध्रश्च शृगालः सप्तजन्मसु।
ततो दरिद्रः शूद्रश्च महाव्याधिस्ततः शुचिः॥६७॥

O Brāhmaṇa, the food of such a Brāhmaṇa who loads the bulls, is considered to be like the refuse and the water is like the urine. As such the *śrāddha* and *tarpaṇa* performed by such a Brāhmaṇa for the manes are not accepted by them. The gods also do not accept the flowers offered by him. A Brānmaṇa who willingly gives food to the driver of the bullock, is deprived of all the rites of the manes and the gods. He has to fall into the terrific hell and remains there till the moon and the sun last, consuming refuse and urine. The messengers of Yama torture him with tridents at the time of the three *sandhyās*. They thrust the burning wood into their mouths and prick their bodies continuously with needles. Thereafter, he is born as the insect of refuse for sixty thousand years. For five births he appears as a crow, skylark and a vulture. For seven births he has to be born as a jackal. Thereafter he is born as a pauper and a Śūdra suffering from great ailment before he is purified.

भरद्वाज उवाच

शूद्राणां शवदाही यः स कृतघ्न इति स्मृतः।
वयःप्रमाणां राजेन्द्र ब्रह्महत्यां लभेद्ध्रुवम्
तत्तुल्ययोनिभ्रमणात्तत्तुल्यनरकाच्छुचिः॥६८॥
यो दोषो ब्राह्मणानां च शूद्राणां शवदाहने।
तावदेव भवेद्दोषः शूद्रश्राद्धान्नभोजने॥६९॥

Bharadvāja said—O best of the kings, the one who burnt the bodies of the Śūdras, is called an ungrateful person. He earns the sin of *Brahmahatyā* according to the appropriate time. Thereafter, he wanders in similar forms and falls ultimately into the hell and is purified thereafter. The sin which a Brāhmaṇa earns by burning the dead bodies of the Śūdras, the same sin is earned by him by taking food and drink with the Śūdras.

विभाण्डक उवाच

पितृश्राद्धे च शूद्राणां भुङ्क्ते यो ब्राह्मणोऽधमः।
सुरापीती ब्रह्मघाती पितृदेवार्चनाद्बहिः॥७०॥

Vibhāṇḍaka said—Such of the degraded Brāhmaṇa who takes food in the *śrāddha* performed by the *Śūdra*, is discarded for participating in noble deeds, like the drunkards and the killers of the Brāhmaṇa.

मार्कण्डेय उवाच

यो दोषो ब्राह्मणानां च शूद्रस्त्रीगमने नृप।
अहं वक्ष्यामि वेदोक्तं सावधानं निशामय॥७१॥
कृतघ्नानां प्रधानश्च यो विप्रो वृषलीपतिः।
कृमिदंष्ट्रे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश॥७२॥
कृमिभक्ष्यो भवेद्विप्रो विह्वलो यमकिङ्करैः।
प्रतिमायां तप्तलौह्यामाश्लेषयति नित्यशः॥७३॥
ततश्च पुंश्चलीयोनौ कृमिर्भवति निश्चितम्।
एवं वर्षसहस्रं च ततः शूद्रस्ततः शुचिः॥७४॥

Mārkaṇḍeya said—O king, the sin which a Brāhmaṇa earns by cohabiting with the wife of a Śūdra, the same is going to be defined by me. You please listen to me attentively. The Brāhmaṇa who takes a Śūdra woman as his wife, he is considered to be an ungrateful person and he has to remain in the *Kṛmidaṁṣṭra* hell up to the period equivalent to the life of fourteen Indras. He is bitten by the insects there and the messengers of Yama torture him at the same time. He is made to embrace the daily burning image of the said woman. Thereafter he is born as an insect of the vagina of the wicked woman. He has to remain in that position for a thousand years before he is purified.

सुयज्ञ उवाच

अन्येषां च कृतघ्नानां वद कर्मफलं मुने।
श्लाघ्यो मे ब्रह्मशापश्च कस्य संपद्विनापदम्॥७५॥
धन्योऽहं कृतकृत्योऽहं सफलं जीवनं मम।
आगतास्तु यतो मुक्ता मद्गेहे मुनयः सुराः॥७६॥

Suyajña said—O sage, you kindly enlighten me on the results of the deeds of other ungrateful

people. We find the curse of the Brāhmaṇa dominating us. One cannot earn riches without facing the trouble. We have been gratified; our life has been successful, because the best of the sages and the ascetics have assembled here.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० नृपमुनिसं० राधोपा०
कर्मविपाको नामैकपञ्चाशत्तमोऽध्यायः॥५१॥

अथ द्विपञ्चाशत्तमोऽध्यायः

Chapter – 52

Conversation between Nārada and Nārāyaṇa

श्रीपार्वत्युवाच

अन्येषां च कृतघ्नानां यद्यत्कर्मफलं प्रभो।

तेषां किमूचुर्मुनयो वेदवेदाङ्गपारगाः॥ १॥

Pārvatī said—O lord, what is the result of the deeds of the ungrateful people as prescribed in the Vedic and post-Vedic literature?

श्रीमहेश्वर उवाच

प्रश्नं कुर्वति राजेन्द्रे सर्वेषु मुनिषु प्रिये।

तत्र प्रवक्तुमारेभे ऋषिर्नारायणो महान्॥ २॥

Maheśvara said—O dear, a similar question was asked from the sages by the king Suyajña which was replied to the sage Nārāyaṇa thus.

श्रीनारायण उवाच

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः।

स कृतघ्न इति ज्ञेयः फलं शृणु च भूमिप॥ ३॥

यावन्तो रेणवः सिक्ता विप्राणां नेत्रबिंदुभिः।

तावद्वर्षहस्रं च शूलपोते स तिष्ठति॥ ४॥

तप्ताङ्गारं च तद्भक्ष्यं पानं वै तप्तमूत्रकम्।

तप्ताङ्गारे च शयनं ताडितो यमकिंकरैः॥ ५॥

Nārāyaṇa said— O lord of the earth, the one who snatches away the livelihood given by himself as well as the one given by others to a Brāhmaṇa is considered to be an ungrateful person. You kindly listen to the result of the same. Whatever earth is soaked with the dropping of the tears of such a Brāhmaṇa on the ground, he falls into the *Śūlapotā* hell because of that sin and remains there up to the period equivalent to the number of the particles of dust multiplied by one thousand. He has to consume the burning flames and the boiling urine sleeping on the burning bed of flames. The messengers of Yama torture him beside that.

तदन्ते च महापापी विष्ठायां जायते कृमिः।

षष्टिवर्षसहस्राणि देवमानेन भारते॥ ६॥

Thereafter, that great sinner is born on the earth as an insect of refuse for sixty thousand divine years.

ततो भवेद्भूमिहीनः प्रजाहीनश्च मानवः।

दरिद्रः कृपणो रोगी शुद्रो निन्द्यस्ततः शुचिः॥ ७॥

He is then reborn as a Śūdra deprived of his land, sons and becomes a pauper, miser and suffering from ailment.

नारद उवाच

हन्ति यः परकीर्तिं च स्वकीर्तिं वा नराधमः।

स कृतघ्न इति ख्यातस्तत्फलं च निशामय॥ ८॥

Nārada said—The degraded person who shatters his own glory and also of others, is turned as an ungrateful person. I am going to tell you the result of the same, you please listen to me.

अन्धकूपे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश।

कीटैर्नकुलगृध्रैश्च भक्षितः सततं नृप॥ ९॥

O king, such a person falls into the *andhakūpa* hell and remains there as long as the life of fourteen Indras. His body is eaten up by insects and vultures daily.

तप्तक्षारोदकं पापी नित्यं पिबति वै ततः।

सप्तजन्मस्वतः सर्पः काकः पञ्चस्वतः शुचिः॥ १०॥

Such a sinner daily consumes boiling and saline water. Thereafter he is reborn as a snake seven times and a crow five times before he is purified.

देवल उवाच

ब्रह्मस्वं वा गुरुस्वं वा देवस्वं वाऽपि यो हरेत्।

स कृतघ्न इति ज्ञेयो महापापी च भारते॥ ११॥

अवटोदे वसेत्सोऽपि यावदिन्द्राश्चतुर्दश।

ततो भवेत्सुरापी स ततः शूद्रस्ततः शुचिः॥ १२॥

Devala said— Such of the person as misappropriates the riches of a Brāhmaṇa, a teacher and gods; such a sinner is termed as an ungrateful person in the land of Bhārata. He falls into the *Avaṭoda* hell and remains there as long as the life of fourteen Indras. He is then reborn as a drunkard Śūdra and is purified thereafter.

जैगीषव्य उवाच

पितृमातृगुरूंश्चापि भक्तिहीनो न पालेयत्।

वाचाऽपि ताडयेत्तांश्च स कृतघ्न इति स्मृतः॥ १३॥

वाचा च ताडेयेन्नित्यं स्वामिनं कुलटा च या।

सा कृतघ्नीति विख्याता भारते पापिनी वरा॥ १४॥

वह्निकुण्डं महाघोरं तौ प्रयातः सुनिश्चितम्।

तत्र वह्नौ वसत्येव यावच्चन्द्रदिवाकरौ ततो।

भवेज्जलौकाश्च सप्तजन्मस्वतः शुचिः॥ १५॥

Jaigīṣavya said—The one who getting deprived of the devotion does not serve well the parents and teacher and speak harsh words to them, is considered to be an ungrateful person; similarly a degraded woman who speaks harsh words to her husband and antagonises him, is also called an ungrateful woman. Both of these types fall into the hell with burning flames and have to suffer there till the sun and the moon last. Thereafter they are born as leeches seven times before they are purified.

वाल्मीकिरुवाच

यथा तरुषु वृक्षत्वं सर्वत्र न जहाति च।

तथा कृतघ्नता राजन्सर्वपापेषु वर्तते॥ १६॥

Vālmīki said—O king, as the element of becoming a tree is found in all the trees, so ungratefulness is also found in all the sins.

मिथ्यासाक्ष्यं ददाति कामात्क्रोधात्तथा भयात्।

सभायां पाक्षिकं वक्ति स कृतघ्न इति स्मृतः॥ १७॥

The one who indulges in passions, anger or gives false evidence due to some consideration, leaning towards someone, he is called an ungrateful person.

पुण्यमात्रं चापि राजन्यो हन्ति स कृतघ्नकः।

सर्वत्रापि च सर्वेषां पुण्यहानौ कृतघ्नता॥ १८॥

O king, the one who is responsible for the desecration of noble deeds, is called the ungrateful person, because when all the merits disappear, all will become ungrateful.

मिथ्यासाक्ष्यं पाक्षिकं वा भारते वक्ति यो नृप।

यावदिन्द्रसहस्रं च सर्पकुण्डे वसेद्ध्रुवम्॥ १९॥

O king, in the land of Bhārata whosoever gives any false evidence or supports an undesirable person, falls in the *sarpa-kuṇḍa* remaining there up to the age of a thousand Indras.

संततं वेष्टितः सर्पैर्भीतो वै भक्षितस्तथा।

भुङ्क्ते च सर्पविण्मूत्रं यमदूतेन ताडितः॥ २०॥

The snakes always entangle his body and terrifying him they eat him up. Thus living among the snakes, he has to consume the refuse and the urine of the snakes, get tortured by the messengers of Yama.

कृकलासो भवेत्तत्र भारते सप्तजन्मसु।

सप्तजन्मसु मण्डूकः पितृभिः सप्तभिः सह॥ २१॥

ततो भवेद्वै वृक्षश्च महारण्ये तु शाल्मलिः।

ततो भवेन्नरो मूकस्ततः शूद्रस्ततः शुचिः॥ २२॥

Thereafter he is born in the land of Bhārata seven times as a chameleon and then as a frog; similarly and then is grown as a silk-cotton tree in the forest. He is then born as a dumb Śūdra. Thereafter he is purified.

आस्तीक उवाच

गुर्वङ्गनानां गमने मातृगामी भवेन्नरः।

नराणां मातृगमने प्रायश्चित्तं च विद्यते॥ २३॥

Āstīka said—The one who cohabits with teacher's spouse earns the sin of cohabiting with his own mother and there is no remedy prescribed to relieve one of the sin of cohabiting with a mother.

भारते च नृपश्रेष्ठ यो दोषो मातृगामिनाम्।

ब्राह्मणीगमने चैव शूद्राणां तावदेव हि॥ २४॥

O best of the kings, the sin one earns by cohabiting with one's own mother, the same sin is earned by the Śūdra cohabiting with a Brāhmaṇa woman.

ब्राह्मण्यास्तावदेव स्याद्दोषः शूद्रेण मैथुने।

कन्यानां पुत्रपत्नीनां श्वश्रूणां गमने तथा॥ २५॥

सगर्भभ्रातृपत्नीनां भगिनीनां तथैव च।

दोषं वक्ष्यामि राजेन्द्र यदाह कमलोद्भवः॥ २६॥

O king, if a Brāhmaṇa woman cohabits with a Śūdra, she earns the same type of sin. Now I am going to describe the sin one earns for cohabiting with one's own daughters, the daughter-in-law, brother's pregnant wives and sisters whatever has been told to me by Brahmā himself.

यः करोति महापापी चैताभिः सह मैथुनम्।

जीवन्मृतो भवेत्सोऽपि चण्डालोऽस्पृश्य एव च॥ २७॥

The great sinners who cohabits with such a woman is deemed to be a dead person while still alive and becomes untouchable like a Cāṇḍāla.

नाधिकारो भवेत्तस्य सूर्यगण्डलदर्शने।

शालग्रामं तज्जलं च तुलस्याश्च दलं जलम्॥ २८।

सर्वतीर्थजलं चैव विप्रपादोदकं तथा।

स्प्रष्टुं च नैव शक्नोति विट्तुल्यः पातकी नरः॥ २९॥

He forfeits the right to look at the sun besides *Śālagrāma* and the sacred water, the leaves of Tulasī and its water of all the *Tīrthas*. He is also deprived of the water with which the feet of the Brāhmaṇas are washed because he always remains under the shadow of the great sin.

देवं गुरुं ब्राह्मणं च नमस्कर्तुं न चार्हति।

विष्ठाधिकं तदन्नं च जलं मूत्राधिकं तथा॥ ३०॥

देवताः पितरो विप्रा नैव गृह्णन्ति भारते।

भवेत्तदङ्गवातेन तीर्थमङ्गारवाहनम्॥ ३१॥

सप्तरात्रं ह्युपवसेद्दैवस्पर्शात्तथा द्विजः।

भाराक्रान्ता च पृथिवी तद्भारं वोढुमक्षमा॥ ३२॥

He becomes incapable of bowing in reverence to the gods, teachers and the Brāhmaṇas. Thereafter in the land of Bhārata the food and water offered by such a person is considered to be like the refuse and the urine by the Brāhmaṇas who do not accept the same; the sacred places start burning with the touch of such a person; a Brāhmaṇa, after coming in touch with such a person, should observe fast for seven nights. The earth feels disturbed by his weight and expresses her inability to carry his weight.

तत्पापात्पतितो देशः कन्याविक्रयिणो यथा।

तत्स्पर्शाच्च तदालापाच्छयनाश्रयभोजनात्॥ ३३॥

नृणां च तत्समं पापं भवत्येव न संशयः।

कुम्भीपाके वसेत्सोऽपि यावद्वै ब्रह्मणः शतम्॥ ३४॥

Like the person who sells away his own daughter, he gets degraded and by talking to him or eating with him, the people earn sin. There is no doubt about it. Thereafter he is lodged in the *Kumbhīpāka* hell up to the age of a hundred Brāhmaṇa.

दिवानिशं भ्रमेत्तत्र चक्रावर्तं निरन्तरम्।

दग्धो वाऽग्निशिखाभिश्च यमदूतैश्च ताडितः॥ ३५॥

He has to move about in the waves like the circular potter-wheel. He is burnt with the flames of fire and is tortured by the messengers of Yama.

एवं नित्यं महापापी भुङ्क्ते निरययातनाम्।

विष्ठाहारश्च सर्वत्र कुम्भीपाकेऽथ पातितः॥ ३६॥

गते प्राकृतिके घोरे महति प्रलये तथा।

पुनः सृष्टेः समारम्भे तद्विधो वा भवेत्पुनः॥ ३७॥

Thus the great sinner has to suffer immensely body pains. After falling in the *Kumbhīpāka* hell, he has only to consume the refuse. After the expire of the great dissolution and the re-creation of the universe, his position remains unchanged.

(षष्टिवर्षसहस्राणि कृमिश्च पुंश्चलीभगे।

षष्टिवर्षसहस्राणि विष्ठायां च कृमिर्भवेत्)॥ ३८॥

ततो भवति चण्डालो भार्याहीनो नपुंसकः।

(सप्तजन्मसु गलत्कुष्ठी चाण्डालोऽस्पृश्य एव च॥ ३९॥

ततस्तीर्थे भवेद्वृक्षः क्षुधितः सप्तजन्मसु।

सप्तजन्मसु सर्पश्च भार्याहीनो नपुंसकः)॥ ४०॥

सप्तजन्मसु शूद्रश्च गलत्कुष्ठी नपुंसकः।
ततो भवेद्ब्राह्मणश्चाप्यन्धः कुष्ठी नपुंसकः॥४१॥
लब्ध्वैवं सप्त जन्मानि महापापी भवेच्छुचिः॥४२॥

For sixty thousand years he has to remain as a germ of the vagina of a wicked woman. Thereafter, he is reborn as a Cāṇḍāla having no wives becoming impatient. For next seven births he is reborn as a human being suffering from leprosy in the family of Cāṇḍālas. Thereafter he reappears as a tree in a sacred place, as a hungry man for seven births, a snake for seven birth and a person deprived of manhood and wife. For seven times more he becomes a Śūdra suffering from leprosy being implant, a blind and a Brāhmaṇa suffering from leprosy deprived of manhood. Thus he has to suffer variously in his next seven births before he is finely purified.

मुनय ऊचुः

इत्येवं कथितं सर्वमस्माभिर्वो यथागमम्।
एभिस्तुल्यो भवेद्दोषोऽप्यतिथीनां पराभवे।४३॥
प्रणामं कुरु विप्रेन्द्रं गृहं प्रापय निश्चितम्।
संपूज्य ब्राह्मणं यत्नाद्गृहीत्वा ब्राह्मणाशिषम्॥४४॥
वनं गच्छ महाराज तपस्यां कुरु सत्वरम्।
ब्रह्मशापैर्विनिर्मुक्तः पुनरेवागमिष्यसि॥४५॥
इत्युक्त्वा मुनयः सर्वे ययुस्तूर्णं स्वमन्दिरम्।
सुराश्चापि च राजानो बन्धुवर्गाश्च पार्वति॥४६॥

The sage said—Thus we have spoken everything according to the *Śāstras*, the sin earned by one by disregarding a guest is similar to the same. Therefore you should bow in reverence to the Brāhmaṇa and taking him to your house adore him making great efforts, O lord, thereafter you go to the forest and perform *tapas* which will relieve you of the curse of the Brāhmaṇa and enable you to regain your kingdom. O Pārvatī, thus speaking, the sages went back to their respective abodes. Thereafter, the gods and the kings also left the place.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधोपा० सुयज्ञोपा० कर्मविपाको नाम द्विपञ्चाशत्तमोऽध्यायः॥५२॥

अथ त्रिपञ्चाशत्तमोऽध्यायः

Chapter – 53

The discourse of the Guest

पार्वत्युवाच

गतेषु मुनिसंघेषु श्रुत्वा कर्मफलं नृणाम्।
किं चकार नृपश्रेष्ठो ब्रह्मशापेन विह्वलः॥ १॥
अतिथिर्ब्राह्मणो वाऽपि किं चकार तदा प्रभो।
जगाम नृपगेहं वा न वा तद्वक्तुमर्हसि॥ २॥

Pārvatī said—After the departure of the sages, what did the king who was upset by the curse of the Brāhmaṇa do after hearing about the result of the deeds. O lord, thereafter what did the guest Brāhmaṇa do? Did he go to the place of the king or not? You kindly tell me.

महेश्वर उवाच

गतेषु मुनिसंघेषु चिन्ताग्रस्तो नराधिपः।
प्रेरितश्च वसिष्ठेन धर्मिष्ठेन पुरोधसा॥ ३॥
पपात दण्डवद्भूमौ पादयोर्ब्राह्मणस्य च।
त्यक्त्वा मन्युं द्विजश्रेष्ठो ददौ तस्मै शुभाशिषम्॥ ४॥

Maheśvara said—After the departure of the sages, the worried king at the instance of the royal priest Vasiṣṭha fell at the feet of the Brāhmaṇa. Thereafter the Brāhmaṇa also shedding all his anger blessed him.

सस्मितं ब्राह्मणं दृष्ट्वा त्युक्तमन्युं कृपामयम्।
उवाच नृपतिश्रेष्ठः साश्रुनेत्रः कृताञ्जलिः॥ ५॥

Wearing a serene smile on his face and finding the Brāhmaṇa in a pleasant mood, the king spoke to him with folded hands with tears flowing from his eyes.

राजोवाच

कुत्र वंशे भवाञ्जातः किं नाम भवतः प्रभो।
किं नाम वा पितुर्ब्रूहि क्व वासः कथमागतः॥ ६॥
विप्ररूपी स्वयं विष्णुर्गूढः कपटमानुषः।
साक्षात्स मूर्त्तिमानग्निः प्रज्वलन्ब्रह्मतेजसा॥ ७॥

The king said—"O sage, in which race have you been born and what is your name? Where do

you live and tell me what is your purpose of arrival here? You are indeed none else than lord Viṣṇu appearing in the form of a Brāhmaṇa who has deceitfully taken to the human form and whose eyes are having the lustre of a Brāhmaṇa and like the flames of fire.

को वा गुरुस्ते भगवन्निष्टदेवश्च भारते।
तव वेषः कथमयं ज्ञानपूर्णस्य सांप्रतम्॥ ८॥
गृहाण राज्यं निखिलमैश्वर्यं कोशमेव च।
स्वभृत्यं कुरु मे पुत्रं मां च दासीं स्त्रियं मुने॥ ९॥

O lord, who is your *Guru* and the supreme god of devotion in this land of Bhārata. You are filled with immense knowledge but why do you appear in such a shabby form? O sage, you kindly accept this kingdom with all the treasures and let me serve you as your servant together with my wife and son.

सप्तसागरसंयुक्तां सप्तद्वीपां वसुंधराम्।
अष्टादशोपद्वीपाढ्यां सशैलवनशोभिताम्॥ १०॥
मया भृत्येन शाधि त्वं राजेन्द्रो भव भारते।
रत्नेन्द्रसारखचिते तिष्ठ सिंहासने वरे॥ ११॥

You rule over the seven oceans, seven continents, eighteen islands filled with mountains and forests. You rule over the country. Becoming a great king on earth, you become the proud owner of the invaluable gems and occupy the well established lion-throne.

नृपस्य वचनं श्रुत्वा जहास मुनिपुंगवः।
उवाच परमं तत्त्वमज्ञातं सर्वदुर्लभम्॥ १२॥

On hearing the words of the king, the sage smiled. Thereafter he started speaking on a spiritual theme which was unknown to anyone.

अतिथिरुवाच

मरीचिर्ब्रह्मणः पुत्रस्तत्पुत्रः कश्यपः स्वयम्।
कश्यपस्य सुताः सर्वे प्राप्ता देवत्वमीप्सितम्॥ १३॥

The guest said—Marīci was the son the Brahmā and Kaśyapa was the son of Marīci all the sons of Kaśyapa achieved the desired godhood.

तेषु त्वष्टा महाज्ञानी चकार परमं तपः।
दिव्यं वर्षसहस्रं च पुष्करे दुष्करं तपः॥ १४॥
सिषेवे ब्राह्मणार्थं च देवदेवं हरिं परम्।
नारायणाद्वरं प्राप विप्रं तेजस्विनं सुतम्॥ १५॥

Out of them the great knowledgeable Tvaṣṭā went to Puṣkara-kṣetra and performed *tapas* there for a thousand divine years, observing great austerities. He performed great *tapas* for the lord for achieving Brahman. He was therefore blessed with a son.

ततो बभूव तेजस्वी विश्वरूपस्तपोधनः।
पुरोधसं चकारेन्द्रो वाक्पतौ तं क्रुधा गते॥ १६॥

Thereafter he got a glorious son of universal form who was appointed by Indra as his priest after Bṛhaspati left him in anger.

मातामहेभ्यो दैत्येभ्यो दत्तवन्तं घृताहुतिम्।
चिच्छेद तं शुनासीरो ब्राह्मणं मातुराज्ञया॥ १७॥

As soon as in the *yajña* of grand mother performed by Daityas, the offering of *ghee* was made by the Brāhmaṇa, Indra at the command of his mother killed that Brāhmaṇa.

विश्वरूपस्य तनयो विरूपो मत्पिता नृप।
अहं च सुतपा नाम विरागी कश्यपो द्विजः॥ १८॥
महादेवो मम गुरुर्विद्याज्ञानमनुप्रदः।
अभीष्टदेवः सर्वात्मा श्रीकृष्णः प्रकृतेः परः॥ १९॥
तच्चिन्तयामि पादाब्जं न मे वाञ्छाऽस्ति संपदि।
सालोक्यसार्ष्टिसारूप्यसामीप्यं राधिकापतेः॥ २०॥
तेन दत्तं न गृह्णामि विना तत्सेवनं शुभम्।
ब्रह्मत्वममरत्वं वा मन्येऽहं जलबिम्बवत्॥ २१॥
भक्तिव्यवहितं मिथ्याभ्रममेव तु नश्वरम्।
इन्द्रत्वं वा मनुत्वं वा सौरत्वं वा नराधिप॥ २२॥
न मन्ये जलरेखेति नृपत्वं केन गण्यते।
श्रुत्वा सुयज्ञ यज्ञे ते मुनीनां गमनं नृप।
लालसां विष्णुभक्तिं ते संप्रापयितुमागतः॥ २३॥
केवलानुगृहीतस्त्वं नहि शप्तो मयाऽधुना।
समुद्धृतश्च पतितो घोरे निम्ने भवार्णवे॥ २४॥

O king the same son of Viśvarūpa happened to be my father. My name is Sutapā. I am a recluse and belong to the race of Kaśyapa, lord Śiva who is the embodiment of knowledge and learning and happens to be my teacher. Lord Kṛṣṇa who happens to be the soul of everyone and beyond Prakṛti happens to be my chief god whom I adore always with devotion at the lotus-like feet of the lord. Therefore I have no desire for riches and learnings. I am also not desirous of the salvation of *Sālokya*, *Sāyujya*, *Sārūpya* and *Sāmīpya* which might deprive me of the adoration of lord Kṛṣṇa, the husband of Rādhikā. I also consider the Brahmanhood, eternalship to be like the bubble of the water. All these things, O king, are of no consequence and are considered by me as an obstruction in the devotion. I am not desirous of the place of Indra, Manu, Sūrya which are all perishable like a line drawn over the water. Therefore, this kingship is of no consequence for me. O king Suyajña, learning about the arrival of the sages in your *yajña* I have arrived here to bestow the devotion of Kṛṣṇa on you. In reality, I have not pronounced a curse on you, but on the other hand, you have been gratified with the same. The universe drags one to degradation. You had fallen and actually I have redeemed you.

नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन कृष्णभक्ताश्च दर्शनात्॥२५॥

Because neither the sacred places are filled with water nor the gods reside in images made of earth or stone. But they get purified with a simple look. The devotees of lord Kṛṣṇa purify everyone with a glance.

राजन्निर्गम्यतां गेहाद्देहि राज्यं सुताय च।
पुत्रे न्यस्य प्रियां साध्वीं गच्छ वत्स वनं द्रुतम्॥२६॥
ब्रह्मादिस्तम्बपर्यन्तं सर्वं मिथ्यैव भूमिप।
श्रीकृष्णं भज राधेशं परमात्मानमीश्वरम्॥२७॥
ध्यानसाध्यं दुराराध्यं ब्रह्मविष्णुशिवादिभिः।
आविर्भूतैस्तिरोभूतैः प्राकृतैः प्रकृतेः परम्॥२८॥

Therefore, O king, entrust the kingship to your son and proceed on to the forest for performing *tapas*. O son, O king, you entrust the care of your chaste wife and the kingdom to your son and proceed at once to the forest for *tapas* because everything right from a straw to Brahmā is false. Therefore you recite the name of lord Kṛṣṇa who happens to be the beloved of Rādhā who could be won over by immense devotion. He is beyond Prakṛti and also beyond the reach of Brahmā, Viṣṇua and Śiva.

ब्रह्मा स्रष्टा हरिः पाता हरः संहारकारकः।
दिक्पालाश्च दिगीशाश्च भ्रमन्त्येवास्य मायया॥२९॥

By his grace, Brahmā creates the universe, Viṣṇu maintains it and Śiva destroys it and by his grace the Dikpālas got all the quarters and roam about in all the directions for safety.

यदाज्ञया वाति वायुः सूर्यो दिनपतिः सदा।
निशापतिः शशी शश्वत्सस्यसुस्निग्धताकरः॥३०॥
कालेन मृत्युः सर्वेषां सर्वविश्वेषु वै भवेत्।
काले वर्षति शक्रश्च दहत्यग्निश्च कालतः॥३१॥
भीतवद्विश्वशास्ता च प्रजासंयमनो यमः।
कालः संहरते काले काले सृजति पाति च॥३२॥

At his command the wind-blow, the sun remains the lord of the day, the moon becomes the lord of the night, he grows all the crops on earth with abundance and by his command the death reigns in the entire universe in all the times. By his command Indra drops the rain, the fire burns, the rulers controlling the people also get terrified with the god of death and rule the country faithfully. In time the universe comes to an end, in time the universe is created.

स्वदेशे वै समुद्रश्च स्वदेशे वै वसुंधरा।
स्वदेशे पर्वताश्चैव स्वाः पातालाः स्वदेशतः॥३३॥
स्वर्लोकाः सप्त राजेन्द्र सप्तद्वीपा वसुंधरा।
शैलसागरसंयुक्ताः पातालाः सप्त चैव हि॥३४॥
ब्रह्माण्डमेभिर्लोकैश्च डिम्बाकारं जलप्लुतम्।
सन्त्येव प्रतिविध्यण्डे ब्रह्मविष्णुशिवादयः॥३५॥

सुरा नराश्च नागाश्च गन्धर्वा राक्षसादयः।
आपातालाद्ब्रह्मलोकपर्यन्तं डिम्बरूपकम्॥३६॥

In the entire country the seven oceans appear. In the same country the land is filled with mountains and also surrounded by the nether world. O king, the seven heavens, the land with seven continents filled with mountains, the seven *Pātāla* the nether-world, together with the seven oceans, stir the globe. Thus in every globe Brahmā, Viṣṇu, Śiva and other gods reside. The gods, humans, Nārāyaṇa, Gandharvas, demons and others are all false.

इदमेव तु विध्यण्डमुत्तमं कृत्रिमं नृप।
नाभिपद्मे विराड्विष्णोः क्षुद्रस्य जलशालिनः॥३७॥
स्थितं यथा पद्मबीजं कर्णिकायां च पंकजे।
एवं सोऽपि शयानः स्याज्जलतल्पे सुविप्लुते॥३८॥
ध्यायत्येव महायोगी प्राकृतः प्रकृतेः परम्।
कालभीतश्च कालेशं कृष्णमात्मानमीश्वरम्॥३९॥

O king, the entire Prakṛti and the globe are false creations, Brahmā dwells on the lotus emerging from the navel of lord Viṣṇu residing in the ocean, on the lotus flower as the seed remains on the lotus. The vast bed on which Viṣṇu resides as a Mahāyogī is filled with Prakṛti and is also beyond Prakṛti; people adore such a lord always.

महाविष्णोर्लोमकूपे साधारः सोऽस्ति विस्तृते।
कूपेषु लोम्नां प्रत्येकमेवं विश्वानि सन्ति वै॥४०॥

Lord Kṛṣṇa who happens to be a great lord, the soul of all and the lord of the death gets terrified from him like the god of death. He remains in the hair pit of Mahāviṣṇu in whose every hair-pit a globe is enshrined.

महाविष्णोर्गात्रलोम्नां ब्रह्माण्डानां च भूमिप।
संख्यां कर्तुं न शक्नोति कृष्णोऽप्यन्यस्य काकथा॥४१॥

O king, even lord Kṛṣṇa is unable to count the hair on the body of lord Viṣṇu and the number of globes enshrined therein what to speak of others?

महाविष्णुः प्राकृतिकः सोऽपि डिम्बोद्भवः सदा।
भवेत्कृष्णेच्छया डिम्बः प्रकृतेर्गर्भसंभवः॥४२॥

Lord Mahāviṣṇu also is born of the same source by Prakṛti. At the will of lord Kṛṣṇa, a globe is born out of the womb of Prakṛti.

सर्वाधारा महाविष्णुः कालभीतः स शङ्कितः।
कालेशं ध्यायति स्वैरं कृष्णमात्मानमीश्वरम्॥४३॥

Thus lord Mahāviṣṇu who happens to be the base of all, feeling panicky from Kāla becomes apprehensive and always adores at the feet of lord Viṣṇu regularly.

एवं च सर्वविश्वस्था ब्रह्मविष्णुशिवादयः।
महान्विराट् क्षुद्रविराट् सर्वे प्राकृतिकाः सदा॥४४॥
सा सर्वबीजरूपा च मूलप्रकृतिरीश्वरी।
काले लीना च कालेशे कृष्णे तं ध्यायति स्म सा॥४५॥

Therefore Brahmā, Viṣṇu and Śiva residing in all the globes together with Mahāvirāṭ and the small Virāṭ emerge from the nature, the same Mūlaprakṛti is free of the seed of everyone, which in due course of time merges into lord Kṛṣṇa and always adores him.

एवं सर्वे कालभीताः प्रकृतिः प्राकृतास्तथा।
आविर्भूतास्तिरोभूताः कालेन परमात्मनि॥४६॥

Therefore all the people are terrified by the death and because of their birth from Prakṛti they at the same time appear from it and merge into the same.

इत्येवं कथितं सर्वं महाज्ञानं सुदुर्लभम्।
शिवेन गुरुणा दत्तं किं भूयः श्रोतुमिच्छसि॥४७॥

Thus I have imparted to you the great knowledge which I have received from lord Śiva; what more do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधोपा० सुयज्ञोपा० सुयज्ञं प्रत्यतिथ्युपदेशो नाम त्रिपञ्चाशत्तमोऽध्यायः॥५३॥

अथ चतु:पञ्चाशत्तमोऽध्याय:

Chapter – 54

Suyajña achieves *Goloka*

राजोवाच

कुत्राधारो महाविष्णो: सर्वाधारस्य तस्य च।
कालभीतस्य कतिचित्कालमायुर्मुनीश्वर॥ १॥

The king said—O great sage, what is the base of lord Mahāviṣṇu, who happens to be the base of all and what is the span of its age of *Kālabhīta*?

क्षुद्रस्य कतिचित्कालं ब्रह्मण: प्रकृतेस्तथा।
मनोरिन्द्रस्य चन्द्रस्य सूर्यस्यायुस्तथैव च॥ २॥

What is the duration of the age of small Virāṭ, Brahmā, Prakṛti, Manu, Indra, the sun and the moon?

अन्येषां वै जनानां च प्राकृतानां परं वय:।
वेदोक्तं सुविचार्य च वद वेदविदां वर॥ ३॥
विश्वानामूर्ध्वभागे च क: स्याद्वा लोक एव स:।
कथयस्व महाभाग संदेहच्छेदनं कुरु॥ ४॥

O best of those well-versed in the Vedas, you kindly enlighten me about the duration of the age of others as well as what is prescribed in the Vedas. How many are the lokas, about the universe? or is it the same everywhere? O gracious one, you kindly remove my doubt.

मुनिरुवाच

गोलोको नृप विश्वानां विस्तृतश्च नभ: सम:।
तथा नित्यं डिम्बरूप: श्रीकृष्णेच्छासमुद्भव:॥ ५॥

The sage said—O king of all the globes, it is *Goloka* only which is quite vast in area like the sky which was created with the desire of lord Kṛṣṇa and always remains in the form of an egg.

जलेन परिपूर्णश्च कृष्णस्य मुखबिन्दुना।
सृष्ट्युन्मुखस्यादिसर्गे परिश्रान्तस्य खेलत:॥ ६॥

At the time of creation of the universe, while turning his face a drop fell from the face of lord Kṛṣṇa which was filled with water.

प्रकृत्या सह युक्तस्य कलया निजया नृप।
तत्राधारो महाविष्णोर्विश्वाधारस्य विस्तृत:॥ ७॥

O king, possessed of his Prakṛti, this is believed to be the base of Mahāviṣṇu who happens to be the base of the universe.

प्रकृतेर्गर्भसंभूतडिम्बोद्भूतस्य भूमिप।
सुविस्तृते जलाधारे शयानश्च महाविराट्॥ ८॥

O king, the same Mahāviṣṇu appeared from the golden egg of the Prakṛti. Mahāvirāṭ, who happens to be his base resides in the vast expanse of the ocean.

राधेश्वरस्य कृष्णस्य षोडशांश: प्रकीर्तित:।
दूर्वादलश्यामरूप: सस्मितश्च चतुर्भुज:॥ ९॥

He is described as the sixteenth part of lord Kṛṣṇa, the beloved of Rādhā; he has the dark complexion of *Dūrvā*-grass and has four arms and wears a serene smile on his face.

वनमालाधर: श्रीमाञ्शोभित: पीतवाससा।
ऊर्ध्वं नभसि तद्विष्णोर्नित्यवैकुण्ठ एव च॥ १०॥

He wears a long garland of forest flowers, is graceful and is clad in yellow lower garment. The eternal Vaikuṇṭha of Viṣṇu is lodged in the space.

आत्माकाशसमो नित्यो विस्तृतश्चन्द्रबिम्बवत्।
ईश्वरेच्छाससुद्भूतो निर्लक्ष्यश्च निराश्रय:॥ ११॥

The one who is eternal like the soul and the sky; it is as vast as the reflection of the moon, has been created by the desire of the lord, has no base and is without a goal.

आकाशवत्सुविस्तारो रत्नौघैश्च विनिर्मित:।
तत्र नारायण: श्रीमान्वनमाली चतुर्भुज:॥ १२॥

Like the sky it is spread over a vast area and has been created by the use of gems. There lord Nārāyaṇa wearing the long garland of forest flowers, having four heads resides there.

लक्ष्मीसरस्वतीगङ्गातुलसीपतिरीश्वर:।
सुनन्दनन्दकुमुदपार्षदादिभिरावृत:॥ १३॥

The lord has four spouses named Lakṣmī, Sarasvatī, Gaṅgā and Tulasī. He is surrounded by

his attendants named Sunanda, Nanda and Kumuda.

सर्वेश: सर्वसिद्धेशो भक्तानुग्रविग्रह:।
श्रीकृष्णश्च द्विधाभूतो द्विभुजश्च चतुर्भुज:॥ १४॥
चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुज: स्वयम्।
ऊर्ध्वं वैकुण्ठलोकाच्च पञ्चाशत्कोटियोजनात्॥ १५॥
गोलोको वर्तुलाकारो वरिष्ठ: सर्वलोकत:।
अमूल्यरत्नखचितैर्मन्दिरैश्च विभूषित:॥ १६॥

O great lord, he is the lord of all the *siddhas*. He incarnates on earth for the benefit of his devotees. Lord Kṛṣṇa has two arms and with his four arms he stays in Vaikuṇṭha, but with his two arms he dwells in *Goloka*, which is lodged fifty crores *yojanas* beyond Vaikuṇṭha. In the circular *Goloka* there are several buildings studded with gems.

रत्नेन्द्रसारखचितै: स्तम्भसोपानचित्रितै:।
मणीन्द्रदर्पणासक्तै: कपाटै: कलशोज्ज्वलै:॥ १७॥
नानाचित्रविचित्रैश्च शिविरैश्च विराजित:।
कोटियोजनविस्तीर्णो दैर्घ्ये शतगुणस्तथा॥ १८॥

The pillars and the steps of those buildings are studded with gems; their doors are decorated with mirrors of gems and beautiful vases. There are many camps of astonishing manner in *Goloka*. It is crores of *yojanas* in width and its length is a hundred times more than this.

विरजासरिदाकीर्णै: शतशृङ्गै: सुवेष्टित:।
सरिदर्धप्रमाणेन दैर्घ्येण च ततेन च॥ १९॥
शैलार्धपरिमाणेन युक्तो वृन्दावनेन च।
तदर्धमानविलसद्रासमण्डलमण्डित:॥ २०॥
सरिच्छैलवनादीनां मध्ये गोलोक एव च।
यथा पङ्कजमध्ये च कर्णिका सुमनोहरा॥ २१॥
तत्र गोगोपगोपीभिर्गोपीशो रासमण्डले।
रासेश्वर्या राधिकया संयुक्त: संततं नृप॥ २२॥
द्विभुजो मुरलीहस्त: शिशुर्गोपालरूपधृत्।
वह्निशुद्धांशुकाधानो रत्नभूषणभूषित:॥ २३॥
चन्दनोक्षितसर्वाङ्गो रत्नमालाविराजित:।
रत्नसिंहासनस्थश्च रत्नच्छत्रेण शोभित:॥ २४॥
तथा स प्रियगोपालै:सेवित: श्वेतचामरै:।
भूषिताभिश्च गोपीभिर्मालाचन्दनचर्चित:॥ २५॥
सस्मित: सकटाक्षाभि: सुवेषाभिश्च वीक्षित:।
कथितो लोकविस्तारो यथाशक्ति यथागमम्॥ २६॥

The place is surrounded by a stream named Virajā, the mountains are half the size of the stream while Vṛndāvana is also half size of the same. The *Rāsamaṇḍala* is located half the size of the same, in the *Goloka*. There are many rivers, mountains, forests in *Goloka* and it looks like the pericarp of a lotus. O king, in the *Rāsamaṇḍala*, dwells Kṛṣṇa the lord of *Gopīs*, Rādhā the goddess of the divine dance, together with the cows, cowherds and cowherdesses. He is always found with two arms holding a flute in his hand in the form of the cowherd. He is always clad in the garments purified by fire. He is adorned with gems studded ornaments and all his limbs are plastered with sandal-paste. He wears the garland of gems and is seated on the lion throne studded with gems. He has an umbrella over his head studded with gems and the dear cowherds swing the white fly whisks. The beautifully clad lady applies sandal-paste on his body and looks at him with side glances always, which makes the lord smile with pleasure. Thus I have narrated to you according to my own ability the details about *Goloka* as prescribed in the Vedas.

यथाश्रुतं शंभुवक्त्रात्कालमानं निशामय।
पात्रं षट्पलसंभूतं गभीरं चतुरङ्गुलम्॥ २७॥
स्वर्णमाषकृतच्छिद्रं दण्डैश्च चतुरङ्गुलै:।
यावज्जलप्लुतं पात्रं तत्कालं दण्डमेव च॥ २८॥

Now I tell you something about the measure of time which I had heard about from lord Śiva. You please listen to it. Let there be a vase made of six *palas* of gold which should be four fingers deep. It should be pierced with four holes with the nails made of one Māśa (gold-smith's weight). Then the vase should be kept on the water. When the water fills the vase emerging out of those holes, it is called a *daṇḍas*.

दण्डद्वयं मुहूर्तं च यामस्तस्य चतुष्टयम्।
वासरश्चाष्टभिर्यामैः पक्षस्तैर्दशपञ्चभिः॥२९॥
मासो द्वाभ्यां च पक्षाभ्यां वर्षं द्वादशमासकैः।
मासेन वै नराणां च पितॄणां तदहर्निशम्॥३०॥

Even otherwise two *daṇḍas* make a *muhūrta* and four *muhūrtas* make a *Yāma* (*Prahara*), eight *yāmas* make a day and night. Fifteen days make a fortnight and two fort-nights make a month. Twelve months make a year. A year of the humans equates with an Ahorātra of the manes.

कृष्णपक्षे दिनं प्रोक्तं शुक्ले रात्रिः प्रकीर्तिता।
वत्सरेण नराणां च देवानां च दिवानिशम्॥३१॥

Their day is known in the black fortnight and the night in the bright fortnight. One year of the human being is equal to the day and night of the gods.

अयनं ह्युत्तरमहो रात्रिर्वै दक्षिणायनम्।
युगकर्मानुरूपं च नरादीनां वयो नृप॥३२॥

Uttarāyaṇa is the day for them and Dakṣ iṇāyana is the night for them. O king, the age of the human beings is reckoned with the *yuga-karma*.

प्रकृतेः प्राकृतानां च ब्रह्मादीनां निशामय।
कृतं त्रेता द्वापरं कालश्चेति चतुर्युगम्॥३३॥

Now I explain to you the age of Prakṛti and Brahmā which you please listen to from me. *Satyayuga, Treta, Dvāpara* and *Kali* are the four *yugas*.

दिव्यैर्द्वादशसाहस्रैः सावधानं निशामय।
चत्वारि त्रीणि च द्वयेकं सहस्राणि कृतादिकम्॥३४॥
तेषां च संध्यासंध्यांशौ द्वे सहस्रे प्रकीर्तिते।
त्रिचत्वारिंशकैर्लक्षैः सविंशतिसहस्रकैः॥३५॥

The length of these extends to twelve thousand divine years. You listen to the same carefully; *Satyayuga* lasts for four thousand years. *Treta* lasts for three thousand years. *Dvāpara* lasts for two thousand years and *Kali* for a thousand years. The *sandhyā* of these and parts of *sandhyā* also extend for two thousand years each. With the measure of the years for a human, the *yugas* equates with forty three lakhs and twenty thousand years.

चतुर्युगं परिमितं नरमानक्रमेण च।
लक्षैश्च सप्तदशभिः साष्टविंशसहस्रकैः॥३६॥
कृतं युगं नृमानेन संख्यविद्भिः प्रकीर्तितम्॥३७॥
सहस्रैः षण्णवतिभिर्लक्षैर्द्वादशभिः सह।
त्रेतायुगं परिमितं कालविद्भिः प्रकीर्तितम्॥३८॥
अष्टलक्षैः सह मितं चतुःषष्टिसहस्रकम्।
परिमाणं द्वापरस्य संख्याविद्भिरितीरितम्॥३९॥
सद्वात्रिंशत्सहस्रैश्च चतुर्लक्षैश्च वत्सरैः।
नृमानाद्वै कलियुगं विदुः कालविदो बुधाः॥४०॥

Now I am going to tell you separately about the measure of years for all the four *yugas*. the *Kṛtayuga* is of seventeen lakhs and twenty eight thousand years; this figure has been told by the mathematicians. Similarly *Tretayuga* has the duration of twelve lakhs and ninety six thousand years. The *Dvāpara* has the duration of eight lakhs and sixty four thousand years and the *Kaliyuga* continues for four lakhs and thirty two thousand years. These figures have been given by those well-versed in the relevant field.

यथा सप्त च वारा वै तिथयः षोडश स्मृताः।
दिवारात्र्यश्च पक्षौ द्वौ मासो वर्षं च निर्मितम्॥४१॥
यथा भ्रमति तच्चक्रमेवमेव चतुर्युगम्।
यथा युगानि राजेन्द्र मन्वन्तराणि च॥४२॥

There are seven days, sixteen *Tithis*, day and night, two fortnights, a month and a year have been prescribed, O king in each one of the *yugas* the time moves on like the potter's wheels in the *yugas* and *manvantaras*.

मन्वन्तरं तु दिव्यानां युगानामेकसप्ततिः।
एवं क्रमाद्भ्रमन्त्येव मनवश्च चतुर्दश॥४३॥

Seventy-one divine *yugas* make a *manvantara*; Similarly fourteen *manvantaras* go on rotating.

पञ्चविंशतिसाहस्रं षष्ट्यन्तशतपञ्चकम्।
नरमानयुगं चैव परं मन्वन्तरं स्मृतम्॥४४॥

From the measure of the human time a *manvantara* consists of twenty five thousand, five hundred and sixty *yugas*.

आख्यानं च मनुनां च धर्मिष्ठानां नराधिप।
यच्छ्रुतं शिववक्त्रेण तत्त्वं मत्तो निशामय॥४५॥

O king, I have heard the account from religious people as well as from the mouth of Śiva and the same has been narrated by me to you.

आद्यो मनुर्ब्रह्मपुत्रः शतरूपा पतिव्रता।
धर्मिष्ठानां वरिष्ठश्च गरिष्ठो मनुषु प्रभुः॥४६॥

The primeval Manu, the son of Brahmā and the husband of Śatarūpā, is the best among the religious people. He is quite glorious and quite competent among the Manus.

स्वायंभुवः शंभुशिष्यो विष्णुव्रतपरायणः।
जीवन्मुक्तो महाज्ञानी भवतः प्रपितामहः॥४७॥

Svāyambhuva Manu happened to be the disciple of lord Śiva and had been performing *vratas* for Viṣṇu. He is free from birth, is a great intellectual and happens to be your grandfather.

राजसूयसहस्रं च चक्रे वै नर्मदातटे।
त्रिलक्षमश्वमेधं च त्रिलक्षं नरमेधकम्॥४८॥
गोमेधं च चतुर्लक्षं विधिवन्महदद्भुतम्।
ब्राह्मणानां त्रिकोटीश्च भोजयामास नित्यशः॥४९॥
पञ्चलक्षगवां मांसैः सुपक्वैर्घृतसंस्कृतैः।
चर्व्यैश्चोष्यैर्लेह्यापेयैर्मिष्टद्रव्यैः सुदुर्लभैः॥५०॥

He performed a thousand *Rājasūya-yajñas*, three lakhs of *Aśvamedha-yajñas*, three lakhs of *Narmedha-yajñas*, four lakhs of *Gomedha-yajñas* at the bank of the rive Narmadā in a proper manner. He managed them all quite astonishingly. Three crores of Brāhmaṇas daily took their food there. The *ghee* derived from five lakhs of cows was used for the cooking of the meat besides cooking of other eatables, such as those required for chewing, sucking, pasting, drinking and besides various other sweet preparation.

अमूल्यरत्नलक्षं च दशकोटिसुवर्णकम्।
स्वर्णशृङ्गयुतं दिव्यं गवां लक्षं सुपूजितम्॥५१॥
वह्निशुद्धानि वस्त्राणि मुनीन्द्राणां च लक्षकम्।
भूमिं च सर्वसस्याढ्यां गजेन्द्राणां च लक्षकम्॥५२।
त्रिलक्षमश्वरत्नं च शातकुम्भविभूषितम्।
सहस्ररथरत्नं च शिबिकालक्षमेव च॥५३॥
त्रिकोटिस्वर्णपात्रं च सान्नं सजलमीप्सितम्।
त्रिकोटिस्वर्णभूषाश्च कर्पूरादिसुवासितम्॥५४॥
ताम्बूलं सुविचित्रं च त्रिकोटिस्वर्णतल्पकम्।
रत्नेन्द्रखचितैर्मञ्चै रचितैर्विश्वकर्मणा॥५५॥
वह्निशुद्धांशुकैश्चित्रै राजितं माल्यजालकैः
नित्यं ददौ ब्राह्मणेभ्यो विष्णुप्रीत्या शिवाज्ञया॥५६॥

He distributed daily a lakh of invaluable gems, ten crores of gold coins, cows the horns of which were decorated with gold leaves, ten lakhs of horses decorated with gold, a thousand beautiful chariots, a lakh of palanquins, three crores of gold vases filled with cereals and water, three crores of gold ornaments, the betels with camphor and three crores of beds made of gold studded with gems Viśvakarmā, the garment sanctified by fire and various astonishing types of garlands of gems to the Brāhmaṇas at the advice of Śiva for the pleasure of lord Viṣṇu.

संप्राप्य शंकराज्ञानं कृष्णमन्त्रं सुदुर्लभम्।
संप्राप्य कृष्णदास्यं च गोलोकं वै जगाम सः॥५७॥

He then reccived divine knowledge from Śiva which is difficult to get besides the *mantra* of lord Viṣṇu. He then became the courtier of lord Kṛṣṇa and went to *Goloka*.

दृष्ट्वा मुक्तं स्वपुत्रं च प्रहृष्टोऽभूत्प्रजापतिः।
तुष्टाव शंकरं तुष्टः ससृजेऽन्य मनुं विधिः॥५८॥

At that point of time Brahmā felt delighted on finding his son getting free and prayed to Śiva. Thereafter Brahmā again created Manu.

यतः स्वयंभुपुत्रोऽयमतः स्वायंभुवो मनुः।
स्वारोचिषो मनुश्चैव द्वितीयो वह्निनन्दनः॥५९॥
राजा वदान्यो धर्मिष्ठः स्वायंभुवसमो महान्।
प्रियव्रतसुतावन्यौ द्वौ मनू धर्मिणां वरौ॥६०॥

He was the son of Svāyambhuva Manu. He was given the name of Svāyambhuva Manu. Another Manu who was the son of Agni was known as Svārociṣa-manu who was quite a charitable and religious king. He was as great as the Svāyambhuva. Priyavrata who was quite noble had two sons who also became Manus.

तौ तृतीयौ चतुर्थौ च वैष्णवौ तापसोत्तमौ।
तौ च शंकरशिष्यौ च कृष्णभक्तिपरायणौ॥६१॥

Both of them were Vaiṣṇavas, great ascetics, disciples of Śiva and were also immensely devotee of lord Kṛṣṇa.

धर्मिष्ठानां वरिष्ठश्च रैवतः पञ्चमो मनुः।
षष्ठश्च चाक्षुषो ज्ञेयो विष्णुभक्तिपरायणः॥६२॥

The fifth Manu was known as Raivata who was the best of the noble people, the sixth Manu was known as Cākṣuṣa Manu, who was always engrossed in the devotion of Viṣṇu.

श्राद्धदेवः सूर्यसुतो वैष्णवः सप्तमो मनुः।
सावर्णिः सूर्यतनयो वैष्णवो मनुरष्टमः॥६३॥

Vaiṣṇava Śrāddhadeva who happened to be the son of Sūrya was the seventh Manu. The eighth Manu was also a Vaiṣṇava and the son of Sūrya and known as Sāvarṇi.

नवमो दक्षसावर्णिर्विष्णुव्रतपरायणः।
दशमो ब्रह्मसावर्णिर्ब्रह्मज्ञानविशारदः॥६४॥
ततश्च धर्मसावर्णिर्मनुरेकादशः स्मृतः।
धर्मिष्ठश्च वरिष्ठश्च वैष्णवव्रततत्परः॥६५॥

The ninth Manu was Dakṣasāvarṇi who was quite devoted to lord Viṣṇu; the tenth Manu was Brahmasāvarṇi who was possessed of divine knowledge; the eleventh Manu was devoted to Dharma, was the best of the people and was always devoted to lord Viṣṇu.

ज्ञानी च रुद्रसावर्णिर्मनुश्च द्वादशः स्मृतः।
धर्मात्मा देवसावर्णिर्मनुरेवं त्रयोदशः॥६६॥
चतुर्दशो महाज्ञानी चन्द्रसावर्णिरेव च।
यावदायुर्मनूनां स्यादिन्द्राणां तावदेव हि॥६७॥
चतुर्दशेन्द्रावच्छिन्नं ब्रह्मणो दिनमुच्यते।
तावती ब्रह्मणो रात्रिः सा च ब्राह्मी निशा नृप॥६८॥
कालरात्रिश्च सा ज्ञेया वेदेषु परिकीर्तिता।
ब्रह्मणो वासरे राजन्क्षुद्रकल्पः प्रकीर्तितः॥६९॥

Rudrasāvarṇi happened to be the twelfth Manu while Dharmasāvarṇi was the thirteenth Manu. The great intellect Candrasāvarṇi was the fourteenth Manu. The age of Manu compares fully with that of the age of Indra. O king, a day of Brahmā is equal to the life of fourteen Indras collectively and the night is of the same duration. It is called Kālarātri in the Vedas. O king, a day of Brahmā is called the semi-*kalpas*.

सप्तकल्पे चिरंजीवी मार्कण्डेयो महातपाः।
ब्रह्मलोकादधः सर्वे लोका दग्धाश्च तत्र वै॥७०॥
उत्थितेनैव सहसा संकर्षणमुखाग्निना।
चन्द्रार्कब्रह्मपुत्राश्च ब्रह्मलोकं गता ध्रुवम्॥७१॥
ब्रह्मरात्रिव्यतीते तु पुनश्च ससृजे विधिः।
तस्यां ब्रह्मनिशायां च क्षुद्रः प्रलय उच्यते॥७२॥

The great sage Mārkaṇḍeya had the life span of seven such *kalpas;* at the rising of serpent Śeṣa, he emits fire from his mouth which destroys all the *lokas* except the *Brahmaloka*. Thereafter the moon, the sun and the sons of Brahmā proceed to *Brahmaloka*. Thus after the expiry of the night, Brahmā again engages himself in creation, his Brahmarātri is called semi-dissolution.

देवाश्च मनवश्चैव तत्र दग्धा नरादयः।
एवं त्रिंशद्दिवारात्रैर्ब्रह्मणो मास एव च॥७३॥
वर्षं द्वादशमासैश्च ब्रह्मसंबन्धि चैव हि।
एवं पञ्चदशाब्दे तु गते च ब्रह्मणो नृप॥७४॥
दैनंदिनस्तु प्रलयो वेदेषु परिकीर्तितः॥७५॥

All the sages, the gods and the humans are consumed by the fire; thus Brahma's thirty days and nights make a month and his twelve months makes a year. O king, thus after the expiry of fifteen years of Brahmā, there comes the dissolution which is called *Dainandina* in the Vedas.

मोहरात्रिश्च सा प्रोक्ता वेदविद्भिः पुरातनैः।
तत्र सर्वे प्रणष्टाः स्युश्चन्द्रार्कादिदिगीश्वराः॥७६।
आदित्या वसवो रुद्रा मनवो मानवादयः।
ऋषयो मुनयश्चैव गन्धर्वा राक्षसादयः॥७७॥
मार्कण्डेयो लोमशश्च पेचकश्चिरजीविनः।
इन्द्रद्युम्नश्च नृपतिश्चाकूपारश्च कच्छपः॥७८॥
नाडीजङ्घो बकश्चैव सर्वे नष्टाश्च तत्र वै।
ब्रह्मलोकादधः सर्वे लोका नागालयास्तथा॥७९॥
ब्रह्मलोकं ययुः सर्वे ब्रह्मपुत्रादयस्था।
गते दैनंदिने ब्रह्मा लोकांश्च ससृजे पुनः॥८०॥

The ancient seers of the Vedas call it as *Moharātri* in which the moon, the sun, Dikpālas, Ādityas, Vasus, Rudras, the sages, humans, mendicants, ascetics, Gandharvas, Rākṣasas, those having long life, Mārkaṇḍeya, Lomaśa, Pecaka, the king Indradyumna, *Akūpāra*, tortoise, Naḍījaṅgha and Baka are all destroyed. All the lokas below the *Brahmaloka* also are burnt out. The sons of Brahmā revert to *Brahmaloka*. Thus after the expire of *Dainandina*, Brahmā again creates the universe.

एवं शताब्दपर्यन्तं परमायुः प्रजापतेः।
ब्रह्मणश्च निपाते च महाकल्पो भवेन्नृप॥८१॥
प्रकीर्तिता महारात्रिः सैव चेह पुरातनैः।
ब्रह्मणश्च निपाते च ब्रह्माण्डौघो जलप्लुतः॥८२॥
देवमाता च सावित्री वेदा धर्मादयस्तथा।
सर्वे प्रणष्टा मृत्युश्च प्रकृतिं च शिवं विना॥८३॥

O king, thus Brahmā enjoys the life of a hundred years and after the end of Brahmā, there is dissolution everywhere. The ancients called it Mahārātri. With the end of Brahmā, the entire globe is submerged into water. At that point of time Aditi and mother of gods, Sāvitrī, Vedas, Dharma and death are also destroyed leaving Śiva and Prakṛti behind.

नारायणे प्रलीनाश्च विश्वस्था वैष्णवास्तथा।
कालाग्निरुद्रः संहर्ता सर्वरुद्रगणैः सह॥८४॥
मृत्युंजये महादेवे प्रलीनः स तमोगुणः।
ब्रह्मणश्च निपातेन निमेषः प्रकृतेर्भवेत्॥८५॥
नाराणस्य शंभोश्च महाविष्णोश्च निश्चितम्।
निमेषान्ते पुनः सृष्टिर्भवेत्कृष्णेच्छया नृप॥८६॥

All the Vaiṣṇavas merge into Nārāyaṇa and all the Rudras who spread destruction, merge into Mahādeva who has over-powered the death because he happens to be the form of *tamoguṇa*. Thus with the fall of Brahmā it becomes a second for Prakṛti. O king, after the end of second Nārāyaṇa, Viṣṇu, Śiva, Mahāviṣṇu and other creations start with the desire of lord Kṛṣṇa.

कृष्णो निमेषरहितो निर्गुणः प्रकृतेः परः।
सगुणानां निमेषश्च कालसंख्यावयोमितः॥८७॥
निर्गुणस्य च नित्यस्य चाद्यन्तरहितस्य च।
निमेषाणां सहस्रेण प्रकृतेर्दण्ड उच्यते॥८८॥
षष्टिदण्डात्मकस्तस्य वासरश्च प्रकीर्तितः।
त्रिंशद्रात्रिदिनैर्मासो वर्षं द्वादशमासकैः॥८९॥

Lord Kṛṣṇa is beyond Prakṛti. His incarnated form has a specified life but his eternal form is devoid of *guṇas*, the beginning or end and is always ultimated. A thousand seconds of Prakṛti make a *daṇḍas* for him. Sixty *daṇḍas* form a day; thirty days form a month and twelve months form a year.

एवं गते शताब्दे च श्रीकृष्णे प्रकृतेर्लयः।
प्रकृत्यां च प्रलीनायां श्रीकृष्णे प्राकृतो लयः॥९०॥

Thus with the expiry of a hundred years of Prakṛti, lord Kṛṣṇa merges and after the merging of Prakṛti into Kṛṣṇa, he is known as Prākṛtalaya.

सर्वान्संहृत्य सा चैका महाविष्णोः प्रसूश्च या।
कृष्णवक्षसि लीना च मूलप्रकृतिरीश्वरी॥९१॥

Thus the mother of Mahāviṣṇu who is the great goddess, is known as *Mūlaprakṛti*. After absorbing everything into her body, she merges into the chest of lord Kṛṣṇa.

सन्तो वदन्ति तां दुर्गां विष्णुमायां सनातनीम्।
सर्वशक्तिस्वरूपां च परां नारायणीं सतीम्॥९२॥

The one who is called by the sages and the great ascetics as Durgā, Viṣṇumāyā, Sanātanī,

the form of all the strength and the best of all, is called the chaste Nārāyaṇī.

बुद्ध्यधिष्ठातृदेवीं च कृष्णस्य त्रिगुणात्मिकाम्।
यन्मायामोहिताश्चैव ब्रह्मविष्णुशिवादयः॥ ९३॥

She is the great goddess of intelligence of lord Kṛṣṇa whose illusion influences Brahmā, Viṣṇu and Śiva.

वैष्णवास्तां महालक्ष्मीं परां राधां वदन्ति ते।
अर्धाङ्गा महालक्ष्मीः प्रिया नारायणस्य च॥ ९४॥

The gods call her as Mahālakṣmī and best of Rādhā who happens to be the spouse of lord Nārāyaṇa and is also known as Mahālakṣmī.

प्राणाधिष्ठातृदेवीं च प्रेम्णा प्राणाधिकां वराम्।
स्थिरप्रेममयीं शक्तिं निर्गुणां निर्गुणस्य च॥ ९५॥
नारायणश्च शंभुश्च संहृत्य स्वगणान्बहून्।
शुद्धसत्त्वस्वरूपी श्रीकृष्णे लीनश्च निर्गुणे॥ ९६॥

She happens to be the life of the god who is dearer to him than his life even and in her invisible form she is the eternal energy. Nārāyaṇa (Viṣṇu) and Śiva collecting all their virtues merge into the formless form of lord Kṛṣṇa.

गोपा गोप्यश्च गावश्च सवत्साश्च नराधिप।
सर्वे लीनाः प्रकृत्यां च प्रकृतिः परमेश्वरे॥ ९७॥

O king, the cowherds, cowherdesses, the cow with calves, merge into the nature known as Prakṛti and Prakṛti in turn merges into lord.

महाविष्णौ विलीनाश्च ते सर्वे क्षुद्रविष्णवः।
महाविष्णुः प्रकृत्यां च सा चैवं परमात्मनि॥ ९८॥

All the small Viṣṇus merge into Mahāviṣṇu and Mahāviṣṇu in turn into Prakṛti, whereas Prakṛti merges into the great soul.

प्रकृतिर्योगनिद्रा च श्रीकृष्णनयनद्वये।
अधिष्ठानं चकारैवं मायया चेश्वरेच्छया॥ ९९॥
प्रकृतेर्वासरो यावन्मितः कालः प्रकीर्तितः।
तावद्वृन्दावने निद्रा कृष्णस्य परमात्मनः॥ १००॥

The will of the lord also known as Prakṛti turns herself into *yoganidrā*, overpowers lord Kṛṣṇa's eyes, dwelling there. As long as the day of Prakṛti lasts, lord Kṛṣṇa sleeps in Vṛndāvana.

अमूल्यरत्नतल्पे च वह्निशुद्धांशुकार्चिते।
गन्धचन्दनमाल्यौघवाय्वादिसुरभीकृते॥ १०१॥
पुनः प्रजागरे तस्य सर्वसृष्टिर्भवेत्पुनः।
एवं सर्वे प्राकृताश्च श्रीकृष्णं निर्गुणं विना॥ १०२॥
तद्वन्दनं तत्स्मरणं तस्य ध्यानं तदर्चनम्।
कीर्तनं तद्गुणानां च महापातकनाशनम्॥ १०३॥
एतत्ते कथितं सर्वं यद्यन्मृत्युंजयाच्छ्रुतम्।
यथागमं महाराज किं भूयः श्रोतुमिच्छसि॥ १०४॥

He sleeps on the bed studded with invaluable, gems, who wears the garment purified by fire, is clad in beautiful garments. His body is adorned with the sandal-paste and fragrance together with the garland of flowers. When he wakes up the creation starts. Thus except lord Kṛṣṇa, who is deprived of all the *guṇas*, all are said to have been born out of Prakṛti. Therefore he should be adored by reciting his name, *dhyānam* adoration and reciting of his virtues which relieves one of all the great sins. O king, I had heard all this from the mouth of Mṛtyuñjaya Śiva and the same has been separated by me. What else do you want to listen to from me?

सुयज्ञ उवाच

कालाग्निरुद्रो विश्वानां संहर्ता च तमोगुणः।
ब्रह्मणोऽन्ते विलीनश्च सत्त्वं मृत्युंजये शिवे॥ १०५॥

Suyajña said—Kālāgni-rudra who happens to be the destroyer of the universe has the form of *tamoguṇa*. At the end of Brahmā, he merges into Mṛtyuñjaya Śiva.

शिवो लीनो निर्गुणे च श्रीकृष्णे प्राकृते लये।
कथं तव गुरोर्नाम मृत्युंजय इति श्रुतम्॥ १०६॥

Śiva on his part merges into lord Kṛṣṇa at the time of dissolution, then how is your teacher Śiva called Mṛtyuñjaya.

कथं प्रसूर्महाविष्णोर्मूलप्रकृतिरीश्वरी।
असंख्यानि च विश्वानि सन्ति वै यस्य लोमसु॥ १०७॥

Lord Mahāviṣṇu whose hair-pits have innumerable globes, how could *Mūlaprakṛti* be termed as his mother?

सुतपा उवाच

ब्रह्मणोऽन्ते मृत्युकन्या प्रणष्टा जलबिम्बवत्।
संहर्त्री सर्वलोकानां ब्रह्मादीनां नराधिप॥ १०८॥

Sutapā said—O best of the kings, at the death of Brahmā, Mṛtyukanyā who destroys everyone including Brahmā is herself destroyed like a water bubble.

कतिधा मृत्युकन्यानां ब्रह्मणां कोटिशो लये।
कालेन लीनः शंभुश्च सत्त्वरूपे च निर्गुणे॥ १०९॥

Thus after the vanishing of many Mṛtyukanyās and crores of Brahmās, Śiva finding an opportunity merges into lord Kṛṣṇa.

मृत्युकन्या जिता शश्वच्छिवेन गुरुणा मम।
न मृत्युना जितः शंभुः कल्पे कल्पे श्रुतौ श्रुतम्॥ ११०॥

My teacher Śiva alone has overcome Mṛtyukanyā and the case is not otherwise. This has happened in each and every *kalpa* and is testified in the Vedas.

शंभुर्नारायणस्यैव प्रकृतेश्च नराधिप।
नित्यानां लीनता नित्ये तन्माया न तु वास्तवी॥ १११॥

O best of the kings, Śiva, Nārāyaṇa and Prakṛti are all eternal; therefore, the merging of the eternal bodies into the eternal one is just an illusion and not the reality.

स्वयं पुमान्निर्गुणश्च कालेन सगुणः स्वयम्।
स्वयं नारायणः शंभुर्मायया प्रकृतिः स्वयम्॥ ११२॥

Because the primeval Puruṣa is *Nirguṇa* who at the appropriate time takes to a new form. Nārāyaṇa himself is Śiva and his illusion is the Prakṛti.

तदंशस्तत्समः शश्वद्यथा वह्नेः स्फुलिङ्गवत्।
ये ये च ब्रह्मणा सृष्टा रुद्रादित्यादयस्तथा॥ ११३॥
कल्पे कल्पे जितास्ते ते नश्वरा मृत्युकन्यया।
न शिवो ब्रह्मणा सृष्टः सत्यो नित्यः सनातनः॥ ११४॥

It is like a flame of fire. The creation made by Brahmā of Rudras, Ādityas and others are all over-powered by Mṛtyukanyā and are therefore perishable, but Śiva is never created by Brahmā. He is truthful eternal and everlasting.

कतिधा ब्रह्मणां पातो यन्निमेषेण भूमिप।
अथादिसर्गे श्रीकृष्णः प्रकृत्यां च जगद्गुरुः॥ ११५॥
चकार वीर्याधानं च पुण्ये वृन्दावने वने।
तद्वामांशमुद्भूता रासे रासेश्वरी परा॥ ११६॥
गर्भं दधार सा राधा यावद्वै ब्रह्मणो वयः।
ततः सुषाव सा डिम्भं गोलोके रासमण्डले॥ ११७॥
चुकोप डिम्भं सा दृष्ट्वा हृदयेन विदूयता।
तद्डिम्भं प्रेरयामास तदधो विश्वगोलके॥ ११८॥
त्यक्त्वाऽपत्यं महादेवी रुरोद च मुहुर्मुहः।
कृष्णस्तां बोधयामास महायोगेन योगवित्॥ ११९॥
बभूव तस्माद्डिम्भाच्च सर्वाधारो महाविराट्॥ १२०॥

O lord of the earth, by whose twinkling of an eye Brahmā is destroyed, the same lord Kṛṣṇa the teacher of the universe stays in Vṛndāvana at the beginning of the universe. At that point of time Rādhā emerges from his left side in the *Rāsamaṇḍala* who carries the fragrance from the seed of lord Kṛṣṇa up to the life of Brahmā. Thereafter, in the *Rāsamaṇḍala* of *Goloka*, she give birth to an egg. At the sight of the egg she is filled with grief, her heart becomes painful and she throws away the egg from *Goloka* over the universe. Thus disowning the egg she laments again and again. Then lord Kṛṣṇa who is well-versed in the *Yoga* enlightens her variously. Out of that egg Mahāviṣṇu is born who happens to be the best of all.

सुयज्ञ उवाच

अद्य मे सफलं जन्म जीवनं सार्थकं मम।
शापो मे वररूपश्चाप्यभवद्भक्तिकारणम्॥ १२१॥

Suyajña said—My life has been successful today. My life has been purposeful and the curse has been turned into a blessing as a result of which I have achieved the devotion of the lord.

सुदुर्लभा हरेर्भक्तिः सर्वमङ्गलमङ्गला।
न तस्याश्च समं विप्र वेदोक्तं भक्तिपञ्चकम्॥ १२२॥
यथा भक्तिर्मम भवेच्छ्रीकृष्णे परमात्मनि।
सुदुर्लभा च सर्वेषां तत्कुरुष्व महामुने॥ १२३॥

O Brāhmaṇa, the devotion of the lord provides welfare of all the welfares, is difficult to achieve

and the five types of devotion mentioned in the Vedas cannot be equated with it. O great sage, you kindly tell me the way out by which my devotion towards lord Kṛṣṇa can go on increasing.

नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः।
ते पुनन्त्युरुकालेन कृष्णभक्ताश्च दर्शनात्॥ १२४॥

Because the holy places are not sacred because of water, nor do the gods dwell in the earth or the stone; they purify one in long term and the devotee of Kṛṣṇa purifies whosoever looks at them.

सर्वेषामाश्रमाणां च द्विजातेर्जातिरुत्तमा।
स्वधर्मनिरतश्चैव तेषु श्रेष्ठश्च भारते॥ १२५॥

Of all the *Āśramas* the Brāhmaṇas are considered to be the best. Out of the Brāhmaṇas, one is the best, who is devoted to his *dharma*.

कृष्णमन्त्रोपासकश्च कृष्णभक्तिपरायणः।
नित्यं नैवेद्यभोजी च ततः श्रेष्ठो महाञ्छुचिः॥ १२६॥

The one who recites the *Kṛṣṇa-mantra* or is devoted to him or offers *naivedya* to him daily, is always considered to be pure and the best of all the Brāhmaṇas.

त्वां वैष्णवं द्विजश्रेष्ठं महाज्ञानार्णवं परम्।
संप्राप्य शिवशिष्यं च कं यामि शरणं मुने॥ १२७॥
अधुनाऽहं गलत्कुष्ठी तव शापान्महामुने।
कथं तपस्यामशुचिर्नाधिकारी करोमि च॥ १२८॥

O sage, you are the pupil of Śiva, the best of the Brāhmaṇas, a devotee of Viṣṇu and have an ocean of knowledge. After getting you, whom shall I approach for my rescue. O great sage, because of your curse I have been suffering from leprosy; therefore being impure I have no right to perform *tapas*. I, therefore, cannot perform *tapas*.

सुतपा उवाच

हरिभक्तिप्रदात्री सा विष्णुमाया सनातनी।
सा च याननुगृह्णाति तेभ्यो भक्तिं ददाति च॥ १२९॥

Sutapā said—The eternal illusion of lord Viṣṇu bestows devotion of the lord on whosoever she is graceful; she grants devotion to him.

यांश्च माया मोहयति तेभ्यस्तां न ददाति च।
करोति वञ्चनां तेषां नश्वरेण धनेन च॥ १३०॥

Whosoever is influenced by this illusion, she grants him perishable things and deprives him of the devotion.

कृष्णप्रेममयीं शक्तिं प्राणाधिष्ठातृदेवताम्।
भज राधां निर्गुणां तां प्रदात्रीं सर्वसंपदाम्॥ १३१॥

Therefore you recite the name of Rādhā who happens to be the beloved of lord Kṛṣṇa and is his true energy. She happens to be supreme deity of his life and bestows all the riches on people.

शीघ्रं यास्यसि गोलोकं तदनुग्रहसेवया।
या सेविता श्रीकृष्णेन सर्वाराध्येन पूजिता॥ १३२॥

By serving her you will soon achieve *Goloka* because Kṛṣṇa the lord of the universe has himself adored her.

ध्यानसाध्यं दुराराध्यं भक्ताः संसेव्य निर्गुणम्।
सुचिरेण च गोलोकं प्रयान्ति बहुजन्मतः॥ १३३॥
कृपामयीं च संसेव्य भक्ता यान्त्यचिरेण वै।
सा प्रसूश्च महाविष्णोः सर्वसम्पत्स्वरूपिणी॥ १३४॥

Having worshipped lord Kṛṣṇa who is an attainable by meditation, fastidious, devoid of all the qualities, the devotees achieve *Goloka* after a long period of many births, but by adoring the compassionate mother of the universe, devotees achieve *Goloka* expeditiously. She is origin of all types of wealth.

विप्रपादोदकं भुङ्क्ष्व वर्षं च संयतः शुचिः।
कामदेवस्वरूपश्च रोगहीनो भविष्यसि॥ १३५॥
विप्रपादोदकक्लिन्ना यावत्तिष्ठति मेदिनी।
तावत्पुष्करपत्रेषु पिबन्ति पितरो जलम्॥ १३६॥

Therefore you consume the water, washing the feet of the Brāhmaṇas with great devotion for a year, which will make you beautiful like Kāmadeva and you will be freed from all ailments because up to the time, the earth remains wet with the water of the feet of Brāhmaṇa, the manes consume food on the leaves of lotus.

पृथिव्यां यानि तीर्थानि तानि तीर्थानि सागरे।
सागरे यानि तीर्थानि विप्रपादेषु तानि च॥ १३७॥

The number of holy places on earth is equated with the number of holy places on the sea-shore. The same number of holy places are enshrined in the feet of the Brāhmaṇas.

विप्रपादोदकं चैव पापव्याधिविनाशनम्।
सर्वतीर्थोदकसमं भुक्तिमुक्तिप्रदं शुभम्॥ १३८॥

Therefore, the water of the feet of a Brāhmaṇa removes all the ailments and grants salvation, devotion and provides welfare.

विप्रो मानवरूपी च देवदेवो जनार्दनः।
विप्रेण दत्तं द्रव्यं च भुञ्जते सर्वदेवताः॥ १३९॥

Because Brāhmaṇa represents Janārdana, the god of the gods and all the things given to the Brāhmaṇas are consumed by the gods.

इत्येवमुक्त्वा विप्रश्च गृहीत्वा तस्य पूजनम्।
जगाम गृहमित्युक्त्वा त्वायास्ये वत्सरान्तरे॥ १४०॥

Thus speaking, he is returnes to his abode after adoring the Brāhmaṇa, saying, "I shall come back after the expiry of one year."

भक्त्या च बुभुजे राजा विप्रपादोकं शिवे।
विप्रांश्च पूजयामास भोजयामास वत्सरम्॥ १४१॥
संवत्सरे व्यतीते तु निर्मुक्तो व्याधितो नृपः।
आजगाम मुनिश्रेष्ठः सुतपाः कश्यपाग्रणीः॥ १४२॥
राधापूजाविधानं च स्तोत्रं च कवचं मनुम्।
ध्यानं च सामवेदोक्तं ददौ तस्मै नृपाय सः॥ १४३॥

O Pārvatī, thereafter the king consuming the water of the feet of the Brāhmaṇa regularly, adoring them, fed them for a year. After the expiry of one year, the king was cured of all the ailments and the sage Sutapā of the race of Kaśyapa also arrived there. He imparted knowledge of the method of the adoration of Rādhā, her *stotra*, *mantra* and *dhyānam* to him, as prescribed in the *Sāmaveda*.

राजन्निर्गम्यतां शीघ्रमित्युक्त्वा तपसे मुनिः।
जगाम स्वालयाद्दुर्गं निर्जगाम त्वरन्नृपः॥ १४४॥

He said : "O` king now you proceed immediately for performing *tapas*." Thus speaking the sage left the place and the king also went back to his abode.

रुरुदुर्बान्धवाः सर्वे त्रिरात्रं शोकमूर्च्छिताः।
भार्याश्च तत्यजुः प्राणान्पुत्रो राजा बभूव ह॥ १४५॥

In his absence, all his relatives were filled with grief for three nights, the ladies nearly ended their life. After that he made his son the king.

सुयशः पुष्करं गत्वा चक्रे वै दुष्करं तपः।
दिव्यं वर्षशतं राजा जजाप परमं मनुम्॥ १४६॥

The king Suyajña then went to *Puṣkara-kṣetra* and performed *tapas* there for a hundred years.

तदा ददर्श गगने रथस्थां परमेश्वरीम्।
स तद्दर्शनमात्रेण निष्पापश्च बभूव ह॥ १४७॥

Thereafter he had an audience with Rādhā, who was mounted on a chariot and descended from the sky; at the very sight of Rādhā all his sins disappeared.

तत्याज मानुषं देहं दिव्यां मूर्त्तिं दधार ह।
सा देवी तेन यानेन रत्नेन्द्रैर्निर्मितेन च॥ १४८॥
नृपं नीत्वा च गोलोकं तत्र चैषा ययौ तदा।
राजा ददर्श गोलोकं नद्या विरजयाऽऽवृतम्॥ १४९॥

Discarding his human body he took to a divine form and mounted on the chariot studded with gems; he sat beside the goddess and went to *Goloka*. Reaching there the king saw *Goloka* surrounded by the river Virajā.

वेष्टितं पर्वतेनैव शतशृङ्गेण चारुणा।
श्रीवृन्दावनसंयुक्तं रासमण्डलमण्डितम्॥ १५०॥
गोगोपगोपीनिकरैः शोभितं परिसेवितैः।
रत्नेन्द्रसारखचितैर्मन्दिरैः सुमनोहरैः॥ १५१॥
नानाचित्रविचित्रैश्च राजितं परिशोभितम्।
सप्तत्रिंशद्भिराक्रीडैः कल्पवृक्षसमन्वितैः॥ १५२॥
पारिजातद्रुमाकीर्णैर्वेष्टितं कामधेनुभिः।
आकाशवत्सुविस्तीर्णं वर्तुलं चन्द्रबिम्बवत्॥ १५३॥

It was surrounded by hundred peaked mount, Śrīvṛndāvana and decorated with *Rāsamaṇḍala*.

It had many cows, cowherds and cowherdesses besides several beautiful temples studded with many variegated gems. It had thirty-three *kalpa-vṛkṣas* besides the trees like *Pārijāta*, Kāmadhenu cow. It was very large as the sky and circled as a disc of moon.

अत्यूर्ध्वमपि वैकुण्ठात्पञ्चाशत्कोटियोजनम्।
शून्ये स्थितं निराधारं ध्रुवमेवेश्वरेच्छया॥ १५४॥

Above Vaikuṇṭha and at a distance of fifty crores *yojanas*, *Goloka* was created at the desire of lord Kṛṣṇa where it was staying still like Dhruva.

आत्माकाशसमं नित्यमस्माकं च सुदुर्लभम्।
अहं नारायणोऽनन्तो ब्रह्मा विष्णुर्महान्विराट्॥ १५५॥
धर्मक्षुद्रविराट्संघो गङ्गा लक्ष्मी सरस्वती।
त्वं विष्णुमाया सावित्री तुलसी च गणेश्वरः॥ १५६॥
सनत्कुमारः स्कन्दश्च नरनारायणावृषी।
कपिलो दक्षिणा यज्ञो ब्रह्मपुत्राश्च योगिनः॥ १५७॥
पवनो वरुणश्चन्द्रः सूर्यो रुद्रो हुताशनः।
कृष्णमन्त्रोपासकश्च भारतस्थाश्च वैष्णवाः॥ १५८॥
एभिर्दृष्टश्च गोलोको नान्यैर्दृष्टः कदाचन।
निरामये च तत्रैव रत्नसिंहासने स्थितम्॥ १५९॥
रत्नमालाकिरीटैश्च भूषितं रत्नभूषणैः।
सुनिर्मलैः पीतवस्त्रैर्वह्निशुद्धैर्विराजितम्॥ १६०॥

It is difficult to achieve, like the soul and the sky, I could find only Nārāyaṇa, Ananta, Brahmā, Viṣṇu, Mahāvirāṭ, Dharma, Small Viṣṇu, Gaṅgā, Lakṣmī, Sarasvatī, Viṣṇumāyā, Sāvitrī, Tulasī, Gaṇeśavara, Sanatkumāra, Skanda, Nara-Nārāyaṇa, Kapila, Dakṣiṇā, Yajña the ascetic sons of Brahmā, Vāyu, Varuṇa, Candra, Sūrya, Rudra, Agni and the Vaiṣṇavas who always recited the *mantra* of Śrī Kṛṣṇa. Such people could be seen in the *Goloka* and none else. In the *Goloka* the lord Kṛṣṇa is seated on the gem-studded lion-throne adorned with all the ornaments studded with gems, *kirīṭa-mukuṭa* spotless and clad in garments purified by the god of fire.

चन्दनोक्षितसर्वाङ्गं किशोरं गोपरूपिणम्।
नवीननीरदश्यामं श्वेतपङ्कजलोचनम्॥ १६१॥
शरत्पार्वणचन्द्रास्यमीषद्धास्यं मनोहरम्।
द्विभुजं मुरलीहस्तं भक्तानुग्रहविग्रहम्॥ १६२॥
स्वेच्छामयं परं ब्रह्म निर्गुणं प्रकृतेः परम्।
ध्यानसाध्यं दुराराध्यमस्माकं च सुदुर्लभम्॥ १६३॥

The sandal-paste was plastered all over his body and he appeared in the form of a cowherd, having the complexion of new clouds and the eyes like white lotus and the lustre of the body resembled that of the full moon. He wore a serene smile on his face and had two arms having a flute in his hand. He takes to the human form for the welfare of his devotees; he is beyond Prakṛti, who could be won over with devotion and his devotion is quite difficult to achieve.

प्रियैर्द्वादशगोपालैः सेवितं श्वेतचामरैः।
वीक्षितं गोपिकावृन्दैः सस्मितैः सुमनोहरैः॥ १६४॥
पीडितैः कामबाणैश्च शश्वत्सुस्थिरयौवनैः।
वह्निशुद्धांशुकाधानै रत्नभूषणभूषितैः॥ १६५॥

Twelve of the cowherds are moving fly-whisks over his body, the cowherdesses with smiling faces are looking at him. They are quite beautiful and are hurt with the arrows of passion and clad in the garments purified by Agni.

रासमण्डलमध्यस्थं श्रीकृष्णं च परात्परम्।
ददर्श राजा तत्रैव राधया दर्शितं तदा॥ १६६॥
स्तुतं चतुर्भिर्वेदैश्च मूर्त्तिमद्भिर्मनोहरैः।
रागिणीनां च रागाणामतीव सुमनोहरम्॥ १६७॥
श्रुतवन्तं च संगीतं यन्त्रवक्त्रोत्थितं शिवे।
नित्यया च सनातन्या प्रकृत्या च सह त्वया॥ १६८॥

Thereafter the king looked at the supreme god Śrīkṛṣṇa staying in the middle of *Rāsamaṇḍala*, at the instance of Rādhā. He was having a beautiful form and was adored by all the four Vedas and surrounded by all the devotees and the *Rāgas* and *Rāginī*. O Pārvatī, you are the eternal Prakṛti and he was listening to the speech from your mouth, accompanied by music.

शश्वत्पूजितपादाब्जमखण्डतुलसीदलैः।
कस्तूरीकुङ्कुमाक्तैश्च गन्धचन्दनचर्चितैः॥ १६९॥
दूर्वाभिरक्षताभिश्च पारिजातप्रसूनकैः।
निर्मलैर्विरजातोयैर्दत्तार्घ्यैरतिशोभितम्॥ १७०॥
सुप्रसन्नं स्वतन्त्रं च सर्वकारणकारणम्।
सर्वेषां चान्तरात्मानं सर्वेशं सर्वजीवनम्॥ १७१॥
सर्वाधारं परं पूज्यं ब्रह्मज्योतिः सनातनम्।
सर्वसंपत्स्वरूपं च दातारं सर्वसंपदाम्॥ १७२॥
सर्वमङ्गलरूपं च सर्वमङ्गलकारणम्।
सर्वमङ्गलदं सर्वमङ्गलानां च मङ्गलम्॥ १७३॥

His lotus-like feet were being adored offering *kastūrī*, saffron, fragrant sandal-paste, immortal Tulasī leaf, rice, *Dūrvā*-grass, *Pārijāta* flower and the sacred water of the Virajā river. The *arghya* was being offered to him; he was in a delightful mood, independent, the cause of all the causes, the soul of all, the lord of all, the life of all, the base of all, most adorable, Brahman, eternal, the form of flame, the form of all the treasures, the bestower of all the riches and welfare and happens to be the welfare for all the welfares.

तं दृष्ट्वा नृपतिस्त्रस्तो ह्यवरुह्य रथात्त्वरन्।
साश्रुनेत्रः पुलकितो मूर्ध्ना स प्रणनाम च॥ १७४॥
परमात्मा ददौ तस्मै स्वदास्यं च शुभाशिषम्।
स्वभक्तिं निश्चलां सत्यामस्माकं च सुदुर्लभाम्॥ १७५॥

The king felt panicky at the sight of the lord. He got down from his chariot and bowed in reverence to him. Thereafter the lord pronounced a blessing on him and deputed him as a courtier bestowing his grace and devotion on him, which is very difficult to get even for the people like you.

राधाऽवरुह्य स्वरथात्कृष्णवक्षस्युवास सा।
गोपीभिः सुप्रियाभिश्च सेविता श्वेतचामरैः॥ १७६॥

Thereafter, the king got down from his chariot. Thereafter Rādhā got down from her chariot and merged into the chest of lord Kṛṣṇa and the beautiful cowherdesses kept on flying white fly-whisks over the lord.

संभाषिता श्रीकृष्णेन सस्मितेन च पूजिता।
समुत्थितेन सहसा भक्त्या वै संभ्रमेण च॥ १७७॥

Lord Kṛṣṇa also stood up with a smiling face and adored her and welcomed her speaking sweet words.

आदौ राधां समुच्चार्य पश्चात्कृष्णं च माधवम्।
प्रवदन्ति च वेदेषु वेदविद्भिः पुरातनैः॥ १७८॥
विपर्ययं ये वदन्ति ये निन्दन्ति जगत्प्रसूम्।
कृष्णप्राणाधिकां प्रेममयीं शक्तिं च राधिकाम्॥ १७९॥
ते पच्यन्ते कालसूत्रे यावच्चन्द्रदिवाकरौ।
भवन्ति स्त्रीपुत्रहीना रोगिणः शतजन्मसु॥ १८०॥

That is why Rādhā is spoken first and Kṛṣṇa later. This has been ordained by those well-versed in the Vedas. Because those who first recite the name of Kṛṣṇa and then Rādhā indeed insult her who happens to be the beloved and dearer to him than his life. They have to remain in the *kālasūtra* hell till the life of the sun and the moon and for hundred births, they are born ill without sons and wives.

इत्येवं कथितं दुर्गे राधिकाख्यानमुत्तमम्।
सा त्वं सती भगवती वैष्णवी च सनातनी॥ १८१॥
नारायणी विष्णुमाया मूलप्रकृतिरीश्वरी।
मायया मां पृच्छसि त्वं सर्वज्ञा सर्वरूपिणी॥ १८२॥
स्त्रीजातिष्वधिदेवी च परा जातिस्मरा वरा।
कथितं राधिकाख्यानं किं भूयः श्रोतुमिच्छसि॥ १८३॥

O Durgā, thus I have narrated to you the biography of Rādhikā. You are also the same Bhagavatī, Vaiṣṇavī, eternal goddess, Nārāyaṇī, Viṣṇumāyā, *Mūlaprakṛti* and Īśvarī and still you are asking me under the influence of illusion though you know everything by yourself. You are the form of all females, the great goddess, the best of all and the one, who is adorable by all; thus I have told you the story of Rādhikā; now what else do you want to listen to from me?

श्रीब्रह्म० महा० प्रकृति० नारदना० हरगौरीसं० राधाख्या०
सुयज्ञाख्या० सुयज्ञगोलोकगमनं नाम
चतुःपञ्चाशत्तमोऽध्यायः॥ ५४॥

अथ पञ्चपञ्चाशत्तमोऽध्यायः

Chapter 55

Worship of Rādhā and her Stotra

पार्वत्युवाच

श्रीकृष्णस्य स्थिते मन्त्रे चान्येषामीश्वरस्य वः।
कथं जग्राह राधाया मन्त्रं वै वैष्णवो नृपः॥ १॥
किं विधानं च किं ध्यानं किं स्तोत्रं कवचं च किम्।
कं मन्त्रं च ददौ राज्ञे तां पूजापद्धतिं वद॥ २॥

Pārvatī said - Inspite of the king possessing you as well as Kṛṣṇa's *mantra*, how did he receive the *mantra* of Rādhā? What is the procedure for it? What is its *dhyānam*, *stotra* and *kavaca*? These may be told to me. What type of *mantra* was suggested by him to the king? You kindly enlighten me on the procedure for the adoration.

महेश्वर उवाच

हे विप्र कं भजामीति प्रश्नं कुर्वति राजनि।
शीघ्रं प्राप्नोमि गोलोकं कस्याराधनतो मुने॥ ३॥

Maheśvara said - O Brāhmaṇa, whom shall I adore and by serving whom shall I achieve the *Goloka*?

इत्युक्तवन्तं राजेन्द्रमुवाच ब्राह्मणोत्तमः।
तत्सेवया च तल्लोकं प्राप्स्यसे बहुजन्मतः॥ ४॥
तत्प्राणाधिष्ठातृदेवीं भज राधां परात्पराम्।
कृपामयीप्रसादेन शीघ्रं प्राप्नोषि तत्पदम्॥ ५॥

When the king so asked the Brāhmaṇa, he told him like this : By serving the lord one achieves *Goloka* in many future births. Therefore, one should also adore Rādhā who happens to be the great goddess of Kṛṣṇa's life, because she is the best of all merciful and by whose grace you will achieve the great stage.

इत्युक्त्वा राधिकामन्त्रं ददौ तस्मै षडक्षरम्।
ॐ राधेति चतुर्थ्यन्तं वह्निजायान्तमेव च॥ ६॥
प्राणायामं भूतशुद्धिं मन्त्रन्यासं तथैव च।
कराङ्गन्यासमेवं च ध्यानं सर्वसुदुर्लभम्॥ ७॥
स्तोत्रं च कवचं तं च शिक्षयामास भक्तितः।
राजा तेन क्रमेणैव जजाप परमं मनुम्॥ ८॥
ध्यानं च सामवेदोक्तं मङ्गलानां च मङ्गलम्।
कृष्णस्तां पूजयामास पुरा ध्यानेन येन च॥ ९॥
श्वेतचम्पकवर्णाभां कोटिचन्द्रसमप्रभाम्।
शरत्पार्वणचन्द्रास्यां शरत्पङ्कजलोचनाम्॥ १०॥
सुश्रोणीं सुनितम्बां च पक्वबिम्बाधरां वराम्।
मुक्तापङ्क्तिप्रतिनिधिदन्तपङ्क्तिमनोहराम्॥ ११॥
ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम्
वह्निशुद्धांशुकाधानां रत्नमालाविभूषिताम्॥ १२॥
रत्नकेयूरवलयां रत्नमञ्जीररञ्जिताम्।
रत्नकुण्डलयुग्मेन विचित्रेण विराजिताम्॥ १३॥
सूर्यप्रभाप्रतिकृतिगण्डस्थलविराजिताम्।
अमूल्यरत्नखचितग्रैवेयकविभूषिताम्॥ १४॥
सद्रत्नसारखचितकिरीटमुकुटोज्ज्वलाम्।
रत्नाङ्गुलीयसंयुक्तां रत्नपाशकशोभिताम्॥ १५॥

Thus speaking, the Brāhmaṇa enlightened him on the six-letter *mantra* of Rādhā which reads like this : ओं राधायै स्वाहा॥ Besides that, he also enlightened him on the method of *prāṇāyāma*, purification of the body, application of *mantra (mantranyāsa)*, *karanyāsa, aṅganyāsa* and the *dhyānam* which is difficult to acquire. The *stotra* and *kavaca* were also explained by the Brāhmaṇa to the king. Thereafter the king recited the *mantra* with *dhyānam* according to the provision of the *Sāmaveda* and provided all the welfare and the method by which lord Kṛṣṇa had adored Rādhā in the earlier times which is like this. One should offer white *campaka* flowers to Rādhā who has the complexion of these flowers and bears the lustre of crores of moons; her face resembles the full moon of the winter season. Her eyes resemble the lotus flower of the winter season. She has a developed navel region, beautiful and developed breasts and lips resembling the ripe fruit of wood-apple; she is the best of all, having teeth like lines of jewels and wears a smile on her face. She is compassionate towards her devotees and is clad

in the garments purified by fire. She wears garlands of gems and armlets studded with gems. She has all the ornaments including anklets and wristlets studded with gems besides a pair of *kuṇḍalas* in the ears. Her cheeks emit the lustre of Sūrya and she is adorned with invaluable garlands of gems. She wears a *kirīṭa-mukuṭa* which remains dazzling with the gems-studded in it. She wears the finger rings studded with gems besides other ornaments.

बिभ्रतीं कबरीभारं मालतीमाल्यशोभितम्।
रूपाधिष्ठातृदेवीं च मत्तवारणगामिनीम्॥ १६॥
गोपीभिः सुप्रियाभिश्च सेवितां श्वेतचामरैः।
कस्तूरीबिन्दुभिः सार्धमधश्चन्दनबिन्दुना॥ १७॥

She wears a garland of jasmine flowers and wears a beautiful hair-do on the head. She happens to be the great goddess of beauty and walks like an intoxicated elephant. The loveable cowherdesses swing the white fly-whisks over her. Besides a spot of *kastūrī* there is another small spot of sandal-paste on her forehead.

सिन्दूरबिन्दुना चारुसीमन्ताधः स्थलोज्ज्वलाम्।
नित्यं सुपूजितां भक्त्या कृष्णेन परमात्मना॥ १८॥
कृष्णसौभाग्यसंयुक्तां कृष्णप्राणाधिकां वराम्।
कृष्णप्राणाधिदेवीं च निर्गुणां च परात्पराम्॥ १९॥
महाविष्णुविधात्रीं च प्रदात्रीं सर्वसंपदाम्।
कृष्णभक्तिप्रदां शान्तां मूलप्रकृतिमीश्वरीम्॥ २०॥
वैष्णवीं विष्णुमायां च कृष्णप्रेममयीं शुभाम्।
रासमण्डलमध्यस्थां रत्नसिंहासनस्थिताम्॥ २१
रासे रासेश्वरयुतां राधां रासेश्वरीं भजे॥ २२॥

She applies vermilion on the head at the parting of the hair which looks fine. She is adored daily by lord Kṛṣṇa with great devotion. She possesses the fortune of lord Kṛṣṇa and is his beloved. She is the best of the goddesses and is dearer to him than his life. She is beyond *guṇas* and is the best of all besides being the mother of Mahāviṣṇu. She is the bestower of all treasures, devotion of lord Kṛṣṇa, peaceful in appearance, is *Mūlaprakṛti*, is Īśvarī, Vaiṣṇavī, Viṣṇumāyā, the beloved of lord Kṛṣṇa and is seated on the beautiful gem-studded lion-throne in the *Rāsamaṇḍala* and resides always with lord Kṛṣṇa as the goddess of dance. I adore the goddess Rādhā.

ध्यात्वा पुष्पं मूर्ध्नि दत्त्वा पुनर्ध्यायेज्जगत्प्रसूम्।
दद्यात्पुष्पं पुनर्ध्यात्वा चोपचाराणि षोडश॥ २३॥
आसनं वसनं पाद्यमर्घ्यं गन्धानुलेपनम्।
धूपं दीपं सुपुष्पं च स्नानीयं रत्नभूषणम्॥ २४॥
नानाप्रकारनैवेद्यं ताम्बूलं वासितं जलम्।
मधुपर्कं रत्नतल्पमुपचाराणि षोडश॥ २५॥
प्रत्येकं वेदमन्त्रेण दत्तं भक्त्या च भूभृता।
मन्त्रांश्च श्रूयतां दुर्गे वेदोक्तान्सर्वसंमतान्॥ २६॥

Thus performing *dhyānam* for Rādhā, one should offer flowers on her head and again recite her *dhyānam* offering the flowers. After performing *dhyānam* she should be adored in sixteen ways, offering a seat, cloth, *pādya, arghya,* fragrance, paste, essence, lamp, the best of flowers, water for bathing, gem-studded ornaments, various types of eatables, a fragrant betel, water, *madhuparka* and a bed studded with gems. All these items were presented by the king with devotion to Rādhā. O Durgā, now I am going to tell you the commonly believed *mantra* of the goddess which you please listen to.

रत्नसारविकारं च निर्मितं विश्वकर्मणा।
वरं सिंहासनं रम्यं राधे पूजासु गृह्यताम्॥ २७॥

O Rādhā, I am offering you the lion-throne which was built by Viṣvakarmā with the best of gems; you kindly accept it.

अमूल्यरत्नखचितममूल्यं सूक्ष्ममेव च।
वह्निशुद्धं निर्मलं च वसनं देवि गृह्यताम्॥ २८॥

O goddess, I am offering you the purified garments which are studded with gems, are very costly, fine, pure like the fire and are spotless. You kindly accept them.

सद्रत्नसारपात्रस्थं सर्वतीर्थोदकं शुभम्।
पादप्रक्षालनार्थं च राधे पाद्यं च गृह्यताम्॥ २९॥

O Rādhā, I offer you water for washing your feet which is contained in the vase of gems and the water from all the sacred places has been contained in it. I offer it to you for washing your feet; you kindly accept it.

दक्षिणावर्तशङ्खस्थं सदूर्वापुष्पचन्दनम्।
पूतं युक्तं तीर्थतोये राधेऽर्घ्यं प्रतिगृह्यताम्॥ ३०॥

O Rādhā, I offer you the water poured with *Dūrvā*-grass, flowers and sandal-paste with the conch which opens from the right side, as *arghya*. You kindly accept it.

पार्थिवद्रव्यसंभूतमतीव सुरभीकृतम्।
मङ्गलार्हं पवित्रं च राधे गन्धं गृहाण मे॥ ३१॥

O Rādhā, you kindly accept this fragrance which is made of scented material.

श्रीखण्डचूर्णं सुस्निग्धं कस्तूरीकुंकुमान्वितम्।
सुगन्धयुक्तं देवेशि गृह्यतामनुलेपनम्॥ ३२॥

O goddess, you kindly accept this paste of Śrīkhaṇḍa which contains *kastūrī*, saffron and other thick elements besides fragrance; you kindly accept it.

वृक्षनिर्याससंयुक्तं पार्थिवद्रव्यसंयुतम्।
अग्निखण्डशिखाजातं धूपं देवि गृह्यताम्॥ ३३॥

O goddess, I offer to you this essence made of the gum of trees and other articles, purified by the fire flames. You kindly accept them.

अन्धकारे भयहरममूल्यमणिशोभितम्।
रत्नप्रदीपं शोभाढ्यं गृह्यतां परमेश्वरि॥ ३४॥

O great goddess, I offer you the lamp of gems which removes the danger of darkness and is made of invaluable gems.

पारिजातप्रसूनं च गन्धचन्दनचर्चितम्।
अतीव शोभनं रम्यं गृह्यतां परमेश्वरि॥ ३५॥

O great goddess, I am offering you the beautiful fragrant *Pārijāta* flower soaked with sandal-paste which are quite good-looking and graceful; kindly accept them.

सुगन्धामलकीचूर्णं सुस्निग्धं सुमनोहरम्।
विष्णुतैलसमायुक्तं स्नानीयं देवि गृह्यताम्॥ ३६॥

O goddess, I offer you the scented water mixed with the fragrant powder of your bath which is quite pleasant and is filled with the Viṣṇu-oil. You kindly accept it.

अमूल्यरत्नखचितं केयूरवलयादिकम्।
शश्वत्सुशोभनं राधे गृह्यतां भूषणं मम॥ ३७॥

O Rādhā, I offer to you the costly armlets made of gems besides wristlets and other ornaments which always add to your beauty; you kindly accept them.

कालदेशोद्भवं पक्वफलं वै लड्डुकादिकम्।
परमान्नं च मिष्टान्नं नैवेद्यं देवि गृह्यताम्॥ ३८॥

O goddess, I offer you the fruits which have been collected according to the season and the time besides the sweet balls and other sweets as *naivedya*; you kindly accept them.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
सर्वभोगाधिकं स्वादु ताम्बूलं देवि गृह्यताम्॥ ३९॥

O goddess, you kindly accept the betel which contains camphor and other scented material, is quite tasteful and beautiful; you kindly accept it.

अशनं रत्नपात्रस्थं सुस्वादु सुमनोहरम्।
मया निवेदितं भक्त्या गृह्यतां परमेश्वरि॥ ४०॥

O great goddess, I offer you the delicious food in the vases of gems which is quite delicious. I offer the same with great devotion and you kindly accept it.

रत्नेन्द्रसारखचितं वह्निशुद्धांशुकान्वितम्।
पुष्पचन्दनचर्चाढ्यं पर्यङ्कं देवि गृह्यताम्॥ ४१॥

O goddess, I offer you the bed covered with the beautiful cloth purified by fire and studded with gems and sanctified by sandal-paste; you kindly accept it.

एवं संपूज्य देवीं तां दद्यात्पुष्पाञ्जलित्रयम्।
यत्नेन पूजयेद्देवीं नायिकाश्च व्रते व्रती॥ ४२॥
प्रागादिक्रमयोगेन दक्षिणावर्ततः प्रिये।
भक्त्या पञ्चोपचारेण सुप्रियाः परिचारिकाः॥ ४३॥

Thus one should appropriately adore the goddess and then perform three *vratas* offering

three handfuls of flowers. O dear one, her attendants who are lodged in the eastern and southern direction should also be adored by manes by offering five articles.

मालावतीं पूर्वकोणे वह्निकोणे च माधवीम्।
दक्षिणे रत्नमालां च सुशीलां नैर्ऋते सतीम्॥४४॥
पश्चिमे वै शशिकलां पारिजातां च मारुते।
पद्मावतीमुत्तरे चाथैशान्यां सुन्दरीं तथा॥४५॥

In the eastern direction dwells Mālāvatī, in the south eastern direction dwells Mādhavī; in the southern direction dwells Ratnamālā, in the south west dwells Suśīlā, in the western direction resides Śaśikalā, in the *Vāyukoṇa, Pārijāta*, in the north direction Padmāvatī and in the north-west Sundarī should be adored.

यूथिकामालतीपद्ममालां दद्याद्व्रते व्रती।
परीहारं च करुते सामवेदोक्तमेव च॥४६॥

During the performance of the *vrata* one should offer jasmine flowers, Mālatī and lotus flowers. Then the prayer should be recited as specified in the *Sāmaveda*.

त्वं देवि जगतां माता विष्णुमाया सनातनी।
कृष्णप्राणाधिदेवी च कृष्णप्राणाधिका शुभा॥४७॥
कृष्णप्रेममयी शक्तिः कृष्णे सौभाग्यरूपिणी।
कृष्णभक्तिप्रदे राधे नमस्ते मङ्गलप्रदे॥४८॥

O goddess, you are the mother of the universe, the eternal illusion of lord Viṣṇu, the great goddess of the life of lord Kṛṣṇa, his beloved and image of welfare, beloved of lord Kṛṣṇa, the incarnation of strength, the fortune of lord Kṛṣṇa, the bestower of devotion of lord Kṛṣṇa and bestower of welfare also. Therefore, O' Rādhe, I offer my salutation to you.

अद्य मे सफलं जन्म जीवनं सार्थकं मम।
पूजिताऽसि मया सा च या श्रीकृष्णेन पूजिता॥४९॥

Today our birth has been successful and well established because I have offered my prayer to you, who have been adored by lord Kṛṣṇa himself.

कृष्णवक्षसि सा राधा सर्वसौभाग्यसंयुता।
रासे रसेश्वरीरूपा वृन्दा वृन्दावने वने॥५०॥
कृष्णप्रिया च गोलोके तुलसीकानने तु या।
चम्पावती कृष्णसङ्गे क्रीडा चम्पककानने॥५१॥
चन्द्रावती चन्द्रवने शतशृङ्गे सतीति च।
विरजादर्पहन्त्री च विरजातटकानने॥५२॥
पद्मावती पद्मवने कृष्णा कृष्णसरोवरे।
भद्रा कुञ्जकुटीरे च काम्या वै काम्यके वने॥५३॥
वैकुण्ठे च महालक्ष्मीर्वाणी नारायणोरसि।
क्षीरोदे सिन्धुकन्या च मर्त्ये लक्ष्मीर्हरिप्रिया॥५४॥

Rādhā who always resides in the heart of lord Kṛṣṇa, the same is the goddess of Rāma; she is known as Vṛndā in Vṛndāvana, is known as Tulasī in *Goloka* as the beloved of lord Kṛṣṇa. You are the image of play for Kṛṣṇa in the *campaka-Vana*, Candrāvalī in the *Candra-vana*. You are known as Satī on the mountain of a hundred peaks and Virajā on the bank of a river Virajā which destroys the pride of others. You are Padmāvatī in the forest of lotus flowers, Kṛṣṇa on the bank of the stream Kṛṣṇā, Bhadrā in Kuñja-kuṭīra; Kāmyā in *Kāmyaka-vana*, Mahālakṣmī in Vaikuṇṭha, Vāṇī of Nārāyaṇa, Sindhukanyā in the ocean of milk and Haripriyā, Lakṣmī with the human beings.

सर्वस्वर्गे स्वर्गलक्ष्मीर्देवदुःखविनाशिनी।
सनातनी विष्णुमाया दुर्गा शंकरवक्षसि॥५५॥
सावित्री वेदमाता च कलया ब्रह्मवक्षसि।
कलया धर्मपत्नी त्वं नरनारायणप्रभोः॥५६॥

You happen to be Svarglakṣmī for the gods and remove all the misfortunes of the gods. You are lodged in the heart of lord Śiva, has the eternal Māyā named Durgā. You are lodged in the heart of Brahmā as Sāvitrī and mother of all the Vedas. By one of your rays you happen to be the spouse of Nara-Nārāyaṇa.

कलया तुलसी त्वं च गङ्गा भुवनपावनी।
लोमकूपोद्भवा गोप्यः कलांशा रोहिणी रतिः॥५७॥
कलाकलांशरूपा च शतरूपा शची दितिः।
अदितिर्देवमाता च त्वत्कलांशा हरिप्रिया॥५८॥

The goddess Tulasī emerges from you as also the Gaṅgā who purifies the universe. The

cowherdesses appear from your hair-pits. Rohiṇī happens to be a ray of yours and Rati, Kalā, Śatarūpā, Śacī, Diti, Aditi the mother of gods and Haripriyā also emerged from your rays.

देव्यश्च मुनिपत्न्यश्च त्वत्कलाकलया शुभे।
कृष्णभक्तिं कृष्णदास्यं देहि मे कृष्णपूजिते॥५९॥

O beautiful one, all the spouses of the sages emerge from your race; therefore, O goddess, bestowing the grace of lord Kṛṣṇa and his devotion, you make me an attendant of the lord.

एवं कृत्वा परीहारं स्तुत्वा च कवचं पठेत्।
पुरा कृतं स्तोत्रमेतद्भक्तिदास्यप्रदं शुभम्॥६०॥
एवं नित्यं पूजयेद्यो विष्णुतुल्यः स भारते।
जीवनमुक्तश्च पूतश्च गोलोकं याति निश्चितम्॥६१॥

Thus offering prayers with devotion her *kavaca* should be recited, this *kavaca* bestows her devotion and slavehood. This *stotra* was composed in earlier times. Thus the people who perform *pūjā* with this *kavaca* take to the form of lord Viṣṇu and are freed from the cycle of birth and death, getting purified. They indeed dwell in the *Goloka*.

कार्त्तिके पूर्णिमायां च राधां यः पूजयेच्छिवे।
एवं क्रमेण प्रत्यब्दं राजसूयफलं लभेत्॥६२॥

O Pārvatī, on the full moon day of Kārtika, one who adores Rādhikā yearly, surely achieves the merit of performing *Rājasūya-yajña*.

परमैश्वर्ययुक्तः स्यादिह लोके स पुण्यवान्।
सर्वपापाद्विनिर्मुक्तो यात्यन्ते विष्णुमन्दिरम्॥६३॥

Enjoying all the riches in this world one is relieved of all his sins and is completely purified. Thereafter, he proceeds to the abode of lord Viṣṇu.

आदावेवं क्रमेणैव रासे वृन्दावने वने।
स्तुता सा पूजिता राधा श्रीकृष्णेन पुरा सती॥६४॥

In the earlier times for the first time Rādhikā was adored in Vṛndāvana at *Rāsamaṇḍala* by lord Kṛṣṇa who also prayed to her.

संपूजिता द्वितीये च धात्रा त्वेवं क्रमेण च।
त्वद्वरेण च संप्राप्य विधाता वेदमातरम्॥६५॥

Thereafter, Brahmā also adored her in the same way and achieved mother of the Vedas (Sāvitrī) by your grace.

नारायणो महालक्ष्मीं प्राप संपूज्य भारतीम्।
गङ्गां च तुलसीं चैव परां भुवनपावनीम्॥६६॥

Nārāyaṇa too adored her and achieved Mahālakṣmī, Sarasvatī, Gaṅgā the purifier of the universe.

विष्णुः क्षीरोदशायी च प्राप सिन्धुसुतां तथा।
मृतयां दक्षकन्यायां मया कृष्णाज्ञया पुरा॥६७॥
त्वमेव दुर्गा संप्राप्ता पूजिता पुष्करे च सा।
अदितिं कश्यपः प्राप चन्द्रः संप्राप रोहिणीम्॥६८॥
कामो रतिं च संप्राप धर्मो मूर्त्तिं पतिव्रताम्।
देवाश्च मुनयश्चैव यां संपूज्य पतिव्रताम्॥६९॥
संप्रापुर्यद्वरेणैव धर्मकामार्थमोक्षकम्।
एवं पूजाविधानं च कथितं च स्तवं शृणु॥७०॥

Lord Viṣṇu, who sleeps on the serpent bed in the ocean of milk, had adored her for achieving Sindhu-kanyā. After the death of Dakṣa-kanyā, Satī, at the command of lord Kṛṣṇa, I went to Puṣkara-kṣetra and adoring Rādhikā, I got you as Durgā. Similarly Kaśyapa got Aditi; the moon got Rohiṇī; Kāma got Rati and Dharma got the chaste Mūrti. All other gods and the sages also achieved their spouses after adoring Rādhā and with her blessing they also achieved *dharma, artha, kāma* and *mokṣa*. Thus I have narrated to you the method of adoration; now I narrate to you the relevant *stotra*.

श्रीमहेश्वर उवाच

एकदा मानिनी राधा बभूवागोचरा प्रभोः।
संसक्तस्य तुलस्यां च गोप्यां च तुलसीवने॥७१॥
सा संहृत्य स्वमूर्त्तीश्च कलाः सर्वाश्च लीलया।
सर्वे बभूवुर्देवाश्च ब्रह्मविष्णुशिवादयः॥७२॥
भ्रष्टैश्वार्याश्च निःश्रीका भार्याहीना ह्युपद्रुताः।
ते च सर्वे समालोच्य श्रीकृष्णं शरणं ययुः॥७३॥
तेषां स्तोत्रेण संतुष्टः स्नात्वा संपूज्य तां शुचिः।
तुष्टाव परमात्मा स सर्वेषां राधिकां सतीम्॥७४॥

Maheśvara said - Once the proud Rādhā went to the Tulasī forest of lord Kṛṣṇā, where she found Kṛṣṇa engaged in a playful mood with Tulasī. She for a moment concealed herself together with the cowherdesses and the goddesses merging in her body. This surprised Brahmā, Viṣṇu, Śiva and all other gods and all of them started suffering in the absence of their spouses. Then, after deep consideration, all of them decided to take refuge with lord Kṛṣṇa and praised him in various ways. Lord Kṛṣṇa was pleased and getting purified after taking a bath, adored Rādhā offering prayers to her.

श्रीकृष्ण उवाच

एवमेव प्रियोऽहं ते प्रमोदश्चैव ते मयि।
सुव्यक्तमद्य कापट्यवचनं ते वरानने॥७५॥
हे कृष्ण त्वं मम प्राणा जीवात्मेति च संततम्।
यद्ब्रूहि नित्यं प्रेम्णा त्वं सांप्रतं तत्कुतो गतम्॥७६॥

Lord Kṛṣṇa said - O beautiful one, though I am your beloved and you love me also yet all your deceitful actions have been revealed to me. Infatuated with love you used to say that, "O Kṛṣṇa, you are my life and happen to be my soul always. Where have all these words gone?

अस्माकं वचनं सत्यं यद्ब्रवीमि च तद्ध्रुवम्।
पञ्चप्राणाधिदेवी त्वं राधा प्राणाधिकेति मे॥७७॥
शक्तो न रक्षितुं त्वां च यान्ति प्राणास्त्वया विना।
बिनाऽधिष्ठातृदेवी को वा कुत्र च जीवति॥७८॥

Whatever I am speaking is the established truth; like *Dhruva*, you are the lady of my five *prāṇas* and are dearer to me than even my life. I am not in a position to protect you, thus my life is departing out of my body in your absence. Because who can remain alive without the great goddess?

तस्मात्सर्वमलीकं ते वचनं जगदम्बिके।
क्षुरधारं च हृदयं स्त्रीजातीनां च सर्वतः॥७९॥

O mother of the universe, therefore you are not true because the mind of the ladies is always as sharp as a blade.

महाविष्णोश्च माता त्वं मूलप्रकृतिरीश्वरी।
सगुणा त्वं च कलया निर्गुणा स्वयमेव तु॥८०॥

You are Īśvarī, the mother of Mahāviṣṇu, besides being *Mūlaprakṛti*. You have no form but you take to definite form out of your own rays.

ज्योतिरूपा निराकारा भक्तानुग्रहविग्रहा।
भक्तानां रुचिवैचित्र्यान्नानामूर्त्तीश्च बिभ्रती॥८१॥
महालक्ष्मीश्च वैकुण्ठे भारती च सतां प्रसूः।
पुण्यक्षेत्रे भारते च सती त्वं पार्वती तथा॥८२॥

You are the form of flame, are invisible and take to incarnation on earth for the benefit of your devotees. You take to many forms according to the convenience of the devotees. You are Mahālakṣmī in Vaikuṇṭha. You are Bhāratī in the sacred land of Bhārata and the mother of all noble people. You are Satī and Pārvatī as well.

तुलसी पुण्यरूपा च गङ्गा भुवनपावनी।
ब्रह्मलोके च सावित्री कलया त्वं वसुंधरा॥८३॥

You are the chaste Tulasī, Gaṅgā and purifier of the universe, Sāvitrī in *Brahmaloka* and you are a part of your own ray.

गोलोके राधिका त्वं च सर्वगोपालकेश्वरी।
त्वया विनाऽहं निर्जीवो ह्यशक्तः सर्वकर्मसु॥८४॥

In the *Goloka* you are the great goddess of all the cowherds and cowherdesses. In your absence, I have become helpless and sometimes I feel totally helpless.

शिवःशक्तस्त्वया शक्त्या शवाकारस्त्वया विना।
वेदकर्ता स्वयं ब्रह्मा वेदमात्रा त्वया सह॥८५॥
नारायणस्त्वया लक्ष्म्या जगत्पाता जगत्पतिः।
फलं ददाति यज्ञश्च त्वया दक्षिणया सह॥८६॥

Lord Śiva possesses the strength which emanates from you and he is like a dead body without you. Brahmā is known as the creator of the Vedas because of your association with him in the form of Sarasvatī. You are the preserver of the universe with Nārāyaṇa. Lord Viṣṇu bestows the merit of *yajña* by your grace.

बिभर्ति सृष्टिं शेषश्च त्वां कृत्वा मस्तके भुवम्।
बिभर्ति गङ्गारूपां त्वां मूर्ध्नि गङ्गाधरः शिवः॥८७॥
शक्तिमच्च जगत्सर्वं शवरूपं त्वया विना।
वक्ता सर्वस्त्वया वाण्या मृतो मूकस्त्वया विना॥८८॥

Śeṣa holds you as earth over his head and Śiva holds you as Gaṅgā over his head; you are the sole energy of the universe and without you everything looks like dead. Because of your combination with the people they are speaking and without your grace one becomes dumb.

यथा मृदा घटं कर्तुं कुलालः शक्तिमान्सदा।
सृष्टिं स्रष्टुं तथाऽहं च प्रकृत्या च त्वया सह॥८९॥

As a potter is always ready to create vases, similarly I also indulge in creation in association with you as Prakṛti.

त्वया विना जडश्चाहं सर्वत्र च न शक्तिमान्।
सर्वशक्तिस्वरूपा त्वं त्वमागच्छ ममान्तिकम्॥९०॥

But without you I have lost my prowess and have become motionless. Because you are all powerful you should appear before me at once.

वह्नौ त्वं दाहिका शक्तिर्नाग्निः शक्तस्त्वया विना।
शोभास्वरूपा चन्द्रे त्वं त्वां विना न स सुन्दरः॥९१॥

You are the burning instinct of the fire, without you the fire is of no consequence. You are the grace of the moon, without you the moon has no beauty.

प्रभारूपा हि सूर्ये त्वं त्वां विना न स भानुमान्।
न कामः कामिनीबन्धुस्त्वया रत्या विना प्रिये॥९२॥
इत्येवं स्तवनं कृत्वा तां संप्राप जगत्प्रभुः।
देवा बभूवुः सश्रीकाः सभार्याः शक्तिसंयुताः॥९३॥

You are the form of the lustre of the sun and without you, the sun is deprived of the rays. O dear, without you, as Rati, Kāmadeva cannot be associated with the beautiful damsels." After thus offering prayer to Rādhikā, lord Kṛṣṇa got back his spouse.

सस्त्रीकं च जगत्सर्वं समभूच्छैलकन्यके।
गोपीपूर्णश्च गोलोको ह्यभवत्तत्प्रसादतः॥९४॥

O daughter of the mountain, with her pleasure the entire universe got their spouses restored and *Goloka* was filled with cowherdesses.

राजा जगाम गोलोकमिति स्तुत्वा हरिप्रियाम्।
श्रीकृष्णेन कृतं स्तोत्रं राधाया यः पठेन्नरः॥९५॥
कृष्णभक्तिं च तद्दास्यं संप्राप्नोति न संशयः।
स्त्रीविच्छेदे यः शृणोति मासमेकमिदं शुचिः॥९६॥
अचिराल्लभते भार्यां सुशीलां सुन्दरीं सतीम्।
भार्याहीनो भाग्यहीनो वर्षमेकं शृणोति यः॥९७॥
अचिराल्लभते भार्यां सुशीलां सुन्दरीं सतीम्।
पुरा मया च त्वं प्राप्ता स्तोत्रेणानेन पार्वति॥९८॥
मृतायां दक्षकन्यायामाज्ञया परमात्मनः।
स्तोत्रेणानेन संप्राप्ता सावित्री ब्रह्मणा पुरा॥९९॥
पुरा दुर्वाससः शापान्निःश्रीके देवतागणे।
स्तोत्रेणानेन देवैस्तैः संप्राप्ता श्रीः सुदुर्लभा॥१००॥

Then offering prayer to Rādhā, the beloved of Hari, the king achieved *Goloka*. Thus whosoever will recite the *stotra* of Rādhā will achieve the devotion of lord Kṛṣṇa and his association. There is no doubt about it. At the expiry of one's wife, if one listens to the *stotra* for a month regularly, he soon gets a beautiful, chaste and noble wife. The unfortunate person having no wife if he listens to this *stotra* for a year, he also gets a beautiful, noble and chaste wife. O Pārvatī in the earlier times after the death of Dakṣa-kanyā Satī, accepting the command of the lord, I also achieved you through this *stotra*. In earlier times Brahmā also achieved Sāvitrī through this *stotra*. In earlier times the gods also got back by reciting this *stotra* their glory which they had lost as a curse from Durvāsā.

शृणोति वर्षमेकं च पुत्रार्थो लभते सुतम्।
महाव्याधी रोगमुक्तो भवेत्स्तोत्रप्रसादतः॥१०१॥

The one desirous of having a son can get one after listening to the *stotra* for a year. The reciting of this *mantra* relieves one of the terrific ailments.

कार्त्तिके पूर्णिमायां तु तां संपूज्य पठेत्तु यः।
अचलां श्रियमाप्नोति राजसूयफलं लभेत्॥१०२॥

नारी शृणोति चेत्स्तोत्रं स्वामिसौभाग्यसंयुता।
भक्त्या शृणोति यः स्तोत्रं बन्धनान्मुच्यते ध्रुवम्॥ १०३॥

Rādhā should be adored on the full moon day of the month of Kārtika. One achieves the merit of getting indestructible riches and the performing of *Rājasūya-yajña*. If a lady listens to this *stotra*, she is bestowed with all fortunes. The one who listens to it with devotion, is surely relieved of all bondage.

नित्यं पठति यो भक्त्या राधां संपूज्य भक्तितः।
स प्रयाति च गोलोकं निर्मुक्तो भवबन्धनात्॥ १०४॥

He who adores Rādhā with devotion and recites this stotra always, is relieved of all bondages and proceeds on to *Goloka*.

इति श्रीब्रह्मवैवर्तमहापुराणे प्रकृतिखण्डे नारदना० हरगौरसं०
राधिकोपा० राधापूजास्तोत्रादिकथनं नाम
पञ्चपञ्चाशत्तमोऽध्यायः॥५५॥

अथ षट्पञ्चाशत्तमोऽध्यायः

Chapter 56

The defining of Rādhā Mantra

पार्वत्युवाच

पूजाविधानं स्तोत्रं च श्रुतमत्यद्भुतं मया।

अधुना कवचं ब्रूहि श्रोष्यामि त्वत्प्रसादतः॥ १॥

Pārvatī said - I have listened to the astonishing method of worship and *stotra* but I would like to listen to her *kavaca* by your grace. You kindly tell me the same.

महेश्वर उवाच

शृणु वक्ष्यामि हे दुर्गे कवचं परमाद्भुतम्।

पुरा मह्यं निगदितं गोलोके परमात्मना॥ २॥

Maheśvara said - O Durgā, the same was revealed to me by lord Kṛṣṇa in *Goloka* in earlier times. It is quite an astonishing *kavaca* which I am going to tell you. You please listen to me.

अतिगुह्यं परं तत्त्वं सर्वमन्त्रौघविग्रहम्।

यद्धृत्वा पठनाद्ब्रह्मा संप्राप्तो वेदमातरम्॥ ३॥

It's quite secretive, the form of eternal *tattva*, the combination of all the *mantras* by practising which Brahmā achieved Sāvitrī, the mother of the Vedas.

यद्धृत्वाऽहं तव स्वामी सर्वमाता सुरेश्वरी।

नारायणश्च यद्धृत्वा महालक्ष्मीमवाप सः॥ ४॥

By holding *kavaca* I happen to be your husband though you are the supreme goddess and the mother of the universe. By practising this Nārāyaṇa obtained Mahālakṣmī.

यद्धृत्वा परमात्मा च निर्गुणः प्रकृतेः परः।

बभूव शक्तिमान्कृष्णः सृष्टिं कर्तुं पुरा विभुः॥ ५॥

By holding this lord Kṛṣṇa who is beyond *Nirguṇa-prakṛti* and pervades everywhere, was able to create the universe.

विष्णुः पाता च यद्धृत्वा संप्राप्तः सिन्धुकन्यकाम्।

शेषो बिभर्ति ब्रह्माण्डं मूर्ध्नि सर्षपवद्यतः॥ ६॥

प्रत्येकं लोमकूपेषु ब्रह्माण्डानि महान्विराट्।

बिभर्ति धारणाद्यस्य सर्वाधारो बभूव सः॥ ७॥

By practising this, Viṣṇu maintains the universe and he also achieved Lakṣmī, the daughter of Sindhu. By practising *kavaca* Śeṣa carries the globe on his head like a small seeds of Sinapis Alba. By practising which Mahāvirāṭ purifies the universe.

यद्धारणाच्च पठनाद्धर्मः साक्षी च सर्वतः।

यद्धारणात्कुबेरश्च धनाध्यक्षश्च भारते॥ ८॥

By practising and holding this, Dharma became a witness to all and Kubera became a president of the all wealth.

इन्द्रः सुराणामीशश्च पठनाद्धारणाद्विभुः।

नृपाणां मनुरीशश्च पठनाद्धारणात्प्रभुः॥ ९॥

Indra, the god of the gods, by holding and practicing it is a lord of universe and Manu, the lord of the kings gets the lordship.

श्रीमांश्चन्द्रश्च यद्धृत्वा राजसूयं चकार सः।

स्वयं सूर्यस्त्रिलोकेशः पठनाद्धारणाद्धरिः॥ १०॥

Holding this, splendid moon performed the Rājasūya sacrifice and by the reciting and holding the sun becomes the lord of three worlds.

यद्धृत्वा पठनादग्निर्जगत्पूतं करोति च।
यद्धृत्वा वाति वातोऽयं पुनाति भुवनत्रयम्॥ ११॥

By Holding and reading, the fire purifies the world and by this, the wind blows and purifies all three worlds.

यद्धृत्वा च स्वतन्त्रो हि मृत्युश्चरति जन्तुषु।
त्रिःसप्तकृत्वो निःक्षत्रां चकार च वसुन्धराम्॥ १२॥
जामग्दन्यश्च रामश्च पठनाद्धारणात्प्रभुः।
ययौ समुद्रं यद्धृत्वा राजसूयं चकार सः।
पपौ समुद्रं यद्धृत्वा पठनात्कुम्भसंभवः॥ १३॥
सनत्कुमारो भगवान्यद्धृत्वा ज्ञानिनां गुरुः।
जीवन्मुक्तौ च सिद्धौ च नरनारायणावृषी॥ १४॥

By practising this the goddess of death roams about freely in the universe; by practising this Paraśurāma the son of Jamadagni relieved the earth of the Kṣatriyas twenty one times. By practising this Agastya, born of a vase, drank up the entire ocean. By practising *kavaca* Sanatkumāra became the teacher of all the intellectuals and the sages, besides Nārāyaṇa and attained perfection.

यद्धृत्वा पठनात्सिद्धो वसिष्ठो ब्रह्मपुत्रकः।
सिद्धेशः कपिलो यस्माद्यस्माद्दक्षः प्रजापतिः॥ १५॥
यस्माद्भृगुश्च मां द्वेष्टि कूर्मः शेषं बिभर्ति च।
सर्वाधारो यतो वायुर्वरुणः पवनो यतः॥ १६॥

By practising this Vasiṣṭha the son of Brahmā achieved all success. By practising this Kapila became the lord of the *siddhas*. Because of the Dakṣa Prajāpati and Bhṛgu are jealous of me. Kaśyapa carries Śeṣa and the wind god and Varuṇa became the base of all.

ईशानो दिक्पतिश्चैव यमः शास्ता यतः शिवे।
कालः कालाग्निरुद्रश्च संहर्ता जगतां यतः॥ १७॥
यद्धृत्वा गौतमः सिद्धः कश्यपश्च प्रजापतिः।
वसुदेवसुतां प्राप चैकांशेन तु तत्कलाम्॥ १८॥
पुरा स्वजायाविच्छेदे दुर्वासा मुनिपुंगवः।
संप्राप रामः सीतां च रावणेन हृतां पुरा॥ १९॥

O Śiva, by the strength of this, Īśāna and Dikpālas rule everywhere, Kālāgni Rudra destroys the universe; by practising this Gautama achieved success and Kaśyapa became Prajāpati. Durvāsā the best of the sages after the death of his wife married the daughter of Vasudeva, who was born of the *aṁśa* Rādhā. In earlier times, Rāma achieved Jānakī who was kidnapped by Rāvaṇa.

पुरा नलश्च संप्राप दमयन्तीं यतः सतीम्।
शङ्खचूडो महावीरो दैत्यानामीश्वरो यतः॥ २०॥

By holding this, in earlier times. Nala achieve Damayantī and the valorous Śaṁkhacūḍa became the lord of the demons.

वृषो वहति मां दुर्गे यतो हि गरुडो हरिम्।
एवं संप्राप्य संसिद्धिं सिद्धाश्च मुनयः सुराः॥ २१॥

O Durgā by the grace of whom Nandī became our vehicle, Garuḍa became the vehicle of Viṣṇu and by the strength of *kavaca* the sages achieved all the success.

यद्धृत्वा च महालक्ष्मीः प्रदात्री सर्वसंपदाम्।
सरस्वती सतां श्रेष्ठा यतः क्रीडावती रतिः॥ २२॥
सावित्री वेदमाता च यतः सिद्धिमवाप्नुयात्।
सिन्धुकन्या मर्त्यलक्ष्मीर्यतो विष्णुमवाप सा॥ २३॥

By holding this Mahālakṣmī bestows all the riches, Sarasvatī became adorable of all and became well-versed in love-sport and Sāvitrī became the mother of the Vedas and Viṣṇu achieved Lakṣmī the daughter of Sindhu on earth.

यद्धृत्वा तुलसी पूता गङ्गा भुवनपावनी।
यद्धृत्वा सर्वसस्याढ्या सर्वाधारा वसुंधरा॥ २४॥

By holding this Tulasī was sanctified, Gaṅgā became the purifier of the universe, Vasundharā became the goddess of the agricultural produce.

यद्धृत्वा मनसा देवी सिद्धा वै विश्वपूजिता।
यद्धृत्वा देवमाता च विष्णुं पुत्रमवाप सा॥ २५॥
पतिव्रता च यद्धृत्वा लोपामुद्राऽप्यरुन्धती।
लेभे च कपिलं पुत्रं देवहूती यतः सती॥ २६॥

By holding this the goddess Manasā was adored by the universe and Aditi the mother of the gods achieved a son like Viṣṇu. Lopāmudrā and Arundhatī achieved chastity and the chaste Devahūti achieved a son like Kapila.

प्रियव्रतोत्तानपादौ सुतौ प्राप च तत्प्रसूः।
त्वन्माता चापि संप्राप त्वां देवीं गिरिजां यतः॥ २७॥

Śatarūpā achieved Priyavrata and Uttānapāda as son and by whose grace your mother Menā achieved you as the goddess of the earth.

एवं सर्वे सिद्धगणाः सर्वैश्वर्यमवाप्नुयुः।
श्रीजगन्मङ्गलस्यास्य कवचस्य प्रजापतिः॥ २८॥
ऋषिश्छन्दोऽस्य गायत्री देवी रासेश्वरी स्वयम्।
श्रीकृष्णभक्तिसंप्राप्तौ विनियोगः प्रकीर्तितः॥ २९॥

Thus all the *siddhas* achieved all the riches by that means. This is the *kavaca* which bestows happiness to a universe. Prajāpati happens to be its *Ṛṣi*; Gāyatrī is the metre; Rādhā, the goddess of Kāmadeva is the goddess and by it one can achieve devotion to lord Kṛṣṇa.

शिष्याय कृष्णभक्ताय ब्राह्मणाय प्रकाशयेत्।
शठाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥ ३०॥

It is to be revealed by a devotee of Kṛṣṇa or a Brāhmaṇa because if some wicked person or a pupil reveals it, he meets with his end.

राज्यं देयं शिरो देयं न देयं कवचं प्रिये।
कण्ठे धृतमिदं भक्त्या कृष्णेन परमात्मना॥ ३१॥
मया दृष्टं च गोलोके ब्रह्मणा विष्णुना पुरा।
राधेति चतुर्थ्यन्तं वह्निजायान्तमेव च॥ ३२॥
कृष्णेनोपासितो मन्त्रः कल्पवृक्षः शिरोऽवतु।
ॐ ह्रीं श्रीं राधिकां ङेन्तं वह्निजायान्तमेव च॥ ३३॥
कपालं नेत्रयुग्मं च श्रोत्रयुग्मं सदाऽवतु।
ॐ ऐं ह्रीं श्रीं राधिकायै वह्निजायान्तमेव च॥ ३४॥
मस्तकं केशसंघांश्च मन्त्रराजः सदाऽवतु।
ॐ रां राधा चतुर्थ्यन्तं वह्निजायान्तमेव च॥ ३५॥
सर्वसिद्धिप्रदः पातु कपोलं नासिकां मुखम्।
क्लीं ह्रीं कृष्णप्रियां ङेन्तं कण्ठं पातु नमोऽन्तकम्॥ ३६॥

O dear, one can give away the kingdom and even his life but this *kavaca* should not be given away to anyone because lord Kṛṣṇa recited it with his own mouth which I have witnessed with Brahmā and Kṛṣṇa in the *Goloka*. 'ओं राधायै स्वाहा'। This is the *mantra* which is like *kalpavṛkṣa* and was recited by lord Kṛṣṇa to protect me. 'ओं ह्रीं श्री राधिकायै स्वाहा', this *mantra* should protect my face, both the eyes and ears in all times to come. 'ओं श्री ह्रीं राधिकायै स्वाहा,' should protect my forehead and hair. 'ओं रां राधायै स्वाहा', is the *mantra* which provides all success, should protect my cheeks, nose and face. क्लीं ह्रीं कृष्णप्रियायै नमः, is the *mantra* which should protect my neck.

ॐ रां रासेश्वरीं ङेन्तं स्कन्धं पातु नमोऽन्तकम्।
ॐ रां रासविलासिन्यै स्वाहा पृष्ठं सदाऽवतु॥ ३७॥

ओं रां रासेश्वर्यै नमः। should protect my shoulders. ओं रां रासविलासिन्यै स्वाहा। should protect my back.

वृन्दावनविलासिन्यै स्वाहा वक्षः सदाऽवतु।
तुलसीवनवासिन्यै स्वाहा पातु नितम्बकम्॥ ३८॥

वृन्दावन विलासिन्यै स्वाहा। should protect my chest. तुलसीवनवासिन्यै स्वाहा। should protect my pelvic region.

कृष्णप्राणाधिका ङेन्तं स्वाहान्तं प्रणवादिकम्।
पादयुग्मं च सर्वाङ्गं संततं पातु सर्वतः॥ ३९॥

ओं श्री कृष्ण प्राणाधिकायै स्वाहा। this *mantra* should protect my feet always, besides all the limbs.

प्राच्यां रक्षतु सा राधा वह्नौ कृष्णप्रियाऽवतु।
दक्षे रासेश्वरी पातु गोपीशा नैर्ऋतेऽवतु॥ ४०॥

Rādhā should protect he eastern direction, Kṛṣṇapriyā should protect my north-eastern direction, the southern direction should be protected my Rāseśvarī. The south-east direction should be protected by Gopīśā.

पश्चिमे निर्गुणा पातु वायव्ये कृष्णपूजिता।
उत्तरे संततं पातु मूलप्रकृतिरीश्वरी॥ ४१॥

The southern direction should be protected by Nirguṇa, the north-west direction should be protected by Kṛṣṇapūjitā and the north direction should be protected by Īśvarī, the *Mūlaprakṛti*.

सर्वेश्वरी सदैशान्यां पातु मां सर्वपूजिता।
जले स्थले चान्तरिक्षे स्वप्ने जागरणे तथा॥४२॥
महाविष्णोश्च जननी सर्वतः पातु संततम्।
कवचं कथितं दुर्गे श्रीजगन्मङ्गलं परम्॥४३॥
यस्मै कस्मै न दातव्यं गुह्याद्गुह्यतरं परम्।
तव स्नेहान्मयाऽख्यातं प्रवक्तव्यं न कस्यचित्॥४४॥

The north-east direction should be protected by Sarveśvarī and the space, sleep and awakening should be protected by Sarvapūjitā. The mother of Mahāviṣṇu should protect me always from all sides. O Durgā, I have explained to you the *kavaca* named *Jaganmaṅgala*, the knowledge of which cannot be imparted to anyone because it happens to be the most secret of all the secrets and I have told you about it only because of my love for you.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
कण्ठे वा दक्षिणे बाहौ धृत्वा विष्णुसमो भवेत्॥४५॥

After giving away clothes, ornaments and adoring the preceptor with sandal-paste in a proper manner, one should wear this *kavaca* around the neck or the right arm. The one who wears the *kavaca* equates himself with Viṣṇu.

महोत्सवविशेषे च पर्वन्निति सुकीर्तिता।
तस्याधिदेवी या सा च पार्वती परिकीर्तिता॥४६॥
पर्वतस्य सुता देवी साऽऽविर्भूता च पर्वते।
पर्वताधिष्ठातृदेवी पार्वती तेन कीर्तिता॥४७॥
सर्वकाले सना प्रोक्तो विस्तृते च तनीति च।
सर्वत्र सर्वकाले च विद्यमाना सनातनी॥४८॥
शतलक्षजपेनैव सिद्धं च कवचं भवेत्।
यदि स्यात्सिद्धकवचो न दग्धो वह्निना भवेत्॥४९॥

This ceremony is called *parvan*. Pārvatī is conceived to be its supreme goddess as she was born out of the mountain. And because of that, she is called Pārvatī, the great goddess; the word *Sanā* is used for all the times and *Tanī* stands for extension; therefore she is called Sanātanī (eternal) because she remains present at all the times. One meets with success of this *kavaca* after reciting it for a hundred lakhs of times. In case one achieve success in the *siddhi* of this *kavaca* he can never be burnt alive.

एतस्मात्कवचाद्दुर्गे राजा दुर्योधनः पुरा।
विशारदो जलस्तम्भे वह्निस्तम्भे च निश्चितम्॥५०॥
मया सनत्कुमाराय पुरा दत्तं च पुष्करे।
सूर्यपर्वणि मेरौ च स सांदीपनये ददौ॥५१॥
बल्लाय तेन दत्तं च ददौ दुर्योधनाय सः।
कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः॥५२॥

O Durgā, in the earlier times the king Duryodhana had over-powered water and fire by means of this *kavaca*. In the earlier times, I imparted the knowledge of this *kavaca* to Sanatkumāra at *Puṣkara-kṣetra*; it was given over to Sāndīpani at the time of solar eclipse and Sāndīpani imparted this knowledge to Balarāma and Balarāma in turn gave it out to Duryodhana. With the grace of this *kavaca* one is relieved of the bondage of birth and death.

नित्यं पठति भक्त्येदं तन्मन्त्रोपासकश्च यः।
विष्णुतुल्यो भवेन्नित्यं राजसूयफलं लभेत्॥५३॥

If a devotee of Rādhā recites with devotion the Rādhā mantra regularly, he becomes in turn like Viṣṇu earning the merit of performing the *Rājasūya-yajña*.

स्नानेन सर्वतीर्थानां सर्वदानेन यत्फलम्।
सर्वव्रतोपवासेन पृथिव्याश्च प्रदक्षिणैः॥५४॥
सर्वयज्ञेषु दीक्षायां नित्यं वै सत्यरक्षणे।
नित्यं श्रीकृष्णसेवायां कृष्णनैवेद्यभक्षणे॥५५॥
पाठे चतुर्णां वेदानां यत्फलं च लभेन्नरः।
तत्फलं लभते नूनं पठनात्कवचस्य च॥५६॥

Thus a person earns the merit of taking a bath in all the sacred places, performing all the charities, performing all the *vratas* and fasting, taking a round of the earth, performing all the *yajñas*, protecting truth always, adoring lord Kṛṣṇa regularly after consuming his *naivedya* and the reciting of all the four Vedas. One gets all these merits by the recitation of this *kavaca*.

राजद्वारे श्मशाने च सिंहव्याघ्रान्विते वने।
दावाग्नौ संकटे चैव दस्युचौरान्विते भये॥५७॥
कारागारे विपद्ग्रस्ते घोरे च दृढबन्धने।
व्याधियुक्तो भवेन्मुक्तो धारणात्कवचस्य च॥५८॥

At the gateway of the king, in cremation ground, in the forest infested with lions and tigers, wild fire, misfortune, danger from thieves and decoits, prisons, hour of great misfortune, arrests and attracting serious ailment, one is freed from all these with the reciting of the *mantra*.

इत्येतत्कथितं दुर्गे तवैवेदं महेश्वरि।
त्वमेव सर्वरूपा मां माया पृच्छसि मायया॥५९॥

O Durgā, Maheśvarī, whatever I have told you, it all belongs to you because you are the form of everything and you are just putting a question playfully.

श्रीनारायण उवाच

इत्युक्त्वा राधिकाख्यानं स्मारं स्मारं च माधवम्।
पुलकाङ्कितसर्वाङ्गः साश्रुनेत्रो बभूव सः॥६०॥
न कृष्णसदृशो देवो न गङ्गासदृशी सरित्।
न पुष्करात्परं तीर्थं न वर्णो ब्राह्मणात्परः॥६१॥

Nārāyaṇa said -Thus with the reciting of the story of Rādhikā and the name of lord Kṛṣṇa again and again, lord Śiva became emotional and his eyes were wet with tears. Because there is no one else better then lord Kṛṣṇa. There is no river more sacred then Gaṅgā, there is no place holier than *Puṣkara-kṣetra* and there is no one better then a Brāhmaṇa.

परमाणोः परं सूक्ष्मं महाविष्णोः परो महान्।
नभः परं च विस्तीर्णं यथा नास्त्येव नारद॥६२॥
तथा न वैष्णवाज्ज्ञानी योगीन्द्रः शंकरात्परः।
कामक्रोधलोभमोहा जितास्तेनैव नारद॥६३॥
स्वप्ने जागरणे शश्वत्कृष्णध्यानरतः शिवः।
यथा कृष्णस्तथा शंभुर्न भेदो माधवेशयोः॥६४॥

O Nārada, as there is nothing smaller than the atom, no one greater than Mahāviṣṇu and on one as vast as the sky, similarly there is no one more knowledgeable than a Vaiṣṇava and there is no greater yogī than Śiva. O Nārada, Śiva has over powered passion, anger, grief and illusion. Lord Śiva always recites the name of lord Kṛṣṇa, therefore Śiva is equated with Kṛṣṇa. Thus there is absolutely no difference between Śiva and Mādhava. O son, as Śambhu is the best of the Vaiṣṇavas, Mādhava is the best of the gods similarly this *kavaca* is the best of all the *kavacas*.

यथा शंभुर्वैष्णवेषु यथा देवेषु माधवः।
तथेदं कवचं वत्स कवचेषु प्रशस्तम्॥६५॥
शिशब्दो मङ्गलार्थश्च वकारो दातृवाचकः।
मङ्गलानां प्रदाता यः स शिवः परिकीर्तितः॥६६॥

In the word, Śiva, शि stands for welfare and व stands for the one who grants the welfare. Therefore, Śiva is conceived to be the one who grants welfare.

नराणां संततं विश्वे शं कल्याणं करोति यः।
कल्याणं मोक्ष इत्युक्तं स एव शंकरः स्मृतः॥६७॥

The one who bestows welfare on all human beings is called Śaṅkara and welfare is also taken to be salvation.

ब्रह्मादीनां सुराणां च मुनीनां वेदवादिनाम्।
तेषां च महतां देवो महादेवः प्रकीर्तितः॥६८॥
महती पूजिता विश्वे मूलप्रकृतिरीश्वरी।
तस्या देवः पूजितश्च महादेवः स च स्मृतः॥६९॥

The one who is the best of all the gods including Brahmā and is the best of all the sages well-versed in the Vedic knowledge, is called Mahādeva. In the entire universe *Mūlaprakṛti* also known as Īśvarī is adored by all the gods and by her lord who is called Mahādeva.

विश्वस्थानां च सर्वेषां महतामीश्वरः स्वयम्।
महेश्वरं च तेनेमं प्रवदन्ति मनीषिणः॥७०॥
हे ब्रह्मपुत्र धन्योऽसि यद्गुरुश्च महेश्वरः।
श्रीकृष्णभक्तिदाता यो भवान्पृच्छति मां च किम्॥७१॥

He happens to be the lord of all the creatures in the universe and intellectuals and is called

Maheśvara. O son of Brahmā, you are quite graceful because Maheśvara bestows the devotion of lord Kṛṣṇa. Therefore why do you ask me all this?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० राधिकोपा०
तन्मन्त्रादिकथनं नाम षट्पञ्चाशत्तमोऽध्यायः॥५६॥

अथ सप्तपञ्चाशत्तमोऽध्यायः

Chapter 57

The Genesis of the word Durgā and other names

नारद उवाच

सर्वाख्यानं श्रुतं ब्रह्मन्नतीव परमाद्भुतम्।
अधुना श्रोतुमिच्छामि दुर्गोपाख्यानमुत्तमम्॥ १॥
दुर्गा नारायणीशाना विष्णुमाया शिवा सती।
नित्या सत्या भगवती शर्वाणी सर्वमङ्गला॥ २॥
अम्बिका वैष्णवी गौरी पार्वती च सनातनी।
नामानि कौथुमोक्तानि सर्वेषां शुभदानि च॥ ३॥

Nārada said - O Brāhmaṇa, I have listened to the astonishing story of Rādhā. Now you kindly relate to me the story of Durgā which I intend to listen to from you. Durgā, Nārāyaṇī, Īśānī, Viṣṇumāyā, Śivā, Satī, Nityā, Satyā, Bhagavatī, Śarvāṇī, Sarvamaṅgalā, Ambikā, Vaiṣṇavī, Gaurī, Pārvatī, Sanātanī are the names for her which have been described in the *Kauthumaśākhā* and bestow welfare.

अथ षोडशनाम्नां च सर्वेषामीप्सितं वरम्।
ब्रूहि वेदविदां श्रेष्ठ वेदोक्तं सर्वसम्मतम्॥ ४॥

O best of those well-versed in the Vedas, you kindly speak out the meaning of all the sixteen names mentioned above which bestow welfare on all and have been mentioned in the Vedas and opined by all.

केन वा पूजिता सादौ द्वितीये केन वा पुरा।
तृतीये वा चतुर्थे वा केन सर्वत्र पूजिता॥ ५॥

Who adored this goddess first of all? Thereafter who was the second, third and four to adore?

नारायण उवाच

अथ षोडशनाम्नां च विष्णुर्वेदे चकार सः।
ज्ञात्वा पुनः पृच्छसि त्वं कथयामि यथागमम्॥ ६॥

Nārāyaṇa said - Lord Viṣṇu has already given out the sixteen names in the Vedas and you are well aware of them. Inspite of that you are asking me the question and therefore I am speaking out whatever has been provided in the scriptures.

दुर्गो दैत्ये महाविघ्ने भवबन्धे च कर्मणि।
शोके दुःखे च नरके यमदण्डे च जन्मनि॥ ७॥
महाभयेऽतिरोगे चाप्याशब्दो हन्तृवाचकः।
एतान्हन्त्येव या देवी सा दुर्गा परिकीर्तिता॥ ८॥

The word *durga* stands for a demon, who was a great obstruction representing human bondage, the deeds of the universe, grief, pain, hell, *Yamadaṇḍa*, birth, great danger and incurable disease and the word अ stands for the killer of the same. Therefore the one who destroys all these miseries, has been given the name of Durgā.

यशसा तेजसा रूपैर्नारायणसमा गुणैः।
शक्तिर्नारायणस्येयं तेन नारायणी स्मृता॥ ९॥

In glory, lustre, beauty and virtues she is equated with Nārāyaṇa and she happens to be her sole energy. She is therefore called Nārāyaṇī.

ईशानः सर्वसिद्ध्यर्थे चाशब्दो दातृवाचकः।
सर्वसिद्धिप्रदात्री या साऽपीशाना प्रकीर्तिता॥ १०॥

Īśāna is a word used for all success and the word आ stands for the giver. Therefore the one who bestows all success is called Īśāna.

सृष्टा माया पुरा सृष्टौ विष्णुना परमात्मना।
मोहितं मायया विश्वं विष्णुमाया प्रकीर्तिता॥ ११॥

In the earlier times lord Viṣṇu created the illusion (*māyā*) and the entire universe was infatuated with the illusion. She was therefore called Viṣṇumāyā.

शिवे कल्याणरूपा च शिवदा च शिवप्रिया।
प्रिये दातरि चाशब्दो शिवा तेन प्रकीर्तिता॥ १२॥
सद्बुद्ध्यधिष्ठातृदेवी विद्यमाना युगे युगे।

पतिव्रता सुशीला च सा सती परिकीर्तिता॥ १३॥

She stands for the welfare of Śiva and is also beloved of Śiva, that is why she is called Śivā. In every aeon she pervades the universe as the great goddess of success. Being a chaste lady, possessing the best of nature, she is called Satī.

यथा नित्यो हि भगवान्नित्या भगवती तथा।
स्वमायया तिरोभूता तत्रेशे प्राकृते लये॥ १४॥
आब्रह्मस्तम्बपर्यन्तं सर्वं मिथ्यैव कृत्रिमम्।
दुर्गा सत्यस्वरूपा सा प्रकृतिर्भगवान्यथा॥ १५॥

As lord Viṣṇu is eternal, similarly the goddess Bhagavatī is also eternal; at the time of dissolution she merges into the body of her lord Kṛṣṇa. Therefore, everything from a straw to Brahmā is all artificial, but like the lord, the goddess Durgā is also truthful.

सिद्धैश्वर्यादिकं सर्वं यस्यामस्ति युगे युगे।
सिद्धादिके भगो ज्ञेयस्तेन सा भगवती स्मृता॥ १६॥

As all the success of riches, the name present in all the aeons, the word *Bhaga* is added to the name of the same goddess forming the word Bhagavatī.

सर्वान्मोक्षं प्रापयति जन्ममृत्युजरादिकम्।
चराचरांश्च विश्वस्थाञ्छर्वाणी तेन कीर्तिता॥ १७॥

The one who bestows salvation on all and the one who is the cause of birth, death and old age of all the creatures on earth is called Śarvāṇī.

मङ्गलं मोक्षवचनं चाशब्दो दातृवाचकः।
सर्वान्मोक्षान्या ददाति सैव स्यात्सर्वमङ्गला॥ १८॥

The word Maṅgala stands for welfare and the आ stands for the giver of the welfare. Therefore she grants welfare to all earning the name of Sarvamaṅgalā.

हर्षे संपदि कल्याणे मङ्गलं परिकीर्तितम्।
तान्ददाति च सर्वेभ्यस्तेन सा सर्वमङ्गला॥ १९॥

The word Maṅgala is used for pleasures, riches and welfare which is bestowed by her on everyone. She is therefore known as Sarvamaṅgalā.

अम्बेति मातृवचनो वन्दने पूजने सदा।
पूजिता वन्दिता माता जगतां तेन साऽम्बिका॥ २०॥
विष्णुभक्ता विष्णुरूपा विष्णोः शक्तिस्वरूपिणी।
सृष्टौ च विष्णुना सृष्टा वैष्णवी तेन कीर्तिता॥ २१॥

The word Ambā is used for mother for adoration and worship. Therefore the one who is worshipped by all is called Ambikā, the devotees of Viṣṇu call her Vaiṣṇavī since she happens to be the form of Viṣṇu, with whose energy the universe is created by Viṣṇu at the time of creation.

गौरः पीते च निर्लिप्ते परे ब्रह्मणि निर्मले।
तस्यात्मनः शक्तिरियं गौरी तेन प्रकीर्तिता॥ २२॥

She is of fair complexion, clad in yellow garments, unattached and spotless. Because she is the energy of the great soul she is called Gaurī.

गुरुः शंभुश्च सर्वेषां तस्य शक्तिः प्रिया सती।
गुरुः कृष्णश्च तन्माया गौरी तेन प्रकीर्तिता॥ २३॥
तिथिभेदे पर्वभेदे कल्पभेदेऽन्यभेदके।
ख्यातौ तेषु च विख्याता पार्वती तेन कीर्तिता॥ २४॥

Śiva happens to be the spouse of Śivā. Lord Kṛṣṇa is also the teacher of all and she happens to be the illusion of Kṛṣṇa. She is therefore called Gaurī, because of the difference in date, difference in mountains, difference in *kalpas* and several other differences. She is thus called Pārvatī.

महोत्सवविशेषे च पर्वन्निति सुकीर्तिता।
तस्याधिदेवी या सा च पार्वती परिकीर्तिता॥ २५॥

During the special occasion, the word *parvan* is used and since she happens to be the goddess of all the sacred occasions, she is called Pārvatī.

पर्वतस्य सुता देवी साविर्भूता च पर्वते।
पर्वताधिष्ठातृदेवी पार्वती तेन कीर्तिता॥ २६॥

More so, because she happens to be the daughter of the mountain, appeared over a mountain and became the goddess of mountains and so she is called Pārvatī.

सर्वकाले सना प्रोक्तो विस्तृते च तनीति च।

सर्वत्र सर्वकाले च विद्यमाना सनातनी॥ २७॥

अर्थः षोडशनाम्नां च कीर्तितश्च महामुने।

यथागमं त्वं वेदोक्तोपाख्यानं च निशामय॥ २८॥

The word *sanā* is used for all times and in its expanded form, *Tanī* is added to it. Therefore since she is found present in all the times at all the places, she was given the name of Sanātanī. O sage I have explained the meaning of all the sixteen names. I am now narrating the relevant story about her and as told in the Vedas. You listen to me.

प्रथमे पूजिता सा च कृष्णेन परमात्मना।

वृन्दावने च सृष्ट्यादौ गोलोके रासमण्डले॥ २९॥

In the earlier times at the beginning of creation, lord Kṛṣṇa adored her in the *Goloka* in *Rāsamaṇḍala* of Vṛndāvana.

मधुकैटभभीतेन ब्रह्मणा सा द्वितीयतः।

त्रिपुरप्ररितेनैव तृतीये त्रिपुरारिणा॥ ३०॥

भ्रष्टश्रिया महेन्द्रेण शापाद्दुर्वाससः पुरा।

चतुर्थे पूजिता देवी भक्त्या भगवती सती॥ ३१॥

Secondly Brahmā adored her getting terrified for Madhu-kaiṭabha. Thirdly lord Śiva adored her at the time of his war with Tripura. Fourthly in the earlier times Mahendra adored her after he was cursed by Durvāsā as a result of which he lost all his riches and glory. Having fallen from glory, he adored the goddess with great devotion.

तदा मुनीन्द्रैः सिद्धेन्द्रैर्देवैश्च मुनिपुंगवैः।

पूजिता सर्वविश्वेषु समभूत्सर्वतः सदा॥ ३२॥

Since then, she was popularly adored by all the sages, the *siddhas*, the gods and the *Ṛṣis* everywhere.

तेजस्सु सर्वदेवानां साविर्भूता पुरा मुने।

सर्वे देवा ददुस्तस्यै शस्त्राण्याभरणानि च॥ ३३॥

दुर्गादयश्च दैत्याश्च निहिता दुर्गया तथा।

दत्तं स्वराज्यं देवेभ्यो वरं च यदभीप्सितम्॥ ३४॥

O sage, in the earlier times, she appeared from the lustre of all the gods under the name of Durgā. All the gods presented her with their weapons and ornaments. She killed the Durgā and other demons and bestowed the kingship of word to the gods.

कल्पान्तरे पूजिता सा सुरथेन महात्मना।

राज्ञा च मेधशिष्येण मृन्मय्यां च सरित्तटे॥ ३५॥

With the change of the *kalpa*, king Suratha the disciple of Medha, created an image of the goddess in clay and adored her.

मेषादिभिश्च महिषैः कृष्णसारैश्च गण्डकैः।

छागैरिक्षुसुकूष्माण्डैः पक्षिभिर्बलिभिर्मुने॥ ३६॥

वेदोक्तांश्चैव दत्त्वैवमुपचारांस्तु षोडश।

ध्यात्वा च कवचं धृत्वा संपूज्य च विधानतः॥ ३७॥

राजा कृत्वा परीहारं वरं प्राप यथेप्सितम्।

मुक्तिं संप्राय वैश्यश्च संपूज्य च सरित्तटे॥ ३८॥

The king adored her, offering sheep, buffaloes, deer, rams, goats, sugar-cane, melons and birds as sacrifices, besides sixteen types of other offerings as prescribed in the Vedas. Thereafter, the king held the *kavaca* and offered prayers to the goddess earning the desired boon as a result thereof. A businessman, named Samādhi seated on the river bank, also adored the goddess and achieved salvation.

तुष्टाव राजा वैश्यश्च साश्रुनेत्रः कृताञ्जलिः।

ससर्ज मृन्मयीं तां वै गभीरे निर्मले जले॥ ३९॥

Both the king and Samādhi with their eyes wet with tears and with folded hands adored the goddess and consigned the image of the clay to the water.

मृन्मयीं तामदृष्ट्वा च जलधौतां नराधिपः।

रुरोद च तदा वैश्यस्ततः स्थानान्तरं ययौ॥ ४०॥

Thereafter, the king finding the image of the goddess made in clay getting dissolved in the water started crying and the businessman at once left that place and moved to somewhere else.

त्यक्त्वा देहं च वैश्यस्तु पुष्करे दुष्करं तपः।

कृत्वा जगाम गोलोकं दुर्गादेवीवरेण सः॥ ४१॥

राजा ययौ स्वराज्यं च पूज्यो निष्कण्टकं बली।

भोगं च बुभुजे भूपः षष्टिवर्षसहस्रकम्॥ ४२॥

भार्यां स्वराज्यं संन्यस्य पुत्रे वै कालयोगतः।
मनुर्बभूव सावर्णिस्तप्त्वा वै पुष्करे तपः॥४३॥
इत्येवं कथितं वत्स समासेन यथागमम्।
दुर्गाख्यानं मुनिश्रेष्ठ किं भूयः श्रोतुमिच्छसि॥४४॥

After performing severe *tapas* in Puṣkara, he ended his life and with the grace of the goddess, he achieved *Goloka*. The brave king on the other hand ruled his country for sixty thousand years without interruption. Thereafter, he entrusted the kingdom and his wife to his son, went to Puṣkara-kṣetra and performed *tapas*. He was then turned into Sāvarṇi Manu. O son, O best of the sages, thus have I narrated to you the entire story of Durgā as described in the scriptures; what else do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा० दुर्गोपा० दुर्गादिनामव्युत्पत्त्यादिकथनं नाम सप्तपञ्चाशत्तमोऽध्यायः॥५७॥

अथाष्टपञ्चाशत्तमोऽध्यायः

Chapter 58

The Freeing of Tārā and Candramā of the Blemish

नारद उवाच

कस्य वंशोद्भवो राजा सुरथो धर्मिणां वरः।
कथं संप्राप वै ज्ञानं मेधसो ज्ञानिनां वरात्॥ १॥
कस्य वंशोद्भवो ब्रह्मन्मेधसो मुनिसत्तम।
बभूव कुत्र संवादो नृपस्य मुनिना सह॥ २॥

Nārada said - To which race, did Suratha, the best of the religious kings, belong? How could be obtain knowledge from the sage Medhas? O Brāhmaṇa, O best of the sages, in which race was the sage Medhā born? Where did the conversation between the sage and the king take place?

संख्यं बभूव कुत्रास्य वा प्रभो नृपवैश्ययोः।
व्यासेन श्रोतुमिच्छामि वद वेदविदां वर॥ ३॥

O lord, O best of those well-versed in the Vedas, how and where did the king Suratha and the business man, Samādhi, become friends? I would like to listen to the whole story in detail.

नारायण उवाच

अत्रिश्च ब्रह्मणः पुत्रस्तस्य पुत्रो निशाकरः।
स च कृत्वा राजसूयं द्विजराजो बभूव ह॥ ४॥

Nārāyaṇa said - Atri was the son of Brahmā and a son named Candramā was born to him because he was known as the king of the Brāhmaṇas. He performed a *Rājasūya-yajña*.

गुरुपत्न्यां च तारायां तस्याभूच्च बुधः सुतः।
बुधपुत्रस्तु चैत्रश्च तत्पुत्रः सुरथः स्मृतः॥ ५॥

He produced a son named Budha from the wife of Bṛhaspati. Caitra was the son of Budha and Suratha was the son of Caitra.

नारद उवाच

गुरुपत्न्यां च तारायां समभूत्तत्सुतः कथम्।
अहो व्यतिक्रमं ब्रूहि देवस्य च महामुने॥ ६॥

Nārada Said- O` great sage! how could he produce a son from the spouse of Bṛhaspati, becouse this is an outragious act of god. Therefore, please tell me.

नारायण उवाच

संपन्मत्तो महाकामी ददर्श जाह्नवीतटे।
तारां सुरगुरोः पत्नीं धर्मिष्ठां च पतिव्रताम्॥ ७॥
सुस्नातां सुन्दरीं रम्यां पीनोन्नतपयोधराम्।
सुश्रोणीं सुनितम्बाढ्यां मध्यक्षीणां मनोहराम्॥ ८॥
सुदतीं कोमलाङ्गीं च नवयौवनसंयुताम्।
सूक्ष्मवस्त्रपरीधानां रत्नभूषणभूषिताम्॥ ९॥
कस्तूरीबिन्दुना सार्धमधश्चन्दनबिन्दुना।
सिन्दूरबिन्दुना चारुफालमध्यस्थलोज्ज्वलाम्॥ १०॥

Nārāyaṇa said - Once Candramā getting intoxicated with his rich possessions was roaming about on the bank of the Gaṅgā. At that very moment he found the chaste Tārā coming there, who happened to be the wife of Bṛhaspati and was quite noble. She was quite beautiful and had developed breasts, well developed thighs, a

beautiful pelvic region, a slender waist, a charming line of teeth, tender limbs, was youthful and was clad in fine garments. She was adorned with gem-studded ornaments on her head. There was a red spot beside the small spot of sandal-paste on the forehead. The vermilion was adorned on the head at the parting of the hair.

वायुनाऽधोवस्त्रहीनां सकामां रक्तलोचनाम्।
शरत्पार्वणचन्द्रास्यां पक्वबिम्बाधरां वराम्॥ ११॥
सुस्मितां नम्रवक्त्रां च लज्जया चन्द्रदर्शनात्।
गच्छन्तीं स्वगृहं हर्षान्मत्तवारणगामिनीम्॥ १२॥

The lower garment was suddenly removed by air. At that very moment Tārā having red eyes, the face like the full moon of the winter season, the lips resembling ripe wood-apples, moved on wearing a smile on her face, lowering her head with shame. Looking at Candramā she moved on towards her home like an intoxicated elephant.

तां दृष्ट्वा मन्मथाक्रान्तश्चन्द्रो लज्जां जहौ मुने।
पुलकाङ्कितसर्वाङ्गः सकामस्तामुवाच सः॥ १३॥

O sage, on looking at her Candramā was infatuated with passion and shedding his shame and with the hair of his body standing on end, he spoke to her in a passionate tone.

चन्द्र उवाच

योषिच्छ्रेष्ठे क्षणं तिष्ठं वरिष्ठे रसिकासु च।
सुविदग्धे विदग्धानां मनो हरसि संततम्॥ १४॥

Candramā said - O best of the damsel, you are the best of the beautiful ladies. You stop for a moment, O beautiful one, you always steal away the minds of passionate people.

निषेव्य प्रकृतिं जन्मसहस्रं कामसागरे।
तपःफलेन त्वां प्राप बृहच्छ्रोणीं बृहस्पतिः॥ १५॥

O ocean of the passion, Bṛhaspati adored Durgā for a thousand years and as a result of the *tapas* he got a fortunate damsel like you.

अहो तपस्विना सार्धमविदग्धेन वेधसा।
योजिता त्वं रसवती शश्वत्कामातुरा वरा॥ १६॥

But it is surprising that foolish Brahmā gave away a passionate woman like you to an ascetic as a wife.

किं वा सुखं च विज्ञातमविज्ञेषु समागमे।
विदग्धाया विदग्धेन संगमः सुखसागरः॥ १७॥

Therefore what type of pleasure would you be enjoying by keeping the company of that poor ascetic because a passionate lady can remain happy only with a passionate man and thus they are drowned in the ocean of pleasure.

कामेन कामिनी त्वं च दग्धाऽसि व्यर्थमीश्वरि।
कर्मणा वात्मदोषाद्वा को जानाति मनः स्त्रियाः॥ १८॥
दिने दिने वृथा याति दुर्लभं नवयौवनम्।
नवीनयौवनस्थाया वृद्धेन स्वामिना तव॥ १९॥

O goddess, you being the passionate one, are suffering from the pain of passion uselessly. Or this could be due to the turn of destiny. Because who can know the mind of a lady? You are quite youthful and therefore your youthfulness is getting wasted day by day.

शश्वत्तपस्यायुक्तश्च कृष्णमात्मानमीप्सितम्।
स्वप्ने जागरणे वाऽपि ध्यायन्नास्ते बृहस्पतिः॥ २०॥
सर्वकामरसज्ञा त्वं निष्कामं काममीप्सितम्।
ध्यायन्ती कामुकी शश्वद्यूनां शृङ्गारमात्मनि॥ २१॥
अन्यश्च त्वन्मनः कामो भिन्नं त्वद्भर्तुरीप्सितम्।
ययोश्च भिन्नौ विषयौ का प्रीतिः संगमे तयोः॥ २२॥

Bṛhaspati always remains engrossed in *tapas*. Whether sleeping or awake he adores his lord Kṛṣṇa; he is free from desires but on the other hand you are filled with passion. You are, therefore, quite passionate and remaining so, you always are attracted towards beautiful persons. Your mind is attracted towards passion but the aim of the life of your husband is entirely different. If the couple whose minds movements are differently placed, how can they enjoy the life?

वसन्ती पुष्पतल्पे च गन्धचन्दनचर्चिते।
मोदस्व मां गृहीत्वा त्वं वसन्ते माधवीवने॥ २३॥

सुगन्ध्युत्फुल्लकुसुमे निजेन चन्दने वने।
भवती युवती भाग्यवती तत्रैव मोदताम्॥ २४॥
चन्दने चम्पकवने शीतचम्पकवायुना।
रम्ये चम्पकतल्पे च क्रीडां कुरु मया सह॥ २५॥

Therefore, in the spring season, in the forest of Mādhavī creepers and on a bed of flowers, sprinkled with sandal-paste, you can enjoy my company here in this secluded forest of sandal-wood, having an abundance of fragrant flowers. You being a fortunate lady should enjoy my company on the flower-beds. After enjoying here we can move on to the garden of *campaka* flowers there.

रम्यायां मलयद्रोण्यां मन्दचन्दनवायुना।
रामे रम मया सार्धमतीव निर्जने वने॥ २६॥

O beautiful one, you enjoy my company in the caves of Mandrācala mountain located at the lonely spots.

स्वर्णरेखातटवने नर्मदापुलिने शुभे।
सुराणां वाञ्छितस्थाने रतिं कुरु मया सह॥ २७॥

O virtuous one, you enjoy my company in the forest of Svarṇarekhā on the bank of river Narmadā which place is desired by the gods.

इत्युक्त्वा मदनोन्मत्तो मदनाधिकसुन्दरः।
पपात चरणे देव्या मन्दा मन्दाकिनीतटे॥ २८॥
निरुद्धमार्गा चन्द्रेण शुष्ककण्ठौष्ठतालुका।
अभीतोवाच कोपेन रक्तपङ्कजलोचना॥ २९॥

Thus the foolish Candramā desired to carry her on the back of Mandākinī which place was quite beautiful. Thus speaking he fell at the feet of the goddess Tārā. With the obstruction thus created by Candramā, the throat, lips and tongue of Tārā dried up and her eyes became red like the red lotus flower. Thereafter she became fearless and spoke in anger.

तारोवाच

धिक् त्वां चन्द्र तृणं मन्ये परस्त्रीलम्पटं शठम्।
अत्रेरभाग्यात्त्वं पुत्रो व्यर्थं ते जन्म जीवनम्॥ ३०॥

Tārā said - O Candramā, disgrace to you. I treat you like a straw because you are crooked and are attracted towards the wives of others. It was a disgrace on Atri having got you as a son because your life and birth are of no consequence.

अरे कृत्वा राजसूयमात्मानं मन्यसे बली।
बभूव पुण्यं ते व्यर्थं विप्रस्त्रीषु च यन्मनः॥ ३१॥

O wicked person, you think yourself to be all powerful after performing the *Rājasūya-yajña*. All your *tapas* has become infructuous by your getting attracted towards the wife of a Brāhmaṇa.

यस्य चित्तं परस्त्रीषु सोऽशुचिः सर्वकर्मसु।
न कर्मफलभाक्पापी निन्द्यो विश्वेषु सर्वतः॥ ३२॥

Because he whose mind is attracted towards the wives of others, is considered to be an unchaste person. Not only this, such a great sinner is denounced the world over and is deprived of the reward of his good deeds.

सतीत्वं मे नाशयसि यक्ष्मग्रस्तो भविष्यसि।
अत्युच्छ्रितो निपतनं प्राप्नोतीति श्रुतौ श्रुतम्॥ ३३॥

In case you defile my chastity then you will suffer from the disease of consumption. This has been ordained in the Vedas. The one who rises up is sure to fall.

दुष्टानां दर्पहा कृष्णो दर्पं ते निहनिष्यति।
त्यज मां मातरं वत्स सत्यं ते शं भविष्यति॥ ३४॥

Lord Kṛṣṇa who shatters the pride of the wicked people will also destroy your pride. Therefore, O son, I am like your mother. You leave me alone. I am speaking out the truth and this will bestow welfare for you.

इत्युक्त्वा तारका साध्वी रुरोद च मुहुर्मुहुः।
चकार साक्षिणं धर्मं सूर्यं वायुं हुताशनम्॥ ३५॥
ब्रह्माणं परमात्मानमाकाशं पवनं धराम्।
दिनं रात्रिं च संध्यां च सर्वं सुरगणं मुने॥ ३६॥

Thus speaking, the chaste Tārā cried aloud again and again and invoked Dharma, Sūrya, Vāyu, Agni, Brahmā, the great soul, the sky, the wind god, the earth, day and night, *sandhyā* and all the gods as witnesses.

तारकावचनं श्रुत्वा न भीतः स चुकोप ह।
करे धृत्वा रथे तूर्णं स्थापयामास सुन्दरीम्॥३७॥
रथं च चालयामास मनोयायी मनोहरम्।
मनोहरां गृहीत्वा तां स च रेमे मनोहरः॥३८॥

O sage, on hearing these words of Tārā, Candramā was not all afraid, but on the other hand he became enraged. He caught her with both hands and placed her in the chariot. Candramā enjoyed her company.

विस्पन्दके सुरवने चन्दने पुष्पभद्रके।
पुष्करे च नदीतीरे पुष्पिते पुष्पकानने॥३९॥
सुगन्धिपुष्पतल्पे च पुष्पचन्दनवायुना।
निर्जने मलयद्रोण्यां स्निग्धचन्दनचर्चिते॥४०॥
शैले शैले नदे नद्यां शृङ्गारं कुर्वतोस्तयोः।
गतं वर्षशतं हर्षान्मुहूर्तमिव नारद॥४१॥

They enjoyed each other's company on the bank of Puṣpabhadrā river, in the sandal-wood forest named Vispandaka, on the bank of Puṣkara-kṣetra in the lands of blossoming flowers, on the bed of roses scented with flowers, the secluded places in the Malaya mountain, on the forest of sandal-wood trees, in the banks of rivers and streams. He continued the love sport for a hundred years which were spent like a *muhūrta*.

बभूव शरणापन्नो भीतो दैत्येषु चन्द्रमाः।
तेजस्विनि तथा शुक्रे तेषां च बलिनां गुरौ॥४२॥
अभयं च ददौ तस्मै कृपया भृगुनन्दनः।
गुरुं जहास देवानां स्वविपक्षं बृहस्पतिम्॥४३॥

Thereafter, Candramā getting terrified by the gods went to Śukra, the teacher of the demons to take refuge with him. Śukra then provided him shelter taking pity on him. He then started making fun of Bṛhaspati who happened to be his enemy.

सभायां जहसुर्हृष्टा बलिनो दितिनन्दनाः।
अभयं च ददुस्तस्मै भीताय च कलङ्किने॥४४॥
सतीसतीत्वध्वंसेन पापिष्ठे चन्द्रमण्डले।
बभूव शशरूपं च कलङ्कं निर्मले मलम्॥४५॥

In the court of the demons, intoxicated with pride they provided shelter to terrified Candramā who was filled with blemish and made fun of Bṛhaspati. Because defiling of the chastity of a chaste lady, Candramā earned a black spot in disk.

उवाच तं महाभीतं शुक्रो वेदविदां वरः।
हितं तथ्यं वेदयुक्तं परिणामसुखावहम्॥४६॥

Thereafter, Śukra well-versed in the Vedas spoke to the terrified Candramā, the truthful words full of welfare which were according to the Vedas and resulted in delight.

शुक्र उवाच

त्वमहो ब्रह्मणः पौत्रोऽप्यत्रेर्भगवतः सुतः।
दुर्नीतं कर्म ते पुत्र नीचवन्न यशस्करम्॥४७॥

Śukra said - You are the grandson of Brahmā and the son of sage Atri; you have acted like the wicked people and it is not graceful.

राजसूयस्य सुफले निर्मले कीर्तिमण्डले।
सुधाराशौ सुराबिन्दुरूपमङ्कमुपार्जितम्॥४८॥
त्यज देवगुरोः पत्नीं प्रसूमिव महासतीम्।
धर्मिष्ठस्य वरिष्ठस्य ब्राह्मणानां बृहस्पतेः॥४९॥
शंभोः सुराणामीशस्य गुरुपुत्रस्य वेधसः।
पौत्रस्याङ्गिरसो नित्यं ज्वलतो ब्रह्मतेजसा॥५०॥

After performing the *Rājasūya-yajña*, you had earned a great glory but that collection of nectar has vanished like a drop of wine, earning you the blemish. I want that you should leave the wife of Bṛhaspati, the priest of the gods. She is like your mother and quite a chaste lady. Bṛhaspati is the best of the noble people and also the best of the Brāhmaṇas. Śiva is the lord of the gods and Brahmā happens to be the son of his Guru, Bṛhaspati who happens to be his grandson and the son of Aṅgirā who always shines with eternal lustre.

शत्रोरपि गुणा वाच्या दोषा वाच्या गुरोरपि।
इति सद्वंशजातानां स्वभावं च सतामपि॥५१॥

One should speak out the virtues of the enemies and the failings of his teacher. This is

the nature of the people who are born in the noble race.

स शत्रुर्मे सुरगुरुः परो विश्वे निशाकर।
तथाऽपि सहजाख्यानं वर्णितं धर्मसंसदि॥५२॥
यत्र लोकाश्च धर्मिष्ठास्तत्र धर्मः सनातनः।
यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः॥५३॥

O lord of the night, though Bṛhaspati, the priest of the gods, is my enemy in the universe, still he is of a noble character and one should not forget it. Wherever the noble people reside, the eternal Dharma resides there. Wherever Dharma resides Kṛṣṇa too dwells there and wherever there is Kṛṣṇa victory is always found there.

गौरेकं पञ्च च व्याघ्री सिंही सप्त प्रसूयते।
हिंसका प्रलयं यान्ति धर्मो रक्षति धार्मिकम्॥५४॥
देवाश्च गुरवो विप्राः शक्ता यद्यपि रक्षितुम्।
तथाऽपि नहि रक्षन्ति धर्मघ्नं पापिनं जनम्॥५५॥
कुलटाविप्रपत्नीनां गमने सुरविप्रयोः।
ब्रह्महत्याषोडशांशपातकं च भवेद्ध्रुवम्॥५६॥
तासामुपस्थितानां च गमने तच्चतुर्थकम्।
त्यागे धर्मो नास्ति पापमित्याह कमलोद्भवः॥५७॥

The cow litters one calf, the tigress litters five and a lioness litters seven, the terrific people are destroyed. Therefore, Dharma alone protects the religious people. Though the gods, the teacher and the Brāhmaṇas are unable to protect themselves, yet the one who is deprived of the Dharma is never protected by anyone. If one enjoys the company of the wives of Brāhmaṇas and wicked women, he earns the sixteenth part of the sin of *Brahmahatyā* but in case the women offer themselves for the purpose, one earns only one fourth of the sin of *Brahmahatyā*.

To discard them is neither sinless nor sinful. This has been ordained by Brahmā.

विप्रपत्नीसतीनां च गमनं वै बलेन चेत्।
ब्रह्महत्याशतं पापं भवेदेव श्रुतौ श्रुतम्॥५८॥
धर्मे चर महाभाग ब्राह्मणीं त्यज सांप्रतम्।
कृत्वानुतापं पापाच्च निवृत्तिस्तु महाफला॥५९॥

But to enjoy the company of a Brāhmaṇa woman forcefully, one earns the sin of a hundred *Brahmahatyās*. This has been ordained in the Vedas. Therefore, O noble person, you move according to *Dharma* and leave this Brāhmaṇa woman. You should repent for the sin you have already committed, because it is better to relieve oneself of the sin.

उपायेन च ते पापं दूरीभूतं भवेन्ननु।
शरणागतभीतस्य मयि देवस्य धर्मतः॥६०॥
शस्त्रहीनं च भीतं च दीनं च शरणार्थिनम्।
यो न रक्षत्यधर्मिष्ठः कुम्भीपाके वसेद्ध्रुवम्॥६१॥

You can be relieved of your sin by other means also. Getting terrified you have come to take refuge with me inspite of you being a god. Therefore, it is my duty to protect you. Because he who does not protect a person without arms, a terrified person, a miserable person and the one who takes refuge, such an irreligious person falls into the *kumbhīpāka* hell.

राजसूयशतानां च रक्षिता लभते फलम्।
परमेश्वरयुक्तश्च धर्मेण स भवेदिह॥६२॥

But in case he protects him, he earns the merit of performing a hundred *Rājasūya-yajñas* besides achieving immense riches and pleasures in the world.

इत्युक्त्वा वै दैत्यगुरुः स्वर्गे मन्दाकिनीतटे।
स्नात्वा तं स्नापयामास विष्णुपूजां चकार सः॥६३॥

Thus speaking the teacher Śukrācārya took his bath in the river Mandākinī and made Candramā also to do so. Thereafter, he adored lord Viṣṇu.

विष्णुपादाब्जजातेन तन्नैवेद्यं शुभप्रदम्।
गङ्गोदकेन पुण्येन भोजयामास चन्द्रकम्॥६४॥
क्रोडे कृत्वा तु तं भीतं लज्जितं पापकर्मणा।
कुशहस्तस्तमित्यूचे स्मारं स्मारं हरिं मुने॥६५॥

Thereafter he offered the sacred Gangā-water of Viṣṇu's feet, offering the *naivedya* to him. O` sage, thereafter, Śukra took the terrified Candramā in his lap and placing the *kuśa*-grass in his hand, he made him recite the name of the lord repeatedly.

शुक्र उवाच

यद्यस्ति मे तपः सत्यं सत्यं पूजाफलं हरेः।
सत्यं व्रतफलं चैव सत्यं सत्यवचः फलम्॥६६॥
तीर्थस्नानफलं सत्यं सत्यं दानफलं यदि।
उपवासफलं सत्यं पापान्मुक्तो भवान्भवेत्॥६७॥

Śukra said - In case I have performed my *tapas* truly, in case the adoration of Hari is truthful, it is true to have the reward of performing *vrata*, one gets a truthful reward by speaking the truth, it is truthful to have a bath at the holy places, it is truthful to have the reward by the performing of charity and it is truthful to have the reward of fasting, then Candramā should be freed from all his sins.

विप्रं त्रिसंध्यहीनं च विष्णुपूजाविहीनकम्।
तदाप्नोतु महाघोरं चन्द्रपापं सुदारुणम्॥६८॥

The sin accrued from the heinous sin committed by Candramā should befall on a Brāhmaṇa who does not perform *sandhyā* thrice a day, the one who is deprived of the adoration of lord Viṣṇu.

स्वभार्यावञ्चनं कृत्वा यः प्रयाति परस्त्रियम्।
स यातु नरकं घोरं चन्द्रपापेन पातकी॥६९॥

The one who enjoys the wives of others, cheating his own wives, such as a sinful person, relieves the sin of Candramā and falls into terrific hell.

वाचा वा ताडयेतकान्तं दुःशीला दुर्मुखा च या।
सा युगं चन्द्रपापेन यातु लालामुखं ध्रुवम्॥७०॥
अनैवेद्यं वृथान्नं च यश्च भुङ्क्ते हरेर्द्विजः।
स यातु कालसूत्रं च चन्द्रपापाच्चतुर्युगम्॥७१॥

A wicked woman who antagonises her husband by speaking harsh words, would fall in to terrific *Lālāmukha* hell because of the sin of Candramā. If a Brāhmaṇa eats without offering food first to lord Viṣṇu, he falls in to *kālasūtra* hell because of the sin of Candramā and shall remain there to the end of four *yugas*.

अम्बुवीच्यां भूखननं यः करोति नराधमः।
चन्द्रपापाद्युगशतं कालसूत्रं च गच्छतु॥७२॥
स्वकान्तं वञ्चयित्वा च या याति परपुरुषम्।
सा यातु वह्निकुण्डं च चन्द्रपापाच्चतुर्युगम्॥७३॥

A wiked person who digs the earth at a prohibited place, he falls into the kālasūtra hell because of the sin of Candramā. If a lady goes to some other person depriving of her own husband, she falls into *Agnikuṇḍa* hell because of the sin of Candramā and remains there for four *yugas*.

कीर्तिं करोति रजसा परकीर्तिं विलुप्य च।
स युगं चन्द्रपापेन कुम्भीपाकं च गच्छतु॥७४॥

The one who gets infatuated with greed, deprives others of their legitimate glory and glorifies himself and he falls into the *kumbhīpāka* hell because of the sin in Candramā.

पितरं मातरं भार्यां यो न पुष्णाति पातकी।
स्वगुरुं चन्द्रपापेन यातु चण्डालतां ध्रुवम्॥७५॥

Such of the persons as does not maintain his parents, wife and teachers, becomes a *Cāṇḍāla* under the influence of the sin of Candramā.

कुलटान्नमवीरान्नमृतुस्नातान्नमेव च।
योऽश्नाति चन्द्रपापं च यातु तं पापिनं ध्रुवम्॥७६॥
स यातु तेन पापेन कुम्भीपाकं चतुर्युगम्।
तस्मादुत्तीर्य चाण्डालीं योनिमाप्नोति पातकी॥७७॥

The one who consumes the food of a wicked woman, a woman having no son, a woman in period, such a sinner, because of the sin of Candramā, has to remain in the *kumbhīpāka* hell for four *yugas* and then is reborn as a *Cāṇḍāla*.

दिवसे यो ग्राम्यधर्मं महापापी करोति च।
यो गच्छेत्कामतः कामी गुर्विणीं वा रजस्वलाम्॥७८॥
तं यातु चन्द्रपापं च महाघोरं च पापिनम्।
स यातु तेन पापेन कालसूत्रं चतुर्युगम्॥७९॥

The sinners who cohabits during the day with passionate intentions and enjoys the company of a pregnant woman or a woman in period, such a sinner has to suffer for the sin of Candramā and has to fall into *kālasūtra* hell where he has to remain for four *yugas*.

मुखं श्रोणीं स्तनं योनिं यः पश्यति परस्त्रियाः।
कामतः कामदग्धश्च यातु तं चन्द्रकल्मषम्॥८०॥
स यातु लालाभक्ष्यं च चन्द्रपापाच्चतुर्युगम्।
तस्मादुत्तीर्य भवतु चाण्डालोऽन्धो नपुंसकः॥८१॥

Such a person who casts a passionate glance at the face of others' wives, her body or breasts, he earns the sin of Candramā and because of that, he remains in *Lālābhakṣya* hell for four *yugas*. Thereafter, he is born as a blind *Cāṇḍāla* and impotent.

कुहूपूर्णेन्दुसंक्रान्तिचतुर्दश्यष्टमीषु च।
मांसं मसूरं लकुचं यश्च भुङ्क्ते हरेर्दिने॥८२॥
कुरुते ग्राम्यधर्मं च यातु तं चन्द्रकिल्विषम्।
चतुर्युगं कालसूत्रं तेन पापेन गच्छतु॥८३॥

The one who consumes meat, lentil[1] and *lakuca*[2] or cohabits during the day of Amāvāsyā, Pūrṇimā, Caturdaśī, Aṣṭamī and Sunday, he earns the sin of Candramā and remains in the *kālasūtra* hell for four *yugas*.

तस्मादुत्तीर्य चाण्डालीं योनिमाप्नोतु पातकी।
सप्तजन्मसु सद्रोगी दरिद्रः कुब्ज एव च॥८४॥

Such a sinful person then becomes a *Cāṇḍāla* and remains infested with diseases, a pauper and a hunch-back for seven births.

एकादश्यां च यो भुङ्क्ते कृष्णजन्माष्टमीदिने।
शिवरात्रौ महापापी यातु तं चन्द्रपातकम्॥८५॥

The one who takes food on *Ekādaśī*, the birthday of lord Kṛṣṇa and Śivarātri, he earns the sin of Candramā.

स यातु कुम्भीपाकं च यावदिन्द्राश्चतुर्दश।
तेन पापेन चाप्नोतु चाण्डालीं योनिमेव च॥८६॥

He remains in the *kumbhīpāka* hell for the period equivalent to the life of fourteen Indras and because of the same sin, he is reborn as a *Cāṇḍāla*.

ताम्रस्थं दुग्धमाध्वीकमुच्छिष्टं घृतमेव च।
नारिकेलोदकं कांस्ये दुग्धं सलवणं तथा॥८७॥
पीतशेषजलं चैव भुक्तशेषं तथौदनम्।
असकृच्चौदनं भुङ्क्ते सूर्ये नास्तंगते द्विजः॥८८॥
तं यातु चन्द्रपापं च दुर्निवारं च दारुणम्।
स यातु तेन पापेन चान्धकूपं चतुर्युगम्॥८९॥

The one who consumes milk in a copper vase or the wine of Elloopa tree[3], *ghee*, coconut water in a bronze vase, milk with salt, the left-over of water and food or the one who consumes cooked rice again and again before the sunset, attracts the great sin of Candramā and because of that sin he falls into the *andhakūpa* hell where he remains for four *yugas*.

स्वकन्याविक्रयी विप्रो देवलो वृषवाहकः।
शूद्राणां शवदाही च तेषां वै सूपकारकः॥९०॥
अश्वत्थतरुघाती च विष्णुवैष्णवनिन्दकः।
तं यातु चन्द्रपापं च दारुणं पापिनं भृशम्॥९१॥

A Brāhmaṇa who sells away his daughter, the priest of a temple, one who mounts a bull, burns the body of Śūdras and eats with them or cooks for them, the one who cuts away the *pīpala* tree or denounces Viṣṇu and Vaiṣṇavas, such a sinner attracts the terrific sin of Candramā.

स यातु तस्मात्पापाच्च तप्तसूर्मीं च पातकी।
शश्वद्दग्धो भवतु स यावदिन्द्राश्चतुर्दश॥९२॥

Because of that sin he falls into *Taptasūrmī* hell and remains there up to the life of fourteen Indras, where he always remains burning.

तस्मादुत्तीर्य चाण्डालीं योनिमाप्नोतु पातकी।
सप्तजन्मसु चाण्डालो वृषभः पञ्चजन्मसु॥९३॥
गर्दभो जन्मशतकं सूकरः सप्तजन्मसु।
तीर्थध्वाङ्क्षः सप्तसु वै विट्कृमिः पञ्चजन्मसु।
जलौका जन्मशतकं शुचिर्भवतु तत्परम्॥९४॥

While coming out of it, he is transformed into a *Cāṇḍāla*. He is reborn a *Cāṇḍāla* seven times, a bull during seven births and an ass for a hundred births, a pig for seven births, a crow in

1. Ervaylens
2. *Lakucaḥ kṣudrapanasaḥ* (A. Lacoochaii)
3. Bassia Latifolia

holy places for seven births, an insect of refuse for five births, a leech for a hundred births and is purified thereafter.

वृथामांसं च यो भुङ्क्ते स्वार्थं पाकान्नमेव च।
तददत्तं महापापी प्राप्नुयाच्चन्द्रपातकम्॥ ९५॥

He who uselessly consumes meat or consumes food without having been given by anyone, earns the sin of Candramā.

स यातु चन्द्रपापेन चासिपत्रं चतुर्युगम्।
ततो भवतु सर्पश्च पशुः स्यात्सप्तजन्मसु॥ ९६॥

Because of this sin he has to remain in the *Asipatra* hell for four *yugas*. Thereafter, he becomes a snake for seven births and an animal thereafter.

विप्रो वार्धुषिको यो हि योनिजीवी चिकित्सकः।
हरेर्नाम्नां च विक्रेता यश्च वा स्वाङ्गविक्रयी॥ ९७॥
स्वधर्मकथकश्चैव यश्च स्वात्मप्रशंसकः।
मषीजीवी धावकश्च कुलटापोष्य एव च॥ ९८॥
तं यातु चन्द्रपापं च चन्द्रो भवतु विज्वरः।
न यातु तेन पापेन शूलप्रोतं सुदारुणम्॥ ९९॥
तत्र विद्धो भवतु स यावदिन्द्राश्चतुर्दश।
ततो दरिद्रो रोगी च दीक्षाहीनो नरः पशुः॥ १००॥

A Brāhmaṇa who receives interest or earns livelihood by illegitimate means or by becoming a physician or sells away his limbs or sells away his *Dharma*, praises himself, earns his livelihood by selling ink, serves as a messenger, is maintained by a wicked woman, he earns the sin of Candramā who is freed from his sin. Because of that sin he falls into the *Śūlaprota* hell and he remains there up to the life of fourteen Indras. Thereafter he is born as a pauper, a person with diseases and a human like an animal.

लाक्षामांसरसानां च तिलानां लवणस्य च।
अश्वानां चैव लोहानां विक्रेता नरघातकः॥ १०१॥
विप्रः कुलालः चौरश्च यातु तं चन्द्रपातकम्।
स यातु तेन पापेन क्षुरधारं सुदुःसहम्॥ १०२॥
तत्र च्छिन्नो भवतु स यावदिन्द्रसहस्रकम्।
तस्मादुत्तीर्य स भवेत्सृगालः सप्तजन्मसु॥ १०३॥
सप्तजन्मसु मार्जारो महिषो जन्मपञ्चकम्।
सप्तजन्मसु भल्लूकः कुक्करः सप्तजन्मसु॥ १०४॥
मत्स्यश्च जन्मशतकं कर्कटी जन्मपञ्चकम्।
गोधिका जन्मशतकं गर्दभः सप्तजन्मसु॥ १०५॥
सप्तजन्मसु मण्डूकस्ततः स्यान्मानवोऽधमः।
चर्मकारश्च रजकस्तैलकारश्च वर्द्धकिः॥ १०६॥
नाविकः शवजीवी च व्याधश्च स्वर्णकारकः।
कुम्भकारो लोहकारस्ततः क्षत्रस्ततो द्विजः॥ १०७॥

The one who sells lac, meat, juice, sesamum, salt, horses, iron is a killer of human beings or the one who works as a potter, or the one who steals, such a Brāhmaṇa earns the sin of Candramā and falls into *Kṣuraghāra* hell, which is quite terrific and unbearable and he remains there up to the time of a thousand Indras, where he gets shattered. After coming out of that, he is born as a jackal for seven births. Thereafter he is born as a cat for seven births, a buffalo for five births, a bear for seven births, a dog for seven births, a fish for a hundred births, a cancer for five births, a lizard for a hundred births and an ass for seven births, a frog for seven births and thereafter he is born as a degraded human like a cobbler, a washerman, an oil man, a carpenter, a gardener, the one who earns his livelihood out of dead bodies, a hunter, a goldsmith, a potter, an iron-smith and thereafter he is born as a Kṣatriya and then a Brāhmaṇa.

इति चन्द्रं शुचिं कृत्वा समुवाच तु तारकाम्।
त्यक्त्वा चन्द्रं महासाध्वि गच्छ कान्तमिति द्विजः॥ १०८॥

Thus by purifying Candramā, Śukra said to Tārā, "O chaste lady, you better go back to your husband leaving Candramā."

प्रायश्चित्तं विना पूता त्वमेवं शुद्धमानसा।
अकामा या बलिष्ठेन न स्त्री जारेण दुष्यति॥ १०९॥

Because you are pure at heart you will be purified even without repentance. A lady who is not passionate remains pure even with the advances of an undesirable person.

इत्येवमुक्त्वा शुक्रश्च चन्द्रं वा तारकां सतीम्।
सस्मितां सस्मितं चैव चकार च शुभाशिषः॥ ११०॥

Thus speaking smilingly to the chaste Tārā, and Candra, Śukra blessed both of them.

इति श्रीब्रह्मवैवर्तमहापुराणे प्रकृति० नारदना० दुर्गोपा०
ताराचन्द्रयोर्दोषनिवारणं नामाष्टपञ्चाशत्तमोऽध्यायः॥ ५८॥

अथैकोनषष्टितमोऽध्यायः

Chapter– 59

Bṛhaspati Travels to Kailāsa

नारद उवाच

बृहस्पतिः किं चकार तारकाहरणान्तरे।
कथं संप्राप तां साध्वीं तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said - What did Bṛhaspati do after the abduction of Tārā? How did he get her back? You kindly tell me.

नारायण उवाच

दृष्ट्वा विलम्बं तारायाः स्नान्त्याश्चापि गुरुः स्वयम्।
प्रस्थायामास शिष्यमन्वेषार्थं च जाह्नवीम्॥ २॥

Śrī Nārāyaṇa said- When Bṛhaspati realised that Tārā who had gone for a bath to the river had not returned for long, he sent one of his disciples to the bank of the Gaṅgā to search for her.

शिष्यो गत्वा च तद्वृत्तं ज्ञात्वा वै लोकवक्त्रतः।
रुदन्नुवाच स्वगुरुं तारकाहरणं मुने॥ ३॥

O sage, the disciple went there and he heard the news from the very mouths of the people there. He returned from the place and while crying narrated the story of the abduction of Tārā to his teacher.

श्रुत्वा सुरगुरुर्वार्त्तां शशिना च प्रियां हृताम्।
मुहूर्तं प्राप मूर्छां च ततः संप्राप्य चेतनाम्॥ ४॥
रुरोदोच्चैः सशिष्यश्च हृदयेन विदूयता।
शोकेन लज्जयाविष्टो विललाप मुहुर्मुहुः॥ ५॥

The sage Bṛhaspati, on realising that his dear Tārā had been abducted by Candramā, fainted. After sometime, he regained consciousness and expressing his heart-felt grief with his pupil he started crying with grief and shame. He lamented with grief and shame unceasingly.

उवाच शिष्यान्संबोध्य नीतिं च श्रुतिसंमताम्।
साश्रुनेत्रः साश्रुनेत्राञ्छोकार्तः शोककर्शितान्॥ ६॥

Thereafter addressing the disciple he spoke out the words which were sanctified by the Vedas. With his words all the pupils were grief-stricken and tears started flowing from their eyes.

बृहस्पतिरुवाच

हे वत्साः केन शप्तोऽहं न जाने कारणं परम्।
दुःखं धर्मविरुद्धो यः स प्राप्नोति न संशयः॥ ७॥

Bṛhaspati said - O sons, who has cursed me like this? I am not aware of any reason for the same because misfortune comes only to a person who acts against *dharma*. There is no doubt about it.

यस्य नास्ति सती भार्या गृहेषु प्रियवादिनी।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ८॥

A house which there is no chaste lady speaking sweet words, one should leave that house and retire to the forest, because for him the forest and the house would be alike.

भावानुरक्ता वनिता हृता यस्य च शत्रुणा।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ९॥

He whose beloved wife is abducted by someone, should retire to the forest because for him the house and the forest would be the same.

सुशीला सुन्दरी भार्या गता यस्य गृहादहो।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १०॥
दैवेनापहृता यस्य पतिसाध्वी पतिव्रता।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ११॥
यस्य माता गृहे नास्ति गृहिणी वा सुशासिता।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १२॥
प्रियाहीनं गृहं यस्य पूर्णं द्रविणबन्धुभिः।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १३॥

Alas! The one from whose house a chaste lady departs, he should at once go to the forest

because for him the forest and the home are similar. By the turn of destiny if the chaste wife of someone is abducted, he should go to the forest because for him there is no difference between the forest and the home. The one in whose house there is no mother or a disciplined wife, for him the forest and the house are alike and he should therefore leave for the forest. A house in which there are enough of people and riches but has no beloved wife, he should go to the forest because for him the forest and the house are alike.

भार्याशून्या वनसमाः सभार्याश्च गृहा गृहाः।
गृहिणी च गृहं प्रोक्तं न गृहं गृहमुच्यते॥ १४॥

A house without a wife is like a forest and the house in which the house wife stays can be called a house in reality because the wife only represents the house and the house alone cannot be called a house.

अशुचिः स्त्रीविहीनश्च दैवे पित्र्ये च कर्मणि।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्॥ १५॥

Therefore a person without a wife is considered to be unchaste for performing the rites of manes and whatever actions are performed by him during the day are of no consequence.

दाहिकाशक्तिहीनश्च यथा मन्दो हुताशनः।
प्रभाहीनो यथा सूर्यः शोभाहीनो यथा शशी॥ १६॥
शक्तिहीनो यथा जीवो यथा चात्मा तनुं विना।
विनाधारं यथाधेयो यथेशः प्रकृतिं विना॥ १७॥

As the fire without the flames, the sun without the lustre, the moon without the shine, the human without the strength, the body without the soul, the person without the base, similarly Īśa without Prakṛti is of no consequence.

न च शक्तो यथा यज्ञः फलदां दक्षिणां विना।
कर्मणां च फलं दातुं सामग्री मूलमेव च॥ १८॥

O Brāhmaṇa, as the *yajña* is of no consequence without *dakṣiṇā* so the main part of the *yajña* becomes infructuous without the material for performing *yajña*.

विना स्वर्णं स्वर्णकारो यथाऽशक्तः स्वकर्मणि।
यथाऽशक्तः कुलालश्च मृत्तिकां च विना द्विज॥ १९॥
तथा गृही न शक्तश्च संततं सर्वकर्मणि।
गृहाधिष्ठातृदेवीं च स्वशक्तिगृहिणीं विना॥ २०॥

Or the goldsmith is unable to perform without gold or a potter is unable to create vases without clay, similarly a household is of no consequence without its supreme goddess (the house wife). Without the house wife, he is unable to perform his household duties.

भार्यामूलाः क्रियाः सर्वा भार्यामूला गृहास्तथा।
भार्यामूलं सुखं सर्वं गृहस्थानां गृहे सदा॥ २१॥

Because all the actions in a household can be complete only with the help of the house wife alone. All the houses become alive with the presence of the house wife. Therefore the householder achieves pleasures only through the house wife.

भार्यामूलः सदा हर्षो भार्यामूलं च मङ्गलम्।
भार्यामूलश्च संसारो भार्यामूलं च सौरभम्॥ २२॥
यथा रथश्च रथिनां गृहिणां च तथा गृहम्।
सारथिस्तु यथा तेषां गृहिणां च तथा प्रिया॥ २३॥

One achieves pleasures only by means of the house wife and all the welfare eminates from her. Therefore the house wife represents the entire universe. Pleasure also is derived from the house wife. As a chariot is driven by the charioteer, similar is the case with the household. As the charioteer drives the chariot similarly the household is run by the house wife.

सर्वरत्नप्रधानं च स्त्रीरत्नं दुष्कुलादपि।
गृहीता सा गृहस्थेनैवेत्याह कमलोद्भवः॥ २४॥

Therefore the house wife happens to be the best of all the jewels. She should be taken away from the lower races by the house holder. This has been ordained by Brahmā.

यथा जलं विना पद्मं पद्मं शोभां विना यथा।
तथैव पुंसां स्वगृहं गृहिणां गृहिणीं विना॥ २५॥

As the lotus loses its lustre without the water, similarly the householder has no grace without the house wife.

इत्येवमुक्त्वा स गुरुः प्रविवेश गृहं मुहुः।
गृहाद्बहिर्निःससार भूयो भूयः शुचाऽन्वितः॥ २६॥
मुहुर्मुहुश्च मूर्च्छां च चेतनां समवाप सः।
भूयो भूयो रुरोदोच्चैः स्मारं स्मारं प्रियागुणान्॥ २७॥

Thus speaking the sage Bṛhaspati went inside the house and at once he came out from the same. In utter grief he behaved like this again and again. He repeatedly fainted and regained consciousness. Having been reminded of the qualities of his beloved, he started crying again and again.

अथान्तरे महाज्ञानी ज्ञानिभिश्च प्रबोधितः।
सच्छिष्यैर्मुनिभिश्चान्यैः पुरंदरगृहं ययौ॥ २८॥

Thereafter, the senior pupils of the sage Bṛhaspati and other sages consoled him. Thereafter he went to the abode of Indra.

स गुरुः पूजितस्तेन चातिथ्येन मरुत्वता।
तमुवाच स्ववृत्तान्तं हृदि शल्यमिवाप्रियम्॥ २९॥

Indra welcomed him and after adoring him enquired about his welfare. The teacher Bṛhaspati narrated his entire story to him which was pricking his heart like a nail.

बृहस्पतिवचः श्रुत्वा रक्तपङ्कजलोचनः।
तमुवाच महेन्द्रश्च कोपप्रस्फुरिताधरः॥ ३०॥

On hearing the words of Bṛhaspati, the eyes of Indra became red with anger. In anger his lips started fluttering and he spoke to the sage.

महेन्द्र उवाच

दूतानां वै सहस्रं च चारकर्मणि गच्छतु।
अतीव निपुणं दक्षं तत्त्वप्राप्तिनिमित्तकम्॥ ३१॥

Mahendra said - I am deputing a thousand messengers to find out the whereabouts of Tārā. These messengers are quite competent and can find out all the secrets.

यत्रास्ति पातकी चन्द्रो मन्मात्रा तारया सह।
गच्छामि तत्र संनद्धः सर्वैर्देवगणैः सह॥ ३२॥

I shall make them move on from place to place, wherever the wicked Candramā might be resting with my mother Tārā.

त्यज चिन्तां महाभाग सर्वं भद्रं भविष्यति।
भद्रबीजं दुर्गमिदं कस्य संपद्विपद्विना॥ ३३॥

O great sage, you free yourself from all the worries. Everything will be well done. This misfortune is indicative of some great welfare because without facing misfortune one cannot achieve grace.

इत्युक्त्वा च शुनासीरो दूतानां च सहस्रकम्।
तूर्णं प्रस्थापयामास तत्कर्मनिपुणं मुने॥ ३४॥

O sage, thus speaking, Indra at once deputed a thousand of his messengers who were quite competent in all respects.

ते दूता वै वर्षशतं ययुर्निर्जनमेव च।
सुदुर्लङ्घ्यं च विश्वेषु भ्रमित्वा शक्रमाययुः॥ ३५॥
चन्द्रं च शुक्रभवने तं प्रपन्नं च विज्वरम्।
दृष्ट्वा सतारकं भीतं कथयामासुरीश्वरम्॥ ३६॥

Those messengers went on searching in all the places in the universe and returned after a hundred years and met Indra. They said Candramā is residing in the abode of Śukra quite happily together with Tārā. Getting terrified of the gods he has taken refuge with Śukra. Thus the messengers informed Indra accordingly.

इति श्रुत्वा शुनासीरो नतवक्त्रो बृहस्पतिम्।
उवाच शोकसंतप्तो हृदयेन विदूयता॥ ३७॥

On hearing the words of the messengers, Indra cast his head downwards and feeling disturbed at heart spoke to Bṛhaspati.

महेन्द्र उवाच

शृणु नाथ प्रवक्ष्यामि परिणामसुखावहम्।
भयं त्यज महाभाग सर्वं भद्रं भविष्यति॥ ३८॥
त्वया नहि जितः शुक्रो न मया दितिनन्दनः।
एतदालोच्य चन्द्रश्च जगाम शरणं कविम्॥ ३९॥

Mahendra said - O lord, listen to me, whatever I am telling you and its results will be quite pleasant. O fortunate one, you shed away all your fear. Everything will be all right. Neither have you conquered Śukra nor I have conquered the demons; Candramā has gone to Śukra taking only these things into consideration.

गच्छ शीघ्रं ब्रह्मलोकमस्माभिः सार्धमेव च।
ब्रह्मणा सह यास्यामः कैलासे शंकरं वयम्॥४०॥
इत्युक्त्वा तु महेन्द्रश्च संतप्तो गुरुणा सह।
जगाम ब्रह्मलोकं च सुखदृश्यं निरामयम्॥४१॥

Therefore you move along with us to *Brahmaloka* and taking Brahmā with us we shall move on to Śiva. Thus speaking Mahendra getting agitated in his mind, went to *Brahmaloka* which was quite pleasant to look at together with Bṛhaspati.

तत्र दृष्ट्वा च ब्रह्माणं ननाम गुरुणा सह।
प्रोवाच सर्ववृत्तान्तं देवानामीश्वरं परम्॥४२॥

Meeting Brahmā there, both Indra and Bṛhaspati bowed in reverence to him. Both narrated details of their sufferings to Brahmā, the lord of the gods.

महेन्द्रवचनं श्रुत्वा हसित्वा कमलोद्भवः।
हितं तथ्यं नीतिसारमुवाच विनयान्वितः॥४३॥

On hearing the words of Indra, Brahmā spoke smilingly the words, which bestowed welfare and were quite appropriate to the occasion.

ब्रह्मोवाच

यो ददाति परस्मै च दुःखमेव च सर्वतः।
तस्मै ददाति दुःखं च शास्ता कृष्णः सनातनः॥४४॥

Brahmā said - Lord Kṛṣṇa who happens to be the ruler of the universe, punishes such a person himself who causes endless pain to others.

अहं स्रष्टा च सृष्टेश्च पाता विष्णुः सनातनः।
यथा रुद्रश्च संहर्ता ददाति च शिवं शिवः॥४५॥
निरन्तरं सर्वसाक्षी धर्मो वै सर्वकारणम्।
सर्वे देवा विषयिणः कृष्णाज्ञापरिपालकाः॥४६॥

I am the creator of the universe. The eternal Viṣṇu preserves it and Rudra-Śiva destroys the universe. Śiva also bestowed welfare. Dharma conducts himself as a witness to the deeds of all the people and all other gods perform their respective duties according to the desire of lord Kṛṣṇa.

बृहस्पतिरुतथ्यश्च संवर्तश्च जितेन्द्रियः।
त्रयश्चाङ्गिरसः पुत्रा वेदवेदाङ्गपारगाः॥४७॥

Aṅgirā had three sons named Bṛhaspati, Utathya and Saṁvarta, who had control their senses and were well-versed in the Vedas.

संवर्ताय कनिष्ठाय न च किंचिद्ददौ गुरुः।
स बभूव तपस्वी च कृष्णं ध्यायति चेश्वरम्॥४८॥

Aṅgirā did not give anything to Saṁvarta his youngest son, who became a recluse and was always engaged in the adoration of lord Kṛṣṇa.

मध्यमस्योतथ्यकस्य सतीं भार्यां च गुर्विणीम्।
जहार कामतस्तां च भ्रातृजायामकामुकीम्॥४९॥
यो हरेद्भ्रातृजायां च कामी कामादकामुकीम्।
ब्रह्महत्यासहस्रं च लभते नात्र संशयः॥५०॥

Utathya the middle son abducted with evil intentions the wife of his own brother who has pregnant and devoid of passions. The one who abducts the passionless wife of his own brother, earns the sin of a thousand *Brahmahatyās*; there is no doubt it.

स याति कुम्भीपाकं च यावच्चन्द्रदिवाकरौ।
भ्रातृजायापहारी च मातृगामी भवेन्नरः॥५१॥
तस्मादुत्तीर्य पापी च विष्ठायां जायते कृमिः।
वर्षकोटिसहस्राणि तत्र स्थित्वा च पातकी॥५२॥
ततो भवेन्महापापी वर्षकोटिसहस्रकम्।
पुंश्चलीयोनिगर्ते च कृमिश्चैव पुरंदर॥५३॥

He has to remain in the *kumbhīpāka* hell till the sun and the moon last; because the one who abducts the wife of his own brother is treated like the one who defiles the chastity of his own mother. Thereafter, he becomes an insect of the refuse and has to suffer for a thousand crores of years as a great sinner. O Indra, thereafter he is born as a germ of the vagina of a wicked woman.

गृध्रः कोटिसहस्राणि शतजन्मानि कुक्करः।
भ्रातृजायापहरणाच्छतजन्मानि सूकरः॥५४॥

Thereafter for a thousand crores of years, he is born as a vulture; for a hundred births, he

remains as a dog and because of the sin of the abduction of his brother's wife he has to be born as a pig for a hundred births.

ददाति यो न दायं च बलिष्ठो दुर्बलाय च।
स याति कुम्भीपाकं च यावच्चन्द्रदिवाकरौ॥५५॥
नाऽभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥५६॥

If a powerful brother deprives his own younger brother of his legitimate dues he has to fall in the *kumbhīpāka* hell and remain there till the sun and moon last, because a deed cannot vanish without facing its result thereof even after a hundred crores of years. Therefore one has to face the result of a good or bad deed performed by him.

जगद्गुरोः शिवस्यापि गुरुपुत्रो बृहस्पतिः।
ज्ञातं करोतु वृत्तान्तमीश्वरं बलिनां वरम्॥५७॥
सर्वे समूहा देवानां संनद्धाश्च सवाहनाः।
मध्यस्था मुनयश्चैव सन्तु वै नर्मदातटे॥५८॥
पश्चादहं च यास्यामि पुण्यं तं नर्मदातटम्।
गुरुस्तद्गुरुपुत्रोऽपि शीघ्रं यातु शिवालयम्॥५९॥

Bṛhaspati is the son of lord Śiva who happens to be the teacher of the universe therefore we should narrate the entire story to him; You get ready with their vehicles and go to the bank of Narmadā and stay there. We shall follow them. Bṛhaspati should go to Kailāsa.

महेन्द्र उवाच

कथं वा वेदकर्तुश्च सिद्धानां योगिनां गुरोः।
मृत्युंजयस्य शंभोश्च गुरुपुत्रो बृहस्पतिः॥६०॥
अङ्गिरास्तव पुत्रश्च तत्पुत्रश्च बृहस्पतिः।
त्वत्तो ज्ञानी महादेवः कथं शिष्यो गुरोः पितुः॥६१॥

Mahendra said - How could Śiva who had overcome the death, be the teacher of Bṛhaspati who was well-versed in the Vedas and the best of the yogīs? Because Aṅgirā happens to be your son and Bṛhaspati is born out of Aṅgirā. O lord, you are the best of intellectuals. Therefore, you tell me how the father of the teacher could become the pupil.

ब्रह्मोवाच

कथेयमतिगुप्ता च पुराणेषु पुरंदर।
इमां पुराप्रवृत्तिं च कथयामि निशामय॥६२॥

Brahmā said - O Indra, this story which is of a secret nature has been told in the Purāṇa and therefore, I am revealing the same to you. You listen to me.

मृतवत्सा कर्मदोषाद्भार्या चाङ्गिरसः पुरा।
व्रतं चकार सा चैव कृष्णस्य परमात्मनः॥६३॥

In earlier times, the wife of Aṅgirā produced children who died in tender age. She therefore performed the *vrata* of lord Kṛṣṇa.

व्रतं पुंसवनं नाम वर्षमेकं चकार सा।
सनत्कुमारो भगवान्कारयामास तां व्रतम्॥६४॥
तदागत्य च गोलोकात्परमात्मा कृपामयः।
स्वेच्छामयं परं ब्रह्म भक्तानुग्रहविग्रहः॥६५॥
सुव्रतां च सलक्ष्मीकां तामुवाच कृपानिधिः।
प्रणतां साश्रुनेत्रां च विनीतां च तया स्तुतः॥६६॥

Sanatkumāra made her perform the *Puṅsavana vrata* in a proper manner. Thereafter lord Kṛṣṇa who is quite merciful, compassionate, moves according to will, eternal Brāhmaṇa, graceful to the devotees and takes to human form for their welfare, descended from the *Goloka* and spoke to the wife of Aṅgirā, who was adoring him with her eyes filled with tears.

श्रीकृष्ण उवाच

गृहाणेदं व्रतफलं मम तेजःसमन्वितम्।
भुङ्क्ष्व मद्वरतः पुत्रो भविष्यति मदंशतः॥६७॥
पतिर्गुरुश्च देवानां महतां ज्ञानिनां वरः।
पुत्रस्ते भविता साध्वि मद्वरेण बृहस्पतिः॥६८॥

Śrī Kṛṣṇa said - O daughter, you receive the fruit of this *vrata* which contains my *tejas*. You eat it up and with my blessing a son will be born to you with my rays. He will be the lord of the gods and their teacher besides being the best of the intellectuals. O chaste lady, with my blessing, Bṛhaspati would be born to you as a son.

मद्वरेण भवेद्यो हि स च मद्वरपुत्रकः।
त्वद्गर्भे मम पुत्रोऽयं चिरजीवी भविष्यति॥६९॥
वरजो वीर्यजश्चैव क्षेत्रजः पालकस्तथा।
विद्यामन्त्रसुतौ चैव गृहीतः सप्तमः सुतः॥७०॥

Whosoever will be born with my boon will be known as my son. Therefore my son will be born out of your womb who will enjoy a long life. The son who was born of the boon of lord Kṛṣṇa, was seventh known as Bṛhaspati and other two born from knowledge and sacred verses.

इत्युक्त्वा राधिकानाथः स्वलोकं च जगाम सः।
श्रीकृष्णवरपुत्रोऽयं ज्ञानी सुरगुरुः स्वयम्॥७१॥
मृत्युंजयं महाज्ञानं शिवाय प्रददौ पुरा।
दिव्यं वर्षत्रिलक्षं च तपश्चक्रे हिमालये॥७२॥
स्वयोगं ज्ञानमखिलं तेजः स्वात्मसमं परम्।
स्वशक्तिं विष्णुमायां च स्वांशं वै वाहनं वृषम्॥७३॥
स्वशूलं च स्वकवचं स्वमन्त्रं द्वादशाक्षरम्।
कृपामयः स्तुतस्तेन श्रीकृष्णश्च परात्परः॥७४॥
शिवलोके शिवा सा च विष्णुमाया शिवप्रिया।
शक्तिर्नारायणस्येयं तेन नारायणी स्मृता॥७५॥
तेजःसु सर्वदेवानां साऽऽविर्भूता सनातनी।
जघान दैत्यनिकरं देवेभ्यः प्रददौ पदम्॥७६॥
कल्पान्ते दक्षकन्या च सा मूलप्रकृतिः सती।
पितृयज्ञे तनुं त्यक्त्वा योगाद्वै सिद्धयोगिनी॥७७॥
बभूव शैलकन्या सा साध्वी वै भर्तृनिन्दया।
कालेन कृष्णतपसा शंकरं प्राप शंकरी॥७८॥
श्रीकृष्णो हि गुरुः शंभोः परमात्मा परात्परः।
कृष्णस्य वरपुत्रोऽयं स्वयमेव बृहस्पतिः॥७९॥
अतो हेतोः सुरगुरुर्गुरुपुत्रः शिवस्य च।
इत्येवं कथितं सर्वमतिगुह्यं पुरातनम्॥८०॥
इति प्रधानसंबन्धः श्रुतश्च कथितो मया।
पारम्परिकमन्यं च कथयामि निशामय॥८१॥

Thus speaking Kṛṣṇa the lord of Rādhikā went back to *Goloka*. Therefore this great intellectual happens to be the son of lord Kṛṣṇa who is the best of intellectuals and a teacher as well. Lord Kṛṣṇa had given the great knowledge of overpowering the death initially to Śiva. He performed *tapas* on Himālaya for three lakh of years, as a result of which the lord was pleased and he bestowed his entire yogic knowledge, the lustre and Viṣṇumāyā to him, besides the bull as his vehicle. He also handed over his own trident, *kavaca* and the twelve letter *mantra*. Thereafter Śiva adored the compassionate lord Kṛṣṇa in the Kailāsa and Viṣṇumāyā started living as the beloved of Śiva as his spouse. She happens to be the eternal strength of Nārāyaṇa. The eternal goddess emerged out of the *tejas* of all the gods and destroyed the demons, re-establishing all the gods in their respective places. She happened to be the *Mūlaprakṛti* and after sometime, she emerged in the house of Dakṣa as his daughter. She sacrificed her body in the *yajña* of her father in protest against the denouncing of her husband. She was reborn as the daughter of Himālaya. The same chaste Śaṅkarī adored lord Kṛṣṇa and thereafter achieved Śiva as her husband. Therefore lord Kṛṣṇa the great soul happens to be the teacher of lord Śiva. Bṛhaspati himself is the blessed son of lord Kṛṣṇa and accordingly Bṛhaspati the teacher of the gods, happens to be the *Guruputra* of Śiva. Thus I have narrated to you the traditional story about the same, which you please listen to from me.

दुर्वासा गरुडश्चैव शंकरांशः प्रतापवान्।
शिष्यौ चाङ्गिरसस्तौ द्वौ गुरुपुत्रोऽथवा ततः॥८२॥
प्राणाधिकायां सत्यां च मृतायां दक्षशापतः।
स्वज्ञानं स्वं च भगवान्विसस्मार स्वमोहतः॥८३॥
स्मरणं कारयामास कृष्णेन प्रेरितोऽङ्गिराः।
अतो हेतोर्गुरुश्चैवं मत्सुतः स्याच्छिवस्य सः॥८४॥
शीघ्रं गच्छतु कैलासं स्वयमेव बृहस्पतिः।
त्वं गच्छ तत्र संनद्धः सदेवो नर्मदातटम्॥८५॥

Durvāsā and Garuḍa happen to be the rays of Śiva and the disciples of Aṅgirā. Thus Bṛhaspati happens to be the *Guruputra* of Śiva and because of the curse of Dakṣa, as the death of Satī, Śiva forgot himself in illusion. With the inspiration of

lord Kṛṣṇa, Aṅgirā made him realise his worth and accordingly Aṅgirā happens to be the teacher of Śiva. Therefore Bṛhaspati himself should go to Kailāsa and all the gods should go to the bank of Narmadā collectively.

इत्युक्त्वा जगतां धाता विरराम च नारद।
गुरुर्ययौ च कैलासं महेन्द्रो नर्मदातटम्॥८६॥

O Nārada, Brahmā the creator of the universe kept quiet after speaking thus. Thereafter Bṛhaspati went to Kailāsa and Mahendra reached the bank of Narmadā.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा० बृहस्पते:
कैलासगमनं नामैकोनषष्टितमोऽध्याय:॥५९॥

अथ षष्टितमोऽध्यायः

Chapter 60

Method for redemption of Tārā

नारद उवाच

नारायण महाभाग वेदवेदाङ्गपारग।
निपीतं च महाख्यानं त्वन्मुखेन्दुविनिःसृतम्॥ १॥

Nārada said - O Nārāyaṇa, O graceful one, you are well-versed in the Vedic and post-Vedic literature. I have enjoyed the taste of the nectar in the form of words spoken by you.

अधुना श्रोतुमिच्छामि किमुवाच बृहस्पतिः।
शिवं च गत्वा कैलासं दातारं सर्वसंपदाम्॥ २॥

Now I want to listen to you as to what Bṛhaspti spoke to Śiva who bestows all the fortunes, after reaching Kailāsa.

जगत्कर्ता विधाता च किंवा तं प्रत्युवाच सः।
एतत्सर्वं समालोच्य वद वेदविदां वर॥ ३॥

What reply did Śiva the controller of the universe and its greater, give to the sage? O best of those well-versed in the Vedas, you kindly tell me all these things in detail.

नारायण उवाच

शीघ्रं गत्वा च कैलासं भ्रष्टश्रीः शंकरं गुरः।
प्रणम्य तस्थौ पुरतो लज्जामलिनविग्रहः॥ ४॥

Nārāyaṇa said - Bṛhaspati the priest of the gods arrived at the Kailāsa mountain and bowed before Śiva and said before him with his head lowering down in shame.

दृष्ट्वा गुरुसुतं शंभुरुदतिष्ठत्कुशासनात्।
आलिङ्गनं ददौ तस्मै शीघ्रं माङ्गलिकाशिषः॥ ५॥

Thereafter Śiva finding the son of his teacher before him, got up from his seat of *kuśa*-grass and embraces him blessing him at the same time.

स्वासने वासयित्वा वै पप्रच्छ कुशलं वचः।
उवाच मधुरं वाक्यं भीतं तं लज्जितं शिवः॥ ६॥

Lord Śiva made him sit on the seat. The sage was filled with shame and fear but Śiva spoke to him the sweet words.

शंकर उवाच

कथमेवंविधस्त्वं च दुःखी मलिनविग्रहः।
साश्रुनेत्रो लज्जितश्च भ्रातस्तत्कारणं वद॥ ७॥
किंवा तपस्या हीना ते संध्या हीनाऽथवा मुने।
किंवा श्रीकृष्णसेवा सा विहीना दैवदोषतः॥ ८॥
किंवा गुरौ भक्तिहीनोऽभीष्टदेवेऽथवा हरौ।
किंवा न रक्षितुं शक्तः प्रपन्नं शरणागतम्॥ ९॥

Śiva said - O brother why are you feeling painful at heart with an unclean body and the tears filled in your eyes? Why are you feeling shameful? You tell me the reason. Are you unable to perform your *tapas* or have you been deprived of *sandhyā*? Or, are you unable to serve lord Kṛṣṇa by any move of destiny? Or have you been deprived of the devotion of your teacher or the gods? Or, are you unable to protect anyone who came to take refuse with you?

किंवाऽतिथिस्ते विमुखः किंवा पोष्या बुभुक्षिताः।
किंवा स्वतन्त्रा स्त्री वा ते किंवा पुत्रोऽवचस्करः॥ १०॥

Or could it be like this, that some guest has returned from your house disappointed? Or, could it be that your dependants have remain hungry? Has your wife become independent of you? Has your son become disobedient?

सुशासितो न शिष्यो वा किं भृत्याश्चोत्तरप्रदाः।
किंवा ते विमुखा लक्ष्मीः किंवा रुष्टो गुरुस्तव॥ ११॥

Or, have your disciples become indisciplined? Or have your servants started giving curt replies? Has Lakṣmī departed from your house? Has your teacher left you in anger?

गरिष्ठश्च वरिष्ठश्च शश्वत्संतुष्टमानसः।
गुरुस्तव वसिष्ठश्च श्रेष्ठः श्रेष्ठः सतामहो॥ १२॥

O sage, you always remain satisfied and glorious and had been the best of all. Your teacher Vasiṣṭha is the best of all the sages.

किंवा रुष्टोऽभीष्टदेवः किंवा रुष्टाश्च वाडवाः।
किंवा रुष्टा वैष्णवाश्च किंवा ते प्रबलो रिपुः॥ १३॥
किंवा ते बन्धुविच्छेदो विग्रहो बलिना सह।
किंवा पदं परग्रस्तं किंवा बन्धुधनं च वा॥ १४॥

Have the favourable gods become annoyed with you or have the Brāhmaṇas been angry with you? Or have the Vaiṣṇavas been angry with you or has your enemy become more powerful? Or have you been separated from some of your relatives? Or have you started a fight with a valorous person? Or has your brother and riches been usurped by someone else?

केन ते वा कृता निन्दा खलैर्वा पापिभिर्मुने।
केन वा त्वं परित्यक्तो बान्धवेन प्रियेण वा॥ १५॥
बन्धुस्त्यक्तस्त्वया किंवा वैराग्येण क्रुधाऽथवा।
किंवा तीर्थे नहि स्नातं न दत्तं पुण्यवासरे॥ १६॥

O sage or has wicked, degraded and a sinful person denounced you? Or has someone who is dear to you, deserted you? Or have you disowned anyone of your relatives in anger or have you not been able to take a bath in a sacred places? Or could you not perform charity at an auspicious occasion?

गुरुनिन्दा बन्धुनिन्दा खलवक्त्राच्छ्रुताऽथवा।
गुरुनिन्दा हि साधूनां मरणादतिरिच्यते॥ १७॥

Or have you heard the denouncing of your teacher or the relatives from someone else? Because the denouncing of the teacher is worse than death for a noble person.

असद्वंशप्रजातानां खलानां निन्दनं तथा।
दौःशील्यमेवमसतां शश्वन्नारकिणामिह॥ १८॥
परप्रशंसकाः सन्तः पुण्यवन्तो हि भारते।
शश्वन्मङ्गलयुक्ताश्च राजन्तेऽमलमानसाः॥ १९॥

Such of the people born in a low race and are of wicked nature, are used to denounce others. In the land of Bhārata the noble people always praise others and remaining filled with welfare they feel delighted.

पुत्रे यशसि तोये च समृद्धे च पराक्रमे।
ऐश्वर्ये वा प्रतापे च प्रजाभूमिधनेषु च॥ २०॥
वचनेषु च बुद्धौ च स्वभावे च चरित्रतः।
आचारे व्यवहारे च ज्ञायते हृदयं नृणाम्॥ २१॥

Because a son, glory, prowess, fortune, influence, the people, land, wealth, words, intelligence, nature, character and conduct always engaged the people in one form of the others.

यादृग्येषां च हृदयं तादृक्तेषां च मङ्गलम्।
यादृग्येषां पूर्वपुण्यं तादृक्तेषां च मानसम्॥ २२॥
इत्युक्त्वा च महादेवो विरराम स्वसंसदि।
तमुवाच महावक्ता स्वयमेव बृहस्पतिः॥ २३॥

Therefore such a person who is pure at heart and enjoys all the welfare, his mind is designed according to his previous deeds. Thus speaking in his court, lord Śiva kept quiet. Thereafter the great orator Bṛhaspati started speaking himself.

बृहस्पतिरुवाच

अकथ्यमेव वृत्तान्तं कथयामि किमीश्वर।
लोकाः कर्मवशा नित्यं नानाजन्मसु यत्कृतम्॥ २४॥
स्वकर्मणां फलं भुङ्क्ते जन्तुर्जन्मनि जन्मनि।
नहि नष्टं च तत्कर्म विना भोगाच्च भारते॥ २५॥

Bṛhaspati said- O lord, though my tale cannot be narrated yet still I shall have to do it; one is controlled by his own actions. Whatever deeds are performed by him earlier, the result of the same has to be faced by him in every birth. Because in the land of Bhārata no actions can be destroyed without facing the result of the same.

सुखं दु:खं भयं शोको नराणां यत्कृतं प्रभो।
केचिद्वदन्ति हि भवेत्स्वकृतेन च कर्मणा॥ २६॥
केचिद्वदन्ति दैवेन स्वभावेनेति केचन।
त्रिविधा गतयो ह्यस्य वेदवेदाङ्गपारग॥ २७॥

O lord some of the people say that in the land of Bhārata, pleasure, pain, fear and grief are influenced by one's own deeds. Some of the people say that everything happens according to destiny and others say that things happen naturally. O well-versed in the Vedas and Vedic literature, thus three types of the move have been defined.

स्वयं च कर्मजनक: कर्म वै दैवकारणम्।
स्वभावो जायते नृणां स्वात्मन: पूर्वकर्मण:॥ २८॥

Whatever deeds are performed by a person become the cause of the destiny and the nature of the people also is influenced by the deeds of their previous births.

स्वकर्मणा च सर्वेषां जन्तूनां प्रतिजन्मनि।
सुखं दु:खं भयं शोक:स्वात्मनश्च प्रजायते॥ २९॥

Therefore everyone has to face pleasure, pain, fear and grief according to the deeds performed by him in his earlier births.

स्वकर्मफलभोक्ता च जीवो हि सगुण: सदा।
आत्मा भोजयिता साक्षी निर्गुण: प्रकृते: पर:॥ ३०॥

A person always remains active to face the result of his deeds. The soul is the means for making one face the results of the deeds which is formless and beyond Prakṛti.

स एवात्मा सर्वसेव्य: सर्वेषां च फलप्रद:।
स वै सृजति दैवं च स्वभावं कर्म चैव हि॥ ३१॥

Therefore the soul has to be adored by all. The same provides the result of the deed. It is also called destiny, nature and creates actions.

कर्मणा च नृणां लज्जा प्रशंसा च प्रफुल्लता।
लज्जाबीजं च वृत्तान्तं तथाऽपि कथयामि ते॥ ३२॥

Therefore a person comes across shame, praise and pleasure according to his own deeds. My story is shameful but still I am narrating the same to you.

इत्युक्त्वा सर्ववृत्तान्तमवोचत्तं बृहस्पति:।
श्रुत्वा बभूव नम्रास्यो गौरीशो लज्जया तदा॥ ३३॥

Thus speaking Bṛhaspati narrated the entire story to lord Śiva, hearing which even lord Śiva, who happens to be the lord of Gaurī lowered his head in shame.

जपमाला कराद्भ्रष्टा कोपाविष्टस्य शूलिन:।
बभूव सद्य: कम्पश्च रक्तपङ्कजलोचने॥ ३४॥

Śiva was then terribly enraged and in anger the rosary fell from his hand. His eyes became red in anger and he started trembling.

संहर्तुरीशो रुद्रस्य विष्णो: पातु: सखा शिव:।
स्रष्टु: स्तुत्यश्च मान्यश्च स्वात्मन: परमात्मन:॥ ३५॥
निर्गुणस्य च कृष्णस्य प्रकृतीशस्य नारद।
कोपात्प्रवक्तुमारेभे शुष्ककण्ठौष्ठतालुक:॥ ३६॥

O Nārada, Śiva happens to be the lord of Rudra the friend of Viṣṇu the preserver, adored by Brahmā the creator, lord of formless and Prakṛti and lord Kṛṣṇa. In anger the throat, tongue and lips of Śiva dried up and he started speaking in anger.

शिव उवाच

शिवमस्तु च साधूनां वैष्णवानां सतामिह।
अवैष्णवानामसतामशिवं च पदे पदे॥ ३७॥

Śiva said - Let the noble people, the Vaiṣṇavas and the sages be bestowed with welfare and the opponents of Vaiṣṇavas and the wicked people face miseries at every step.

ददाति वैष्णवेभ्यश्च यो दु:खं सुस्थितो जन:।
श्रीकृष्णस्तस्य संहर्ता विघ्नस्तस्य पदे पदे॥ ३८॥

The one who while enjoying a good position troubles the Vaiṣṇavas and is killed by lord Kṛṣṇa himself who creates misery for him at every step.

अवैष्णवानां हृदयं नहि शुद्धं सदा मलम्।
श्रीकृष्णमन्त्रस्मरणं मनोनैर्मल्यकारणम्॥ ३९॥

Those who are not Vaiṣṇavas, their hearts are not pure and are filled with blemish, because the

name of lord Kṛṣṇa can be recited only with a spotless clean mind.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
विष्णुमन्त्रोपासनया क्षीयते कर्म तन्नृणाम्॥४०॥

By reciting the *mantra* of Viṣṇu all the knots of the mind are untied and all the doubts are cleared and the deeds also vanish.

अहो श्रीकृष्णदासानां कः स्वभावः सुनिर्मलः।
हतभार्यं मूर्च्छितश्च न शशाप रिपुं मुनिः॥४१॥

The nature of the devotees of lord Kṛṣṇa is always spotless. At the abduction of his wife, the teacher fainted in grief but he did not pronounce a curse on the disciple.

गुरुर्यस्य वरिष्ठश्च क्रोधहीनश्च धार्मिकः।
शतपुत्रघ्नमप्येनं न शशाप रिपुं मुनिः॥४२॥

He whose teacher is the best, devoid of anger and is religious, but has not pronounced any curse on the enemies.

निःश्वासाद्वै सुरगुरोर्भ्रातुर्मम बृहस्पतेः।
भस्मीभूतो निमेषेण शतचन्द्रो भवेद्ध्रुवम्॥४३॥
तथाऽपि तं नो शशाप धर्मभङ्गभयेन च।
तपस्या हीयते शम्भुः कोपाविष्टस्य नित्यशः॥४४॥
अहो ह्यत्रेरसत्पुत्रः परस्त्रीलुब्धक शठः।
तपस्विनो वैष्णवस्य ब्रह्मपुत्रस्य धीमतः॥४५॥

Though with the breathing of Bṛhaspati who happens to be my brother or with the twinkling of his eye hundreds of moons could be reduce to ashes, still, getting afraid of Dharma he did not pronounce a curse because the one who pronounces a curse in anger, his entire *tapas* is destroyed. It is really surprising that the wise sage Atri the son of Vaiṣṇava Brahmā could have such a crooked and degraded son.

धर्मिष्ठा ब्रह्मणः पुत्रा वैष्णवा ब्राह्मणास्तथा।
केचिद्देवा द्विजा दैत्याः पौत्राश्च त्रिविधा मताः॥४६॥

All the sons of Brahmā had been quite religious, Vaiṣṇavas and Brāhmaṇas. Some of them are gods, some are Brāhmaṇas and the third type consists of the Daityas who happen to be his grandsons.

ये सात्त्विका ब्राह्मणास्ते देवा राजसिकास्तथा।
दैत्यास्तामसिका रौद्रा बलिष्ठाश्चोद्धताः सदा॥४७॥
स्वधर्मनिरता विप्रा नारायणपरायणाः।
शैवाः शाक्ताश्च ते देवा दैत्याः पूजाविवर्जिताः॥४८॥

His *Sāttvika* sons are the Brāhmaṇas, the gods are *Rājasika* sons and the Daityas are *Tāmsī* sons who possess great prowess and always remain agitated. The Brāhmaṇas getting devoted to the Dharma always adore Nārāyaṇa. The gods adore Śiva and Daityas and the demons are deprived of adoration.

मुमुक्षवो विष्णुभक्ता ब्राह्मणा दास्यलिप्सवः।
ऐश्वर्यलिप्सवो देवाश्चासुरास्तामसास्तथा॥४९॥
ब्राह्मणानां स्वधर्मश्च कृष्णस्यार्चनमीप्सितम्।
निष्कामानां निर्गुणस्य परस्य प्रकृतेरपि॥५०॥

The Vaiṣṇavas aspire for *mokṣa*. The Brāhmaṇas aspire for serving lord Viṣṇu, the gods are desirous of riches and the demons are always having *Tāmsika* nature. The Brāhmaṇas who are free from desire, have their own Dharma and they adore lord Kṛṣṇa who is formless and beyond Prakṛti.

ये ब्राह्मणा वैष्णवाश्च स्वतन्त्राः परमं पदम्।
यान्त्यन्योपासकाश्चान्यैः सार्धं च प्राकृते लये॥५१॥

The Vaiṣṇava Brāhmaṇas achieve the highest stage independently and those who adore others, also achieve the highest place at the time of dissolution.

वर्णानां ब्राह्मणाः श्रेष्ठाः साधवो वैष्णवा यदि।
विष्णुमन्त्रविहीनेभ्यो द्विजेभ्यः श्वपचो वरः॥५२॥

The Brāhmaṇas are the best of all the *varṇas* provided they are noble and Vaiṣṇava because a Cāṇḍāla is better placed than a Brāhmaṇa who is deprived of the *Viṣṇu-mantra*.

परिपक्वा विपक्वा वा वैष्णवाः साधवश्च ते।
सततं पाति तांश्चैव विष्णुचक्रं सुदर्शनम्॥५३॥
यथा वह्नौ शुष्कतृणं भस्मीभूतं भवेत्सदा।
तथा पापं वैष्णवेषु तेजस्विषु हुताशनात्॥५४॥

The Vaiṣṇavas and the noble Brāhmaṇas whether they are mature or immature, the *Cakra* of lord Viṣṇu always protects them. As the dry grass is reduced to ashes in the fire similarly the sins of the Vaiṣṇavas are burnt with their glory.

गुरुवक्त्राद्विष्णुमन्त्रो यस्य कर्णे प्रवेक्ष्यति।
तं वैष्णवं महापूतं प्रवदन्ति मनीषिणः॥५५॥
पुंसां शतं पितॄणां च शतं मातामहस्य च।
स्वसोदरांश्च जननीमुद्धरन्त्येव वैष्णवाः॥५६॥

The one in to whose ears the *Viṣṇu-mantra* is spoken by the teacher, is called a purified Vaiṣṇava. The Vaiṣṇavas purify a hundred races of their grand parents and grand maternal parents besides the brothers and mothers.

गयायां पिण्डदानेन पिण्डदाः पिण्डभोजिनः।
समुद्धरन्ति पुंसां च वैष्णवाश्च शतं शतम्॥५७॥

The one who offers *piṇḍas* Gayā, redeems only those who consume the *piṇḍas* but the Vaiṣṇavas redeems a hundred generations at a time.

मन्त्रग्रहणमात्रेण जीवन्मुक्तो भवेन्नरः।
यमस्तस्मान्महाभीतो वैनतेयादिवोरगः॥५८॥

One is rel ieved of all the bondages, only by accepting the *mantra* and even Yama gets terrified by him in the same way as a snake gets terrified by Garuḍa.

पुनन्त्येव हि तीर्थानि गङ्गादीनि च भारते।
कृष्णमन्त्रोपासकाश्च स्पर्शमात्रेण वाक्पते॥५९॥

O lord of speech, in the land of Bhārata, the rivers like Gaṅgā and others purify those who take a bath in their holy waters, but the one who recites the *mantra* of Kṛṣṇa purifies whosoever touches him.

पापानि पापिनां तीर्थे यावन्ति प्रभवन्ति च।
नश्यन्ति तानि सर्वाणि वैष्णवस्पर्शमात्रतः॥६०॥

All the sins which are created in the holy places vanish at the touch of the Vaiṣṇava.

कृष्णमन्त्रोपासकानां रजसा पादपद्मयोः।
सद्यो मुक्ताः पातकेभ्यः कृत्स्ना पूता वसुंधरा॥६१॥

The particle of dust from the feet of the devotee of lord Kṛṣṇa who recites the *Kṛṣṇa-mantra*, purifies the entire earth and removes all the sins.

वायुश्च पवनो वह्निः सूर्यः सर्वं पुनाति च।
एते पूता वैष्णवानां स्पर्शमात्रेण लीलया॥६२॥

Though the wind, the air, fire and the sun also purify but everyone gets purified at the very touch of the Vaiṣṇavas.

अहं ब्रह्मा च शेषश्च धर्मः साक्षी च कर्मणाम्।
एते हृष्टाश्च वाञ्छन्ति वैष्णवानां समागमम्॥६३॥

I myself Brahmā, Śeṣa, Dharma, the witness of all the deeds, getting pleased are desirous of defending the Vaiṣṇavas.

फलं कर्मानुरूपेण सर्वेषां भारते भवेत्।
न भवेत्तद्वैष्णवे च सिद्धधान्ये यथाऽङ्कुरम्॥६४॥

Though in the land of Bhārata everyone gets the reward of his own deeds, yet the Vaiṣṇavas are free from the reward of the deeds like the boiled paddy, which no more sprouts.

हन्ति तेषां कर्म पूर्वं भक्तानां भक्तवत्सलः।
कृपया स्वपदं तेभ्यो ददात्येव कृपानिधिः॥६५॥

Because the merciful lord first of all destroys the earlier deeds of his devotees and thereafter he bestows his grace on them.

तेजस्विनां च प्रवरं वैष्णवं भृगुनन्दनम्।
स चन्द्रो दुर्बलो भीतः शुक्रं च शरणं ययौ॥६६॥

The weak Candramā getting terrified has taken refuge with Vaiṣṇava Śukra, who happens to be the son of Bhṛgu.

सुदर्शनो बलिष्ठं च शुक्रं जेतुं न शक्तिमान्।
तथाऽपि चोद्धरिष्यामि तारां मन्त्रेण यद्गुरोः॥६७॥

Though the *Sudarśana-cakra* of lord Kṛṣṇa cannot over-power the powerful Śukra, still with the use of the *mantra* of lord Kṛṣṇa given to me by my teacher I shall redeem Tārā.

भज सत्यं परं ब्रह्म कृष्णमात्मानमीश्वरम्।
सुप्रसन्ने भगवति पत्नीं प्राप्स्यमि लीलया॥६८॥

You better recite the name of Kṛṣṇa who is the form of truth, eternal Brāhmaṇa and the great lord. After achieving the pleasure of lord Kṛṣṇa you will get back your wife.

मन्त्रं तस्य प्रदास्यामि भ्रातः कल्पतरुं परम्।
कोटिजन्माघनिघ्नं च सर्वमङ्गलकारणम्॥६९॥

O brother, I am giving you the *mantra* of Kṛṣṇa who is like the *kalpataru* or the wish-fulfilling tree. It destroys the sins of crores of births and is the cause for all welfare.

ब्रह्मादिस्तम्बपर्यन्तं नश्वरं जलबिम्बवत्।
शरणं याहि गोविन्दं परमात्मानमीश्वरम्॥७०॥
तावद्भवेच्छा भोगेच्छा स्त्रीसुखेच्छा नृणामिह।
यावद्गुरुमुखाम्भोजान्न प्राप्नोति मनुं हरेः॥७१॥

Everything from Brahmā to a straw is perishable like the reflection in the water; therefore you take refuge under Govinda who is the great lord and the great soul. A man gets worldly desires for enjoyment or the pleasure of one woman till such time as the *mantra* of Kṛṣṇa is not spoken by the teacher in his ears. Because after getting the *mantra* which is not easily accessible to everyone, a person is relieved of all desires.

संप्राप्य दुर्लभं मन्त्रं वितृष्णो हि भवेन्नरः।
इन्द्रत्वममरत्वं च नहि वाञ्छन्ति वैष्णवाः॥७२॥

Therefore, the Vaiṣṇavas always aspire to be the slaves of the lord in preference to the kingship of Indra, becoming eternal or achieving *mokṣa*.

नहि वाञ्छन्ति मोक्षं च दास्यभक्तिं विना हरेः।
भक्तिनिर्मथनं भक्तो मोक्षं नो वाञ्छति प्रभोः॥७३॥
ज्ञानं मृत्युंजयत्वं च सर्वसिद्धिं तदीप्सितम्।
वाक्सिद्धिं चैव धातृत्वं भक्तानां नहि वाञ्छितम्॥७४॥
भक्तिं विहाय कृष्णस्य विषयं यो हि वाञ्छन्ति।
विषमत्ति सुधां त्यक्त्वा वञ्चितो विष्णुमायया॥७५॥
अहं ब्रह्मा च विष्णुश्च धर्मोऽनन्तश्च कश्यपः।
कपिलश्च कुमारश्च नरनारायणावृषी॥७६॥
स्वायंभुवो मनुश्चैव प्रह्लादश्च पराशरः।
भृगुः शुक्रश्च दुर्वासा वसिष्ठः क्रतुरङ्गिराः॥७७॥
बलिश्च बालखिल्याश्च वरुणश्च हुताशनः।
वायुः सूर्यश्च गरुडो दक्षो गणपतिः स्वयम्॥७८॥

A true devotee does not aspire for *mokṣa* which deprives him of the adoration of the lord. He does not intend to over-power death, the desired success, success in speech and becoming Brahmā. Because the one, who, discarding the devotion of the lord, becomes desirous of something else, he getting deprived of the influence of the Māyā of Viṣṇu acts as if he intended to consume poison in preference to nectar. Brahmā, Viṣṇu, Dharma, Ananta, Kaśyapa, Kapila, Kumāra, sage Nārāyaṇa, Prahlāda, Parāśara, Bhṛgu, Śukra, Durvāsā, Vaiṭha, Kratu, Aṅgirā, Bali, Bālakhilaya, Varuṇa, Agni, Vāyu, Sūrya, Garuḍa, Dakṣa and Gaṇapati are all the best of the devotees of lord Kṛṣṇa.

एते परा भक्तवराः कृष्णस्य परमात्मनः।
ये च तस्य कलाः श्रेष्ठास्ते तद्भक्तिपरायणाः॥७९॥
इत्युक्त्वा शंकरस्तस्मै ददौ कल्पतरुं मनुम्।
लक्ष्मीमायाकामबीजं डेन्तं कृष्णपदं मुने॥८०॥

Such of the people are like the rays of all of them and remain devoted to lord Kṛṣṇa. O sage, thus speaking lord Śiva gave him the *mantra* ओं श्रीं ह्रिं क्लीं कृष्णाय नमः together with the best of the way of the adoration, the *stotra* and *kavaca* to Bṛhaspati who happened to be the son of the teacher of Śiva.

परं पूजाविधानं च स्तोत्रं च कवचं तथा।
तत्पुरश्चरणं ध्यानं शुद्धे मन्दाकिनीतटे॥८१॥
गुरुः संप्राप्य तं मन्त्रं शंकराच्च जगद्गुरोः।
वितृष्णो हि भवाब्धौ च बभूव तमुवाच ह॥८२॥

O sage, Śiva gave away the *mantra* to Bṛhaspati on the bank of Mandākinī river besides the *mantra* and *dhyānam*. Bṛhaspati on the other hand feeling somewhat detached spoke to Śiva.

बृहस्पतिरुवाच

आज्ञां कुरु जगन्नाथ यामि तप्तुं हरेस्तपः।
तारा तिष्ठतु तत्रैव न तया मे प्रयोजनम्॥८३॥

Bṛhaspati said- O lord of the universe, you permit me to proceed for performing *tapas*. I am

no more concerned about Tārā and let her remain wherever she is.

पश्यामि विषतुल्यं च सर्वं नश्वरमीश्वर।
श्रीकृष्णं शरणं यामि सत्यं नित्यं च निर्गुणम्॥८४॥

O lord, I look at her like poison, since all things of the world are perishable. I, therefore, intend to take refuge under lord Kṛṣṇa who is truthful, eternal and is *Nirguṇa*.

महादेव उवाच

परग्रस्तां स्त्रियं त्यक्त्वा न प्रशंस्यं तपो मुने।
संभावितस्य दुश्चर्चा मरणादतिरिच्यते॥८५॥

Mahādeva said - O sage, it would not be appropriate to proceed to perform *tapas* leaving your own wife in the clutches of the enemy, because the ill-talk of a noble person is worse than death.

पुरो गच्छ महाभाग तमेतं नर्मदातटम्।
यत्र ब्रह्मादयो देवास्तत्राहं यामि सत्वरम्॥८६॥

O virtuous one, you move ahead to the place where Brahmā and all other gods are lodged. I shall follow you shortly thereafter.

शिवस्य वचनं श्रुत्वा ययौ सुरगुरुः स्वयम्।
आययौ च महाभागः शंकरो नर्मदातटम्॥८७॥

On listening to the words of Śiva, Bṛhaspati the priest of the gods moved toward the bank of the river Narmadā. Lord Śiva also arrived there soon.

सगणं शकरं दृष्ट्वा प्रसन्नवदनेक्षणम्।
प्रणेमुर्देवताः सर्वा मनवो मुनयस्तथा॥८८॥

Finding Śiva arriving there, together with his *gaṇas* wearing a smile on his face and happiness emanating from his eyes, all the gods, Manu and the sages bowed in reverence to him.

ननाम शंभुः शिरसा विष्णुं च कमलोद्भवम्।
ददतुस्तौ महेशाय प्रेम्णालिङ्गनमासनम्॥८९॥

Śiva also bowed in reverence to Brahmā and Viṣṇu. Thereafter Viṣṇu embraced Śiva with love and offered him a seat.

एतस्मिन्नन्तरे तत्र चागमच्च बृहस्पतिः।
प्रणनाम विष्णुं च कमलोद्भवम्॥९०॥
सूर्यं धर्ममनन्तं च नरं मां च मुनीश्वरान्।
स्वगुरुं पितरं भक्त्या चावसत्तत्र संसदि॥९१॥
संचिन्त्य मनसा युक्तिमूचे तत्र च संसदि।
स्वयं विष्णुश्च भगवान्ब्रह्माणं चन्द्रशेखरम्॥९२॥

In the meantime Bṛhaspati also reached there. He also bowed in reverence to Mahādeva, Viṣṇu, Brahmā, Sūrya, Dharma, Ananta, Nārāyaṇa, the sages and his father with devotion and took his seat. Thereafter Viṣṇu taking a clue from the minds of Brahmā and Śiva, spoke.

युवां च मुनयश्चैव समुद्रपुलिनं द्रुतम्।
शुक्रं कविं च मध्यस्थं प्रस्थापयितुमर्हथ॥९३॥
विग्रहेणैव विषमं भविष्यति न संशयः।
मदाशिषा सुरगुरुस्तारां प्राप्स्यति निश्चितम्॥९४॥

Viṣṇu said - Both of you should go collectively to the sea-shore and meet Śukrācārya there as mediators because the result of a war would be dangerous. There is no doubt about it. With my blessing Bṛhaspati is sure to get back Tārā.

सुरैः स्तुतश्च संतुष्टः शुक्राचार्यो भविष्यति।
सुरैः शुक्रो हि न जितः कृष्णचक्रेण रक्षितः॥९५॥

Therefore all the gods should go to Śukrācārya and please him with their prayers. Since Śukrācārya is protected with the disc of Viṣṇu all the gods collectively cannot win Śukrācārya.

युवाभ्यां प्रार्थ्यमानोऽहं युवयोः स्तवनेन च।
श्वेतद्वीपादागतोऽस्मि परितुष्टः स्तवने॥९६॥
शुक्राश्रमसमीपं तु सर्वा गच्छन्तु देवताः।
रिपुर्बलिष्ठः स्तोत्रेण वशीभूत इति श्रुतिः॥९७॥

Getting pleased with your prayers I am moving to *Śveta-dvīpa*. Therefore all the gods should go to the hermitage of Śukra. It is ordained in the scriptures that a powerful enemy should be won over with prayers.

इत्युक्त्वा जगतां नाथस्तत्रैवान्तरधीयत।
स्तुतो ब्रह्मादिभिर्देवैः प्रणतैः परिपूजितः॥९८॥

Thus speaking, Viṣṇu, the lord of the universe, having been adored by the gods disappeared from that place.

गते च जगतां नाथे श्वेतद्वीपं च नारद।
चिन्तिताश्च सुराः सर्वे विषण्णमनसस्तथा॥ ९९॥
मुनीन्देवांश्च संबोध्य ब्रह्मा वै तत्र संसदि।
उवाच नीतिसारं तत्संमतं शंकरस्य सः॥ १००॥

O Nārada, at the departure of lord Viṣṇu to *Śveta-dvīpa*, all the gods were upset in their minds and got worried. At that point of time, Brahmā spoke to the sages highlighting the words of policy which were liked by lord Śiva.

ब्रह्मोवाच

मम शंभोश्च धर्मस्य विष्णोर्वा सर्वसाक्षिणः।
अस्माकं च समः स्नेही दैत्ये देवे च पुत्रकाः॥ १०१॥

Brahmā said: My sons, myself, Śiva, Dharma and Viṣṇu who stand witness for all, like the demons equally.

दैत्यानां च गुरुं शुक्रं प्रपन्नश्च निशाकरः।
न जितश्च सुरैः शुक्रः पूजितो दितिनन्दनैः॥ १०२॥

Candramā on the other hand is residing in the abode of Śukra. Since he is adored by the demons, the gods cannot defeat Śukra.

ताराहेतोरहं यामि शुक्रस्य भवनं सुराः।
सर्वे समुद्रपुलिनं यान्तु विष्णोर्निदेशतः॥ १०३॥

Therefore O gods, all of you should move on to the sea-shore according to the command of Viṣṇu and I am moving alone to the house of Śukra for getting back Tārā.

इत्युक्त्वा जगतां धाता चागमच्छुक्रसंनिधिम्।
प्रययुर्देवता विप्राः समुद्रपुलिनं मुने॥ १०४॥

O sage, thus speaking, Brahmā, the creator of the universe, went to Śukra and all other gods went to the sea-shore.

इति श्रीब्रह्म० महा० प्रकृति० नारदना०
श्रीकृष्णोपदिष्टतारोद्धरणोपायज्ञानं नाम षष्टितमोऽध्यायः॥ ६०॥

अथैकषष्टितमोऽध्यायः

Chapter 61

The return of Tārā to Bṛhaspati and the birth of Budha

नारद उवाच

ततः परं किं रहस्यं बभूवासुरदेवयोः।
श्रोतुमिच्छामि भगवन्परं कौतूहलं मम॥ १॥

Nārada said - O lord, what happened between the gods and the demons thereafter? You please reveal the secret to me since I am getting very anxious.

नारायण उवाच

ब्रह्मा जगाम निलयं शुक्रस्य च महात्मनः।
नानादैत्यगणाकीर्णं रत्नमण्डपभूषितम्॥ २॥

Nārāyaṇa said - Brahmā went to the abode of Śukra which had many Maṇḍapas bedecked with jewels.

पञ्चाशत्कोटिभिः शिष्यैः परीतं ब्रह्मवादिभिः।
सप्तभिः परिखाभिश्च वेष्टितं दुर्गमेव च॥ ३॥

Fifty crores of disciples, well-versed in Brāhmaṇa, surrounded him and his fort was surrounded by seven moats.

रक्षितं रक्षकगणैर्दैत्यैश्च शतकोटिभिः।
पद्मरागैर्विरचितैः प्रावारैः परिशोभितम्॥ ४॥

Hundred crores of demons protected the fort and the fort has the boundary walls bedecked with several of gems.

ददर्श जगतां धाता सभायां भृगुनन्दनम्।
स्तुतं मुनिगणैर्दैत्यै रत्नसिंहासनस्थितम्॥ ५॥

Reaching there Brahmā, the creator of the universe, found Śukra, the son of Bhṛgu who was seated on the gem-studded lion-throne being adored by the sages.

जपन्तं परमं ब्रह्म कृष्णमात्मानमीश्वरम्।
कोटिसूर्यप्रभं शश्वज्ज्वलन्तं ब्रह्मतेजसा॥ ६॥

He was reciting the name of Kṛṣṇa, the eternal Brāhmaṇa, the great soul and the great lord. He

had the lustre of crores of suns and the divine lustre illumining him.

दृष्ट्वा पौत्रं प्रभायुक्तं विधाता हृष्टमानसः।
आत्मानं कृतिनं मेने पुत्रं पौत्रं च नारद॥७॥

O Nārada, Brahmā was delighted at finding his grandson so illustrious. He developed a feeling that his sons and grandsons are all graceful.

दृष्ट्वा पितामहं शुक्रो धातारं जगतां प्रभुम्।
उत्थाय सहसा भीतः प्रणनाम कृताञ्जलिः॥८॥

As soon as Śukra found Brahmā the creator of the universe he got up at once and feeling terrified stood before him with folded hands and bowed to him in reverence.

आदाय पूजयामास चोपचारांस्तु षोडश।
तुष्टाव परया भक्त्या संभ्रमेण यथागमम्॥९॥
विद्यामन्त्रप्रदातारं दातारं सर्वसंपदाम्।
स्वकर्मणां च फलदं सर्वेषां विश्वतो वरम्॥१०॥

He adored him with sixteen types of offerings and with his mind filled with devotion he started offering prayers to him on his arrival. Indeed he bestowed intelligence and *mantra* besides fortune since he had been the one who granted the reward of one's own deeds. Indeed he was the best of all in the universe.

शुक्रस्य स्तवनेनैव संतुष्टो जगतां पतिः।
अवरुह्य रथात्तूर्णमवसत्तत्र संसदि॥११॥

Brahmā the lord of the universe felt extremely satisfied with the prayer of Śukra and he then addressed the court of Śukra.

शुक्रेण शिरसो दत्तरत्नसिंहासने वरे।
तेजसा ज्वलिते रम्ये निर्मिते विश्वकर्मणा॥१२॥
शुक्रः प्रणम्य ब्रह्माणं कुमारं शनकं क्रतुम्।
वसिष्ठं च मरीचिं च सनन्दं च सनातनम्॥१३॥
कपिलं वै पञ्चशिखं वोढुमङ्गिरसं मुने।
धर्मं मां च नरं भक्त्या प्रणनाम कृताञ्जलिः॥१४॥

Sukra offered him the best seat of lion-throne bowing his head. This lion-throne was quite beautiful and illumining, which was built by Viśvakarmā. O sage, Śukra after bowing in reverence to Brahmā also bowed in reverence to Kumāra, Sanaka, Kratu, Vasiṣṭha, Marīci, Sananda, Sanātana, Kapila, Pañcśikha, Voḍhu, Aṅgirā, Dharma, myself (Nārāyaṇa) and Nara with devotion folding his hands.

प्रत्येकं पूजयामास सादरं च यथोचितम्।
सिंहासनेषु रम्येषु वासयामास धार्मिकः॥१५॥
प्रहृष्टवदना सर्वे प्रणेमुर्दितिनन्दनाः।
ऋषिसंघाश्च धातारं तुष्टुवुश्च यथागमम्॥१६॥

The religious-minded Śukra adored all of them, offering them the gem-studded lion-thrones. Thereafter Śukra, the son of Diti, and the other sages with a delightful mind bowed in reverence to Brahmā.

सर्वान्संस्तूय स कविरवोचत्संपुटाञ्जलिः।
साश्रुनेत्रः सपुलकः प्रणतो विनयान्वितः॥१७॥

Thereafter, after welcoming all, Śukra with folded hands and eyes filled with tears, getting emotional, started speaking with great humility.

शुक्र उवाच

अद्य मे सफल जन्मं जीवितं च सुजीवितम्।
स्वयं विधाता भगवान्साक्षाद्दृष्टः स्वमन्दिरे॥१८॥

Śukra said - Today my life has met with success; my birth has been successful because all of you with Brahmā have arrived here.

साक्षाद्दृष्टाश्च तत्पुत्रां भगवन्तः सनातनाः।
तुष्टः कृष्णोऽद्य मामेव परमात्मा परात्परः॥१९॥

Besides his son Sanātana and others have also arrived here with their smiling faces. It appears as if lord Kṛṣṇa himself has arrived here.

कृतार्थं कर्तुमीशा मां युष्माकं स्वागतं शिशुम्।
स्वात्मारामेषु कुशलं प्रश्नमेवं विडम्बनम्॥२०॥
पवित्रं कर्तुमीशा मां हेतुरागमनेऽत्र वः।
अपरं ब्रूथ किंवाऽपि शास्त नः करवाणि किम्॥२१॥

In order to grace a child like me, all of you have arrived here and I welcome you. It is just a

fallacy to enquire about the welfare of the people who are self-engrossed in their own soul. You have arrived here in order to purify me. You kindly tell me what I can do for you?

ब्रह्मोवाच

उद्विग्नश्चिरविच्छेदात्त्वां पौत्रं द्रष्टुमागतः।
विच्छेदः पुत्रपौत्राणां मरणादतिरिच्यते॥ २२॥

Brahmā said - I was feeling anxious because of my separation from you for long. I have come to meet my grandson like you, because the separation from a son and a grandson is extremely painful.

कुशलं ते मुनिश्रेष्ठ पुत्रयोश्चाऽपि योषितः।
कुशलं ते स्वधर्माणां काम्यानां तपसामपि॥ २३॥

O best of the sages, are you quite well. Are your sons, wives, Dharma and *tapas* going on well?

दिने दिनेऽपरिच्छन्नं श्रीकृष्णार्चनमीप्सितम्।
स्वगुरोः सेवनं नित्यमविच्छिन्नं भवेत्तव॥ २४॥

I pray that you remain devoted to lord Kṛṣṇa and your devotion towards your teacher may continue as ever.

गुर्विष्टयोः पूजनं च सर्वमङ्गलकारणम्।
पापाधिरोगशोकघ्नं पुण्यं हर्षप्रदं शुभम्॥ २५॥

Because to adore one's teacher and the family gods is the cause of all the welfares and destroys sins, disease and grief, bestowing merit, pleasure and welfare.

अभीष्टदेवः संतुष्टो गुरौ तुष्टे नृणामिह।
इष्टदेवे च संतुष्टे संतुष्टाः सर्वदेवताः॥ २६॥

With the pleasure of the teacher, the family gods of a person also remain happy and with the pleasure of the family god, all the gods remain happy.

गुरुविप्रः सुरो रुष्टो येषां पातकिनामिह।
तेषां च कुशलं नास्ति विघ्नस्तस्य पदे पदे॥ २७॥

The sinners with whom the Brāhmaṇas and the gods get angry, they cannot remain without blemish and have to face obstructions at every step.

तुष्टश्च सततं वत्स श्रीकृष्णः प्रकृतेः परः।
सर्वान्तरात्मा भगवांस्तव भक्त्या च निर्गुणः॥ २८॥
तव तुष्टो गुरुरहं विधाता जगतामपि।
मयि तुष्टे हरिस्तुष्टो हरौ तुष्टे तु देवताः॥ २९॥

O son, you are devoted to lord Kṛṣṇa, who is beyond Prakṛti and is the soul of all men, formless and remains happy with your adoration. I am the creator of the universe and also your teacher. I am quite happy with you and with my pleasure the lord also feels happy.

सांप्रतं शृणु मे धीमन्नत्रागमनकारणम्।
प्रेषितस्य सुराणां च विश्वसंहर्तुरेव च॥ ३०॥
शिवस्य गुरुपुत्रस्य साध्वीं तारां बृहस्पतेः।
अपहृत्य निशानाथस्तवैव शरणागतः॥ ३१॥

O intelligent one, the reason for my arrival at present is somewhat different, about which I am going to tell you, you listen to me. I have been deputed by the gods and lord Śiva. Bṛhaspati happens to be the *Guruputra* of Śiva whose chaste wife Tārā has been abducted by Candramā, who has taken refuge with you.

शंभुर्धर्मश्च सूर्यश्च शक्रोऽनन्तश्च पुत्रक।
आदित्या वसवो रुद्रा दिक्पालाश्च दिगीश्वराः॥ ३२॥
युद्धायायान्ति संनद्धास्तिस्रः कोट्यश्च देवताः।
नागाः किंपुरुषाश्चैव यक्षराक्षसगुह्यकाः॥ ३३॥
भूताः प्रेताः पिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः।
किराताश्चैव गन्धर्वाः समुद्रपुलिनेऽधुना॥ ३४॥
तारकामयसंग्रामे मध्यस्थोऽहं सुतैः सह।
देहि तारां रणं किंवा त्यज चन्द्रं च कामिनम्॥ ३५॥

O son, because of this lord Śiva, Dharma, Sūrya, Indra, Ananta, Ādityas, Vasus, Rudras, Dikpālas, lords of the quarters are arriving here for a battle. The army comprises of three crores of gods, *Nāgas*, Kiṁpuruṣas, Yakṣas, demons, Guhyakas, Goblins, *Bhūtas* and *Pretas* besides Kūṣmāṇḍas, Brahmrākṣasas, Brāhmaṇas Kirātas, Gandharvas getting well-prepared and are currently lodged on the sea-shore. But in this war-like situation, I have been declared as a

mediator, therefore either you return Tārā or be prepared for a war or otherwise you disown Candramā totally.

शुक्र उवाच

आगच्छन्तु सुराः सर्वे संनद्धा रणदुर्मदाः।
यात्स्ये विना महेशं च सवेषां च गुरुं परम्॥३६॥

Śukra said - Let the gods who are desirous of a war arrive here. Leaving Śiva, who happens to be the great teacher of all, I can fight with everyone.

दैत्या ऊचुः

उभयेषां गुरुः शुंभर्मान्यो वन्द्यश्च सर्वदा।
धर्मश्च साक्षी सर्वेषां त्वमेव च पितामह॥३७॥
आन्यांश्च तृणतुल्यांश्च नहि मन्यामहे वयम्।
आगच्छन्तु च योत्स्यामो व्रज ब्रूहि जगद्गुरो॥३८॥

The demons said - Śiva is adorable by the gods and the demons alike. Dharma is the witness of all the deeds and you are the great grandfather. We consider all other gods like straw. Therefore, O teacher of the universe, you go and tell them that they can come and fight with us.

कृपया गुरुपुत्रस्य यद्यायाति महेश्वरः।
आग्नेयास्त्रं प्रयोक्ष्यामः पश्चाद्योत्स्यामहे प्रभो॥३९॥

O lord, in case Śiva arrives here to display compassion on Bṛhaspati, who happens to be his *Guruputra*, he will first use *Āgneyāstra* and then start the fight.

ब्रह्मोवाच

कालाग्निरुद्रः संहर्ता विश्वस्य बलिनां वरः।
हे वत्सास्तेन सार्द्धं च को वा युद्धं करिष्यति॥४०॥

Brahmā said - O son, he is Kālāgni and the destroyer of the universe. As such he happens to be foremost of all the valorous people. Therefore, who can fight with him.

भद्रकाली जगन्माता खड्गखर्परधारिणि।
तया दुर्धर्षया सार्द्धं को वा युद्धं करिष्यति॥४१॥

The mother of the universe is associated with him, who holds a sword and skull-vase. Who would like to fight with the terrific one?

सा सहस्रभुजा देवी मुण्डमालाविभूषणा।
योजनायतवक्त्रा च दशयोजनविस्तृता॥४२॥
सप्ततालप्रमाणाश्च यस्या दन्ता भयानकाः।
क्रोशप्रमाणजिह्वा च माहालोला भयंकरी॥४३॥

Who would fight with the goddess of a thousand arms who is adorned with the garland of skulls and has a *yojana*-long mouth which is ten *yojanas* wide? She has seven fangs like the *tāla* trees which are horrible. She often moves around.

आतीवरौद्राः संनद्धा भीमाः शंकरकिंकराः।
आतिभीमा भैरवाश्च नन्दी च रणकर्कशः॥४४॥
शिवस्य पार्षदाः सर्वे महाबलपराक्रमाः।
वीरभद्रादयः शूराः कोटिसूर्यसमप्रभाः॥४५॥
सहस्रमूर्ध्नः शेषस्य फणामण्डलभूषणम्।
विश्वं सर्षपतुल्यं च को वा योद्धा च तत्समः॥४६॥

The terrible looking attendants of Śiva also accompany her which include the horrible Bhairava, Nandī who roars in the battle field, besides Vīrabhadra and other *gaṇas* who are extremely valorous, possessing great prowess and have the lutsre of crores of suns. There is the thousand headed Śeṣa accompanying her, whose hoods are studded with gems and they hold them on the head like the sea-same seed. No warrior can equate them.

कालाग्निरुद्रः संहर्ता यस्य शंभोश्च किंकराः।
शूलिनस्त्रिपुरघ्नस्य ज्वलतो ब्रह्मतेजसा॥४७॥
यस्य पाशुपतास्त्रेण दुर्निवार्येण पुत्रकाः।
भस्मीभूतं भवेद्विश्वं दैत्यानां चैव का कथा॥४८॥

O son, Śiva the killer of Tripura and from whom the Kālāgni-rudra emanates, who destroys the world and the trident bearers serve him. Besides the horrible Pāśupata weapon can reduce the entire universe to ashes. How can the demons stand before it?

यस्य शूलेन भिन्नश्च शङ्खचूडः प्रतापवान्।
सुदामा पार्षदवरः कृष्णस्य परमात्मनः॥४९॥
त्रिकोटिसूर्यसदृशस्तेजस्वी परमाद्भुतः।
राधाकवचकण्ठश्च सर्वदैत्यजनेश्वरः॥५०॥
मधुकैटभयोर्हन्ता हिरण्यकशिपोश्च यः।
स च विष्णुः समायाति श्वेतद्वीपात्स्वयं प्रभुः॥५१॥

The glorious Śaṁkhacūḍa was destroyed with the trident of Śiva though he happened to be the associate of lord Kṛṣṇa known by the name of Sudāmā and bore the lustre of three crores of sun, extremely astonishing and wore the *kavaca* of Rādhā round his neck and was the lord of all the demons. Lord Viṣṇu who happens to be the killer of Śaṁkhacūḍa and Madhukaiṭabha was himself coming from *Śveta-dvīpa*.

इत्युक्त्वा जगतां धाता विरराम च संसदि।
प्रहस्योवाच दैतेयो दानवानामधीश्वरः॥५२॥

Thus speaking in the court of Śukra, Brahmā the creator of the universe kept quiet. Thereafter the king of *Dānvas* spoke smilingly.

प्रह्लाद उवाच

नमस्तुभ्यं जगद्धातः सर्वेषां प्राक्तनेश्वर।
सर्वेपूज्यः सर्वनाथः किं वक्ष्यामि तवाग्रतः॥५३॥

Prahlāda said - O creator of the universe, you happen to be the oldest lord of the universe. You are adorable by all and are the lord of all. Therefore what could I speak before you?

हिरण्यकशिपोर्हन्ता मधुकैटभयोश्च यः।
सा कला यस्य कृष्णस्य परिपूर्णतमस्य च॥५४॥
सर्वान्तरात्मनस्तस्य चक्रं नाम सुदर्शनम्।
अस्माकं लोकमस्मांश्च शतश्वद्द्रक्ष्यति दुःसहम्॥५५॥
ततो न बलवाञ्छंभुर्न च पाशुपतं विधे।
न च काली न शेषश्च न च रुद्रादयः सुराः॥५६॥

The one who had killed Hiraṇyakaśipu and Madhukaiṭabha, the one in whom lord Kṛṣṇa appears with all the rays, the one who happens to be the soul of everyone, his *Sudarśana-cakra* which is unbearable always protects us. O Vidhātā, neither Śiva is more powerful than the same, nor the Pāśupata weapon. Kālī, Śeṣa and Rudra also cannot face it.

यस्य लोमसु विश्वानि निखिलानि जगत्पते।
सर्वाधारस्य च विभोः स्थूलात्स्थूलतरस्य च॥५७॥

O lord of the universe, the one in whose hair-pit the entire universe is lodged, the one who is the base of all, the one who is toughest of all.

षोडशांशो भगवतः स चैव हि महान्विराट्।
अनन्तो न हि तत्स्थूलो न काली न बृहती ततः॥५८॥

Lord Virāṭ happens to be the sixteenth ray of the same. Neither Ananta is stronger than the same nor is Kālī superior to it.

आगच्छन्तु सुराः सर्वे युद्धं कुर्वन्तु सांप्रतम्।
न बिभेमि शरेभ्यश्च न च पाशुपताद्धरात्॥५९॥

Let all the gods come and fight with us because I am not afraid of the arrows of Śiva or his Pāśupata weapon.

नमस्तस्मै भगवते शिवाय शिवरूपिणे।
नमोऽनन्ताय साधुभ्यो वैष्णवेभ्यः प्रजापते॥६०॥

O Prajāpati I bow in reverence to Śiva who is the form of welfare. I bow in reverence to serpent Ananta and the noble Vaiṣṇavas.

श्रीकृष्णस्य प्रसादेन निर्भयोऽहं निरामयः।
न मे स्वात्मबलं ब्रह्मंस्तद्बलं यत्प्रभोर्बलम्॥६१॥

O lord, because of the grace of all, I am fearless and quite healthy; I don't possess any strength of my own and whatever I possess belongs to the lord.

स्वपापेन मृतस्तातो पुरा वै विष्णुनिन्दया।
निर्बन्धाच्छङ्खचूडश्च दर्पाच्च मधुकैटभौ॥६२॥
त्रिपुरः किंकरोऽस्माकं वीरत्वेन न गण्यते।
तथाऽपि प्रेरितस्तेन सरथश्च महेश्वरः॥६३॥

In the earlier times, my father was killed because of his own sin of denouncing Viṣṇu. Śaṁkhacūḍa was killed because of his own stubbornness and the Madhukaiṭabha were destroyed because of their own arrogance. Tripura happened to be our servant and he could not be counted as a great warrior; still he was

killed at the hand of Mahādeva, mounted on a chariot when he was incited by lord Śiva.

इत्युक्त्वा दानवश्रेष्ठो विरराम च संसदि।
उवाच जगतां धाता पुनरेव च नारद॥६४॥

O Nārada, Prahlāda the best of the demons kept quite after speaking all this. Thereafter Brahmā the creator of the universe started speaking again.

विनाशकारणं युद्धमुभयोर्दैत्यदेवयोः।
सुप्रीत्याचरणं वत्स सर्वमङ्गलकारणम्॥६५॥

Brahmā said - O son, a war between the demons and the gods will doom destruction on both the sides, therefore, you better act with love which is the root cause of all welfares.

तारां भिक्षां देहि मह्यं भिक्षुकाय च वेधसे।
विमुखे भिक्षुके राजन्गृहस्थः सर्वपापभाक्॥६६॥

O king mind it, that I have come as a beggar to you inspite of being Brahmā and therefore, you give away Tārā to me in charity because by disappointing a beggar, a householder attracts all sins.

सनत्कुमार उवाच

स्वकीर्तिं रक्ष राजेन्द्र सिंहस्त्वं सुरदैत्ययेः।
यस्य भिक्षुर्जगद्धाता तस्य कीर्तेश्च का कथा॥६७॥

Sanatkumāra said - O best of the kings, you are the lion among the races of the demons and the gods; therefore you protect your glory. The one at whose door Brahmā comes as a beggar who could equate him in glory?

सनातन उवाच

न जितस्त्वं सुरेन्द्रैश्च ब्रह्मेशानपुरोगमैः।
रक्षितः कृष्णचक्रेण वैष्णवः पुण्यवाञ्छुचिः॥६९॥

Sanātana said - Brahmā, Śiva and other gods could not conquer you because of your being virtuous and noble and a Vaiṣṇava also being protected by the *Cakra* of lord Kṛṣṇa.

सनन्दन उवाच

यस्येष्टदेवः सर्वात्मा श्रीकृष्णः प्रकृतेः परः।
कुरुश्च वैष्णवः शुक्रः स च केन जितो महान्॥६९॥

Sanātana said - The one who adores lord Kṛṣṇa who is beyond Prakṛti and has a teacher like Vaiṣṇava Śukra, who can over-power such a great king.

सनक उवाच

पुण्यवान्न जितः केन जितः पापी स्वपातकैः।
पुण्यदीपो न निर्वाति पाषण्डेनैव वायुना॥७०॥

Sanaka said - No one can defeat a meritorious person. The sinner is over-powered because the lamp of virtues cannot be extinguished with the wind of illusion.

ऋषय ऊचुः

देहि तारां महाभाग चन्द्रं प्राणाधिकं गुरोः।
स्वकीर्तिं रक्ष सुचिरं प्रार्थयामः पुनः पुनः॥७१॥

The sage said - O virtues king, you hand over Tārā and Candramā to the teacher Bṛhaspati. I pray you again and again and preserve your glory for all times to come.

प्रह्लाद उवाच

स्थिते मदीश्वरे साक्षान्नहि भृत्यो विराजते।
कर्तारं ब्रूहि मन्नाथं गुरुं शुक्रं सतां वरम्॥७२॥
शिष्याणामाधिपत्ये च साधूनां गुरुरीश्वरः।
गुरौ समर्पितं पूर्वं मुनीश्वरे॥७३॥

Prahlāda said - When the lord of all is present there, none of his attendants can occupy that position, nor could anyone else give the consent. You better tell all these words to Śukra who is the best of noble people. The teacher happens to be the lord of the noble disciples and he is always equated with the lord. In earlier times I entrusted all my riches and fortunes to my teacher.

वयं भृत्याश्च पोष्याश्च स्वगुरोः परिचारकाः।
ते च शिष्या कुशलिनः गुर्वाज्ञां पालयन्ति ये॥७४॥

We are the servants of our teacher, who feeds us because the same disciples meet with welfare who obeys the command of the teacher.

प्रह्लादस्य वचः श्रुत्वा चकार प्रार्थनां कविम्।
ददौ शुक्रश्च तारां तां चन्द्रं च मलिनं मुने॥७५॥

O sage, on hearing the words of Prahlāda, he prayed to Śukra. Thereafter Śukra returned Tārā and the sinful Candramā to them.

दत्त्वा तारां विधुं शुक्रः प्रणनाम विधेः पदे।
नमस्कृत्य मुनिभ्यश्च प्रणतः स्वपुरं ययौ॥७६॥

Śukra handing over Tārā and Candramā touched the feet of Brahmā and bowed in reverence to all the sages, finally retiring to his own place.

प्रह्लादः सगणो भक्त्या नमस्कृत्य विधेः पदे।
प्रत्येकं वै मुनिगणान्प्रणतः स्वगृहं ययौ॥७७॥

Prahlāda also bowed in reverence to Brahmā together with all his courtiers and offered salutations to all the sages, who finally left for their abodes.

ब्रह्म ददर्श तारां च प्रणतां स्वपदे सतीम्।
लज्जया नम्रवक्त्रां च रुदतीं गुर्विणीं मुने॥७८॥

O sage, Brahmā looked at Tārā, who was lowering her head in shame and was pregnant at the same time. She touched the feet of Brahmā. She was crying also.

चन्द्रं च प्रणतं धाता क्रोडे संस्थाप्य मायया।
उवाच मालिनां तारां कातरां च कृपामयः॥७९॥
तारे त्यज भयं मत्तो भयं किं ते मयि स्थिते।
सौभाग्युक्ता स्वपतौ भविष्यसि वरेण मे॥८०॥

Thereafter finding Candramā offering salutations to him, the merciful Brahmā lifted him up and made him sit in his lap and then spoke to Tārā who had lost all her glory. Brahmā said: "O Tārā, don't be afraid of me." With my boon you will regain the fortunes of your husband.

दुर्बला बलिना ग्रस्ता निष्कामा न च्युता भवेत्।
प्रायश्चित्तेन शुद्धा सा न स्त्री जारेण दुष्यति॥८१॥

Because a helpless and weak lady if overpowered by a strong man cannot be termed as unchaste and does not fall from her *dharma*. She is purified by her repentance and she cannot be treated as degraded because of the advances of a sinner.

सकामा कामतो जारं भजते स्वसुखेन च।
प्रायश्चित्तान्न शुद्धा सा स्वामिना परिवर्जिता॥८२॥

On the other hand, the one who, becoming passionate, goes to another man for the sake of pleasure and enjoys his company, her mind cannot be purified even with repentance. Therefore she is considered as a discarded woman by her husband.

कुम्भीपाके पच्यते सा यावच्चन्द्रदिवाकरम्।
अन्नं विष्ठा जलं मूत्रं स्पर्शनं सर्वपापदम्॥८३॥
पापीयस्याश्च तस्याश्च साधुभिः परिवर्जितम्॥८४॥

She will remain in the *kumbhīpāka* hell till the duration of the life of the sun and the moon. Her food is to be discarded like refuse and the water like urine and her mere touch showers all sins on a person.

Therefore the noble people are prohibited from taking food and water from such a degraded woman. O daughter, you tell me who has made you pregnant. You better go back to Bṛhaspati.

कस्य गर्भं वद शुभे गच्छ वत्से गुरोर्गृहम्।
त्यज लज्जां महाभागे सर्वं च प्राक्तनाद्भवेत॥८५॥
ब्रह्मणो वचनं श्रुत्वा तमुवाच सती तदा।
चन्द्रस्य गर्भं हे तात बिभर्म्यद्य स्वकर्मणा॥८६॥
सर्वे मे साक्षिणः सन्ति दुर्बलायाः प्रजापते।
यदा जग्राह चन्द्रो मां दयाहीनश्च दुर्मतिः॥८७॥

O virtuous lady, you shed away the shame because everything that has happened is due to the earlier deeds. On hearing the words of Brahmā, the chaste lady spoke to him, "O father, I am pregnant by Candramā and I am accordingly maintaining the same. O Prajāpati, at the time when I was captured by this degraded Candramā, all the people are witnesses to me. Saying this, Tārā produced a child which was having the lustre of gold.

इत्युक्त्वा तारकादेवी सुषाव कनकप्रभम्।

कुमारं सुन्दरं तत्र ज्वलन्तं ब्रह्मतेजसा॥८८॥
गृहीत्वा तनयं चन्द्रो नत्वा ब्रह्माणमीश्वरम्।
जगाम स स्वभवने ब्रह्मा सिन्धुतटं ययौ॥८९॥
साध्वीं तारां च गुरवे देवेभ्योऽप्यभयं ददौ।
आशिषं शंभुधर्माभ्यां दत्त्वा लोकं ययौ विधिः॥९०॥

The child which was having the divine lustre was carried by Candramā in his lap. He then bowed in reverence to Brahmā and went back to his abode. Thereafter, Brahmā entrusted Tārā to Bṛhaspati and offering protection, the gods made them proceed to their respective abodes together with Śiva and Dharma. The gods too retired to their respective abodes together with Bṛhaspati.

देवा ययुः स्वभवनं स्वगृहं च बृहस्पतिः।
भावानुरक्तवनितां प्राप्य संहृष्टमानसः॥९१॥
तारकागर्भसंभूतः स एव च बुधः स्वयम्।
तेजस्वी सद्ग्रहो ब्रह्मंश्चन्द्रस्य तनयो महान्॥९२॥
स एव नन्दनवने चित्रां संप्राप्य निर्जने।
घृताच्या गर्भसंभूतां कुबेरस्य च रेतसा॥९३॥
दृष्ट्वा च निर्जने रम्यां कन्यां कमललोचनाम्।
अतीव यौवनस्थां च बालां षोडशवार्षिकीम्।
गान्धर्वेण विवाहेन तां जग्राह विधोः सुतः॥९४॥

The teacher Bṛhaspati was very much delighted in getting back Tārā the lady of his life. Thus the child born from the womb of Tārā was given the name Budha. O Brāhmaṇa, this son of Candramā in due course of time became a powerful planet. The same Budha once spotted Citrā in the secluded forest who was born from the Apsarā Ghṛtācī from the seed of Kubera. She had beautiful eyes like lotus flowers and was full of youth at the age of sixteen. Budha accepted her as his wife by means of the Gandharva marriage.

तस्यामथायं रहसि वीर्याधानं चकार सः।
बभूव राजा चित्रायां चैत्रो वै मण्डलेश्वरः॥९५॥

He enjoyed her company in seclusion impregnating her. Because of this a king named Caitra was born out of Citrā.

सप्तद्वीपवतीं पृथ्वीं शास्ति वै धार्मिको बली।
शतं नद्यो घृतानां च दध्नां नद्यः शतानि च॥९६॥
शतानि नद्यो दुग्धानां मधुनद्यश्च षोडश।
दश नद्यश्च तैलानां शर्करालक्षराशयः॥९७॥
मिष्टान्नानां स्वस्तिकानां लक्षश्च नित्यशः।
पञ्चकोटिगवां मांसं सापूपं स्वन्नमेव च॥९८॥
एतेषां च नदीराशीर्भुञ्जते ब्राह्मणा मुने।
गवां लक्षं च रत्नानां मणीनां लक्षमेव च॥९९॥
शतलक्षं सुवर्णानां लक्षं वै सूक्ष्मवाससाम्।
रत्नानां भूषणं पात्रमतीव सुमनोहरम्॥१००॥
ददौ द्विजातये राजा नित्यं वै जीवितावधि।
तस्य चैत्रस्य पुत्रश्च राजाऽधिरथ एव च॥१०१॥

The religious king ruled over the land of seven islands. During his rule there were a hundred streams of *ghee*, a hundred steams of curd, a hundred streams of milk, sixteen streams of honey and ten streams of oil. In his kitchen sweets were made with sugar of a lakh of heaps, including sweet balls, five crores of meat preparations and other varieties of food, daily. O sage, the Brāhmaṇas and others enjoy the treasures of these streams daily. Thus the king during his life time regularly gave away in charity a lakh of cows, a lakh of gems, a hundred lakhs of ornaments, a lakh of fine garments and gem-studded ornaments, to the Brāhmaṇas. In due course of time, a son named Adhiratha was born to Caitra.

तस्य पुत्रस्य सुरथश्चक्रवर्ती बृहच्छ्रवाः।
महाज्ञानं च संप्राप्य मेधसो मुनिसत्तमात्॥१०२॥
भेजे पुरा विष्णुमायां पुण्यक्षेत्रे च भारते।
शरत्काले महापूजां चकार स सरित्तटे॥१०३॥

A son named Suratha was born to him who was a *Cakravartī* king, who received divine knowledge from Medhas, the best of the sages and adorned Viṣṇumāyā in the sacred land of Bhārata. The great intellectual performed a great *pūjā* in the winter *Navarātras*, on the bank of the river.

वैश्येन सार्धं स महाज्ञानिनां मुनिसत्तम्।
राजा कलिङ्गदेशस्य विराधश्च विशां वरः॥ १०४॥
तस्य पुत्रो महायोगी द्रुमिणो ज्ञानिनां वरः।
द्रुमिणो वैष्णवः प्राज्ञः पुष्करे दुष्करं तपः॥ १०५॥
कृत्वा समाधिं संप्राप ज्ञानिनां वैष्णवाग्रणीः।
पुत्रैर्दारैर्निरस्तश्च धनलोभाद्दुरात्मभिः॥ १०६॥
स च कोटिसुवर्णं च नित्यं दत्त्वा जलं पपौ।
मुक्तिं संप्राप संसेव्य विष्णुमायां सनातनीम्॥ १०७॥

O best of the sages Virādha, the king of the Kaliṅga country, happened to be the best of the kings. He had a son named Drumiṇa who was a great yogī and intellectual.

The great intellectual Vaiṣṇava Drumiṇa went to *Puṣkara-kṣetra* and performed severe *tapas* there, as a result of which a son named Samādhi was born to him, who happened to be the best of the intellectuals and the Vaiṣṇavas. His wicked son and the wife drove the king out of the house, who used to give away in charity a crore of gold coins daily before sipping the water. Thereafter, he was redeemed after adoring Viṣṇumāyā.

राजा लेभे मनुत्वं च राज्यं निष्कण्टकं मुने।
उवाच मधुरं वाक्यं धाता त्रिजगतां पतिः॥ १०८॥

O sage, thus the king got back his kingdom and he ruled without interruption. In due course of time he became a Manu who was addressed as such by Brahmā the creator of the universe.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा०
गुरोस्ताराप्राप्तिबुधोत्पत्त्यादिवर्णनं नामैकषष्टितमोऽध्यायः॥ ६१॥

अथ द्विषष्टितमोऽध्यायः

Chapter 62

The desires of Suratha and Vaiśya fulfilled

नारद उवाच

कथं राजा महाज्ञानं संप्राप मुनिसत्तमात्।
वैश्यो मुक्तं मेधसश्च तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said - You kindly tell me how king Suratha achieved from the Medhas, the best of the sages, divine knowledge and ultimately achieved salvation.

नारायण उवाच

ध्रुवस्य पौत्रो बलवान्नन्दिरुत्कलनन्दनः।
स्वायंभुवमनोर्वंश्यः सत्यवादी जितेन्द्रियः॥ २॥
अक्षौहिणीनां शतकं गृहीत्वा सैन्यमेव च।
कोलां च वेष्टयामास सुरथस्य महामतेः॥ ३॥

Śrī Nārāyaṇa said - Nandī the grandson of Dhruva who happened to be the son of Utkala and belonged to the race of Svāyambhuvamanu, was truthful and self disciplined. He together with his hundred *Akṣauhiṇī* army surrounded the kingdom of Kola, ruled by Suratha.

युद्धं बभूव नियतं पूर्णमब्दं च नारद।
चिरंजीवी वैष्णवश्च जिगाय सुरथं नृपः॥ ४॥

O Nārada, the war continued regularly for a year. Thereafter Nandī who enjoyed a long life and was a Vaiṣṇavas, defeated Suratha.

एकाकी सुरथो भीतो नन्दिना च बहिष्कृतः।
निशायां हयमारुह्य जगाम गहनं वनम्॥ ५॥
ददर्श तत्र वैश्यं च पुष्पभद्रानदीतटे।
तयोर्बभूव संप्रीतिः कृतबान्धवयोर्मुने॥ ६॥

Suratha was alone and was driven out from the kingdom. He somehow escaped at the dead of night and mounted on a horse, went to a thick forest. In the forest he met a Vaiśya on the bank of Puṣpabhadrā river. O sage, soon they became intimate friends.

वैश्येन सार्धं नृपतिरगच्छन्मेधसाश्रमम्।
पुष्करं दुष्करं पुण्यक्षेत्रं वै भारते सताम्॥ ७॥
ददर्श तत्र नृपतिर्मुनीन्द्रं तीव्रतेजसम्।
शिष्येभ्यश्च प्रवोचन्तं ब्रह्मतत्त्वं सुदुर्लभम्॥ ८॥

Thereafter, accompanied by Vaiśya the king Suratha went to the hermitage of the sage Medhas which happened to be a sacred place and was known as the remover of the misfortune of noble people. The king found the sage having immense glory, teaching the divine *tattvas* to his disciples.

राजा ननाम वैश्यश्च शिरसा मुनिपुंगवम्।
मुनिस्तौ पूजयामास ददौ ताभ्यां शुभाशिषम्॥ ९॥
प्रश्नं चकार कुशलं जातिनाम पृथक्पृथक्।
ददौ प्रत्युत्तरं राजा क्रमेण मुनिपुंगवम्॥ १०॥

Both the king and the Vaiśya bowed in reverence to the king. The sage in turn blessed them both welcoming them. Enquiring about their caste and named separately, the sage enquired of them about their welfare. The king then replied to the best of the sages.

सुरथ उवाच

राजाऽहं सुरथो ब्रह्मंश्चैत्रवंशमुद्भवः।
बहिष्कृतः स्वराज्याच्च नन्दिना बलिनाऽधुना॥ ११॥

Suratha said - O Brāhmaṇa, my name is Suratha and I am born in the Caitra race. Currently the powerful king Nandī has defeated me and separated me from my kingdom.

किमुपायं करिष्यामि कथं राज्यं भवेन्मम।
तन्मां ब्रूहि महाभाग त्वामेव शरणागतम्॥ १२॥

O virtuous one, what remedy should I apply, by which I could regain my lost kingdom? You kindly tell me. I have therefore come to take refuge with you.

अयं वैश्यः समाधिश्च स्वगृहाच्च बहिष्कृतः।
पुत्रैः कलत्रैर्दैवेन धनलोभेन धार्मिकः॥ १३॥

This is the Vaiśya named Samādhi. By a turn of destiny, his son and the wife, over-powered by greed, have turned out this religious person from the house.

ब्राह्मणाय ददौ नित्यं रत्नकोटिं दिने दिने।
निषिध्यमानः पुत्रैश्च कलत्रैर्बान्धवैरयम्॥ १४॥
कोपान्निराकृतस्तैश्च पुनरन्वेषितः शुचा।
अयं गृहं च न ययौ विरक्तो ज्ञानवाञ्छुचिः॥ १५॥

He used to give away a crore of gold coins in charity to the Brāhmaṇas daily. The sons, wives and brothers objected to his performing charity. When he did not listen to them, they were enraged and ultimately they drove him out. When their anger subsided, they tried to find out his whereabouts. The noble hearted Vaiśya developed detachment and he could not return his home.

पुत्राश्च पितृशोकेन गृहं त्यक्त्वा ययुर्वनम्।
दत्त्वा धनानि विप्रेभ्यो विरक्ताः सर्वकर्मसु॥ १६॥

On the other hand to the sons left their home with the separation of the father. In the forest getting relieved of all the *karmas* they distributed the entire riches to the Brāhmaṇas.

सुदुर्लभं हरेर्दास्यं वैश्यस्यास्य च वाञ्छितम्।
कथं प्राप्नोति निष्कामस्तन्मे व्याख्यातुमर्हसि॥ १७॥

Now only one desire is left with him to become the slave of the lord. He is the person with the only desire to know can how he achieve it; you kindly tell us.

श्रीमेधा उवाच

करोति मायया छन्नं विष्णुमाया दुरत्यया।
निर्गुणस्य च कृष्णस्य त्रिगुणा विश्वमाज्ञया॥ १८॥

The sage Medhas said - The unconquerable Viṣṇumāyā possessing three *guṇas* pervades the entire universe at the command of lord Kṛṣṇa who is devoid of all the *guṇas*.

कृपां करोति येषां सा धर्मिणां च कृपामयी।
तेभ्यो ददाति कृपया कृष्णभक्तिं सुदुर्लभाम्॥ १९॥

On whomsoever the merciful goddess showers her grace, he achieves the devotion of lord Kṛṣṇa, which is difficult to get.

येषां मायाविनां माया न करोति कृपां नृप।
मायया तान्निबध्नाति मोहजालेन दुर्गतान्॥ २०॥

O king, the one on whom the goddess does not shower her grace, he is entangled with her illusion and has to face several types of miseries.

नश्वरे नित्यसंसारे भ्रामयेद्बर्बरा सदा।
कुर्वती नित्यबुद्धिं च विहाय परमेश्वरम्॥ २१॥

In this perishable universe she roams about always and separating the people from the lord, she creates illusions.

देवमन्यं निषेवन्ते तन्मन्त्रं च जपन्ति च।
मिथ्या किंचिन्निमित्तं च कृत्वा मनसि लोभतः॥ २२॥

सप्तजन्मसु संसेव्य देवताश्च हरेः कलाः।
तदा प्रकृत्याः कृपया सेवन्ते प्रकृतिं सदा॥ २३॥
सप्तजन्मसु संसेव्य विष्णुमायां कृपामयीम्।
शिवे भक्तिं लभन्ते ते ज्ञानानन्दे सनातने॥ २४॥
ज्ञानाधिष्ठातृदेवं च हरेः संसेव्य शंकरम्।
अचिराद्विष्णुभक्तिं च प्राप्नुवन्ति महेश्वरात्॥ २५॥
सेवन्ते सगुणं सत्त्वं विष्णुं विषयिणं तदा।
सत्त्वज्ञानाच्च पश्यन्ति ज्ञानं वै निर्मलं नराः॥ २६॥

As a result of this, a person afflicted with grief, meditates upon false deities with false *mantras*. They ultimately become devotees of goddess Durgā after adoring her for seven births. Thereafter, they serve for seven births the compassionate and eternal Viṣṇumāyā, who is also called Durgā and thereafter they achieve the devotion of lord Durgā. Śiva who is eternal also bestows divine knowledge. Then after adoring lord Śiva, the great god of knowledge, they achieve the devotion of lord Viṣṇu.

And after serving Viṣṇu they achieve the spotless divine knowledge.

निषेव्य सगुणं विष्णुं सात्त्विका वैष्णवा नराः।
लभन्ते निर्गुणे भक्तिं श्रीकृष्णे प्रकृतेः परे॥ २७॥
गृह्णन्ति सन्तस्तद्भक्ता मन्त्रं तस्य निरामयम्।
निषेव्य निर्गुणं देवं ते भवन्ति च निर्गुणाः॥ २८॥

Thus while serving Viṣṇu, the possessor of all the *guṇas*, the *Sāttvika*-Vaiṣṇavas achieve the devotion of lord Kṛṣṇa who is beyond Prakṛti. His devotees and the noble people recite his spotless *mantra* and by serving lord Kṛṣṇa with the same, they are themselves deprived of all the *guṇas*.

असंख्यब्रह्मणां पातं ते च पश्यन्ति वैष्णवाः।
दास्यं कुर्वन्ति सततं गोलोके च निरामये॥ २९॥
कृष्णभक्तात्कृष्णमन्त्रं यो गृह्णाति नरोत्तमः।
पुरुषाणां सहस्रं च स्वपितॄणां समुद्धरेत्॥ ३०॥
मातामहानां साहस्रमुद्धरेन्मातरं तथा।
दासादिकं समुद्धृत्य गोलोकं स प्रयाति च॥ ३१॥

Such of the Vaiṣṇava people always adore lord Viṣṇu in *Goloka* and continue there in that position up to the life of innumerable Brahmā. Such of the persons who are indeed the best, receive the *mantra* of lord Kṛṣṇa, who redeems a thousand generations from his mother's as well as father's side besides the servants and ultimately proceeds to the *Goloka*.

भवार्णवे महाघोरे कर्णधारस्वरूपिणी।
दीनान्पारयते नित्यं कृष्णभक्त्या च नौकया॥ ३२॥

The illusion of Māyā becomes a sailor in the terrific ocean of the universe and makes the devotees to cross it mounted on the boat of the devotion of lord Kṛṣṇa.

स्वकर्मबन्धनं छेत्तुं वैष्णवानां च वैष्णवी।
तीक्ष्णशस्त्रस्वरूपा सा कृष्णस्य परमात्मनः॥ ३३॥

The same Vaiṣṇavī, the illusion of lord Kṛṣṇa, cuts off all the bondages of the Vaiṣṇavas with sharp weapons.

विवेचिका चावरणी शक्तेः शक्तिर्द्विधा नृप।
पूर्वं ददाति भक्ताय चेतराय परात्परा॥ ३४॥

O king, the *śakti* is divided into two parts viz. - *Vivecikā* and *Āvaraṇī*. Initially she bestows on a devotee the *Āvaraṇi-śakti*.

सत्यस्वरूपः श्रीकृष्णस्तस्मात्सर्वं च नश्वरम्।
बुद्धिर्विवेचिकेत्येवं वैष्णवानां सनातनी॥ ३५॥

Lord Kṛṣṇa happens to be the form of truth and all things which are separated from him are perishable. Similarly the *Vivecikā-śakti* is also bestowed by the goddess to the Vaiṣṇavas.

नित्यरूपा ममेयं श्रीरिति चावरणी च धीः।
अवैष्णवानामसतां कर्मभोगभुजामहो॥ ३६॥

Such of the people who enjoy the rewards of their *karmas* are either opponents of Vaiṣṇava or are wicked people and they are always engrossed in *Āvaraṇī śakti* which creates illusions for them. This is quite surprising.

अहं प्रचेतसः पुत्रः पौत्रश्च ब्रह्मणो नृप।
भजामि कृष्णमात्मानं ज्ञानं संप्राप्य शंकरात्॥ ३७॥

O king, I am the son of Varuṇa and the grandson of Brahmā; after achieving the divine knowledge from Śiva I always recite the name of lord Kṛṣṇa.

गच्छ राजन्नदीतीरं भज दुर्गां सनातनीम्।

बुद्धिमावरणीं तुभ्यं देवी दास्यति कामिने॥ ३८॥

O king, you also go to the bank of the river and adore Durgā the eternal goddess. Since you have a desire in your mind, you will achieve the knowledge of *Āvaraṇī*.

निष्कामाय च वैश्याय वैष्णवाय च वैष्णवी।

बुद्धिं विवेचिकां शुद्धां दास्यत्येव कृपामयी॥ ३९॥

The merciful goddess Vaiṣṇavī will bestow the *Vivecikā* knowledge on Vaiśya who intends to adore her without keeping any desire in his mind.

इत्युक्त्वा च मुनिश्रेष्ठो ददौ ताभ्यां कृपानिधिः।

पूजाविधानं दुर्गायाः स्तोत्रं च कवचं मनुम्॥ ४०॥

The merciful sage thus speaking explained to both of them the method of the adoration of goddess Durgā, her *stotra*, *kavaca* and *mantra*.

वैश्यो मुक्तिं च संप्राप तां निषेव्य कृपामयीम्।

राजा राज्यं मनुत्वं च परमैश्वर्यमीप्सितम्॥ ४१॥

इत्येवं कथितं सर्वं दुर्गोपाख्यानमुत्तमम्।

सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि॥ ४२॥

Thereafter the Vaiśya adored the merciful goddess Bhagavatī and then achieved all his lost kingdom and glory and then achieved salvation. He ultimately became Manu. Thus I have narrated to you the story of goddess Durgā who bestows welfare and grants salvation; what else do you want to listen to from me?

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा०
सुरथमेघः सं० सुरथवैश्ययोरभिलषितसिद्धिर्नाम
द्विषष्टितमोऽध्यायः॥ ६२॥

अथ त्रिषष्टितमोऽध्यायः

Chapter 63

Talk between Durgā and Vaiśya

नारद उवाच

नारायण महाभाग वद वेदविदां वर।
राजा केन प्रकारेण सिषेवे प्रकृतिं पराम्॥ १॥

Nārada said - O Nārāyaṇa, O virtuous one, O best of the possessor of knowledge of the Vedas, how did the king adore Durgā?

समाधिर्नाम वैश्यो वा निष्कामं निर्गुणं विभुम्।
भेजे केन प्रकारेण प्रकृतेरूपदेशतः॥ २॥

How did the Vaiśya named Samādhi adore Durgā and at her advice the *Nirguṇa-Brāhmaṇa*?

किं वा पूजाविधानं च ध्यानं वा मनुमेव च।
किं स्तोत्रं वचं किं वा ददौ राज्ञे महामुनिः॥ ३॥

What are the details of the method of adoration, *dhyānam, mantra, stotra* and *kavaca* given by the sage to the king?

वैश्याय प्रकृतिस्तस्मै किं वा ज्ञानं ददौ परम्।
साक्षाद्बभूव तपसा केन वा प्रकृतिस्तयोः॥ ४॥

And what type of divine knowledge was imparted by Durgā to Vaiśya and by which method she appeared before both of them?

ज्ञानं संप्राप्य वैश्यश्च किं पदं प्राप दुर्लभम्।
गतिर्बभूव राज्ञश्च का वा तां च शृणोम्यहम्॥ ५॥

After achieving the divine knowledge what was the stage achieved by the Vaiśya and the king separately? You kindly tell me.

नारायण उवाच

राजा वैश्यश्च संप्राप्य मन्त्रं वै मेधसो मुनेः।
स्तोत्रं च कवचं देव्या ध्यानं चैव पुरस्क्रियाम्॥ ६॥
जजाप परमं मन्त्रं राजा वैश्यश्च पुष्करे।
स्नात्वा त्रिकालं वर्षं च ततः सिद्धो बभूव सः॥ ७॥

Śrī Nārāyaṇa said - The king and the Vaiśya, after receiving the mantra, *stotra, kavaca* and *dhyānam* of the goddess from the Medhas *Ṛṣi*, went to Puṣkara-kṣetra and performed *tapas* there; they used to take a bath thrice a day and performed *pūjā* and achieved success after a year.

साक्षाद्बभूव तत्रैव मूलप्रकृतिरीश्वरी।
राज्ञे ददौ राज्यवरं मनुत्वं वाञ्छितं सुखम्॥ ८॥
ज्ञानं निगूढं वैश्याय ददौ चातिसुदुर्लभम्।
यद्दत्तं शूलिने पूर्वं कृष्णेन परमात्मना॥ ९॥

निराहारमतिक्लिष्टं दृष्ट्वा वैश्यं कृपामयी।
रुरोद कृत्वा क्रोडे तमचेष्टं श्वासवर्जितम्॥ १०॥
चेतनां कुरु भो वत्सेत्युच्चार्य च पुनः पुनः।
चेतनां च ददौ तस्मै स्वयं चैतन्यरूपिणी॥ ११॥
संप्राप्य चेतनां वैश्यो रुरोद प्रकृतेः पुरः।
तमुवाच प्रसन्नाऽसौ कृपयाऽतिकृपामयी॥ १२॥

At that point of time Durgā who happens to be the *Mūlaprakṛti* appeared before them in person. The king got back his kingdom and also achieved the position of Manu besides all the worldly pleasures. The Vaiśya, on the other hand, achieved the divine knowledge from the goddess which was earlier imparted to lord Kṛṣṇa by Śiva. The merciful goddess lifted up Vaiśya, who had become quite lean and thin, because of fasting and whose breathing had stopped making him senseless and said to him, "O son, you get up and regain consciousness." Thus speaking again and again, he started crying. Thereafter the goddess herself brought him back to life and the Vaiśya regained consciousness. He then started crying before the goddess. The merciful goddess, becoming pleased with him, spoke to him affectionately.

प्रकृतिरुवाच

वरं वृणुष्व हे वत्स यत्ते मनसि वर्तते।
ब्रह्मत्वममरत्वं वा ततो वाऽतिसुदुर्लभम्॥ १३॥
इन्द्रत्वं वा मनुत्वं वा सर्वसिद्धत्वमेव च।
तुच्छं तुभ्यं न दास्यामि नश्वरं बालवञ्चनम्॥ १४॥

Prakṛti said - O son, you ask for your desired boon. Whether you desire to achieve Brāhmaṇahood or eternal life or anything else which is more difficult for you to get but you will not achieve the position of Indra, of Manu or any of the successful positions, which will be too small for you, which are quite perishable and are meant only for children alone.

वैश्य उवाच

ब्रह्मत्वममरत्वं वा मातर्मे नहि वाञ्छितम्।
ततोऽतिदुर्लभं किंवा न जाने तदभीप्सितम्॥ १५॥
त्वय्येव शरणापन्नो देहि यद्वाञ्छितं तव।
अनश्वरं सर्वसारं वरं ते दातुमर्हसि॥ १६॥

Vaiśya said - O mother, I don't aspire for Brāhmaṇahood or eternalship and the position better than these is unknown to me. I have taken refuge with you, kindly grant me a boon which should result in my achieving the imperishable and the essence of all.

प्रकृतिरुवाच

अदेयं नास्ति मे तुभ्यं दास्यामि मम वाञ्छितम्।
यतो यास्यसि गोलोकं पदमेव सुदुर्लभम्॥ १७॥

Prakṛti said - There is nothing which cannot be granted to you. Therefore, I bestow upon you the position which is desired by me. By this you will obtain *Goloka* which is quite difficult to achieve.

सर्वसारं च यज्ज्ञानं सुरर्षीणां सुदुर्लभम्।
तद्गृह्यतां महाभाग गच्छ वत्स हरेः पदम्॥ १८॥

O son, I am bestowing upon you the essence of the divine knowledge which is quite difficult to achieve and by which you will reach the abode of the lord.

स्मरणं वन्दनं ध्यानमर्चनं गुणकीर्तनम्।
श्रवणं भावनं सेवा कृष्णे सर्वनिवेदनम्॥ १९॥
एतदेव वैष्णवानां नवधाभक्तिलक्षणम्।
जन्ममृत्युजराव्याधियमताडनखण्डनम्॥ २०॥

There are nine types of adoration prescribed for the Vaiṣṇavas which include reciting the name of the lord, offering salutation, performing *dhyānam*, adoration, reciting of the glory, listening to his glory, deep thinking on him, serving him, to make all the prayers to him. This relieves one of the birth, death, old age, ailment and punishment from Yama.

आयुर्हरति लोकानां रविरेव हि संततम्।
नवधाभक्तिहीनानामसतां पापिनामपि॥ २१॥

The sun reduces the age of the person daily who are deprived of the nine types of adoration mentioned above and are wicked by nature.

भक्तास्तद्गचित्ताश्च वैष्णवाश्चिरजीविनः।
जीवन्मुक्ताश्च निष्पापा जन्मादिपरिवर्जिताः॥ २२॥

शिवः शेषश्च धर्मश्च ब्रह्मा विष्णुर्महान्विराट्।
सनत्कुमारः कपिलः सनकश्च सनन्दनः॥ २३॥
वोढुः पञ्चशिखो दक्षो नारदश्च सनातनः।
भृगुर्मरीचिर्दुर्वासाः कश्यपः पुलहोऽङ्गिराः॥ २४॥
मेधावी लोमशः शुक्रो वसिष्ठः क्रतुरेव च।
बृहस्पतिः कर्दमश्च शक्तिरत्रिः पराशरः॥ २५॥
मार्कण्डेया बलिश्चैव प्रह्लादश्च गणेश्वरः।
यमः सूर्यश्च वरुणो वायुश्चन्द्रो हुताशनः॥ २६॥
अकूपार उलूकश्च नाडीजङ्घश्च वायुजः।
नरनारायणौ कूर्म इन्द्रद्युम्नो विभीषणः॥ २७॥
नवधाभक्तियुक्ताश्च कृष्णस्य परमात्मनः।
एते महान्तो धर्मिष्ठा भक्तानां प्रवरास्तथा॥ २८॥

Such of the Vaiṣṇavas devotees who are engrossed in the adoration of lord Viṣṇu, live longer and after getting free from the birth and death, are also relieved of all their sin. Śiva, Śeṣa, Dharma, Brahmā, Viṣṇu, Mahāvirāṭ, Sanatkumāra, Sanaka, Sananda, Voḍhu, Sanātana, Bhṛgu, Marīci, Lomaśa, Śukra, Vasiṣṭha, Bṛhaspati, Kardama, *śakti*, Atri, Parāśara, Mārkaṇḍeya, Bali, Prahlāda, Gaṇeśvara, Yama, Sūrya, Varuṇa, Vāyu, Moon, Agni, Akūpāra, Ulūka, Nāḍījaṅgha, Hanumān the son of the wind-god, Nara and Nārāyaṇa, Kūrma, Indradyumna and Vibhīṣaṇa were all the followers of *Navadhā-Bhakti* by the grace of lord Kṛṣṇa. They are all free from the birth and death and are devoted to the lord.

ये तद्भक्तास्ते तदंशा जीवन्मुक्ताश्च संततम्।
पापापहारास्तीर्थानां पृथिव्याश्च विशां पते॥ २९॥

O lord of all the riches, whosoever is devoted to the lord, they become his rays and because of that they are always free from the birth and can relieve all the sacred places of the earth of sins.

ऊर्ध्वं च सप्त स्वर्गाश्च सप्तद्वीपा वसुंधरा।
अधः सप्त च पाताला एतद्ब्रह्माण्डमेव च॥ ३०॥

Of the seven lokas of the heaven, all the seven islands of the earth and the nether regions comprise of the globe.

एवंविधानां विश्वानां संख्यां नास्त्येव पुत्रक।
एवं च प्रतिविश्वेषु ब्रह्मविष्णुशिवादयः॥ ३१॥

O son, the number of globes is beyond counting and in each and every globe Brahmā, Viṣṇu and Śiva besides other gods always remain.

देवा देवर्षयश्चैव मनवो मानवादयः।
सर्वाश्रमाश्च सर्वत्र सन्ति बद्धाश्च मायया॥ ३२॥

All other gods, sages, Manu, humans and others are connected with the illusion of the lord.

महाविष्णोर्लोमकूपे सन्ति विश्वानि यस्य च।
स षोडशांशः कृष्णस्य चात्मनश्च महान्विराट्॥ ३३॥

All the globes are enshrined in the hair-pits of lord Mahāviṣṇu. The same Mahāvirāṭ is the sixteenth ray of lord Kṛṣṇa.

भज सत्यं परं ब्रह्म नित्यं निर्गुणमच्युतम्।
प्रकृतेः परमीशानं कृष्णमात्मानमीश्वरम्॥ ३४॥
निरीहं च निराकारं निर्विकारं निरञ्जनम्।
निष्कामं निर्विरोधं च नित्यानन्दं सनातनम्॥ ३५॥
स्वेच्छामयं सर्वरूपं भक्तानुग्रहविग्रहम्।
तेजःस्वरूपं परमं दातारं सर्वसंपदाम्॥ ३६॥
ध्यानासाध्यं दुराराध्यं शिवादीनां च योगिनाम्।
सर्वेश्वरं सर्वपूज्यं सर्वेषां सर्वकामदम्॥ ३७॥
सर्वाधारं च सर्वज्ञं सर्वानन्दकरं परम्।
सर्वधर्मप्रदं सर्वं सर्वज्ञं प्राणरूपिणम्॥ ३८॥
सर्वधर्मस्वरूपं च सर्वकारणकारणम्।
सुखदं मोक्षदं सारं पररूपं च भक्तिदम्॥ ३९॥
दास्यदं धर्मदं चैव सर्वसिद्धिप्रदं सताम्।
सर्वं तदतिरिक्तं च नश्वरं कृत्रिमं सदा॥ ४०॥

Therefore one should always recite the name of lord Kṛṣṇa who is the form of truth, eternal Brāhmaṇa, all-pervading, devoid of *guṇas*, infallible, beyond Prakṛti and Īśāna. The lord who is invisible, formless, spotless without blemish, devoid of desires, without obstructions, blissful, eternal, moving according to his own will, the form of all, takes to human form for the sake of the devotees, glorious, bestower of all the

riches, difficult to achieve even by Śiva and other yogīs, difficult for adoration, lord of all, adored by all, the one who fulfils the wishes of all, the base of all, bestower of all the *dharmas*, the form of all, all knowledgeable, the form of Purāṇas, the form of all the *dharmas*, the cause of all the causes, who bestows pleasures and *mokṣa* and is the essence of all, bestows the best of devotion, bestower of slavehood of Kṛṣṇa and *dharma*, the one who provides success to all the noble people and without him all other things have no base and are artificial.

परात्परतरं शुद्धं परिपूर्णतमं शिवम्।
यथासुखं गच्छ वत्स भगवन्तमधोक्षजम्॥४१॥

O son, you achieve lord Kṛṣṇa blissfully which is beyond everything, is pure, complete and is the form of welfare.

कृष्णेति द्व्यक्षरं मन्त्रं गृहीत्वा कृष्णदास्यदम्।
पुष्करं दुष्करं गत्वा दशलक्षमिमं जप॥४२॥
दशलक्षजपेनैव मन्त्रसिद्धिर्भवेत्तव।
इत्युक्त्वा सा भगवती तत्रैवान्तरधीयत॥४३॥
वैश्यो नत्वा च तां भक्त्या चागमत्पुष्करं मुने।
पुष्करे दुष्करं तप्त्वा स लेभे कृष्णमीश्वरम्॥
भगवत्याः प्रसादेन कृष्णदासो बभूव सः॥४४॥

The one who receiving the two letter *mantra* of Kṛṣṇa which bestows slavehood of lord Kṛṣṇa achieves success. You, therefore, go to the holy place of Puṣkara and recite this *mantra* ten lakhs of times. You will then achieve success. Thus speaking the goddess Bhagavatī disappeared from the scene. O sage, thereafter the Vaiśya, after offering salutation to the goddess, went to the Puṣkara-kṣetra and performed *tapas* there vigorously. Thereafter he achieved lord Kṛṣṇa and by the grace of the goddess he became the slave of lord Kṛṣṇa.

इति श्रीब्रह्म० महा० प्रकति० नारदना० दुर्गोपा०
सुरथसमाधिमेधः सं० प्रकृतिवैश्यसंवादकथनं नाम
त्रिषष्टितमोऽध्यायः॥६३॥

अथ चतु:षष्टितमोऽध्याय:

Chapter 64

The method of adoration and sacrifice of animals

नारायण उवाच

राजा येन क्रमेणैव भेजे तां प्रकृतिं पराम्।

तच्छ्रूयतां महाभाग वेदोक्तं क्रममेव च॥ १॥

Nārāyaṇa said - O virtuous one, I am going to narrate to you the way in which the king adored the goddess. The same routine rituals have been described in the Vedas.

स्नात्वाचम्य महाराज: कृत्वा न्यासत्रयं तदा।

स्वकराङ्गाङ्गमन्त्राणां भूतशुद्धिं चकार स:॥ २॥

The king after taking a bath and sipping water performed the *karanyāsa, hṛdayanyāsa* and *aṅganyāsa*. He completed the same after reciting the *mantra* and purification from the *Bhūtas*.

प्राणायामं तत: कृत्वा कृत्वा च शङ्खशोधनम्।

ध्यात्वा देवीं च मृन्मय्यां चकारावाहनं तदा॥ ३॥

Thereafter, he performed *Prāṇāyāma* and purifying his limbs, he performed *dhyānam* and by making the image of the goddess in clay invoked her.

पुनर्ध्यात्वा च भक्त्या च पूजयामास भक्तित:।

देव्याश्च दक्षिणे भागे संस्थाप्य कमलालयाम्॥ ४॥

संपूज्य भक्तिभावेन भक्त्या परमधार्मिक:।

देवषट्कं समावाह्य देव्याश्च पुरतो घटे॥ ५॥

Thereafter he adored her with devotion and consecrated Lakṣmī towards her right side and adored her with great devotion. Thereafter the extremely religious king invoked six gods in the six pitchers filled with water.

भक्त्या च पूजयामास विधिपूर्वं च नारद।

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्॥ ६॥

O Nārada, the king then, with his mind filled with devotion, adored Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī.

देवषट्कं च संपूज्य नमस्कृत्य विचक्षण:।

तदा ध्यायेन्महादेवीं ध्यानेनानेन भक्तित:॥ ७॥

After adoring the six gods, the intelligent king meditated upon Mahādevī reciting the same *dhyānam*.

ध्यानं च सामवेदोक्तं परं कल्पतरुं मुने।
ध्यायेन्नित्यं महादेवीं मूलप्रकृतिरीश्वरीम्॥ ८॥
ब्रह्मविष्णुशिवादीनां पूज्यां वन्द्यां सनातनीम्।
नारायणीं विष्णुमायां वैष्णवीं विष्णुभक्तिदाम्॥ ९॥
सर्वस्वरूपां सर्वेशां सर्वाधारां परात्पराम्।
सर्वविद्यासर्वमन्त्रसर्वशक्तिस्वरूपिणीम्॥ १०॥
सगुणां निर्गुणां सत्यां वरां स्वेच्छामयीं सतीम्।
महाविष्णोश्च जननीं कृष्णस्यार्धाङ्गसंभवाम्॥ ११॥
कृष्णप्रियां कृष्णशक्तिं कृष्णबुद्ध्यधिदेवताम्।
कृष्णस्तुतां कृष्णपूज्यां कृष्णवन्द्यां कृपामयीम्॥ १२॥

O sage, the said *dhyānam* has been described in the *Sāmaveda* and serves like the wish-fulfilling tree. It runs like this. I adore Mahādevī daily, who happens to be *Mūlaprakṛti,* Īśvarī, adorable by Brahmā, Viṣṇu and Śiva, eternal, Nārāyaṇī, Viṣṇumāyā, Vaiṣṇavī, the one who bestows the devotion of Viṣṇu, the form of all, the base of all, is beyond everything, combines all the knowledge, is the form of all the *mantras* and all the prowess, is formless and also with form, the form of truth, the best of all, moves according to her wishes, the chaste one, the mother of Mahāviṣṇu, the one who emerged out of the body of lord Kṛṣṇa, the beloved of Kṛṣṇa, the prowess of lord Kṛṣṇa, his intelligence, adored by lord Kṛṣṇa who offered prayers to her and bowed before her. She is all merciful.

तप्तकाञ्चनवर्णाभां कोटिसूर्यसमप्रभाम्।
ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम्॥ १३॥
दुर्गां शतभुजां देवीं महद्दुर्गतिनाशिनीम्।
त्रिलोचनप्रियां साध्वीं त्रिगुणां च त्रिलोचनाम्॥ १४॥
त्रिलोचनप्राणरूपां शुद्धार्धचन्द्रशेखराम्।
बिभ्रतीं कबरीभारं मालतीमाल्यमण्डितम्॥ १५॥
वर्तुलं वामवक्त्रं च शंभोर्मानसमोहिनीम्।
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम्॥ १६॥

She has the complexion of molten gold. She has the lustre of crores of suns, wears a serene smile on the face, is compassionate to the devotees, has hundred arms, relieves one of all the great miseries, beloved of three-eyed lord Śiva and the chaste one. She has three types of virtues, three eye and she is the beloved of lord Śiva. She is the better-half of lord Śiva who is also known as Candraśekhara. She is adorned with the white jasmine flower on her beautifully arranged hair-do. She has a beautiful round face, is the attraction of lord Śiva and wears two ornamental *kuṇḍalas* besides having beautiful cheeks.

नासादक्षिणभागेन बिभ्रतीं गजमौक्तिकम्।
अमूल्यरत्नं बहुलं बिभ्रतीं श्रवणोपरि॥ १७॥
मुक्तापङ्क्तिविनिन्द्यैकदन्तपङ्क्तिसुशोभिताम्।
पक्वबिम्बाधरोष्ठीं च सुप्रसन्नां सुमङ्गलाम्॥ १८॥
चित्रपत्रावलीरम्यकपोलयुगलोज्ज्वलाम्।
रत्नकेयूरवलयरत्नमञ्जीररञ्जिताम्॥ १९॥
रत्नकङ्कणभूषाढ्यां रत्नपाशकशोभिताम्।
रत्नाङ्गुलीयनिकरैः कराङ्गुलिचयोज्ज्वलाम्॥ २०॥
पदाङ्गुलिनखासक्तालक्तारेखासुशोभनाम्।
वह्निशुद्धांशुकाधानां गन्धचन्दनचर्चिताम्॥ २१॥

She wears *Gajamuktā* on the right side of the nose and is adorned with invaluable ornaments studded with gems. She has the line of teeth which shine like jewels. Her lips resemble the ripe wood-apples; she is delightful and provides welfare to all; her cheeks are decorated with beautiful paintings. She wears beautiful armlets and wristlets. She has anklets studded with gems, besides *Cuḍāmaṇi* and other ornaments. She also wears gem-studded rings on her fingers which shine in the hand and the nail-polish applied on the nails looks quite fine. She is clad in the garment which has the lustre of fire and sanctified with the sandal-paste.

बिभ्रतीं स्तनयुग्मं च कस्तूरीबिन्दुशोभिताम्।
सर्वरूपगुणवतीं गजेन्द्रमन्दगामिनीम्॥ २२॥
अतीव कान्तां शान्तां च नितान्तां योगसिद्धिषु।
विधातुश्च विधात्रीं च सर्वधात्रीं च शंकरीम्॥ २३॥

She has a spot of *kastūrī* placed on her breasts. She is all virtuous and moves slowly but gracefully like an elephant. She is quite attractive, peaceful and is always engaged in

performing yogic practices. She is the strength of Brahmā, the creator and is known as Pārvatī the base of all.

शरत्पार्वणचन्द्रास्यामतीव सुमनोहराम्।
कस्तूरीबिन्दुभिः सार्धमधश्चन्दनबिन्दुना॥ २४॥
सिन्दूरबिन्दुना शश्वद्भालमध्यस्थलोज्ज्वलाम्।
शरन्मध्याह्नकमलप्रभामोचनलोचनाम्॥ २५॥
चारुकज्जलरेखाभ्यां सर्वतश्च समुज्ज्वलाम्।
कोटिकन्दर्पलावण्यलीलानिन्दितविग्रहाम्॥ २६॥
रत्नसिंहासनस्थां च सद्रत्नमुकुटोज्ज्वलाम्।
सृष्टौ स्रष्टुः शिल्परूपां दयां पातुश्च पालने॥ २७॥
संहारकाले संहर्तुः परां संहाररूपिणीम्।
निशुम्भमथिनीं महिषासुरमर्दिनीम्॥ २८॥

She has the face like the full moon of winter season. She is quite pleasant. She has a spot of *kastūrī* on her forehead accompanied by a small spot of sandal-paste which looks quite prominent, she has beautiful eyes resembling the lotus flowers of the winter season. The collyrium decorates her eyes. She puts to shame the beauty of crores of gods of love and has a charming body. She is seated on the gem-studded lion-throne wearing a beautiful crown emitting lustre. She is the art of creation for Brahmā, the compassionate one for Viṣṇu who preserves the universe and is the source of destruction for Śiva. She killed Niśumbha, Śumbha besides Mahiṣ āsura.

पुरा त्रिपुरयुद्धे च संस्तुतां त्रिपुरारिणा।
मधुकैटभयोर्युद्धे विष्णुशक्तिस्वरूपिणीम्॥ २९॥

In the earlier times, during the battle with Tripura, she was associated with Śiva and at the time of the battle with Madhukaiṭabha, she served as the strength of lord Viṣṇu.

सर्वदैत्यनिहन्त्रीं च रक्तबीजविनाशिनीम्।
नृसिंहशक्तिरूपां च हिरण्यकशिपोर्वधे॥ ३०॥
वराहशक्तिं वाराहे हिण्याक्षवधे तथा।
परब्रह्मस्वरूपां च सर्वशक्तिं सदा भजे॥ ३१॥

She is the one who destroys all the demons, the destroyer of Raktabīja, Hiraṇyakaśipu in the form of Narasiṁha, the killer of Hiraṇyākṣa in the form of Vārāha. I therefore adore the strength of great Vārāha who represented the form of eternal Brāhmaṇa. I therefore adore Drugā who is all powerful in the universe.

इति ध्यात्वा च दुर्गायै पुष्पं दत्त्वा विचक्षणः।
पुनर्ध्यात्वा चैव भक्त्या कुर्यादावाहनं ततः॥ ३२॥

Thus meditating upon her, the intelligent person should place flowers on his head and with his mind filled with devotion he should again meditate upon the goddess invoking her.

प्रकृतेः प्रतिमां धृत्वा मन्त्रमेवं पठेन्नरः।
जीवन्यासं ततः कुर्यान्मनुनाऽनेन यत्नतः॥ ३३॥

Where after holding the image of the goddess, one should recite the *mantra* and by reciting this *mantra* one should perform *jīvanyāsa.*

एह्येहि भगवत्यम्ब शिवलोकात्सनातनि।
गृहाण मम पूजां च शारदीयां सुरेश्वरि॥ ३४॥

O goddess, O mother, O eternal Prakṛti, O goddess of the gods, you kindly accept our adoration after descending from the Śivaloka.

इहागच्छ जगत्पूज्ये तिष्ठ तिष्ठ महेश्वरि।
हे मातरस्यामर्चायां संनिरुद्धा भवाम्बिके॥ ३५॥
इहागच्छन्तु त्वत्प्राणाश्चाधिप्राणैः सहाच्युते।
इहागच्छन्तु त्वरितं तवैव सर्वशक्तयः॥ ३६॥

You are adored by the world, O Maheśvarī, you arrive here and take your seat. O mother, you stay on at this place during the performing of my *pūjā*. O infallible one, you should arrive here in person along with all of your *śaktis.*

ॐ ह्रीं श्रीं क्लीं च दुर्गायै वह्निजायान्तमेव च।
समुच्चार्योरसि प्राणाः संतिष्ठन्तु सदा शिवे॥ ३७॥

O spouse of lord Sadāśiva, I recite the mantra ओं ह्रीं श्री क्लीं दुर्गायै स्वाहा। One should recite this *mantra* and thereafter speak, "O Śiva I should always remain alive."

सर्वेन्द्रियाधिदेवास्त इहागच्छन्तु चण्डिके।
ते शक्तयोऽत्रागच्छन्तु इहागच्छन्तु ईश्वराः॥ ३८॥

O Caṇḍikā, the lord of all the organs of senses should arrive here, O Caṇḍikā, all your *śaktis* and lords should arrive here.

इत्यावाह्य महादेवीं परीहारं करोति च।
मन्त्रेणानेन विप्रेन्द्र तच्छृणुष्व समाहितः॥३९॥
स्वागतं भगवत्यम्ब शिवलोकाच्छिवप्रिये।
प्रसादं कुरु मां भद्रे भद्रकालि नमोऽस्तु ते॥४०॥

O best of the Brāhmaṇas, the goddess should be thus invoked and then the *mantra* which should be recited thereafter, is being told by me. You listen to me attentively. O Bhagavatī, O mother, O beloved of Śiva, you arrive here from Śivaloka, I welcome you, O noble one, be merciful towards me. O Bhadrakālī, I bow in reverence to you.

धन्योऽहं कृतकृत्योऽहं सफलं जीवनं मम।
आगताऽसि यतो दुर्गे माहेश्वरि मदालयम्॥४१॥
अद्य मे सफलं जन्म सार्थकं जीवनं मम।
पूजयामि यतो दुर्गां पुण्यक्षेत्रे च भारते॥४२॥

O Durgā, O Māheśvarī, we have become graceful and indebted to you because my life has met with success because of your arrival in my house. My birth and life has met with success because I adore the goddess Durgā in this merit-bestowing place of Bhārata.

भारते भवतीं पूज्यां दुर्गां यः पूजयेद्बुधः।
सोऽन्ते याति च गोलोकं परमैश्वर्यवानिह॥४३॥

In the sacred land of Bhārata, such an intelligent one who adores the goddess Durgā, achieving all the riches ultimately proceeds to *Goloka*.

कृत्वा च वैष्णवीपूजां विष्णुलोकं व्रजेत्सुधीः।
माहेश्वरीं च संपूज्य शिवलोकं च गच्छति॥४४॥

An intelligent person who adores Vaiṣṇavī, achieves Viṣṇuloka and after Māheśvarī, one achieves Śivaloka.

सात्त्विकी राजसी चैव त्रिधा पूजा च तामसी।
भगवत्याश्च वेदोक्ता चोत्तमा मध्यमाऽधमा॥४५॥

The adoration of Bhagavatī according to the provisions of the Vedas with *Sāttvik, Rajas* and *Tamas* intentions, bestows the highest, middle and the lower position respectively to the devotees.

सात्त्विकी वैष्णवानां च शाक्तादीनां च राजसी।
अदीक्षितानामसतामन्येषां तामसी स्मृता॥४६॥

Out of them the Vaiṣṇavas achieves the *Sāttvika* position, the *śāktas* achieve the *Rājasī* position and those devoid of *dīkṣā* achieve the lower position which is also called *Tāmasī*.

जीवहत्याविहीना या वरा पूजा तु वैष्णवी।
वैष्णवा यान्ति गोलोकं वैष्णवीबलिदानतः॥४७॥
माहेश्वरी राजसी च बलिदानसमन्विता।
शाक्तादयो राजसाश्च कैलासं यान्ति ते तथा॥४८॥
किरातास्त्रिदिवं यान्ति तामस्या पूजया तया।
त्वमेव जगतां माता चतुर्वर्गफलप्रदा।
सर्वशक्तिस्वरूपा च कृष्णस्य परमात्मनः॥४९॥

The adoration of Vaiṣṇava is considered to be the best, because it does not invoke the killing of anyone. By offering the sacrifice Vaiṣṇavas achieves the *Goloka,* by adoring Māheśvarī with *Rājasī* intentions and by making the offering, they achieve the *Rājasī-śakti* and Kailāsa. The Kirātas on the other hand, adoring the *Tāmasī* goddess achieve heaven. You are the one who bestows, *dharma, artha, kāma* and *mokṣa* and you are the illusion of the universe.

जन्ममृत्युजराव्याधिहरा त्वं च परात्परा।
सुखदा मोक्षदा भद्रा कृष्णभक्तिप्रदा सदा॥५०॥

You are the sole energy of lord Kṛṣṇa and are free from the birth, death, old age and ailments. You are the best of all, provide pleasure and salvation. You bestow welfare and the devotion of lord Kṛṣṇa.

नारायणि महामाये दुर्गे दुर्गतिनाशिनि।
दुर्गेति स्मृतिमात्रेण याति दुर्गं नृणामिह॥५१॥

O Nārāyaṇī, O virtuous one, O Durgā, O destroyer of the miseries, you be merciful. Thus with the reciting of the name of Durgā all the difficulties of the people vanish.

इति कृत्वा परीहारं देव्या वामे च साधकैः।
त्रिपद्या उपरिष्टात्तु शङ्खं संस्थापयेत्तु सः॥५२॥
तत्र दत्त्वा जलं पूर्णं दूर्वां पुष्पं च चन्दनम्।

धृत्वा दक्षिणहस्तेन मन्त्रमेवं पठेन्नरः॥५३॥

पुण्यस्त्वं शङ्ख पुण्यानां मङ्गलानां च मङ्गलम्।

प्रभूतः शङ्खचूडात्त्वं पुराकल्पे पवित्रकः॥५४॥

Thereafter, thus adoring the goddess, the devotees would place the conch to the left of the goddess placing *Dūrvā*-grass, flowers and sandal-paste together with water. Then holding it in the right hand, he should recite the *mantra* saying, "O conch, you are full of merit and the bestower of welfare. O purifier, in the earlier *kalpa* you were created by Śaṁkhacūḍa.

ततोऽर्घ्यपात्रं संस्थाप्य विधिनाऽनेन पण्डितः।

दत्त्वा संपूजयेद्देवीमुपचाराणि षोडश॥५५॥

Thereafter the priest should consecrate the vase in a similar manner and adore the goddess with sixteen types of offerings.

त्रिकोणमण्डलं कृत्वा सजलेन कुशेन च।

कूर्मं शेषं धरित्रीं च पूजयेत्तत्र धार्मिकः॥५६॥

Making a triangle of *kuśā*-grass one should draw the figure of a tortoise, the serpent Śeṣa and the goddess earth, who should all be adored.

त्रिपदीं स्थापयेत्तत्र त्रिपद्यां शङ्खमेव च।

शङ्खे त्रिभागतोयं च दत्त्वा संपूजयेत्ततः॥५७॥

गङ्गे च यमुने चैव गोदावरि सरस्वति।

नर्मदे सिन्धु कावेरि चन्द्रभागे च कौशिकि॥५८॥

स्वर्णरेखो कनखले पारिभद्रे च गण्डकि।

श्वेतगङ्गे चन्द्ररेखे पम्पे चम्पे च गोमति॥५९॥

पद्मावति त्रिपर्णाशे विपाशे विरजे प्रभे।

शतह्रदे चेलगङ्गे जलेऽस्मिन्संनिधिं कुरु॥६०॥

Thereafter the conch should be placed over a three-legged pedestal. Three crores of the Śaṁkha would be filled with water and the devotee should say. O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, O Candrabhāga, O Kauśikī, O Svarṇarekhā, O Kanakhala, O Pāribhadra, O Gaṇḍakī, O Śvetagaṅgā, O Candrarekhā, O Campā, O Gomatī, O Padmāvatī, O Triparṇāśī, O Vipāśā, O Virajā, O Prabhā, O Śatahrida, O Celagaṅgā, you come and reside in this water.

वह्निं सूर्यं च चन्द्रं च विष्णुं च वरुणं शिवम्।

पूजयोत्तत्र तोये च तुलस्या चन्दनेन च॥६१॥

नैवेद्यानि च सर्वाणि प्रोक्षयेत्तज्जलेन च।

प्रत्येकं वै ततो दद्यादुपचारांश्च षोडश॥६२॥

आसनं वसनं पाद्यं स्नानीयमनुलेपनम्।

मधुपर्कं गन्धमर्घ्यं पुष्पं नैवेद्यमीप्सितम्॥६३॥

पुनराचमनीयं च ताम्बूलं रत्नभूषणम्।

धूपं प्रदीपं तल्पं चेत्युपचारास्तु षोडश॥६४॥

Thereafter, one should adore Agni, Sūrya, Candramā, Viṣṇu, Varuṇa and Śiva by pouring Tulasī leaves in that water, offering *naivedya* at the same time. Thereafter, all gods should be given the sixteen types of offerings, including the seed, the cloth, water for sipping, the paste, *madhuparka*, fragrance, *arghya*, flower, *naivedya*, water for sipping, betel, gem-studded ornaments, essence, the lamp and the bed.

अमूल्यरत्नसंक्लृप्तं नानाचित्रविराजितम्।

वरं सिंहासनश्रेष्ठं गृह्यतां शंकरप्रिये॥६५॥

O beloved of Śiva, you accept this lion-throne which is studded with the best of gems and decorated with several paintings.

अनन्तसूत्रप्रभवमीश्वरेच्छाविनिर्मितम्।

ज्वलदग्निविशुद्धं च वसनं गृह्यतां शिवे॥६६॥

O Pārvatī, you accept this cloth which is made of countless strings and by the grace of god, and which is sanctified by the fire.

अमूल्यरत्नपात्रस्थं निर्मलं जाह्नवीजलम्।

पादप्रक्षालनार्थाय दुर्गे देवि प्रगृह्यताम्॥६७॥

सुगन्धामलकीस्निग्धद्रवमेतत्सुदुर्लभम्।

सुपक्वं विष्णुतैलं च गृह्यतां परमेश्वरि॥६८॥

O goddess Durgā, you accept his vase of gems maintaining the spotless water for the washing of the feet. O Parameśvarī, you accept the juice of fragrant mylobaran and the sanctified Viṣṇu-oil.

कस्तूरीकुङ्कुमाक्तं च सुगन्धिद्रुतचन्दनम्।

सुवासितं जगन्मातर्गृह्यतामनुलेपनम्॥६९॥

O mother of the universe, you accept this paste which is made of *kastūrī*, saffron and fragrant sandal-wood.

माध्वीकं रतनपात्रस्थं सुपवित्रं सुमङ्गलम्।
मधुपर्कं महादेवि गृह्यतां प्रीतिपूर्वकम्॥७०॥

O Mahādevī, you accept this vase of gems filled with honey, which is sanctified and bestows welfare.

सुगन्धमूलचूर्णं च सुगन्धद्रव्यसंयुतम्।
सुपवित्रं मङ्गलार्हं देवि गन्धं गृहाण मे॥७१॥

O goddess, you accept this fragrance which is the cause of all the fragrance and is scented with the best of the material.

पवित्रं शङ्खपात्रस्थं दूर्वापुष्पाक्षतान्वितम्।
स्वर्गमन्दाकिनीतोयमर्घ्यं चण्डि गृहाण मे॥७२॥
सुगन्धिपुष्पश्रेष्ठं च पारिजाततरूद्भवम्।
नानापुष्पादिमाल्यानि गृह्यतां जगदम्बिके॥७३॥

O Caṇḍī, you accept the *arghya* of the sacred water of the Gaṅgā mixed with *Dūrvā*-grass, the flower and the rice kept in the conch. O mother of the universe, you kindly accept the garland made of the best of Pārijāta and other fragrant flowers.

दिव्यं सिद्धान्नमामान्नं पिष्टकं पायसादिकम्।
मिष्टान्नं लड्डुकफलं नैवेद्यं गृह्यतां शिवे॥७४॥

O Śiva, I offer you the divine food, unbaked cereals, the mixed stuff and *pāyasam*, besides the sweet balls for your eating which may kindly be accepted by you.

सुवासितं शीततोयं कर्पूरादिसुसंस्कृतम्।
मया निवेदितं भक्त्या गृह्यतां शैलकन्यके॥७५॥
गुवाकपर्णचूर्णं च कर्पूरादिसुवासितम्।
सर्वभोगवरं रम्यं ताम्बूलं देवि गृह्यताम्॥७६॥

O daughter of the mountain, I offer you the cool water sanctified with camphor, with devotion; you kindly accept it. O goddess, I offer you the charming betel containing the powder of betel-nut trees, camphor and other scented materials, you kindly accept it.

अमूल्यरत्नसारैश्च खचितं चेश्वरेच्छया।
सर्वाङ्गशोभनकरं भूषणं देवि गृह्यताम्॥७७॥

O goddess, you kindly accept the ornaments which have been studded with the best of gems and are invaluable.

तरुनिर्यासचूर्णं च गन्धवस्तुसमन्वितम्।
हुताशनशिखाशुद्धं धूपं च देवि गृह्यताम्॥७८॥

O goddess, you accept this *dhūpa* which is made of the powder of the gum of the trees, the scented material and sanctified by fire.

दिव्यरत्नविशेषं च सान्द्रध्वान्तनिवारकम्।
सुपवित्रं प्रदीपं च गृह्यतां परमेश्वरि॥७९॥
रत्नसारगणाकीर्णं दिव्यं पर्यङ्कमुत्तमम्।
सूक्ष्मवस्त्रैश्च संस्यूतं देवि तल्पं प्रगृह्यताम्॥८०॥

O Parameśvarī, I am offering you the lamp made of gems which removes darkness and is quite sacred. O goddess, you accept this excellent bed which is made of various types of gems and sewed by fine cloths.

एवं संपूज्य तां दुर्गां दद्यात्पुष्पाञ्जलिं मुने।
ततोऽष्टनायिकादेवीर्यत्नतः परिपूजयेत्॥८१॥

O sage, thus adoring the goddess Durgā, one should offer the flowers to her. Thereafter, all the eight *Nāyikās* should be adored carefully.

उग्रचण्डां प्रचण्डां च चण्डोग्रां चण्डनायिकाम्।
अतिचण्डां च चामुण्डां चण्डां चण्डवतीं तथा॥८२॥
पद्मे चाष्टदले चैताः प्रागादिक्रमतस्तथा।
पञ्चोपाचारैः संपूज्य भैरवान्मध्यदेशतः॥८३॥

These include Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Aticaṇḍā, Cāmuṇḍā, Caṇḍā and Caṇḍavatī. Thereafter, one should adore with an eight petalled lotus in the eastern and other directions, making five types of offerings including a Bhairavas.

आदौ महाभैरवं च तथा संहारभैरवम्।
असिताङ्गं भैरवं च रुरुभैरवमेव च॥८४॥
कालभैरवमप्येवं क्रोधभैरवमेव च।
ताम्रचूडं चन्द्रचूडमन्ते वै भैरवद्वयम्॥८५॥
एतान्संपूज्य मध्ये वै नवशक्तीश्च पूजयेत्।
तत्र पद्मे चाष्टदले मध्ये वै भक्तिपूर्वकम्॥८६॥
ब्रह्मणीं वैष्णवीं चैव रौद्रीं माहेश्वरीं तथा।
नारसिंहीं च वाराहीमिन्द्राणीं कार्त्तिकीं तथा॥८७॥
सर्वशक्तिस्वरूपां च प्रधानां सर्वमङ्गलाम्।
नवशक्तीश्च संपूज्य घटे देवांश्च पूजयेत्॥८८॥

First of all Mahābhairava, Saṁhārabhairava, the black-bhairava, Rurubhairava, Kālabhairava, Krodhabhairava, Tāmracūḍabhairava and Candarcūḍabhairava should be adored together with the nine *śaktis* to the centre point with the eight petalled lotus. They include Brāhmaṇī, Vaiṣṇavīs, Raudrī, Māheśvarī, Nārsiṁhī, Vārāhī, Indrāṇī and Kārtikī and all powerful Sarvamaṅgalā. All the nine *śaktis* should be adored and thereafter the gods should be adored who are invoked in the vases.

शंकरं कार्त्तिकेयं च सूर्यं सोमं हुताशनम्।
वायुं च वरुणं चैव देव्याश्चेटीं बटुं तथा॥८९॥
चतु:षष्टिं योगिनीनां संपूज्य विधिपूर्वकम्।
यथाशक्ति बलिं दत्त्वा करोति स्तवनं बुध:॥९०॥

The gods include Śiva, Kārttikeya, Sūrya, Candramā, Agni, Vāyu, Varuṇa, the attendant of the goddess, Baṭuka and the sixty four Yoginīs. They should all be adored making offerings to them and prayers.

कवचं च गले बध्वा पठित्वा भक्तिपूर्वकम्।
तत: कृत्वा परीहारं नमस्कुर्याद्विचक्षण:॥९१॥

The *kavaca* should be tied around the neck and one should recite the *mantra* regularly with devotion bowing before same.

बलिदानविधानं च श्रूयतां मुनिसत्तम।
मायातिं महिषं छागं दद्यान्मेषादिकं शुभम्॥९२॥
सहस्रवर्षं सुप्रीता दुर्गा मायातिदानत:।
महिषाच्छतवर्षं च दशवर्षं च च्छागलात्॥९३॥
वर्षं मेषेण कूष्माण्डै: पक्षिभिर्हरिणैस्तथा।
दशवर्षं कृष्णसारै: सहस्राब्दं च गण्डकै:॥९४॥
कृत्रिमै: पिष्टनिर्माणै: षण्मासं पशुभिस्तथा।
मासं सुपक्वादिफलैरक्षतैरिति नारद॥९५॥
युवकं व्याधिहीनं च सश्रृङ्गं लक्षणान्वितम्।
विशुद्धमविकाराङ्गं सुवर्णं पुष्टमेव च॥९६॥

Thereafter, I now recite the method of sacrifice; you please listen to it. *Māyāti*, a buffalo, a goat and a sheep should be offered as sacrificed because by giving away *Māyāti*, one enjoys the heaven for a thousand years; by offering a buffalo, one enjoys, the heaven for a hundred years; by offering a goat one achieves the heaven for ten years and by offering a sheep one enjoys the heaven for one year. By offering a bird and a deer one enjoys the heaven for one year. By offering a black-buck one enjoys heaven for ten years; by offering a rhinoceros for one thousand years. By offering artificial animals made of flour for six months, by offering beautiful ripe fruits, the goddess Durgā is pleased for one month. O Nārada, only such an animal should be selected for sacrifice which is quite healthy, without ailment, young, having horns, possessing good symbols, without blemish and with perfect limbs, having beautiful complexion and well built.

शिशुना बलिना दातुर्हन्ति पुत्रं च चण्डिका।
वृद्धेन वै गुरुजनं कृशेनापीष्टबान्धवान्॥९७॥
धनं चैवाधिकाङ्गेन हीनाङ्गेन प्रजास्तथा।
कामिनीं शृङ्गभङ्गेन काणेन भ्रातरं तथा॥९८॥

With the offering of a young one Caṇḍikā destroys the son of the worshipper. Similarly the animal belonging to old person or a teacher or the weak relatives or the one having additional limbs, the one having short limbs, the one having only one eye when offered in sacrifice destroys the brothers of the worshipper.

घुटिकेन भवेन्मृत्युर्विघ्नं स्याच्चित्रमस्तकै:।
हन्ति मित्रं ताम्रपृष्ठर्भ्रष्टश्री: पुच्छहीनत:॥९९॥

If the ankle of the animal selected for sacrifice is broken the worshipper dies. In case the head of the animal is painted it creates obstruction, the one having the back of the complexion of the copper results in the destruction of the friend and the one having a severed tail results in the destruction of the glory.

मायातीनां स्वरूपं च श्रूयतां मुनिसत्तम।
वक्ष्याम्यथर्ववेदोक्तं फलहानिर्व्यतिक्रमे॥१००॥

O best of the sages, now I am narrating to you the form of *Māyātī* described in the *Atharvaveda* and you please listen to it. Any change in the same results in the obstruction of the merit accruing thereof.

पितृमातृविहीनं च युवकं व्याधिवर्जितम्।

विवाहितं दीक्षितं च परदारविहीनकम्॥ १०१॥

अजारजं विशुद्धं च सच्छूद्रपरिपोषितम्।

तद्बन्धुभ्यो धनं दत्त्वा क्रीतं मूल्यातिरेकतः॥ १०२॥

The one who has no parents, is quite healthy, married, intellectual, without any attachment with an other woman, having no legitimate progeny, pure and brought up by noble people should be selected for sanctified offering. Enough of compensation should be paid to his relatives.

स्नापयित्वा च तं कर्ता पूजयेद्वस्त्रचन्दनैः।

माल्यैर्धूपैश्च सिन्दूरैर्दधिगोरोचनादिभिः॥ १०३॥

तं च वर्षं भ्रामयित्वा भृत्यद्वारेण यत्नतः।

वर्षान्ते च समुत्सृज्य दुर्गायै तं निवेदयेत्॥ १०४॥

After bathing him, the worshipper should apply the sandal-paste and giving the costumes, garlands, essence, vermilion, curd *gorocana* etc. adoring him. He should then be taken on a pilgrimage for a year and thereafter he should be sacrificed before the goddess.

अष्टमीनवमीसंधौ दद्यान्मायातिमेव च।

इत्येवं कथितं सर्वं बलिदानं प्रसङ्गतः॥ १०५॥

बलिं दत्त्वा च स्तुत्वा च धृत्वा च कवचं बुधः।

प्रणम्य दण्डवद्भूमौ दद्याद्विप्राय दक्षिणाम्॥ १०६॥

Māyātī should be sacrificed on the eight and ninth day of the moon. thus I have narrated to you in detail all about the sacrifices. After the sacrifice one should adore the *kavaca* prostrating before her and offering *dakṣiṇā* to the Brāhmaṇas at the same time.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० दुर्गोपा०
पूजाविधिबलिपशुलक्षणविशेषो नाम
चतुःषष्टितमोऽध्यायः॥ ६४॥

अथ पञ्चषष्टितमोऽध्यायः

Chapter 65

The Discourse

नारद उवाच

श्रुतं सर्वं महाभाग सुधारसपरं वरम्।

स्तोत्रं च कवचं पूजाफलं कालं वद प्रभो॥ १॥

Nārada said - O virtuous one, O lord I have listened to the best of the *stotra*, *kavaca* and everything else, which is sweeter than nectar. Now I would like to know the result of performing *pūjā* and the time-frame in which one achieves the result.

नारायण उवाच

आर्द्रायां बोधयेद्देवीं मूलेनैव प्रवेशयेत्।

उत्तरेणार्चयित्वा तां श्रवणायां विसर्जयेत्॥ २॥

Nārāyaṇa said - One should perform the *Jāgaraṇa* (whole night awakening) during the Ārdrā constellation. In the Uttarā constellation, one should perform worship and in the Śravaṇa constellation, the performance should end.

आर्द्रायुक्तनवम्यां तु कृत्वा देव्याश्च बोधनम्।

पूजायाः शतवार्षिक्याः फलमाप्नोति मानवः॥ ३॥

In case one performed the adoration of the goddess in the ninth day of the moon in Ārdrā constellation, one achieves the reward for the worship of the goddess for a hundred years.

मूलायां तु प्रवेशे च नरमेधफलं लभेत्।

उत्तरे पूजनं कृत्वा वाजपेयफलं लभेत्॥ ४॥

कृत्वा विसर्जनं देव्याः श्रवणायां च मानवः।

लक्ष्मीं च पुत्रपौत्रांश्च लभते नात्र संशयः॥ ५॥

By worshipping the goddess in Mūla constellation, one achieves the reward of *Naramedha* sacrifice; by performing *pūjā* in the Uttarā constellation one achieves the merit of sacrifice; in the Śravaṇa constellation by sending off the goddess, one achieves riches, sons and grandsons. There is no doubt about it.

भुवः प्रदक्षिणापुण्यं पूजायां लभते नरः।

नक्षत्रयोगाभावे तु पार्वत्याश्चैव नारद॥ ६॥

नवम्यां बोधनं कृत्वा पक्षं संपूज्य मानवः।

अश्वमेधफलावाप्त्यै दशम्यां च विसर्जयेत्॥७॥

By worshipping her, one gets the merit of going down the entire globe. O Nārada, in case the relevant constellation is not immediately available, one should adore goddess Pārvatī on the ninth day and continue the adoration for a fortnight, ending it in the tenth moon day. In such a case one achieves the merit of performing *Aśvamedha* sacrifice.

सप्तम्यां पूजनं कृत्वा बलिं दद्याद्विचक्षणः।

अष्टम्यां पूजनं शस्तं बलिदानविवर्जितम्॥८॥

अष्टम्यां बलिदानेन विपत्तिर्जायते नृणाम्।

दद्याद्विचक्षणो भक्त्या नवम्यां विधिवद्बलिम्॥९॥

The intellectuals should offer sacrifice on the seventh day of the moon, performing *pūjā* of the goddess because on the eighth day of the moon, the performing of the single *pūjā* has been prescribed and not the sacrifice. If one offers sacrifice on the eighth day of the moon, he invites misfortunes; therefore the intellectuals should offer sacrifice with devotion on the ninth day of the moon.

बलिदानेन विप्रेन्द्र दुर्गाप्रीतिर्भवेन्नृणाम्।

हिंसाजन्यं न पापं च लभते यज्ञकर्मणि॥१०॥

O best of the Brāhmaṇas, the goddess Durgā is pleased with the offering of the sacrifice and by offering *yajña* a person does not attract the sin of killing an animal.

उत्सर्गकर्ता दाता च च्छेत्ता पोष्टा च रक्षकः।

अग्रे पश्चान्निबद्धा च सप्तैतेऽवधकारिणः॥११॥

यो यं हन्ति स तं हन्ति नेति वेदोक्तमेव च।

कुर्वन्ति वैष्णवीं पूजां वैष्णवास्तेन हेतुना॥१२॥

The one who gives away the animals for sacrifice, its donor, the killer, the one who feeds the animal, its protector, the one who maintains it, all these do not attract the sin of killing in sacrifice. The one who kills the animals is called the killer of the same. This has been prescribed in the Vedas which is not applicable in this case; therefore the Vaiṣṇavas adore the goddess Vaiṣṇavī alone.

एवं संपूज्य सुरथः पूर्णं वर्षं च भक्तितः।

कवचं च गले बध्वा तुष्टाव परमेश्वरीम्॥१३॥

Thus the king Suratha adored the goddess for full one year holding the *kavaca* in his neck and started adoring the great goddess.

स्तोत्रेण परितुष्टा सा तस्य साक्षाद्बभूव ह।

स ददर्श पुरो देवीं ग्रीष्मसूर्यसमप्रभाम्॥१४॥

Thereafter getting pleased with the recitation of the *stotra* by the king, the goddess was pleased and she appeared before him in person. The king saw the goddess before him shining like the sun of the summer season emitting rays.

तेजःस्वरूपां परमां सगुणां निर्गुणां वराम्।

दृष्ट्वा तां कमनीयां च तेजोमण्डलमध्यतः॥१५॥

स्वेच्छामयीं कृपारूपां भक्तानुग्रहकारिणीम्।

पुनस्तुष्टाव राजेन्द्रो भक्तिनम्रात्मकंधरः॥१६॥

In the disk of the *tejas*, she appeared in the form of the lustre, having all the virtues, *nirguṇa*, the best, charming, the one who moved at will, merciful and the one who showered her compassion over her devotees. The king adored her bowing in reverence.

स्तवेन परितुष्टा सा सस्मिता स्नेहपूर्वकम्।

उवाच सत्यं राजेन्द्रं कृपया जगदम्बिका॥१७॥

Getting immensely pleased with his prayer the goddess smiling gracefully looked at the king and lovingly spoke to him.

प्रकृतिरुवाच

साक्षात्संप्राप्य मां राजन्वृणोषि विभवं वरम्।

ददामि तुभ्यं विभवं सांप्रतं वाञ्छितं तव॥१८॥

Durgā said - O king, if you ask for an audience with me if you are desirous of riches, the same will be granted by me at once.

निर्जित्य सर्वाञ्छत्रूंश्च लब्ध्वा राज्यमकण्टकम्।

भविष्यसि महाराज सावर्णिर्मनुरष्टमः॥१९॥

O graceful one, you will overcome all your enemies and be victorious over them ruling the country without any interruption. Thereafter you will become the eighth Sāvarṇi Manu.

दास्यामि तुभ्यं ज्ञानं च परिणामे नराधिप।

भक्तिं दास्यं च परमे श्रीकृष्णे परमात्मनि॥ २०॥

O best of the humans, I impart the divine knowledge to you as a result of which you will become the slave of lord Kṛṣṇa.

वृणोति विभवं यो हि साक्षान्मां प्राप्य मन्दधीः।

मायया वञ्चितः सोऽपि विषमत्त्यमृतं त्यजन्॥ २१॥

Because such a foolish fellow who having an audience with me, aspires for the riches, he acts under the influence of illusion and getting deprived of the nectar he seems like consuming poison.

ब्रह्मादिस्तम्बपर्यन्तं सर्वं नश्वरमेव च।

नित्यं सत्यं परं ब्रह्म कृष्णं निर्गुणमेव च॥ २२॥

All the things starting from Brahmā to the straw are perishable. Lord Kṛṣṇa alone is everlasting, truthful, eternal Brāhmaṇa and *Nirguṇa*.

ब्रह्मविष्णुशिवादीनामहमाद्या परात्परा।

सगुणा निर्गुणा चापि वरा स्वेच्छामयी सदा॥ २३॥

Thus I happen to be the energy of Brahmā, Viṣṇu, Śiva and other gods and am everlasting, beyond measure, both visible and invisible and the best, always moving at will.

नित्यानित्या सर्वरूपा सर्वकारणकारणम्।

बीजरूपा च सर्वेषां मूलप्रकृतिरीश्वरी॥ २४॥

I happen to be Īśvarī, *Mūlaprakṛti*, everlasting, the form of all and the cause of all the causes and the seed of everyone.

पुण्ये वृन्दावने रम्ये गोलोके रासमण्डले।

राधा प्राणाधिकाऽहं च कृष्णस्य परमात्मनः॥ २५॥

In the sacred forest of Vṛndāvana, in the *Goloka, Rāsamaṇḍala*, I perform as Rādhikā, the beloved of lord Kṛṣṇa.

अहं दुर्गा विष्णुमाया बुद्ध्याधिष्ठातृदेवता।

अहं लक्ष्मीश्च वैकुण्ठे स्वयं देवी सरस्वती॥ २६॥

सावित्री वेदमाताऽहं ब्रह्माणी ब्रह्मलोकतः।

अहं गङ्गा च तुलसी सर्वाधारा वसुंधरा॥ २७॥

I am Durgā, Viṣṇumāyā, the best intelligence of the gods, Lakṣmī of Vaikuṇṭha, the great goddess, Sarasvatī and Sāvitrī the mother of Vedas, Brāhmaṇī of Brahmaloka, Gaṅgā, Tulasī and the goddess earth.

नानाविधाऽहं कलया मायया सर्वयोषितः।

साऽहं कृष्णेन संसृष्टा नृप भ्रूभङ्गलीलया॥ २८॥

भ्रूभङ्गलीलया सृष्टो येन पुंसा महाविराट्।

लोम्नां कूपेषु विश्वानि यस्य सन्ति हि नित्यशः॥ २९॥

असंख्यानि च तान्येव कृत्रिमाणि च मायया।

अनित्ये नित्यबुद्धिं च सर्वे कुर्वन्ति संततम्॥ ३०॥

I appear on earth in various forms of the woman. O king, lord Kṛṣṇa has created me from the moving of his eyebrows, because the one who created Mahāvirāṭ with the moving of his eye-brows, in the hair-pits of the same Kṛṣṇa all the globes reside. They are all artificial and innumerable, the same eternal lord is adored by everyone always.

सप्तसागरसंयुक्ता सप्तद्वीपा वसुन्धरा।

तदधः सप्त पातालाः स्वर्लोकाश्चैव सप्त च॥ ३१॥

एवं विश्वं बहुविधं ब्रह्माण्डं ब्रह्मणा कृतम्।

प्रत्येकं सर्वविध्यण्डे ब्रह्मविष्णुशिवादयः॥ ३२॥

The land with seven islands surrounded by seven oceans is called the earth, the *Pātāla* and other seven regions are located under the earth and those above the earth are the seven *lokas* named as the heaven and others. Similarly various types of globes were created by Brahmā and in each such globe, the gods like Brahmā, Viṣṇu and Śiva reside.

सर्वेषामीश्वरः कृष्ण इति ज्ञानं परात्परम्।

वेदानां च व्रतानां च तीर्थानां तपसां तथा॥ ३३॥

देवानां चैव सर्वेषां सारः कृष्ण इति स्मृतः।

तद्भक्तिहीनो यो मूढः स च जीवन्मृतो ध्रुवम्॥ ३४॥

But Kṛṣṇa happens to be lord of all. He is the best and full of all knowledge. Lord Kṛṣṇa is considered to be the essence of the Vedas, *vratas*, holy places, *tapas*, gods and virtues. Therefore the one who is deprived of this adoration, his life is of no consequence.

पवित्राणि च तीर्थानि तद्भक्तस्पर्शवायुना।

तन्मन्त्रोपासकश्चैव जीवन्मुक्त इति स्मृतः॥ ३५॥

With the touch of devotees of lord Kṛṣṇa even the holy places get sanctified and the one who recites his mantra overcomes death.

मन्त्रग्रहणमात्रेण नरो नारायणो भवेत्।

विना जपेन तपसा विना तीर्थेन पूजया॥ ३६॥

Because with the acceptance of his *mantra* alone one becomes Nārāyaṇa himself without performing *japam, tapas* and visiting holy places.

मातामहानां शतकं पितॄणां च सहस्रकम्।

पुंसामेवं समुद्धृत्य गोलोकं च स गच्छति॥ ३७॥

He redeems a hundred generations of his maternal grand-father's side and a thousand generations of his father. Thereafter he proceeds to *Goloka.*

इदं ज्ञानं सारभूतं कथितं ते नराधिप।

मन्वन्तरान्ते भोगान्ते भक्तिं दास्यामि ते हरौ॥ ३८॥

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ ३९॥

O best of the humans, this is the knowledge which is the essence of all and I have told you the same. After the expiry of a *manvantara* you will achieve the adoration of the lord, because after the expiry of crores of *kalpas*, the *karmas* do not vanish unless one faces the results of the good or bad deeds performed by him.

अहं यमनुगृह्णामि तस्मै दास्यामि निर्मलाम्।

निश्चलां सुदृढां भक्तिं श्रीकृष्णे परमात्मनि॥ ४०॥

On whomsoever I shower my grace he achieves the spotless and infallible devotion of lord Kṛṣṇa, the others get all the riches which disappear like a morning dream.

करोमि वञ्चनां यं यं तेभ्यो दास्यामि सम्पदम्।

प्रातः स्वप्नस्वरूपां च मिथ्येति भ्रमरूपिणीम्॥ ४१॥

इति ते कथितं ज्ञानं गच्छ वत्स यथासुखम्।

इत्युक्त्वा च महादेवी तत्रैवान्तरधीयत॥ ४२॥

राजा संप्राप्य राज्यं च नत्वा तां प्रययौ गृहम्।

इति ते कथितं वत्स दुर्गोपाख्यानमुत्तमम्॥ ४३॥

O son, thus I have imparted the knowledge to you and now you can go anywhere you like. Thus speaking the goddess disappeared from the scene. The king also got back his kingdom and bowing in reverence to the goddess, reached his abode. O son, thus I have narrated to you the best of the story of goddess Durgā.

इति श्रीब्रह्मवैवर्त्ते महापुराणे द्वितीये प्रकृतिखण्डे
नारदनारायणसंवादे दुर्गोपाख्याने प्रकृतिसुरथसंवादे ज्ञानकथनं
नाम पञ्चषष्टितमोऽध्यायः॥ ६५॥

अथ षट्षष्टितमोऽध्यायः

Chapter 66

The Stotra of Durgā

नारद उवाच

श्रुतं सर्वं नावशिष्टं किञ्चिदेव हि निश्चितम्।
प्रकृतेः कवचं स्तोत्रं ब्रूहि मे मुनिसत्तम॥१॥

Nārada said - O best of the sages, I have listened to everything and nothing remains. Now you kindly enlighten me on the *kavaca* and the *stotra* of the goddess.

नारायण उवाच

पुरा स्तुता सा गोलोके कृष्णेन परमात्मना।
संपूज्य मधुमासे च संप्रीते रासमण्डले॥२॥
मधुकैटभयोर्युद्धे द्वितीये विष्णुना पुरा।
तत्रैव काले सा दुर्गा ब्रह्मणा प्राणसङ्कटे॥३॥
चतुर्थे संस्तुता देवी भक्त्या च त्रिपुरारिणा।
पुरा त्रिपुरयुद्धे च महाघोरतरे मुने॥४॥
पञ्चमे संस्तुता देवी वृत्रासुरवधे तथा।
शक्रेण सर्वदेवैश्च घोरे च प्राणसङ्कटे॥५॥
तदा मुनीन्द्रैर्मनुभिर्मानवैः सुरथादिभिः।
संस्तुता पूजिता सा च कल्पे कल्पे परात्परा॥६॥

Nārāyaṇa said - In the earlier times, in the *Goloka*, Kṛṣṇa had adored Prakṛti and in the month of Caitra he adored the goddess in *Rāsamaṇḍala* with great devotion. In the battle of Madhukaiṭabha, Viṣṇu adored the goddess Durgā when the life of Brahmā was in danger. Thereafter, O sage, in the earlier times, in the battle with the terrific demon Tripurāsura, lord Śiva adored Durgā. On the fifth time before the

battle with Vṛtrāsura, Indra adored the goddess when he was facing a great danger, at that point of time all the sages, Manus, king Suratha and the humans adored the goddess. Thus in all the *kalpas*, the great goddess was adored by the gods.

स्तोत्रं च श्रूयतां ब्रह्मन्सर्वविघ्नविनाशकम्।
सुखदं मोक्षदं सारं भवसन्तारकारणम्॥७॥

O Brāhmaṇa, now I am going to recite to you the *stotra* which results in the destruction of all the obstruction and provides pleasure and welfare and serve as a means to cross the ocean of the universe.

श्रीकृष्ण उवाच

त्वमेव सर्वजननी मूलप्रकृतिरीश्वरी।
त्वमेवाद्या सृष्टिविधौ स्वेच्छया त्रिगुणात्मिका॥८॥

Śrī Kṛṣṇa said - You are then mother of all, *Mūlaprakṛti* and Īśvarī, you are the eternal goddess in the universe and you take to any form at will.

कार्यार्थे सगुणा त्वं च वस्तुतो निर्गुणा स्वयम्।
परब्रह्मस्वरूपा त्वं सत्या नित्या सनातनी॥९॥
तेजस्स्वरूपा परमा भक्तानुग्रविग्रहा।
सर्वस्वरूपा सर्वेशा सर्वाधारा परात्परा॥१०॥
सर्वबीजस्वरूपा च सर्वपूज्या निराश्रया।
सर्वज्ञा सर्वतोभद्रा सर्वमंगलमंगला॥११॥

Though you are invisible, still you appear in various forms at times. You are the form of eternal Brāhmaṇa, truthful, everlasting and eternal. You are the form of the lustre, the base of all. You are the one who takes to a definite form for the sake of your devotees, you are the form of all and the great goddess of all. You are the base of all, all powerful, the seed of all, adorable by all, without any support, possessing all knowledge, provide prosperity to all and are welfare of all the welfares.

सर्वबुद्धिस्वरूपा च सर्वशक्तिस्वरूपिणी।
सर्वज्ञानप्रदा देवी सर्वज्ञा सर्वभाविनी॥१२॥

You are the form of all intelligence, all strength, bestower of all knowledge, the great goddess, all knowledgeable and adorable by all.

त्वं स्वाहा देवदाने च पितृदाने स्वधा स्वयम्।
दक्षिणा सर्वदाने च सर्वशक्तिस्वरूपिणी॥१३॥

You are Svāhā in the charity of the gods, Svadhā in the charity of the manes and *dakṣiṇā* in the charities of all and are the strength of all.

निद्रा त्वं च दया त्वं च तृष्णा त्वं चात्मनः प्रिया।
क्षुत्क्षान्तिः शान्तिरीशा च कान्तिस्तुष्टिश्च शाश्वती॥१४॥
श्रद्धा पुष्टिश्च तन्द्रा च लज्जा शोभा दया तथा।
सतां सम्पत्स्वरूपा श्रीर्विपत्तिरसतामिह॥१५॥

You represent sleep, mercy, greed, love, satisfaction of hunger, peace, Īśa, glory and are always peaceful. You are faith, development, drowsiness, shyness, glory and the wealth of the noble people besides being the misery for the wicked people.

प्रीतिरूपा पुण्यवतां पापिनां कलहाङ्कुरा।
शश्वत्कर्ममयी शक्तिः सर्वदा सर्वजीविनाम्॥१६॥
देवेभ्यः स्वपदो दात्री धातुर्धात्री कृपामयी।
हिताय सर्वदेवानां सर्वासुरविनाशिनी॥१७॥

You are love for the noble people and the quarrelsome for the sinner. You happen to be the goddess of action for all the creatures. You are the one who grants noble position to the gods, the merciful goddess of Brahmā and the destroyer of all the demons for the benefit of the gods.

योगिनिद्रा योगरूपा योगदात्री च योगिनाम्।
सिद्धिस्वरूपा सिद्धानां सिद्धिदा सिद्धयोगिनी॥१८॥

You are the Yoganidrā for the ascetics, the yogic practices, *yoga* of the ascetics, bestower of success and grant success to *siddhas* besides being Siddhayoginī.

माहेश्वरी च ब्रह्माणी विष्णुमाया च वैष्णवी।
भद्रा भद्रकाली च सर्वलोकभयंकरी॥१९॥
ग्रामे ग्रामे ग्रामदेवी गृहदेवी गृहे गृहे।
सतां कीर्तिः प्रतिष्ठा च निन्दा त्वमसता सदा॥२०॥

You are Brahmāṇī, Māheśvarī, Viṣṇumāyā, Vaiṣṇavī, bestower of prosperity, Bhadrakālī and are terror for all the villages, the household

goddess for the householders, glory for the noble peoples and denouncement for the wicked people.

महायुद्धे महामारी दुष्टसंहाररूपिणी।
रक्षास्वरूपा शिष्टानां मातेव हितकारिणी॥ २१॥

You are the prevailing death during the time of the war, you destroy the wicked people, protect the noble people like a mother.

वन्द्या पूज्या स्तुता त्वं च ब्रह्मादीनां च सर्वदा।
ब्रह्मण्यरूपा विप्राणां तपस्या च तपस्विनाम्॥ २२॥
विद्या विद्यावतां त्वं च बुद्धिर्बुद्धिमतां सताम्।
मेधा स्मृतिस्वरूपा च प्रतिभा प्रतिभावताम्॥ २३॥

You are adored by Brahmā and all the gods who offer prayers to you. You are the Brāhmaṇahood of the Brāhmaṇas and the *tapas* of the sages. You are intelligence of the intelligent people, wisdom of the wise, glory of the noble people and the memory and the virtues of the influential people.

राज्ञां प्रतापरूपा च विशां वाणिज्यरूपिणी।
सृष्टौ सृष्टिस्वरूपा त्वं रक्षारूपा च पालने॥ २४॥
तथाऽन्ते त्वं महामारी विश्वे विश्वैश्च पूजिते।
कालरात्रिर्महारात्रिर्मोहरात्रिश्च मोहिनी॥ २५॥

You are the glory of the kings, business of the business people, creation for the lord of creation, protection during the time of maintenance and the death at the time of dissolution. You are adored by all the people in the universe, you are *Kālarātri, Mahārātri, Moharātri* and Mohinī.

दुरत्यया मे माया त्वं यया संमोहितं जगत्।
यया मुग्धो हि विद्वांश्च मोक्षमार्गं न पश्यति॥ २६॥
इत्यात्मना कृतं स्तोत्रं दुर्गाया दुर्गनाशनम्।
पूजाकाले पठेद्यो हि सिद्धिर्भवति वाञ्छिता॥ २७॥

You are great illusion which has the entire universe influenced by you; even the intellectual are unable to find the way to salvation. Whosoever recites the *stotra* which destroys miseries, he will achieve all success.

वन्ध्या च काकवन्ध्या च मृतवत्सा च दुर्भगा।
श्रुत्वा स्तोत्रं वर्षमेकं सुपुत्रं लभते ध्रुवम्॥ २८॥
कारागारे महाघोरे यो बद्धो दृढबन्धते।
श्रुत्वा स्तोत्रं मासमेकं बन्धनान्मुच्यते ध्रुवम्॥ २९॥

The barren women or the women who produce dead children can surely get the son after reciting the *stotra* for a year. The one who is lodged in the prison with fetters, can be freed form all the fetters if he recites this for a month.

यक्ष्मग्रस्तो गलत्कुष्ठी महाशूली महाज्वरी।
श्रुत्वा स्तोत्रं वर्षमेकं सद्यो रोगात्प्रमुच्यते॥ ३०॥
पुत्रभेदे प्रजाभेदे पत्नीभेदे च दुर्गतः।
श्रुत्वा स्तोत्रं मासमेकं लभते नात्र संशयः॥ ३१॥

The person suffering from consumption, leprosy, stomach-ache or high fever, could be relieved of the ailment after listening to the *stotra* for a year. With the developing of jealousy with the son, the people and the wife, one can be relieved of the troubles by reciting this *mantra* for a month. There is no doubt about it.

राजद्वारे श्मशाने च महारण्ये रणस्थले।
हिंस्रजन्तुसमीपे च श्रुत्वा स्तोत्रं प्रमुच्यते॥ ३२॥

With the reciting of this *mantra* a person becomes fearless in the royal court, cremation ground, thick forest, battle field and among the wild animals.

गृहदाहे च दावाग्नौ दस्युसैन्यसमन्विते।
स्तोत्रश्रवणमात्रेण लभते नात्र संशयः॥ ३३॥

One is relieved of the danger by the hearing of the *stotra*, when the house is in flames, the forest fire and when one is surrounded by thieves, dacoits and the army.

महादरिद्रो मूर्खश्च वर्षं स्तोत्रं पठेत्तु यः।
विद्यावान्धनवांश्चैव स भवेन्नात्र संशयः॥ ३४॥

The totally foolish person or a pauper will achieve all knowledge and riches if one recites the *stotra* for one year. There is no doubt.

इति श्रीब्रह्मवैवर्त्ते महापुराणे प्रकृतिखण्डे नारदनारायणसंवादे दुर्गोपाख्याने दुर्गास्तोत्रं नाम षट्षष्टितमोऽध्यायः॥ ६६॥

अथ सप्तषष्टितमोऽध्यायः

Chapter 67

नारद उवाच

भगवन्सर्वधर्म्मज्ञ सर्वज्ञानविशारद।
ब्रह्माण्डमोहनं नाम प्रकृतेः कवचं वद॥ १॥

Nārada said - O lord, you are very well aware of all the Dharmas and are well-versed in the divine knowledge. You kindly enlighten me on the *Brahmāṇḍamohanakavaca* of the goddess.

नारायण उवाच

शृणु वक्ष्यामि हे वत्स कवचं च सुदुर्लभम्।
श्रीकृष्णेनैव कथितं कृपया ब्रह्मणे पुरा॥ २॥

Nārāyaṇa said - O son, you listen to me; I am speaking out the *kavaca* which is difficult to get but the knowledge of the same was imparted by lord Kṛṣṇa to Brahmā.

ब्रह्मणा कथितं पूर्वं धर्माय जाह्नवीतटे।
धर्मेण दत्तं मह्यं च कृपया पुष्करे पुराः॥ ३॥
त्रिपुरारिश्च यद्धृत्वा जघान त्रिपुरं पुरा।
मुमोच धाता यद्धृत्वा मधुकैटभयोर्भयम्।
जघान रक्तबीजं तं यद्धृत्वा भद्रकालिका॥ ४॥

In earlier times Brahmā spoke to Dharma on the bank of the Gaṅgā and Dharma in turn imparted knowledge of the same to me gracefully at the Puṣkara-kṣetra. It was held by Śiva in earlier times at the time of the killing of Tripurāsura and by holding such, Brahmā was relieved of the danger of Madhukaiṭabha, by holding which Bhadrakālī killed Raktabīja.

यद्धृत्वा तु महेन्द्रश्च संप्राप कमलालयाम्।
यद्धृत्वा च महाकालश्चिरजीवी च धार्मिकः॥ ५॥
यद्धृत्वा च महाज्ञानी नन्दी सानन्दपूर्वकम्।
यद्धृत्वा च महायोद्धा रामः शत्रुभयङ्करः॥ ६॥
यद्धृत्वा शिवतुल्यश्च दुर्वासा ज्ञानिनां वरः।

By holding which Mahendra achieved the abode of Lakṣmī. By achieving which Mahākāla, crowned with Dharma, enjoyed long life and by holding which Nandī blissfully achieved the divine knowledge. By holding which Paraśurāma became a great warrior and by holding which Durvāsā became a great intellectual.

ॐ दुर्गेति चतुर्थ्यन्तः स्वाहान्तो मे शिरोऽवतु॥ ७॥
मन्त्रः षडक्षरोऽयं च भक्तानां कल्पपादपः।
विचारो नास्ति वेदेषु ग्रहणेऽस्य मनोर्मुने॥ ८॥
मन्त्रग्रहणमात्रेण विष्णुतुल्यो भवेन्नरः।
मम वक्त्रं सदा पातु चों दुर्गायै नमोऽन्ततः॥ ९॥
ॐ दुर्गे रक्षयति च कण्ठं पातु सदा मम।

The mantra is ओं दुर्गायै स्वाहा this mantra is like kalpavṛkṣa and should protect my head. O sage there is nothing specifically mentioned about the holding of his mantra; by receiving this mantra one at once becomes equal to Viṣṇu.

ओं दुर्गायै नमः this mantra should protect my mouth. ओं दुर्गे this mantra should protect my throat.

ॐ ह्रीं श्रीमिति मन्त्रोऽयं स्कन्धं पातु निरन्तरम्॥ १०॥
ॐ ह्रीं श्रीं क्लीमिति पृष्ठं च पातु मे सर्वतः सदा।
ह्रीं मे वक्षःस्थलं पातु हस्तं श्रीमिति सन्ततम्॥ ११॥
ॐ श्रीं ह्रीं क्लीं पातु सर्वाङ्गं स्वप्ने जागरणे तथा।
प्राच्यां मां प्रकृतिः पातुः पातु वह्नौ च चण्डिका॥ १२॥
दक्षिणे भद्रकाली च नैर्ऋत्यां च महेश्वरी।
वारुण्यां पातु वाराही वायव्यां सर्वमङ्गला॥ १३॥
उत्तरे वैष्णवी पातु तथैशान्यां शिवप्रिया।
जले स्थले चान्तरिक्षे पातु मां जगदम्बिका॥ १४॥

ओं ह्रीं श्रीं this mantra should protect my shoulders and the mantra ओं ह्रीं श्रीं क्लीं should protect my back, ह्रीं should protect my chest. श्री should always protect my hand. ओं श्री ह्रीं क्लीं protects all my limbs while sleeping or awake. The goddess Prakṛti should protect me from the east. Caṇḍikā should protect me from the south-east. Bhadrakālī should protect me from the south, Māheśvarī should protect me from the north-west. Vārāhī should protect me from the west, Sarvamaṅgalā should protect me from the south-west and Vaiṣṇavī should protect me from

the north, Śivapriyā the beloved of Śiva should protect me from the north-east. Jagadambikā should protect me from the water, earth and the sky.

इति ते कथितं वत्स कवचं च सुदुर्लभम्।
यस्मै कस्मै न दातव्यं प्रवक्तव्यं न कस्यचित्॥ १५॥
गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
कवचं धारयेद्यस्तु सोऽपि विष्णुर्न संशयः॥ १६॥

O son, thus I am spoken to you the *kavaca* which is difficult to get, this should not be given to anyone nor should its knowledge be imparted to everyone. After offering the costumes and ornaments to the teacher, one should hold this *kavaca* and the one who holds the same becomes Viṣṇu himself. There is no doubt about it.

भ्रमणे सर्वतीर्थानां पृथिव्याश्च प्रदक्षिणे।
यत्फलं लभते लोकस्तदेतद्धारणान्मुने॥ १७॥

O sage the merit one gets by making a pilgrimage to all the holy places on earth, the same merit is achieved by a person who holds it.

पञ्चलक्षजपेनैव सिद्धमेतद्भवेद्ध्रुवम्।
लोके च सिद्धकवचं नास्त्रं विध्यति संकटे॥ १८॥
न तस्य मृत्युर्भवति जले वह्नौ विशेद्ध्रुवम्।

By reciting the *mantra* five lakhs of times, one meets with success. When someone meditates with this *mantra*, he cannot be injured by any weapon. He cannot be killed in water, flames of fire, administering of poison or fever.

जीवन्मुक्तो भवेत्सोऽपि सर्वसिद्धेश्वरः स्वयम्॥ १९॥
यदि स्यात्सिद्धकवचो विष्णुतुल्यो भवेद्ध्रुवम्।

He meets with all the success and is freed from the birth and death. A person himself becomes the *Siddhakavaca* and is equated with lord Viṣṇu himself.

कथितं प्रकृतेः खण्डं सुधाखण्डात्परं मुने॥ २०॥
या चैव मूलप्रकृतिर्यस्याः पुत्रो गणेश्वरः।
कृत्वा कृष्णव्रतं सा च लेभे गणपतिं सुतम्॥ २१॥
स्वांशेन कृष्णो भगवान्बभूव च गणेश्वरः।

O sage thus I have narrated to you the entire Prakṛtikhaṇḍa which is better then *Sudhākhaṇḍa*. The one who is known as *Mūlaprakṛti* and whose son was Gaṇeśa, the same Prakṛti accepted Gaṇapati as her son in fulfilment of the *vrata* of lord Kṛṣṇa and lord Kṛṣṇa also became Gaṇapati from his rays.

श्रुत्वा च प्रकृतेः खण्डनं सुश्राव्यं च सुधोपमम्॥ २२॥
भोजयित्वा च दध्यन्नं तस्मै दद्याच्च काञ्चनम्।

Thus the Prakṛtikhaṇḍa is like nectar for all. After listening to the Prakṛtikhaṇḍa one should offer curd and other food to the Brāhmaṇas giving away gold in charity.

सवत्सां सुरभिं रम्यां दद्याद्वै भक्तिपूर्वकम्॥ २३॥
वासोऽलंकाररत्नैश्च तोषयेद्वाचकं मुने।
पुष्पालंकारवसनैरुपहारगणैस्तथा॥ २४॥
पुस्तकं पूजयेदेवं भक्तिश्रद्धासमन्वितः।

Thereafter, he should also give away a cow and a calf in charity. O sage, the reciter of the Prakṛtikhaṇḍa should be pleased with the offerings of the costumes, ornaments and gems besides the flowers etc. He should also worship the book with devotion.

एवं कृत्वा यः शृणोति तस्य विष्णुः प्रसीदति॥ २५॥
वर्धते पुत्रपौत्रादिर्यशस्वी तत्प्रसादतः।
लक्ष्मीर्वसति तद्गेहे ह्यन्ते गोलोकमाप्नुयात्।
लभेत्कृष्णस्य दास्यं स भक्तिं कृष्णे सुनिश्चलाम्॥ २६॥

Thus whosoever listens to it with attention and devotion, he pleases lord Viṣṇu. With his grace one achieves sons, grandsons and glory and his house always remains filled with riches. He ultimately reaches the *Goloka* and he achieves the slavehood of lord Kṛṣṇa.

इति श्रीब्रह्मवैवर्त्ते महापुराणे प्रकृतिखण्डे नारदनारायणसंवादे
दुर्गोपाख्याने ब्रह्माण्डमोहनकवचं नाम
सप्तषष्टितमोऽध्यायः॥ ६७॥

समाप्तश्चायं श्रीब्रह्मवैवर्त्ते महापुराणे प्रकृतिखण्डो द्वितीयः॥

ॐ तत्सद्ब्रह्मणे नमः

श्रीमद्द्वैपायनमुनिप्रणीतं

ब्रह्मवैवर्तपुराणे तृतीयं गणपतिखण्डम्

Brahamavaivarta Purāṇa

Gaṇapati-Khaṇḍam

Chapter 1

Conversation between Nārada and Nārāyaṇa

अथ प्रथमोऽध्यायः

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ १॥

Offering salutation to the back of the humans, Nārāyaṇa, Sarasvatī, the goddess of speech as well as Vyāsa, reciting the slogan of victory, the recitation of the Purāṇas should be started.

नारद उवाच

श्रुतं प्रकृतिखण्डं तदमृतार्णवमुत्तमम्।
सर्वोत्कृष्टमभीष्टं च मूढानां ज्ञानवर्धनम्॥ २॥
अधुना श्रीगणेशस्य खण्डं श्रोतुमिहागतः।
तज्जन्म चरितं नृणां सर्वमलङ्गमङ्गलम्॥ ३॥
कथं जज्ञे सुरश्रेष्ठः पार्वत्या उदरे शुभे।
देवी केन प्रकारेण चालभत्तादृशं सुतम्॥ ४॥
स चांशः कस्य देवस्य कथं जन्म ललाभ सः।
अयोनिसम्भवः किं वा किं वाऽसौ योनिसम्भवः॥ ५॥

Nārada said - I have listened to the Prakṛtikhaṇḍa which is like nectar and the best of all and bestows knowledge even to the foolish people. Now I intend to listen to the Gaṇeśakhaṇḍa because the birth of Gaṇeśa provides prosperity and all welfare. How was the best of gods Gaṇeśa born from the womb of Pārvatī? How did the goddess achieve him as a son? Of which god does he belong to be the part and how was he born? Was he born with human contact or without it.

किं वा तद्ब्रह्मतेजो वा किं तस्य च पराक्रमः।
का तपस्या च किं ज्ञानं किं वा तन्निर्मलं यशः॥ ६॥
कथं तस्य पुरः पूजा विश्वेषु निखिलेषु च।
स्थिते नारायणे शम्भौ जगदीशे च धातरि॥ ७॥
पुराणेषु निगूढं च तज्जन्म परिकीर्त्तितम्।
कथं वा गजवक्त्रोऽयमेकदन्तो महोदरः॥ ८॥
एतत्सर्वं समाचक्ष्व श्रोतुं कौतूहलं मम।
सुविस्तीर्णं महाभाग तदतीव मनोहरम्॥ ९॥

What is the extent of his divine glory, his prowess, the *tapas*, his intelligence and the spotless popularity? How was he considered to be adored first of all inspite of the presence of Nārāyaṇa, Śiva and Brahmā in the universe? In the Purāṇas, his birth is treated to be quite mysterious. How did he get the face of an elephant, one tusk and the protruding belly? O virtuous one, you kindly tell me the whole story in detail because it is quite pleasant and I feel quite anxious to know about it.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि रहस्यं परमाद्भुतम्।
पापसन्तापरहणं सर्वविघ्नविनाशनम्॥ १०॥
सर्वमङ्गलदं सारं सर्वश्रुतिमनोहरम्।
सुखदं मोक्षबीजं च पापमूलनिकृन्तनम्॥ ११॥

Nārāyaṇa said - O Nārada I am revealing the astonishing secret you to and you listen to it. The one who removes mental agony because of the commission of sin, is the remover of all obstructions, grants all welfare, is the essence of all, is quite pleasant to listen, bestower of pleasure, the cause of *mokṣa* and the destroyer of sins.

दैत्यार्दितानां देवानां तेजोराशिसमुद्भवा।
देवी संहत्य दैत्यौघान्दक्षकन्या बभूव ह॥ १२॥

When the gods were troubled by the demons, the goddess emerged from the *tejas* of the gods and she destroyed the demons. Thereafter she was born as a daughter of Dakṣa.

सा च नाम्ना सती देवी स्वामिनो निन्दया पुरा।
देहं संत्यज्य योगेन जाता शैलप्रियोदरे॥ १३॥

She was known as Satī there. In the earlier times the same Satī protesting against the denouncement of Śiva, ended her life and was reborn as Pārvatī from the womb of Menā.

शङ्कराय ददौ तां च पार्वतीं पर्वतो मुदा।
तां गृहीत्वा महादेवो जगाम विजनं वनम्॥ १४॥

Himālaya the king of the mountains pleasantly gave away Pārvatī in marriage to Śiva. Lord Mahādeva accompanied by Pārvatī retired to a secluded forest.

शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिताम्।
स रेमे नर्मदातीरे पुष्पोद्याने तया सह॥ १५॥

Reaching the bank of the Narmadā they came across an orchard where they prepared a flowery bed and both of them enjoyed the conjugal pleasures there.

सहस्रवर्षपर्यन्तं दैवमानेन नारद।
तयोर्बभूव शृङ्गारो विपरीतादिको महान्॥ १६॥

O Nārada, they continued to enjoy the conjugal pleasures using various means of make up or decoration of the body up to a thousand divine years.

दुर्गाङ्गस्पर्शमात्रेण मदनान्मूर्च्छितः शिवः।
मूर्च्छिता सा शिवस्पर्शाद्बुबुधे न दिवानिशम्॥ १७॥

With the very touch of the limbs of Pārvatī, Śiva was infatuated with passion and fainted. Similar was the case with Pārvatī. While indulging in love-sport they lost the sense of day and night.

हंसकारण्डवाकीर्णे पुंस्कोकिलरुताकुले।
नानापुष्पविकासाढ्ये भ्रमरध्वनिगुञ्जिते॥ १८॥

सुगन्धिकुसुमाश्लेषिवायुना सुरभीकृते।
अतीव सुखदे रम्ये सर्वजन्तुविवर्जिते॥ १९॥

दृष्ट्वा तयोस्तच्छृङ्गारं चिन्तां प्रापुः सुराः पराम्।
ब्रह्माणं च पुरस्कृत्य ययुर्नारायणान्तिकम्॥ २०॥

In the forest there echoed the sweet voice of geese, ducks and other birds like cuckoos. Several types of flowers blossomed there, the black-wasps emitted the hissing sound and fragrant breeze pervaded the entire forest. It was a quite pleasant and charming place which was devoid of wild animals. Finding both of them so indulging in conjugal pleasures, the gods felt concerned. They went to Brahmā and taking him with them they reached the abode of Viṣṇu.

तं नत्वा कथयामास ब्रह्मा वृत्तान्तमीप्सितम्।
संतस्थुर्देवताः सर्वाश्चित्रपुत्तलिका यथा॥ २१॥

Brahmā offered his salutation to him and he narrated the entire story of lord Viṣṇu, while other gods stood there like puppets.

ब्रह्मोवाच।
सहस्रवर्ष पर्य्यन्तं देवमानेन शङ्करः.
रतौ रतश्च निश्चेष्टो न योगी विरराम ह॥ २२॥

Brahmā said - Lord Śiva is inactive because of his indulging in the conjugal pleasures for a thousand years. The great yogī is not detracting himself from the love-sport.

मैथुनस्य विरामे च दम्पत्योर्जगदीश्वर।
किम्भूतं भविताऽपत्यं तथ्यं कथितुमर्हसि॥ २३॥

O lord of the universe, what type of child will they produce after the end of this love-sport you kindly tell me?

श्रीभगवानुवाच

चिन्ता नास्ति जगद्धातः सर्वं भद्रं भविष्यति।
मयि ये शरणापन्नास्तेषां दुःखं कुतो विधे॥ २४॥

The lord said - O creator of the universe, don't *get worried about this. Everything will be well* done because those who take refuge with me can never face trouble.

येनोपायेन तद्वीर्यं भूमौ पतति निश्चितम्।
तत्कुरुष्व प्रयत्नेन सार्धं देवगणेन च॥ २५॥
यदा च शम्भोर्वीर्यं तत्पार्वत्या उदरे पतेत्।
ततोऽपत्यं च भविता सुरासुरविमर्दकम्॥ २६॥

You do something by which the semen of lord Śiva falls on earth. You should accomplish this with the help of all the gods because, in case the semen of Śiva is implanted in the womb of Pārvatī, in that case a son will be born to her who will be the destroyer of all the gods and the demons.

ततः शक्रादयः सर्वे सुरा नारायणाज्ञया।
प्रययुर्नर्मदातीरं ययौ ब्रह्मा निजालयम्॥ २७॥
तत्रैव पर्वतद्रोणीबहिर्देशे सुराः पराः।
विषण्णवदनाः सर्वे बभूवुर्भयकातराः॥ २८॥

Thereafter Indra accompanied by other gods, at the command of Nārāyaṇa, reached the bank of Narmadā. Thereafter Brahmā retired to his respective abode.

The gods feeling upset in their mind stood in the valley.

शक्रो राजा कुबेरं च कुबेरो वरुणं तथा।
समीरणं च वरुणो यमं चैव समीरणः॥ २९॥
हुताशनं यमश्चैव भास्करं च हुताशनः।
चन्द्रं तथा भास्करश्च त्वीशानं चन्द्र एव च॥ ३०॥

Thereafter Indra said to Kubera and Kubera spoke to Varuṇa, Varuṇa spoke to Vāyu, Vāyu spoke to Agni, Agni spoke to Sūrya, Sūrya spoke to Candramā and Candramā spoke to Īśāna.

एवं देवाः प्रेरयन्ति देवांश्च रतिभञ्जने।
हस्पृङ्गारमङ्गं च कुर्वित्युक्त्वा परस्परम्॥ ३१॥
द्वारि स्थितो वक्रशिराः शक्रः प्राह महेश्वरम्॥ ३२॥

Thus the gods were conversing among themselves to detach Śiva from his conjugal pleasure inciting one another to obstruct the love-sport of lord Śiva.

Indra then stood at the entrance gate, turning his face and spoke to lord Śiva.

इन्द्र उवाच

किं करोषि महादेव योगीश्वर नमोस्तु ते।
जगदीश जगद्बीज भक्तानां भयभञ्जन॥ ३३॥
हरिर्जगामेत्युक्त्वा तमाजगाम च भास्करः।
उवाच भीतो द्वारस्थो भयार्तो वक्रचक्षुषा॥ ३४॥

सूर्यः उवाच

किं करोषि महादेव जगतां परिपालक।
सुरश्रेष्ठ महाभाग पार्वतीश नमोस्तु ते॥ ३५॥
इत्येवमुक्त्वा श्रीसूर्यः स जगाम भयात्ततः।
आजगाम तथा चन्द्र अवोचद्वक्रकन्धरः॥ ३६॥

Indra said - O Mahādeva, O yogīśvara, I offer my salutation to you. O lord of the universe you are the cause of the universe and remove the danger of the devotees. What is all this that you are doing? Thus speaking Indra left the place; thereafter the sun-god stood at the gate and feeling panicky in his mind he said.

Sūrya said - O Mahādeva, O preserver of the universe, O best of the gods, O virtuous one, O lord of Pārvatī, I bow in reverence to you. What is all this that you are doing? Thus speaking Sūrya feeling panicky left the place; thereafter Candramā arrived and turning his face to the other direction he also spoke.

चन्द्र उवाच

किं करोषि त्रिलोकेश त्रिलोचन नमोऽस्तु ते।
आत्माराम स्वयंपूर्ण पुण्यश्रवणकीर्तन॥ ३७॥

Candramā said - O lord of the three worlds, O three-eyed lord, I offer my salutation to you. You pervade the soul. You are complete in yourself, your voice is auspicious for the ear; what is all this being done by you?

इत्येवमुक्त्वा भीतश्च विरराम निशापतिः।
समीरणोऽपि द्वारस्थः संवीक्ष्योवाच सादरम्॥ ३८॥

Thus speaking Candramā the lord of the night kept quiet feeling panicky in his mind; thereafter the wind-god standing at the gate also spoke similarly.

पवन उवाच

किं करोषि जगन्नाथ जगद्बन्धो नमोऽस्तु ते।
धर्मार्थकाममोक्षाणां बीजरूप सनातन॥ ३९॥

The wind god said - O lord of the universe, O friend of the universe, I bow in reverence to you, you are the seed for *dharma, artha, kāma* and *mokṣa* and you are eternal; what is all this being done by you?

इत्येवं स्तवनं श्रुत्वा योगज्ञानविशारदः।
त्यक्तुकामो न तत्याज शृङ्गारं पार्वती भयात्॥ ४०॥

Śiva who was completely well-versed in the yogic practices, on hearing the prayer could not discard the conjugal pleasure getting afraid of Pārvatī though he wanted to discontinue the same.

दृष्ट्वा सुरान्भयार्तश्च पुनः स्तोतुं समुद्यतान्।
विजहौ सुखसम्भोगं कण्ठलग्नां च पार्वतीम्॥ ४१॥

Feeling panicky Śiva saw that the gods were starting to offer prayer again and as such he discarded the conjugal pleasure and separated himself from the embrace of Pārvatī.

उत्तिष्ठतो महेशस्य त्रासलज्जायुतस्य च।
भूमौ पपात तद्वीर्यं ततः स्कन्दो बभूव ह॥ ४२॥

Feeling remorseful from fear and shame, Śiva dropped the semen on the earth from which Kārttikeya was born.

पश्चात्तां कथयिष्यामि कथामतिमनोहराम्।
स्कन्दजन्मप्रसङ्गे च साम्प्रतं वाञ्छितं शृणु॥ ४३॥

Thereafter the pleasant story of the same will be recited but currently you listen to the story relating to the birth of Kārttikeya.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदानारायणसंवादे प्रथमोऽध्यायः॥ १॥

अथ द्वितीयोऽध्यायः

Chapter 2

The curse pronounced by Pārvatī on the Gods

नारायण उवाच

त्यक्त्वा रतिं महादेवो ददर्श पुरतः सुरान्।
पलायध्वमिति प्राह कृपया पार्वतीभयात्॥ १॥

Nārāyaṇa said - Lord Mahādeva advised the gods after leaving the conjugal pleasure to run away from the place. He said: "You at once flee from his place."

देवाः पलायिता भीताः पार्वतीशापहेतुना।
सर्वब्रह्माण्डसंहर्ता चकम्पे पार्वतीभयात्॥ २॥

The gods who were terrified from the curse of Pārvatī fled away from the place and lord Śiva also started trembling for fear of Pārvatī.

तल्पादुत्थाय सा दुर्गा न च दृष्ट्वा पुरस्सुरान्।
समुत्थितं कोपवह्निं स्तम्भयामास देहतः॥ ३॥

Durgā got up from the bed and after doing so she did not find the gods there. At once she felt enraged but she contained her anger in the body itself.

अद्य प्रभृति ते देवा व्यर्थवीर्या भवन्त्वि ति।
शशाप देवी तान्देवानतिरुष्टा बभूव ह॥ ४॥
ततः शिवः शिवां दृष्ट्वा क्रोधसंरक्तलोचनाम्।
रुदन्तीं नम्रवदनां लिखन्तीं धरणीतलम्॥ ५॥
शिवस्तां दुःखितां दृष्ट्वा क्रोधसंरक्तलोचनाम्।
हस्ते गृहीत्वा देवेशो वासयामास वक्षसि॥ ६॥
अतीव भीतः संत्रस्त उवाच मधुरं वचः॥ ७॥

But getting immensely annoyed Pārvatī pronounced a curse on the gods, that their semen should become infructuous and they shall no able to produce children thereafter. Śiva looked at Pārvatī who was standing there with her eyes turned red and was crying at the same time. She stood there still. Śiva, finding Pārvatī in anger and her eyes turned red was disturbed at heart.

He then held her hand and embraced her; getting terrified he spoke to her in a sweet voice.

शंकर उवाच

कथं रुष्टा गिरिश्रेष्ठकन्ये धन्ये मनोहरे
मम सौभाग्यरूपे च प्राणाधिष्ठाद्दतृदेवते॥ ८॥
किं तेऽभीष्टं करिष्यामि वद मां जगदम्बिके
ब्रह्माण्डसंघे निखिले किमसाध्यमिहावयोः॥ ९॥
अहो निरपराधं मां प्रसन्ना भवसुन्दरि।
दैवादज्ञातदोषस्य शान्तिं मे कर्तुमर्हसि॥ १०॥

Śiva said - O daughter of the mountains, you are quite graceful and attract the mind, you are my fortune and the goddess of my heart, O mother of the universe, you let me know your desire. I am sure to fulfil the same.

There is nothing beyond our reach in this universe.

त्वया युक्तः शिवोऽहं च सर्वेषां शिवदायकः।
त्वया विना हीश्वरश्च शवतुल्योऽशिवः सदा॥ ११॥

Therefore, O beautiful one, you forgive me, since I am quite innocent. I have committed a crime unknowingly. You please forgive me, I am Śiva only in union with you and can bestow welfare to all.

प्रकृतिस्त्वं च बुद्धिस्त्वं शक्तिस्त्वं च क्षमा दया।
तुष्टिस्त्वं च तथा पुष्टिः शान्तिस्त्वं क्षान्तिरेव च ॥ १२॥
क्षुत्त्वं छाया तथा निद्रा तन्द्रा श्रद्धा सुरेश्वरि।
सर्वाधारस्वरूपा त्वं सर्वबीजस्वरूपिणी॥ १३॥

Without you I am like a dead body and become the cause of miseries, O best of the goddess, you are Prakṛti, intelligence, prowess, forgiveness, mercy, satisfaction, support, sleep, peace, anger, shadow, drowsiness and faith.

स्मितपूर्वं वद वचः सांप्रतं सरसं शिवे।
त्वत्कोपविषसंदग्धं द्रुतं जीवय मां मृतम्॥ १४॥

O Śivā, you are the base for all, the seed for all; therefore you speak in a pleasant voice, wearing a smile on your face.

शंकरस्य वचः श्रुत्वा क्षमायुक्ता च पार्वती।
उवाच मधुरं देवी हृदयेन विदूयता॥ १५॥

Because of the poison of your anger I have been burnt alive. You bring me back to life. On hearing the words of Śiva, Pārvatī who always believed in forgiveness, spoke the pleasant words.

पार्वत्युवाच

किं त्वाऽहं कथयिष्यामि सर्वज्ञं सर्वरूपिणम्।
आत्मारामं पूर्णकामं सर्वदेहेष्ववस्थितम्॥ १६॥

Pārvatī said - What shall I talk to you? You are all knowledgeable, the form of everything, the one who pervades the soul, accomplish all deeds and pervades the body of everyone.

कामिनी मानसं काममप्रज्ञं स्वामिनं वदेत्.
सर्वेषां हृदयज्ञं च हृदीष्टं कथयामि किम्॥ १७॥

A damsel reveals her mind to her husband but you are the one who knows the minds of all; therefore what can I speak to you since you know everything?

सुगोप्यं सर्वनारीणां लज्जाजननकारणम्।
अकथ्यमपि सर्वासां महेश कथयामि ते॥ १८॥

O Maheśa, I am telling you something which is quite secretive, shameful and beyond expression.

सुखेषु मध्ये स्त्रीणां च विभवेषु सुरेश्वर।
सत्पुंसा सह सम्भोगो निर्जनेषु परं सुखम्॥ १९॥

O best of the gods, it is a matter of great pleasure for ladies to enjoy the company of their husbands in secluded places.

तद्भंगेन च यदुःखं तत्समं नास्ति च स्त्रिया।
कान्तानां कान्तविच्छेदशोकः परमदारुणः॥ २०॥
कृष्णपक्षे यथा चन्द्रः क्षीयमाणो दिने दिने।
तथा कान्तं विना कान्ता क्षीणा कान्त क्षणे क्षणे॥ २१॥
चिन्ताज्वरश्च सर्वेषामुपतापश्च वाससाम्।
साध्वीनां कान्तविच्छेदस्तुरगानां च मैथुनम्॥ २२॥

And there is no other mental agony for a lady when she is deprived of it because the separation from her husband is quite unbearable for the

ladies. O lord, as the moon goes on reducing during the black fortnight, similarly a lady without the husband goes on reducing. Worry is the cause of mental agony for all, for the costumes the summer season is unbearable and for the chaste lady, the separation from husband is quite painful and for the horses, the love making is painful.

रतिभंगो दुःखमेकं द्वितीयं वीर्य्यपातनम्।
दुःखातिरेकि दुःखं च तृतीयमनपत्यता॥ २३॥

The disturbance in conjugal pleasure and the second painful experience is the fall of your semen on the ground and the third painful experience is that I have no son.

त्रैलोक्यकान्तं कान्तं त्वां लब्ध्वाऽपि न च मे सुतः।
या स्त्री पुत्रविहीना च जीवनं तन्निरर्थकम्॥ २४॥

I don't have a son inspite of achieving you the lord of the three worlds as my husband. Such of the ladies who have no sons, their life is said to be of no consequence.

जन्मान्तरसुखं पुण्यं तपोदानसमुद्भवम्।
सद्वंशजातपुत्रश्च परत्रेह सुखप्रदः॥ २५॥

The merit earned by performing *tapas* and charity provides pleasure after many births but a son born in the high race, provides pleasure in this world and even beyond.

सुपुत्रः स्वामिनोंऽशश्च स्वामितुल्यसुखप्रदः।
कुपुत्रश्च कुलाङ्गारो मनस्तापाय केवलम्॥ २६॥

A son born from the husband who provides pleasure is like a husband and if he happens to be a wicked son, he serves like a burning flame. He creates mental agony.

स्वामी स्वांशेन स्वस्त्रीणां गर्भे जन्म लभेद्ध्रुवम्।
साध्वी स्त्री मातृतुल्या च सततं हितकारिणी॥ २७॥

The lords of the noble ladies appear from their womb by uniting with their husbands and the chaste lady always thinks of welfare of all like a mother.

असाध्वी वैरितुल्या च शश्वत्सन्तापदायिनी।
मुखदुष्टा योनिदुष्टा चासाध्वीति त्रिधा स्मृता॥ २८॥

An unchaste woman produces sons who provide mental agony like an enemy. The wicked women are of three types viz., those who speak unchaste words, those who indulge in unholy contacts and those who are unchaste by nature.

किमुपायं करिष्यामि वद योगीश्वरेश्वर।
उपायसिन्धो तपसां सर्वेषां च फलप्रद॥ २९॥
इत्युक्त्वा पार्वती देवी नम्रवक्त्रा बभूव ह।
प्रहस्य शंकरो देवो बोधयामास पार्वतीम्॥ ३०॥

O lord of the yogīs, you are the ocean of remedies and provide the result of the *tapas*. Therefore, you tell me what I should do.

सत्पुत्रबीजं सुखदं तापनाशनकारणम्।
मितं स्निग्धं सुरुचिरं प्रवक्तुमुपचक्रमे॥ ३१॥

Thus speaking Pārvatī cast her head downwards and Śiva smilingly consoled her.

Lord Śiva started speaking pleasant words which removed her mental agony. His eyes were filled with love, quite pleasant and appeared to be the cause of having a noble son.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे द्वितीयोऽध्यायः॥ २॥

अथ तृतीयोऽध्यायः

Chapter 3

The Performing of *vrata* by Pārvatī for getting a son

श्रीमहादेव उवाच

श्रृणु पार्वति वक्ष्यामि तव भद्रं भविष्यति।
उपायतः कार्यसिद्धिर्भवत्येव जगत्त्रये॥ १॥
सर्ववांछितसिद्धेस्तु बीजरूपं सुमङ्गलम्।
मनसः प्रीतिजनकमुपायं कथयामि ते॥ २॥

Mahādeva said - O Pārvatī listen to me, I am telling you something which will provide welfare to you. One gets success by attending to the remedies against adversities in the universe. I am going to tell you a remedy which will be the cause of meeting with success.

It shall bestow success, welfare and love in one's mind.

हरेराराधनं कृत्वा व्रतं कुरु वरानने।
व्रतं च पुण्यकं नाम वर्षमेकं करिष्यसि॥ ३॥
महाकठोरबीजं च वाञ्छाकल्पतरुं परम्।
सुखदं पुण्यदं सारं पुत्रदं सर्वसौख्यदम्॥ ४॥
नदीनां च यथा गंगा देवानां च हरिर्यथा।
वैष्णवानां यथाहं च देवीनां त्वं यथा प्रिये॥ ५॥
वर्णानां च यथा विप्रस्तीर्थानां पुष्करं यथा।
पुष्पाणां पारिजातं च पत्राणां तुलसी यथा॥ ६॥
यथा पुण्यप्रदानां च तिथिरेकादशी स्मृता।
रविवारश्च वाराणां यथा पुण्यप्रदः शिवे॥ ७॥
मासानां मार्गशीर्षश्चाप्यृतूनां माधवो यथा।
संवत्सरो वत्सराणां युगानां च कृतं यथा॥ ८॥

O damsel, by adoring the lord you must perform a *Puṇyaka-vrata* for a year, this is quite difficult and forms of the seed, is *kalpavṛkṣa* and wish fulfilling, besides being quite pleasant, meritorious, the essence, bestower of son and rivers, Viṣṇu is best of all the gods, I myself in the Vaiṣṇavas, you yourself in the goddesses, Brāhmaṇa in the *varṇas*, Puṣkara in the holy places, Pārijāta in the flowers, Tulasī among the leaves, *Ekādaśī* which grants merit and Sunday is the best of all the days.

विद्याप्रदश्च पूज्यानां गुरूणां जननी यथा।
साध्वी पत्नी यथासानां विश्वस्तानां मनो यथा॥ ९॥
यथा धनानां रत्नं च प्रियाणां च यथा पतिः।
यथा पुत्रश्च बन्धूनां वृक्षाणां कल्पपादपः॥ १०॥
फलानां वै चूतफलं वर्षाणां भारतं तथा।
वृन्दावनं वनानां च शतरूपा च योषिताम्॥ ११॥
यथा काशी पुरीणां च सूर्यस्तेजस्विनां यथा।
यथाशशीः खगानां च सुन्दराणां च मन्मथः॥ १२॥
शास्त्राणां च यथा वेदाः सिद्धानां कपिलो यथा।
हनूमान्वानराणां च क्षेत्राणां ब्राह्मणननम्॥ १३॥
यशोदानां यथा विद्या कविता च मनोहरा।
आकाशो व्यापकानां च ह्यंगानां लोचनं यथा॥ १४॥
विभवानां हरिकथा सुखानां हरिचिन्तनम्।
स्पर्शानां पुत्रसंस्पर्शो हिंस्राणां च यथा खलः॥ १५॥
पापानां च यथा मिथ्या पापिनां पुंश्चली यथा।
पुण्यानां च यथा सत्यं तपसां हरिसेवनम्॥ १६॥
यथा घृतं च गव्यानां यथा ब्रह्मा तपस्विनाम्।
अमृतं भक्ष्यवस्तूनां सस्यानां धान्यकं यथा॥ १७॥
पुण्यदानां यथा तोयं शुद्धानां च हुताशनः।
सुवर्णं तैजसानां च मिष्टानां प्रियभाषणम्॥ १८॥
गरुडः पक्षिणां चैव हस्तिनामिन्द्रवाहनम्।
योगिनां च कुमारश्च देवर्षीणां च नारदः॥ १९॥
गन्धर्वाणां चित्ररथो जीवो बुद्धिमतां यथा।
सुकवीनां यथा शुक्रः काव्यानां च पुराणकम्॥ २०॥
स्रोतस्वतां समुद्रश्च यथा पृथ्वी क्षमावताम्।
लाभानां च यथा मुक्तिर्हरिभक्तिश्च सम्पदाम्॥ २१॥
पवित्राणां वैष्णवाश्च वर्णानां प्रणवो यथा।
विष्णुमन्त्रश्च मन्त्राणां बीजानां प्रकृतिर्यथा॥ २२॥
विदुषां च यथा वाणी गायत्री छन्दसां यथा।
यथा कुबेरो यक्षाणां सर्पाणां वासुकिर्यथा॥ २३॥
यथा पिता ते शैलानां गवां च सुरभिर्यथा।
वेदानां सामवेदश्च तृणानां च यथा कुशः॥ २४॥
सुखदानां यथा लक्ष्मीर्मनो वै शीघ्रगामिनाम्।
अक्षराणां मकारश्च यथा तातो हितैषिणाम्॥ २५॥
शालग्रामश्च मूर्त्तीनां पशूनां विष्णुपञ्जरः।
चतुष्पदानां पञ्चास्यो मानवो जीविनां यथा॥ २६॥
यथा स्वान्तं चेन्द्रियाणां मन्दाग्निश्च रुजां यथा।
बलिनां च यथा शक्तिरहं शक्तिमतां तथा॥ २७॥
महान्विराट् च स्थूलानां सूक्ष्माणां परमाणुकः।
यथेन्द्र आदितेयानां दैत्यानां च बलिर्यथा॥ २८॥
यथा दधीचिर्दातॄणां प्रह्लादश्चैव साधुषु।
ब्रह्मास्त्रं च यथाऽस्त्राणां चक्राणां च सुदर्शनम्॥ २९॥
नृणां राजा रामचन्द्रो धन्विनां लक्ष्मणो यथा।
सर्वाधारः सर्वसेव्यः सर्वबीजं च सर्वदः।
सर्वसारो यथा कृष्णो व्रतानां पुण्यकं यथा॥ ३०॥
व्रतं कुरु महाभागे त्रिषु लोकेषु दुर्लभम्।

सर्वश्रेष्ठश्च पुत्रस्ते व्रतादेव भविष्यति॥ ३१॥

O Śiva, Mārgaśīrṣa is the best among the months, spring among the seasons, *Saṁvatsara* among the years, *kṛtayuga* among the *yugas*, the teacher among the adorable and mother among the teachers, while at the time of misfortune, the mind among the faithful, the gem among the riches, the husband among the beloved, the son among the relatives, *kalpavṛkṣa* among the trees, mango among the fruits, the land of Bhārata among the continents, Vṛndāvana among the forests, Śatarūpā among the ladies, Kāśī among the cities, Sūrya among those possessing lustre, Moon among the planets, Kāmadeva among the beautiful ones, the Vedas in literature, Kapila among the *siddhas*, Hanumān among the monkeys, Brāhmaṇamukha among the *kṣetras*, knowledge among those who bestow glory and beautiful poetry, the sky among those who pervade everywhere, the eyes among all the limbs, the story of the lord among all the treasures, the adoration of lord of all the pleasures, the touch of the son among the things which provide pleasure by touch, the wicked among the terrorists, falsehood among the sins, the degraded woman among the sinners, truthfulness among the merits, the serving of Hari among the *tapas*, *ghee* among the fluids, Brahmā among the *tapasvīs,* nectar among the eatables, paddy among the cereals, the water among those which provide purity, Agni in the Śūdras, gold among the articles which glitter, the sweet tongue among all the sweet things, Garuḍa among the birds, Airāvata among the elephant, Kumāra among the yogīs, Nārada among the royal priests, Citraratha among the Gandharvas, Bṛhaspati among the intelligent people, Śukra among the poets, Purāṇas among the *kāvyas,* ocean among the stores of water, the goddess earth among those who forgive, the devotion among the profits, the devotion of Hari among the faiths, Vaiṣṇava among the purified person, *Oṁkāra* among the letters, *Viṣṇumantra* among all the *mantras,* Prakṛti among the seeds, Sarasvatī among the intelligent people, Gāyatrī among the metres, Kubera among the Yakṣas, Vāsuki among the serpents, Himvān among the mountains, Surabhi among the cows, *Sāmaveda* among the Vedas, *kuśa* among the grass, Lakṣmī among the those who provide pleasure, the mind out of the those which move with speed, the form in the letter, the father among the well-wishers, *Śālagrāma* among the images, *Sudarśana-cakra* among the weapons, lion among the quadrupeds, human among all the creatures, the mind among all the organ of senses, indigestion among the ailments, prowess among all the warriors; I myself among the valorous person, Mahāvirāṭ among the solid people, the atom among the smallest things, Indra among the sons of Aditi, Bali among the Daityas, Dadhīci among those who perform the charity, Prahlāda among the noble people, *Brahmāstra* among the weapons, *Sudarśana* among the *cakras*, the king Rāma among the humans, Lakṣmaṇa among the archers who is the base of all, served by all, the seed of all, the bestower of everything and his essence is lord Kṛṣṇa. Similar is the case with *Puṇyaka vrata.* O virtuous one, you perform this *vrata* which is difficult to get in the three worlds. With the influence of this *vrata* you will achieve an influential son.

व्रताराध्यश्च वै कृष्णः सर्वेषां वाञ्छितप्रदः।
जनो यत्सेवनान्मुक्तः पितृभिः कोटिभिः सह॥ ३२॥

Lord Kṛṣṇa happens to be the, main deity of this *mantra* who fulfils all the desires and by adoring whom one redeems crores of his generations.

हरिमन्त्रं गृहीत्वा च हरिसेवां करोति यः।
भारते जन्म सफलं स्वात्मनः स करोति च॥ ३३॥
उद्धृत्य कोटिपुरुषान्वैकुण्ठं याति निश्चितम्।
श्रीकृष्णपार्षदो भूत्वा सुखं तत्रैव मोदते॥ ३३॥

Whosoever recites the *mantra* of the lord in the land of Bhārata, his life meets with success. He also redeems crores of his generations and ultimately achieves Vaikuṇṭha where he serves

as a courtier of lord Kṛṣṇa and spent his life conformably.

सहोदरान्स्वभृत्यांश्चस्वबन्धून्सहचारिणः।
स्वस्त्रियश्च समुद्धृत्य भक्तो याति हरेः पदम्॥ ३४॥
तस्माद्गृहाण गिरिजे हरेर्मन्त्रं सुदुर्लभम्।
जप मन्त्रं व्रते तत्र पितॄणां मुक्तिकारणम्॥ ३५॥
इत्युक्त्वा शंकरो देवो गत्वा गिरिजया सह।
शीघ्रं च जाह्नवीतीरं हरेर्मन्त्रं मनोहरम्॥ ३६॥
तस्यै ददौ च संप्रीत्या कवचं स्तोत्रसंयुतम्।
पूजाविधाननियमं कथयामास तां मुने॥ ३७॥

Such a person after redeeming his brothers, servants, associates and the ladies of the household, proceeds to the house of the lord. O Pārvatī, therefore, you accept the *mantra* of the lord which is difficult to get and which redeems the manes; thereafter, lord Śiva went to the bank of Gaṅgā together with Pārvatī and imparted the knowledge of the sacred *mantra* of the lord of Pārvatī. O sage, he also explained to her the *kavaca, stotra* and method of adoration to her.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे तृतीयोऽध्यायः॥ ३॥

अथ चतुर्थोऽध्यायः

Chapter 4

The Performing of Puṇyaka Vrata

नारायण उवाच

श्रुत्वा व्रतविधानं च दुर्गा संहृष्टमानसा।

सर्वं व्रतविधानं च संप्रष्टुमुपचक्रमे॥ १॥

Nārāyaṇa said - After listening to the method of performing the *Puṇyaka-vrata*, the mind of Durgā was delighted; she therefore enquired about the performing of the *vrata*.

पार्वत्युवाच

सर्वं व्रतविधानं मां वद वेदविदां वर।

हे नाथ करुणासिन्धो दीनबन्धो परात्पर॥ २॥

कानि व्रतोपयुक्तानि द्रव्याणि च फलानि च।

समयंनियमं सभक्ष्यं च विधानं तत्फलं प्रभो॥ ३॥

देहि मह्यं विनीतायै नियुक्तं सत्पुरोहितम्।

पुष्पोपहारान्विप्रांश्च द्रव्याहरणकिंकरान्॥ ४॥

Pārvatī said - O best of the gods, O lord, O ocean of compassion, O beloved of the down-trodden, you are beyond everything and therefore, you kindly tell me what materials are required for this *vrata* and what is the reward, what is the time for it, the regulations, the eatables, the method and reward thereof? O lord, you also tell me about the best of the priests, the Brāhmaṇas who adore with flowers and servants who collect the material.

अन्यानि चोपयुक्तानि मयाऽज्ञातानि यानि च।

सन्नियोजय तत्सर्वं स्त्रीणां स्वामी च सर्वदः॥ ५॥

What else is required for this *vrata*, I am not aware of it. You kindly arrange for everything because the husband has to provide everything for the wife.

पिता कौमारकाले च सदा पालनकारकः।

भर्त्ता मध्ये सुतः शेषे त्रिधाऽवस्था सुयोषिताम्॥ ६॥

During childhood, the woman is protected by the father, during youth the husband protects her and during old age, the son protects her. Therefore, there are three stages of a chaste woman.

तातोऽशोकः प्राणतुल्यां दत्त्वा सत्स्वामिने सुताम्।

स्वामी निवृत्तिमाप्नोति संन्यस्य स्वसुते प्रियाम्॥ ७॥

The father gives away in marriage his daughter to the best of the husbands and feels satisfied thereafter and the husband feels satisfied after entrusting his wife to the care of the son.

बन्धुत्रययुता या स्त्री सा च भाग्यवती परा।

किञ्चिद्विहीना मध्या च सर्वहीनाऽधमा भुवि॥ ८॥

एतेषां च समीपस्था प्रशंस्या सा जगत्त्रये।

निन्दितान्येषु संन्यस्ता सर्वमेतच्छ्रुतौ श्रुतम्॥ ९॥

Thus a woman who deals with three types of these relatives is considered to be quite fortunate; the one who is with some deficiency, is

considered to be mediocre and the one who is deprived of all the three is considered to be the degraded of all. Such a woman who remains with these relatives is considered to be the best everywhere. Such a woman, the care of whom is entrusted to anyone else earns denouncement. This is all prescribed in the Vedas.

सर्वात्मा भगवांस्त्वं च सर्वसाक्षी च सर्ववित्।
देहि मह्यं पुत्रवरं स्वात्मनिर्वृतिहेतुकम्॥ १०॥

You are the soul of all, the lord, the witness for all and you know everyone; therefore you kindly tell me everything to enable to me to achieve the best son.

स्वात्मबोधानुमानेन महात्मनि निवेदितम्।
सर्वान्तराभिप्रायज्ञं भवन्तं बोधयामि किम्॥ ११॥

I have spoken out to you, O great lord, everything and you are the one who knows the mind of everyone; what else can I speak to you?

इत्युक्त्वा पार्वती प्रीत्या पपात स्वामिनः पदे।
कृपासिन्धुश्च भगवान्प्रवक्तुमुपचक्रमे॥ १२॥

Thus speaking Pārvatī at once fell at the feet of the lord. Thereafter, lord Śiva started speaking to Pārvatī.

श्रीमहादेव उवाच

शृणु देवि प्रवक्ष्यामि विधानं नियमं फलम्।
फलानि चैव द्रव्याणि व्रतयोग्यानि च॥ १३॥

Mahādeva said - O goddess I am going to speak out to you the method for performing the *vrata*, its regulation, the reward and the things which are eatables and those who are prohibited from consumption for this *vrata*. You listen to it.

विप्राणां शतकं शुद्धं फलपुष्पोपहारकम्।
किंकराणां च शतकं द्रव्याहरणकारकम्॥ १४॥

A hundred Brāhmaṇas are needed for the collection of flowers and fruits and another hundred servants are required for bringing up other materials.

दासीनां शतकं लक्षं नियुक्तं च पुरोहितम्।
सर्वव्रतविधानज्ञं वेदवेदान्तपारगम्॥ १५॥
प्रवरं हरिभक्तानां सर्वज्ञं ज्ञानिनां वरम्।
सनत्कुमारं मत्तुल्यं गृहाण व्रतहेतवे॥ १६॥

A crore of female slaves are required and the priest should be such as should be well-versed in the bringing of the material and well-versed in the Vedic and post-Vedic literature and should be the best of the devotees of lord Viṣṇu and the foremost of the intellectuals. Therefore for performing *vrata* you request Sanatkumāra to function as a priest.

देवि शुद्धे च काले च परं नियमपूर्वकम्।
माघशुक्लत्रयोदश्यां व्रतारम्भः शुभः प्रिये॥ १७॥

O goddess, O beloved, during the auspicious time you start this *vrata* in a proper manner. The bright thirteenth day of Māgha shall be the most auspicious time.

गात्रं सुनिर्मलं कृत्वा शिरस्संस्कारपूर्वकम्।
उपोष्य पूर्वदिवसे वस्त्रं संशोध्य यत्नतः॥ १८॥
अरुणोदयवेलायां तल्पादुत्थाय सुव्रती।
मुखप्रक्षालनं कृत्वा स्नात्वा वै निर्मले जले॥ १९॥
आजम्य यत्नपूतो हि हरिस्मरणपूर्वकम्।
दत्त्वार्घ्यं हरये भक्त्या गृहमागत्य सत्वरम्॥ २०॥
धौते च वाससी धृत्वा ह्युपविश्यासने शुचौ।
आचम्य तिलकं धृत्वा समाप्य स्वाह्निकं पुनः॥ २१॥
घटं संस्थाप्य विधिवत्स्वस्तिवाचनपूर्वकम्।
पुरोहितस्य वरणं पुरः कृत्वा प्रयत्नतः॥ २२॥
सङ्कल्प वेदविहितं व्रतमेतत्समाचरेत्।
व्रते द्रव्याणि नित्यानि चोपचारास्तु षोडश।
देयानि नित्यं देवेशि कृष्णाय परमात्मने॥ २३॥
आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम्।
स्नानीयं मधुपर्कं च वस्त्राण्याभरणानि च॥ २४॥
सुगन्धिपुष्पधूपं च दीपनैवेद्यचन्दनम्।
यज्ञसूत्रं च ताम्बूलं कर्पूरादिसुवासितम्॥ २५॥

After taking a bath including washing the hair of the head, one should clad oneself in clean garments and then resort to fasting, the next day, in the early morning one should get up from the bed and brush the teeth, should take a bath with

clean water performing *Ācamana* and with great effort recite the name of Hari and offer *arghya* to lord Kṛṣṇa and proceed to his abode. One should clad oneself in two clean garments and be seated on the sacred seat. One should complete the daily routine taking *Ācamana* (sipping of water), the application of sandal-paste and performing all other routines. Thereafter by making an effort, the priest should be selected who should consecrate the vase reciting the *svasti-mantra*. Thereafter, taking a *saṁkalpa* according to the provisions of the Vedas, one should complete the vrata. One should make all the sixteen offerings daily, while performing *pūjā*. O goddess, these articles are offered to lord Kṛṣṇa daily which include the seat, welcome *pādya, arghya, ācamana*, breathing, *madhuparka*, clothes, ornaments, fragrant flowers, essence, lamp, *naivedya*, sandal-paste, *yajñopavīta*, camphor and fragrant betel.

द्रव्याण्येतानि पूजायाश्चाङ्गरूपाणि सुन्दरि।
देवि किञ्चिद्विहीनेन चाङ्गहानिः प्रजायते॥ २६॥

O beautiful one, all these articles are a part of the *pūjā*. O goddess, in case of any deficiency in the offerings, the performer is likely to lose her limbs.

अंगहीनं च यत्कर्म चाङ्गहीनो यथा नरः।
अंगहीने च कार्ये च फलहानिः प्रजायते॥ २७॥
अष्टोत्तरशतं पुष्पं पारिजातस्य विष्णवे।
देयं प्रतिदिनं दुर्गे स्वात्मनो रूपहेतवे॥ २८॥

And the person is deprived of limbs with deficient performance. A deficient performance also results in the loss of merit. O Durgā, a hundred and eight *Pārijāta* flowers are required to be offered to lord Kṛṣṇa daily.

श्वेतचम्पकपुष्पाणां लक्षमक्षतमीप्सितमम्।
प्रदेयं हरये भक्त्या वर्णसौन्दर्यहेतवे॥ २९॥
सहस्रपत्रपद्मानामक्षतं लक्षकं तथा।
भक्त्या देयं च हरये मुखसौन्दर्यहेतवे॥ ३०॥
अमूल्यरत्नरचितं दर्पणानां सहस्रकम्।
देयं नारायणायैव नेत्रयोर्दीप्तिहेतवे॥ ३१॥

And in order to increase the beauty, the white jasmine flowers are required to be offered besides a lakh of unbroken rice with devotion to lord Kṛṣṇa, in order to increase the beauty of the face; a lotus with hundred petals and a lakh of unbroken flowers should be offered to the lord with devotion for the increase of the glory of the eyes. A lakh of mirrors made of invaluable gems should be offered of Nārāyaṇa.

नीलोत्पलानां लक्षं च देयं कृष्णाय भक्तितः।
व्रताङ्गभूतं देवेशि चक्षुषो रूपपहेतवे॥ ३२॥

O goddess, for the increase in the beauty of the eyes, lord Kṛṣṇa should be offered a lakh of blue lotus flowers with devotion which form part of the *vrata*.

हिमालयोद्भवं लक्षं रुचिरं श्वेतचामरम्।
प्रदेयं केशवायैव केशसौन्दर्यहेतवे॥ ३३॥

For adding to the beauty of the hair on the head, a lakh of fly-whisks which are produced in the Himālaya should be offered to lord Keśava.

अमूल्यरत्नरचितं पुटकानां सहस्रकम्।
प्रदेयं गोपिकेशाय नासासौन्दर्यहेतवे॥ ३४॥

For increasing the beauty of the nose, a lotus and beautiful boxes made of invaluable gems should be presented to Kṛṣṇa the lord of the gopīs.

बन्धूकपुष्पलक्षं च देयं राधेश्वराय च।
सौम्यौष्ठाधरयोश्चैवं वर्णसौन्दर्यहेतवे॥ ३५॥

To increase the beauty of the lips, a lakh of Bandhūka[1] flowers should be offered to Kṛṣṇa, the lord of Rādhā.

मुक्ताफलानां लक्षं च दन्तसौन्दर्यहेतवे।
देयं गोलोकनाथाय शैलजे भक्तिपूर्वकम्॥ ३६॥

O daughter of the mountain, for increase in the beauty of the teeth, lakh of pearls should be offered to the lord of the *Goloka* with devotion.

रत्नगेन्दुकलक्षं च गण्डसौन्दर्यहेतवे।
महेश्वराय दातव्यं व्रते शैलेन्द्रकन्यके॥ ३७॥

O daughter of the mountain, in order to increase the beauty of the cheeks, a lakh of balls

1. Pentapeter Phoenicea

made of gems should be offered to Maheśvara with devotion.

रत्नपाशकलक्षं च देयं ब्रह्मेश्वराय च।
ओष्ठाध:स्थलरूपाय व्रती प्राणेशि भक्तित:॥३८॥
कर्णभूषणलक्षं च रत्नसारविनिर्मितम्।
देयं सर्वेश्वरायैव कर्णसौन्दर्यहेतवे॥३९॥

O lady of my life, for the increase of the beauty of the lower part of the lips, a lakh of gem-studded ornaments should be offered to lord Kṛṣṇa with devotion; for increasing the beauty of ears, a lakh of ear ornaments should be given away in charity by the devotees to the lord of all.

माध्वीककलशानां च लक्षं रत्नविनिर्मितम्।
देयं विश्वेश्वरायैव स्वरसौन्दर्यहेतवे॥४०॥

For increasing the beauty of the voice, a lakh of *kalaśas* filled with *bassia letifolia* should be offered to the lord of the universe.

सुधापूर्णं च कुम्भानां सहस्रं रत्नविनिर्मितम्।
देयं कृष्णाय देवेशि वाक्यसौन्दर्यहेतवे॥४१॥

O goddess, for the increase in the beauty of speech a thousand pitchers filled with nectar should be offered to lord Kṛṣṇa, with devotion.

रत्नप्रदीपलक्षं च गोपवेषविधायिने।
देयं किशोरवेषाय दृष्टिसौन्दर्यहेतवे॥४२॥

For increase in the beauty of the eyes, a lakh of lamps made of gems should be offered to the Bālamukunda form of lord Kṛṣṇa.

धत्तूरकुसुमाकारं रत्नपात्रसहस्रकम्।
देयं गोरक्षकायैव बलसौन्दर्यहेतवे॥४३॥
सद्रत्नसाररचितं पद्मनालसहस्रकम्।
देयं चण्डकपालय बाहुसौन्दर्यहेतवे॥४४॥

To increase the beauty of the throat, a vase studded with a thousand gems, resembling the thorn-apple should be offered to lord who is the protector of the cows; for protecting the beauty of the arms a thousand lotuses with stalks should be offered to Caṇḍakapāla.

लक्षं च रक्तपद्मानां करसौन्दर्यहेतवे।
देयं गोपांगनेशाय नारायणि हरिव्रते॥४५॥

O Nārāyaṇī, for increase in the beauty of the hands a lakh of red lotuses should be offered to the lord of the Gopīs with devotion.

अंगुलीयकलक्षं च रत्नसारविनिर्मितम्।
अंगुलीनां च रूपार्थं देयं देवेश्वराय च॥४६॥

To increase the beauty of the fingers, a lakh of finger rings studded with gems should be offered to Deveśvara.

मणीन्द्रसारलक्षं च श्वेतवर्णं मनोहरम्।
देयं मुनीन्द्रनाथाय नखसौन्दर्यहेतवे॥४७॥

For the increase of the beauty of the nails the best of gems of white colour should be offered numbering a lakh of them to Munīndranātha.

सद्रत्नसारहाराणां लक्षं चातिमनोहरम्।
देयं मदनमोहाय वक्ष:सौन्दर्यहेतवे॥४८॥

In order to increase the beauty of the chest, a lakh of beautiful garlands studded with gems should be offered to Madanamohana.

सुपक्व श्रीफलानां च लक्षं च सुमनोहरम्।
देयं सिद्धेन्द्रनाथाय स्तनसौन्दर्यहेतवे॥४९॥

For increasing the beauty of the breasts a lakh of ripe wood apples should be offered to lord Śiva.

सद्रत्नवर्तुलाकारपत्रलक्षं मनोहरम्।
देयं पद्मालयेशाय देहसौन्दर्यहेतवे॥५०॥

For increase in the beauty of the body, a lakh of golden sheet studded with gems should be offered to lord Viṣṇu, with devotion.

सद्रत्नसाररचितं नाभीनां च सहस्रकम्।
प्रदेयं पद्मनाभाय नाभिसौन्दर्यहेतवे॥५१॥
सद्रत्नसाररचितं रथचक्रसहस्रकम्।
नितम्बसौन्दर्य्यार्थं च देयं चक्रपाणये॥५२॥

For increasing the beauty of the navel, a thousand of navels made of the best of gold and studded with gems should be offered to Padmanābha. For increasing the beauty of the pelvic region, a thousand of *Ratha-cakras* made of the best of gems should be offered to lord Cakrapāṇi.

सुवर्णरम्भास्तम्भानां लक्षं च सुमनोरहम्।
प्रदेयं श्रीनिवासाय श्रोणिसौन्दर्यहेतवे॥५३॥

For the increase in the beauty of the thighs a lakh of trunks of the banyana trees, made of gold should be offered to lord Śrīnivāsa.

शतपत्रस्थलाब्जानां लक्षमलानमक्षतम्।
प्रदेयं पद्मनेत्राय पादसौन्दर्यहेतवे॥५४॥

For increasing the beauty of the teeth, a lakh of spotless and unbroken lotuses should be offered to Kamala-nayana.

सुवर्णरचितानां च खद्योतानां सहस्रकम्।
गतिसौन्दर्य्यहेत्वर्थं देयं लक्ष्मीश्वराय च॥५५॥

For increase in the grace, a lakh of fire-flies made of gold should be offered to the lord of Lakṣmī.

राजहंससहस्रं च गजेन्द्राणां सहस्रकम्।
सुवर्णरचितं देयं हरये गतिहेतवे॥५६॥

For preserving the speech, a thousand geese made of gold and a thousand elephants, made of gold should be offered to lord Gajendra.

सुवर्णच्छत्रलक्षं च देयं नारायणाय च।
विचित्रं रत्नसारेण मूर्धसौन्दर्यहेतवे॥५७॥
मालतीनां च कुसुममक्षतं लक्ष्मीश्वरि।
देयं वृन्दावनेशाय हास्यसौन्दर्यहेतवे॥५८॥

In order to increase the beauty of the head a thousand umbrellas made of gold and studded with gems should be offered to Nārāyaṇa, O goddess, to preserve the beauty in the smiling, a lakh of jasmine flowers and a lakh of unbroken *Mālatī* flowers should be offered to the lord of Vṛndāvana.

अमूल्यरत्नलक्षं च देयं नारायणाय वै।
सुव्रते व्रतपूर्णार्थं शीलसौन्दर्यहेतवे॥५९॥

O chaste lady, for the increase of the beauty of the character and for the successful completion of the *vrata*, a lakh of valuable gems, should be offered to Nārāyaṇa.

स्वच्छस्फटिकसङ्काशं मणीन्द्रश्रेष्ठलक्षकम्।
देयं मुनीन्द्रनाथाय मनःसौन्दर्यहेतवे॥६०॥

प्रवालसारसंकाशं मणिसारसहस्रकम्।
देयं कृष्णाय भक्त्या च प्रियरागविवृद्धये॥६१॥

For the increase in the beauty of the mind, a lakh of crystal gems should be offered to lord Kṛṣṇa.

माणिक्यसारलक्षं च देयं कृष्णाय यत्नतः।
जन्मनः कोटिपर्यन्तं स्वामिसौभाग्यहेतवे॥६२॥
कूष्माण्डं नारिकेलं च जम्बीरं श्रीफलं तथा।
फलान्येतानि देयानि हरये पुत्रहेतवे॥६३॥

In order to preserve the chastity of the lady and for the long life of her husband, a lakh of rubies should be offered to lord Kṛṣṇa with the desire of having a son; a melon, a coconut citron and wood apple should also be offered to the lord.

रत्नेन्द्रसारलक्षं च देयं कृष्णाय यत्नतः।
असंख्यजन्मपर्यन्तं स्वामिनो धनवृद्धये॥६४॥
वाद्यं नानाप्रकारं च कांस्यतालादिकं परम्।
व्रते सम्पत्तिवृद्ध्यर्थं श्रीहरिं श्रावयेद्व्रती॥६५॥

For the increase of the fortune of the husband in innumerable births, a lakh of the best of the gems should be offered to lord Kṛṣṇa; at the time of completion of the *vrata*, the devotee should arrange for a musical concert in honour of lord Hari.

पायसं पिष्टकं सर्पिःशर्करात्तं मनोहरम्।
प्रदेयं हरये भक्त्या स्वामिनो भोगवृद्धये॥६६॥

Offering the delicious eatables made of *ghee* and sugar, besides the *payasam* and stuff made of a mixture should be offered to the lord.

सुगन्धिपुष्पमालानां लक्षमक्षतमीप्सितम्।
प्रदेयं हरये भक्त्या हरिभक्तिविवृद्धये॥६७॥

For the increase in the devotion of the lord, the garland of a lakh of flowers should be offered with devotion to the lord.

नैवेद्यानि च देयानि स्वादूनि मधुराणि च।
श्रीकृष्णप्रीतिप्राप्त्यर्थं दुर्गे नानाविधानि च॥६८॥

O Durgā, in order to achieve the grace of lord Kṛṣṇa, several types of delicious and sweet preparations may be offered as *naivedya*.

नानाविधानि पुष्पाणि तुलसीसंयुतानि च।
श्रीकृष्णप्रीतये भक्त्या व्रते देयानि सुव्रते॥६९॥

O chaste lady, in order to attract the grace of lord Kṛṣṇa, one should offer the Tulasī leaves and several other flowers with devotion.

ब्राह्मणानां सहस्रं च प्रत्यहं भोजयेद्व्रती।
स्वात्मनः सस्यवृद्ध्यर्थं व्रते जन्मनि जन्मनि॥७०॥

In order to increase the prosperity in several coming births, a thousand Brāhmaṇas should be offered food daily.

पुष्पाञ्जलिशतं देयं नित्यं पूर्णं च पूजने।
प्रणामशतकं देवि कर्तव्यं भक्तिवृद्धये॥७१॥

O goddess, for the completion of this *vrata*, a hundred offerings of flowers should be made daily with devotion offering at the same time salutations, daily.

षण्मासांश्च हविष्यान्नं मासान्पञ्च फलादिकम्।
हविः पक्षं जलं पक्षं व्रते भक्षेच्च सुव्रते॥७२॥

The person who performs this *vrata* should live on the left-over of the food of the sacrifice or on fruits for five months. The left-over of *Hari* for a fortnight and for a fortnight one should live on consuming water alone.

रत्नप्रदीपशतकं वह्निं दद्याद्दिवानिशम्।
रात्रौ कुशासनं कृत्वा नित्यं जागरणं व्रते॥७३॥

During the performing of the *vrata*, a hundred lamps of gems should be lighted and one should sleep on the bed of *kuśa*-grass during the night and always remain awake.

ज्ञानवृद्धिर्जागरणे सुबुद्धिर्मूलभोजने।
लोभमोहकामक्रोधभयशोकविवादकम्॥७४॥
स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्।
संकल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरित्यपि॥७५॥
स्वप्नमैथुनकं त्याज्यं व्रतिना व्रतशुद्धये।
कलहश्च परित्याज्यो व्रते क्रीडाविवृद्धये॥७६॥
सम्पूर्णे च व्रते देवि प्रतिष्ठा तदनन्तरम्।
त्रिशतं वै षष्ट्यधिकं रत्नकं वस्त्रसंयुतम्॥७७॥
सभोज्यं सोपवीतं च सोपहारं ददात्वयम्।
त्रिशतं वै षष्ट्यधिकसहस्रं विप्रभोजनम्॥७८॥
त्रिशतं वै षष्ट्यधिकं सहस्रं तिलहोमकम्।
त्रिशतं वै षष्ट्यधिकं सहस्रं स्वर्णमेव च॥७९॥
देया व्रतसमाप्तौ च दक्षिणा विधिबोधिता।
अन्यां समाप्तिदिवसे कथयिष्यामि दक्षिणाम्॥८०॥

By remaining awake in *Jāgaraṇa*, there is increase in intelligence and by consuming fruits and roots, one develops noble wisdom. During this time, one should get oneself free from greed, illusion, passions, anger, fear, grief and unnecessary discussion. O goddess, for keeping chastity during this *Puṇyaka-vrata*, the worshipper should detract his attention from voluptuous thoughts, recitations, sports, gazing at something, secret talk, resolve for getting something, efforts for getting something, conjugal pleasures and various types of love-sports besides quarrelling should be discarded. At the completion of the vrata one should perform the ceremony of establishing it. One should collect three hundred and sixty blankets, clothes, food, *yajñopavīta* and presents should be given away in charity, one should feed three hundred and sixty Brāhmaṇas. One should make the offering of three hundred and sixty sea-same seeds and should also offer three hundred and sixty gold coins in *dakṣiṇā*. This has been ordained by Brahmā. O goddess, on the day of the completion of the *vrata* an other *dakṣiṇā* has to be given which I am going to tell you.

एतदव्रतफलं देवि दृढा भक्तिर्हरौ भवेत्।
हरितुल्यो भवेत्पुत्रो विख्यातो भुवनत्रये।
सौन्दर्य्यं स्वामिसौभाग्यमैश्वर्यं विपुलं धनम्॥८०॥
सर्ववाञ्छितसिद्धीनां बीजं जन्मनि जन्मनि।
इत्येवं कथितं देवि व्रतं कुरु महेश्वरि॥८१॥
पुत्रस्ते भविता साध्वीत्युक्त्वा स विरराम ह॥८२॥

Thus after completing this *vrata* one gets the reward of achieving immense devotion to the lord. One also gets a noble son who is well known in the three worlds and he attains enough of beauty and she gets fortune for the husband and enormous riches. In every birth she achieves

all the desired riches. O Maheśvarī, O goddess, thus I have spoken to you everything about the *vrata* and you better accomplish it. O Sādhavī, you will surely get a son. Thus speaking Śiva kept quiet.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे पुण्यकव्रतविधानं नाम चतुर्थोऽध्यायः॥४॥

अथ पञ्चमोऽध्यायः

Chapter 5

The glory of Puṇyaka Vrata

नारायण उवाच

श्रुत्वा व्रतविधाने च दुर्गा संहृष्टमानसा।

पुनः पप्रच्छ कान्तं सा दिव्यां व्रतकथां शुभाम्॥ १॥

Nārāyaṇa said - After listening to the method of performing the *Puṇyaka-vrata*, the mind of goddess Durgā was fully delighted. Thereafter, she enquired about the sacred *vrata* from lord Śiva.

श्रीपार्वत्युवाच

किमद्भुतं व्रतं नाथ विधानफलमस्य च।

अधिकां तत्कथां ब्रूहि व्रतं केन प्रकाशितम्॥ २॥

Pārvatī said - O lord, this is an astonishing type of *vrata*. You kindly tell me the way of performing it, its result, its story and who started it.

श्रीमहादेव उवाच

शतरूपा मनोः पत्नी पुत्रदुःखेन दुःखिता।

ब्रह्मणः स्थानमागत्य सा ब्रह्माणमुवाच ह॥ ३॥

Mahādeva said - Once Śatarūpā the wife of Manu, felt concerned because of the non-availability of a son. She was desirous of the same and she went to Brahmā and said.

शतरूपोवाच

ब्रह्मन्केन प्रकारेण बन्ध्याश्च सुतो भवेत्।

तन्मे ब्रूहि जगद्धातः सृष्टिकारणकारण॥ ४॥

Śatarūpā said - O Brāhmaṇa, you are the creator of the universe and the cause of the creation of the same. Therefore, you kindly tell me, how a barren woman can achieve a son.

तज्जन्म निष्फलं ब्रह्मन्नैश्वर्यं धनमेव च।

किंचिन्न शोभते गेहे विना पुत्रेण पुत्रिणाम्॥ ५॥

Because, O Brāhmaṇa, the household in which there is no son, the life of the house-holder is of no consequence besides the riches and the fortune. The house is devoid of glory.

तपोदानोद्भवं पुण्यं जन्मांतरसुखावहम्।

सुखदो मोक्षदः प्रीतिदाता पुत्रश्च पुत्रिणाम्॥ ६॥

The merit earned by performing *tapas* and charity is useful in the other worlds and the son provides pleasure to the parents besides salvation.

पुत्री पुत्रमुखं दृष्ट्वा चाश्वमेधशतोद्भवम्।

फलं पुन्नामनरकत्राणहेतुं लभेदध्रुवम्॥ ७॥

पुत्रोत्पत्तेरुपायं वै वद मां तापसंयुताम्।

तदा भद्रं न चेद्भर्त्रा सह यास्यामि काननम्॥ ८॥

A person having a son earns the merit of performing the *Aśvamedha* sacrifice because his son protects him from falling in the hell named *Puṁ*. Therefore you kindly tell me, whose mind is filled with grief, a remedy for begetting a son or otherwise I shall retire to the forest with my husband.

गृहाण राज्यमैश्वर्यं धनं पृथ्वीं प्रजावहाम्।

किमेतेनावयोस्तात विना पुत्रैरपुत्रिणोः॥ ९॥

You take away our kingdom, fortune, riches and the land filled with people because, O father, in case we remain childless then what could we do with all these.

अपुत्रिणो मुखं द्रष्टुं विद्वान्नोत्सहतेऽशिवम्।

मुखं दर्शयितुं लज्जां समवाप्नोत्यपुत्रकः॥ १०॥

The intellectual people do not want to see the face of a childless person, who is considered inauspicious and the one having no son also feels shy of facing others.

अथवा गरलं भुक्त्वा प्रवेक्ष्यामि हुताशनम्।
अपुत्रणैत्रमशिवं गृहं स्यात्स्त्रीविहीनकम्॥ ११॥

Or otherwise, I shall jump into the fire flame by consuming poison, because a household without sons, grandsons and housewife is considered to be inauspicious.

इत्येवमुक्त्वा सा साक्षाद्ब्रह्मणोऽग्रे रुरोद ह।
कृपानिधिश्च तां दृष्ट्वा प्रवक्तुमुपचक्रमे॥ १२॥

Thus speaking, she started crying before Brahmā. Thereafter the merciful Brahmā spoke looking at her.

ब्रह्मोवाच

शृणु वत्से प्रवक्ष्यामि पुत्रोपायं सुखावहम्।
सर्वैश्वर्यादिबीजं च सर्ववाञ्छाप्रदं शुभम्॥ १३॥

Brahmā said - O daughter, I will tell you the pleasant way of begetting a son, which is quite auspicious, bestows riches and fulfils all the desires.

माघशुक्लत्रयोदश्यां व्रतमेतत्सुपुण्यकम्॥
कर्तव्यं शुद्धकाले च कृष्णमाराध्य सर्वदम्॥ १४॥

There is a *vrata* called *Supuṇyaka* which is performed on the bright thirteenth day of the moon in the month of Māgha. This *vrata* should be performed with devotion in the auspicious time for lord Kṛṣṇa who fulfils all the wishes.

संवत्सरं च कर्तव्यं सर्वविघ्नविनाशनम्।
द्रव्याणि वेदैरुक्तानि व्रते देयानि सुव्रते॥ १५॥
व्रतं च काण्वशाखोक्तं सर्ववाञ्छितसिद्धिदम्।
कृत्वा पुत्रं लभ शुभे विष्णुतुल्यपराक्रमम्॥ १६॥

O lady, this *vrata* is the destroyer of all the obstructions and has to be completed in one full year. For that purpose, one should give away in charity all the things that are prescribed in the Vedas. O chaste lady, thus according to Kāṇvaśākhā, all the wishes are fulfilled by performing this *vrata* and with the completion of this *vrata* one gets a valorous son with the grace of lord Viṣṇu.

ब्रह्मणश्च वचः श्रुत्वा सा कृत्वा व्रतमुत्तमम्।
प्रियव्रतोत्तानपादौ लेभे पुत्रौ मनोहरौ॥ १७॥
व्रतं कृत्वा देवहूतिर्लेभे सिद्धेश्वरं सुतम्।
नारायणांशं कपिलं पुण्यकं पुण्यदं शुभम्॥ १८॥

On hearing the words of Brahmā she performed that *vrata* as a result of which she got two sons named Priyavrata and Uttānpāda. By performing the same auspicious *Puṇyaka-vrata*, Devahūti begot a son named Kapila who possessed the rays of Īśvara and Nārāyaṇa.

अरुन्धतीदं कृत्वा तु लेभे शक्तिसुतं शुभा।
शक्तिकान्ता व्रतं कृत्वा सुतं लेभे पराशरम्॥ १९॥

Arundhatī on the other hand got a son named *śakti*, after performing this *vrata* and the wife of *śakti* after performing this *vrata* achieved Parāśara as her son.

अदितिश्च व्रतं कृत्वा लेभे वामनकं सुतम्।
शची जयन्तं पुत्रं च लेभे कृत्वेदमीश्वरी॥ २०॥

By performing this *vrata*, Aditi got a son who happened to be the dwarf incarnation and Indrāṇī, the goddess of all the gods, achieved a son named Jayanta by performing this *vrata*.

उत्तानपादपत्नीदं कृत्वा लेभे ध्रुवं सुतम्।
कुबेरजाया कृत्वेदं लेभे च नलकूबरम्॥ २१॥
सूर्य्यपत्नी मनुं लेभे कृत्वेदं व्रतमुत्तमम्।
अत्रिपत्नी सुतं चन्द्रं लेभे कृत्वेदमुत्तमम्॥ २२॥

The wife of Uttānapāda got a son named Dhruva after performing this *vrata* and the wife of Kubera got two sons named Nala-Kūbara. Saṅjñā, the wife of Atri got a son named Candramā.

लेभे चांगिरसः पत्नी कृत्वेदं व्रतमुत्तमम्।
बृहस्पतिं सुरगुरुं पुत्रमस्य प्रभावतः॥ २३॥
भृगोर्भार्या व्रतं कृत्वा लेभे दैत्यगुरुं सुतम्।
शुक्रं नारायणांशं च सर्वतेजस्विना वरम्॥ २४॥

The wife of Aṅgirā then got a son named Bṛhaspati who happened to be the priest of the gods. The wife of Bhṛgu got a son named Śukra who happens to be the priest of the demons, who was born from the rays of Nārāyana and was quite illustrious.

इत्येवं कथितं देवि व्रतानां व्रतमुत्तमम्।
त्वमेवं कुरु कल्याणि हिमालयसुते शुभे॥ २५॥
साध्यं राजेन्द्रपत्नीनां देवीनां च सुखावहम्।
व्रतमेतन्महासाध्वि साध्वीनां प्राणतः प्रियम्॥ २६॥

O goddess, I have, therefore, narrated to you the details about the best of the *vratas*. Therefore, O chaste lady, O daughter of Himālaya, O auspicious one, you also perform this *vrata*. O great ascetic, the chief queens can perform this *vrata*. It provides pleasure to the goddesses and is liked by the chaste ladies better then their lives.

व्रतस्यास्य प्रभावेण स्वयं गोपाङ्गनेश्वरः।
ईश्वरः सर्वभूतानां तव पुत्रो भविष्यति॥ २७॥

Because of the influence of this *vrata*, Kṛṣṇa happens to be the lord of cowherds beside being lord of all the *bhūtas* and will be your son also.

इत्युक्त्वा शंकरस्तत्र विरराम च नारद।
व्रतं चकार सा देवी प्रहृष्टा शङ्कराज्ञया॥ २८॥

O Nārada, thus speaking Śiva kept quiet. Thereafter the goddess accepting the command of Śiva performed this *vrata*.

इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि।
सुखदं मोक्षदं सारं गणेशजनिकारणम्॥ २९॥

Thus I have spoken everything to you which provides pleasure, salvation and is the cause for the birth of Gaṇeśa; what else do you want to listen to from me.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायण संवादे पुण्यकव्रतकथनं नाम पञ्चमोऽध्यायः॥ ५॥

अथ षष्ठोऽध्यायः

Chapter 6

Permission for performing Puṇyaka Vrata

शौनक उवाच

नारायणवचः श्रुत्वा नारदो हृष्टमानसः।
किं पप्रच्छ पुनः साधो तन्मे ब्रूहि तपोधन॥ १॥

सूत उवाच

नारायणवचः श्रुत्वा नारदो हृष्टमानसः।
व्रतारम्भविधानं च संप्रष्टुमुपचक्रमे॥ २॥

Śaunaka said - O sage, O mendicant, on hearing the words of Nārāyaṇa, Nārada felt delightful and enquired about the performing of the *vrata*.

कृतं केन प्रकारेण व्रतमेतच्छुभावहम्।
तन्मे ब्रूहि मुनिश्रेष्ठ पार्वत्या भर्तुराज्ञया॥ ३॥

Nārada said - O best of the sages accepting the command of the husband, how did Pārvatī perform the *vrata*, you kindly tell me.

ललाभ जन्म भूतेशः कृते सुव्रतया व्रते।
ब्रह्मन्केन प्रकारेण तन्नः शंसितुमर्हसि॥ ४॥

O Brāhmaṇa after completion of the *vrata* by Pārvatī how could Kṛṣṇa be born out of her womb you kindly tell me.

नारायण उवाच

कथयित्वा कथां दिव्यां विधानं च व्रतस्य च।
स्वयं विधाता तपसां जगाम तपसे शिवः॥ ५॥
हरेराराधनव्यग्रो मूर्त्तिभेदधरो हरिः।
हरिभावनशीलश्च हरिध्यानपरायणः॥ ६॥
परमानन्दपूर्णश्च ज्ञानानन्दः सनातनः।
दिवानिशं न जानाति हरिमन्त्रं बहिः स्मरन्॥ ७॥
प्रहृष्टमनसा देवी पार्वती भर्तुराज्ञया।
किङ्करान्प्रेरयामास विप्रांश्च व्रतहेतवे॥ ८॥

Nārāyaṇa said - Śiva the creator of the *tapas* himself narrated the divine story about this *vrata* and the method of performing the same, after which he left the place, because he always remained anxious about performing the *tapas* of the lord. By taking to the form of the lord, he becomes Hari, he remains always engrossed in the devotion of Hari and as such he always adores Hari. He is blissful, all knowledgeable and eternal. By remaining engrossed in the reciting of the name of Hari, he becomes unmindful of day and night with the command of the husband. Pārvatī performed this *vrata* with a

pleasant mind and she inspired her attendants and Brāhmaṇas for the purpose.

आनीय सर्वद्रव्याणि व्रते योग्यानि यानि च।
व्रतं कर्तुं समारेभे शुभदा सा शुभे क्षणे॥ ९॥
सनत्कुमारो भगवानाजगाम विधेः सुतः।
मूर्त्तिमांस्तेजसां राशिः प्रज्वलन्ब्रह्मतेजसा॥ १०॥
ब्रह्माजगाम हृष्टश्च ब्रह्मलोकात्सभार्यकः।
अतित्रस्तो हि भगवानाजगाम महेश्वरः॥ ११॥

Pārvatī who always bestows fortunes summoned all the essentials for performing the *vrata* and started the same in an auspicious time.

Sanatkumāra, the son of Brahmā, arrived there, who was shining with the divine lustre.

Brahmā also delightfully arrived there with his wife and the great lord also arrived there.

विष्णुः क्षीरोदशायी च सलक्ष्मीकश्चतुर्भुजः।
भगवाञ्जगतां पाता शास्ता भर्ता सपार्षदः॥ १२॥
वनमालाधरः श्यामो भूषितो रत्नभूषणैः।
तथा सम्भृतसम्भारो रत्नयानेन नारद॥ १३॥

The four-armed lord Viṣṇu who dwells in the ocean of milk also arrived there. He is the preserver of the universe and controls it. He arrived there with his courtiers and Lakṣmī mounted on a plane. He was wearing a garland of forest flowers having the complexion of dark clouds, adorned with all the gem-studded ornaments and had all the materials with him.

सनकश्च सनन्दश्च कपिलश्च सनातनः।
आसुरिश्च ऋतुर्हंसे वोढुः पञ्चशिखोऽरुणिः॥ १४॥
यतिश्च सुमतिश्चैव वसिष्ठश्च सहानुगः।
पुलहश्च पुलस्त्यश्चाप्यत्रिश्च भृगुरंगिराः॥ १५॥
अगस्त्यश्च प्रचेताश्च दुर्वासाश्चयवनस्तथा।
मरीचिः कश्यपः कण्वो जरत्कारुश्च गौतमः॥ १६॥
बृहस्पतिरुतथ्यश्च संवर्तः सौभरिस्तथा।
जाबालिर्जमदग्निश्च जैगीषव्यश्च देवलः॥ १७॥
गोकामुखो वक्रथः पारिभद्रः पराशरः।
विश्वामित्रो वामदेव ऋष्यशृंगो विभाण्डकः॥ १८॥
मार्कण्डेयो मृकण्डुश्च पुष्करो लोमशस्तथा।
कौत्सो वत्सश्च दक्षश्च बालाग्निरघमर्षणः॥ १९॥
कात्यायनः कणादश्च पाणिनिः शाकटायनः।
शंकुरापिशलिश्चैव शाकल्यः शङ्ख एव च॥ २०॥

O Nārada, thereafter, Sanaka, Sananda, Kapila, Sanātana, Āsuri Kratu, Haṅsa, Voḍhu, Pañcaśikha, Aruṇi, Yati, Sumati, Vasiṣṭha with his disciples, Pulaha, Pulastya, Atri, Bhṛgu, Aṅgirā, Agastya, Pracetā, Durvāsā, Cyavana, Marīci, Kaśyapa, Kaṇva, Jaratkāru, Gautama, Bṛhaspati, Utathya, Saṁvarta, Saubhri, Jābāli, Jamadagni, Jaigīṣavya, Devala, Gokāmukha, Vakraratha, Pāribhadra, Parāśara, Viśvāmitra, Vāmadeva, Ṛṣyaśṛṅga, Vibhāṇḍaka, Mārkaṇḍeya, Mṛkuṇḍu, Puṣkara, Lomaśa, Kautsa, Vatsa, Dakṣa, Bālāgni, Aghamarṣaṇa, Kātyāyana, Kaṇāda, Pāṇini, Śākaṭāyana, Śaṅku, Āpiśali, Sākalya and Śaṁkha also arrived there.

एते चान्ये च बहवः सशिष्या मुनयो मुने।
आवां च धर्मपुत्रौ च नरनारायणौ समौ॥ २१॥

O sage, besides the above several other sages also arrived there together with their disciples. Both myself and the son of Dharma besides Nara-Nārāyaṇa also arrived there.

दिक्पालाश्च तथा देवा यक्षगन्धर्वकिन्नराः।
आजग्मुः पर्वताः सर्वे सगणाः पार्वतीव्रते॥ २२॥

In addition to the above the Dikpālas, the gods, the Yakṣas, Gandharvas, Kinnaras and all the mountains also arrived there to participate in the *vrata* of Pārvatī.

हिमालयः शैलराजः सापत्यश्च सभार्यकः।
सगणः सानुगश्चैव रत्नभूषणभूषितः॥ २३॥
तथा सम्भृतसम्भारो नानाद्रव्यसमन्वितः।
मणिमाणिक्यरत्नानि व्रते योग्यानि यानि च॥ २४॥
नानाप्रकारवस्तूनि जगत्यां दुर्लभानि च।
लक्षं च गजरत्नानामश्वरत्नं त्रिलक्षकम्॥ २५॥
दशलक्षं गवां रत्नं शतलक्षं सुवर्णकम्।
रुचकानां हीरकाणां स्पर्शानां च तथैव च॥ २६॥
मुक्तानां च चतुर्लक्षं कौस्तुभानां सहस्रकम्।
सुस्वादुनानाद्रव्याणां लक्षभाराणि कौतुकी।

अनन्तरत्नप्रभव आजगाम सुताव्रते॥ २७॥

Himālaya the king of the mountains arrived there together with his wife and children, adorned with all the ornaments and also carried various types of material like valuables, gems, rubies, jewels and several other things required for the *vrata* including a lakh of elephants, three lakhs of the best of horses, ten lakhs of cows, a hundred lakhs of gems and an equal number of gold, gold coins, gems, touch stones four lakhs of pearls, a thousand *kaustubha*-gems, besides delicious eatables which were a lakh in number. Thus Himālaya, carrying all the gems with him arrived there to participate in the *vrata* of his daughter.

ब्राह्मणा मनवः सिद्धा नागा विद्याधरास्तथा।

संन्यासिनो भिक्षुकाश्च बन्दिनः पार्वतीव्रते॥ २८॥

In the *vrata* of Pārvatī many of the Brāhmaṇas, sages, *siddhas*, Nāgas, Vidyādharas, recluses, beggars and bards also arrived.

विद्याधरी नर्तकी च नर्तकोऽप्सरसां गणाः।

नानाविद्या वाद्यभाण्डा आजग्मुः शिवमन्दिरम्॥ २९॥

Vidyādharīs, the female dancers, the male dancers, Apsarās and the persons who played on musical instruments, also arrived there.

कैलासराजमार्गं च चन्दनेन सुसंस्कृतम्।

आम्रपल्लवसूत्राढ्यं कदलीस्तम्भशोभितम्॥ ३०॥

दूर्वाधान्यफलैः पर्णलाजपुष्पैर्विभूषितम्।

निमित्तं पद्मरागेण ददृशुस्ते गणा मुदा॥ ३१॥

At that point of time the kings way of Kailāsa was decorated with sandal trees, mango leaves, tied in cords, trunks of the banana trees, *Dūrvā*-grass, fried paddy, leaves and flowers, besides other scented materials. The invitees witnessed the same with interest.

उच्चैः सिंहासनेष्वेते पूजिताः शङ्करेण च।

कैलासवासिनः सर्वे परमानन्दसंयुक्ताः॥ ३२॥

Śiva himself adored everyone and lodged them on high pedestals. All the dwellers of Kailāsa were filled with ecstasy.

दानाध्यक्षः शुनासीरः कुबेरः कोशरक्षकः।

आदेष्टा च स्वयं सूर्यः परिवेष्टा जलाधिपः॥ ३३॥

दध्नां नद्यः सहस्राणि दुग्धानां च तथैव च।

सहस्राणि घृतानां च गुडानां च शतानि च॥ ३४॥

माध्वीकानां सहस्राणि तैलानां च शतानि च।

लक्षाणि चैव तक्राणां बभूवुः पार्वतीव्रते॥ ३५॥

In the *vrata*, Indra acted as the lord of charity, Kubera acted as the lord of riches, Sūrya issued all the commands, Varuṇa served the materials. There were a thousand streams of curd, a thousand of streams of milk and *ghee*, a hundred streams of raw-sugar (*guḍa*), a thousand streams of beverages, a hundred streams of butter milk.

पीयूषाणां च कुम्भानि शतलक्षाणि नारद।

मिष्टान्नानां शर्कराणां बभूवुर्लक्षराशयः।

यवगोधूमचूर्णानां घृताक्तानां च नारद॥ ३६॥

स्वस्तिकानां च पूर्णानां बभूवुर्लक्षराशयः।

गुडसंस्कृतलाजानां बभूवुः कोटिराशयः॥ ३७॥

O Nārada a hundred lakhs of vases of nectar, sweets and sugar were stored in a lakh of heaps. O Nārada, the flour of wheat and barley was also collected in the same quantity. A lakh of fried sweets, soaked in *ghee* and a lakh of balls of fried paddy mixed with *guḍa* were made available.

शालीनां पृथुकानां च राशीनां दशकोटयः।

वरतण्डुलराशीनां मुने संख्या न विद्यते॥ ३८॥

There were ten crores of the preparation of fried rice. And the number of the rice preparations was beyond counting.

स्वर्णरौप्यप्रवालानां मणीनां च महामुने।

बभूवुः पर्वतास्तत्र कैलासे पार्वती व्रते॥ ३९॥

पायसं पिष्टकं चैव शाल्यन्नं सुमनोहरम्।

चकार लक्ष्मीः पाकं च व्यञ्जनं घृतसंस्कृतम्॥ ४०॥

O great sage, in the *vrata* of Pārvatī, there were mountains of gold, silver and gems, all the sweet preparation including *pāyasam*, cooked rice and other vegetables were prepared by Lakṣmī herself.

बुभुजे देवर्षिगणैः शिवो नारायणेन च।
बभूवुर्लक्षविप्राश्च परिवेषणकारकाः॥४१॥

Lord Nārāyaṇa was taking his food together with Śiva and all the gods, a lakh of Brāhmaṇas were engaged in serving the food.

ताम्बूलं च ददौ तेभ्यः कर्पूरादिसुवासितम्।
रत्नसिंहासनस्थेभ्यो विप्रलक्षाः सुदक्षकाः॥४२॥

A lakh of clever Brāhmaṇas were offering betels to the invitees who were seated on their seats gracefully.

रत्नसिंहासनस्थं च विष्णु क्षीरोदशायिनम्।
सेव्यमानं पार्षदैश्च सस्मितैः श्वेतचामरैः॥४३॥
ऋषिभिः स्तूयमानं च सिद्धैर्देवगणैस्तथा।
विद्याधरीणां नृत्यानि पश्यन्तं सस्मितं मुदा॥४४॥
गन्धर्वाणां च संगीतं श्रुतवन्तं मनोहरम्।
पप्रच्छ शङ्करो ब्रह्मन्ब्रह्मेशं प्रीतिपूर्वकम्॥४५॥
ब्रह्मणा प्रेरितो युक्तं व्रतं कर्तव्यमीप्सितम्।
देवर्षिगणपूर्णायां सभायां संपुटाञ्जलिः॥४६॥

O Brāhmaṇa, lord Viṣṇu, the dweller of the ocean of milk, was seated on the gem-studded lion-throne. The courtiers were moving the white fly-whisks on the lord. The sages and *siddhas* besides the gods were reciting the prayers, the blissful lord wore a serene smile on his face while the Vidyādharīs kept on dancing accompanied by music. At that point of time Śiva at the instance of Brahmā who was about to complete the *vrata*, asked Viṣṇu in the court, which was killed by gods and the sages.

श्रीमहादेव उवाच

मदीयं वचनं नाथ श्रीनिवास शृणु प्रभो।
तपस्स्वरूपं तपसां कर्मणां च फलप्रद॥४७॥

Mahādeva said - O lord, O Śrīnivāsa, you are the form of *tapas* and also the one who bestows the result of the *tapas*. You kindly listen to my prayer.

व्रतानां जपयज्ञानां पूजानां सर्वपूजित।
सर्वेषां बीजरूपेण वाच्छाकल्पतरो हरे॥४८॥
सुपुण्यं च व्रतं कर्तुं ब्रह्मन्निच्छति पार्वती।
पुत्रार्थिनी सा शोकार्ता हृदयेन विदूयता॥४९॥

O lord, you are most adorable among the *japam, yajñas* and adorations. O Hari, you are a wish-fulfilling tree and the form of see for all. O Brāhmaṇa, Pārvatī is desirous of a son and as such she intends to perform a *Puṇyaka-vrata* with her heart filled with grief.

रतिभंगे कृते देवैर्व्यर्थवीर्यशुचार्दिता।
प्रबोधिता मया साध्वी विविधैर्वचनामृतैः॥५०॥

The semen of Śiva had been destroyed because of the disturbance caused by the gods. She was very much worried. Thereafter, I spoke many nectar-like sweet words to the chaste lady and pacified her.

सत्पुत्रं स्वामिसौभाग्यं सुव्रता याचते व्रते।
ताभ्यां विना न सन्तुष्टा स्वप्राणांस्त्यक्तुमिच्छति॥५१॥

In this *vrata* she is desirous of having a son besides seeking for welfare of her husband. She cannot be happy without either of them. She is prepared to lay down her life.

पुरा त्यक्त्वा स्वदेहं च पितृयज्ञे च मानिनी।
मन्निन्दया हिमवति पुनर्जन्म ललाभ सा॥५२॥

In earlier times, the proud lady ended her life in the *yajña* of her father because of my denouncement there and she was reborn in the house of Himālaya.

सर्वं जानासि वृत्तान्तं सर्वज्ञं त्वां वदामि किम्।
दीनां तां वद तत्त्वज्ञ परिणामशुभप्रदाम्॥५३॥

O well-versed in the *tattvas*, you are all knowledgeable and are aware of all the stories; what can I speak to you? You let me know your command. You kindly speak out your command which will result in our welfare.

दुर्निवार्यश्च सर्वेश स्त्रीस्वभावश्च चापलः।
दुस्त्याज्यं योगिभिः सिद्धैरस्माभिश्च तपस्विभिः॥५४॥
जितेन्द्रियैर्जितक्रोधैः स्त्रीरूपं मोहकारणम्।
सर्वमायाकरण्डं च कामवर्धनकारणम्॥५५॥
ब्रह्मास्त्रं कामदेवस्य दुर्भेद्यं जयकारणम्।

सुनिर्मितं च विधिना सर्वाद्यं विधिपूर्वकम्।५६॥

Because, O lord, of all the people, the nature of ladies is quite unstable and the mind of the ladies cannot be read properly by yogīs, *siddhas*, *Tapasvīs*, who have controlled their senses and anger. A woman is a cause of illusion and a bundle of passions.

Brahmā had in earlier times created her to establish victory over Kāmadeva.

मोक्षद्वारकपाटं च हरिभक्तिनिरोधनम्।
संसारबन्धनस्तम्भरज्जुरूपमकृन्तनम्॥५७॥
वैराग्यनाशबीजं च शश्वद्रागविवर्धनम्।
पत्तनं साहसानां च दोषाणामालयं सदा॥५८॥
अप्रत्ययानां क्षेत्रं च स्वयं कपटमूर्त्तिमत्।
अहङ्काराश्रयं शश्वद्विषकुम्भं सुधामुखम्॥५९॥
सर्वैरसाध्यमानं च दुराराध्यं च सर्वदा।
स्वकार्यसाध्याचाराढ्यं कलहांकुरकरणम्॥६०॥

She happens to be the door to *mokṣa*, an obstruction in the adoration of the lord, a cord binding one to the worldly bondage, the destroyer of *Vairāgya*, who increases the illusion always, the dwelling place for the courageous people, the one in whom all the ills reside, the field of deceitfulness, all deceitful, the refuge of arrogance. Her life is a vase of nectar with poison plastered on the neck of it. She is beyond the reach of everybody, beyond adoration, well-versed in establishing their own purpose and the seed for quarrel.

सर्वं निवेदितं ब्रह्मन्कर्तव्यं वक्तुमर्हसि।
कार्यं सर्वं परामर्शे परिणामसुखावहम्॥६१॥

O Brāhmaṇa, I have spoken everything; now you kindly do something to accomplish my task, speaking the words which may be practical and result in pleasure.

श्रीनारायण उवाच

इत्येवमुक्त्वा भगवान्निरीक्ष्य ब्रह्मणो मुखम्।
विरराम सभामध्ये स्तुत्वा च कमलापतिम्॥६२॥
शङ्करस्य वचः श्रुत्वा प्रहस्य जगदीश्वरः।
हितं च नीतिवचनं प्रवक्तुमुपचक्रमे॥६३॥

Nārāyaṇa said - Śiva after thus speaking looked at the face of Brahmā and praying in favour of lord Viṣṇu he kept quiet. On hearing the words of Śiva, lord Jagadīśvara smiled for a moment and spoke the words which were quite beneficial and appropriate.

श्रीविष्णुरुवाच

सुपुण्यकव्रतं सारं सतीसन्तानहेतवे।
स्वामिसौभाग्यबीजं च पत्नी ते कर्तुमिच्छति॥६४॥

Viṣṇu said - Your chaste wife intends to perform the *Supuṇyaka-vrata* for begetting a son who should be the essence of all.

सर्वासाध्यं दुराराध्यं सर्वकामफलप्रदम्।
सुखदं सुखसारं च मोक्षदं पार्वतीश्वर॥६५॥

O lord of Pārvatī, this *vrata* is very difficult to accomplish and could be performed with great trouble and devotion. It bestows the results of all the desires, is quite pleasant and is the essence of all the pleasures and bestows salvation.

सर्वेश्वरो व्रतपरो व्रताराध्यो गुणात्परः।
गोलोकनाथो भगवान्पूर्णब्रह्म सनातनः॥६६॥
आत्मा साक्षिस्वरूपश्च ज्योतीरूपः सनातनः।
निराश्रयश्च निर्लिप्तो निरूपाधिर्निरामयः॥६७॥
भक्तप्राणश्च भक्तेशो भक्तानुग्रहकारकः।
दुराराध्यो हि योऽन्येषां भक्तानामतिसाधकः॥६८॥
भक्त्यधीनो हि भगवान्सर्वसिद्धो हि निष्कलः।
ते यस्य च कलाः पुंसो ब्रह्मविष्णुमहेश्वराः॥६९॥
महान्विराड्यदंशश्च निर्लिप्तेः प्रकृतेः परः।
अव्ययो निग्रहश्चोग्रो भक्तानुग्रहविग्रहः॥७०॥
उग्रग्रहो ग्रहाणां च ग्रहनिग्रहकारकः।
त्रिकोटिजन्ममध्ये च न साध्यो भवता विना॥७१॥
लब्ध्वा हि भारते जन्म हरिभक्तिं लभेन्नरः।
सेवनं क्षुद्रदेवानां कृत्वा सप्तसु जन्मसु॥
सूर्यमन्त्रमवाप्नोति केवलं स तदाशिषा॥७२॥

Śrī Kṛṣṇa is the lord of all, devoted to *vratas* and is adorable true *vratas*, beyond *guṇas*, is lord of *Goloka*, complete Brāhmaṇa, everlasting, the

great soul, witness of all, the form of flame, eternal, without any source, uninvolved, devoid of any degrees, spotless, life of the devotees, lord of the devotees and the one who always remains merciful towards the devotees. The things which are difficult to achieve by others, they can easily be achieved by his devotees. The lord is always controlled by his devotees. He accomplishes all the desires and is spotless. Brahmā, Viṣṇu and Śiva happen to be the rays of the same lord. Mahāvirāṭ too happens to be his ray. He is uninvolved, beyond Prakṛti, indestructible, all watchful, terrific, takes to any form to protect his devotees; he is the terrific of all the planets and controls them also. He cannot meet with success without you in three crores of births.

सूर्यमन्त्रं समाराध्य त्रिषु जन्मसु भारते।
प्राप्नोति शैवं मन्त्रं च सर्वदं मानवो मुदा॥७३॥
संसेव्य परया भक्त्या त्वामेवं सप्तजन्मसु।
प्राप्नोति मायामन्त्रं च त्वत्पादाब्जप्रसादतः॥७४॥
शतजन्मसु चाराध्य मायां नारायणीं पराम्।
नारायणकलां सेव्यां समवाप्नोति मानवः॥७५॥

One achieves the devotion of the lord by taking birth in the sacred land of Bhārata. By adoring small gods and getting their blessing one achieves the *mantra* of Sūrya. After adoring *Sūrya-mantra* for three births he achieves for the first time the *mantra* of lord Śiva. After serving at your feet for seven births and adoring you, he achieves the *māyā-mantra* by the grace of your lotus-like feet. Thereafter he adores the Nārāyaṇī-māyā.

कलां निषेव्य वर्षेऽत्र पुण्यक्षेत्रे सुदुर्लभे।
कृष्णभक्तिमवाप्नोति भक्तसंसर्गहैतुकीम्॥७६॥

In this sacred land of Bhārata which is difficult to get, by serving the ray of Nārāyaṇa, he achieves the devotion of lord Kṛṣṇa which is achieved only by coming into contact with his devotees.

संप्राप्य भक्तिं निष्पक्वां भ्रामं भ्रामं च भारते।
प्राप्नोति परिपक्वां च भक्तिं भक्तनिषेवया॥७७
तदा भक्तप्रसादेन देवानामाशिषा शिव।
श्रीकृष्णमन्त्रं प्राप्नोति निर्वाणफलदं परम्॥७८॥
कृष्णव्रतं कृष्णमन्त्रं सर्वकामफलप्रदम्।
कृष्णतुल्यो भवेद्भक्तश्चिरं कृष्णनिषेवया॥७९॥

Achieving the upright devotion he moves around in the company of the devotees of the lord and gets maturity. O Śiva at that point of time with the grace of the devotees and the gods, he achieves salvation by receiving the *Kṛṣṇa-mantra*.

महति प्रलये पातः सर्वेषां वै सुनिश्चितम्।
न पातः कृष्णभक्तानां साधूनामविनाशिनाम्॥८०॥

The *vrata* of Kṛṣṇa as well as his *mantra* always bestows welfare. After serving the lord for a long time, he becomes like Kṛṣṇa himself.

अविनाशिनि गोलोके मोदन्ते कृष्णकिंकराः।
हसन्ति ते सुनिश्चिन्ता देवान्ब्रह्मादिकाञ्छिव॥८१॥

During the time of dissolution, all the people vanish but those who are devotees of lord Kṛṣṇa they become eternal and do not face destruction.

त्वं संहर्ता च सर्वेषां न भक्तानां महेश्वर।
माया मोहयते सर्वान्भक्तान्न कृपया मम॥८२॥

O Śiva in this everlasting *Goloka* the attendants of lord Kṛṣṇa always remain blissful and getting reassured they laugh at the gods like Brahmā and others.

माया नारायणी माता सर्वेषां कृष्णभक्तिदा।
न कृष्णभक्तिं प्राप्नोति विना मायानिषेवणम्॥८३॥

O Maheśvara, you destroy all except the devotees of the lord; the illusion can influence everyone but by my grace it does not influence my devotees.

सा च नारायणी माया मूलप्रकृतिरीश्वरी।
कृष्णप्रिया कृष्णभक्तिदा कृष्णतुल्याविनाशिनी॥८४॥

The Nārāyaṇī illusion happens to be the mother of all and by serving the illusion one cannot achieve the devotion of lord Kṛṣṇa.

सा च तेजस्स्वरूपा च स्वेच्छाविग्रहधारिणी।
आविर्भूता च देवानां तेजसासुरनिग्रहे॥८५॥

The same illusion of Nārāyaṇa is given the name of *Mūlaprakṛti*. Īśvarī who is the beloved of lord Kṛṣṇa, is devoted to him and is eternal like him.

निहत्य दैत्यसंघांश्च दक्षपत्न्यां च भारते।
ललाभ दक्षस्तपसा जन्म चानेकजन्मनः॥८६॥

She is the form of *tejas* and takes to human form at will; she was born of the *tejas* of gods at the time of the war with the demons.

त्यक्त्वा देहं पितुर्यज्ञे सा सती तव निन्दया।
जगाम देवी गोलोकं कृष्णशक्तिः सनातनी॥८७॥

After killing the demons, she was born in the house of Dakṣa who had performed great *tapas* for several births and she appeared as his daughter from his wife.

गृहीत्वा विग्रहं तस्या गुणरूपाश्रयं परम्।
भ्रामं भ्रामं भारते त्वं विषण्णोऽभूः पुरा हर॥८८॥

Thereafter the chaste lady listened to the denouncement of her husband in the *yajña* of her father and ended her life. She then, as the eternal source of lord Kṛṣṇa, went back to *Goloka*.

प्रबोधितो मया त्वं च श्रीशैलेषु सरित्तटे।
ललाभ जन्म सा शैलकान्तायामचिरेण च॥८९॥

O Śiva, you got upset and carrying the dead body of Satī on your shoulders wandered over the earth.

करोतु पुण्यकं साध्वी सुव्रता सुव्रतं शिवा।
राजसूयसहस्राणां पुण्यं शंकर पुण्यके॥९०॥

Thereafter on the Śrīśaila mountain, I made you realise your worth on the bank of the river. Then after a short time the goddess was reborn as the daughter of Himālaya from his wife Menā.

राजसूयसहस्राणां व्रते यत्र धनव्ययः।
न साध्यं सर्वसाध्वीनां व्रतमेत त्रिलोचन॥९१॥

Therefore, O Śiva, the chaste lady and noble hearted Pārvatī should surely perform the *Puṇyaka-vrata* because after performing the same, one gets the merit of performing a thousand *Rājasūya-yajñas*.

स्वयं भूतेशनाथस्त्वं पुण्यकस्य प्रभावतः।
पार्वतीगर्भजातश्च वरः पुत्रो भविष्यति॥९२॥

O three-eyed Śiva, for performing a *vrata* if one has to spend wealth equivalent to performing of a thousand *Rājasūya-yajñas*, the performing of such a *vrata* will be beyond the reach of all chaste women.

स्वयं देवगणानां स यस्मादीशः कृपानिधिः।
गणेश इति विख्यातो भविष्यति जगत्त्रये॥९३॥

With the influence of the *Puṇyaka-vrata*, lord Kṛṣṇa will be born as your son from the womb of Pārvatī.

यस्य स्मरणमात्रेण विघ्ननाशो भवेद्ध्रुवम्।
जगतां हेतुनानेन विघ्ननिघ्नाभिधो विभुः॥९४॥
नानाविधानि द्रव्याणि यस्माद्देयानि पुण्यके।
भुक्त्वा लम्बोदरत्वं च तेन लम्बोदरःस्मृतः॥९५॥

O merciful one, since you yourself are the lord of Vaiṣṇavas he will be known by the name of Gaṇeśa in the three worlds, by remembering whom all the obstructions will disappear. He will, therefore, be called Vighneśvara in the universe.

शनिदृष्टया शिरश्छेदाद्गजवक्त्रेण योजितः।
गजाननः शिशुस्तेन सर्वेषां सर्वसिद्धिदः॥९६॥

In this *Puṇyaka-vrata* many things will have to be given in charity and because of consuming the same, he will be known as Lambodara.

दन्तभङ्गः परर्शुना परशुरामस्य वै यतः।
हेतुना तेन विख्यातश्चैकदन्ताभिधः शिशुः॥९७॥
पूज्यश्च सर्वदेवानामस्माकं जगतां विभुः।
सर्वाग्रे पूजनं तस्य भविता मद्वरेण वै॥९८॥

At the glance of Śani his head will be severed and the head of an elephant will be planted on the trunk and as such he will be known as Gajānana (elephant faced). One of his tusks will be cut-off by Paraśurāma and as such he will be known as Ekadanta (possessing one tusk only).

पूजासु सर्वदेवानामग्रे संपूज्य तं जनः।
पूजाफलमवाप्नोति निर्विघ्नेन वृथान्यथा॥९९॥

गणेशं च दिनेशं च विष्णु शम्भुं हुताशनम्।
दुर्गामेतान्सन्निषेव्य पूजयेद्देवतान्तरम्॥ १००॥
गणेशपूजने विघ्नं निर्मूलं जगतां भवेत्।
निर्व्याधिः सूर्यपूजायां शुचिः श्रीविष्णुपूजने॥ १०१॥

He will be adored by all the gods and the universe and because of my blessings he will be adored first of all. At the time of adoring the gods he will be adored first and whosoever does so he will be successful, otherwise he will have to face failure. Therefore after adoring Dineśa, Gaṇeśa, Viṣṇu, Śiva, Agni and Durgā, all other gods should be adored thereafter.

मोक्षश्च पापनाशश्च यशश्चैश्वर्यमुत्तमम्।
तत्त्वज्ञानं सुतत्त्वानां बीजं शंकूरपूजनात्॥ १०२॥
स्वबुद्धिशुद्धिजननं कीर्तितं वह्निपूजनम्।
विधिसंस्कृतवह्नेस्तु पूजातो ज्ञानतो मृतिः॥ १०३॥

By adoring Gaṇeśa all the obstructions of the universe disappear. By adoring Sūrya one is freed from ailment, by adoring Viṣṇu one gets purified and by adoring Śiva one gets *mokṣa* and all his sins vanish. He achieves the best of glory, riches, divine knowledge and the seeds of beautiful *tattvas*.

दाता भोक्ता च भवति शंकराग्निनिषेवणात्।
हरिभक्तिपदं चैव परं दुर्गार्चनं शिवम्॥ १०४॥

It is treated that by adoring the lord Agni, the mind is purified. By adoring Agni properly, one achieves one's blissful end.

विपरीतं त्रिजगतामेतेषां पूजनं विना।
एवं क्रमो महादेव कल्पे कल्पेऽस्ति निश्चितम्॥ १०५॥

By adoring Śiva and Agni a person becomes the giver of alms and enjoys pleasures and the blissful adoration of Durgā bestows the worship of the lord.

एते शश्वद्विद्यमाना नित्याः सृष्टिपरायणाः।
आविर्भावतिरोभावौ चैतेषामीश्वरेच्छया॥ १०६॥

In all the three worlds performing any *pūjā* without the adoration of these gods will be of no consequence. O Mahādeva such a practice had been in vogue in all the *kalpas*.

इत्युक्त्वा श्रीहरस्तत्र विरराम सभातले।
प्रहृष्टा देवता विप्राः पार्वत्या सह शंकरः॥ १०७॥

They are the gods of the earth and always remain present on earth. They appear at the command of the lord and thereafter they disappear.

Thus speaking in the court, lord Hari kept quiet and listening to the discourse of lord Viṣṇu, all the gods, Brāhmaṇas, Śiva and Pārvatī felt happy.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपति खण्डे
नारदनारायणसंवादे व्रताज्ञाग्रहमं नाम षष्ठोऽध्यायः॥ ६॥

अथ सप्तमोऽध्यायः

Chapter 7

The Procedure for performing *vrata* by Pārvatī and the *stotra* of Śrī Kṛṣṇa

नारायण उवाच

हरेराज्ञां समादाय हरः संहृष्टमानसः।
उवाच पार्वतीं प्रीत्या हरिसंलापमङ्गलम्॥ १॥

Nārāyaṇa said - Lord Śiva bowed at the command of the lord and all the welfare ceremony was explained by him to Pārvatī.

शिवाज्ञां च समादाय शिवा संहृष्टमानसा।
वाद्यं च वादयामास मगंलं मंगलव्रते॥ २॥

Pārvatī accepting the command of lord Śiva, felt delighted and started the playing of welfare music, starting the *vrata* for prosperity.

सुस्नाता सुदती शुद्धा बिभ्रती धौतवाससी।
संस्थाप्य रत्नकलशं शुक्लधान्योपरि स्थिरम्॥ ३॥
आम्रपल्लवसंयुक्तं फलाक्षतसुशोभितम्।
चन्दनागुरुकस्तूरीकुंकुमेन विराजितम्॥ ४॥

Pārvatī, having beautiful teeth, took a bath purifying herself, clad herself in beautiful garments and consecrated the pitcher of gems filled with water on the fried paddy which contained mango leaves, fruits, unbroken rice, sandal-paste, *aguru, kastūrī* and vermilion.

रत्नासनस्था रत्नाढ्या रत्नोद्भवसुता सती।
रत्नसिंहासनस्थांश्च संपूज्य मुनिपुंगवान्॥५॥
रत्नसिंहासनस्थं च संपूज्य सुपुरोहितम्।
चन्दनागुरुकस्तूरीरत्नभूषणभूषितम्॥६॥
संस्थाप्य पुरतो भक्त्या दिक्पालान्रत्नभूषितान्।
देवान्नरांश्च नागांश्च समर्च्य विधिबोधितम्॥७॥

Pārvatī who was born in Himālaya in a bed of gems and jewels, adorning herself with gems, took her seat on the gem-studded seat; thereafter all the sages were made to sit on the gem-studded lion-thrones and were adored. The priest was also seated on the gem-studded lion-throne and offered sandal-paste, *aguru, kastūrī*, gem-studded ornaments and was offered adoration. The *dikpālas* were then consecrated on the gem-studded throne with devotion and all the gods, the humans and the Nāgas were gracefully adored.

समर्च्य परया भक्त्या ब्रह्मविष्णुमहेश्वरान्।
चन्दनागुरुकस्तूरीकुङ्कुमेन विराजितान्॥८॥

Thereafter with devotion Brahmā, Viṣṇu and Śiva, offered sandal-paste, *aguru, kastūrī* and vermilion.

वह्निशुद्धैस्सुवस्त्रैश्च सद्रत्नैर्भूषणैस्तथा।
पूजाद्रव्यैश्च विविधैः पूजितान्पुण्यके मुने॥९॥
समारेभे व्रतं देवी स्वस्तिवाचनपूर्वकम्।
आवाह्याभीष्टदेवं तं श्रीकृष्णं मंगले घटे॥१०॥
भक्त्या ददौ क्रमेणैव चोपचारांस्तु षोडश।
यानि व्रते विधेयानि देयानि विविधानि च॥११॥

O sage, thus the purified garments having the lustre of fire, the gem-studded ornaments and several types of articles for worship were offered; thereafter for establishing the *vrata*, the *Svastivācana* was recited. Lord Kṛṣṇa was invoked in the pitcher with the mind filled with devotion. Sixteen types of offering were made, while adoring the god. Whatever articles were required to be given in the adoration, were made available in abundance.

प्रददौ तानि सर्वाणि प्रत्येकं फलदानि च।
व्रतोक्तमुपहारं च दुर्लभं भुवनत्रये॥१२॥
तच्च सर्वं ददौ भक्त्या सुव्रते सुव्रता सती।
दत्त्वा द्रव्याणि सर्वाणि वेदमन्त्रेण सा सती॥१३॥
होमं च कारयामास त्रिलक्षं तिलसर्पिषा।
ब्राह्मणान्भोजयामास पूजयित्वाऽतिथींस्तथा॥१४॥
भोजयामास सा देवी सुव्रते सुव्रता सती।
प्रत्यहं सविधानं च चक्रे सा पूर्णवत्सरम्॥१५॥

The chaste Pārvatī made all the valuable presents available in the three worlds and offered them with devotion to all of them. All the articles were given away in charity; thereafter Pārvatī at the reciting of the Vedic hymns poured the offerings of sea-same and *ghee* which counted three lakhs in number. During the performing of the noble *vrata*, the chaste Pārvatī offered food to the Brāhmaṇas and other guests after adoring them; thus she continued the *vrata* for a complete one year.

समाप्तिदिवसे विप्रस्तमुवाच पुरोहितः।
सुव्रते सुव्रते मह्यं देहि त्वं पतिदक्षिणाम्॥१६॥

At the end of *pūjā*, the priest said to her, "O chaste lady, you give me your husband as *dakṣ iṇā* as a result of my performing the *vrata*."

इति तद्वचनं श्रुत्वा विलप्य सुरसंसदि।
मूर्च्छां प्राप महामाया माया मोहितचेतसा॥१७॥

Listening to these words of the priest, Pārvatī started wailing; thereafter Pārvatī who is the great illusion by herself, got infatuated with the illusion and fainted.

तां च ते मूर्च्छितां दृष्ट्वा प्रहस्य मुनिपुंगवाः।
शङ्करं प्रेषयामास ब्रह्मा विष्णुश्च नारद॥१८॥

O Nārada, finding her fainted there, the chief of the sages and Viṣṇu and Śiva smilingly sent Brahmā to him.

संप्रार्थितः सभासद्भिः शिवां बोधयितुं तदा।
शिवः समुद्यमं चक्रे प्रवक्तुं वदतां वरः॥१९॥

At that point of time all the people started persuading Śiva to bring Pārvatī back to her senses. Thereafter Śiva the best of the narrators, tried to convince Pārvatī.

श्रीमहादेव उवाच

उत्तिष्ठ भद्रे भद्रं ते भविष्यति न संशयः।
साम्प्रतं चेतनं कृत्वा मदीयं वचनं शृणु॥ २०॥

Mahādeva said - "O noble one, you get up, you will surely meet with prosperity. You revive your consciousness and listen to my words."

शिवः शिवां तामित्युक्त्वा शुष्ककण्ठौष्ठतालुकाम्।
वक्षसि स्थापयामास कारयामास चेतनाम्॥ २१॥

After thus speaking Śiva lifted up Pārvatī whose throat, lips and palate had dried up, embraced her and tried to revive her consciousness.

हितं सत्यं मितं सर्वं परिणामसुखावहम्।
यशस्करं च फलदं प्रवक्तुमुपचक्रमे॥ २२॥

He started speaking beneficial, truthful, short but pleasant and glorious words to Pārvatī.

शृणु देवि प्रवक्ष्यामि यद्वेदेन निरूपितम्।
सर्वसम्मतमिष्टं च धर्मार्थं धर्मसंसदि॥ २३॥

He said: "O goddess I am speaking to you the words that have been told to me in this connection by Dharma in the assembly, which are acceptable to all and which are according to Dharma; you please listen to them."

सर्वेषां कर्मणा देवि सारभूता च दक्षिणा।
यशोदा फलदा नित्यं धर्मिष्ठे धर्मकर्माणि॥ २४॥

O goddess, *dakṣiṇā* is the essence of all the ceremonies and its bestows noble results for all the deeds.

दैवं वा पैतृकं वाऽपि नित्यं नैमित्तिकं प्रिये।
यत्कर्म दक्षिणाहीनं तत्सर्वं निष्फलं भवेत॥ २५॥
दाता च कर्मणा तेन कालसूत्रं व्रजेद्ध्रुवम्।
अथान्ते दैन्यमाप्नोति शत्रुणा परिपीडितः॥ २६॥
दक्षिणा विप्रमुद्दिश्य तत्कालं तु न दीयते।
तन्मुहूर्ते व्यतीते तु दक्षिणा द्विगुणा भवते॥ २७॥
चतुर्गुणा दिनातीते पक्षे शतगुणा भवेत्।
मासे पञ्चशताघ्ना स्यात्षण्मासे तच्चतुर्गुणा॥ २८॥
संवत्सरे व्यतीते तु कर्म तन्निष्फलं भवेत्।
दाता च नरकं याति यावद्वर्षसहस्रकम्॥ २९॥
पुत्रपौत्रधनैश्वर्य्यं क्षयमाप्नोति पातकात्।
धर्मो नष्टो भवेत्तस्य धर्महीने च कर्मणि॥ ३०॥

O dear one, all the deeds performed by the gods and the manes without the offering of *dakṣiṇā* become infructuous and because of that, the performer is thrown into the *kālasūtra* hell and thereafter he is tortured by his enemies in miserable conditions. Therefore, in case the Brāhmaṇa is not given the *dakṣiṇā*, then after the expiry of the *muhūrta,* the amount of *dakṣiṇā* is sure to be doubled. After the expiry of a day, it is escalated to four times and with the expiry of a fortnight it gets multiplied to a hundred times; with the expiry of a fortnight it multiplies to five hundred times. After expiry of six months it further multiplies to four times and after expiry of a year, the whole performance becomes of no consequence and the devotees fall into to the hell wherein he remains for a hundred years and because of that sin, he is deprived of sons, grandsons and wealth. His *dharma* is destroyed because of his performance without *dharmas*.

श्रीविष्णुरुवाच

रक्ष स्वधर्मं धर्मिष्ठे धर्मज्ञे धर्मकर्मणि।
सर्वेषां च भवेद्रक्षा स्वधर्मपरिपालने॥ ३१॥

Viṣṇu said - O religious lady, in this religious performance you save your *dharma* because by following one's own *dharma* everyone is protected.

ब्रह्मोवाच

यश्च केन निमित्तेन न धर्मं परिरक्षति।
धर्मे नष्टे च धर्मज्ञे तस्य कर्ता विनश्यति॥ ३२॥

Brahmā said - O religious-minded lady, the one who does not follow his *dharma* due to any reason, such a performer gets destroyed together with his *dharma*.

धर्म उवाच

मां रक्ष यत्नतः साध्वि प्रदाय पतिदक्षिणाम्।
मयि स्थिते महासाध्वि सर्वं भद्रं भविष्यति॥ ३३॥

Dharma said - O chaste lady, you protect me by offering your husband in *dakṣiṇā*. O great lady everything will be well done when I am there.

देवा ऊचुः

धर्मं रक्ष महासाध्वि कुरु पूर्णं व्रतं सति।

वयं तव व्रते पूर्णे कुर्मस्त्वां पूर्णमानसाम्॥ ३४॥

The gods said- O great religious lady, protect the *dharma* and complete your *vrata*. With the successful completion of your *vrata* we shall all feel successful.

मुनय ऊचुः

कृत्वा साध्वि पूर्णहोमं देहि विप्राय दक्षिणाम्।

स्थितेष्वस्मासु धर्मज्ञे किमभद्रं भविष्यति॥ ३५॥

The sages said- O chaste lady, after completing the *yajña* you give away *dakṣiṇā* to Brāhmaṇa. How can you meet with a misery on the earth when we are there.

सनत्कुमार उवाच

शिवे शिवं देहि मह्यं न चेद्व्रतफलं त्यज।

सुचिरं संचितस्यापि स्वात्मनस्तपसः फलम्॥ ३६॥

Sanatkumāra said - O Śivā, you entrust lord Śiva to me otherwise be prepared to loose the merits of all the good deeds performed by you since long.

कर्मण्यदक्षिणे साध्वि यागस्याहं तु तत्फलम्।

प्राप्स्यामि यजमानस्य संपूर्णं कर्मणः फलम्॥ ३७॥

O religious lady, in case the *yajña* remains without *dakṣiṇā,* it becomes infructuous and the good result of the performing of the *yajña* will be available to me and not to you.

पार्वत्यु वाच

किं कर्मणा मे देवेशाः किं मे दक्षिणया मुने।

किं पुत्रेण च धर्मेण यत्र भर्ता च दक्षिणा॥ ३८॥

Pārvatī said - O lord of the gods, O sage, what do I care for *karma* or *dharma*. What shall I do with the son and *dharma* when my husband is going out of my hands in *dakṣiṇā*.

वृक्षार्चने फलं किं वै यदि भूमिर्न चार्च्यते।

गते च कारणे कार्यं कुतः सस्यं कुतः फलम्॥ ३९॥

In case the earth is not worshipped, what is the use of worshipping a tree; when the cause is not there how can you expect the result.

प्राणास्त्यक्ताः स्वेच्छया चेद्देहै स्यात्किं प्रयोजनम्।

दृष्टिशक्तिविहीनेन चक्षुषां किं प्रोयजनम्॥ ४०॥

If the life departs willingly then what is the use of the body. After losing the eye sight, what is the use of the eyes?

शतपुत्रसमः स्वामी साध्वीनां च सुरेश्वराः।

यदि भर्ता व्रते देयः किं व्रतेन सुतेन वा॥ ४१॥

O gods, for a chaste lady, the husband is better than a hundred sons. In case the husband is given away in *vrata* then what is the use of *vrata* and the son?

भर्तुवशश्च तनयः केवलं भर्तृमूलकः।

यत्र मूलं भवेद्भ्रष्टं तद्वाणिज्यं च निष्फलम्॥ ४२॥

A son happens to be a part of the husband who happens to be the cause of the same when the principal money is lost then the entire business is of no consequence.

श्रीविष्णुरुवाच

पुत्रादपि परः स्वामी धर्मश्च स्वामिनः परः।

नष्टे धर्मे च धर्मिष्ठे स्वामिना किं सुतेन वा॥ ४३॥

Viṣṇu said - No doubt the husband is more important then the son but *dharma* is above husband but when the *dharma* is lodged what is the use of the husband and the son.

ब्रह्मोवाच

स्वामिनश्च परो धर्मो धर्मात्सत्यं च सुव्रते।

सत्यं संकल्पितं कर्म न तु भ्रष्टं कुरु व्रतम्॥ ४४॥

Brahmā said - O chaste lady, *dharma* is above the husband and truthfulness is above *dharma,* you had started this *vrata* based on truthfulness and therefore don't desecrate it.

पार्वत्युवाच

निरूपितश्च वेदेषु स्वशब्दो धनवाचकः।

तद्यस्यास्तीति स स्वामी वेदज्ञ शृणु मद्वचः॥ ४५॥

तस्य दाता सदा स्वामी न च स्वं स्वामितां लभेत्।
अहोऽव्यवस्था भवतां वेदज्ञानामबोधतः॥४६॥

Pārvatī said - O lord of the gods, you listen to my words. The words *Sva* is used to stand for riches in the Vedas and as such the one who possesses the same becomes the lord; therefore the one who gives away riches in charity is always called a *Svāmī* but the lordship cannot be earned with the riches. Therefore I am afraid of your discussion which is beyond the provisions of the Vedas though you are all well-versed in the Vedic literature. I feel really surprised at the same.

धर्म उवाच

पत्नी विनाऽन्यं स्वं साध्वि स्वामिनं दातुमक्षमा।
दम्पती ध्रुवमेकाङ्गौ द्वयोर्दाने द्वकौ समौ॥४७॥

Dharma said - O chaste lady, a woman is unable to give away her husband in preference to the riches because both husband and wife are considered to be one, therefore both are equal in charity.

पार्वत्युवाच

पिता ददाति जामात्रे स च गृह्णाति तत्सुताम्।
न श्रुतं विपरीतं च श्रुतौ श्रुतिपरायणाः॥४८॥

Pārvatī said - O sages well-versed in the scriptures, a father gives away in charity to his son-in-law and he accepts his daughter; nothing has been heard in the Vedas against the same.

देवा ऊचुः

बुद्धिस्वरूपा त्वं दुर्गे बुद्धिमन्तो वयं त्वया।
वेदज्ञे वेदवादेषु के वा त्वां जेतुमीश्वराः॥४९॥
निरूपिता पुण्यके तु व्रते स्वामी च दक्षिणा।
श्रुतौ श्रुतो यः स धर्मो विपरीतो ह्यधर्मकः॥५०॥

The gods said - O Durgā, O well-versed in the Vedas, you are the form of intelligence and we are intelligent because of you; therefore who can be competent enough to defeat you in the discussion on the Vedas? Therefore, whatever has been provided in the Vedas is *dharma* and whatever is against it is *adharma*.

पार्वत्युवाच

केवलं वेदमाश्रित्य कः करोति विनिर्णयम्।
बलवाँल्लौकिको वेदाल्लोकाचारं च कस्त्यजेत्॥५१॥
वेदे प्रकृतिपुंसोश्च गरीयान्पुरुषो ध्रुवम्।
निबोधत सुराः प्राज्ञा बालाहं कथयामि किम्॥५२॥

Pārvatī said - Who can decide on the basis of the Vedas, because the worldly practices have greater application than the Vedas; therefore who is competent enough to discard them? In the Vedas Puruṣa has been considered to be superior when compared to Prakṛti and Puruṣa, O learned gods, you listen to what a girl like me has to speak?

बृहस्पतिरुवाच

न पुमासं विना सृष्टिर्न साध्वि प्रकृतिं विना।
श्रीकृष्णश्च द्वयोः स्रष्टा समौ प्रकृतिपुरुषौ॥५३॥

Bṛhaspati said - O chaste lady, there can be no creation without Puruṣa or Prakṛti. Lord Kṛṣṇa happens to be the creator of both Puruṣa and Prakṛti which are equal to him.

पार्वत्युवाच

सर्वस्रष्टा च यः कृष्णः सोंऽशेन सगुणः पुमान्।
पुमान्गरीयान्प्रकृतेस्तथैव न ततश्च सा॥५४॥

Pārvatī said - Lord Kṛṣṇa who happens to be the creator of all becomes Puruṣa by one of his rays. Therefore Puruṣa is considered to be better then Prakṛti and similarly Prakṛti cannot be better than Puruṣa.

एतस्मिन्नन्तरे देवा मुनयस्तत्र संसदि।
रत्नेन्द्रसाररचितमाकाशे ददृशू रथम्॥५५॥
पार्षदैस्संपरिवृतं युतं श्यामैश्चतुर्भुजैः।
वनमाला परिवृतै रत्नभूषणभूषितैः॥५६॥

In the meantime the gods and the sages spotted a gem-studded chariot in the sky in which the dark complexioned lord Viṣṇu wearing a garland of forest flowers and gem-studded ornaments having four arms was surrounded by courtiers. Nārāyaṇa descended from that chariot and delightfully reached the court.

अवरुह्य मुदा यानादाजगाम सभातलम्।
तुष्टुवुस्तं सुरेन्द्रास्ते देव वैकुण्ठवासिनम्॥५७॥
शंखचक्रगदापद्मधरमीशं चतुर्भुजम्।
लक्ष्मीसरस्वतीकान्तं शान्तं तं सुमनोहरम्॥५८॥
सुखदृश्यमभक्तानामदृश्यं कोटिजन्मभिः।
कोटिकन्दर्पलावण्यं कोटिचन्द्रसमप्रभम्॥५९॥
अमूल्यरत्नरचितचारुभूषणभूषितम्।
सेव्यं ब्रह्मादिदेवैश्च सेवकैः सततं स्तुतम्॥६०॥

All the gods started offering prayers to the lord of Vaikuṇṭha who was holding śaṁkha, cakra and gadā in his four hands. He was the lord of all having four arms and the husband of Lakṣmī and Sarasvatī, peaceful in nature, quite pleasant, pleasant to look at, who could not be seen by the sinners in crores of births, more beautiful than the crores of gods of love, having the lustre of crores of moons adorned with beautiful ornaments, served by Brahmā and other gods and for whom the attendants were offering prayers.

तद्भासा संपरिच्छन्नैर्वेष्टितं च सुरर्षिभिः।
वासयामास तं ते च रत्नसिंहासने वरे॥६१॥
तं प्रणेमुश्च शिरसा ब्रह्मशक्तिशिवादायः।
सम्पुटाञ्जलयः सर्वे पुलकाङ्गाक्षुलोचनाः॥६२॥
सस्मितस्तांश्च पप्रच्छ सर्वं मधुरया गिरा।
प्रबोधितः सुबोधज्ञः प्रवक्तुमुपचक्रमे॥६३॥

His lustre pervaded everywhere. Thereafter Brahmā, *śakti* and Śiva made him occupy the gem-studded lion-throne, who bowed before him in reverence at the same time. All were feeling emotional with their eyes wet with tears. Thereafter, the lord speaking sweet words asked about those who were present there. After coming to know of the facts, the lord started speaking.

श्रीनारायण उवाच

सह बुद्ध्या बुद्धिमन्तो न वक्तुमुचितं सुराः।
सर्वे शक्त्या यया विश्वे शक्तिमन्तो हि जीविनः॥६४॥
ब्रह्मादितृणपर्यन्तं सर्वं प्राकृतिकं जगत्।
सत्यं सत्यं विना मां च मया शक्तिः प्रकाशिता॥६५॥

Nārāyaṇa said - It is not proper for the intelligent people to enter into a discussion with Pārvatī, who herself is the form of intelligence because all the people in the universe are alike or possessed prowess by her grace; that is why everything from Brahmā to the straw is considered to be perishable; this is the truth and the total truth that I have lighted *śakti* without Puruṣa.

आविर्भूता च सा मत्तः सृष्टौ देवी मदिच्छया।
तिरोहिता च सा शेषे सृष्टिसंहरणे मयि॥६६॥

In the universe she has appeared with my desire and from me and after the dissolution of the universe she merges in me.

प्रकृतिः सृष्टिकर्त्री च सर्वेषां जननी परा।
मम तुल्या च मन्माया तेन नारायणी स्मृता॥६७॥

Prakṛti, because of the creation, is also considered to be the mother of all, my illusion; therefore it is like me and that is why she is called Nārāyaṇī.

सुचिरं तपसा तप्तं शुम्भना ध्यायता च माम्.
तेन तस्मै मया दत्ता तपसां फलरूपिणी॥६८॥

By adoring me Śiva performs *tapas* for a long time. As a result of the *tapas* I entrusted her care to him.

व्रतं च लोकशिक्षार्थमस्या न स्वार्थमेव च।
स्वयं व्रतानां तपसां फलदात्री जगत्त्रये॥६९॥

The *supuṇyaka-vrata* was properly finished by her and there was no selfish motive in the same because the reward of the *vratas* of all the three worlds is given by her alone.

मायया मोहिताः सर्वे किमस्या वास्तवं व्रतम्।
साध्यमस्य व्रतफलं कल्पे कल्पे पुनः पुनः॥७०॥

All of you have been influenced by illusion, otherwise, what is the form of her real *vrata*? In each and every *kalpa* she receives the reward of the same *vrata*.

सुरेश्वरा मदंशाश्च ब्रह्मशक्तिमहेश्वराः।
कला कलांशरूपाश्च जीविनश्च सुरादयः॥७१॥

O Brahmā, the lord of the gods, both *śakti* and Śiva happen to be my rays; and the gods and other creatures are all small parts of my rays.

मृदा विना घटं कर्तुं कुलालश्च यथाक्षमः।
विना स्वर्णं स्वर्णकारः कुण्डलं कर्तुमक्षमः॥७२॥
विना शक्त्या तथाऽहं च स्वसृष्टिं कर्तुमक्षमः।
शक्तिप्रधाना सृष्टिश्च सर्वदर्शनसम्मताः॥७३॥

As the potter is unable to make a pot without the clay and the goldsmith is unable to make ornament or *kuṇḍalas* without the gold, similarly without *śakti*, I am unable to resort to creation. *śakti* is predominant in the universe; this is the opinion of all the scriptures.

अहमात्मा हि निर्लिप्तोऽदृश्यः साक्षी च देहिनाम्।
देहाः प्राकृतिकाः सर्वे नश्वरा पाञ्चभौतिकाः॥७४॥
अहं नित्यः शरीरी च भानुविग्रहविग्रहः.
सर्वाधारा सा प्रकृतिः सर्वात्माहं जगत्सु च॥७५॥

I am the soul pervading in all the creatures of the universe but am unattached and invisible, all the bodies comprise of nature and lustre of the sun. I am the base of everyone in the universe, I am the soul of all.

अहमात्मा मनो ब्रह्मा ज्ञानरूपो महेश्वरः।
पञ्च प्राणाः स्वयं विष्णुर्बुद्धिः प्रकृतिरीश्वरी॥७६॥
मेधा निद्रादयश्चैताः सर्वाश्च प्रकृतेः कलाः।
सा च शैलेन्द्रकन्यैषा त्विति वेदे निरूपितम्॥७७॥

I am the soul, Brahmā is my mind, Śiva is my intelligence and Viṣṇu represents the five *prāṇas*. The Īśvarī, Prakṛti is the form of intelligence. Besides sleep and intelligence are the rays of Prakṛti. The same Prakṛti happens to be the daughter of Himālaya. This has been ordained in the Vedas.

अहं गोलोकनाथश्च वैकुण्ठेशः सनातनः।
गोपीगोपैः परिवृतस्तत्रैव द्विभुजः स्वयम्।
चतुर्भुजोऽत्र देवेशो लक्ष्मीशः पार्षदैर्वृतः॥७८॥

I am the lord of *Goloka* and Vaikuṇṭha. I am eternal and getting surrounded by the cowherds and cowherdesses, I appear with two arms. With my four arms, I represent the lord of the gods and Lakṣmī, surrounded by my courtiers.

ऊर्ध्वं परश्च वैकुण्ठात्पञ्चाशत्कोटियोजनात्।
ममाश्रयश्च गोलोके यत्राहं गोपिकापतिः॥७९॥
व्रताराध्यस्स द्विभुजः स च तत्फलदायकः
यद्रूपं चिन्तयेद्यो हि तच्च तत्फलदायकः॥८०॥

My abode is in *Goloka* which is situated fifty crores of *yajñas* above Vaikuṇṭha. I conduct myself there as the lord of the cowherdesses, a great god of the *vratas* with two arms and bestow the reward of the vratas, the one who remembers me in many forms, I bestow a similar reward to him.

व्रतं पूर्णं कुरु शिवे शिवं दत्त्वा च दक्षिणाम्।
पुनः समुचितं मूल्यं दत्त्वा नाथं ग्रहीष्यसि॥८१॥

Therefore, O Śivā, by giving away Śiva in *dakṣiṇā*, you complete your *vrata* and after buying him in return with a suitable price you can get him back.

विष्णुदेहा यथा गावो विष्णुदेहस्तथा शिवः।
द्विजाय दत्त्वा गोमूल्यं गृहाण स्वामिनं शुभे॥८२॥

Because, O beautiful one, as the cows are the body of Viṣṇu, similarly Śiva happens to the body of Viṣṇu. Therefore paying a suitable price you can get back your husband.

यज्ञपत्नीं यथा दातुं क्षमः स्वामी सदैव तु।
तथा सा स्वामिनं दातुमीश्वरीति श्रुतेर्मतम्॥८३॥

As the performer is unable to give away *dakṣiṇā*, similarly she is unable to give away to the lord in charity; this has been ordained in the Vedas.

इत्युक्त्वा स सभामध्ये तत्रैवान्तरधीयत।
हृष्टास्ते सा च संहृष्टा दक्षिणां दातुमुद्यता॥८४॥

Thus speaking, lord Viṣṇu disappeared from the court. All the gods felt delighted at the words of Viṣṇu; Pārvatī felt extremely satisfied and got herself ready for giving away *dakṣiṇā*.

कृत्वा शिवा पूर्णहोमं सा शिवं दक्षिणां ददौ।
स्वस्तीत्युक्त्वा च जग्राह कुमारो देवसंसदि॥८५॥

In the court of the gods, Pārvatī after making the final offerings, gave away Śiva in *dakṣiṇā* and kumāra accepted him uttering *svasti*.

उवाच दुर्गा संत्रस्ता शुष्ककण्ठौष्ठतालुका।
कृत्वाञ्जलिपुटा विप्रं हृदयेन विदूयता॥८६॥

At that point of time her throat, lips and palate dried up and she felt extremely grieved at heart and expressing her grief she said.

पार्वत्युवाच

गोमूल्यं मत्पतिसममिति वेदे निरूपितम्।
गवां लक्षं प्रयच्छामि देहि मत्स्वामिनं द्विज॥८७॥

Pārvatī said - O Brāhmaṇa, the price of a cow is equivalent to that of my husband, this has been ordained in the Vedas; therefore I am giving you in return a lakh of cows and you kindly give me back my husband.

तदा दास्यामि विप्रेभ्यो दानानि विविधानि च।
आत्महीनो हि देहश्च कर्म किं कर्तुमीश्वरः॥८८॥

Thereafter I shall give away various types of riches in charity to the Brāhmaṇas, otherwise a body without a soul is unable to perform.

सनत्कुमार उवाच

गवां लक्षेण मे देवि वल्गुना किं प्रयोजनम्।
दत्तस्यामूल्यरत्नस्य गवां प्रत्यर्पणेन च॥८९॥

Sanatkumāra said - O goddess, I am not in need of a lakh cows, the invaluable gem given in charity cannot be returned in the form of cows.

स्वस्य स्वयं दाता लोकः सर्वो जगत्त्रये।
कर्तुरेवेप्सितं कर्म भवेत्किं वा परेच्छया॥९०॥

In all the three worlds the people give away their own wealth in charity and the people who do so, do not achieve merit at the instance of others.

दिगम्बरं पुरः कृत्वा भ्रमिष्यामि जगत्त्रयम्।
बालकानां बालिकानां समूहस्तिमकारणम्॥९१॥

I shall roam about in the entire world placing lord Śiva without robes, a head of me. All the children will jeer at him.

इत्युक्त्वा ब्रह्मणः पुत्रो गृहीत्वा शङ्करं मुने।
सन्निधौ वासयामास तेजस्वी देवसंसदि॥९२॥

O sage, the illustrious Sanatkumāra the son of Brahmā made Śiva to sit beside him after uttering these words.

दृष्ट्वा शिवं गृह्यमाणं कुमारेण च पार्वती।
समुद्यता तनुं त्यक्तुं शुष्ककण्ठौष्ठतालुका॥९३॥

Pārvatī on the other hand holding Śiva, looking at Kumāra resolved to her life. Her throat, lips and palate dried up.

विचिन्त्य मनसा साध्वीत्येवमेव दुरत्ययम्।
न दृष्टोऽभीष्टदेवश्च न च प्राप्तं फलं व्रते॥९४॥

The chaste lady thought in her mind as to how difficult this *vrata* had been. She could neither meet lord Kṛṣṇa nor could she achieve the reward for the same.

एतस्मिन्नन्तरे देवाः पार्वतीसहितास्तदा।
सद्यो ददृशुराकाशे तेजसां निकरं परम्॥९५॥
कोटिसूर्यप्रभोर्ध्वं च प्रज्वलन्तं दिशो दश।
कैलासशैलं पुरतः सर्वदेवादिभिर्युतम्॥९६॥
सर्वाश्रयं गणाच्छन्नं विस्तीर्णं मण्डालाकृतिम्।
तच्च दृष्ट्वा भगवतस्तुष्टुवुस्ते क्रमेण च॥९७॥

In the meantime she spotted a ball of lustre in the sky together with the gods. It was emitting the lustre of crores of suns and illumining in all the directions. It had all the gods in it and stood opposite to mount Kailāsa. I was the refuge of everyone, infatuated with the *gaṇas*, quite vast and circular in shape. Witnessing the form of the lord, the gods started offering prayers.

विष्णुरुवाच

ब्रह्माण्डानि च सर्वाणि यल्लोमविवरेषु च।
सोऽयं ते षोडशांशश्च के वयं यो महाविराट्॥९८॥

Viṣṇu said - The one in whose hair-pits the globes reside, the same Mahāvirāṭ is the sixteenth part of your body; how can we calculate about it.

ब्रह्मोवाच

वेदोपयुक्तं दृश्यं यत्प्रत्यक्षं द्रष्टुमीश्वर।

स्तोतुं तद्वर्णितुमहं शक्तः किं स्तौमि तत्परः॥ ९९॥

Brahmā said - O lord, the visible scene which is described in the Vedas is difficult to be defined and the one who is beyond the same how can prayers be offered to him.

श्रीमहादेव उवाच

ज्ञानाधिष्ठातृदेवोऽहं स्तौमि ज्ञानपरं च किम्।

सर्वानिर्वचनीयं तं त्वां च स्वेच्छामयं विभुम्॥ १००॥

Mahādeva said- I am the lord of intelligence but the one who is beyond intelligence, beyond description, the one who moves at will can hardly be described.

धर्म उवाच

अदृश्यमवतारेषु यद्दृश्यं सर्वजन्तुभिः।

किं स्तौमि तेजोरूपं तद्भक्तानुग्रहविग्रहम्॥ १०१॥

Dharma said - The invisible one, who can be seen by everyone after his incarnation on earth, the same form of lustre can hardly be eulogised who takes to definite form for the sake of the devotees.

देवा उचुः

के वयं त्वत्कलांशाश्च किं वा त्वां स्तोतुमीश्वराः।

स्तोतुं न शक्ता वेदा यं न च शक्ता सरस्वती॥ १०२॥

The gods said - The one who is beyond the prayer of Vedas and Sarasvatī; we can hardly be competent enough to eulogise him.

मुनयः ऊचुः

वेदान्पठित्वा विद्वांसो वयं किं वेदकारणम्।

स्तोतुमीशा न वाणी च त्वां वाङ्मनसयोः परम्॥ १०३॥

The sages said - The one who is the cause of the Vedas, is beyond description and even Sarasvatī is unable to pray him; how can we eulogise him, simply by reciting of the Vedas.

सरस्वत्युवाच

वागधिष्ठातृदेवी मां वदन्ते वेदवादिनः।

किञ्चिन्न शक्ता त्वां स्तोतुमहो वाङ्मनसोः परम्॥ १०४॥

Sarasvatī said - Though the people well-versed in the Vedas describe me as the supreme goddess of speech, yet still I am unable to offer any prayer to you, because you are beyond the mind and the speech.

सावित्र्युवाच

वेदप्रसूरहं नाथ सृष्टा त्वत्कलया पुरा।

किं स्तौमि स्त्रीस्वभावेन सर्वकारणकारणम्॥ १०५॥

Sāvitrī said - O lord, no doubt I am the creator of the Vedas but I was created by your ray in the earlier times, but having the nature of a female, how can I eulogise you who happens to be the cause of all the causes.

लक्ष्मीरुवाच

त्वदंशविष्णुकान्ताहं जगत्पोषणकारिणी।

किं स्तौमि त्वत्कलासृष्टा जगतां बीजकारणम्॥ १०६॥

Lakṣmī said - I have been born out of your own rays and I am beloved of lord Viṣṇu. I preserve the entire universe but I was born out of your own rays, therefore to eulogise you is beyond me, because you are the cause of the seed of the universe.

हिमालय उवाच

हसन्ति सन्तो मां नाथ कर्मणा स्थावरं परम्।

स्तोतुं समुद्यतः क्षुद्रः किं स्तौमि स्तोतुमक्षमः॥ १०७॥

Himālaya said - O lord, the sages laugh at me because of my being stationary; I am the degraded one. I am ready to eulogise but find myself unable to do so.

क्रमेण सर्वे तं स्तुत्वा देवा विररमुर्मुने।

देव्यश्च मुनयः सर्वे पार्वती स्तोतुमुद्यता॥ १०८॥

धौतवस्त्रा जटाभारं बिभ्रती सुव्रता व्रते।

प्रेरिता परमात्मानं व्रताराध्यं शिवेन च॥ १०९॥

ज्वलदग्निशिखारूपा तेजोमूर्त्तिमती सती।

तपसां फलदा माता जगतां सर्वकर्मणाम्॥ ११०॥

O sage, when all the gods and goddesses kept quiet after eulogising, Pārvatī got up to offer prayers who was clad in the sanctified garments of the *vratas*. She was holding the locks of hair on the head which were quite sanctified. She was

about to offer her prayer to lord Kṛṣṇa who was considered to be the great lord Śiva himself. She was the form of burning flames and lustre. She was the chaste lady and the one who bestowed the reward of all the good deeds besides being the mother of the universe.

पार्वत्युवाच

कृष्ण जानासि मां भद्र नाहं त्वां ज्ञातुमीश्वरी।
के वा जानन्ति वेदज्ञा वेदा वा वेदकारकाः॥ १११॥

Pārvatī said - O lord Kṛṣṇa you know me well but I am unable to understand you; even those well-versed in the Vedas are not aware of your true form.

त्वदंशास्त्वां न जानन्ति कथं ज्ञास्यन्ति ते कलाः।
त्वं चापि तत्त्वं जानासि किमन्ये ज्ञातुमीश्वराः॥ ११२॥

When you are unknown to your own race how can anyone else know about you; you are well aware of the *tattvas* but can others also know about them?

सूक्ष्मात्सूक्ष्मतमोऽव्यक्तः स्थूलात्स्थूलतमो महान्।
विश्वस्त्वं विश्वरूपश्च विश्वबीजः सनातनः॥ ११३॥

You are smaller than the smallest, invisible, greater than the greatest, you are the universe and the form of the universe, seed of the universe and eternal.

कार्यं त्वं कारणं त्वं च कारणानां च कारणम्।
तेजस्स्वरूपो भगवान्निर्विकारो निराश्रयः॥ ११४॥
निर्लिप्तो निर्गुणः साक्षी स्वात्मारामः परात्परः।
प्रकृतीशो विराडबीज विराड्रूपस्त्वमेव च॥ ११५॥
सगुणस्त्वं प्राकृतिकः कलया सृष्टिहेतवे।
प्रकृतिस्त्वं पुमांस्त्वं च त्वदन्यो न क्व चिद्भवेत्॥ ११६॥
जीवस्त्वं साक्षिणो भोगी स्वात्मनः प्रतिबिम्बकम्।
कर्म त्वं कर्मबीजं त्वं कर्मणां फलदायकः॥ ११७॥
ध्यायन्ति योगिनस्तेजस्त्वदीयमशरीरि यत्।
केचिच्चतुर्भुजं शान्तं लक्ष्मीकान्तं मनोहरम्॥ ११८॥
वैष्णवाश्चैव साकारं कमनीयं मनोहरम्।
शङ्खचक्रगदापद्मधरं पीताम्बरं परम्॥ ११९॥

You are the form of action, the cause of the action, cause of the causes, illustrious, the lord, spotless, without refuge, unattached, invisible, witness, cause of Virāṭ and the form of Virāṭ; you create the universe with the help of Prakṛti. You are Prakṛti yourself and also the Puruṣa because there is nothing else beyond you; you are the life, witness of all the actions, reflection of your own soul, you are action as well as the seed of action and the one who provides reward of one's action, all the yogīs meditate upon the lustre of your body; some people meditate upon the four armed Viṣṇu who is peaceful, the lord of Lakṣmī and quite pleasant to look at, the Vaiṣṇavas conceived him as visible, charming, fine, holding a *śaṁkha, cakra, gadā* and *padma* in his four hands and clad in yellow lower garments; they adore such a lord.

द्विभुजं कमनीयं च किशोरं श्यामसुन्दरम्।
शान्तं गोपाङ्गनाकान्तं रत्नभूषणभूषितम्॥ १२०॥
एवं तेजस्विनं भक्ताः सेवन्ते सन्ततं मुदा।
ध्यायन्ति योगिनो यत्तत्कुतस्तेजस्विनं विना॥ १२१॥

The devotees also adore the lord having two arms, who is quite beautiful, of tender age, having a dark complexion, quite peaceful, the lord of the cowherdesses, adorned with gem-studded ornaments. The yogīs on the other hand meditate upon the same lord who is illustrious.

तत्तेजो बिभ्रतां देव देवानां तेजसा पुरा।
आविर्भूता सुराणां च वधाय ब्रह्मणा स्तुता॥ १२२॥
नित्या तेजस्स्वरूपाहं धृत्वा वै विग्रह विभो।
स्त्रीरूपं कमनीयं तं विधाय समुपस्थिता॥ १२३॥

O god, you hold the same lustre and appeared at the prayer of Brahmā in earlier times for the killing of the demons. O beautiful one, I am eternal as well as the form of lustre; I appeared there as a beautiful damsel.

मायया तव मायाऽहं मोहयित्वासुरान्पुरा
निहत्य सर्वाञ्छैलेन्द्रमगमं तं हिमालयम्॥ १२४॥

Thereafter the one, who happens to be your illusion influenced the demons with my illusion and then went back to Himālaya.

ततोऽहं संस्तुता देवैस्तारकाक्षेण पीडितैः।

अभवं दक्षजायायां शिवस्त्री भवजन्मनि॥ १२५॥

The gods getting terrified from Tārakāsura eulogised you; thereafter I became the daughter of Dakṣa and then became the wife of Śiva.

त्यक्त्वा देहं दक्षयज्ञे शिवाऽहं शिवनिन्दया।

अभवं शैलजायायां शैलाधीशस्य कर्मणा॥ १२६॥

I am Śivā therefore hearing the denouncement of Śiva in the *yajña* of Dakṣa I ended my life and took birth from the womb of Menā when Himālaya the lord of the mountains became my father.

अनेकतपसा प्राप्तः शिवश्चात्रापि जन्मनि।

पाणिं जग्राह मे योगी प्रार्थितो ब्रह्मणा विभुः॥ १२७॥

In this birth also Śiva in the form of a Brāhmaṇa performed many a *tapas* at the instance of Brahmā; he accepted my hand and I became his wife.

शृङ्गारजं च तत्तेजो नालभं देवमायया.

स्तौमि त्वामेव तेनेश पुत्रदुःखेन दुःखिता॥ १२८॥

But O lord, getting deprived of his illusion I could not receive his semen. Therefore getting pained at heart I eulogised you.

व्रते भवद्विधं पुत्रं लब्धुमिच्छामि साम्प्रतम्।

देवेन विहिता वेदे सांगे स्वस्वामिदक्षिणा॥ १२९॥

In this *vrata* I intended to achieve a son like you. And the gods took away my husband in the form of *dakṣiṇā*.

श्रुत्वा सर्वं कृपासिन्धो कृपां मे कर्तुमर्हसि।

इत्युक्त्वा पार्वती तत्र विरराम च नारद॥ १३०॥

Therefore, O ocean of mercy, you kindly be merciful towards me hearing the tale of my sufferings." O Nārada, after thus speaking Pārvatī kept quiet.

भारते पार्वतीस्तोत्रं यः शृणोति सुसंयतः।

सत्पुत्रं लभते नूनं विष्णुतुल्यपराक्रमम्॥ १३१॥

The one who listens with devotion to this *stotra* of Pārvatī, will beget a son as powerful as Viṣṇu himself.

संवत्सरं हविष्याशी हरिमभ्यर्च्य भक्तितः।

सुपुण्यकव्रतफलं लभते नात्र संशयः॥ १३२॥

After consuming the food leftover after the *yajña* and adoring lord Śiva with devotion, a person surely gets the reward of the *Puṇyaka-vrata*. There is no doubt about it.

विष्णुस्तोत्रमिदं ब्रह्मन्सर्वसम्पत्तिवर्धनम्।

सुखदं मोक्षदं सारं स्वामिसौभाग्यवर्धनम्॥ १३३॥

सर्वसौन्दर्यबीजं च यशोराशिविवर्धनम्।

हरिभक्तिप्रदं तत्त्वज्ञानबुद्धिसुखप्रदम्॥ १३४॥

O Brāhmaṇa, this *stotra* of Kṛṣṇa increases all the riches, besides bestowing pleasure and *mokṣa*, the form of essence, increases the fortune of the husband, the cause of all the beauties, increases the glory and devotion to Hari, the best of intelligence and pleasures.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे पुण्यकव्रते पतिदाने पार्वतीकृतं
श्रीकृष्णस्तोत्रकथनं नाम सप्तमोऽध्यायः॥७॥

अथाष्टमोध्याय:

Chapter 8

The birth of Gaṇeśa

नारायण उवाच

पार्वत्या: स्तवनं श्रुत्वा श्रीकृष्ण: करुणानिधि:।
स्वरूपं दर्शयामास सर्वादृश्यं सुदुर्लभम्॥ १॥

Nārāyaṇa said - On hearing the prayer of Pārvatī, Kṛṣṇa the ocean of mercy appeared before her, who is invisible for all and difficult to get.

स्तुत्वा देवी व्रतपरा कृष्णसंलग्नमानसा।
ददर्श तेजसां मध्ये स्वरूपं सर्वमोहनम्॥ २॥
सद्रत्नसाररचिते हीरकेण परिष्कृते।
युक्ते माणिक्यमालाभी रत्नपूर्णे मनोरमे॥ ३॥
पीतांशुकं वह्निशुद्धं वरं वंशकरं परम्।
वनमालागलं श्यामं रत्नभूषणभूषितम्॥ ४॥
किशोरवयसं चित्रवेषं वै चन्दनांकितम्।

चारुस्मितास्यमीड्यं तच्छारदेन्दुविनिन्दकम्॥ ५॥
मालतीमाल्यसंयुक्तं केकिपिच्छावचूडकम्।
गोपांगनापरिवृतं राधावक्षस्स्थलोज्ज्वलम्॥ ६॥
कोटिकन्दर्पलावण्यलीलाधाम मनोहरम्।
अतीव हृष्टं सर्वेष्टं भक्तानुग्रहकारकम्॥ ७॥

Goddess Pārvatī visualised the form of Kṛṣṇa in her mind devoted toward him, in the form of the lustre which was quite surprising. He was wearing a garland studded with jewels, a beautiful garland of rubies, the yellow garments purified by fire, the best of all and bestower of progeny; his throat was adorned with the garland of forest flowers, had a dark complexion, was adorned with ornaments, was clad in garments studded with gems, was of tender age, was clad in astonishing costumes decorated with sandal-paste, a beautiful serene smile on the face, putting to shame the lustre of the moon of the winter season, wearing a garland of jasmine flowers, placing the feather of a peacock on the head, surrounded by the cowherdesses, illumining by embracing Rādhā, lowering the glory of crores of gods of love, quite pleasant to look at, joyful and the one who bestowed the grace on the devotees.

दृष्ट्वा रूपं रूपवती पुत्रं तदनुरूपकम्।
मनसा वरयामास वरं संप्राप्य तत्क्षणम्॥ ८॥
वरं दत्त्वा वरेशस्तु यद्यन्मनसि वाञ्छितम्।
दत्त्वाभीष्टं सुरेभ्यश्च तत्तेजोऽन्तरधीयत॥ ९॥

At the sight of the lord, the beautiful goddess Pārvatī desired in her mind to have a son like him. She was granted the boon at the same time, Kṛṣṇa the lord of bestower of boons, was the form of lustre fulfilling the desire of all the gods and than disappeared from the same place.

कुमारं बोधयित्वा तु देवादेव्यै दिगम्बरम्।
ददुर्निरुपमं तत्र प्रहृष्टायै कृपान्विताः॥ १०॥
ब्राह्मणेभ्यो ददौ दुर्गा रत्नानि विविधानि च।
सुवर्णानि च भिक्षुभ्यो बन्दिभ्यो विश्ववन्दिता॥ ११॥
ब्राह्मणान्भोजयामास देवान्वै पर्वतांस्तथा।
शंकरं पूजयामास चोपहारैरनुत्तमैः॥ १२॥

The gods then convinced Sanatkumāra who was all merciful and returned Śiva and Pārvatī. Thereafter Durgā, the adorable wife of the lord of the universe, distributed gems among the Brāhmaṇas besides gold to the beggars and the bards. She served the presents and adored lord Śiva.

दुन्दुभिं वादयामास कारयामास मंगलम्।
सगीतं गापयामास हरिसम्बन्धि सुन्दरम्॥ १३॥
व्रतं समाप्य सा दुर्गा दत्त्वा दानानि सस्मिता।
सर्वांश्च भोजयित्वा तु बुभुजे स्वामिना सह॥ १४॥
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
क्रमात्प्रदाय सर्वेभ्यो बुभुजे तेन कौतुकात्॥ १५॥

The drums were beaten; the welfare songs were sung and arrangements for the devotional music were made in honour of the lord. Thus completing the *vrata* and giving away valuables in charity, Durgā served food to all with a serene smile on her face. Thereafter, she also took food herself together with Śiva.

She also served the fragrant betels with camphor to all and also herself took the same.

पयःफेननिभां शय्यां रम्यां सद्रत्नमञ्चके।
पुष्पचन्दनसंयुक्तां कस्तूरीकुंकुमान्विताम्।
रहसि स्वामिना सार्धं सुष्वाप परमेश्वरी॥ १६॥

Thereafter, the supreme goddess reclined on the beautiful bed made of gems with a bed-sheet of pure white colour, quite charming, filled with flowers and sandal-paste, *kastūrī* and *kuṁkuma*, she retired to bed with Śiva.

कैलासस्यैकदेशे च रम्ये चन्दनकानने।
सुगन्धिकुसुमाढ्येन वायुना सुरभीकृते॥ १७॥
भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुताश्रये।
व्यहार्षीत्सा सुरसिका तत्र तेन सहाम्बिका॥ १८॥

At that point of time in a part of Kailāsa in the beautiful forest of sandal-wood, filled with fragrant flowers and a fragrant breeze, in which the hissing sound of black-wasps was being

echoed and was the only place for the cuckoo to issue its sweet notes. Ambikā went to the forest with Śiva.

रेत:पतनकाले च स विष्णुर्विष्णुमायया।
विधाय विप्ररूपं तदाजगाम रतेर्गृहम्॥ १९॥

But at the time of the falling of the semen he was influenced by Viṣṇu who reached there in the form of a Brāhmaṇa at the gate of the pleasure house.

जटावन्तं विना तैलं कुचैलं भिक्षुकं मुने।
अतीवशुक्लदशनं तृष्णया परिपीडितम्॥ २०॥

O sage, the beggar had the form of a Brāhmaṇa who had dishevelled hair on the head with torn clothes, white teeth and was upset with thirst.

अतीव कृशगात्रं च बिभ्रत्तिलकमुज्ज्वलम्।
बहुकाकुस्वरं दीनं दैन्यात्कुत्सितमूर्त्तिमत्॥ २१॥
आजुहाव महादेवमतिवृद्धोऽन्नयाचक:।
दण्डावलम्बनं कृत्वा रतिद्वारेऽतिदुर्बल:॥ २२॥

The lean and thin fellow had applied the shining *tilaka* on the head and spoke in a grief-stricken tone. He appeared in quite a miserable condition. He was desirous of food and was quite weak and old and was moving with the help of a staff. He accordingly reached the door of pleasure house and he called for lord Mahādeva.

ब्राह्मण उवाच

किं करोषि महादेव रक्ष मां शरणागतम्।
सप्तरात्रिव्रतेऽतीते पारणाकांक्षिणं क्षुधा॥ २३॥

Brāhmaṇa said - O Mahādeva, what are you doing? You protect a person like me who has come to take refuge under you. I am hungry after performing *vrata* for seven nights and feel quite disturbed. I went to have food.

किं करोषि महादेव हे तात करुणानिधे।
पश्य वृद्धं जराग्रस्तं तृषया परिपीडितम्॥ २४॥

O Mahādeva, O lord, O ocean of mercy, what are you doing? I am quite old and thirsty because of being quite weak. You better look an old person like me.

मातरुत्तिष्ठ मेऽन्नं त्वं प्रयच्छाद्य शिवं जलम्।
अनन्तरत्नोद्भवजे रक्ष मां शरणागतम्॥ २५॥

O mother, get up and give me the water of welfare besides food. O daughter of Himālaya, the abode of immense jewels, I have come to take refuge under you. You better protect me.

मातर्मातर्जगन्मातरेहिमानाहं स्थितो बहि:।
सीदामि तृषया कस्मात्स्थितायामात्ममातरि॥ २६॥

O mother of the universe, come here, I am not out of the universe, I am suffering from lack of food and water inspite of my mother remaining there."

इति काकुस्वरं श्रुत्वा शिवस्योत्तिष्ठतो मुने।
पपात वीर्यं शय्यायां न योनौ प्रकृतेस्तदा॥ २७॥

O sage thus after hearing the grief-stricken words, Śiva got up and his semen fell on the bed instead of in the womb of Durgā.

उत्तस्थौ पार्वती त्रस्ता सूक्ष्मवस्त्रं पिधाय च।
आजगाम बहिर्द्वारं पार्वत्या सह शंकर:॥ २८॥

Thereafter the terrified Pārvatī also clad herself in fine garments and accompanied Śiva up to the door.

ददर्श ब्राह्मणं दीनं जरया परिपीडितम्।
वृद्धं लुलितगात्रं च बिभ्रतं दण्डमानतम्॥ २९॥
तपस्विनमशान्तं च शुष्ककण्ठौष्ठतालुकम्।
कुर्वन्तं परया भक्त्या प्रणामं स्तवनं तयो:॥ ३०॥
श्रुत्वा तद्वचनं तत्र नीलकण्ठ: सुधोपमम्।
उवाच परया प्रीत्या प्रसन्नस्तं प्रहस्य च॥ ३१॥

Śiva looked at the Brāhmaṇa who was quite poor, old and disturbed. His body was trembling. He was an ascetic disturbed and could walk bending his back with the help of the staff. His throat, neck and tongue were dried up and inspite of that he was bowing in reverence with great devotion offering prayers.

The blue throated Śiva, listening to his nectar-like words, spoke to him smilingly.

शंकर उवाच

गृहं ते कुत्र विप्रर्षे वद वेदविदां वर।

किन्नाम भवतः क्षिप्रं ज्ञातुमिच्छामि साम्प्रतम्॥ ३२॥

Śiva said - O Brāhmaṇa, O best of those well-versed in the Vedas, where do you live? What is your name? You tell me.

पार्वत्युवाच

आगतोऽसि कुतो विप्र मम भाग्यादुपस्थितः।

अद्य मे सफलं जन्म ब्राह्मणो मद्गृहेऽतिथिः॥ ३३॥

Pārvatī said - O Brāhmaṇa, you have arrived here because of my fortune. Where from have you arrived, my life has been successful today, a Brāhmaṇa has arrived here as a guest.

अतिथिः पूजितो येन त्रिजगत्तेन पूजितम्।

तत्रैवाधिष्ठिता देवा ब्राह्मणा गुरवो द्विज॥ ३४॥

O Brāhmaṇa, the one who adores the guest he himself adores in the three worlds, the gods, Brāhmaṇas and the teachers at the same place.

तीर्थान्यतिथिपादेषु शश्वत्तिष्ठन्ति।

तत्पादधौततोयेन मिश्रितानि लभेद्गृही॥ ३५॥

The sacred places reside in the feet of the guest, a householder by washing his feet achieves the merit of receiving the water of holy places.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।

अतिथिः पूजितो येन स्वात्मशक्त्या यथोचितम्॥ ३६॥

Therefore, the one who adores the guest, according to his own competence, gets the merit of bathing in all the holy places and receives the *dīkṣā* of all the *yajñas*.

महादानानि सर्वाणि कृतानि तेन भूतले।

अतिथिः पूजितो येन भारते भक्तिपूर्वकम्॥ ३७॥

He is taken to have performed all the great charities on earth. The one who adores the guest with devotion,

नानाप्रकारपुण्यानि वेदोक्तानि च यानि वै।

अन्ये चातिथिसेवायाः कलां नार्हन्ति षोडशीम्॥ ३८॥

All the merits described in the Vedas do not compare even one sixteenth part of the merit of adoring the guest.

अपूजितोऽतिथिर्यस्य भवनाद्विनिवर्तते।

पितृदेवाग्नयः पश्चाद्गुरवो यान्त्यपूजिताः॥ ३९॥

यानि कानि च पापानि ब्रह्महत्यादिकानि च॥

तानि सर्वाणि लभते नाभ्यर्च्यातिथिमीप्सितम्॥ ४०॥

Therefore if a guest goes away from a house without adoration, his manes, gods, Agni and even teacher meet with disrespect and leave that place.

He who does not adore the desired guest, attracts the sin of *Brahmahatyā*.

ब्राह्मण उवाच

जानासि वेदान्वेदज्ञे वेदोक्तं कुरु पूजनम्।

क्षुत्तृडभ्यां पीडितो मातर्वचनं च श्रुतौ श्रुतम्॥ ४१॥

व्याधियुक्तो निराहारो यदा वानशनव्रती।

मनोरथेनोपहारं भोक्तुमिच्छति मानवः॥ ४२॥

Brāhmaṇa said - O well-versed in the Vedas, you are well aware of the Vedic practices; therefore you perform the *pūjā* as prescribed in the Vedas. O mother, I am suffering because of hunger and thirst. I have heard in the Vedas that the one who suffers from ailment, is hungry or resorts to fasting, decides to have things of his own liking.

पार्वत्युवाच

भोक्तुमिच्छसि किं विप्र त्रैलोक्ये च सुदुर्लभम्।

दास्यामि भोक्तुं त्वामद्य मज्जन्म सफलं कुरु॥ ४३॥

Pārvatī said - O Brāhmaṇa, what would you like to eat? I will serve you anything which is difficult to get in the three worlds. I can serve you the same food. Let my life meet with success.

ब्राह्मण उवाच

व्रते सुव्रतया सर्वमुपहारं समाहृतम्.

नानाविधं मिष्टमिष्टं भोक्तुं श्रुत्वा समागतः॥ ४४॥

Brāhmaṇa said - O chaste lady, I have heard that for performing the *vrata* you have collected

all types of the best of food. I have therefore arrived here to consume various types of sweets.

सुव्रते तव पुत्रोऽहमग्रे मां पूजयिष्यसि।
दत्त्वा मिष्टानि वस्तूनि त्रैलोक्ये दुर्लभानि च॥४५॥

O chaste lady, I am like your son, you adore me after giving away the sweets which are difficult to get in the three worlds.

ताताः पञ्चविधाः प्रोक्ता मातरो विविधाः स्मृताः।
पुत्रः पञ्चविधः साध्वि कथितो वेदवादिभिः॥४६॥

O ascetic lady, there are five types of fathers described in the scriptures and the number of mothers is innumerable . The sons however, are of five types. This has been ordained in the Vedas

विद्यादातान्नदाता च भयत्राता च जन्मदः।
कन्यादाता च वेदोक्ता नराणां पितरः स्मृताः॥४७॥

The one who imparts knowledge, the giver of food, the one who protects others from danger, the one who gives birth and the one who gives away the daughter are the five types of fathers described in the Vedas.

गुरुपत्नी गर्भधात्री स्तनदात्री पितुः स्वसा।
स्वसा मातुः सपत्नी च पुत्रभार्यान्नदायिका॥४८॥

The list of mothers includes the wife of the teacher, the one who carries a child in the womb, the one who feeds with breast milk her child, the sister of the father, the sister of the mother, the step-mother, the wife of the son and the one who gives away food are called to be the mothers in the universe.

भृत्यः शिष्यश्च पोष्यश्च वीर्य्यजः शरणागतः।
धर्मपुत्राश्च चत्वारो वीर्य्यजो धनभागिति॥४९॥
क्षुत्तृडभ्या पीडितो मातर्वृद्धोऽहं शरणागतः।
साम्प्रतं तव बन्ध्याया अनाथः पुत्र एव च॥५०॥

There are five types of sons described in the scriptures which include the servant, the pupil, one who is brought up or adopted and the one who is born of one's own semen and the one who arrives to take refuge. Out of these, four are as called *Dharma-putras* and the one who is born of one's own semen, he inherits the property and riches. O mother, I am suffering from hunger and thirst, am quite old and have come to take refuge with you. Currently, I am an orphan son of a barren lady like you.

पिष्टकं परमान्नं च सुपक्व ानि फलानि च।
नानाविधानि पिष्टानि कालदेशोद्भवानि च॥५१॥
पक्व ान्नं स्वस्तिकं क्षीरमिक्षुमिक्षुविकारजम्।
घृतं दधि च शाल्यन्नं घृतपक्वं च व्यञ्जनम्॥५२॥
लड्डुकानि तिलानां च मिष्टान्नैः सगुडानि च।
ममाज्ञातानि वस्तूनि सुधया तुल्यकानि च॥५३॥
ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
चलं सुनिर्म्मलं स्वादु द्रव्याण्येतानि वासितम्॥५४॥
द्रव्याणि यानि भुक्त्या मे चारु लम्बोदरं भवेत्।
अनन्तरत्नोद्भवजे तानि मह्यं प्रदास्यसि॥५५॥

You give me the fried round flour cakes, *pāyasam*, ripe fruit, many stuffs made of flour, stuffs made according to the time and the place, ripe cereals, *svastika*, milk, juice of sugar-cane and the stuffs made of it, besides *ghee*, curd boiled rice, the stuffs made or fried in *ghee*, the balls of sea-same, sweets of *guḍa* and all other stuffs which are unknown to me besides the sweets which are delicious like nectar and fragrant like camphor, in addition to the best of betels and spotless, clean and tasteful water. O daughter of the mountain, you make all these things available to me by eating which I should become a person with protruding belly.

स्वामी ते त्रिजगत्कर्ता प्रदाता सर्वसम्पदाम्।
महालक्ष्मीस्वरूपा त्वं सर्वैश्वर्य्यप्रदायिनी॥५६॥

Your husband happens to be the lord of the three worlds and the creator of the three worlds, bestower of all the riches and you are yourself Mahālakṣmī who can bestow all the fortunes.

रत्नसिंहासनं रम्यममूल्यं रत्नभूषणम्।
वह्निशुद्धांशुकं चारु प्रदास्यसि सुदुर्लभम्॥५७॥
सुदुर्लभं हरेर्मन्त्रं हरौ भक्तिं दृढा सति।
हरिप्रिया हरेः शक्तिस्त्वमेव सर्वदा स्थिता॥५८॥

You bestow on me the firm devotion of the lord Hari together with a beautiful gem-studded lion-throne, ornaments studded with gems and invaluable garments purified by fire, the *mantra* of the god which is difficult to get, because you are the beloved of the lord and always remain there as his *śakti*.

ज्ञानं मृत्युञ्जयं नाम दातृशक्तिं सुखप्रदाम्।
सर्वसिद्धं च किं मातरदेयं स्वसुताय च॥५९॥
मनः सुनिर्मलं कृत्वा धर्मे तपसि सन्ततम्.
श्रेष्ठो सर्वं करिष्यामि न कामे जन्महेतुके॥६०॥

You also give me the knowledge of overcoming death because you are the one who provides pleasure and all the *siddhis*. O mother, you can give everything to your son. O best of the ladies, I shall devote myself to *dharma* and *tapas* purifying my mind but I shall never enslave myself with worldly desires.

स्वकामात्कुरुते कर्म कर्मणो भोग एव च।
भोगौ शुभाशुभौ ज्ञेयौ तौ हेतू सुखदुःखयोः॥६१॥

One performs one's deeds according to his desire and also has to face the result of the same. One has to face the reward of his deeds which are good as well as bad and result in pleasure and pain.

दुःखं न कस्माद्भवति सुखं वा जगदम्बिके।
सर्वं स्वकर्मणो भोगस्तेन तद्विरतो बुधः॥६२॥

O goddess, one neither gets pain from anyone nor pleasure. Whatever one has to face is the result of one's own deeds, therefore the learned people always remain unconcerned with the desire.

कर्म निर्मूलयन्त्येव सन्तो हि सततं मुदा।
हरिभावनबुद्ध्या तत्तपसा भक्तसङ्गतः॥६३॥

One who adores the lord with his utmost intelligence and *tapas*, gets pleased after coming into contact with the devotees of the lord which ultimately results in removing all the *karmas*.

इन्द्रियद्रव्यसंयोगसुखं विध्वंसनावधि।
हरिसंलापरूपं च सुखं तत्सर्वकालिकम्॥६४॥

Because the pleasure derived out of the combination of the pleasure of the organs of senses is short lived and the pleasure of the reciting of the name of the lord always remains present at all the times.

हरिस्मरणशीलानां नायुर्याति सतां सती।
न तेषामीश्वरः कालो न च मृत्युञ्जयो ध्रुवम्॥६५॥

O chaste lady, the life of those who recite the name of the lord never gets wasted, the time cannot overpower them nor can lord Śiva do so.

चिरं जीवन्ति ते भक्ता भारते चिरजीविनः।
सर्वसिद्धिं च विज्ञाय स्वच्छन्दं सर्वगामिनः॥६६॥

In the land of Bhārata, the devotees of the lord always have a long life and they achieved all the success and move about in all the places independently.

जातिस्मरा हरेर्भक्ता जानते कोटिजन्मनः।
कथयन्ति कथां जन्म लभन्ते स्वेच्छया मुदा॥६७॥

The devotees of the lord preserve the memory in earlier births; therefore they are well aware of the happening of crores of births who continue narrating these stories and they are reborn pleasantly according to their own wishes.

परं पुनन्ति ते पूतास्तीर्थानि स्वीयलीलया।
पुण्यक्षेत्रेऽत्र सेवायै परार्थं च भ्रमन्ति ते॥६८॥

They are always pure at heart and by their performance they purify even the sacred places where they go on roaming about to serve others.

वैष्णवानां पदस्पर्शात्सद्यः पूता वसुन्धरा।
कालं गोदेहमात्रं तु तीर्थे यत्र वसन्ति ते॥६९॥
गुरोरास्याद्विष्णुमन्त्रः श्रुतौ यस्य प्रविशति॥
तं वैष्णवं तीर्थपूतं प्रवदन्ति पुरावदिः॥७०॥

In a sacred place where the Vaiṣṇavas stay up to the evening, the land gets purified with the very touch of their feet because a person in whose ear the *mantra* of lord Viṣṇu enters from the mouth of the teacher, the people well-versed in the ancient scriptures consider him to be as sacred as a holy place.

पुरुषाणां शतं पूर्वमुद्धरन्ति शतं परम्।
लीलया भारते भक्त्या सोदरान्मातरं तथा॥७१॥
मातामहानां पुरुषान्दश पूर्वान्दशापरान्।
मातुः प्रसूमुद्धरन्ति दारुणाद्यमताडनात्॥७२॥

The devotees in the land of Bhārata redeemed a hundred generations of their ancestors and a hundred coming generations without much effort. Similarly the brothers, the mother, maternal grandfather and ancestors, of ten generations are redeemed together with the ten generations of the maternal grand mother.

भक्तदर्शनमाश्लेषं मानवाः प्राप्नुवन्ति ये।
ते याताः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षिताः॥७३॥
न लिप्ताः पातकैर्भक्ताः सन्ततं हरिमानसाः।
यथाऽग्नयः सर्वभक्ष्या यथा द्रव्येषु वायवः॥७४॥

Those of the people who had an audience with the devotees or embraced them, earn the merit of all the holy places and receive *dīkṣā* of all the *yajñas*. The devotees who always remain engrossed in the devotion of the lord and never get involved in any of the sins which are like fire which consumes everything but the wind remain unaffected by it.

त्रिकोटिजन्मनामन्ते प्राप्नोति जन्म मानवम्।
प्राप्नोति भक्तसंगं स मानुषे कोटिजन्मतः॥७५॥
भक्तसङ्गाद्भवेद्भक्तेरङ्कुरो जीविनः सती।
अभक्तदर्शनादेव स च प्राप्नोति शुष्कताम्॥७६॥

One gets the human birth after three crores of births and after having crores of births, a human being comes across the company of the devotees. O chaste lady, by coming across the devotees, the seed of devotion is sprouted which dries up at the sight of unbelievers.

पुनः प्रफुल्लतां याति वैष्णवालापमात्रतः।
अंकुरश्चाविनाशी च वर्धते प्रतिजन्मनि॥७७॥

But it blossoms again after conversation with Vaiṣṇavas because only such of the sprouting remains intact and grows in every birth.

तत्तरोर्वर्द्धमानस्य हरिदास्यं फलं सति।
परिणामे भक्तिपाके पार्षदश्च भवेद्धरेः॥७८॥
महति प्रलये नाशो न भवेत्तस्य निश्चितम्।
सर्वसृष्टेश्च संहारे ब्रह्मलोकस्य वेधसः॥७९॥

O chaste lady, when this tree grows up a person achieves the slavehood of the lord and thereafter when the devotion is placed on firm footings, he becomes the courtier of the lord. Then such a person survives at the time of great dissolution when even Brahmā and the entire globe vanishes. This is definite.

तस्मान्नारायणे भक्तिं देहि मामम्बिके सदा।
न भवेद्विष्णुभक्तिश्च विष्णुमाये त्वया विना॥८०॥

O mother, therefore you bestow on earth always the devotion of the lord. O illusion of Viṣṇu, without your grace one cannot achieve the devotion of the lord.

द्व्रतं लोकशिक्षार्थं तत्रपस्तव पूजनम्।
सर्वेषां फलदात्री त्वं नित्यरूपा सनातनी॥८१॥

People adore you or perform your *tapas, vrata* or *pūjā* for the sake of education, because you are the one who bestows the reward on all the people. Besides, you are everlasting and eternal.

गणेशरूपः श्रीकृष्णः कल्पे कल्पे तवात्मजः।
त्वत्क्रोडमागतः क्षिप्रमित्युक्त्वाऽन्तरधीयत॥८२॥
कृत्वान्तर्धानमीशश्च बालरूपं विधाय सः।
जगाम पार्वतीतल्पं मन्दिराभ्यन्तरस्थितम्॥८३॥
तल्पस्थे शिववीर्ये च मिश्रितः स बभूव ह।
ददर्श गेहशिखरं प्रसूते बालके यथा॥८४॥

In every *kalpa* lord Kṛṣṇa happens to be your son in the form of Gaṇeśa and he is shortly coming in your lap. Thus speaking the Brāhmaṇa disappeared from the scene. After disappearing from the scene the lord changed himself into the form of a child and he entered the bed of Pārvatī and was soaked in the semen of Śiva and he started looking like a just born infant and started looking at the peak of the palace.

शुद्धचम्पकवर्णाभः कोटिचन्द्रसमप्रभः।
सुखदृश्यः सर्वजनैश्चक्षूरश्मिविवर्द्धकः॥८५॥

अतीव सुन्दरतनुः कामदेवविमोहनः।
मुखं निरुपमं बिभ्रच्छारदेन्दुविनिन्दकम्॥८६॥
सुन्दरे लोचने बिभ्रच्चारुपद्मविनिन्दके।
ओष्ठाधरपुटं बिभ्रत्पक्व बिम्बविनिन्दकम्॥८७॥
कपालं च कपोलं च परमं सुमनोहरम्।
नासाग्रं रुचिरं बिभ्रद्वीन्द्रचञ्चुविनिन्दकम्॥८८॥
त्रैलोक्ये वै निरुपमं सर्वांग बिभ्रदुत्तमम्।
शयानः शयने रम्ये प्रेरयन्हस्तपादकम्॥८९॥

He had the complexion of pure jasmine flower, the lustre of crores of moons, pleasant to look at by all, the one who increases the eye-sight, having extremely beautiful body which could put even the god of love in fallacy and had the face of the shining moon of the winter season. Both his eyes were beautiful and could put the lotus to shame. His beautiful lips could put the ripe wood-apple to shame; he had quite charming cheeks and his head and his nose could put the beak of the parrot to shame. Thus he was having beautiful limbs and was moving his hands and feet on the bed.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणेशखण्डे
नारदनारायणसंवादे गणेशोत्पत्तिवर्णनं नामाष्टमोऽध्यायः॥८॥

अथ नवमोऽध्यायः

Chapter 9

Sight of child Gaṇeśa

नारायण उवाच

हरौ तिरोहिते शर्वाणी दुर्गा शंकरस्तदा।
ब्राह्मणान्वेषणं कृत्वा बभ्राम परितो मुने॥ १॥

Nārāyaṇa said - O sage, after the disappearance of the lord from the scene, both Durgā and Śiva went in search of the Brāhmaṇa in all directions.

पार्वत्युउवाच

अये विप्रेन्द्रातिवृद्ध क्व गतोऽसि क्षुधातुरः।
हे तात दर्शनं देहि प्राणान्वै रक्ष मे विभो॥ २॥
शिव शीघ्रं समुत्तिष्ठ ब्राह्मणान्वेषणं कुरु।
क्षणमुन्मनसोरेष गतः प्रत्यक्षमावयोः॥ ३॥
अगृहीत्वा गृहात्पूजां गृहिणोऽतिथिरीश्वरः।
यदि याति क्षुधार्तश्च तस्य किं जीवनं वृथा॥ ४॥

Pārvatī said - O extremely old Brāhmaṇa, you were quite hungry; where have you gone? O father, O illustrious one, you appear before me and save my life. O Śiva, get up at once and search for the Brāhmaṇa. He appeared before us for a moment only. O lord, the householder from whose house a hungry and thirsty guest goes away without adoration, the life of the same house-holder becomes of no consequence.

पितरस्तत्र गृह्णन्ति पिण्डदानं च तर्पणम्।
तस्याहुतिं न गृह्णाति वह्निः पुष्पं जलं सुराः॥ ५॥

Because the manes do not accept the offering the *piṇḍas* and offerings made in fire from his hands. The gods also do not accept the flower and water offered from his hand.

हव्यं पुष्पं जलं द्रव्यमशुचेश्च सुरासमम्।
अमेध्यसदृशः पिण्डः स्पर्शनं पुण्यनाशनम्॥ ६॥
एतस्मिन्नन्तरे तत्र वाग् बभूवाशरीरिणी।
कैवल्ययुक्ता सा दुर्गा तां शुश्राव शुचातुरा॥ ७॥
शान्ता भव जगन्मातस्स्वसुतं पश्य मन्दिरे।
कृष्णं गोलोकनाथं तं परिपूर्णतमं परम्॥ ८॥

He performing of *yajña* offering of flowers, water and other articles become impure beside the *piṇḍas*. The merits vanish with the touch of such a person. In the meantime a divine voice was heard from the sky when Durgā was feeling immensely grieved. It said, "O mother of the universe, be peaceful." You go to your son who is the lord of *Goloka* and is the form of lord Kṛṣṇa completely and who happens to be the best of the humans.

सुपुण्यकव्रततरोः फलरूपं सनातनम्।
यत्तेजो योगिनः शश्वद्ध्यायन्ति सन्ततं मुदा॥ ९॥

He happens to be the result of the *Supuṇyaka-vrata* performed by you and whom the great

yogīs meditate upon always with a pleasant mind.

ध्यायन्ति वैष्णवा देवा ब्रह्मविष्णुशिवादयः।
यस्य पूज्यस्य सर्वाग्रे कल्पे कल्पे च पूजनम्॥ १०॥

He is the one who is adored first by the gods like Brahmā, Viṣṇu, Śiva and Vaiṣṇava gods in every *kalpa*.

यस्य स्मरणमात्रेण सर्वविघ्नो विनश्यति।
पुण्यराशिस्वरूपं च स्वसुतं पश्य मन्दिरे॥ ११॥
कल्पे कल्पे ध्यायसि यं ज्योतिरूपं सनातनम्।
पश्य त्वं मुक्तिदं पुत्रं भक्तानुग्रहविग्रहम्॥ १२॥

With the mere reciting of whose names all the obstructions disappear. You go to your abode and find your virtuous son, who has taken to the human form, showing his grace on the devotees.

तव वाञ्छापूर्णबीजं तपःकल्पतरोः फलम्।
सुन्दरं स्वसुतं पश्य कोटिकन्दर्पनिन्दकम्॥ १३॥

He is the seed for the fulfilling of your desire and is the fruit of the *kalpavṛkṣa* as a result of your *tapas*. You look at the beautiful son who surpasses the beauty of the crores of the gods of love.

नायं विप्रः क्षुधार्तश्च विप्ररूपी जनार्दनः।
किं वा विलापं कुरुषे क्व वा वृद्धः क्व चातिथिः
सरस्वती त्वेवमुक्त्वा विरराम च नारद॥ १४॥

He was not a hungry or a thirsty Brāhmaṇa but was lord Janārdana turned as a Brāhmaṇa. Therefore why are you lamenting? Where is the old man and where is the guest?" O Nārada, thus speaking the eternal voice was over.

त्रस्ता श्रुत्वाकाशवाणीं जगाम स्वालयं सती।
ददर्श बालं पर्य्यङ्के शयानं सस्मितं मुदा॥ १५॥
पश्यन्तं गेहशिखरं शतचन्द्रसमप्रभम्।
स्वप्रभापटलेनैव द्योतयन्तं महीतलम्॥ १६॥

The terrified goddess Durgā listening to the divine voice from the sky rushed to her house and saw an infant placed on her bed, wearing a smile on his face. He was looking at the vase at the top of the house and was having the lustre of hundreds of moons. He was illuminating the earth with his lustre.

कुर्वन्तं भ्रमणं तल्पे पश्यन्तं स्वेच्छया मुदा।
उमेति शब्दं कुर्वन्तं रुदन्तं तं स्तनार्थिनम्॥ १७॥

He was rolling over the bed delightfully and was looking everywhere at will. He then started crying for sucking milk.

दृष्ट्वा तदद्भुतं रूपं त्रस्ता शंकरसन्निधिम्।
गत्वा सोवाच गिरिशं सर्वमङ्गलमङ्गला॥ १८॥

While crying, he uttered the word *Umā*. Gaurī who bestows welfare to all, saw the infant with astonishing beauty and went to lord Śiva and then spoke to him.

पार्वत्युवाच

गृहमागच्छ सर्वेश तपसां फलदायकम्।
कल्पे कल्पे ध्यायसि यं तं पश्यागत्य मन्दिरम्॥ १९॥

Pārvatī said - O lord of all, you come home and find the one who bestows the reward of the *tapas* in all the *kalpas* and find him there.

शीघ्रं पुत्रमुखं पश्य पुण्यबीजं महोत्सवम्।
पुन्नामनरकत्राणकारणं भवतारणम्॥ २०॥

Soon you will see the face of your son, who is the cause of merit, the great festival and protects from the hell named *Puṁnāma*; he is the one who can redeem us from the ocean of the universe.

स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दीक्षणम्।
पुत्रसंदर्शनस्यास्य कलां नार्हति षोडशीम्॥ २१॥

The merit one earns by taking a bath in all the holy places of *dīkṣā* for all the *yajñas*, will not compare even the one sixteenth ray of the glory of the son.

सर्वदानेन यत्पुण्यं क्ष्माप्रदक्षिणतश्च यत्।
पुत्रदर्शनपुण्यस्य कलां नार्हति षोडशीम्॥ २२॥

The merit one earns by giving away everything in charity or by taking a bath in all the holy places does not compare even the sixteenth part of the merit earned by looking at the face of a son.

सर्वैस्तपोभिर्यत्पुण्यं यदेवानशनैर्व्रतैः।
सत्पुत्रोद्भवपुण्यस्य कलां नार्हति षोडशीम्॥ २३॥

The merit one earns by performing all the *tapas, vratas* and fasting does not compare with the merit one earns by looking at the face of a son.

यद्विप्रभोजनैः पुण्यं यदेव सुरसेवनैः।
सत्पुत्रप्राप्तिपुण्यस्य कलां नार्हति षोडशीम्॥ २४॥
पार्वत्या वचनं श्रुत्वा शिवः संहृष्टमानसः।
आजगाम स्वभवनं क्षिप्रं वै कान्तया सह॥ २५॥
ददर्श तल्पे स्वसुतं तप्तकाञ्चनसन्निभम्।
हृदयस्थं च यद्रूपं तदेवातिमनोहरम्॥ २६॥

The merit one earns by feeding the Brāhmaṇa and serving the gods does not compare even the sixteenth part of the merit one earns by looking at the face of the son. Śiva felt delighted and thereafter he went to the inner apartment with his wife and found the child having a fair complexion like gold who was quite pleasant to look at.

दुर्गा तल्पात्समादाय कृत्वा वक्षसि तं सुतम्
चुचुम्बानन्दजलधौ निमग्ना सेत्युवाच तम्॥ २७॥
संप्राप्यामूल्यरत्नं त्वां पूर्णमेव सनातनम्।
यथा मनो दरिद्रस्य सहसा प्राप्य सद्धनम्॥ २८॥

Goddess Durgā lifted up the son from the bed and took him in her arms. She was filled with ecstasy and kissed him. Thereafter she said, "As a mind of pauper is delighted at the sudden receiving of immense riches, similarly I have achieved a gem like you." You are completely eternal.

कान्ते सुचिरमायाते प्रोषिते योषितो यथा।
मानसं परिपूर्णं च बभूव च तथा मम॥ २९॥

As a wife derives pleasure after the arrival of her husband from some other country after staying there, similarly my mind has been delighted.

सुचिरं गतमायान्तमेकपुत्रा यथा सुतम्।
दृष्ट्वा तुष्टा यथा वत्स तथाहमपि साम्प्रतम्॥ ३०॥
सद्रत्नं सुचिरं भ्रष्टं प्राप्य दृष्टो यथा जनः।
अनावृष्टौ सुवृष्टिं च संप्राप्याहं तथा सुतम्॥ ३१॥

As a mother feels delighted on the arrival of her son after a long time, similarly I feel immensely happy; as one gets suddenly the gem which was lost long back or a rainfall after a prolonged drought delights the people, similarly I have been delighted at the arrival of the son.

यथा सुचिरमन्धानां स्थितानां च निराश्रये।
चक्षुस्सुनिर्म्मलं प्राप्य मनः पूर्णं तथैव मे॥ ३२॥

The pleasure a blind man obtains when he gets back his eye-sight, the same type of pleasure I have got by getting the son.

दुस्तरे सागरे घोरे पतितस्य च संकटे।
अनौकस्य प्राप्य नौकां मनः पूर्णं तथा मम॥ ३३॥

As a man who is thrown into the difficult ocean without a support or a boat and during the time of misery if one gets a boat, the pleasure he derives can be compared with that of my pleasure.

तृष्णया शुष्ककण्ठानां सुचिराच्च सुशीतलम्।
सुवासितं जलं प्राप्य मनः पूर्णं तथा मम॥ ३४॥

A person whose throat is dried up due to thirst for long and he is delighted suddenly on receiving the cool and fragrant water, his mind is thus filled with pleasure, similarly my mind is feeling pleased.

दावाग्निपतितानां च स्थितानां च निराश्रये।
निरग्निमाश्रयं प्राप्य मनः पूर्णं तथा मम॥ ३५॥

A person who is surrounded by a forest fire all round and is suddenly rescued, the pleasure he derives in such an eventuality is comparable to my present pleasure.

चिरं बुभुक्षितानां च व्रतोपोषणकारिणाम्॥
सदन्नं पुरतो दृष्ट्वा मनः०॥ ३६॥

A person who suffers because of performing *vrata* for a long time and remains without food and water but finds the delicious food before him is pleased, similarly my mind is also feeling pleasure.

इत्युक्त्वा पार्वती तत्र क्रोडे कृत्वा स्वबालकम्।
प्रीत्या स्तनं ददौ तस्मै परमानन्दमानसा॥ ३७॥
क्रोडे चकार भगवान्बालकं हृष्टमानसः।
चुचुम्ब गण्डे वेदोक्तं युयुजे चाशिषं मुदा॥ ३८॥

Thus speaking Pārvatī carrying the child in her lap, fed him from her breasts. Thereafter Śiva too held the child in his lap and delightfully kissed him, blessing him at the same time according to the Vedic rites.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपति खण्डे
नारदनारायणसंवादे बालगणेशदर्शनं नाम नवमोऽध्यायः॥ ९॥

अथ दशमोऽध्यायः

Chapter 10

Festivity at the Birth of Gaṇeśa

नारायण उवाच

तौ दम्पती बहिर्गत्वा पुत्रमङ्गलहेतवे।
विविधानि च रत्नानि द्विजेभ्यो ददतुर्मुदा॥ १॥

Nārāyaṇa said - The divine couple came at the door and distributed several gems to the Brāhmaṇas in charity.

बन्दिभ्यो भिक्षुकेभ्यश्च दानानि विविधानि च।
नानाविधानि वाद्यानि वादयामास शङ्करः॥ २॥
हिमालयश्च रत्नानां ददौ लक्षं द्विजातये।
सहस्रं च गजेन्द्राणामश्वानां च त्रिलक्षकम्॥ ३॥
दशलक्षं गवां चैव पञ्चलक्षं सुवर्णकम्।
मुक्तामाणिक्यरत्नानि मणिश्रेष्ठानि यानि च॥ ४॥
अन्यान्यपि च दानानि वस्त्राण्याभरणानि च।
सर्वाण्यमूल्यरत्नानि क्षीरोदोत्पत्तिकानि च॥ ५॥
ब्राह्मणेभ्यो ददौ विष्णुः कौस्तुभं कौतुकान्वितः।
ब्रह्मा विशिष्टदानानि विप्राणां वाञ्छितानि च।
सुदुर्लभानि सृष्टौ च ब्राह्मणेभ्यो ददौ मुदा॥ ६॥

For the welfare of the child, the bards and beggars were also given various types of riches in charity. Śiva then made several musical instruments to be played upon. Himālaya distributed a lakh of gems in charity besides hundreds of elephants, three lakhs of horses, ten lakhs of gold coins, besides jewels, rubies, gems and several other precious stones, in addition to beautiful garments, ornaments, gems recovered from the ocean of milk and several other articles in charity. Viṣṇu on the other hand playfully gave away the *kaustubha* gem to the Brāhmaṇas. Brahmā on the other hand getting pleased gave away in charity to the Brāhmaṇas their desired things, which were difficult to get in the universe.

धर्मः सूर्य्यश्च शक्रश्च देवाश्च मुनयस्तथा।
गन्धर्वाः पर्वता ददुर्दानं क्रमेण च॥ ७॥

Thus Dharma, Sūrya and Indra besides other gods, the sages, Gandharvas, the mountains and the goddesses also have given away in charities to the Brāhmaṇas.

तापसानां सहस्राणि रुचकानां शतानि च।
शतानि गन्धसाराणां मणीन्द्राणां च नारद॥ ८॥
माणिक्यानां सहस्राणि रत्नानां च शतानि च।
शतानि कौस्तुभानां च हीरकाणां शतानि च॥
हरिद्वर्णमणीन्द्राणां सहस्राणि मुदान्विताः॥ ९॥
गवां रत्नानि लक्षाणि गजरत्नसहस्रकम्।
अमूल्यान्यश्वरत्नानि श्वेतवर्णानि कौतुकात्॥ १०॥
शतलक्षं सुवर्णानां वह्निशुद्धांशुकानि च।
ब्रह्मणेभ्यो ददौ ब्रह्मा तत्र क्षीरोदधिर्मुदा॥ ११॥
हारं चामूल्यरत्नानां त्रिषु लोकेषु दुर्लभम्।
अतीव निर्मलं सारं सूर्यभानुविनिन्दकम्॥ १२॥
परिष्कृतं च माणिक्यैर्हीरकैश्च विराजितम्।
रम्यं कौस्तुभमध्यस्थं ददौ देवी सरस्वती॥ १३॥
त्रैलोक्यसारं हारं च सद्रत्नगणनिर्मितम्।
भूषणानि च सर्वाणि सा सावित्री ददौ मुदा॥ १४॥

Brahmā also gave away in charity thousands of jewels, a hundred gems, a hundred *kaustubha* gems, a hundred rubies, a thousand sapphires, a lakh of cows, a lakh of gems, a thousand elephants of the best quality, the invaluable white horses, a hundred lakhs of gold coins and the

garments sanctified by the fire. The ocean gave away the garland of gems which was difficult to get in the three worlds, spotless, solid ornaments which put the ray of the sun to shame and were studded with gem and jewels having the *kaustubha* gem in the centre. The goddess Sarasvatī gave away in charity the garland which was the essence of the universe and was made of the best of gems. Sāvitrī gave away all the ornaments.

लक्षं सुवर्णलोष्टानां धनानि विविधानि च।

शतान्यमूल्यरत्नानां कुबेरश्च ददौ मुदा॥ १५॥

Kubera delightfully gave away a lakh of gold coins besides several riches and invaluable gems in charity.

दादानि दत्त्वा विप्रेभ्यस्ते सर्वे ददृशुः शिशुम्।

परमानन्दसंयुक्ताः शिवपुत्रोत्सवे मुने॥ १६॥

O sage, in the festivity of the birth of the son of Śiva, all the gods were filled with delight and had a look at the child.

भारं वोढुमशक्ताश्च ब्राह्मणा बन्दिनस्तथा।

स्थायं स्थायं च गच्छन्तो धनानि पथि कातराः॥ १७॥

At that point of time the Brāhmaṇas and the bards were walking quite slowly because of the heavy load of charities carried by them.

कथयन्ति कथाः सर्वे विश्रान्ताः पूर्वदायिनाम्।

वृद्धाः शृणवन्ति मुदिता युवानो भिक्षुका मुने॥ १८॥

O sage, those people while taking rest were also talking about the earlier people who gave away charities and all the old, the young and the beggars were listening to them attentively.

विष्णुः प्रमुदितस्तत्र वादयामास दुन्दुभिम्।

संगीतं गापयामास कारयामास नर्तनम्॥ १९॥

वेदांश्च पाठयामास पुराणानि च नारद।

मुनीन्द्रानानयामास पूजयामास तान्मुदा॥ २०॥

आशिषं दापयामास कारयामास मङ्गलम्।

सार्धं देवैश्च देवीभिर्ददौ तस्मै शुभाशिषः॥ २१॥

O Nārada, Viṣṇu got delighted and he made the drums to be beaten, besides music and dance to continue. The Vedas and *Purāṇas* were recited, the *pūjās* were performed by inviting the sages and all the gods blessed the child. Thereafter the gods and the goddesses also offered their blessings to the child.

विष्णुरुवाच

शिवेन तुल्यं ज्ञानं ते परमायुश्च बालक।

पराक्रमे मया तुल्यः सर्वसिद्धीश्वरो भव॥ २२॥

Viṣṇu said - O child, you may acquire knowledge like Śiva and have a long life. You should have the prowess like me and you should be lord of all success.

ब्रह्मोवाच

यशसा ते जगत्पूर्णं सर्वपूज्यो भवाचिरम्।

सर्वेषा पुरतः पूजा भवत्वतिसुदुर्लभा॥ २३॥

Brahmā said - Your glory should spread over the entire universe. Soon you will be adorable by all and you will be adored first of all.

धर्म उवाच

मया तुल्यः सुधर्मिष्ठो भवान्भवतु दुर्लभः।

सर्वज्ञश्च दयायुक्तो हरिभक्तो हरेः समः॥ २४॥

Dharma said - You will be quite a noble person like me besides becoming all knowledgeable, compassionate, devoted to Hari and like the lord.

महादेव उवाच

दाता भव मया तुल्यो हरिभक्तश्च बुद्धिमान्।

विद्यावान्पुण्यवाञ्छान्तो दान्तश्च प्राणवल्लभ॥ २५॥

Mahādeva said - O son, you are dearer to me than my life. You should perform charities like me, be devoted to Hari, possess great intelligence and be an intellectual, meritorious, peaceful and subjugate your enemies.

लक्ष्मीरुवाच

मम स्थितिश्च गेहे ते देहे भवतु शाश्वती।

पतिव्रता मया तुल्या शान्ता कान्ता मनोहरा॥ २६॥

सरस्वत्युवाच

मया तुल्या सुकविता धारणाशक्तिरेव च।
स्मृतिर्विवेचनाशक्तिर्भवत्वतितरां सुत॥ २७॥

Sarasvatī said - O son, you will be able to compose beautiful poetry like me with immense power of absorption, wisdom and power of discussion.

सावित्र्युवाच

वत्साहं वेदजननी वेदज्ञानी भवाचिरम्।
मन्मन्त्रजपशीलश्च प्रवरो वेदवादिनाम्॥ २८॥

Sāvitrī said - O son, I am the mother of the Vedas; you will soon become well-versed in all the Vedas. By nature, you will recite my *mantra* and you will be the best of all those well-versed in the Vedas.

हिमालय उवाच

श्रीकृष्णे ते मतिः शश्वद्भक्तिर्भवतु शाश्वती।
श्रीकृष्णतुल्यो गुणवान्भव कृष्णपरायणः॥ २९॥

Himālaya said - You should always remain devoted to lord Kṛṣṇa and you may achieve his eternal devotion. You will be virtuous like him and should always remain devoted to lord Kṛṣṇa.

मेनकोवाच

समुद्रतुल्यो गाम्भीर्य्ये कामतुल्यश्च रूपवान्।
श्रीयुक्तः श्रीपतिसमो धर्म्मे धर्मसमो भव॥ ३०॥

Menakā said - You will be as deep as the ocean, as beautiful as Kāma, the god of love, be illustrious like Viṣṇu and quite religious like Dharma.

वसुन्धरोवाच

क्षमाशीलो मया तुल्यः शरण्यः सर्वरत्नवान्।
निर्विघ्नो विघ्नघ्निश्च भव वत्स शुभाश्रयः॥ ३१॥

Vasundharā said - O son, you should be like me in forgiveness, protect the people who come to take refuge with you, should be adorned with all the gems, without obstructions and destroyer of all the obstructions representing welfare all the times.

पार्वत्युवाच

ततुल्यमे महायोगी सिद्धः सिद्धिप्रदः शुभः।
मृत्युञ्जयश्च भगवान्भवत्वतिविशारदः॥ ३२॥
ऋषयो मुनयः सिद्धाः सर्वे युयुजुराशिषः।
ब्राह्मणा बन्दिनश्चैव युयुजुः सर्वमङ्गलम्॥ ३३॥

Pārvatī said - You will be a great yogī like your father, a *siddha*, a bestower of success, auspicious and full of fortune, over-power the death and quite intelligent. Thereafter the sages and the ascetics besides the *siddhas* variously blessed him. The Brāhmaṇas and the bards showered welfare on him.

सर्वं ते कथितं वत्स सर्वमङ्गलमङ्गलम्।
गणेशजन्मकथनं सर्वविघ्नविनाशनम्॥ ३४॥

O son, I have thus narrated to you the story of the birth of Gaṇeśa which is the welfare of all the welfare and removes all the obstructions.

इमं सुमंगलाध्यायं यः शृणोति सुसं यतः।
सर्वमंगलसंयुक्तः स भवेन्मंगलालयः॥ ३५॥

The one who listens to this chapter filled with welfare, is bestowed with all the welfare and always meets with welfare and delight.

अपुत्रो लभते पुत्रमधनो लभते धनम्।
कृपणो लभते सत्त्वं शश्वत्सम्पत्प्रदायि च॥ ३६॥
भार्य्यार्थी लभते भार्य्यां प्रजार्थी लभते प्रजाम्।
आरोग्यं लभते रोगी सौभाग्यं दुर्भगा लभेत्॥ ३७॥

A sonless person gets a son, a pauper gets the riches, a miser gets the *sattva* and the riches also. A person desirous to get a wife gets the same, the one who is desirous of people gets the people, the sick is relieved of all the ailments and an unfortunate person gets all the fortune.

भ्रष्टपुत्रं नष्टधनं प्रोषितं च प्रियं लभेत्।
शोकाविष्टः सदानन्दं लभते नात्र संशयः॥ ३८॥

Thus one gets back his lost son, lost property and the beloved who might have gone to some other country. The one whose mind is filled with grief is relieved of the same. There is no doubt about it.

यत्पुण्यं लभते मर्त्यो गणेशाख्यानकश्रुतौ।
तत्फलं लभते नूनमध्यायश्रवणान्मुने॥ ३९॥
अयं च मङ्गलाध्यायो यस्य गेहे च तिष्ठति।
सदा मङ्गलसंयुक्तः स भवेन्नात्र संशयः॥ ४०॥

O sage, the merit one gets by listening to the story of the birth of Gaṇeśa, the same merit is also achieved by listening to this chapter. Whosoever recites this chapter of welfare, he always meets with welfare; there is no doubt about it.

यात्राकाले च पुण्याहे यः शृणोति समाहितः।
सर्वाभीष्टं स लभते श्रीगणेशप्रसादतः॥ ४१॥

At the time of travelling and at an auspicious time whosoever listens to it attentively, he achieves the desired reward by the grace of lord Gaṇeśa.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणेशखण्डे
नारदनारायणसंवादे गणेशेद्भवमंगलं नाम दशमोऽध्यायः॥ १०॥

अथैकादशोऽध्यायः

Chapter 11

Conversation between Saturn and Pārvatī

नारायण उवाच

हरिस्तमाशिषं कृत्वा रत्नसिंहासने वरे।
देवैश्च मुनिभिः सार्द्धमवसत्तत्र संसदि॥ १॥
दक्षिणे शंकरस्तस्य वामे ब्रह्मा प्रजापतिः।
पुरतो जगतां साक्षी धर्मो धर्मवतां वरः॥ २॥
तथा धर्मसमीपे च सूर्य्यः शक्रः कलानिधिः।
देवाश्च मुनयो ब्रह्मन्नृषुः शैलाः सुखासने॥ ३॥

Nārāyaṇa said - Lord Viṣṇu occupied the gem-studded lion-throne after offering his blessing to the child. Śiva took his seat to his right side and Brahmā was seated to his left. The religious Dharma also was present there. O Brāhmaṇa, Sūrya, Indra, the moon, the gods, the sages, the mountains were also seated close to him.

ननर्त नर्तकश्रेणी जगुर्गन्धर्वकिन्नराः।
श्रुतिसारं श्रुतिसुखं तुष्टुवुः श्रुतयो हरिम्॥ ४॥
एतस्मिन्नन्तरे तत्र द्रष्टुं शङ्करनन्दनम्।
आजगाम महायोगी सूर्यपुत्रः शनैश्चरः॥ ५॥
अत्यन्तनम्रवदन ईषन्मुद्रितलोचनः।
अन्तर्बहिः स्मरन्कृष्णं कृष्णैकगतमानसः॥ ६॥

The *apsarās* were dancing while the Gandharvas and Kinnaras started singing from the Vedas, eulogising lord Viṣṇu, which was quite pleasant for the ear. In the meantime at the sight of Gaṇeśa, the son of Sūrya also arrived there. He was looking downwards with half open eyes and was reciting the name of lord Kṛṣṇa outside as well as inside.

तपःफलाशी तेजस्वी ज्वलदग्निशिखोपमः।
अतीव सुन्दरः श्यामः पीताम्बरधरो वरः॥ ७॥
प्रणम्य विष्णुं ब्रह्माणं शिवं धर्मं रविं सुरान्।
मुनीन्द्रान्बालकं द्रष्टुं जगाम तदनुज्ञया॥ ८॥

He was quite illustrious who could enjoy the reward of the *tapas*, was like the burning flame and was clad in a beautiful yellow lower garment, he bowed in reverence to Viṣṇu, Brahmā, Śiva, Dharma, Sūrya and other gods and thereafter he went to have a look at the child.

प्रधानद्वारमासाद्य शिवतुल्यपराक्रमम्।
द्वाःस्थं वै शूलहस्तं च विशालाक्षमुवाच ह॥ ९॥

On reaching the main-gate Saturn spoke to the gate-keeper, who had broad eyes and was valorous like Śiva.

शनैश्चर उवाच

शिवाज्ञया शिशुं द्रष्टुं यामि शंकरकिंकर।
विष्णुप्रमुखदेवानां मुनीनामनुरोधतः॥ १०॥

Saturn said - O servant of Śiva, with the permission of Viṣṇu, Śiva and other gods, I am going to have a look at the child.

आज्ञां देहि च मां गन्तुं पार्वतीसन्निधिं बुध।
पुनर्यामि शिशुं दृष्ट्वा विषयासक्तमानसः॥ ११॥

Therefore, O intelligent one, you kindly permit me to go to Pārvatī. I shall come back

soon after looking at the child because my mind always remains engrossed in worldly affairs.

विशालाक्ष उवाच

आज्ञावहो न देवानां नाहं शंकरकिंकर।

मार्गं दातुं न शक्तोऽहं विना मन्मातुराज्ञया॥ १२॥

Viśālākṣa said - I am neither the servant of the gods nor am I the servant of Śiva. I will not permit you to get in without the permission of my mother.

इत्युक्त्वाभ्यन्तरभ्येत्य प्रेरितः स शिवाज्ञया।

ददौ मार्गं ग्रहेशाय विशालाक्षो मुदा ततः॥ १३॥

Thus speaking he entered the house of with the permission of Pārvatī; he admitted Viśālākṣa inside the chamber.

शनिरभ्यन्तरं गत्वा चानमन्नप्रकन्धरः।

रत्नसिंहासनस्थां च पार्वतीं सस्मितां मुदा॥ १४॥

Reaching inside he found Pārvatī moving her shoulders and smiling at the same time. He then bowed in reverence to her, who was seated on the gem-studded throne.

सखीभिः पञ्चभिः शश्वत्सेवितां श्वेतचामरैः।

सखीदत्तं च ताम्बूलमुपभुज्य सुवासितम्॥ १५॥

वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्।

पश्यन्तीं नर्तकीनृत्यं पुत्रं धृत्वा च वक्षसि॥ १६॥

Five of her maid-friends were swinging the white fly-whisks and serving Pārvatī. Pārvatī on her part was delightfully chewing the betel offered to her by her maid-friends. She was clad in garments purified by fire and adorned with all the ornaments. She held the child in her lap and was witnessing the dance by *apsarās*.

नतं सूर्य्यसुतं दृष्ट्वा दुर्गा संभाष्य सत्वरम्।

शुभाशिषं ददौ तस्मै पृष्ट्वा तन्मंगलं शुभम्॥ १७॥

Finding Saturn standing there, casting his gaze downwards, she blessed him and enquired of his welfare.

पार्वत्युवाच

कथमानम्रवक्त्रस्त्वं श्रोतुमिच्छामि साम्प्रतम्।

किं न पश्यासि मां साधो बालकं वा ग्रहेश्वर॥ १८॥

Pārvatī said - O noble person, O lord of the planets, why are you casting your eyes downwards? I would like to listen. Why don't you look at my son.

शनिरुवाच

सर्वे स्वकर्मणा साध्वि भुञ्जते तपसः फलम्।

शुभाशुभं च यत्कर्म कोटिकल्पैर्न लुप्यते॥ १९॥

Śani said - O chaste lady, all the people have to face the result of their deeds. Whatever good or bad deeds are done, they cannot be washed away even after completion of crores of *kalpas*.

कर्मणा जायते जन्तुर्ब्रह्मेन्द्रार्य्यममन्दिरे।

कर्मणा नरगेहेषु पश्वादिषु च कर्मणा॥ २०॥

The *Jīva* is born as Brahmā, Indra and Sūrya because of his deeds and also is reborn as an animal because of his deeds.

कर्मणा नरकं याति वैकुठ याति कर्मणा।

स्वकर्मणा च राजेन्द्रो भृत्यश्चापि स्वकर्मणा॥ २१॥

One achieves hell because of his deeds an also Vaikuṇṭha because of the same. He becomes the great king because of his own deeds and an ordinary servant because of his own deeds.

कर्मणा सुन्दरः शश्वद्व्याधियुक्तः स्वकर्मणा।

कर्मणा विषयी मातर्निर्लिप्तश्च स्वकर्मणा॥ २२॥

He is born beautiful because of his own deeds and he becomes sick the same way. O mother, because of his own deeds he indulges into vices and by his own deeds he becomes detached from the world.

कर्मणा धनवाँल्लोको दैन्ययुक्तः स्वकर्मणा।

कर्मणा सत्कुटुम्बी च कर्मणा बन्धुकण्टकः॥ २३॥

The people become rich because of their own deeds and because of their own deeds they become pauper and miserable. Because of the deeds one achieves high family and because of his own deeds one gets the brother who always indulges in pinpricks for him.

सुभार्यश्च सुपुत्रश्च सुखी शश्वत्स्वकर्मणा।

अपुत्रकश्च कुस्त्रीको निस्त्रीकश्च स्वकर्मणा॥ २४॥

इतिहासं चातिगोप्यं शृणु शङ्करवल्लभे।

अकथ्यं जननीपार्श्वे लज्जाजनककारणम्॥ २५॥

Because of his own deeds one gets the best wife and best son and he enjoys pleasure because of his own deeds. Because of his own deeds he remains without a son, gets a wicked wife or remains without a wife. O beloved of Śiva, I tell you a secret story. Because of it being shameful, it is not appropriate to be told to the mother.

आबाल्यात्कृष्णभक्तोहं कृष्णध्यानैकमानसः।

तपस्यासु रतश्शश्वद्विषयेऽपि रतः सदा॥ २६॥

पिता ददौ विवाहे तु कन्यां चित्ररथस्य च।

अतितेजस्विनी शश्वत्तपस्यासु रता सती॥ २७॥

In my childhood I was a great devotee of lord Kṛṣṇa and I was always devoted to him. I always recited his name and was also indulging in all types of vices. My father married me to the daughter of Citraratha but I was always devoted to *tapas*.

एकदा सा त्वृतुस्नाता सुवेषं स्वं विधाय च।

रत्नालङ्कारसंयुक्ता मुनिमानसमोहिनी॥ २८॥

Once after having a bath, after her period, she beautifully adorned herself. After adorning herself with all the ornaments, she became attractive and could attract the mind of the sages.

हरेः पादं ध्यायमानं मांमां पश्येत्युवाच ह।

मत्समीपं समागत्य सस्मिता लोललोचना॥ २९॥

शशाप मामपश्यन्तमृतुनाशाच्च कोपतः।

बाह्यज्ञानविहीनं च ध्यानसंलग्नमानसम्॥ ३०॥

न दृष्टाहं त्वया येन न कृतं ह्यृतुरक्षणम्।

त्वया दृष्टं च यद्वस्तु मूढ सर्वं विनश्यति॥ ३१॥

Wearing a serene smile on her face, she with an unstable gaze came to me and asked me to look at her. At that point of time my mind was engrossed in meditation and I was unaware of what was happening outside. Therefore instead of looking at her I kept on performing the *tapas*. At this neglect, she became annoyed and feeling that her bath after the period has become infructuous, she pronounced a curse on me, "O foolish fellow you have not cared to look at me at this moment and you have not obliged me; therefore wherever you cast your glance it would be destroyed."

अहं च विरतो ध्यानात्तोषयंस्तां तदा सतीम्।

शापं मोक्तुं न शक्ता सा पश्चात्तापमवाप ह॥ ३२॥

Thereafter, getting relieved of the meditation I satisfied the chaste lady but she was unable to relieve me of the curse. She, therefore, repented in her mind of the same.

तेन मातर्न पश्यामि किञ्चिद्वस्तु स्वचक्षुषा।

ततः प्रकृतिनम्रास्यः प्राणिहिंसाभयादहम्॥ ३३॥

O mother, because of this I cannot cast my gaze at anything and in order to save the creatures from destruction I always cast my glance downwards.

शनैश्चरवचः श्रुत्वा चाहसत्पार्वती मुने।

उच्चैः प्रहजसुः सर्वा नर्तकीकिन्नरीगणाः॥ ३४॥

O sage, on hearing the words of Saturn, Pārvatī laughed and all the damsels also followed suit.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायणसंवादे शनिपार्वतीसंवादे शनेरधोदृष्टौ कारणकथनं नामैकादशोऽध्यायः॥ ११॥

अथ द्वादशोऽध्यायः

Chapter 12

The severing of the head of Gaṇeśa and its replacement by Viṣṇu

नारायण उवाच

दुर्गा तद्वचनं श्रुत्वा सस्मार हरिमीश्वरम्।
ईश्वरेच्छावशीभूतं जगदेवेत्युवाच ह॥ १॥

Nārāyaṇa said - On hearing the words of Saturn, she recited the name of the lord and said to him, "The entire universe moves according to the wishes of the lord more than the move of destiny."

सा च देवी दैववशा शनिं प्रोवाच कौतुकात्।
पश्य मां मच्छिशुमिति निषेकः केन वार्यते॥ २॥

Pārvatī playfully said to Saturn, you look at me and my child. Who can prevent the festivities of the birth.

पार्वत्या वचनं श्रुत्वा शनिर्मेने हृदा स्वयम्।
पश्यामि किं न पश्यामि पार्वतीसुतमित्यहो॥ ३॥
यदि बालो मया दृष्टस्तस्य विघ्नो भवेद्ध्रुवम्।
अन्यथा सुप्रशस्तं च पुरतः स्वात्मरक्षणम्॥ ४॥
इत्येवमुक्त्वा धर्मिष्ठो धर्मं कृत्वा तु साक्षिणम्।
बालं द्रष्टुं मनश्चक्रे न तु तन्मातरं शनिः॥ ५॥
विषण्णमानसः पूर्वं शुष्ककण्ठौष्ठतालुकः।
सव्यलोचनकोणेन ददर्श च शिशोर्मुखम्॥ ६॥

On hearing the words of Pārvatī, Saturn thought in his mind, he was in a fix whether to look at the son of Pārvatī or not because he thought in case he looked at the child there would be an obstruction and if he did not do, how could he protect himself?

Thus thinking Saturn decided to look at the child and not his mother. His mind was disturbed in the first instance and his throat, lips and palate got dried up. Therefore with the corner of the right eye he glanced at the child's face.

शनेश्च दृष्टिमात्रेण चिच्छिदे मस्तक मुने।
चक्षुर्निमीलयामास तस्थौ नम्राननः शनिः॥ ७॥

O sage, at the gaze of Saturn, the head of the child was cut-off and Saturn closed his eyes at once, looking downwards and stood there.

तस्थौ च पार्वतीक्रोडे तत्सर्वाङ्गं सलोहितम्।
विवेश मस्तकं कृष्णे गत्वा गोलोकमीप्सितम्॥ ८॥
मूर्च्छां संप्राप सा देवी विलप्य च भृशं मुहुः।
मृतेव च पृथिव्यां तु कृत्वा वक्षसि बालकम्॥ ९॥
विस्मितास्ते सुराः सर्वे चित्रपुत्तलिका यथा।
देव्यश्च शैला गन्धर्वाः सर्वे कैलासवासिनः॥ १०॥
तान्सर्वान्मूर्च्छितान्दृष्ट्वैवारुह्य गरुडं हरिः।
जगाम पुष्पभद्रां स चोत्तरस्यां दिशि स्थिताम्॥ ११॥

The head of the child who was lying in the lap of Pārvatī was severed and his body was soaked in blood. The severed head of the child went to *Goloka* and entered into the body of lord Kṛṣṇa. Pārvatī started lamenting and carrying the child in her lap she fainted and fell down on earth like dead. All the gods were surprised and were flabbergasted. They stood there like puppets. All the gods, the goddesses, the mountains, Gandharvas and all the dwellers of Kailāsa behaved similarly. Thereafter, finding all the people fainted Viṣṇu mounted on Garuḍa, went to the northern direction and reached the bank of Puṣpabhadrā river.

पुष्पभद्रानदीतीरे ह्यपश्यत्कानने स्थितम्।
गजेन्द्रं निद्रितं तत्र शयानं हस्तिनीयुतम्॥ १२॥
तथोदक्छिरसं रम्यं मूर्च्छितं सुरतश्रमात्।
परितः शावकान्कृत्वा परमानन्दमानसम्॥ १३॥
शीघ्रं सुदर्शनेनैव चिच्छिदे तच्छिरो मुदा।
स्थापयामास गरुडे रुधिराक्तं मनोहरम्॥ १४॥

Reaching the bank of Puṣpabhadrā river, he found an elephant enjoying the company of cow elephants. He was resting after enjoying the company of the cow elephants, placing his head toward the north. The elephant-calves surrounded him. Lord Viṣṇu delightfully cut-off his head by using *Sudarśana-cakra* which was soaked in blood and kept it over Garuḍa and was quite pleasant to look at.

गजच्छिन्नाङ्गविक्षेपात्प्रबोधं प्राप्य हस्तिनी।
शावकान्बोधयामास चाशुभं वदती तदा॥ १५॥
रुरोद शावकैः सार्द्धं सा विलप्य शुचातुरा।
तुष्टाव कमलाकान्तं शान्तं सस्मितमीश्वरम्॥ १६॥
शंखचक्रगदापद्मधरं पीताम्बरं परम्।
गुरुडस्थं जगत्कान्तं भ्रामयन्तं सुदर्शनम्॥ १७॥

With the severing of the head of the elephant, the cow elephants were awakened and getting panicky made the young elephants to wake up. Thereafter the cow elephants with their progeny offered prayer to lord Viṣṇu, the husband of

Kamalā, who was peaceful, wearing a smile on his face holding *śaṁkha, cakra, gadā* and *padma* in his four hands, clad in yellow garments, mounted on Garuḍa, who was the lord of the entire universe and was wielding the *Sudarśana-cakra.*

निषेकं खण्डितुं शक्तं निषेकजनकं विभुम्।
निषेकभोगदातारं भोगनिस्तारकारणम्॥ १८॥

She said, "You are competent to shatter the birth, the creator of the birth, glorious, bestower of pleasure, emanating from the birth and the one who relieves the people from the worldly pleasures, being the soul cause of the same."

प्रभुस्तत्स्तवनात्तुष्टस्तस्यै विप्र वरं ददौ।
मुण्डात्तुण्डं पृथक्कृ त्य युयुजेऽन्यगजस्य च॥ १९॥
जीवयामास तं तत्र ब्रह्मज्ञानेन सर्ववित्।
सर्वांगे योजयामास गजस्य चरणाम्बुजम्॥ २०॥
त्वं जीवाकल्पपर्य्यन्तं परिवारैः समं गज।
इत्युक्त्वा च मनोयायी कैलासं ह्याजगाम सः॥ २१॥

O Brāhmaṇa, lord Viṣṇu got pleased with the prayer and getting satisfied granted a boon. He lifted the head of the elephant from the trunk. With the application of the divine knowledge, he brought back to the dead elephant life. The lord who is all knowledgeable, touched the body of the elephant with his lotus-like feet and said, "O elephant, you will remain alive with your family for a *kalpa.*" Thus speaking lord Viṣṇu reached the peak of the mount Kailāsa.

आहृत्य पार्वतीहस्ताद्बालं कृत्वा स्ववक्षसि।
रुचिरं तच्छिरस्सम्यग्योजयामास बालके॥ २२॥

He took out the trunk of the child from the hand of Pārvatī, kept him in his lap and joined the elephant head with the trunk of the child.

ब्रह्मस्वरूपो भगवान्ब्रह्मज्ञानेन लीलया।
जीवयामास तं शीघ्रं हुंकारोच्चारणेन च॥ २३॥
पार्वतीं बोधयित्वा तु कृत्वा क्रोडे च तं शिशुम्।
बोधयामास तां कृष्ण आध्यात्मिकविबोधनैः॥ २४॥

The lord who has been the form of Brahman applying the divine knowledge uttered *huṁkāra* and brought the child back to life. Thereafter Kṛṣṇa after consoling Pārvatī variously placed the child in her lap and also imparted the divine knowledge to her.

विष्णुरुवाच

ब्रह्मादिकीटपर्य्यन्तं फलं भुङ्क्ते स्वकर्मणः।
जगद्बुद्धिस्वरूपासि त्वं न जानासि किं शिवे॥ २५॥
कल्पकोटिशतं भोगी जीविनां तत्स्वकर्मणा।
उपस्थितो भवेत्रित्यं प्रतियोनौ शुभाशुभः॥ २६॥

Viṣṇu said - All the creatures from Brahmā to the small insect have to face the result of their deeds and you happen to be the form of wisdom. Therefore, O Pārvatī, are you not aware of the fact that all the people have to face the result of their deeds for the crores of *kalpas* and because of the good and bad deeds, one has to take to various births always?

इन्द्रः स्वकर्मणा कीटयोनौ जन्म लभेत्सति।
कीटश्चापि भवेदिन्द्रः पूर्वकर्मफलेन वै॥ २७॥

Indra because of his deeds is also born as an insect and an insect also because of his good deeds could reach the position of an Indra.

सिंहोऽपि मक्षिकां हन्तुमक्षमः प्राक्तनं विना।
मशको हस्तिनं हन्तुं क्षमः स्वप्राक्तनेन च॥ २८॥

Even the lion is unable to kill a fly because of his deeds and a mosquito because of the result of his deed can even kill the elephant.

सुखं दुःखं भयं शोकमानन्दं कर्मणः फलम्।
सुकर्मणः सुखं हर्षमितरे पापकर्मणः॥ २९॥

Therefore, the pleasure, pain, fear, grief and joy are the result of one's own deeds. The good deeds result in pleasure and one has to suffer pain because of evil deeds.

इहैव कर्मणो भोगः परत्र च शुभाशुभैः।
कर्मोपार्जनयोग्यं च पुण्यक्षेत्रं च भारतम्॥ ३०॥

Because of the good or bad deeds, one has to face pleasure and pain in this world and also in the world beyond. Bhārata happens to be the sacred place for performing deeds.

Therefore, the pleasure, pain, fear, grief and joy are the result of one's own deeds. The good deeds result in pleasure and one has to suffer pain because of evil deeds.

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Because of the good or bad deeds, one has to face pleasure and pain in this world and also in the world beyond. Bhārata happens to be the sacred place for performing deeds.

कर्मणः फलदाता च विधाता च विधेरपि।
मृत्योर्मृत्युः कालकालो निषेकस्य निषेककृत्॥ ३१॥
संहर्तुरपि संहर्ता पातुः पाता परात्परः।
गोलोकनाथः श्रीकृष्णः परिपूर्णतमः स्वयम्॥ ३२॥

The one who bestows the reward happens to be superior to Brahmā, death for the death and death for the time, origin for the origin or the originator, killer of the killer and protector of the protector, is lord Kṛṣṇa himself who is complete in himself, is lord of *Goloka* and also beyond that.

वयं यस्य कलाः पुंसो ब्रह्मविष्णुमहेश्वराः।
महाविराड्यदंशश्च यल्लोमविवरे जगत्॥ ३३॥

Brahmā, Viṣṇu and Śiva beside myself are all his rays. Mahāvirāṭ is a part of him. The globes are enshrined in his hair-pits.

कलांशाः केऽपि तद्दुर्गे कलांशांशाश्च केचन।
चराचरं जगत्सर्वं तत्र तस्थौ विनायकः॥ ३४॥
श्रीविष्णोर्वचनं श्रुत्वा परितुष्टा च पार्वती।
स्तनं ददौ च शिशवे तं प्रणम्य गदाधरम्॥ ३५॥

O goddess Durgā, some people happen to be the rays of the same while others are parts of those rays. Thus this stable and unstable universe besides Vināyaka, is enshrined in him. On hearing the words of lord Kṛṣṇa, Pārvatī felt delighted. She then bowed in reverence before the lord and started suckling the child.

तुष्टाव पार्वती तुष्टा प्रेरिता शंकरेण च।
कृताञ्जलिपुटा भक्त्या विष्णुं तं कमलापतिम्॥ ३६॥
आशिषं युयुजे विष्णुः शिशुं च शिशुमातरम्।
ददौ गले बालकस्य कौस्तुभं च स्वभूषणम्॥ ३७॥

With the inspiration of lord Śiva, Pārvatī delightfully folded her hands with devotion and started offering prayer to lord Kṛṣṇa which pleased lord Viṣṇu who blessed the child with his mother and adorned the neck of the child with *kaustubha* gem.

ब्रह्मा ददौ स्वमुकुटं धर्मो वै रत्नभूषणम्।
क्रमेण देव्यो रत्नानि ददुः सर्वे यथोचितम्॥ ३८॥

Similarly Brahmā offered his crown to him, Dharma offered gem-studded ornaments and the goddesses gave the child appropriate gems.

तुष्टाव तं महादेवश्चात्यन्तं हृष्टमानसः.
देवाश्च मुनयः शैला गन्धर्वाः सर्वयोषितः॥ ३९॥

Thereafter lord Śiva feeling delighted eulogised the lord. Similarly the gods, the sages, mountains, Gandharvas and all the ladies offered prayers to him.

दृष्ट्वा शिवः शिवा चैव बालकं मृतजीवितम्.
ब्राह्मणेभ्यो ददौ तत्र कोटिरत्नानि नारद॥ ४०॥

On Nārada finding the child of Śiva and Pārvatī alike, the Brāhmaṇas distributed crores of gems in charity.

अश्वानां च गजानां च सहस्राणि शतानि च।
बन्दिभ्यः प्रददौ तत्र बालके मृतजीविते॥ ४१॥

On regaining life by the child, the bards were given away a thousand horses and a hundred elephants in charity.

हिमालयश्च संतुष्टो हृष्टा देवाश्च तत्र वै।
ददुर्दानानि विप्रेभ्यो बन्दिभ्यः सर्वयोषितः॥ ४२॥

Himālaya getting pleased and satisfied beside the gods and their wives gave away many things in charity to the bards.

ब्राह्मणान्भोजयामास कारयामास मङ्गलम्।
वेदाश्च पाठयामास पुराणानि रमापतिः॥ ४३॥
शनिं संलज्जितं दृष्ट्वा पार्वती कोपशालिनी।
शशाप च सभामध्येऽप्यङ्गहीनो भवेति च॥ ४४॥

Viṣṇu the lord of Yama finding the child regaining life fed the Brāhmaṇa and arranged for the recitation of the Vedas as well as the *Purāṇas*. Saturn was filled with shame and stood there motionless. At the sight of Saturn, Pārvatī was enraged and she pronounced a curse on him saying, "You become deformed."

दृष्ट्वा शप्तं शनिं सूर्यः कश्यपश्च यमस्तथा।
तेऽतिरुष्टाः समुत्तस्थुर्गामुकाः शङ्करालयात्॥४५॥

Finding Saturn so cursed by Pārvatī, Sūrya, Kaśyapa and Yama felt annoyed and they resolved to leave the abode of Śiva at once.

रक्ताक्षास्ते रक्तमुखाः कोपप्रस्फुरिताधराः।
तां धर्मं साक्षिणं कृत्वा विष्णुं संशप्तुमुद्यताः॥४६॥

Their eyes and faces became red in anger and the lips started fluttering. They intended to pronounce a curse on Pārvatī and Viṣṇu, reciting Dharma as witness.

ब्रह्मा तान्बोधयामास विष्णुना प्रेरितः सुरैः
रक्तास्यां पार्वतीं चैव कोपप्रस्फुरिताधराम्॥४७॥

Thereafter Brahmā at the instance of Viṣṇu and other gods tried to convince Sūrya and other gods, whose faces had turned red and their lips were fluttering.

ब्रह्माणमूचुस्ते तत्र क्रमेण समयोचितम्।
भीरवो देवताः सर्वे मुनयः पर्वतास्तथा॥४८॥

All of them then spoke appropriate words to Brahmā that all the gods, the sages and the mountains are timid.

कश्यप उवाच

दुर्दृष्टोऽयं प्राक्तनेन पत्नीशापेन सर्वदा.
बालं ददर्श यत्नेन तस्य वै मातुराज्ञया॥४९॥

Kaśyapa said - This Saturn has already achieved evil vision because of the curse from his wife but he cast a glance on the child at the instance of his mother.

सूर्य उवाच

तं धर्मं साक्षिणं कृत्वा सूनोर्वै मातुराज्ञया।
यत्पुत्रोऽतिप्रयत्नेन ह्यपश्यत्पार्वतीसुतम्॥५०॥
यथा निरपराधेन मत्पुत्रं सा शशाप ह।
तत्पुत्रस्यांगभंगश्च भविष्यति न संशयः॥५१॥

Sūrya said - He looked at the child making Dharma as witness and with the permission of his mother.

But still they have cursed my son inspite of his being innocent; therefore their son also will be deprived of a limb. There is no doubt about it.

यम उवाच

प्रदाय स्वयमाज्ञां च शशापेयं स्वयं कथम्।
वयं शपामः कोऽधर्मो जिघांसोश्च विहिंसने॥५२॥

Yama said - When she herself permitted Saturn to look at the child then why did she pronounce a curse? In such a situation if he also pronounced a curse then what would be wrong in it? Because there is nothing wrong in killing the killer.

ब्रह्मोवाच

शशाप पार्वती रुष्टा स्त्रीस्वभावाच्च चापलात्।
सर्वेषां वचनेनैव क्षन्तुमर्हन्तु साधवः॥५३॥

Brahmā said - Pārvatī pronounced a curse getting irritated because of the female nature but the noble people are always merciful. Therefore all of you should forgive because of the insistence of all.

दुर्गे दत्त्वा त्वमाज्ञां च पुत्रदर्शनहेतवे।
कथं शपसि निर्दोषमतिथिं त्वद्गृहागतम्॥५४॥

Brahmā spoke to Durgā, "O Durgā, you had asked Saturn to have a look at the child then why are you pronouncing a curse on an innocent invitee?"

इत्युक्त्वा शनिमादाय बोधयित्वा च पार्वतीम्।
तां तं समर्पणं चक्रे शापमोचनहेतवे॥५५॥
बभूव पार्वती तुष्टा ब्रह्मणो वचनान्मुने।
शान्ता बभूवुस्ते तत्र दिनेशयमकश्यपाः॥५६॥
उवाच पार्वती तत्र सन्तुष्टा तं शनैश्चरम्।

Pārvatī said - O Saturn, with my blessing you will function as the lord of planets, beloved of the lord, have a long life and become Indra among the yogīs. The devotees of the lord Hari do not have to face any miseries from today onwards from you. You will have uninterrupted and deep devotion in the lord, my curse cannot be infructuous and therefore you will remain lame throughout your life.

इत्युक्त्वा पार्वती तुष्टा बालं धृत्वा च वक्षसि।
उवास योषितां मध्ये तस्मै दत्त्वा शुभाशिषः॥ ६०॥

Pārvatī feeling pleased, uttered these words and blessings to Saturn took the child in her lap and was seated among the ladies.

शनिर्जगाम देवानां समीपं हृष्टमानसः।
प्रणम्य भक्त्या तां ब्रह्मन्नम्बिकां जगदम्बिकाम्॥ ६१॥

O Brahman, Saturn also felt delighted and bowed before Pārvatī in reverence with devotion and went to the gods.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे नारदनारायण-संवादे शनिकृतगणेशदर्शनतज्जातगणेशशिरः-पतनविष्णुकृतगणेशशिरोयोजनशनिशापादिकथनं नाम द्वादशोऽध्यायः॥ १२॥

अथ त्रयोदशोऽध्यायः

Chapter 13

The worship of Gaṇeśa, the Stuti and kavaca

नारायण उवाच

अथ विष्णुः शुभे काले देवैश्च मुनिभिः सह।
पूजयामास तं बालमुपहारैरनुत्तमैः॥ १॥
सर्वाग्रे तव पूजा च मया दत्ता सुरोत्तम।
सर्वपूज्यश्च योगीन्द्रो भव वत्सेत्युवाच तम्॥ २॥

Nārāyaṇa said - Lord Viṣṇu together with the other gods and the sages adored the child in an auspicious time and said, "O best of gods, I have adored you first of all, therefore, O son, you will be adorable by all and will attain the position of the lord of the yogīs."

वनमालां ददौ तस्मै ब्रह्मज्ञानं च मुक्तिदम्।
सर्वसिद्धिं प्रदायैव चकारात्मसमं हरिः॥ ३॥

The lord also bestowed on him a garland of forest flowers, the divine knowledge which results in salvation besides all the *siddhis*, declaring him to be equal to himself.

ददौ द्रव्याणि चारूणि चोपचारांश्च षोडश।
नामभिः स्तवनं चक्रे मुनिभिश्च समं सुरैः॥ ४॥
विघ्नेशश्च गणेशश्च हेरम्बश्च गजाननः।
लम्बोदरश्चैकदन्तः शूर्पकर्णो विनायकः॥ ५॥
एतान्यष्टौ च नामानि सर्वसिद्धिप्रदानि च।
आशिषं दापयामास चानयामास तान्मुनीन्॥ ६॥

He offered beautiful materials and the sixteen types of offerings. Thereafter, he along with the gods and the sages started eulogising him. He said, "O remover of obstacles, Gaṇeśa, Heramba, elephant faced, Lambodara, Ekdanta, Śūrpakarṇa and Vināyaka; there are your eight names which bestows success. He then summoned the sages and asked them to shower their blessing on him."

सिद्धासनं ददौ धर्मस्तस्मै ब्रह्मा कमण्डलुम्।
शङ्करो योगपट्टं च तत्त्वज्ञानं सुदुर्लभम्॥ ७॥

Dharma offered him a seat for success. Brahmā gave him *kamaṇḍalu*, Śiva gave him the divine garments besides the divine knowledge of *tattva* which is difficult to get.

रत्नसिंहासनं शक्रः सूर्य्यश्च मणिकुण्डले।
माणिक्यमालां चन्द्रश्च कुबेरश्च किरीटकम्॥ ८॥
वह्निशुद्धं च वसनं ददौ तस्मै हुताशनः।
रत्नच्छत्रं च वरुणो वायू रत्नांगुलीयकम्॥ ९॥
क्षीरोदोद्भवसद्रत्नरचितं वलयं वरम्।
मञ्जीरं चापि केयूरं ददौ पद्मालया मुने॥ १०॥

Indra gave him the gem-studded lion-throne, the sun gave him the ear-ornaments of gems, Candramā gave him the garland of pearls, Kubera gave him the *kirīṭa* crown, Agni gave him the garments purified by fire; Varuṇa gave him the umbrella of jewels, the wind god gave him gem-studded finger-rings. O sage, Lakṣmī

gave him the anklets and armlets which were produced from the ocean of milk.

कण्ठभूषां च सावित्रीभारती हारमुज्ज्वलम्।
क्रमेण सर्वदेवाश्च देव्यश्च यौतुकं ददुः॥ ११॥

Sāvitrī gave him a necklace, Bhāratī gave him the illumining garland. Thereafter, all the gods and goddesses gave him several presents.

मुनयः पर्वताश्चैव रत्नानि विविधानि च।
वसुन्धरा ददौ तस्मै वाहनाय च मूषकम्॥ १२॥

Pārvatī and other sages gave him several types of gems and the goddess earth gave him the rat to serve as his vehicle.

क्रमेण देवा देव्यश्च मुनयः पर्वतादयः।
गन्धर्वाः किन्नरा यक्षा मनवो मानवास्तथा॥ १३॥
नानाविधानि द्रव्याणि स्वादूनि मधुराणि च।
पूजां चक्रुश्च ते सर्वे क्रमाद्वै भक्तिपूर्वकम्॥ १४॥

All the gods, the goddesses, sages, mountains, Gandharvas, Kinnaras, Yakṣas, Manus and humans gave him several types of delicious and sweet presents with devotion.

पार्वती जगतां माता स्मेराननसरोरुहा।
रत्नसिंहासने पुत्रं वासयामास नारद॥ १५॥

O Nārada, wearing a serene smile on her lotus-like face, Pārvatī the mother of the universe placed her son on the gem-studded lion-throne.

सर्वतीर्थोदकै रत्नकलशावर्जितैः स्तुतैः।
स्नापयामास वेदोक्तमन्त्रेण मुनिभिः सह॥ १६॥
अग्निशुद्धे च वसने ददौ तस्मै सती मुदा।
गोदावर्युदकैः पाद्यमर्घ्यं गंगोदकेन च॥ १७॥
दूर्वाभिरक्षतपुष्पैश्चचन्दनेन समन्वितम्।
पुष्करोदकमानीय पुनराचमनीयकम्॥ १८॥
मधुपर्कं रत्नपात्रैरासवं शर्करान्वितम्।
स्नानीयं विष्णुतैलं च स्ववैद्याभ्यां विनिर्मितम्॥ १९॥
अमूल्यरत्नरचितचारुभूषाकदम्बकम्।

Thereafter all the sages bathed the child Gaṇeśa with the sacred water of all the sacred places, filled in the pitcher of gems and reciting hymns from the Vedas. Satī offered him the two garments sanctified by fire. Thereafter *pādya* was offered of the water of Godāvarī and the earth from the water of Gaṅgā besides *Dūrvā*-grass, rice, flower and sandal-paste were also offered. Sending for the sanctified water from Puṣkara, he was given *ācamana* and *Madhuparka* besides other beverages mixed with sugar were offered in the vases of gems. Aśvinīkumāra on his part prepared Viṣṇu oil for the purpose of his bathing.

पारिजातप्रसूनानामन्येषां शतकानि च॥ २०॥
मालतीचम्पकादीनां पुष्पाणि विविधानि च।
पूजार्हाणि च पत्राणि तुलसीसहितानि च॥ २१॥
चन्दनागुरुकस्तूरी कुंकुमानि च सादरम्।
रत्नप्रदीपनिकरं धूपं च परितो ददौ॥ २२॥
नैवेद्यं तत्प्रियं चैव तिललड्डुकपर्वतान्।
यवगोधूमचूर्णानां लड्डुकानां च पर्वतान्॥ २३॥
पक्व न्नानां पर्वताश्च सुस्वादुसुमनोहरान्।
पर्वतान्स्वस्तिकानां च सुस्वादुशर्करान्वितान्॥ २४॥
गुडाक्तानां च लाजानां पृथुकानां च पर्वतान्।
शाल्यन्नानां पिष्टकानां पर्वतान्व्यञ्जनैः सह॥ २५॥
पयोभृत्कलशानां च लक्षाणि प्रददौ मुदा।
लक्षाणि दधिपूर्णानां कलशानां च पूजने॥ २६॥
मधुभृत्कलशानां च त्रिलक्षाणि च सुन्दरी।
सर्पिस्सुवर्णकुम्भानां पंच लक्षाणि सादरम्॥ २७॥

Besides other ornaments studded with gems, a hundred flowers of *Pārijāta, Mālatī,*[1] *Campaka*[2] and other flowers for worship besides Tulasī[3] leaves, sandal-paste, *aguru, kastūrī* and vermilion were offered to him. Several of the ornaments made of jewels besides the essence of gems were offered by all. His loving *naivedya* and heaps of the sea-same balls and balls of wheat, flour in heaps, delicious and pleasant fried cereals in heaps and the delicious *svastika* sweet in heaps, the fried paddy mixed with *guḍa* in heaps, the heaps of fried paddy, the paddy

1. Jasmine Grandiflorum.
2. Michelia Champaca
3. Ocymum Album

cereals an the ground stuffs in heaps and a lakh of pitchers filled with milk, a lakh of pitchers filled with curd and three lakhs of pitchers filled with sweets were offered to him. In addition to this, five lakh golden pitchers filled with *ghee* were offered to him with reverence.

दाडिमानां श्रीफलानामसंख्यानि फलानि च।
खजूर्राणां कपित्थानां जम्बूनां विविधानि च॥ २८॥
आम्राणां पनसानां च कदलीनां च नारद।
फलानि नारिकेलानामसंख्यानि ददौ मुदा॥ २९॥
अन्यानि परिपक्व नि कालदेशोद्भवानि च।
ददौ तानि महाभाग स्वादूनि मधुराणि च॥ ३०॥
स्वस्छं सुनिर्मलं चैव कर्पूरादिसुवासितम्।
गङ्गाजलं च पानार्थं पुनराचमनीयकम्॥ ३१॥

The pomegranate, wood-apple and several other fruits including palm, rose-apple, mango, jack-fruit, banana and coconut were given in large numbers. O Nārada, several other fruits were offered which were available according to the time and season and were quite delicious and sweet. All these were offered with delight. For the purpose of sipping, the sacred water of Gaṅgā.

ताम्बूलं च वरं रम्यं कर्पूरादिसुवासितम्।
सुवर्णपात्रशतकं भक्ष्यपूर्णं च नारद॥ ३२॥
शैलेश्वरी शैलराज: शैलज:शैलराजज:।
शैलाराजप्रियामात्या: पुपूजु: शैलजात्मजम्॥ ३३॥

mixed with camphor was also given. O Nārada, the betels containing the fragrance of camphor and a hundred golden vases filled with delicious food were offered by Himālaya and his wife, his son and the courtiers to the goddess Pārvatī and her son.

ॐ श्रीं ह्रीं क्लीं गणेश्वराय ब्रह्मरूपाय चारवे।
सर्वसिद्धिप्रदेशाय विघ्नेशाय नमो नम:॥ ३४
इत्यनेनैव मन्त्रेण दत्त्वा द्रव्याणि भक्तित:।
सर्वे प्रमुदितास्तत्र ब्रह्मविष्णुशिवादय:॥ ३५॥
द्वात्रिंशदक्षरो मालामन्त्रोऽयं सर्वकामद:।
धर्मार्थकाममोक्षाणां फलद: सर्वसिद्धिद:॥ ३६॥

ओं श्रीं ह्रीं क्लीं गणेशाय ब्रह्मन् रूपाय चारवे सर्वसिद्धि प्रदेशाय विघ्नेशाय नमो नम:॥ by reciting this *mantra*, delightfully Brahmā, Viṣṇu and Śiva made their offerings with devotion to Gaṇeśa. This garland *mantra* of thirty two letters fulfils all the desires bestowing *dharma, artha, kāma* and *mokṣa* besides all the success.

पञ्चलक्षजपेनैव मन्त्रसिद्धिस्तु मन्त्रिण:।
मन्त्रसिद्धिर्भवेद्यस्य स च विष्णुश्च भारते॥ ३७॥

By reciting this *mantra* five lakhs of times, one meets with success and whosoever meets with such a success, is equated with Viṣṇu in the land of Bhārata.

विघ्नानि च पलायन्ते तन्नामस्मरणेन च।
महावाग्गमी महासिद्धि: सर्वसिद्धिसमन्वित:॥ ३८॥

By the mere reciting of his name, the obstructions disappear and he himself becomes a great orator, meets with great success and becomes *Mahāsiddha*.

वाक्यपतिर्गुरुतां याति तस्य साक्षात्सुनिश्चितम्।
महाकवीन्द्रो गुणवान्विदुषां च गुरोर्गुरु:॥ ३९॥

He surely becomes equivalent to Bṛhaspati, best of the poets, the teacher of the learned people and the teacher of teachers.

संपूज्यानेन मन्त्रेण देवा आनन्दसंप्लुता:।
नानाविधानि वाद्यानि वादयामासुरुत्सवे॥ ४०॥

The gods adoring Gaṇeśa with the reciting of the *mantra* were filled with ecstasy and played on several musical instruments.

ब्राह्मणाञ्भोजयामासु: कारयामासुरुत्सवम्।
ददुर्दानानि तेभ्यश्च बन्दिभ्यश्च विशेषत:॥ ४१॥

They distributed food to the Brāhmaṇas, enjoyed festivities and also distributed charity to the Brāhmaṇas and the bards.

नारायण उवाच

अथ विष्णु: सभामध्ये तं सम्पूज्य गणेश्वरम्।
तुष्टाव परया भक्त्या सर्वविघ्नविनाशकम्॥ ४२॥

Nārāyaṇa said - Thereafter lord Viṣṇu adored Gaṇeśa the lord of *gaṇas* in the presence of all the courtiers and started eulogising him.

विष्णुरुवाच

ईश त्वां स्तोतुमिच्छामि ब्रह्मज्योतिः सनातनम्।
नैव वर्णयितुं शक्तोऽस्म्यनुरूपमनीहकम्॥४३॥

Viṣṇu said - O lord, I intend to offer prayers to you. You happen to be the eternal flame and eternal also. Therefore I cannot spell out from glory because you are beyond desire.

प्रवरं सर्वदेवानां सिद्धानां योगिनां गुरुम्।
सर्वस्वरूपं सर्वेशं ज्ञानराशिस्वरूपिणम्॥४४॥
अव्यक्तमक्षरं नित्यं सत्यमात्मस्वरूपिणम्।
वायुतुल्यं च निर्लिप्तं चाक्षतं सर्वसाक्षिणम्॥४५॥
संसारार्णवपारे च मायापोते सुदुर्लभे.
कर्णधारस्वरूपं च भक्तानुग्रहकारकम्॥४६॥

You are the best of all the gods, teacher of all the *siddhas* and yogīs, the form of everything, the lord of everything, the ocean of knowledge, invisible, indestructible, eternal, truthful, form of self, unattached like the wind, the witness for all and the ship for crossing the ocean of the universe. Being a divine sailor, you bestow your compassion on your devotees.

वरं वरेण्य वरदं वरदानामपीश्वरम्।
सिद्धं सिद्धिस्वरूपं च सिद्धिदं सिद्धिसाधनम्॥४७॥
ध्यानातिरिक्तं ध्येयं च ध्यानासाध्यं च धार्मिकम्।
धर्मस्वरूपं धर्मज्ञं धर्माधर्मफलप्रदम्॥४८॥
बीजं संसारवृक्षाणामंकुरं च तदाश्रयम्।
स्त्रीपुंनपुंसकानां च रूपमेतदतीन्द्रियम्॥४९॥
सर्वाद्यमग्रपूज्यं च सर्वपूज्यं गुणार्णवम्।
स्वेच्छया सगुणं ब्रह्म निर्गुणं स्वेच्छया पुनः॥५०॥
स्वयं प्रकृतिरूपं च प्राकृतं प्रकृतेः परम्।
त्वां स्तोतुमक्षमोऽनन्तः सहस्रवदनैरपि॥५१॥

You are the best of all, bestower of the boons, the lord of boons and *siddha* besides the form of success, bestower of success, source of success, beyond comprehension, adorable, difficult for adoration, quite religious, form of *dharma,* well-versed in *dharma*, the one who bestows the reward of *dharma* and *adharma*, the seed of the tree of the universe, its branches and the sprouting of it, the women, the men and impotent, beyond the organ of the senses, the foremost of all, the foremost for adorable by all, virtuous, complete, Brāhmaṇa visible at will and Brāhmaṇa invisible at will. You yourself are the form of Prakṛti, you are Prakṛti and beyond Prakṛti. Therefore even Ananta is unable to recite your glory with a thousand of his mouths.

न क्षमः पञ्चवक्त्रश्च न क्षमश्चतुराननः।
सरस्वती न शक्ता च न शक्तोऽहं तव स्तुतौ॥५२॥
न शक्ताश्च चतुर्वेदाः के वा ते वेदवादिनः॥५३॥

Similarly Śiva with five faces, Brahmā with four faces, Sarasvatī and myself cannot recite your glory. Even the four Vedas are unable to do so, what to speak of those well-versed in the Vedas.

इत्येव स्तवनं कृत्वा मुनीशसुरसंसदि।
सुरेशश्च सुरैः सार्द्धं विरराम रमापतिः॥५४॥

Thus the lord of the gods, Viṣṇu the husband of Ramā, after offering prayers to Gaṇeśa with the gods and the sages kept quiet.

इदं विष्णुकृतं स्तोत्रं गणेशस्य च यः पठेत्
सायं प्रातश्च मध्याह्ने भक्तियुक्तः समाहितः॥५५॥
तद्विनाशं कुरुते विघ्नेशः सततं मुने।
वर्धते सर्वकल्याणं कल्याणजनकःसदा॥५६॥
यात्राकाले पठित्वा यो याति तद्भक्तिपूर्वकम्।
तस्य सर्वाभीष्टसिद्धिर्भवत्येव न संशयः॥५७॥

O sage, whosoever recites the *stotra* of Gaṇeśa composed by Viṣṇu in the morning, noon and evening, all his obstructions vanish at the instance of lord Gaṇeśa. There is an all-round increase in the welfare of such a person and he always meets with prosperity. The one who recites the *stotra* with devotion during the journey, always meets with success. There is no doubt about it.

तेन दृष्टं च दुस्स्वप्नं सुस्वप्नमुपजायते।
कदापि न भवेत्तस्य ग्रहपीडा च दारुणा॥५८॥

The bad dreams witnessed by him turn into good dreams and he never suffers from pain in the household.

इदं विष्णुकृतं स्तोत्रं गणेशस्य च यः पठेत्
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भवेद्विनाशः शत्रूणां बन्धूनां च विवर्धनम्।
शश्वद्विघ्नविनाशश्च शश्वत्सम्पद्विवर्द्धनम्॥५९॥

The enemies are destroyed. There is always an increase in the good relations, the obstructions are always destroyed and there is an increase in wealth.

स्थिरा भवेद्गृहे लक्ष्मीः पुत्रपौत्रविवर्धनम्।
सर्वैश्वर्यमिह प्राप्य ह्यन्ते विष्णुपदं लभेत्॥६०॥

Fortune always prevails in the house and there is an increase in the sons and grandsons. Such a person enjoying all the pleasures in this world proceeds on to the abode of Viṣṇu.

फलं चापि च तीर्थानां यज्ञानां यद्भवेद्ध्रुवम्।
महतां सर्वदानानां तद्गणेशप्रसादतः॥६१॥

With the grace of Gaṇeśa he achieves the merit of visiting all the sacred places, performing of the *yajñas* and all the charities undoubtedly.

नारद उवाच

श्रुतं स्तोत्रं गणेशस्य पूजनं च मनोहरम्।
कवचं श्रोतुमिच्छामि साम्प्रतं भवतारणम्॥६२॥

Nārada said - We have listened to the *stotra* of Gaṇeśa and the method of his adoration. I would now like to listen to the *kavaca* of Gaṇeśa which redeems everyone from the ocean of the universe.

नारायण उवाच

पूजायां सुनिवृत्तायां सभामध्ये शनैश्चरः।
उवाच विष्णुं सर्वेषां तारकं जगतां गुरुम्॥६३॥

Nārāyaṇa said - After the completion of the worship, Saturn spoke to Viṣṇu, the teacher of the universe.

शनैश्चर उवाच

सर्वदुःखविनाशाय पापप्रशमनाय च।
कवचं विघ्ननिघ्नस्य वद वेदविदांवर॥६४॥

Saturn said - O best of those well-versed in the Vedas, you kindly enlighten us about the *kavaca* of Gaṇeśa which removes all the obstructions, removes pain and destroys sins.

बभूव नो विवादश्च शक्त्या वै मायया सह।
तद्विघ्नप्रशमार्थं च कवचं धारयाम्यहम्॥६५॥

I have already developed a controversy with the great goddess, therefore I intend to hold the *kavaca* of Gaṇeśa for the removal of obstructions.

श्रीविष्णुरुवाच

विनायकस्य कवचं त्रिषु लोकेषु दुर्लभम्।
सुगोप्यं च पुराणेषु दुर्लभं चाऽऽगमेषु च॥६६॥

Lord Viṣṇu said - The *kavaca* of the Vināyaka is difficult to get in the three worlds. It is quite secret in the Purāṇas and is difficult to get in the scriptures.

उक्तं कौथुमशाखायां सामवेदे मनोहरम्।
कवचं विघ्ननाथस्य सर्वविघ्नहरं परम्॥६७॥

The *kavaca* of Gaṇeśa which removes all the obstructions and is considered to be the best has been beautifully described in the kauthumī-śākhā in the *Sāmaveda*.

राज्यं देयं शिरो देयं प्राणा देयाश्च सूर्य्यज।
एवम्भूतं च कवचं न देयं प्राणसङ्कटे॥ ६८॥

O son of Sūrya, the entire kingdom can be given away, the head can be given away and even the life can be given away but the knowledge of such a *kavaca* cannot be imparted to anyone even when one's life is in danger.

आविर्भावस्तिरोभावः स्वेच्छया यस्य मायया।
नित्योऽयमेकदन्तश्च कवचं चास्य वत्सक॥ ६९॥

O so, with the influence of whose illusion, one is relieved of everything, such a Gaṇeśa having only one tusk is eternal and this *kavaca* belongs to him.

पूजास्य नित्या स्तोत्रं च कल्पे कल्पेऽस्ति सन्ततम्।
अस्य वै जन्मनः पूर्वं मुनयश्च सिषेविरे॥ ७०॥

It is adored and eulogised always in such *kalpa* and even the sages adore it even before their birth.

यथा मदवतारेषु जन्मविग्रहधारणम्।
तथा गणेश्वरस्यापि जन्म शैलसुतोदरे॥ ७१॥

As I take to human form in every incarnation, similarly Gaṇeśa is born from the womb of Pārvatī.

यद्धृत्वा मुनयः सर्वे जीवन्मुक्ताश्च भारते।
निश्शङ्काश्च सुराः सर्वे शत्रुपक्षविमर्दकाः॥ ७२॥
कवचं बिभ्रतां मृत्युर्न भिया याति सन्निधिम्।
नायुर्व्ययो नाशुभं च ब्रह्माण्डे न पराजयः॥ ७३॥

In the land of Bhārata, the sages are freed from life after holding this *kavaca* and the gods fearlessly destroy their enemies. Those who wear this *kavaca*, the death does not approach them feeling panicky. His life is not spent uselessly and he does not meet with any misfortune or defeat in the universe.

दशलक्षजपेनैव सिद्धं तु कवचं भवेत्।
यो भवेत्सिद्धकवचो मृत्युं जेतुं स च क्षमः॥ ७४॥
सुसिद्धकवचो वाग्मी चिरंजीवी महीतले।
सर्वत्र विजयी पूज्यो भवेद्ग्रहणमात्रतः॥ ७५॥

By reciting this *kavaca* ten lakhs of times, one meets with success and whosoever gets success in the *kavaca*, becomes competent even to overpower death. With the achieving of the success with this *kavaca*, a person becomes truthful, enjoys a long life and becomes victorious on earth. He gets adorable with the earring of *kavaca*.

मालामन्त्रमिमं पुण्यं कवचं मङ्गलं शुभम्।
बिभ्रतां सर्वपापानि प्रणश्यन्ति सुनिश्चितम्॥ ७६॥

With the reciting of *mūla-mantra* and with the holding of the auspicious *kavaca* all the sins of a person vanish.

भूतप्रेतपिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः।
डाकिनीयोगिनीयक्षवेताला भैरवादयः॥ ७७॥
बालग्रहा ग्रहाश्चैव क्षेत्रपालादयस्तथा।
वर्मणः शब्दमात्रेण पलायन्ते च भीरवः॥ ७८॥

The goblins, *pretas, Piśācas, Kūṣmāṇḍas, Brahmarākṣas, Ḍākinīs, Yoginīs, Yakṣa, Vetālas, Bhairavas, Bālagraha,* the planet, Kṣetra-pālas and all other evil spirits run away in panic.

आधयो व्याधयश्चैव शोकाश्चैव भयावहाः।
न यान्ति सन्निधिं तेषां गरुडस्य यथोरगाः॥ ७९॥

As thus snakes cannot approach Garuḍa, similarly fears, grief and pain do not approach such a person.

ऋजवे गुरुभक्ताय स्वशिष्याय प्रकाशयेत्।
खलाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥ ८०॥

Therefore the knowledge of this *kavaca* should be imparted to a devoted pupil by the teacher but should not be imparted to a wicked pupil because, by doing so, one attracts death.

संसारमोहकस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च बृहती देवो लम्बोदरः स्वयम्॥ ८१॥
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः।
सर्वेषां कवचानां च सारभूतमिदं मुने॥ ८२॥

This is a *kavaca* which attracts the entire universe, has *Prajāpati* as the *Ṛṣi*, *Bṛhatī* as *chanda* (metre), Lambodara as the god and it

दन्तांश्च तालुकां जिह्वां पातु मे षोडशाक्षरः।

ॐ लं श्रीं लम्बोदरायेति स्वाहा गण्डं सदाऽवतु॥८६॥

ओं श्रीं लम्बोदराय स्वाहा this *mantra* should protect my cheeks.

ॐ क्लीं ह्रीं विघ्ननाशाय स्वाहा कर्णं सदावतु।

ॐ श्रीं गं गजाननायोति स्वाहा स्कन्धं सदावतु॥८७

ओं क्लीं ह्रीं विघ्ननाशाय स्वाहा this *mantra* should protect my ears. ओं श्रीं गं गजाननाय स्वाहा this *mantra* should protect my shoulders. ओं ह्रीं विनायकाय स्वाहा this *mantra* should protect my back. ओं क्लीं ह्रीं this *mantra* should protect my chest.

ॐ ह्रीं विना यकोयेति स्वाहा पृष्ठं सदावतु।

ॐ क्लीं ह्रीमिति कङ्कालं पातु वक्षःस्थलं परम्॥८८॥

करौ पादौ सदा पातु सर्वांगं विघ्ननाशकृत्।

प्राच्यां लम्बोदरः पातु चाग्नेय्यां विघ्ननायकः॥८९॥

दक्षिणे पातु विघ्नेशो नैर्ऋत्यां तु गजाननः।

पश्चिमे पार्वतीपुत्रो वायव्यां शंकरात्मजः॥९०॥

कृष्णस्यांशश्चोत्तरे च परिपूर्णतमस्य च।

ऐशान्यामेकदन्तश्च हेरम्बः पातु चोर्ध्वतः॥९१॥

अधो गणाधिपः पातु सर्वपूज्यश्च सर्वतः।

स्वप्ने जागरणे चैव पातु मां योगिनां गुरुः॥९२॥

The *mantra* which removes the obstructions should protect my hands, feet, aid all the limbs always. Lambodara should protect the eastern directions, Vighnanāyaka should protect the south-east, Vighneśa should protect the south-east and should be protected by Gajānana, the western direction should be protected by the son of Pārvatī, the north-western direction should be protected by the complete ray of Kṛṣṇa. The north-east direction should be protected by Ekdanta, the upper regions should be protected by Heramba and the lower direction should be protected by the leader of *gaṇas*. All the directions should be protected by one adorable by all and the position of sleeping or remaining awake should be protected by the teacher of the yogīs.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।

संसारमोहनं नाम कवचं परमाद्भुतम्॥९३॥

O son, this is quite an astonishing *kavaca* which attracts the universe and I have told the same to you. This is the personification of all the *kavacas*.

श्रीकृष्णेन पुरा दत्तं गोलोके रासमण्डले।

वृन्दावने विनीताय मह्यं दिनकरात्मज॥९४॥

मया दत्तं च तुभ्यं च यस्मै कस्मै न दास्यसि।

परं वरं सर्वपूज्यं सर्वसंकटतारणम्॥९५॥

O son of Sūrya, in the earlier times, in the *Goloka* of lord Kṛṣṇa and the *Rāsamaṇḍala* in the Vṛndāvana, this *kavaca* was given to a humble person like me, the knowledge of which I have imparted to you today. Therefore don't part with the same to anyone. This is the best of all, adorable by all and protects one from all the miseries.

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः।

कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न संशयः॥९६॥

After adoring the teacher in a proper manner, whosoever ties this *kavaca* on the right arm, becomes like Viṣṇu, there is no doubt about it.

अश्वमेधसहस्राणि वाजपेयशतानि च।

ग्रहेन्द्र कवचस्यास्य कलां नार्हन्ति षोडशीम्॥९७॥

O lord of the planets, the performing of a thousand *Aśvamedha* sacrifices and a hundred *Vājpeya-yajñas* cannot be compared with even the sixteenth ray of this *kavaca*.

इदं कवचमज्ञात्वा यो भजेच्छंकरात्मजम्।

शतलक्षप्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥९८॥

Whosoever adores Gaṇeśa without knowing about this *kavaca*, cannot achieve success even after reciting the same for a hundred lakh of time.

इति संसारमोहनं नाम कवचम्।

दत्त्वेदं सूर्य्यपुत्राय विरराम सुरेश्वरः।

परमानन्दसंयुक्ता देवास्तस्थुः समीपतः॥९९॥

The lord of the universe after imparting the knowledge of *kavaca* to Saturn, the son of Sūrya, the knowledge of this kavaca which could

influence the entire universe, kept quiet and the gods felt delighted.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारयणसंवादे गणेशपूजास्तवकवचकथनं नाम
त्रयोदशोऽध्यायः॥ १३॥

अथ चतुर्दशोऽध्यायः

Chapter 14

The birth of Kārttikeya

नारायण उवाच

देवास्तस्यां सभायां ते सर्वे संहृष्टमानसाः।
गन्धर्वा मुनयः शैलाः पश्यन्तः सुमहोत्सवम्॥ १॥
एतस्मिन्नन्तरे दुर्गा स्मेराननसरोरुहा।
उवाच विष्णुं प्रणता देवेशं तत्र संसदि॥ २॥

Nārāyaṇa said - All the courtiers, the gods, the Gandharvas, the sages and the mountains, were watching the festivities gleefully. In the meantime the lotus-faced Durgā wearing a serene smile on her face addressing lord Viṣṇu, spoke to him quite sweet and humble words.

पार्वत्युवाच

त्वं पाता सर्वजगतां नाथ नाहं जगद्बहिः।
कथं मत्स्वामिनो वीर्यममोघं रक्षितं प्रभो॥ ३॥

Pārvatī said - O lord, you are the protector of the universe and I am not beyond it. Therefore, O lord, you kindly tell me the place were the semen of my lord has been preserved.

रतिभंगे कृते देवैर्ब्रह्मणा प्रेरितैस्त्वया।
भूमौ निपतितं वीर्यं केन देवेन वै हृतम्॥ ४॥
सर्वे देवास्त्वत्पुरतस्तदन्विष्यन्तु सादरम्।
अराजकं कथमिदं तिष्ठति त्वयि राजनि॥ ५॥

At your instance, the gods and Brahmā disturbed our love-sport, as a result of which the semen fell on the ground. I am not aware as to which of the gods took it. All the gods should search for it in your presence because this type of disturbance is not permissible in your kingdom.

पार्वतीवचनं श्रुत्वा प्रहस्य जगदीश्वरः।
उवाच देववर्गे च मुनिवर्गे च तिष्ठति॥ ६॥

On hearing the words of Pārvatī, the lord of the universe, thought for a moment and addressing the gods, spoke to them.

श्रीविष्णुरुवाच

देवाः शृणुत मद्वाक्यं पार्वतीवचनं श्रुतम्।
शिवस्यामोघवीर्यं यत्तत्पुरा केन निर्हृतम्॥ ७॥
सभामानयत क्षिप्रं न चेद्दण्डमिहार्हथ।
स किंराजा न शास्ता यः प्रजाबाध्यश्च पाक्षिकः॥ ८॥

Viṣṇu said. - O gods, you listen to my words. You have to listen to the words of Pārvatī. Who has usurped the semen of Śiva which cannot be rendered infructuous? The semen has to be presented in this court at once, otherwise, you will become entitled to the punishment because the one who does not rule properly the people are troubled or acts one sided, such a king is to be denounced.

विष्णोस्तद्वचनं श्रुत्वा समालोच्य परस्परम्।
ऊचुः सर्वे शिवावाक्यैस्त्रासिताः पुरतो हरेः॥ ९॥

O hearing the words of Viṣṇu, all the gods consulted among themselves and getting terrified with the words of Pārvatī, started speaking before lord Viṣṇu.

ब्रह्मोवाच

तद्वीर्यं निर्हृतं येन पुण्यभूमौ च भारते।
स वञ्चितो भवत्वत्र पुण्याहे पुण्यकर्मणि॥ १०॥

Brahmā said - Whosoever has stolen away your semen from the land of Bhārata, he will be deprived of the noble merits of the noble days.

महादेव उवाच

मद्वीर्यं निर्हृतं येन पुण्यभूमौ च भारते।
स वञ्चितो भवत्वत्र सेवने पूजने तव॥ ११॥

Mahādeva said - Whosoever has usurped my semen from the sacred land of Bhārata, will be deprived of your adoration.

यम उवाच

स वञ्चितो भवत्वत्र शरणागतरक्षणे।

एकादशीव्रते चैव तद्वीर्यं येन निर्हृतम्॥ १२॥

Yama said - The one who has stolen the semen will be deprived of the merit of providing protection to the one who takes refuge with him and the merit of the *vrata* of *Ekādaśī*.

इन्द्र उवाच

तद्वीर्यं निर्हृतं येन पापिनां पापमोचने।

भवत्वत्र यशो लुप्तं तत्पुण्यं कर्म संततम्॥ १३॥

Indra said - Whosoever has stolen the semen, he will be unable to remove the sinners from the sins. Besides the glory and merit will also disappear.

वरुण उवाच

भवत्वत्र कलौ जन्म वर्षे स्याद्भारते हरे।

शूद्रयाजकपत्न्याश्च गर्भे तद्येन निर्हृतम्॥ १४॥

Varuṇa said - O lord Hari, whosoever has stolen the semen, will be turned as the performer of *yajña* of a Śūdra in the age Kali and shall be born from the womb of a Śūdra woman.

कुबेर उवाच

न्यासहारी स भवतु विश्वासघ्नश्च मित्रहा।

सत्यघ्नश्च कृतघ्नश्च तद्वीर्यं येन निर्हृतम्॥ १५॥

Kubera said - The person who has stolen away the semen, will earn the sin of misappropriating the trust, will be known as the betrayer of the faith, the killer of the friend, killer of the truth and an ungrateful person.

ईशान उवाच

परद्रव्यापहारी च स भवत्वत्र भारते।

नरघाती गुरुद्रोही तद्वीर्यं येन निर्हृतम्॥ १६॥

Īśāna said - Whosoever has stolen away the semen, will be treated in the land of Bhārata as the one who steals away others' riches, the killer of human beings and the one who betrays his own teacher.

रुद्रा ऊचुः

ते मिथ्यावादिनः सन्तु भारते पारदारिकाः।

गुरुनिन्दारताः शश्वत्तद्वीर्यं यैश्च निर्हृतम्॥ १७॥

Rudra said - The one who has stolen the semen will be treated in the land of Bhārata as the one who speaks untruth, visiting others' wives, wicked and the one indulging in the denouncing of the teacher.

कामदेव उवाच

कृत्वा प्रतिज्ञां यो मूढो न संपालयते भ्रमात्।

भाजनं तस्य पापस्य स भवेद्येन तद्धृतम्॥ १८॥

Kāmadeva said - Whosoever has stolen the semen will be treated like the one who does not fulfil his words and will earn sin.

स्वर्वैद्यावूचतुः

मातुःपितुर्गुरोश्चैव स्त्रीपुत्राणां च पोषणे।

भवेतां वञ्चितौ तौ च याभ्यां वीर्यं च तद्धृतम्॥ १९॥

Aśvinīkumāra said - Those who have stolen the semen will be deprived of maintaining their parents, father, teacher, woman and son.

सर्वे देवा ऊचुः

मिथ्यासाक्ष्यप्रदातारो भवन्त्वत्र च भारते।

अपुत्रिणो दरिद्राश्च यैश्च वीर्यं हि तद्धृतम्॥ २०॥

The gods said - Whosoever has usurped the semen, will earn the sin of giving false evidence and become a pauper.

देवपत्नय ऊचुः

ता निन्दन्तु स्वभर्तारं गच्छन्तु परपुरुषम्।

सन्तु बुद्धिविहीनाश्च याभिर्वीर्यं हि तद्धृतम्॥ २१॥

The wives of the gods said - Those ladies who have usurped the semen, will be treated like those women who denouncing their husband, enjoy the company of other men and are deprived of wisdom.

देवानां वचनं श्रुत्वा देवीनां च हरिः स्वयम्।

कर्मणां साक्षिणं धर्मं सूर्यं चन्द्रं हुताशनम्॥ २२॥

पवनं पृथिवीं तोयं संध्ये रात्रिंदिवं मुने।

उवाच जगतां कर्ता पाता शास्ता जगत्त्रये॥ २३॥

O sage, on hearing the word of the gods and the goddesses, lord Viṣṇu the creator of the universe and lord of the three worlds besides being the protector, looked at Dharma who stands witness for all besides, Sūrya, Candramā, Agni, Vāyu, the earth, water, both the Sandhayās besides the day and the night.

विष्णुरुवाच

देवैर्न निर्हृतं वीर्यं तदेतत्केन निर्हृतम्।

तदमोघं भगवतो महेशस्य जगद्गुरोः॥ २४॥

यूयं च साक्षिणो विश्वे सततं सर्वकर्मणाम्।

युष्माभिर्निर्हृतं किं वा किं भूतं वक्तुमर्हथ॥ २५॥

Viṣṇu said - In case the semen of lord Śiva had not been stolen by the gods then who else had done so. You happen to be the witness of all the deeds of earth. Therefore all of you have usurped the same or otherwise you tell me what happened to it.

ईश्वरस्य वचः श्रुत्वा सभायां कम्पिताश्च ते।

परस्परं समालोच्य क्रमेणोचुः पुरो हरेः॥ २६॥

At that point of time on hearing the words of the lord, all the people started trembling and after mutual consultation they spoke to the lord one by one.

धर्म उवाच

रतेरुत्तिष्ठतो वीर्यं पपात वसुधातले।

मया ज्ञातममोघं तच्छंकरस्य प्रकोपतः॥ २७॥

Dharma said - At that time of love-sport, when lord Śiva got up, his semen fell on the ground. This much is known to me.

क्षितिरुवाच

वीर्यं वोढुमशक्तोऽहं तद्वह्नौ न्यक्षिपं पुरा।

अतीव दुर्वहं ब्रह्मन्नबलां क्षन्तुमर्हसि॥ २८॥

Kṣiti said - O Brāhmaṇa, I had been unable to carry the terrific semen myself, therefore I had dropped the same in the fire. You therefore kindly forgive a helpless person like me.

अग्निरुवाच

वीर्यं वोढुमशक्तोऽहं न्यक्षिपं शरकानने।

दुर्बलस्य जगन्नाथ किं यशः किं च पौरुषम्॥ २९॥

Agni said - O lord of the universe I had been unable to carry the semen with me and I dropped it in the forest of canes because a weak person has no glory or strength.

वायुरुवाच

शरेषु पतितं वीर्यं सद्यो बालो बभूव ह।

अतीव सुन्दरो विष्णो स्वर्णरेखानदीतटे॥ ३०॥

Vāyu said - O Viṣṇu, the semen which fell in the forest of canes immediately turned into the form of a child who was extremely beautiful and went to the bank of the river Svarṇarekhā.

सूर्य उवाच

रुदन्तं बालकं दृष्ट्वाऽगममस्ताचलं प्रति।

प्रेरितः कालचक्रेण निशि संस्थातुमक्षमः॥ ३१॥

Sūrya said - I saw the child who was crying and went for setting in the region beyond Astācala. Influenced by *kālacakra* I could not stay during the night.

चन्द्र उवाच

रुदन्तं बालकं प्राप्य गृहीत्वा कृत्तिकागणः।

जगाम स्वालयं विष्णो गच्छन्बदरिकाश्रमात्॥ ३२॥

Candramā said - O lord Viṣṇu, Kṛttikās moving from Badrikāśrama found the crying child and took him to their abodes.

जलमुवाच

अमुं रुदन्तमानीय स्तनं दत्त्वा स्तनार्थिने।

वर्द्धयामासुरीशस्य तं ताः सूर्याधिकप्रभम्॥ ३३॥

The water said - The crying child was disturbed and was desirous of sucking milk. He possessed the lustre greater than the sun. Kṛttikās made the child suck the milk and brought him up.

जगाम स्वालयं विष्णो गच्छन्बदरिकाश्रमात्॥ ३२॥

Candramā said - O lord Viṣṇu, Kṛttikās moving from Badrikāśrama found the crying child and took him to their abodes.

जलमुवाच

अमुं रुदन्तमानीय स्तनं दत्त्वा स्तनार्थिने।

वर्द्धयामासुरीशस्य तं ताः सूर्याधिकप्रभम्॥ ३३॥

The water said - The crying child was disturbed and was desirous of sucking milk. He possessed the lustre greater than the sun. Kṛttikās made the child suck the milk and brought him up.

संध्ये ऊचतुः

अधुना कृत्तिकानां च षण्णां तत्पोष्यपुत्रकः।

तन्नाम चक्रुस्ताः प्रेम्णा कार्त्तिकेय इति स्वयम्॥ ३४॥

Both the Sandhāyas said - Currently the son is being brought up by the Kṛttikās and lovingly they have given him the name of Kārttikeya.

न चक्रुर्बालकं ताश्च लोचनानामगोचरम्।

प्राणेभ्योऽपि प्रेमपात्रं यः पोष्टा तस्य पुत्रकः॥ ३५॥

Rātri said - Those Kṛttikās never allow the child to disappear from their eyes for a moment. They love him more than their own lives. The son belongs to the one who brings him up.

दिनमुवाच

यानि यानि च वस्तूनि त्रैलोक्ये दुर्लभानि च।

प्रशंसितानि स्वादूनि भोजयामासुरेव तम्॥ ३६॥

The day said - The food stuffs which are difficult to get in the three worlds and which are quite delicious, are given to the child as food.

तेषां तद्वचनं श्रुत्वा संतुष्टो मधुसूदनः।

ते सर्वे हरिमित्यूचुः सभायां हृष्टमानसाः॥ ३७॥

पुत्रस्य वार्तां संप्राप्य पार्वती हृष्टमानसा।

कोटिरत्नानि विप्रेभ्यो ददौ बहुधनानि च॥ ३८॥

ददौ सर्वाणि विप्रभ्यो वासांसि विविधानि च॥ ३९॥

Thus with a delightful mind the people said to the lord. The lord on hearing them felt delighted. Coming to know about the news of the son, Pārvatī felt happy and she gave away the Brāhmaṇas again crores of gems and enormous riches. She gave away to Brāhmaṇas various types of clothes.

लक्ष्मीः सरस्वती मेना सावित्री सर्वयोषितः।

विष्णुश्च सर्वदेवाश्च ब्राह्मणेभ्यो ददुर्धनम्॥ ४०॥

Thereafter Lakṣmī, Sarasvatī, Menā, Sāvitrī and all the ladies accompanied by Viṣṇu distribute enormous charities on the occasion.

इति० श्रीब्रह्म० महा गणेशख० नारदना० कार्त्तिकेयजन्मकथनं नाम चतुर्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः

Chapter 15

Conversation between Kārttikeya and Nandakeśvara

नारायण उवाच

पुत्रस्य वार्तां संप्राप्य पार्वत्या सह शंकरः।
प्रेरितो विष्णुना देवैर्मुनिभिः पर्वतैर्मुने॥ १॥
दूतान्प्रस्थापयामास महाबलपराक्रमान्।
वीरभद्रं विशालाक्षं शङ्कुकर्णं कबन्धकम्॥ २॥
नन्दीश्वरं महाकालं वज्रदन्तं भगन्दरम्।
गोधामुखं दधिमुखं ज्वलदग्निशिखोपमम्॥ ३॥
लक्षं च क्षत्रपालानां भूतानां च त्रिलक्षकम्।
वेतालानां चतुर्लक्षं यक्षाणां पञ्चलक्षकम्॥ ४॥
कूष्माण्डानां चतुर्लक्षं त्रिलक्षं ब्रह्मराक्षसाम्।
डाकिनीनां चतुर्लक्षं योगिनीनां त्रिलक्षकम्॥ ५॥

Nārāyaṇa said - O sage, on coming to know about the news of their son both Śiva and Pārvatī at the instance of lord Viṣṇu, the gods and the sages besides the mountains, deputed some valorous messengers for bringing the child. The messengers included Vīrabhadra, Viśālākṣa, Śaṅkukarṇa, Kabandhaka, Nandīśvara, Mahākāla, Vajradanta, Bhagandara, Godhāmukha, Dadhimukha, who was like burning flames, a lakh of Kṣetra-pālas, three

lakhs of *Bhūtas*, four lakhs of *vetālas*, five lakhs of Yakṣas, four lakhs of *kūṣmāṇḍas*, three lakhs of Brahmarākṣas, three lakhs of *Ḍākinīs* and three lakhs of *yoginis*.

रुद्रांश्च भैरवांश्चैव शिवतुल्यपराक्रमान्।
अन्यांश्च विकृताकारानसंख्यानपि नारद॥ ६॥

O Nārada, the Rudras who were as valorous as Śiva himself, the Bhairavas and valorous other *gaṇas* with deformed limbs also proceeded for the purpose.

ते सर्वे शिवदूताश्च नानाशस्त्रास्त्रपाणयः।
कृत्तिकानां च भवनं वेष्टयामासुरुज्ज्वलम्॥ ७॥

These messengers of Śiva holding weapons in their hands surrounded the palaces of Kṛttikās from all the four sides.

दृष्ट्वा तान्कृत्तिकाः सर्वा भयविह्वलमानसाः।
कार्तिकं कथयामासुर्ज्वलन्त ब्रह्मतेजसा॥ ८॥

Thereafter Kṛttikās felt disturbed at the sight of the messengers. They then addressed Kārttikeya who possessed the divine lustre.

कृत्तिका ऊचुः

वत्स सैन्यान्यसंख्यानि वेष्टयामासुरालयम्।
न जानीमो वयं कस्य करालानि च बालक॥ ९॥

Kṛttikās said - O son, O child, innumerable armies have surrounded our house from all the sides. We are not aware as to whom these armies belong?

कार्त्तिकेय उवाच

भयं त्यजत कल्याण्यो भयं किं वो मयि स्थिते।
दुर्निवार्यः कर्मपाको मातरः केन वार्यते॥ १०॥

Kārttikeya said - O pleasant mother, don't be afraid, why should you be afraid when I am there? O mothers, who can prevent result of the evil deeds.

एतस्मिन्नन्तरे तत्र सेनानीर्नन्दिकेश्वरः।
पुरतः कार्तिकेयस्य तिष्ठंस्तासामुवाच ह॥ ११॥

At that point of time Nandīkeśvara who happened to be the commander of the armies spoke to Kārttikeya.

नन्दिकेश्वर उवाच

भ्रातः प्रवृत्तिं शृणु मे मातुश्चापि शुभावहम्।
प्रेषितस्य सुरेन्द्रस्य संहर्तुः शंकरस्य च॥ १२॥
कैलासे सर्वदेवाश्च ब्रह्मविष्णुशिवादयः।
सभायां ते वसन्तश्च गणेशोत्सवमङ्गले॥ १३॥
शैलेन्द्रकन्या तं विष्णुं जगतां परिपालकम्।
संबोध्य कथयामास तवान्वेषणकारणम्॥ १४॥

Nandīkeśvara said - O brother, you listen to the pleasant message of the mother and also of lord Śiva, who has sent us here. Brahmā, Viṣṇu and Śiva besides other gods had collected at Kailāsa in order to celebrate the festivities for the birth of Gaṇeśa. At that very moment Pārvatī the daughter of Himālaya, the king of the mountains spoke to lord Viṣṇu who preserves the universe and desired the search for you to be made.

पप्रच्छ देवान्विष्णुस्तान्क्रमेणावाप्तिहेतवे।
प्रत्युत्तरं ददुस्ते तु प्रत्येकं च यथोचितम्॥ १५॥

Thereafter lord Viṣṇu enquired from all the gods about your whereabouts and everyone gave the proper reply.

त्वमत्र कृत्तिकास्थाने कथयामासुरीश्वरम्।
सर्वे धर्मादयो देवा धर्माधर्मस्य साक्षिणः॥ १६॥
सा बभूव रहः क्रीडा पार्वतीशिवयोः पुरा।
दृष्टस्य च सुरैः शंभोर्वीर्यं भूमौ पपात ह॥ १७॥
भूमिस्तदक्षिपद्वह्नौ वह्निश्च शरकानने।
ततो लब्धः कृत्तिकाभिरभूमिर्गच्छ सांप्रतम्॥ १८॥
तवाभिषेकं विष्णुश्च करिष्यति सुरैः सह।
शस्त्रं लब्ध्वाऽखिलं देव तारकं संहनिष्यसि॥ १९॥
पुत्रस्त्वं विश्वसंहर्तुस्त्वां गोप्तुं न क्षमा इमाः।
नाग्निं गोप्तुं यथा शक्तः शुष्कवृक्षः स्वकोटरे॥ २०॥

Dharma the witness of all and other gods told the lord that you are staying with Kṛttikās. In the earlier times Śiva and Pārvatī had united in seclusion as a result of which the semen of Śiva fell on earth in full view of canes. From the same place Kṛttikās picked you up; therefore now you get along with us. O god, all the gods and Viṣṇu

well, similarly by remaining in the house of Kṛttikās, you can never be graceful.

करोषि जगदालोकं नाच्छन्नोऽस्यङ्गतेजसा।
यथा सूर्यः कराच्छन्नो न भवेत्पुरुषस्य च॥ २२॥

You are illumining the entire universe with the lustre of your body but you cannot bear the glory of other gods at the same way as a person cannot withhold the sun in his palms.

विष्णुस्त्वं च जगद्व्यापी नासां व्याप्योऽसि शांभव।
यथा न केषां व्याप्यं च तत्सर्वं व्यापकं नभः॥ २३॥

O son of Śiva, you pervade the entire universe everywhere and cannot be concentrated at one place. Similarly you are not pervaded by these people.

योगीन्द्रो नानुलिप्तस्त्वं भोगी च परिपोषणे।
नैव लिप्तो यथात्मा च कर्मभोगेषु जीविनाम्॥ २४॥

You are the lord of the yogīs and you also freed the universe without involving yourself in the time, as the soul does not get involved in the deeds of the bodies.

विश्वाधारस्त्वमीशश्च नामृते संभवेत्स्थितिः।
सागरस्य यथा नद्यां सरितामाश्रयस्य च॥ २५॥

You are the base of the entire universe besides being its lord. As the ocean is the final resort for all the rivers and as such it cannot have the base in the river; therefore your position cannot remain stable here.

नहि सर्वेश्वरावासः संभवेत्कृत्तिकालये।
गरुडस्य यथा वासः क्षुद्रे च चटकोदरे॥ २६॥

As Garuḍa cannot be born out of the womb of a petty bird similarly the lord of the universe cannot stay in the house of Kṛttikās.

त्वां च देवा न जानन्ति भक्तानुग्रहविग्रहम्।
गुणानां तेजसां राशिं यथाऽऽत्मानमयोगिनः॥ २७॥

You' have taken to the human form for the sake of the devotees. You are the heap of the lustre and merits. The gods are unaware about your personality like the persons who is devoid of knowledge of the *yogas* is unaware about the soul.

त्वामनिर्वचनीयं च कथं जानन्ति कृत्तिकाः।
यथा परां हरेर्भक्तिमभक्ता मूढचेतसः॥ २८॥

You are inexplicable and Kṛttikās are not aware about your birth in the same way as the one who is devoid of devotion is not aware of the true devotion of the lord.

भ्रातर्ये यं न जानन्ति ते तं कुर्वन्त्यनादरम्।
नाद्रियन्ते यथा भेकास्त्वेकावासं च पङ्कजम्॥ २९॥

Therefore, O brother, the one who is not aware of the true identity of someone, he sometimes is sure to disrespect to him as the frog and the lotus live together but the frog does not show any respect to the letter.

कार्त्तिकेय उवाच

भ्रातः सर्वं विजानामि ज्ञानं त्रैकालिकं च यत्।
ज्ञानी त्वं का प्रशंसा ते यतो मृत्युंजयाश्रितः॥ ३०॥

Kārttikeya said - O brother, I possessed the complete knowledge of all the three times and you are also well-versed in the scriptures because of your association with Śiva who has over-powered the death. Therefore I cannot praise you.

कर्मणा जन्म येषां वा यासु यासु च योनिषु।
तासु ते निर्वृतिं भ्रातर्नाप्नुवन्ति च संततम्॥ ३१॥

O brother, whosoever is born in difficult type of creatures is unable to get relieved of the effects of the environment.

ये यत्र सन्ति सन्तो वा मूढा वा कर्मभोगतः।
तेऽपि तं बहु मन्यन्ते मोहिता विष्णुमायया॥ ३२॥

Because a noble person or the foolish person whosoever is born according to his deeds, is influenced by the illusion of Viṣṇu himself to be well-honoured in the same position.

सांप्रतं जगतां माता विष्णुमाया सनातनी।
सर्वाद्या विष्णुमाया च सर्वदा विष्णुमङ्गला॥ ३३॥
शैलेन्द्रपत्नी गर्भे सा चालभज्जन्म भारते।
दारुणं च तपस्तप्त्वा संप्रापच्छङ्करं पतिम्॥ ३४॥

Currently Pārvatī the mother of the universe who happens to be illusion of Viṣṇu, eternal, the form of all, who always provides welfare to all and is born from the womb of Menā the wife of Himālaya and has got Śiva as her husband after performing great *tapas*.

ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव कृत्रिमम्।

सर्वे कृष्णोद्भवाः काले विलीनास्तत्र केवलम्॥ ३५॥

कल्पे कल्पे जगन्माता मे प्रतिजन्मनि।

यज्जन्ममायया बद्धो नित्यः सृष्टिविधावहम्॥ ३६॥

Everything right for a Brahmā to a straw of perishable and artificial, all are born out of lord Kṛṣṇa and ultimately merge in him. In every *kalpa Pārvatī* the mother of the universe also become my mother and at the time of creation influenced by illusion, I am born firm her.

प्रकृतेरुद्भवाः सर्वा जगत्यां सर्वयोषितः।

काश्चिदंशाः कलाः काश्चित्कलांशांशेन काश्चन॥ ३७॥

All the ladies of the universe are born out of Prakṛti. This is the truth someone is the part of Prakṛti, someone is the part of the ray.

कृत्तिका ज्ञानवत्यश्च योगिन्यः प्रकृतेःकलाः।

स्तनैश्च संवर्द्धितोऽहमुपहारेण सन्ततम्॥ ३८॥

Kṛttikās who are well-versed in the yogic practices or the rays of Prakṛti they have brought me up by breast feeding me.

तासामहं पोष्यपुत्रो मदम्बाः पोषणादिमाः।

तस्याश्च प्रकृतेः पुत्रो गतस्त्वत्स्वामिवीर्यतः॥ ३९॥

न गर्भजोऽहं शैलेंद्रकन्याया नन्दिकेश्वर।

सा च मे धर्मतो माता तथेमा सर्वसंमताः॥ ४०॥

स्तनदात्री गर्भधात्री भक्ष्यदात्री गुरुप्रिया।

अभीष्टदेवपत्नी च पितुः पत्नी च कन्यकाः॥ ४१॥

सगर्भकन्या भगिनी पुत्रपत्नी प्रियाप्रसूः।

मातुर्माता पितुर्माता सोदरस्य प्रिया तथा॥ ४२॥

मातुः पितुश्च भगिनी मातुलानी तथैव च।

जनानां वेदविहिता मातरः षोडश स्मृताः॥ ४३॥

I am the competent son of all of them and they happen to be my mothers. No doubt I am born of the semen of your lord and as such I happen to be the son of mother Pārvatī as well but, O Nandikeśvara, I am not the son born out of the womb of Pārvatī. She is my mother religiously. Similarly Kṛttikās are also my mothers according to the acceptable tradition. According to the acceptable tradition the one who feeds a child out of her breast, the one who gives birth out of the womb, the one who feeds, wife of the teacher, wife of the family god, wife of the father, daughter, pregnant daughter, sister, wife of the son, mother of the wife, mother of the mother, mother of the father, wife of the brother, sisters of mother and father, maternal aunt, are the sixteen types of mothers prescribed in the Vedas.

इमाश्च सर्वसिद्धिज्ञाः परमैश्वर्यसंयुताः।

न क्षुद्रा ब्रह्मणः कन्यास्त्रिषु लोकेषु पूजिताः॥ ४४॥

Therefore, the one who is aware of all the *siddhis* and who is bestowed with all the riches besides the daughter of Brahmā cannot be considered as downgraded, that is why they are adored in all the three worlds.

विष्णुना प्रेरितस्त्वं च शंभोः पुत्रसमो महान्।

गच्छ यामि त्वया सार्धं द्रक्ष्यामि सुरसंचयम्॥ ४५॥

You are also like the great son of Śiva and have been deputed by lord Viṣṇu; therefore accompanying you I shall also have an audience with all the gods.

इति श्रीब्रह्म० महा० गणेशख० नारदना०
नन्दिकार्त्तिकेयसंवादो नाम पञ्चदशोऽध्यायः॥ १५॥

षोडशोऽध्यायः

Chapter 16

The arrival of Kārttikeya

नाराचण उवाच

इत्येवमुक्त्वा तं शीघ्रं बोधयित्वा च कृत्तिकाः।
उवाच नीतियुक्तं च वचनं शंकरात्मजः॥ १॥

Nārāyaṇa said - Kārttikeya the son of Śiva thus spoke to Nandiśvara, went to Kṛttikās and apprised them of the reality speaking the appropriate words.

कार्त्तिकेय उवाच

यास्यामि शंकरस्थानं द्रक्ष्यामि सुरसंचयम्।
मातरं बन्धुवर्गांश्चाप्याज्ञां मे दत्त मातरः॥ २॥

Kārttikeya said - O mother, I am going to Śiva in order to meet the gods. I shall also meet my mother and other gods there. I, therefore, seek your kind permission to proceed.

दैवाधीनं जगत्सर्वं जन्म कर्म शुभावहम्।
संयोगश्च वियोगश्च न च दैवात्परं बलम्॥ ३॥

O mothers, don't be afraid of anything; the birth and death in this universe, the good and bad deeds, meeting and separation are all in the hands of destiny; therefore there is no other strength greater then the strength of the destiny.

कृष्णायत्तं च तद्दैवं स च दैवात्परस्ततः।
भजन्ति सततं सन्तः परमात्मानमीश्वरम्॥ ४॥

And the destiny changes according to the wishes of lord Kṛṣṇa who is beyond the destiny; that is why all the people adore him always.

दैवं वर्द्धयितुं शक्तः क्षयं कर्तुं स्वलीलया।
न दैवबद्धस्तद्भक्तश्चाविनाशीति निर्णयः॥ ५॥

With his own divine play he can increase the destiny and also destroy it. His devotee is controlled by destiny who remains indestructible. This is the resolve of everyone.

तस्माद्भजत गोविन्दं मोहं त्यजत दुःखदम्।
सुखदं मोक्षदं सारं जन्ममृत्युभयापहम्॥ ६॥

परमानन्दजननं मोहजालनिकृन्ततम्।
शश्वद्भजन्ति यत्सर्वे ब्रह्मविष्णुशिवादयः॥ ७॥

Therefore shedding all the painful grief recite the name of Govinda, who provides all the pleasures, *mokṣa* is essence of all, destroyer of birth, death and fear, all blissful and destroys the net of illusion, he is adored by Brahmā, Viṣṇu and Śiva always.

कोऽहं भवाब्धौ युष्माकं का वा यूयं ममाम्बिकाः।
तत्कर्मस्रोतसां सर्वं पुञ्जीभूतं च फेनवत्॥ ८॥

In this universe, you just think what are you to me and what am I to you? All are like the bubble or the foam of water.

संश्लेषं वा वियोगं वा सर्वमीश्वरचिन्तया।
ब्रह्माण्डमीश्वराधीनं न स्वतन्त्रं विदुर्बुधाः॥ ९॥

The meeting and separation are in the hands of the lord. So much so that even the entire universe is in the hands of the lord. No one is independent. This has been ordained by the people of wisdom.

जलबुद्बुदवत्सर्वमनित्यं च जगत्त्रयम्।
मायामनित्ये कुर्वन्ति मायया मूढचेतसः॥ १०॥
सन्तस्तत्र न लिप्यन्ते वायुवत्कृष्णचेतसः।
तस्मान्मोहं परित्यज्यं चाऽज्ञप्तिं दत्त मातरः॥ ११॥

All the three worlds are perishable like the bubble of water. In this perishable universe, the people who are infatuated with illusion actually work for the illusion of the noble people who are devoted to lord Kṛṣṇa and do not get involved in it like the wind which does not get involved in the body in anyway. Therefore, O mothers, leaving aside the false sense of attraction, you grant me the permission.

इत्येवमुक्त्वा ता नत्वा सार्द्धं शंकरपार्षदैः।
यात्रां चकार भगवान्मनसा श्रीहरिं स्मरन्॥ १२॥

Thus reassuring them variously Kārttikeya offered his salutations and reciting the name of Hari in his mind, he started his journey together with the messengers of Śiva.

एतस्मिन्नन्तरे तत्र ददर्श रथमुत्तमम्।
विश्वकर्मकृतं रम्यं हीरकेण विराजितम्॥ १३॥
सद्रत्नसाररचितं माणिक्येन विराजितम्।
पारिजातप्रसूनानां मालाजालैश्च शोभितम्॥ १४॥

In the meantime a beautiful chariot appeared on the scene which was built by Viśvakarmā. It was quite beautiful studded with gems, jewels and rubies and adorned with the garland of *Pārijāta* flowers.

मणीन्द्रदर्पणः श्वेतचामरैरतिदीपितम्।
क्रीडार्हमन्दिरै रम्यैश्चित्रितैश्चित्रितं वरम्॥ १५॥

The beautiful gems served as mirrors in the chariot. It was illumining with white fly-whisks. There were various types of shining fly-whisks and dancing halls of astonishing types. It was thus the best of all.

शतचक्रं सुविस्तीर्णं मनोयायि मनोहरम्।
प्रस्थापितं च पार्वत्या वेष्टितं पार्षदैर्वरैः॥ १६॥

It was quite wide-spread and had a hundred wheels. It could move with the speed of the mind and was quite pleasant to look at. Pārvatī had sent it with several of her courtiers.

तमारुहन्तं यानं ता हृदयेन विदूयता।
सहसा चेतनां प्राप्य मुक्तकेश्यः शुचातुराः॥ १७॥

The heart of Kṛttikās felt painful when Kārttikeya mounted the chariot and they fainted. Suddenly on regaining consciousness, they dishevelled the hair and became upset.

दृष्ट्वा च स्वपुरः स्कन्दं स्तम्भिताश्चातिशोकतः।
उन्मत्ता इव तत्रैव वक्तुमारेभिरे भिया॥ १८॥

With their mind filled with grief they were completely upset. Kṛttikās looking at Skanda became hysterical and spoke in panic.

कृत्तिका ऊचुः

किं कुर्मः क्व च यास्यामो वयं वत्स त्वदाश्रयाः।
विहायास्मान्क्व यासि त्वं नायं धर्मस्तवाधुना॥ १९॥

Kṛttikās said - O son, we have been dependent on you; now where should we go and what should we do. Where are you going leaving us alone? It is not proper to become like this at the moment.

स्नेहेन वर्द्धितोऽस्माभिः पुत्रोऽस्माकं स्वधर्मतः।
नायं धर्मो मातृवर्गाननुरक्तः सुरस्त्यजेत्॥ २०॥

We have brought you up with great love and affection; you are our son according to *dharma*. This is not proper that a son getting stone-hearted should discard his mothers like this.

इत्युक्त्वा कृत्तिकाः सर्वा कृत्वा वक्षसि तं सुतम्।
पुनर्मूर्च्छामवापुस्ताः सुतविच्छेददारुणम्॥ २१॥
कुमारो बोधयित्वा ता अध्यात्मवचनेन वै।
ताभिश्च पार्षदैः सार्द्धमारुरोह रथं मुने॥ २२॥

Thus speaking Kṛttikās embraced their son and fainted because the separation from the son is quite painful. O sage, thereafter Kumāra imparted them the divine knowledge on *Adhyātma*. Thereafter he mounted the chariot together with his mothers.

पूर्णकुम्भं द्विजं वेश्यां शुक्लधान्यानि दर्पणम्।
दध्याज्यं मधु लाजांश्च पुष्पं दूर्वाक्षतान्सितान्॥ २३॥
वृषं गजेन्द्रं तुरगं ज्वलदग्निं सुवर्णकम्।
पूर्णं च परिपक्वानि फलानि विविधानि च॥ २४॥
पतिपुत्रवतीं नारीं प्रदीपं मणिमुत्तमम्।
मुक्तां प्रसूनमालां च सद्योमांसं च चन्दनम्॥ २५॥
ददर्शैतानि वस्तूनि मङ्गलानि पुरो मुने।
शृगालं नकुलं कुम्भं शवं वामे शुभावहम्॥ २६॥

O sage, during the time of the journey, they came across the things of welfare like a pitcher filled with water, a Brāhmaṇa, a prose, white paddy, mirror, curd, *ghee*, honey, fried paddy, flowers, *Dūrvā*, white rice, bull, elephant, horse, fire in flames, gold, ripe fruits, ladies having husbands and sons, lamp, best of gems, pearls, flower garland, fresh meat, sandal-paste and other things of prosperity. Similarly the jackal, the mangoose, the pitcher, the dead body were seen by them moving towards the left side which is considered to be quite auspicious.

राजहंसं मयूरं च खञ्जनं च शुकं पिकम्।
पारावतं शङ्खचिल्लं चक्रवाकं च मङ्गलम्॥ २७॥
कृष्णसारं च सुरभिं चमरीं श्वेतचामरम्।
धेनुं च वत्ससंयुक्तां पाताकां दक्षिणे शुभाम्॥ २८॥

They also found the geese, peacocks, wagtail bird, parrot, cuckoo, pigeon, śaṁkha, vulture, the sheldrake (cakavā), the black buck, Surabhī cow, spotted cow, white fly-whisks, cow with calf and banner moving to the right.

नानाप्रकारवाद्यं चाप्यश्रौषीन्मङ्गलध्वनिम्।
मनोहरं च संगीतं घण्टाशङ्खध्वनिं तथा॥ २९॥
दृष्ट्वा श्रुत्वा मङ्गलं स ह्यगमत्तातमन्दिरम्।
क्षणेनानन्दयुक्तश्च मनोयायिरथेन च॥ ३०॥

Many musical instruments played the welfare tunes, besides music of welfare. The sound of conch and the gong welcomed them. Kumāra then delightfully moved on with the chariot and with the speed of the mind to the palace of his father.

कुमारः प्राप्य कैलासं न्यग्रोधाक्षयमूलके।
क्षणं तस्थौ कृत्तिकाभिः पार्षदप्रवरैः सह॥ ३१॥

Reaching Kailāsa, Kārttikeya got down from the chariot together with Kṛttikās and the courtiers and in an instant they reached under the *Akṣyavaṭa*.

पार्वती मङ्गलं कृत्वा राजमार्गं मनोहरम्।
पद्मरागैरिन्द्रनीलैः संस्कृतं परितः पुरम्॥ ३२॥
रम्भास्तम्भसमूहैश्च पट्टसूत्रांशुकैस्तथा।
श्रीखण्डपल्लवैर्युक्तं पूर्णकुम्भैः सुशोभितम्॥ ३३॥
पूरणकुम्भजलैर्व्याप्तं सिक्तं चन्दनवारिभिः।
असंख्यरत्नदीपैश्च मणिराजैर्विराजितम्॥ ३४॥
नटनर्तकवेश्यानामुत्सवैः संकुलं सदा।
बन्दिभिर्विप्रवर्गैश्च दूर्वापुष्पकरैर्युतम्॥ ३५।
पतिपुत्रवतीभिश्च साध्वीभिश्च समन्वितम्।
लक्ष्मीं सरस्वतीं दुर्गां सावित्रीं तुलसीं रतिम्॥ ३६॥
अरुन्धतीमहल्यां च दितिं तारां मनोरमाम्।
अदितिं शतरूपां च शचीं संध्यां च रोहिणीम्॥ ३७॥
अनसूयां तथा स्वाहां संज्ञां वरुणकामिनीम्।
आकूतिं च प्रसूतिं च देवहूतिं च मेनकाम्॥ ३८॥
तामेकपाटालामेकपर्णां मैनाककामिनीम्।
वसुंधरां च मनसां पुरस्कृत्य समाययौ॥ ३९॥

Pārvatī had decorated the entire king's way with rubies, sapphire and several types of the trunks of banana, silken garments, pitchers filled with Śrīkhaṇḍa leaves and water mixed with sandal-paste besides several lamps. There were lots of festivities in the city besides the dancing by the male and female dancers and *apsarās*. The ladies whose husbands and sons were alive carried *Dūrvā*-grass and flowers together with Brāhmaṇas and the bards on the way. Pārvatī, Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Rati, Arundhatī, Ahalyā, Diti, beautiful Tārā, Aditi, Śatarūpā, Indrāṇī, Sandhyā, Rohiṇī, Anusūyā, Svāhā, Sañjñā, Vāruṇī, Ākūti, Prasūti, Devahūti, Menakā, a part of Maināka, lady with a single costume, Vasundharā and Manasā reached there.

रम्भा तिलोत्तमा मेना घृताची मोहिनी शुभा।
उर्वशी रत्नमाला च सुशीला ललिता कला॥ ४०॥
कदम्बमाला सुरसा वनमाला च सुन्दरी।
एताश्चान्याश्च बहवो विप्रेन्द्राप्सरसां गणाः॥ ४१॥
संगीतनर्तनपराः सस्मिता वेषसंयुताः।
करतालकराः सर्वा जग्मुरानन्दपूर्वकम्॥ ४२॥

O Brāhmaṇa, Rambhā, Tilottamā, Menā, Ghṛtācī, the pleasant Mohinī, Urvaśī, Ratnamālā, Suśīlā, Lalitā, Kalā, Kadambamālā, Surasā, the beautiful Vanamālā and other beautiful *apsarās* clad in the best of garments started dancing wearing smiles on their faces. All the people holding *karatālas* in their hands playing on musical instruments were dancing, while moving forward.

देवाश्च मुनयः शैला गन्धर्वाः किन्नरास्तथा।
सर्वे ययुः प्रमुदिताः कुमारस्यानुमज्जने॥ ४३॥

All the gods, the sages, the mountains, Gandharvas and Kinnaras, were moving joyfully to welcome Kumāra.

नानाप्रकारवाद्यैश्च रुद्रैर्वा पार्षदैः सह।
भैरवैः क्षेत्रपालैश्च ययौ सार्धं महेश्वरः॥४४॥

Various types of musical instruments were played upon by Rudras, courtiers, Bhairavas, Kṣetra-pālas while moving forward with Śiva.

अथ शक्तिधरो हृष्टो दृष्ट्वारात्पार्वतीं सदा।
अवरुह्य रथात्तूर्णं शिरसा प्रणनाम ह॥४५॥
तं पद्माप्रमुखं देवीगणं च मुनिकामिनीः।
शिवं च परया भक्त्या सर्वान्संभाष्य यत्नतः॥४६॥

Thereafter the valorous Kumāra felt delighted at finding Pārvatī approaching him. He got down from the chariot and bowed in respect to her, besides Lakṣmī and other goddesses and the wives of the sages. He bowed in reverence to lord Śiva and started talking to him.

कार्त्तिकेयं शिवा दृष्ट्वा क्रोडे कृत्वा चुचुम्ब च।
शंकरश्च सुराः शैला देव्यो वै शैलयोषितः॥४७॥
पार्वतीप्रमुखा देव्यस्तथा देवश्च शंकरः।
शैलाश्च मुनयः सर्वे ददुस्तस्मै शुभाशिषः॥४८॥

Finding Kārttikeya there, Pārvatī lifted him up in her lap and kissed him. At that point of time Śiva, the gods, the mountains, the goddesses, wives of the mountains, Pārvatī, prominent goddesses, gods, the sages showered their blessing on Kumāra.

कुमारः सगणैः सार्द्धमागत्य च शिवालयम्।
ददर्श तं समामध्ये विष्णुं क्षीरोदशायिनम्॥४९॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।
धर्मब्रह्मेन्द्रचन्द्रार्कवह्निवाय्वादिभिर्युतम्॥५०॥
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्।
स्तुतं मुनिन्द्रैर्देवेन्द्रैः सेवितं श्वेतचामरैः॥५१॥

Thereafter Kumāra reached the abode of lord Śiva together with the *gaṇas* and he found lord Viṣṇu the dweller of the ocean of milk, in the centre of the assembly hall, seated on a gem-studded lion-throne in *Sukhāsana*. He was surrounded by Dharma, Brahmā, Indra, the moon, the sun, the fire-god, the wind-god and others. He wore a serene smile on his face. He has been graceful to his devotees besides the best of the sages and the gods served as the fly-whisk bearers.

तं दृष्ट्वा जगतां नाथं भक्तिनम्रात्मकंधरः।
पुलकान्वितसर्वाङ्गः शिरसा प्रणनाम ह॥५२॥

Looking at Viṣṇu the lord of the universe, Kumāra bowed in reverence to him and he felt sensational in the body.

विधिं धर्मं च देवांश्च मुनीन्द्रांश्च मुदाऽन्वितान्।
प्रणनाम पृथक्तत्र प्राप तेभ्यः शुभाशिषः॥५३॥

Thereafter he offered salutation to Brahmā, Dharma, the gods and the sages and received their blessings individually.

पृथक्संभाष्य सर्वांश्चाप्युवास कनकासने।
ददौ धनानि विप्रेभ्यः पार्वत्या सह शंकरः॥५४॥

After individually talking to all of them, he took his seat. At that point of time both Śiva and Pārvatī distributed charities to the Brāhmaṇas.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० कार्त्तिकेयागमनं नाम षोडशोऽध्यायः॥१६॥

सप्तदशोऽध्यायः

Chapter 17

The Appointment of the Kārttikeya as the Army Commander

नारायण उवाच

अथ विष्णुर्जगत्कान्तो हृष्टः कृत्वा शुभेक्षणम्।
रत्नसिंहासने रम्ये वासयामास षण्मुखम्॥ १॥
नानाविधानि वाद्यानि कांस्यतालादिकानि च।
नानाविधानि यन्त्राणि वादयामास कौतुकात्॥ २॥
वेदमन्त्राभिषिक्तैश्च सर्वतीर्थोदपूर्णकैः।
सद्रत्नकुम्भशतकैः स्नापयामास तं मुदा॥ ३॥

Nārāyaṇa said - Viṣṇu the lord of the universe was then pleased and in an auspicious time made the six-faced Kārttikeya to occupy a gem-studded lion-throne playfully. Various types of musical instruments were played upon then. He

was made to bathe with the pitchers of gems filled with the water of various sacred places.

सद्रत्नसारखचितं किरीटं मङ्गलाङ्गदे।
अमूल्यरत्नखचितभूषणानि बहूनि च॥४॥
वह्निशुद्धांशुके दिव्ये क्षीरोदार्णवसंभवम्।
कौस्तुभं वनमालां च तस्मै चक्रं ददौ मुदा॥५॥

He was then adorned with the *kirīṭa* crown, pleasant armlets and several other ornaments and the garments sanctified by fire. He was also offered the *kaustubha* gems which emerged out of the ocean of milk, besides a garland of forest flowers and the *cakra*.

ब्रह्मा ददौ यज्ञसूत्रं वेदा वै वेदमातरम्।
संध्यामन्त्रं कृष्णमन्त्रं स्तोत्रं च कवचं हरेः॥६॥
कमण्डलुं च ब्रह्मास्त्रं विद्यां वै वैरिमर्दिनीम्।
धर्मो धर्ममतिं दिव्यां सर्वजीवे दयां ददौ॥७॥

Brahmā offered him *yajñopavīta*, Gāyatrī, the Vedas, *Sandhyā-mantra, Kṛṣṇa-mantra, stotra* of the lord, *kavaca, kamaṇḍalu, Brahmāstra* and the knowledge of destroying one's enemies. Dharma bestowed the religious wisdom on him and the sense of mercy to be merciful towards all creatures.

परं मृत्युंजयं ज्ञानं सर्वशास्त्रावबोधनम्।
शश्वत्सुखप्रदं तत्त्वज्ञानं च सुमनोहरम्॥८॥
योगतत्त्वं सिद्धितत्त्वं ब्रह्मज्ञानं सुदुर्लभम्।
शूलं पिनाकं परशुं शक्तिं पाशुपतं धनुः॥९॥
संहारास्त्रविनिक्षेपं तत्संहारं ददौ शिवः।
श्वेतच्छत्रं रत्नमालां ददौ तस्मै जलेश्वरः॥१०॥
गजेन्द्रं च हयेन्द्रं च सुधाकुम्भं सुधानिधिः।
मनोयायिरथं सूर्यः संनाहं च मनोरमम्॥११॥
यमदण्डं यमश्चैव महाशक्तिं हुताशनः।
नानाशस्त्राण्युपायानि सर्वे देवा ददुर्मुदा॥१२॥

Śiva imparted the divine knowledge of overcoming the death, knowledge of *tattvas* which always provided welfare besides *yogatattva, Siddhitattva* and the divine knowledge of Brāhmaṇa, which is difficult to get, a *śūla* (trident), a battle axe, *śakti*, Pāśupata-bow, knowledge of using the weapons of destruction. The lord of waters provided him with a white umbrella, a garland of gems, elephants and the best of horses; the moon, who is the lord the nectar gave him a pitcher filled with nectar, while the sun gave him the chariot which could move with the speed of the mind and a *kavaca*. Yama gave him the *Yamadaṇḍa*, Agni gave him the *mahāśakti* and other gods gave him many weapons.

कामशास्त्रं कामदेवो ददौ तस्मै मुदाऽन्वितः।
क्षीरोदोऽमूल्यरत्नानि विशिष्टे रत्ननूपुरे॥१३॥

Kāmadeva delightfully imparted to him the knowledge of Kāmaśāstra and also gave him the beautiful anklets which emerged from the ocean of milk.

सावित्री सिद्धिविद्यां च सर्वास्ताः कौतुकाद्दुः।
हिमालयो मयूरं च वाहनार्थं च मूकुटम्॥१४॥
लक्ष्मीश्च परमैश्वर्यं भारती हारमुत्तमम्।
पार्वती सस्मिता हृष्टा परमानन्दमानसा॥१५॥
महाविद्यां सुशीलां च विद्यां मेधां दयां स्मृतिम्।
बुद्धिं सुनिर्मलां शान्तिं तुष्टिं पुष्टिं क्षमां धृतिम्॥१६॥
सद्भक्तिं च हरौ भक्तिं हरिदास्यं ददौ मुदा।
प्रजापतिर्देवसेनां रत्नभूषणभूषिताम्॥१७॥
सुविनीतां सुशीलां च सुन्दरीं सुमनोहराम्।
ददौ तस्मै वेदमन्त्रैर्विवाहविधिना स्वयम्॥१८॥
यां वदन्ति महाषष्ठीं पण्डिताः शिशुपालिकाम्।
अभिषिच्य कुमारं च सर्वे देवा ययुर्गृहम्॥१९॥

Sāvitrī imparted to him the knowledge of *Siddhividyā* and the other gods playfully imparted to him various types of knowledge. Himālaya gave him the peacock as a vehicle besides the crown; Lakṣmī gave him the great fortune and Sarasvatī gave him the best of fortune. Pārvatī wearing a serene smile on her face and quite blissfully imparted to him the knowledge of *Mahāvidyā*, Medhā, mercy, Smṛti and the spotless wisdom besides peace satisfaction, nourishment, forgiveness,

forbearance and devotion towards the lords. Prajāpati gave him Devasenā adorned with all the ornaments who was quite humble, good nature, pleasant and beautiful, while reciting the hymns from the Vedas performing all the rites for merits. The people of wisdom call her Mahāṣaṣṭhī who happens to be the goddess of children. Thus crowning Kumāra, the gods retired to their own respective abodes.

मुनयश्चैव गन्धर्वाः प्रणम्य जगदीश्वरान्।
नारायणं च ब्रह्माणं धर्मं तुष्टाव शंकरः॥२०॥
प्रणनाम हरिं तात धर्ममालिङ्ग्य नारद।
प्रीत्या ययौ च शैलेन्द्रः सगणः शंकरार्चितः॥२१॥
ये ये तत्रागताः सर्वे ययुरानन्दपूर्वकम्।
परमानन्दसंयुक्तो देव्या सह महेश्वरः॥२२॥
कालान्तरे च तान्सर्वान्पुनरानीय शंकरः।
पुष्टिं ददौ विवाहेन गणेशाय महात्मने॥२३॥

O Nārada, lord Śiva adored Nārāyaṇa, Dharma and Brahmā eulogising him at the same time. Thereafter, embracing Dharma he bowed in reverence to the lord. Thereafter, having been honoured by Śiva, the lord of the mountain, Himālaya gracefully retired to his abode. Thus all the people who had arrived there from different places dispersed joyfully. Thereafter Śiva was immensely pleased with Pārvatī. After sometime, Śiva invited them again and gave away Puṣṭi in marriage to Gaṇeśa.

सुताभ्यां सगणैः सार्धं पार्वती हृष्टमानसा।
सिषेवे स्वामिनः पादपद्मं सा सर्वकामदम्॥२४॥
इत्येव कथितं सर्वं कुमारस्याभिषेचनम्।
विवाहः पूजनं तस्य गणेशस्य विवाहकम्॥२५॥
पार्वतीपुत्रलाभश्च देवानां च समागमः।
का ते मनसि वाञ्छाऽस्ति किं भूयः श्रोतुमिच्छसि॥२६।

Thereafter, Pārvatī together with the *gaṇas* of Śiva delightfully started serving at the lotus-like feet of Śiva who fulfils all the desires. Thus I have narrated to you the story about the crowning of kumāra, his marriage and the adoration, in addition to the marriage of Gaṇeśa and his marriage together with the assembly of gods. Now what do you want to listen to from me, you tell me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
कुमारगणेशविवाहकुमाराभिषेककथनं नाम
सप्तदशोऽध्यायः॥१७॥।

अष्टादशोऽध्याय:

Chapter 18

Kaśyapa's curse on Śiva

नारद उवाच

नारायण महाभाग वेदवेदाङ्गपारग।
पृच्छामि त्वामहं किंचिदतिसंदेहवान्यत:॥ १॥

Nārada said - O Nārāyaṇa, O virtuous one, O best of those well-versed in the Vedas and post-Vedic literature, I want to ask you a question because my mind is filled with doubt.

सुतस्य त्रिदशेशस्य शंकरस्य महात्मन:।
विघ्ननिघ्नस्य यद्विघ्नमीश्वरस्य कथं प्रभो॥ २॥
परिपूर्णतम: श्रीमान्परमात्मा परात्पर:।
गोलोकनाथ: स्वांशेन पार्वतीतनय: स्वयम्॥ ३॥

O lord, how could Gaṇeśa who happens to be the destroyer of all the obstructions himself to face the obstruction when he himself happens to be the son of Śiva. He is lord on to himself and is like the all powerful lord Kṛṣṇa the great soul, eternal and lord of the *Goloka* and he himself became the son of Pārvatī from his own rays.

अहो भगवतस्तस्य मस्तकच्छेदनं विभो।
ग्रहदृष्ट्या ग्रहेशस्य कथं मे वक्तुमर्हसि॥ ४॥

O virtuous one, this is surprising that due to the movement of planet, even the head of the lord of the universe was severed. How could it happen you please tell me.

नारायण उवाच

सावधानं शृणु ब्रह्मन्नितिहासं पुरातनम्।
विघ्नेशस्य बभूवेदं विघ्नं च नारद॥ ५॥

Nārāyaṇa said - O Brāhmaṇa, O Nārada, I am going to tell you an ancient story as to how Gaṇeśa the lord of obstruction could meet with an obstruction himself. You please listen to me.

एकदा शंकरः सूर्यं जघान परमक्रुधा।
सुमालिमालिहन्तारं शूलेन भक्तवत्सल॥ ६।

Once Śiva in great anger killed Sūrya with the trident who had killed the demons named Mālī and Sumālī.

श्रीसूर्योऽमोघशूलेनाशनितुल्येन तेजसा।
जहौ स चेतनां सद्यो रथाच्च निपपात ह॥ ७॥

The trident was full of lustre like *vajra* and infallible. With the striking of the trident, the sun fell down from chariot and fainted.

ददर्श कश्यपः पुत्रं मृतमुत्तानलोचनम्।
कृत्वा वक्षसि तं शोकाद्विललाप भृशं मुहुः॥ ८॥

Kaśyapa then looked at his son (Sūrya) who fell like dead. He picked him up in his lap and started lamenting again and again.

हाहाकारं सुराश्चक्रुर्विलेपुर्भयकातराः।
अन्धीभूतं जगत्सर्वं बभूव तमसावृतम्॥ ९॥
निष्प्रभं तनयं दृष्ट्वा चाशपत्कश्यपः शिवम्।
तपस्वी ब्रह्मणः पौत्रः प्रज्वलन्ब्रह्मतेजसा॥ १०॥
मत्पुत्रस्य यथा वक्षश्छिन्नं शूलेन तेऽद्य वै।
त्वत्पुत्रस्य शिरश्छिन्नं भविष्यति न संशयः॥ ११॥

The gods also felt terrified and contributed to the grief of Kaśyapa. At that point of time the entire universe was plunged in darkness. Kaśyapa who happens to be the grandson of great *tapas* Brahmā and was illumining with divine lustre. Finding his son falling pronounced a curse on Śiva that the way in which you have killed my son similarly the head of your son will also be shattered. There is no doubt about it.

शिवश्च गलितक्रोधः क्षणेनैवाशुतोषकः।
ब्रह्मज्ञानेन तं सूर्यं जीवयामास तत्क्षणात्॥ १२॥
ब्रह्मविष्णुमहेशानामंशश्च त्रिगुणात्मकः।
सूर्यश्च चेतनां प्राप्य समुत्तस्थौ पितुः पुरः॥ १३॥

In a moment after being peaceful, Śiva got pleased and revived Sūrya back to life with his divine knowledge. Sūrya is said to have emerged from the rays of Brahmā, Viṣṇu and Śiva and is thus the form of the *Triguṇas*. On getting back his senses he sat down before his father.

ननाम पितरं भक्त्या शंकरं भक्तवत्सलम्।
विज्ञाय शंभोः शापं च कश्यपं स चुकोप ह॥ १४॥

Sūrya then offered his devoted salutation to Śiva and was annoyed on coming to know of the curse pronounced by his father on Śiva.

विषयान्नैव जग्राह कोपनैवमुवाच ह।
विषयांश्च परित्यज्य भजे श्रीकृष्णमीश्वरम्॥ १५॥
सर्वं तुच्छमनित्यं च नश्वरं चेश्वरं विना।
विहाय मङ्गलं सत्यं विद्वान्नेच्छेदमङ्गलम्॥ १६॥

He then spoke to him in anger like this, "Discarding all this worldly pleasure I shall adore lord Kṛṣṇa because without the lord, everything else is of no consequence, which is perishable and short lived. The people with wisdom do not accept miseries discarding the welfare."

देवैश्च प्रेरितो ब्रह्मा समागत्य ससंभ्रमः।
बोधयित्वा रविं तत्र युयोज विषयेध्वजः॥ १७॥

At that very moment inspired by the gods, Brahmā reached there and enlightening Sūrya variously attracted him again to the worldly affairs.

तस्मै दत्त्वाशिषः शंभुर्ब्रह्मा च स्वालयं मुदा।
जगाम कश्यपश्चैव स्वराशिं रविरेव च॥ १८॥

Thereafter Brahmā and Śiva blessed Sūrya variously and retired to their respective abodes. Sūrya also retired to his proper place.

अथ माली सुमाली च व्याधिग्रस्तौ बभूवतुः।
श्वित्रौ गलितसर्वाङ्गौ शक्तिहीनौ हतप्रभौ॥ १९॥
तावुवाच स्वयं ब्रह्मा युवां चं भजतां रविम्।
सूर्यकोपेन गलितौ युवामेवं हतप्रभौ॥ २०॥

Thereafter Mālī and Sumālī both suffered from ailment. They attracted the white leprosy and all

their limbs developed septic tendency. Thereafter they became lustreless and lost strength. Brahmā himself told them that they should better meditate upon Sūrya, because they have attracted leprosy because of the curse of Sūrya.

सूर्यस्य कवचं स्तोत्रं सर्वं पूजाविधिं विधिः।
जगाम कथयित्वा तौ ब्रह्मलोकं सनातनः॥ २१॥
ततस्तौ पुष्करं गत्वा सिषेवाते रविं मुने।
स्नात्वा त्रिकालं भक्त्या च जपन्तौ मन्त्रमुत्तमम्॥ २२॥
ततः सूर्याद्वरं प्राप्य निजरूपौ बभूवुः।
इत्येव कथितं सर्वं किं भूयः श्रोतुमिच्छसि॥ २३॥

Thereafter the eternal Brahmā gave them the *kavaca* of Sūrya, his *stotra* and enlighted them on the method of his adoration. Thereafter he went back to his abode. Both the demons then went to the *Puṣkara-kṣetra* and started adoring Sūrya with great devotion taking bath thrice a day. Thereafter getting a boon from Sūrya they were relieved of the ailment and the original glory. Thus I have narrated to you whatever was heard by me. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना० विघ्नेशविघ्नकथनं नामाष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः

Chapter 19

नारद उवाच

किं स्तोत्रं कवचं नाथ ब्रह्मणा लोकसाक्षिणा।

दानवाभ्यां पुरा दत्तं सूर्यस्य परमात्मनः॥ १॥

Nārada said - O lord in the earlier times Brahmā who happens to be the witness of universe imparted to the demons the knowledge of the adoration of Sūrya and his *stotra* besides *kavaca*. You kindly give us the details of the same.

किं वा पूजाविधानं वा कं मन्त्रं व्याधिनाशनम्।

सर्वं चास्य महाभाग तन्मे त्वं वक्तुमर्हसि॥ २॥

O virtuous one, what is the method of his adoration and the *mantra* for the removal of ailment? You kindly tell me all this.

सूत उवाच

नारदस्य वचः श्रुत्वा भगवान्करुणानिधिः।

स्तोत्रं च कवचं मन्त्रमूचे तत्पूजनक्रमम्॥ ३॥

Sūta said - Listening to the words of the merciful Nārada, Nārāyaṇa started narrating to him the *stotra, kavaca* and *mantra* of Sūrya and the method of his adoration.

नारायण उवाच

शृणु नारद वक्ष्यामि सूर्यपूजाविधेः क्रमम्।

स्तोत्रं च कवचं सर्वं पापव्याधिविमोचकम्॥ ४॥

Nārāyaṇa said - O Nārada, I am going to tell you the method of adoration of Sūrya and his *stotra* which relieves one of all the sins, besides the *kavaca*. You listen to it.

सुमालिमालिनौ दैत्यौ व्याधिग्रस्तौ बभूवतुः।

विधिं सस्मरतुः स्तोतुं शिवमन्त्रप्रदायकम्॥ ५॥

When Mālī and Sumālī were suffering from an ailment, they adored Brahmā to receive the *Śiva-mantra* from him.

ब्रह्मा गत्वा च वैकुण्ठं पप्रच्छ कमलापतिम्।

शिवं तत्रैव संपश्यन्वसन्तं हरिसंनिधौ॥ ६॥

Thereafter Brahmā went to Vaikuṇṭha. On finding Śiva present there with Viṣṇu, he asked Viṣṇu the husband of Lakṣmī.

ब्रह्मोवाच

सुमालिमालिनौ दैत्यौ व्याधिग्रस्तौ बभूवतुः।

क उपायो वद हरे तयोर्व्याधिविनाशने॥ ७॥

Brahmā said - O Śiva, the demons named Mālī and Sumālī are suffering from some ailment. You kindly tell me some way out to relieve them of the ailment.

विष्णुरुवाच

कृत्वा सूर्यस्य सेवां च पुष्करे पूर्णवत्सरम्।

व्याधिहन्तुर्मदंशस्य तौ च मुक्तौ भविष्यतः॥ ८॥

Viṣṇu said - Sūrya is born out of my rays and whosoever adores him in the sacred land of Puṣkara for one year, he gets relieved of all the ailment.

शंकर उवाच

सूर्यस्तोत्रं च कवचं मन्त्रं कल्पतरुं परम्।
देहि ताभ्यां जगत्कान्त व्याधिहन्तुर्महात्मन:॥ ९॥
आवां संपत्प्रदातारौ सर्वदाता हरि: स्वयम्।
व्याधिहन्ता दिनकरो यस्य यो विषयो विधे॥ १०॥

Śiva said - O lord of the universe, you kindly enlighten me on the *stotra, kavaca* and *mantra* of Sūrya which are like *kalpataru* and removes all the ailments. O Brahmā, both of us only bestow the riches but though everything is bestowed by Hari yet Sūrya alone can remove ailment. Because the one who is concerned with the particular subject, the relevant task is accomplished by him.

तयोरनुमतिं सं प्राप्य ययौ दैत्यगृहं विधि:।
तदा प्रणम्य तं दृष्ट्वा तस्मै ददतुरासनम्॥ ११॥

Thereafter, getting permission from both of them Brahmā went to the house of the demons who bowed in reverence to the god of creation offering him a seat.

तावुवाच स्वयं ब्रह्मा रोगग्रस्तौ दयानिधि:।
स्तब्धावाहाररहितौ पूयदुर्गन्धसंयतौ॥ १२॥

Brahmā the ocean of mercy himself went to them surprising them at the same time and found the demons suffering from some ailment with pus oozing out of their wounds creating a bad smell. And they were without food also.

ब्रह्मोवाच

गृहीत्वा कवचं स्तोत्रं मन्त्रं पूजाविधिक्रमम्।
गत्वा हि पुष्करं वत्सौ भजथ: प्रणतौ रविम्॥ १३॥

Brahmā said - O sons, you accept this *kavaca, stotra, mantra* and the method of adoration of Sūrya. Thereafter you go to *Puṣkara-kṣetra* and adore the sun-god there offering salutations to him.

तावुचतु:
भजाव: केन विधिना केन मन्त्रेण वा विधे।
किं स्तोत्रं कवचं किं वा तदावाभ्यां वदाधुना॥ १४॥

Both of them said, "You kindly let us know the method by which we should adore him and recite his *stotra*. What is the *stotra* and *kavaca*? You kindly tell us."

ब्रह्मोवाच

कृत्वा त्रिकालं स्नानं च मन्त्रेणानेन भास्करम्।
संसेव्य भास्करं भक्त्या नीरुजौ च भविष्यथ:॥ १५॥
ॐ ह्रीं नमो भगवते सूर्याय परमात्मने।
स्वाहेत्यनेन मन्त्रेण सावधानं दिवाकरम्॥ १६॥
संपूज्य दत्त्वा भक्त्या वै चोपहारांस्तु षोडश
एवं संवत्सरं यावद्ध्रुवं मुक्तौ भविष्यथ:॥ १७॥
अपूर्वं कवचं तस्य युवाभ्यां प्रददाम्यहम्।
यद्दत्तं गुरुणा पूर्वमिन्द्राय प्रीतिपूर्वकम्॥ १८॥

Brahmā said - "Proceeding to *Puṣkara-kṣetra*, you take a bath thrice a day and by reciting this *mantra* with devotion you will be freed from the ailments." ओं ह्रीं भगवते सूर्याय परमात्मने स्वाहा this *mantra* should be recited carefully with devotion and by giving away sixteen types of offerings you should adore the sun god. This adoration should continue for a year. You will surely be relieved of your ailment.

तत्सहस्रभगाङ्काय शापेन गौतमस्य च।
अहल्याहरणेनैव पापयुक्ताय संकटे॥ १९॥

I am bestowing on you the knowledge of this *kavaca* the knowledge of which was lovingly imparted to Indra in earlier times.

बृहस्पतिरुवाच

इन्द्र शृणु प्रवक्ष्यामि कवचं परमाद्भुतम्।
यद्धृत्वा मुनय: पूता जीवनमुक्ताश्च भारते॥ २०॥
कवचं बिभ्रतो व्याधिर्न भियाऽऽयाति संनिधिम्।
यथा दृष्ट्वा वैनतेयं पलायन्ते भुजंगमा:॥ २१॥

At the time Indra developed in his body a thousand vaginas and Indra was infatuated with

the curse of the abduction of Ahalyā. At that time Bṛhaspati had imparted the knowledge of him.

Bṛhaspati said - O Indra I am going to enlighten you about the astonishing *kavaca* by bearing which the ascetics are freed from the cycle of birth and death.

शुद्धाय गुरुभक्तताय स्वशिष्याय प्रकाशयेत्।
खलाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥ २२॥

As the serpent flees away at the sight of Garuḍa similarly all the ailments disappear from the body of the person who recites the *kavaca*.

जगद्विलक्षणस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च गायत्री देवो दिनकरः स्वयम्॥ २३॥
व्याधिप्रणाशे सौन्दर्ये विनियोगः प्रकीर्तितः।

Therefore the knowledge of the same should be imparted to a pure hearted pupil, devoted to the teacher, because if the knowledge of the same is imparted to a wicked person or an unintelligent pupil, one surely meets with his end. Prajāpati happens to be *Ṛṣi* of this astonishing *kavaca*, Gāyatrī is the metre, Sūrya is the god and achieving beauty.

सद्यो रोगहरं सारं सर्वपापप्रणाशनम्॥ २४॥
ॐ क्लीं ह्रीं श्रीं श्रीसूर्याय स्वाहा मे पातु मस्तकम्।
अष्टादशाक्षरो मन्त्रः कपालं मे सदाऽवतु॥ २५॥
ॐ ह्रीं ह्रीं श्रीं श्रीं सूर्याय स्वाहा मे पातु नासिकाम्।
चक्षुर्मे पातु सूर्यश्च तारकं च विकर्तनः॥ २६॥
भास्करो मेऽधरं पातु दन्तान्दिनकरः सदा।
प्रचण्डः पातु गण्डं मे मार्तण्डः कर्णमेव च॥
मिहिरश्च सदा स्कन्धे जङ्घे पूषा सदाऽवतु॥ २७॥
वक्षः पातु रविः शश्नाभिं सूर्यः स्वयं सदा।
कङ्कालं मे सदा पातु सर्वदेवनमस्कृतः॥ २८॥
कर्णौ पातु सदा ब्रध्नः पातु पादौ प्रभाकरः।
विभाकरो मे सर्वाङ्गं पातु सन्ततमीश्वरः॥ २९॥

It relieves immediately of the ailments and also the sins. ओं क्लीं ह्रीं श्रीं श्री सूर्याय स्वाहा॥ this *mantra* should protect my head, this eighteen letter *mantra* should protect my forehead. ओं ह्रीं ह्रीं श्रीं श्रीं सूर्याय स्वाहा॥ this *mantra* should protect my nose. Sūrya should protect my eyes. *Vikarttana* should protect my lips. Dinakara should always protect my teeth. Pracaṇḍa should always protect my cheeks. Mārttaṇḍa should protect my ears. Mihira should protect both my shoulders and Pūṣā should protect both my thighs. Ravi should protect my chest, Sūrya himself should protect my navel, the god Sūrya should protect my chin. Brahmā should protect my ears, Prabhākara should protect my feet and Īśvara-Vibhākara should protect all my limbs always.

इति ते कथितं वत्स कवचं सुमनोहरम्।
जगद्विलक्षणं नाम त्रिजगत्सु सुदुर्लभम्॥ ३०॥
पुरा दत्तं च मनवे पुलस्त्येन तु पुष्करे।
मया दत्तं च तुभ्यं तद्यस्मै कस्मै न देहि भोः॥ ३१॥
व्याधितो मुच्यसे त्वं च कवचस्य प्रसादतः।
भवानरोगी श्रीमांश्च भविष्यति न संशयः॥ ३२॥
लक्षवर्षहविष्येण यत्फलं लभते नरः।
तत्फलं लभते नूनं कवचस्यास्य धारणात्॥ ३३॥
इदं कवचमज्ञात्वा यो मूढो भास्करं यजेत्।
दशलक्षप्रजप्तोऽपि मन्त्रसिद्धिर्न जायते॥ ३४॥

O son, thus I have narrated to you the details about the *kavaca* which is quite astonishing in the universe, quite pleasant and difficult to get in the three worlds. In the earlier times Pulastya had given this *kavaca* to Manu and I have given the same to you; but don't part with its knowledge to everyone. By the grace of this *kavaca*, you will be relieved of the ailment and get back all the fortune. There is no doubt about it. The merit one achieves by consuming *Haviṣya* (the left on the sacrifice), for a lakh of years, the same merit is achieved by one, by holding on to this *kavaca*.

If a foolish fellow worships Bhāskara without fully knowing about the *kavaca*, he cannot meet with success even after reciting the same for lakhs of times.

ब्रह्मोवाच

धृत्वेदं कवचं वत्सौ कृत्वा च स्तवनं रवेः।
युवां व्याधिविनिर्मुक्तौ निश्चितं तु भविष्यथः॥ ३५॥

स्तवनं सामवेदोक्तं सूर्यस्य व्याधिमोचनम्।
सर्वपापहरं सारं धनारोग्यकरं परम्॥ ३६॥

Brahmā said - O son, by holding on this *kavaca* and by offering prayers to the sun, you will surely be relieved of your ailment, this is the *stotra* which removes all the ailments and has been prescribed in the *Sāmaveda*. It relieves one of all the sins, is the essence of all and bestows riches by removing all the ailments.

ब्रह्मोवाच

तं ब्रह्म परमं धाम ज्योतीरूपं सनातनम्।
त्वामहं स्तोतुमिच्छामि भक्तानुग्रहकारकम्॥ ३७॥

Brahmā said - I intend to adore the eternal Brāhmaṇa who is full of lustre, is everlasting and always is merciful towards his devotees.

त्रैलोक्यलोचनं लोकनाथं पापविमोचनम्।
तपसां फलदातारं दुःखदं पापिनां सदा॥ ३८॥
कर्मानुरूपफलदं कर्मबीजं दयानिधिम्।
कर्मरूपं क्रियारूपमरूपं कर्मबीजकम्॥ ३९॥
ब्रह्मविष्णुमहेशानामंशं च त्रिगुणात्मकम्।
व्याधिदं व्याधिहन्तारं शोकमोहभयापहम्।
सुखदं मोक्षदं सारं भक्तिदं सर्वकामदम्॥ ४०॥
सर्वेश्वरं सर्वरूपं साक्षिणं सर्वकर्मणाम्।
प्रत्यक्षं सर्वलोकानामप्रत्यक्षं मनोहरम्॥ ४१॥
शश्वद्रसहरं पश्चाद्रसदं सर्वसिद्धिदम्।
सिद्धिस्वरूपं सिद्धेशं सिद्धानां परमं गुरुम्॥ ४२॥
स्तवराजमिदं प्रोक्तं गुह्याद्गुह्यतरं परम्।
त्रिसंध्यं यः पठेन्नित्यं व्याधिभ्यः प्रमुच्यते॥ ४३॥

He happens to be the eye of the three worlds, lord of the *lokas*, one who relieved one of all the sins, provides fruit of the *tapas* and is always troublesome for the sinners. He provides the reward according to one's own deeds, is all merciful, is the form of deeds, the form of actions, formless, Brāhmaṇa, the seed of all the actions, the rays of Viṣṇu and Śiva, the form of *triguṇas*, bestower of ailments and the remover of the ailments as well, the grief and the illusion besides the remover of the fear, bestower of pleasure and *mokṣa*, essence of all, the bestower of devotion, the one who fulfils all the desires, the lord of all, the form of everything, the witness of all the deeds, visible to all the people and invisible also, quite pleasant, the one who always extracts the essence, bestower of the essence, bestower of all success, the form of success, the lord of success and the teacher of all *siddhas*.

आन्ध्यं कुष्ठं च दारिद्र्यं रोगः शोको भयं कलिः।
तस्य नश्यति विश्वेश श्रीसूर्यकृपया ध्रुवम्॥ ४४॥

I have imparted the knowledge of this *stotra* which is quite secretive in nature; whosoever recites the same thrice a day, will be relieved all the ailments, grief, fear and ill-effect of Kali. All these disappear with the grace of the sun-god.

महाकुष्ठी च गलितो चक्षुर्हीनो महाव्रणी।
यक्ष्मग्रस्तो महाशूली नानाव्याधियुतोऽपि वा॥ ४५॥
मासं कृत्वा हविष्यान्नं श्रुत्वाऽतो मुच्यते ध्रुवम्।
स्नानं च सर्वतीर्थानां लभते नात्र संशयः॥ ४६॥

A person suffering from the terrific leprosy, septic ailments, blindness, wounds, consumption, stomach-ache and various other ailments can be relieved of the same if he consumes the left-over of the sacrificial food and listens to this *stotra*. He will also earn the merit of taking a bath in all the sacred places. There is no doubt about it.

पुष्करं गच्छतं शीघ्रं भास्करं भजतं सुतौ।
इत्येवमुक्त्वा स विधिर्जगाम स्वालयं मुदा॥ ४७॥
तौ निषेव्य दिनेशं तं नीरुजौ संबभूवतुः।
इत्येवं कथितं वत्स किं भूयः श्रोतुमिच्छसि॥ ४८॥
सर्वविघ्नहरं सारं विघ्नेशं विघ्ननाशनम्।
स्तोत्रेणानेन तं स्तुत्वा मुच्यते नात्र संशयः॥ ४९॥

Therefore, O sons, both of you should immediately proceed to Puṣkara and adore the sun-god." Thus speaking .Brahmā left for his abode with a mind full of delight. O son, thus both of them by adoring the sun-god were relieved of the ailment. I have narrated the story

to you, what more do you want to listen to from me? Sūrya happens to be the remover of all the obstructions, the essence of all and remover of all the ailments and obstructions. Whosoever adores him with this *stotra* is surely relieved of all the ailments.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० विघ्नकारणकथनं नामैकोनविंशोऽध्यायः॥ १९॥

विंशोऽध्यायः

Chapter 20

The Reason for the joining of the elephant head on the trunk of Gaṇeśa

नारद उवाच

हरेरंशसमुत्पन्नो हरितुल्यो भवान्धिया।
तेजसा विक्रमेणैव मत्प्रश्नं श्रोतुमर्हसि॥ १॥

Nārada said - You are the *Aṁśa* of the lord and are like him in wisdom, glory and prowess; therefore you kindly listen to my question.

विघ्ननिघ्नस्य यद्विघ्नं श्रुतं तत्परमाद्भुतम्।
तद्विघ्नकारणं चैव विश्वकारणवक्त्रतः॥ २।
अधुना श्रोतुमिच्छामि स्वात्मसंदेहभञ्जनम्।
त्रैलोक्यनाथतनये गजास्ययोजनार्थकम्॥ ३॥
स्थितेष्वन्येषु बहुषु जन्तुष्वब्जभुवः पते।
सुप्राणिनां सुरूपेषु नानारूपेषु रूपिणाम्॥ ४॥

I have listened to the astonishing story about the birth of Gaṇeśa and have also listened to the cause of the obstruction from the mouth of the lord. Why was the head of the elephant placed on the trunk of Gaṇeśa who happens be the son of the lord of the three worlds? Therefore for the removal of my doubt I want to know the reason for the same. O Brāhmaṇa, inspite of the heads of various types of other creatures and animals having been available in the universe, why was the head of an elephant alone fixed on the trunk of Gaṇeśa?

श्रीनारायण उवाच

गजास्ययोजनायाश्च कारणं शृणु नारद।
गोप्यं सर्वपुराणेषु वेदेषु च सुदुर्लभम्॥ ५॥

Nārāyaṇa said - O Nārada, there is a mystery behind the joining of the elephant with the trunk of Gaṇeśa which is difficult to be found in the Vedas and as well as Purāṇas but I shall tell you the same. You listen to him.

तारणं सर्वदुःखानां कारणं सर्वसंपदाम्।
हारणं विपदां चैव रहस्यं पापमोचनम्॥ ६॥
महालक्ष्म्याश्च चरितं सर्वमङ्गलमङ्गलम्।
सुखदं मोक्षदं चैव चतुर्वर्गफलप्रदम्॥ ७॥
शृणु तात प्रवक्ष्येऽहमितिहासं पुरातनम्।
रहस्यं पाद्मकल्पस्य पुरा तातमुखाच्छ्रुतम्॥ ८॥

It enables one to overcome all the miseries; bestows all the fortunes, removes all the troubles, is quite mysterious and removes all the sins. The story of Mahālakṣmī also bestows all the welfare, pleasure, *mokṣa* and bestows *dharma, artha, kāma* and *mokṣa* to all the people, I shall narrate to you an ancient story of the *Pādmakalpa* which is quite secretive, but was told to me by my father in the ancient time.

एकदैव महेन्द्रश्च पुष्पभद्रां नदीं ययौ।
महासंपन्ममदोन्मतः कामी राजश्रियाऽन्वितः॥ ९॥
तत्तीरेऽतिरहःस्थाने पुष्पोद्याने मनोहरे।
अतीव दुर्गमेऽरण्ये सर्वजन्तुविवर्जिते॥ १०॥

Once Mahendra journeyed for the Puṣpabhadrā river. He was then intoxicated with the possession of Mahālakṣmī, having all the riches and was passionate.

भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुतश्रवे।
सुगन्धिपुष्पसंश्लिष्टवायुना सुरभीकृते॥ ११॥
ददर्श रम्यां तत्रैव चन्द्रलोकात्समागताम्।
सुरतश्रमविश्रान्तिकामुकीं कामकामुकीम्॥ १२॥

There was an orchard in the secluded place on the bank of that river which was quite beautiful and was located in the thick forest and was inaccessible to all the creatures. The hissing sound of the black-wasps and the sweet voice of the cuckoos was heard there. The orchard was

scented with the fragrant air of the flowers. He saw Rambhā there who had arrived from Candraloka in order to relieve herself from the fatigue of the love-sport and was passionate at the same time.

इच्छन्तीमीप्सितां क्रीडां गच्छन्तीं मदनाश्रमम्।
एकाकिनीमुन्मनस्कां मन्मथोद्गतमानसाम्॥ १३॥

For enjoying her desired love-sport, she was proceeding to the abode of the god of love. She was therefore moving along arrogantly, having a passionate mind.

सुश्रोणीं सुदतीं श्यामां बिम्बाधरसरोरुहाम्।
बृहन्नितम्बभारार्तां मत्तवारणगामिनीम्॥ १४॥

She had a developed body, beautiful lines of teeth and was appearing like a damsel of sixteen years. Her lips were like the blossomed lotus flower and was feeling uneasy in carrying the weight of her breasts. She was moving like an intoxicated elephant.

सस्मितास्यशरच्चन्द्रां सुकटाक्षं च बिभ्रतीम्।
बिभ्रतीं कबरीं रम्यां मालतीमाल्यशोभिताम्॥ १५॥
वह्निशुद्धांशुकधरां रत्नभूषणभूषिताम्।
कस्तूरीबिन्दुना सार्द्धं सिन्दूरं बिभ्रतीं मुदा॥ १६॥
नीलोत्पलदलश्यामकज्जलोज्ज्वललोचनाम्।
मणिकुण्डलयुग्माढ्यगण्डस्थलविराजिताम्॥ १७॥
अत्युन्नतं सुकठिनं पत्रराजिविराजितम्।
सुखदं रसिकानां च स्तनयुग्मं च बिभ्रतीम्॥ १८॥
सर्वसौभाग्यवेषाढ्यां सुभगां सुरतोत्सुकाम्।
प्राणाधिकां च देवानां स्वच्छां स्वच्छन्दगामिनीम्॥ १९।
वरामप्सरसां रम्यामतीव स्थिरयौवनाम्।
गुणरूपवतीं शान्तां मुनिमानसमोहिनीम्॥ २०॥
दृष्ट्वा तामतिवेषाढ्यां तत्कटाक्षेण पीडितः।
इन्द्रोऽतीन्द्रियचापल्यात्प्रवक्तुमुपचक्रमे॥ २१॥

Her face which wore a serene smile was resembling the full moon of the winter season, she cast her side glances sharply and had beautiful hair and was adorned with a beautiful garland of jasmine flowers. She was clad in beautiful costumes sanctified by fire and was wearing the gem-studded ornaments. Her forehead was adorned with a spot of *kastūrī* and vermilion; she had the eyes like the blue lotuses which were quite sharp and having a dark complexion. She was wearing *kuṇḍalas* studded with gems. She was having beautiful temples and her breasts were quite tough and well-built, which were quite attractive for those well-versed in the art of making love. Finding such a beauty there was surprising who was quite graceful and clad in the best of costumes. She was quite voluptuous, beloved of gods, neat and clean who moved at will, was the best of the *apsarās*, quite charming, possessing eternal youthfulness, bestowed with all the virtues, quite peaceful and could attract even the mind of the sages. Indra felt injured with her side glance and getting attracted towards her, he spoke with an unstable mind.

इन्द्र उवाच

क्व गच्छसि वरारोहे क्व गताऽसिमनोहरे।
मया दृष्टा हि सुचिरात्कल्याणि सुभगेऽधुना॥ २२॥

Indra said - O beautiful damsel, where are you going? O charming one, where are you going? O virtuous one, O damsel, I have come across you after a long time.

तवान्वेषणकर्ताऽहं श्रुत्वा वाचिकवक्त्रतः।
त्वय्यासक्तमनाश्चास्मि नान्यां वै गणयामि च॥ २३॥

I had been in search for you. I have learnt about you through my messengers. Therefore my mind has been attracted towards you and I am desirous of no one else, except you at the moment.

सुवासितजलार्थी यः किमिच्छेत्पङ्किलं जलम्।
पङ्कं नेच्छेच्चन्दनार्थी पङ्कजार्थी न चोत्पलम्॥ २४॥

Because the one who is desirous of scented clean water could never desire for the dirty water; similarly the one who is desirous of the sandal-paste does not desire for the mud. The one who is desirous of the lotus, doesn't desire for the mud.

सुधार्थी न सुरामिच्छेद्दुग्धार्थी नाऽऽविलं जलम्।

सुगन्धिपुष्पशायी यो ह्यस्त्रतल्पं न चेच्छति॥ २५॥

The one is desirous of nectar will never fall for the wine. The one who is desirous of milk will never accept the dirty water, the one who enjoys the flowery bed can never sleep on the bed of weapons.

स्वर्गी च नरकं नेच्छेत्सुभोगी दुष्टभोजनम्।
पण्डितैः सह संवासी नेच्छेत्स्त्रीसंनिधिं नरः॥
विहाय रत्नाभरणं कोऽपीच्छेल्लोहभूषणम्॥ २६॥
त्वां नाऽऽश्लिष्य महाविज्ञांको मूढो गन्तुमिच्छति।
विहाय गङ्गां को विज्ञो नदीमन्यां च वाञ्छति॥ २७॥
इन्द्रियैश्चेन्द्रियरतिं वर्द्धयन्तीं पदे पदे।
वरं प्रार्थयितारश्च प्राणिनश्च सुखार्थिनः॥ २८॥

Similarly one who is desirous of the heaven can never aspire for the hell, the one who consumes the best of food can never get interested in dirty food. The one who enjoys the company of the people of wisdom, never likes the company of the ladies. Who will prefer the ornaments of iron in preference to the ornaments of gold, who is the fool who would like to leave the place instead of embracing you? Because who is the fool who would aspire for any other river leaving the Gaṅgā. You increase the passion on every step in a person with your organs of senses."

इत्येवमुक्त्वा भगवानवरुह्य गजेश्वरात्।
कामयुक्तश्च पुरतस्तस्थौ तस्याश्च नारद॥ २९॥

O Nārada, thus speaking Indra got down from the elephant and stood before her with passionate intentions.

श्रुत्वा तद्वचनं रम्भा महाशृङ्गारलोलुपा।
जहासाऽऽनम्रवदना पुलकाञ्चितविग्रहा॥ ३०॥

Rambhā who was always desirous of great love-sport listening to the words of Indra, smiled for a moment and stood before him bowing her head. At that very moment she felt sensations in her body.

स्मेराननकटाक्षेण स्तनोर्वोर्दर्शनेन च।
नर्मोक्तिगर्भवाक्येन चाहरत्तस्य चेतनाम्॥ ३१॥
मितं सारं सुमधुरं सुस्निग्धं कोमलं प्रियम्।
पुरुषायत्तबीजं च प्रवक्तुमुपचक्रमे॥ ३२॥

Displaying her side glance, the breasts and the thighs, she attracted the mind of Indra towards her. She then spoke sweet words which were quite short and full of essence and were quite soft. By uttering such words she started speaking words just to overpower him.

रम्भोवाच

यास्यामि वाञ्छितं यत्र प्रश्नेन तव किं फलम्।
नाहं संतोषजननी धूर्तानां दुष्टमित्रता॥ ३३॥

Rambhā said - I shall go to the place wherever I have the desire to go. How are you concerned with it? I can never satisfy you because it is no use making friends with the wicked people.

यथा मधुकरो लोभात्सर्वपुष्पासवं लभेत्।
स्वादु यत्रातिरिक्तं स तत्र तिष्ठति संततम्॥ ३४॥

As the black-wasps extract nectar from all the flowers but stays at the place where he gets the best of the taste.

तथैव कामुकी लोके भ्रमेद्भ्रमरवत्सदा।
चाञ्चल्यात्स हि कास्वेव वायुवद्रसमाहरेत्॥ ३५॥

Similarly the passionate ladies also roam about like the black-wasps always. A person enjoys the company of several others due to his unstable mind like the wind god.

सुपुमानङ्गवत्स्त्रीणां यथा शाखाश्च शाखिषु।
कामुकी काकवल्लोलः फलं भुक्त्वा प्रयाति च॥ ३६॥

The men are also like the tender branches of the tree and are like the limbs of the damsel. The passionate lady is unstable like a crow. She enjoys the nectar and then departs at once.

स्वकार्यमुद्धरेद्यावत्तावद्वासप्रयोजनम्।
स्थितिः कार्यानुरोधेन यथा काष्ठे हुताशनः॥ ३७॥

Till such time the task is not established only she remains there. As the fire is enshrined in the wood, similarly she also remains at a place till such time her task is not established.

यावत्तडागे तोयानि तावद्यादांसि तेषु च।
शोषारम्भे च तोयानि (नां) यान्ति स्थानान्तरं पुनः॥३८॥

When the tank is filled with water the aquatic animals remain there till that time only and when the water starts drying up, all of them shift to other places.

त्वं देवानामीश्वरोऽसि कामिनीनां च वाञ्छितः।
पुमांसं रसिकं शश्वद्वाञ्छन्ति रसिकाः सुखात्॥३९॥
युवानं रसिकं शान्तं सुवेषं सुन्दरं प्रियम्।
गुणिनं धनिनं स्वच्छं कान्तमिच्छति कामिनी॥४०॥
दुःशीलं रोगिणं वृद्धं रतिशक्तिवियोजितम्।
अदातारमविज्ञं च नैव वाञ्छन्ति योषितः॥४१॥

You are the lord of the gods and are liked by the damsel. The passionate women are always desirous of the passionate men. The passionate women always like the young, passionate, peaceful, person clad in the best of garments, beautiful, loveable, virtuous, wealthy and the one who possesses a neat and clean personality. They never like the persons with a wicked nature, old ones, weak in love-sport, miser and foolish people.

कामूढा न च वाञ्छन्ति त्वामेवं गुणसागरम्।
तवाऽऽज्ञाकारिणीं दासीं गृहाणात्र यथा सुखम्॥४२॥

Therefore who would be the foolish lady to neglect so meritorious a person like you. I happen to be your slave, we shall always obey your command. You can make use of me as it pleases you.

इत्युक्त्वा सस्मिता सा च तं पपौ वक्रचक्षुषा।
कामाग्निदग्धा विगलल्ज्जा तस्थौ समीपतः॥४३॥

Thus speaking wearing a serene smile on the face and casting a side glance, she looked at Indra. At that point of time she was burning with passion and also becoming shameless. She therefore went before him.

ज्ञात्वा भावं स्मरार्तायाः स्मरशास्त्रविशारदः।
गृहीत्वा तां पुष्पतल्पे विजहार तया सह॥४४॥

Indra who was well-versed in the art of making love, well understanding her passionate sentiments held her and started enjoying her company on the bed of flowers.

चुचुम्ब रहसि प्रौढां नग्नां च सुभगां वराम्।
पक्वबिम्बाधरौष्ठीं च सुदत्या चुम्बितस्तया॥४५॥

It was a secluded place and the unrobed beautiful damsel having the lips like ripe wood-apple, beautiful teeth, kissed him.

नानाप्रकारशृङ्गारान्विपरीतादिकान्मुने।
चकार कामी तत्रैव शृङ्गारो मूर्तिमानिव॥४६॥

O sage, they enjoyed the conjugal pleasure variously and both of them appeared as the incarnations of love.

तौ कामाहितचित्तौ नो बुबुधाते दिवानिशम्।
अन्योन्यगतचित्तौ च कामार्तौ ज्ञानवर्जितौ॥४७॥
स च कृत्वा स्थले क्रीडां तया सह सुरेश्वरः।
ययौ जलविहारार्थं पुष्पभद्रानदीजलम्॥४८॥

They were deeply engrossed in the conjugal pleasures and they lost the sense of day and night. Infatuated with passions they had lost all the senses.

After enjoying the love-sport in the forest, Indra entered the river Puṣpabhadrā for water-sport.

स चकार जलक्रीडां तया सह मुदा क्षणम्।
जलात्स्थले स्थलात्तोये विजहार पुनः पुनः॥४९॥
एतस्मिन्नन्तरे तेन वर्त्मना मुनिपुंगवः।
सशिष्यो याति दुर्वासा वैकुण्ठाच्छंकरालयम्॥५०॥

He with great pleasure enjoyed the water-sport with her and then he came on to the bank of the river and again returned to the water enjoying the love-sport again and again.

In the meantime the sage Durvāsā arrived here who was moving from Vaikuṇṭha to Kailāsa.

तं च दृष्ट्वा मुनीन्द्रं च देवेन्द्रः स्तब्धमानसः।
ननामाऽऽगत्य सहसा ददौ तस्मै स चाऽऽशिषः॥५१॥
पारिजातप्रसूनं यद्दत्तं नारायणेन वै।
तच्च दत्तं महेन्द्राय मुनीन्द्रेण महात्मना॥५२॥

Finding the sage Durvāsā there, Indra was taken aback. He at once came and bowed to him

in reverence. The sage pronounced his blessings on Indra. The sage Durvāsā then handed over the *Pārijāta* flower to Indra which he had received from Nārāyaṇa.

दत्त्वा पुष्पं महाभागस्तमुवाच कृपानिधिः।
माहात्म्यं तस्य यत्किंचिदपूर्वं मुनिसत्तमः॥५३॥

O virtuous one, O merciful sage, after handing over the flower narrated its glory to Indra which was unprecedented.

दुर्वासा उवाच

सर्वविघ्नहरं पुष्पं नारायणनिवेदितम्।
मूर्ध्नीदं यस्य देवेन्द्र जयस्तस्यैव सर्वतः॥५४॥

Durvāsā said - O Davendra, this is the flower given by the lord which removes all the obstructions and the person on whose head it is placed, will be victorious all round.

पुरः पूजा च सर्वेषां देवानामग्रणीर्भवेत्।
तच्छायेव महालक्ष्मीर्न जहाति कदाऽपि तम्॥५५॥

He will be adored by the people first of all and will be the foremost of the gods. Mahālakṣmī will not part company from him and follow him like a shadow.

ज्ञानेन तेजसा बुद्ध्या विक्रमेण बलेन च।
सर्वदेवाधिकः श्रीमान्हरितुल्यपराक्रमः॥५६॥

He will equate himself with Viṣṇu in knowledge, lustre, wisdom, prowess. He will be more powerful than all the gods and will be valorous like Viṣṇu.

भक्त्या मूर्धिन न गृह्णाति योऽहंकारेण पामरः।
नैवेद्यं च हरेरेव स भ्रष्टश्रीः स्वाजातिभिः॥५७॥

The degraded person who will not honour this flower or place it on his head, his fall from his caste is imminent and he will be deprived of all fortunes.

इत्युक्त्वा शंकरांशश्च ह्यगमच्छंकरालयम्।
तत्स रम्भान्तिके तिष्ठञ्चिक्षेप गजमस्तके॥५८॥
तेन भ्रष्टश्रियं दृष्ट्वा सा जगाम सुरालयम्।
पुञ्चली योग्यमिच्छन्ती नापरं चञ्चलाऽधमा॥५९॥

Thus speaking Durvāsā went to the abode of Śiva. (Intoxicated with the presence of Rambhā with him), Indra threw away in arrogance, the garland of *Pārijāta* flowers on the head of an elephant, which at once relieved him of all the glories. Finding Indra in such a pitiable condition, Rambhā went back to the heaven because degraded women are unstable and are desirous of a person like her alone and not of anyone else.

देवराजं परित्यज्य गजराजो महाबली।
प्रविवेश महारण्यं तं निक्षिप्य स्वतेजसा॥६०॥
तत्रैव करिणीं प्राप्य मत्तः संबुभुजे बलात्।
सोऽतो बभूव वशगा योषिज्जातिः सुखार्थिनी॥६१॥
तयोर्बभूवापत्यानां निवहस्तत्र कानने।
हरिस्तन्मस्तकं छित्त्वा योजयामास बालके॥६२॥

The great elephant also left Indra and entered the forest and getting intoxicated he started enjoying the company of other cow elephants forcibly defeating other elephants. Being a female the cow elephant was overpowered by the elephant of Indra. He then produced many off-shoots from that cow-elephant. Lord Viṣṇu cut off the head of the same elephant and fixed it on the head of Gaṇeśa.

इत्येवं कथितं वत्स किं भूयः श्रोतुमिच्छसि।
गजास्ययोजनायाश्च कारणं पापनाशनम्॥६३॥

O son, I have narrated to you the story of fixing the elephant head which removes all the sins. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
गणपतेर्गजास्ययोजनाहेतुकथनं नाम विंशोऽध्यायः॥२०॥

एकविंशोऽध्यायः

Chapter 21

Indra gets back Lakṣmī

नारद उवाच

ते देवा ब्रह्मशापेन निःश्रीकाः केन वा प्रभो।
बभूवुस्तद्रहस्यं च गोपनीयं सुदुर्लभम्॥ १॥
कथं वा प्रापुरेते तां कमलां जगतां प्रसूम्।

किं चकार महेन्द्रश्च तद्भवान्वक्तुमर्हसि॥ २॥

Nārada said - O lord tell me the reason why Indra and other gods lost their lustre and fortune. This is a secret knowledge and difficult to get, but you kindly be graceful to reveal the same to me. You may also kindly tell me as to how Indra got back Lakṣmī, the mother of the universe and what Indra did thereafter.

नारायण उवाच

गजेन्द्रेण पराभूतो रम्भया च सुमन्दधीः।

भ्रष्टश्रीदैन्ययुक्तश्च स जगामामरावतीम्॥ ३॥

Nārāyaṇa said- Indra the great god having been humiliated by Rambhā and the elephant, lost Lakṣmī and his condition became miserable. In that condition he went to Amarāvatī.

तां ददर्श निरानन्दो निरानन्दां पुरीं मुने।

दैन्यग्रस्तां बन्धुहीनां वैरिवर्गैः समाकुलाम्॥ ४॥

O sage, reaching there he found the city of Amarāvatī devoid of pleasure, filled with miseries, devoid of relatives and surrounded by the enemies.

इति श्रुत्वा दूतमुखाज्जगाम गुरुमन्दिरम्।

तेन देवगणैः सार्धं जगाम ब्रह्मणः सभाम्॥ ५॥

गत्वा ननाम तं शक्रः सुरैः सार्द्धं तथा गुरुः।

तुष्टाव वेदवाक्यैश्च स्तोत्रेणापि च संयतः॥ ६॥

Listening to these words from the mouth of the messengers Indra took him and reached the abode of Bṛhaspati. Accompanied by Bṛhaspati and others gods, Indra reached Brahmā. Indra and Bṛhaspati bowed in reverence before Brahmā with all the gods offering many prayers to him.

प्रवृत्तिं कथयामास वाक्पतिस्तं प्रजापतिम्।

श्रुत्वा ब्रह्मा नम्रवक्त्रः प्रवक्तुमुपचक्रमे॥ ७॥

Thereafter, Bṛhaspati narrated the entire story to Brahmā hearing which Brahmā lowered his head and said.

ब्रह्मोवाच

मत्प्रपौत्रोऽसि देवेन्द्र शश्वद्राजश्रिया ज्वलन्।

लक्ष्मीसमः शचीभर्ता परस्त्रीलोलुपः सदा॥ ८॥

Brahmā said - O Indra, you are my great grandson and you are always blessed by the royal fortune and you happen to be the husband of Śacī who is comparable to Lakṣmī but still you always fall for the wives of others.

गौतमस्याभिशापेन भगाङ्गः सुरसंसदि।

पुनर्लज्जाविहीनस्त्वं परस्त्रीरतिलोलुपः॥ ९॥

Because of the curse of Gautama in the court of the gods you had developed Vaginas on your entire body. Inspite of that you are shameless and are always desirous of enjoying the company of others' wives.

यः परस्त्रीषु निरतस्तस्य श्रीर्वा कुतो यशः।

स च निन्द्यः पापयुक्तः शश्वत्सर्वसभासु च॥ १०॥

The one who feels attracted towards the wives of others, is always deprived of fortune and glory. He is always considered a sinner and earns disgrace in all the assemblies.

नैवेद्यं श्रीहरेरेव दत्तं दुर्वाससा च ते।

गजमूर्ध्नि त्वया न्यस्तं रम्भयाऽऽहतचेतसा॥ ११॥

Durvāsā had given you the garland of flowers as a gift of the lord which you threw away on the head of the elephant under the influence of Rambhā.

क्व सा रम्भा सर्वभोग्या क्वाधुना त्वं श्रिया हतः।

सर्वसौख्यप्रदात्री त्वां गता त्यक्त्वा क्षणेन सा॥ १२॥

वेश्या सश्रीकमिच्छन्ती निःश्रीकं न च चञ्चला।

नवं नवं प्रार्थयन्ती परिनिन्द्य पुरातनम्॥ १३॥

Now where is Rambhā who was enjoyed by all and where are you having lost all your fortunes. Rambhā who had pleased you for a moment left you in no time proceeding to some other place.

The wicked women are of unstable mind and they remain so always.

यद्गतं तद्गतं वत्स निष्पन्नं न निवर्तते।

भज नारायणं भक्त्या पद्मयाः प्राप्तिहेतवे॥ १४॥

इत्युक्त्वा तं जगत्स्रष्टा स्तोत्रं च कवचं ददौ।

नारायणस्य मन्त्रं च नारायणपरायणः॥ १५॥

O son, whatever has happened cannot be undone. Therefore for getting back Lakṣmī you adore Nārāyaṇa. Thus speaking, Brahmā the creator of the universe gave away to Indra the *stotra, kavaca* and *mantra* of the lord.

स तैः सार्धं च गुरुणा ह्यजपन्मन्त्रमिप्सितम्।
गृहीत्वा कवचं तेन पर्यष्टौत्पुष्करे हरिम्॥ १६।
वर्षमेकं निराहारो भारते पुण्यदे शुभे।
सिषेवे कमलाकान्तं कमलाप्राप्तिहेतवे॥ १७॥

The gods together with Bṛhaspati recited the *mantra* and held the *kavaca*. Indra going to the *Puṣkara-kṣetra* adored the gods and performed *tapas* at that sacred place for one full year remaining without food. He adored lord Nārāyaṇa for achieving Lakṣmī.

आविर्भूय तं हरिस्तस्मै वाञ्छितं च वरं ददौ।
लक्ष्मीस्तोत्रं च कवचं मन्त्रमैश्वर्यवर्द्धनम्॥ १८॥

Thereafter, the lord appeared before him and granted him his desired boon besides *Lakṣmī-strotra, kavaca* and the *mantra* which increased his fortune.

दत्त्वा जगाम वैकुण्ठमिन्द्रः क्षीरोदमेव च।
गृहीत्वा कवचं स्तुत्वा प्राप पद्मालयां मुने॥ १९॥

O sage, giving all these to Indra, the lord went back to Vaikuṇṭha. Indra went on the other hand to the ocean of milk, wore the *kavaca* on his person and offering prayers, he got back Lakṣmī also.

सुरेश्वरोऽरिं जित्वा वै ह्यलभच्चामरावतीम्।
प्रत्येकं च सुराः सर्वे स्वालयं प्रापुरीप्सितम्॥ २०॥

Indra then overpowered his enemies and got back Amarāvatī. He then restored all the gods to their respective places.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
शक्रलक्ष्मीप्राप्तिर्नामैकविंशोऽध्यायः॥ २१॥

अथ द्वाविंशोऽध्यायः

Chapter 22

The Stotra and kavaca of Lakṣmī

नारद उवाच

आविर्भूय हरिस्तस्मै किं स्तोत्रं ददौ।
महालक्ष्म्याश्च लक्ष्मीशस्तन्मे ब्रूहि तपोधन॥ १॥

Nārada said - O great *tapas*, what type of *stotra* and *kavaca* was given by Viṣṇu, the lord of Lakṣmī to Indra, you kindly tell me?

नारायण उवाच

पुष्करे च तपस्तप्त्वा विरराम सुरेश्वरः।
आविर्बभूव तत्रैव क्लिष्टं दृष्ट्वा हरिः स्वयम्॥ २॥
तमुवाच हृषीकेशो वरं वृणु यथेप्सितम्।
स च वव्रे वरं लक्ष्मीमीशस्तस्मै ददौ मुदा॥ ३॥
वरं दत्त्वा हृषीकेशः प्रवक्तुमुपचक्रमे।
हितं सत्यं च सारं च परिणामसुखावहम्॥ ४॥

Nārāyaṇa said- Indra was performing *tapas* for the lord at the *Puṣkara-kṣetra*. Finding him in a miserable condition the lord appeared before him. Lord Hṛṣīkeśa said to him, "You ask for a desired boon". He desired for Lakṣmī and the same was provided to him. After so giving him the lord Ṛṣikeśa asked him a question which was quite beneficial, truthful, essence of all and was to result in pleasure.

मधुसूदन उवाच

गृहाण कवचं शक्र सर्वदुःखविनाशनम्।
परमैश्वर्यजनकं सर्वशत्रुविमर्दनम्॥ ५॥

Madhusūdana said- O Indra, you receive this *kavaca* which removes all the miseries, bestows all the fortunes and destroys all the enemies.

ब्रह्मणे च पुरा दत्तं विष्टपे च जलप्लुते।
यद्धृत्वा जगतां श्रेष्ठः सर्वैश्वर्ययुतो विधिः॥ ६॥

I imparted the knowledge of the same for the first time to Brahmā at the time of deluge, by holding with Brahmā, was bestowed with all the riches and became the best of all.

बभवुर्मनवः सर्वे सर्वैश्वर्ययुता यतः।
सर्वैश्वर्यप्रदस्यास्य कवचस्य ऋषिर्विधिः॥७॥
पङ्क्तिश्छन्दश्च सा देवी स्वयं पद्मालया वरा।
सिद्ध्यैश्वर्यसुखेष्वेव विनियोगः प्रकीर्तितः॥८॥
यद्धृत्वा कवचं लोकः सर्वत्र विजयी भवेत्।
मस्तकं पातु मे पद्मा कण्ठं पातु हरिप्रिया॥९॥
नासिकां पातु मे लक्ष्मीः कमला पातु लोचने।
केशान्केशवकान्ता च कपालं कमलालया॥१०॥
जगत्प्रसूर्गण्डयुग्मं स्कन्धं संपत्प्रदा सदा।
ॐ श्रीं कमलवासिन्यै स्वाहा पृष्ठं सदाऽवतु॥११॥
ॐ ह्रीं श्रीं पद्मालयायै स्वाहा वक्षः सदाऽवतु।
पातु श्रीर्मम कङ्कालं बाहुयुग्मं च ते नमः॥१२॥
ॐ ह्रीं श्रीं लक्ष्म्यै नमः पादौ पातु मे संततं चिरम्।
ॐ ह्रीं श्रीं नमः पद्मायै स्वाहा पातु नितम्बकम्॥१३॥

All the Manus were adored with all the fortunes, this *kavaca* which bestows all these fortunes has Brahmā as *Ṛṣi*, *Paṅkti* as the metre, Kamalā as the god and one has to take a resolve for achieving *siddhi*, fortune and pleasure. A person who holds this *kavaca* gets success everywhere. Padmā should protect my head, Haripriyā should protect my neck, Lakṣmī should protect my nose, Kamalā should protect both my eyes, Keśavakāntā should protect my skull, the lord of the universe should protect my temples, Sampatpradā should protect my shoulders. ओं श्री कमलवसिन्ये स्वाहा this *mantra* should protect my back. ओं ह्रीं श्रीं पद्मालया स्वाहा, this *mantra* should protect my chest and kaṁkāla should protect both my arms. I bow in reverence to you.

ॐ श्रीं महालक्ष्म्यै स्वाहा सर्वाङ्गपातु मे सदा।
ॐ ह्रीं श्रीं क्लीं महालक्ष्म्यै स्वाहा मां पातु सर्वतः॥१४॥
इति ते कथितं वत्स सर्वसंपत्करं परम्।
सर्वैश्वर्यप्रदं नाम कवचं परमाद्भुतम्॥१५॥

ओं ह्रीं श्रीं लक्ष्म्यै नमः this *mantra* should protect my feet. ओं ह्रीं श्रीं क्लीं पद्मायै स्वाहा this *mantra* should protect my pelvic region. ओं श्रीं महालक्ष्म्यै स्वाहा this *mantra* should protect all my limbs. ओं ह्रीं श्रीं क्लीं महालक्ष्म्यै स्वाहा this *mantra* should protect me from all sides.

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः।
कण्ठे वा दक्षिणे बाहौ स सर्वविजयी भवेत्॥१६॥

O son, I have thus narrated to you the entire *kavaca* which bestows all the fortunes and wealth.

महालक्ष्मीर्गृहं तस्य न जहाति कदाचन।
तस्य च्छायेव सततं सा च जन्मनि जन्मनि॥१७॥
इदं कवचमज्ञात्वा भजेल्लक्ष्मीं स मन्दधीः।
शतलक्षप्रजापेऽपि न मन्त्रः सिद्धिदायकः॥१८॥

The one who holds this *kavaca* on the right arm adoring his teacher, is always successful everywhere. The goddess of riches and fortunes never leaves his home and follows him like a shadow in all his births but the foolish without being fully aware of the *kavaca* cannot meet with success even after reciting the same for a lakh of times.

नारायण उवाच

दत्त्वा तस्मै च कवचं मन्त्रं वै षोडशाक्षरम्।
संतुष्टश्च जगन्नाथो जगतां हितकारणम्॥१९॥
ॐ ह्रीं श्रीं क्लीं नमो महालक्ष्म्यै स्वाहा।
ददौ तस्मै च कृपया चेन्द्राय च महामुने॥२०॥
ध्यानं च सामवेदोक्तं गोपनीयं सुदुर्लभम्।
सिद्धैर्मुनीन्द्रैर्दुष्प्राप्यं ध्रुवं सिद्धिप्रदं शुभम्॥२१॥
श्वेतचम्पकवर्णाभां शतचन्द्रसमप्रभाम्।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम्॥२२॥

Nārāyaṇa said - O sage, after giving this *mantra* and *kavaca* to Indra, the lord also gave him the sixteen letter *mantra* which protects the interest of the entire universe. With this *mantra*, he enlighted him on the *dhyānam* which is quite secret, difficult to get, beyond the riches of *siddhas* and sages and bestowed always the success.

ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम्।
कस्तूरीबिन्दुमध्यस्थं सिन्दूरं भूषणं तथा॥२३॥

अमूल्यरत्नरचितकुण्डलोज्ज्वलभूषणम्।
बिभ्रती कबरीभारं मालतीमाल्यशोभितम्॥२४॥
सहस्रदलपद्मस्थां स्वस्थां च सुमनोहराम्।
शान्तां च श्रीहरेः कान्तां तां भजेज्जगतां प्रसूम्॥२५॥
ध्यानेनानेन देवेन्द्र ध्यात्वा लक्ष्मीं मनोहराम्।
भक्त्या संपूज्य तस्यै च चोपचारांस्तु षोडश॥२६॥
स्तुत्वाऽनेन स्तवेनैव वक्ष्यमाणेन वासव।
नत्वा सरं गृहीत्वा च लभिष्यसि च निर्वृतिम्॥२७॥

I adored the goddess who has the complexion of the white jasmine flower, the lustre of the moon, clad in garments sanctified by fire, adorned with gem-studded ornaments, wearing a serene smile on her face, the one who is graceful to all his devotees, seated on a thousand petalled lotus having sound health, is charming, peaceful, beloved of lord Hari and is the mother of the universe.

स्तवनं शृणु देवेन्द्र महालक्ष्म्याः सुखप्रदम्।
कथयामि सुगोप्यं च त्रिषु लोकेषु दुर्लभम्॥२८॥

O Devendra, with this *dhyānam* the pleasant Lakṣmī should be adored with devotion making offering of sixteen types and then worshipped. O Indra, by reciting of this *stotra* and the *stuti* you will get a boon and pleasure thereafter. O Devendra, I am telling you the *stotra* of Mahālakṣmī which bestows welfare, is quite secretive and is difficult to get. You please listen to it.

नारायण उवाच

देवित्वां स्तोतुमिच्छामि न क्षमाः स्तोतुमीश्वराः।
बुद्धेरगोचरां सूक्ष्मां तेजोरूपां सनातनीम्।
अत्यनिर्वचनीयां च को वा निर्वक्तुमीश्वरः॥२९॥
स्वेच्छामयीं निराकारां भक्तानुग्रहविग्रहाम्।
स्तौमि वाङ्मनसो पारां किंवाऽहं जगदम्बिके॥३०॥

Nārāyaṇa said - O goddess I intend to offer prayers to you though even the lord is unable to eulogise you, you are mysterious, the smallest of all, the form of lustre, everlasting and extremely inexplicable. Who can define you?

परां चतुर्णां वेदानां पारबीजं भवार्णवे।
सर्वसस्याधिदेवीं च सर्वासामपि संपदाम्॥३१॥
योगिनां चैव योगानां ज्ञानानां ज्ञानिनां तथा।
वेदानां वै वेदविदां जननीं वर्णयामि किम्॥३२॥

But, O mother of the universe, you move at will, are formless but take to human from for the welfare of the devotees. You are beyond mind and speech, therefore what type of prayer can I offer to you? You are beyond all the Vedas, you are the only cause of crossing the ocean of the universe, you are the goddess of all the riches and agricultural produce and the mother of the yogīs, *yoga* and knowledge, people well-versed in the knowledge of the Vedas. How can I destroy you?

यया विना जगत्सर्वमबीजं निष्फलं ध्रुवम्।
यथा स्तनंधयानां च विना मात्रा सुखं भवेत्॥३३॥

Without whom the entire universe becomes lifeless and without grace even an infant cannot get any pleasure without the mother.

प्रसीद जगतां माता रक्षास्मानतिकातरान्।
वयं त्वच्चणाम्भोजे प्रपन्नाः शरणं गताः॥३४॥

You are the mother of the universe, be pleased with me. You protect the helpless people like me; we take refuge under your lotus-like feet.

नमः शक्तिस्वरूपायै जगन्मात्रे नमो नमः।
ज्ञानदायै बुद्धिदायै सर्वदायै नमो नमः॥३५॥

I bow in reverence again and again to the mother of the universe who happens to be foremost *śakti*; you bestow knowledge, wisdom and everything else. I bow in reverence to you.

हरिभक्तिप्रदायिन्यै मुक्तिदायै नमो नमः।
सर्वज्ञायै सर्वदायै महालक्ष्म्यै नमो नमः॥३६॥

You bestow the worship of the lord and salvation, I bow in reverence to you. You are all knowledgeable and are Mahālakṣmī who bestows everything. I bow in reverence to you again and again.

कुपुत्राः कुत्रचित्सन्ति न कुत्रापि कुमातरः।

कुत्र माता पुत्रदोषं तं विहाय च गच्छति॥ ३७॥

There can be an evil son but an evil mother is unheard of. Can the mother depart leaving aside a sinful son?

स्तनंधयेभ्य इव मे हे मातर्देहि दर्शनम्।

कृपां कुरु कृपासिन्धो त्वमस्मान्भक्तवत्सले॥ ३८॥

Therefore, O mother, like an infant you appear before me. O ocean of mercy, you always show your grace on the devotees. Be graceful towards us.

इत्येवं कथितं वत्स पद्मायाश्च शुभावहम्।

सुखदं मोक्षदं सारं शुभदं संपदः प्रदम्॥ ३९॥

O son, thus I have imparted you the knowledge of the pleasant *stotra* of *Padmā* which bestows pleasure, salvation and the essence of everything, is quite full of welfare. It grants welfare and riches.

इदं स्तोत्रं महापुण्यं पूजाकाले च यः पठेत्।

महालक्ष्मीर्गृहं तस्य न जहाति कदाचन॥ ४०॥

The one who recites the *stotra* at the time of adoration, the goddess Mahālakṣmī does not depart from that place.

इत्युक्त्वा श्रीहरिस्तं च तत्रैवान्तरधीयत।

देवो जगाम क्षीरोदं सुरैः सार्द्धं तदाज्ञया॥ ४१॥

Thus speaking, the lord disappeared from the scene and with his permission Indra and other gods proceeded to the ocean of milk.

इति श्रीब्रह्म० महा० गणपति० नारदना०
लक्ष्मीस्तवकवचपूजाकथनं नाम द्वाविंशोऽध्यायः॥ २२॥

अथ त्रयोविंशोऽध्यायः

Chapter 23

The dwelling places of Lakṣmī

नारायण उवाच

इन्द्रश्च गुरुणा सार्द्धं सुरैः संहृष्टमानसः।
जगाम शीघ्रं पद्मायै तीरं क्षीरपयोनिधेः॥१॥
कवचं च गले बद्ध्वा सद्रत्नगुटिकान्वितम्।
मनसा स्तवनं दिव्यं स्मारं स्मारं पुनः पुनः॥२॥
ते सर्वे भक्तियुक्ताश्च तुष्टुवुः कमलालयाम्।
साश्रुनेत्राश्च दीनाश्च भक्तिनम्रात्मकंधराः॥३॥

Nārāyaṇa said - Indra was immensely pleased and accompanied with the gods and Bṛhaspati, he went to the ocean of milk for getting back Lakṣmī and he had worn the *kavaca* placing it in a small casket, round his neck and he started reciting the divine *stotra* again and again in his mind.

सा तेषां स्तवनं श्रुत्वा सद्यः साक्षाद्बभूव ह।
सहस्रदलपद्मस्था शतचन्द्रसमप्रभा॥४॥

Similarly, all the people present there offered prayers to Lakṣmī with their minds filled with devotion and lowering their heads.

जगद्व्याप्तं सुप्रभया जगन्मात्रा यया मुने।
तानुवाच जगद्धात्री हितं सारं यथोचितम्॥५॥

Thereafter, hearing the prayer of the people, Lakṣmī appeared before them who was seated on a thousand petalled lotus having the lustre of hundreds of moons.

महालक्ष्मीरुवाच

वत्सा नेच्छामि वा गेहान्गन्तुं नैवं क्षमाऽधुना।
भ्रष्टान्दृष्ट्वा ब्रह्मशापाद्बिभेमि ब्रह्मशापतः॥६॥
प्राणा मे ब्राह्मणाः सर्वे शश्वत्पुत्राधिकं प्रियाः।
विप्रदत्तं च यत्किंचिदुपजीव्यं सदैव च॥७॥
विप्रा ब्रुवन्तु मां तुष्टा यास्यामि भवदाज्ञया।
न मे पूजां ध्रुवं कर्तुं क्षमास्ते च तपस्विनः॥८॥

O sage, her lustre pervaded the entire universe. The mother of the universe then spoke to the gods, these words which were beneficial and appropriate besides being the essence of her speech.

Mahālakṣmī said - O son, I do not want to go to you your place. I am unable to go to your abode at the moment because I am afraid of looking at the people who are cursed by the Brāhmaṇas who happen to be my life and are dearer to me than my sons. Therefore I depend upon whatever is given to me by the Brāhmaṇas.

गुरुभिर्ब्राह्मणैर्देवैर्भिक्षुभिर्वैष्णवैस्तथा।
यदभाव्यं भवेद्दैवात्ते शप्ताः सन्ति तैः सदा॥ ९॥

In case the Brāhmaṇas pleasantly ask me to go, only in that case can I go; otherwise they are unable to adore me even for a moment.

नारायणश्च भगवान्बिभेति ब्रह्मशापतः।
सर्वबीजं च भगवान्सर्वेशश्च सनातनः॥ १०॥

On whomsoever misfortune appears it does so because of the move of destiny. He is thus cursed by his teachers, Brāhmaṇas, gods and ascetics.

एतस्मिन्नन्तरे ब्रह्मन्ब्राह्मणा हृष्टमानसाः।
आजग्मुः सस्मिताः सर्वे ज्वलन्तो ब्रह्मतेजसा॥ ११॥

Though lord Nārāyaṇa happens to be the cause of all the causes, the lord of all and is everlasting yet even he feels panicky because of the curse of the Brāhmaṇas.

अङ्गिराश्च प्रचेताश्च क्रतुश्च भृगुरेव च।
पुलहश्च पुलस्त्यश्च मरीचिश्चात्रिरेव च॥ १२॥

O Brahman, at that point of time a group of delightful Brāhmaṇas arrived there, who were shining with divine lustre and wearing a serene smile on the faces.

सनकश्च सनन्दश्च तृतीयश्च सनातनः।
सनत्कुमारो भगवान्साक्षान्नारायणात्मकः॥ १३॥
कपिलश्चासुरिश्चैव वोढुः पञ्चशिखस्तथा।
दुर्वासाः कश्यपोऽगस्त्यो गौतमः कण्व एव च॥ १४॥
और्वः कात्यायनश्चैव कणादः पाणिनिस्तथा।
मार्कण्डेयो वसिष्ठो भगवान्स्वयम्॥ १५॥
ब्राह्मणा विविधैर्द्रव्यैः पूजयामासुरीश्वरीम्।
देवाश्चारण्यनैवेद्यैरूपहारेण भक्तितः॥ १६॥

They included Aṅgirā, Praceta, Kratu, Bhṛgu, Pulaha, Pulastya, Marīci, Atri, Sanaka, Sanandana, Sanātana, Sanatkumāra, Kapila the form of Nārāyaṇa, Āsūri, Voḍhu, Pañcaśikha, Durvāsā, Kaśyapa, Agastya, Gautama, Kaṇva, Aurva, Kātyāyana, Kaṇāda, Pāṇini, Mārkaṇḍeya, Lomaśa and Vasiṣṭha.

स्तुत्वा मुनीन्द्रास्तां भक्त्या चक्रुराराधनं मुदा।
आगच्छ देवभवनं मर्त्यं च जगदम्बिके॥ १७॥
तेषां तद्वचनं श्रुत्वा तानुवाच जगत्प्रसूः।
परितुष्टा गामुकी च निर्भया ब्राह्मणाज्ञया॥ १८॥

Thereafter all the Brāhmaṇas adored goddess Lakṣmī offering many presents. The gods in return offered presents and *naivedya* with devotion. The sages adored her with devotion and delightfully said, "O mother of the universe, you kindly be graceful to visit the houses of the gods and the humans." On hearing the words of the sages, Laksmī the mother of the universe with the permission of the Brāhmaṇas thought of coming on earth and said to Brāhmaṇas.

महालक्ष्मीरुवाच

गृहान्यास्यामि देवानां युष्माकं चाऽऽज्ञया द्विजाः।
येषां गेहं न गच्छामि शृणुध्वं भारतेषु च॥ १९॥

Mahālakṣmī said - O Brāhmaṇas I am going to the abode of gods with your permission, but I am going to tell you the details about the people whom I shall not visit in the land of Bhārata. You please listen to me.

स्थिरां पुण्यवतां गेहे सुनीतिपथवेदिनाम्।
गृहस्थानां नृपाणां वा पुत्रवत्पालयामि तान्॥ २०॥

I shall firmly reside in the houses of the meritorious people and those who move on the noble path and whether they are kings or householders. Living with them, I shall take care of them like a mother.

यं यं रुष्टो गुरुर्देवो माता तातश्च बान्धवाः।
आतिथिः पितृलोकश्च यामि तस्य न मन्दिरम्॥ २१॥

But I shall not go to the places of the people with whom the teachers, the gods, the parents, the brothers, the guests and the manes, are not happy.

मिथ्यावादी च यः शश्वदनध्यायी च यः सदा।
सत्त्वहीनश्च दुःशीलो न गेहं तस्य याम्यहम्॥ २२॥

Those who always speak falsehood, the one who does not study, is untruthful and is of wicked nature, I shall never visit the houses of such people.

सत्यहीनः स्थाप्यहारी मिथ्यासाक्ष्यप्रदायकः।
विश्वासघ्नः कृतघ्नो यो यामि तस्य न मन्दिरम्॥ २३॥

Those who are not truthful, betray the trust, give false evidence, are betrayers of the faith and are ungrateful, I do not visit the places of such people.

चिन्ताग्रस्तो भयग्रस्तः शत्रुग्रस्तोऽतिपातकी।
ऋणग्रस्तोऽतिकृपणो न गेहं यामि पापिनाम्॥ २४॥

Those who are extremely worried, panicky, surrounded by the enemies, extremely beautiful, debtors, extremely miserly. I do not visit the houses of such sinners.

दीक्षाहीनश्च शोकार्तो मन्दधीः स्त्रीजितः सदा।
न याम्यपि कदा गेहं पुंश्चल्याः पतिपुत्रयोः॥ २५॥
पुंश्चल्यन्नमवीरान्नं यो भुङ्क्ते कामदः सदा।
शूद्रान्नभोजी तद्याजी तद्गेहं नैवयाम्यहम्॥ २६॥
यो दुर्वाक्कलहाविष्टः कलिः शश्वद्यदालये।
स्त्री प्रधाना गृहे यस्य यामि तस्य न मन्दिरम्॥ २७॥

Those who are devoid of *dīkṣā*, grief-stricken, foolish, defeated by woman, husbands or sons of wicked persons, I do not visit the houses of such people. Those who eat a food of the wicked woman, those who eat the food of a widow, having no son or husband, the one who eats the food of a Śūdra and the one who performed *yajña* of a Śūdra, I do not visit the houses of such people.

यत्र नास्ति हरेः पूजा तदीयगुणकीर्तनम्।
नोत्सुकस्तत्प्रशंसायां यामि तस्य न मन्दिरम्॥ २८॥

The one who speaks harsh words, is quarrelsome and the house in which Kali always resides, the one which is dominated by a lady, I never visit such houses.

कन्यान्नवेदविक्रेता नरघाती च हिंसकः।
नरकागारसदृशं यामि तस्य न मन्दिरम् ॥ २९॥

The places were there is no adoration of gods and no recitation of his name and no prayers are offered to the lord, I do not visit such houses.

मातरं पितरं भार्यां गुरुपत्नीं गुरोः सुताम्।
अनाथां भगिनीं कन्यामनन्याश्रयबान्धवान्॥ ३०॥
कार्पण्याद्यो न पुष्णाति संचयं कुरुते सदा।
तद्गेहान्नरकागारान्यामि तान्न मुनीश्वराः॥ ३१॥
दशनं वसनं यस्य समलं रूक्षमस्तकम्।
विकृतौ ग्रासहासौ च यामि तस्य न मन्दिरम्॥ ३२॥
मूत्रं पुरीषमुत्सृज्य यस्तत्पश्यति मन्दधीः।
यः शेते स्निग्धपादेन यामि तस्य न मन्दिरम् ॥ ३३॥

Those who sell away their daughters, food, Vedas, are killers of human beings, terrorists and such of the houses which are like hell, are never visited by me. O sages, the one who does not maintain properly his parents, teachers, daughter of the teachers and orphan sister or daughter or the relatives who are without any protection because of miserliness and is always engaged in collecting of wealth, such a house is never to be visited by me. Such of the people as have dirty teeth and clothes, dry heads, the one whose mouth get deformed at the time of speaking or laughing, I do not visit the place of such people.

अधौतपादशायी ये नग्नः शेतेऽतिनिद्रितः।
संध्याशायी दिवाशायी यामि तस्य न मन्दिरम् ॥ ३४॥

Such foolish people who live near the droppings of refuse and urine, the one who sleeps with wet feet, I do not visit the abodes of such people.

मूर्ध्नि तैलं पुरो दत्त्वा योऽन्यदङ्गमुपस्पृशेत्।
ददाति पश्चाद्गात्रे वा यामि तस्य न मन्दिरम् ॥ ३५॥

The one who sleeps without washing the feet or sleeps getting unrobed or the one who sleeps during the day time or the evening, I do not visit the houses of such people. The one who first applies oil on the head and then on the entire body, I do not visit the place of such people.

दत्त्वा तैलं मूर्ध्नि गात्रे विण्मूत्रं समुत्सृजेत्।
प्रणमेदाहरेत्पुष्पं यामि तस्य न मन्दिरम् ॥ ३६॥

Those who after applying oil on the body, drop refuse or ease themselves or bow in reverence or picks up flowers, I do not visit the houses of such people.

तृणं छिनत्ति नखरैर्नखरैर्विलिखेनमहीम्।
गात्रे पादे मलो यस्य यामि तस्य न मन्दिरम् ॥३७॥

The one who breaks the straw with nails and digs the earth with his nails, the one whose body and the feet always remain dirty, I do not visit the house of such people.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं सुरस्य च।
यो हरेज्ज्ञानशीलश्च यामि तस्य न मन्दिरम् ॥३८॥
यत्कर्म दक्षिणाहीनं कुरुते मूढधीः शठः।
स पापी पुण्यहीनश्च यामि तस्य न मन्दिरम् ॥३९॥

The one who being all knowledgeable, usurps the property of others, the houses of such people are never visited by me. Such of the foolish persons who are wicked and perform sacrifice without offering *dakṣiṇā*, they are deprived of all the merits and I do not visit the houses of such sinful people.

मन्त्रविद्योपजीवी च ग्रामयाजी चिकित्सकः।
सुपकृद्देलश्चैव यामि तस्य न मन्दिरम् ॥४०॥

The one who lives on the application of the knowledge of *mantra*, the one who performs *yajña* from village to village, is the *vaidyas*, the store-keepers and temple priests, I never visit the houses of such people.

विवाहं धर्मकार्यं वा यो निहन्ति च कोपतः।
दिवा मैथुनकारी यो यामि तस्य न मन्दिरम् ॥४१॥

The one who destroys some religious ceremony including the performing of marriage in anger or the one who indulges in love-sport during the day time, I do not visit the places of such people.

इत्युक्त्वा सा महालक्ष्मीरन्तर्द्धानं जगाम ह।
ददौ दृष्टिं च देवानां गृहे मर्त्ये च नारद॥४२॥

O Nārada, thus speaking Mahālakṣmī disappeared from the scene and started gazing at the houses of the gods and the humans.

तां प्रणम्य सुराः सर्वे मुनयश्च मुदाऽन्विताः।
प्रजग्मुः स्वालयं शीघ्रं शत्रुत्यक्तं सुहृद्युतम्॥४३॥
नेदुर्दुन्दुभयः स्वर्गे बभूवुः पुष्पवृष्टयः।
प्रापुर्देवाः स्वराज्यं च निश्चलां कमलां मुने॥४४॥

All the gods, sages then bowed in reverence to her delightfully and went back to their respective abodes which had been relieved of the enemies and were filled with friends. O sage, the gods got back their kingdoms and the everlasting Lakṣmī. The drums were beaten in heaven and flowers were rained.

इत्येवं कथितं वत्स लक्ष्मीचरितमुत्तमम्।
सुखदं मोक्षदं सारं किं पुनः श्रोतुमिच्छसि॥४५॥

O son, thus I have narrated to you the noble story of goddess Lakṣmī who bestows all the pleasures and salvation and is the essence of all. What else do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना० गणपतेर्गजास्यत्वकारणलक्ष्मीब्राह्मण-विरोधादिलक्ष्मीचिरत्रकथनं नाम त्रयोविंशोऽध्यायः॥२३॥

चतुर्विंशोऽध्यायः

Chapter 24

The Reason for Gaṇeśa having a single tusk

नारद उवाच

नारायण महाभाग हरेरंशसमुद्भव।
सर्वं श्रुतं त्वत्प्रसादाद्गणेशचरितं शुभम्॥ १॥

Nārada said - O Nārāyaṇa, O virtuous one, you are born out of the *Aṁśa* of the lord; I have listened to the entire story by your grace, about Gaṇeśa.

दन्तद्वययुतं वक्त्रं गजराजस्य बालके।
विष्णुना योजितं ब्रह्मन्नेकदन्तः कथ शिशुः॥ २॥
कुतो गतोऽस्य दन्तोऽन्यस्तद्भवान्वक्तुमर्हति।
सर्वेश्वरस्त्वं सर्वज्ञः कृपावान्भक्तवत्सलः॥ ३॥

O Brahman, the king of the elephant had two tusks which was fixed on the trunk of the child but how was the child left with only one tusk. Where did the other tusk disappear. You kindly tell me because you are the lord of all and are quite compassionate, besides being the beloved of the devotees and are all knowledgeable.

सूत उवाच

नारदस्य वचः श्रुत्वा स्मेराननसरोरुहः।
एकदन्तस्य चरितं प्रवक्तुमुपचक्रमे॥४॥

नारायण उवाच

शृणु नारद वक्ष्येऽहमितिहासं पुरातनम्।
एकदन्तस्य चरितं सर्वमङ्गलमङ्गलम्॥५॥

Sūta said - On hearing the words of Nārada, the lord smiled and started narrating the story about Gaṇeśa having a single tusk which is part of ancient history and provides welfare to all the welfare.

एकदा कार्त्तवीर्यश्च जगाम मृगयां मुने।
मृगान्निहत्य बहुलान्परिश्रान्तो बभूव सः॥६॥
निशामुखे दिनेऽतीते तत्र तस्थौ वने नृपः।
जमदग्न्याश्रमाभ्याशे चोपोष्यानीकसंयुतः॥७॥

O sage, once the king Kārtavīrya went for hunting in the forest and felt tired after hunting a number of deer. It was already the evening time and the king camped in the forest together with his army. Close by, there was a hermitage of sage Jamadagni. The king was quite unaware of the same and had to fast for the night.

प्रातः सरोवरे राजा स्नातः शुचिरलंकृतः।
दत्तात्रयेण दत्तं च ह्यजपद्मंभक्तितो मनुम्॥८॥

In the early morning, the king took a bath and getting purified, he adorned himself with ornaments and recited the *mantra* of Dattātreya with devotion.

मुनिर्ददर्श राजानं शुष्ककण्ठौष्ठतालुकम्।
प्रीत्याऽऽदरेण मृदुलं पप्रच्छ कुशलं मुनिः॥९॥
ननाम संभ्रमाद्राजा मुनिं सूर्यसमप्रभम्।
स च तस्मै ददौ प्रीत्या प्रणताय शुभाशिषः॥१०॥
वृत्तान्तं कथयामास राजा चानशनादिकम्।
संभ्रमेणैव मुनिना त्रस्तो राजा निमन्त्रितः॥११॥

Thereafter, the sage spotted the king and he felt panicky. His lips, throat and palate dried up. Lovingly with his tender voice, he enquired respectfully about the welfare of the king. The king bowed in reverence to the sage who was shining like the sun. The sage on his part offered blessings to the humble king. Thereafter the king narrated the story of his fasting during the night to the sage, hearing which the sage getting panicky invited the king for food in his hermitage.

विज्ञाप्य तं मुनिश्रेष्ठः प्रययौ स्वालयं मुदा।
एतद्वृत्तं कामधेनुं कथयामास भीतवत्॥१२॥

The sage lived in his hermitage and narrated the story feeling panicky to Kāmadhenu, the sacred cow.

उवाच सा मुनिं भीतं भयं किं ते मयि स्थिते।
जगद्भोजयितुं शक्तस्त्वं मया को नृपो मुने॥१३॥

She spoke to the panicky sage, "O sage, why should you be afraid of anything, when I am there." You are competent enough to serve food to the entire universe through me, what to speak of a king.

राजभोजनयोग्यार्हं यद्यद्द्रव्यं प्रयाचसे।
सर्वं तुभ्यं प्रदास्यामि त्रिषु लोकेष दुर्लभम्॥१४॥
सौवर्णानि च रौप्याणि पात्राणि विविधानि च।
भोजनर्हाण्यसंख्यानि पाकपात्राणि यानि च॥१५॥
शुद्धरत्नविकाराणि पानपात्राणि यानि च।
पात्राणि स्वादुपूर्णानि प्रददौ मुनये च सा॥१६॥
नानाविधानि स्वादूनि परिपक्वफलानि च।
पनसाम्रश्रीफलानि नारिकेलादिकानि च॥१७॥
राशीभूतान्यसंख्यानि स्वादुलड्डुकराशयः।
यवगोधूमचूर्णानां भक्ष्याणि विविधानि च॥१८॥
पक्वान्नानां पर्वतांश्च परमान्नस्य कन्दरान्।
दुग्धानां च घृतानां च नदीर्दध्नां ददौ मुदा॥१९॥
शर्कराणां तथा राशिं मोदकानां च पर्वतान्।
पृथुकानां सुशीलानां पर्वतान्प्रददौ मुदा॥२०॥
ताम्बूलं च ददौ पूर्णं कर्पूरादिसुवासितम्।
नृपयोग्यं कौतुकाच्च सुन्दरं वस्त्रभूषणम्॥२१॥
मुनिः संभृतसंभारो दत्त्वा द्रव्यं मनोहरम्।
भोजयामास राजानं ससैन्यमपि लीलया॥२२॥

यद्यत्सुदुर्लभं वस्तु परिपूर्णं नृपेश्वरः।
जगाम विस्मयं राजा दृष्ट्वा पात्राण्युवाच ह॥२३॥

Whatever food stuffs and royal delicious dishes will be desired, you shall be given by me. These will be made available, though they will be difficult to get in the three worlds. Several of the vases of gold and silver, innumerable cooking vases, the betel boxes made of pure gems and delicious food stuffs in the fruits including jack-fruit, mango, wood apple, coconut and delicious sweet balls in heaps, special preparation of wheat and barley flour, heaps of fried sweets, caves filled with sacred food, the milk, curd and *ghee* flowing in streams were given by the sacred cow. Besides the heaps of sugar, mountains of sweet balls, best of the preparation of paddy, were also given in heaps. The betels scented with camphor were also given. Thus the great sage served the king playfully with delicious food and drinks and also the beautiful garments, ornaments best of other precious material. Thus the food was served to the king.

राजोवाच

द्रव्याण्येतानि सचिव दुर्लभान्यश्रुतानि च।
ममासाध्यानि सहसा क्वऽऽगतान्यवलोकय॥२४॥

The king on the other hand got all the articles in abundance which were beyond the reach of ordinary people. The king felt surprised while looking at the vases.

The king said - O courtiers all these articles are not only beyond the reach of a man but are also unheard of. These are even beyond my reach. You find out how these have things suddenly appeared.

नृपाज्ञया च सचिवः सर्वं दृष्ट्वा मुनेर्गृहम्।
राजानं कथयामास वृत्तान्तं महदद्भुतम्॥२५॥

The courtier at the command of the king searched the entire cottage of the sage and told the king the astonishing news.

सचिव उवाच

दृष्टं सर्वं महाराज निबोध मुनिमन्दिरम्।
वह्निकुण्डं यज्ञकाष्ठशपुष्पफलान्वितम्॥२६॥

The courtier said - O lord, listen I have searched the entire hermitage and found the fire altars, the food for *yajñas*, *kuśa*-grass, flowers, fruits, the skins of black-buck, *sruvas* and many of the disciples of the sage, the fire altars filled with paddy and there is no trace of wealth anywhere.

कृष्णचर्मस्रुवस्रुग्भिः शिष्यसंघैश्च संकुलम्।
तैजसाधारसस्यादिसर्वसंपद्विवर्जितम्॥२७॥
वृक्षचर्मपरीधाना दृष्टाः सर्वे जटाधराः।
गृहैकदेशे दृष्टा सा कपिलैका मनोहरा॥
चार्वङ्गी चन्द्रवर्णाभा रक्तपङ्कजलोचना॥२८॥
ज्वलन्ती तेजसा तत्र पूर्णचन्द्रसमप्रभा।

All the people are wearing the bark of trees. They are ascetics with matted locks of hair on their heads. On the one side of the hermitage, there is a sacred white cow having beautiful limbs, the glory of the moon, the eyes resembling the red lotus flowers and the lustre comparable with the full moon. She appears to be burning with her own lustre and she looks like Lakṣmī, the beloved of lord. She enshrines in her all the virtues and riches.

सर्वसंपद्गुणाधारा साक्षादिव हरिप्रिया॥२९॥
इत्येवं बोधितो राजा दुर्बुद्धिः सचिवाज्ञया।
मुनिं ययाचे तां धेनुं निबद्धः कालपाशतः॥३०॥
किं वा पुण्यं च का बुद्धि कः कालःसर्वतो बली।
पुण्यवान्बुद्धिमान्दैवाद्राजेन्द्रोऽयाचत द्विजम्॥३१॥
पुण्यात्प्रजायते कर्म पुण्यरूपं च भारते।
पापात्प्रजायते कर्म पापरूपं भयावहम्॥३२॥
पुण्यात्कृत्वा स्वर्गभोगं जन्म पुण्यस्थले नृणाम्।
पापाद्भुक्त्वा च नरकं कुत्सितं जन्म जीविनाम्॥३३॥

Thus the courtier told everything to the wicked king. Thereafter, the king under the influence of destiny demanded for the sacred cow, as the

move of destiny. The meritorious and wise king influenced by the move of destiny demanded the cow from the Brāhmaṇa. In the land of Bhārata, meritorious deeds emerge from merits alone and sins emerge from evil deeds. By performing good deeds a person achieves the heaven and is ultimately reborn in the sacred place of merit. Similarly the sinner has to suffer in the hell and has to be reborn as a degraded person.

जीविनां निष्कृतिर्नास्ति स्थिते कर्मणि नारद।
तेन कुर्वन्ति सन्तश्च संततं कर्मणः क्षयम्॥३४॥
सा विद्या तत्तपो ज्ञानं स गुरुः स च बान्धवः।
सा माता स पिता पुत्रस्तत्क्षयं कारयेत्तु यः॥३५॥
जीविनां दारुणो रोगः कर्मभोगः शुभाशुभः।
भक्तिवैद्यस्तं निहन्ति कृष्णभक्तिरसायनात्॥३६॥
माया ददाति तां भक्तिं प्रतिजन्मनि सेविता।
परितुष्टा जगद्धात्री भक्तेभ्यो बुद्धिदायिनी॥३७॥
परा परमभक्ताय माया यस्मै ददाति च।
मायां तस्मै मोहयितुं न विवेकं कदाचन॥३८॥
मायाविमोहितो राजा मुनिमानीय यत्नतः।
उवाच विनयाद्भक्त्या कृताञ्जलिपुटो मुदा॥३९॥

O Nārada, the people can hardly have a change of rescue when they get entangled in the evil effects of their own actions. That is why the noble people always aspire for the destruction of the deeds. Because it is the same knowledge, it is the same *tapas*, it is the same wisdom, it is the same teacher, it is the same brother, the same parents and the same sons who really help in the destruction of the *karmas*. For humans it is the biggest ailment to face the result of good and bad deeds. Therefore the devotees using the medicine of adoration of Kṛṣṇa, try to destroy the deeds. After serving the gods in each birth, it is the goddess Durgā alone who bestows the devotion of the lord. She preserves the universe and getting pleased she bestows the noble wisdom to the devotees; she is the primeval illusion which over powers the devotees with her influence and cannot regain their senses. Therefore, the king having been influenced with the illusion went to the sage and spoke to him with folded hands, the humble words.

राजोवाच

देहि भिक्षां कल्पतरो कामधेनुं च कामदाम्।
मह्यं भक्ताय भक्तेश भक्तानुग्रहकारक॥४०॥

The king said - O wish fulfilling tree, you give away this Kāmadhenu in charity to me which fulfils all the desires. O lord of the devotees, I happen to be one of your devotees.

युष्मद्विधानां दातॄणामदेयं नास्ति भारते।
दधीचिर्देवताभ्यश्च ददौ स्वास्थि पुरा श्रुतम्॥४१॥
भ्रूभङ्गलीलामात्रेण तपोराशे तपोधन।
समूहं कामधेनूनां स्रष्टुं शक्तोऽसि भारते॥४२॥

In the land of Bhārata nothing is beyond charity for a devotee like you because it is heard that the sage Dadhīci gave away his bones in the earlier times for the welfare of the gods. O best of the sages, you are the treasure of *tapas* and you are competent enough to create a herd of Kāmadhenu cows simply with the raising of your eye-brows.

मुनिरुवाच

अहो व्यतिक्रमं राजन्ब्रवीषि शठ वञ्चक।
दानं दास्यामि विप्रोऽहं क्षत्रियाय कथं नृप॥४३॥

The sage said - O king, this is just the reverse and you are talking like a wicked person or a cheat. O king, being a Brāhmaṇa, how can I give charity to a kṣatrīya.

कृष्णेन दत्ता गोलोके ब्रह्मणे परमात्मना।
कामधेनुरियं यज्ञे न देया प्राणतः प्रिया॥४४॥
ब्रह्मणा भृगवे दत्ता प्रियपुत्राय भूमिप।
मह्यं दत्ता च भृगुणा कपिला पैतृकी मम॥४५॥
गोलोकजा कामधेनुर्दुर्लभा भुवनत्रये।
लीलामात्रात्कथमहं कपिलां स्रष्टुमीश्वरः॥४६॥

Lord Kṛṣṇa gave away this Kāmadhenu in *Goloka* to Brahmā. Therefore it is not fit to be given away. O king, Brahmā gave her to his dear son named Bhṛgu and in turn the same sacred

cow was given to me by Bhṛgu. Therefore this cow happens to be my ancestral property. This Kāmadhenu who was born in *Goloka* is beyond the reach of anyone in the three worlds. Therefore, how can I create such a sacred cow playfully.

नाहं रे हालिको मूढ स्तुत्या नोत्थापितो बुधः।
क्षणेन भस्मसात्कर्तुं क्षमोऽहमतिथिं विना॥४७॥
गृहं गच्छ गृहं गच्छ मे कोपं नैव वर्द्धय।
पुत्रदारादिकं पश्य दैवबाधित पामर॥४८॥

O foolish king, I am not a farmer and the learned people never get influenced by flattery. Of course, have you not been my guest, I would have reduced you to ashes in a moment. Therefore, you get back home. I again emphasise that you get back home and don't ignite my anger. O degraded one, misfortune has overshadowed you. You should therefore get back to your house at once and see the face of your wife and son.

मुनेस्तद्वचनं श्रुत्वा चुकोप स नराधिपः।
नत्वा मुनिं सैन्यमध्यं प्रययौ विधिबाधितः॥४९॥

Hearing these words of the sage, the king at the turn of destiny, went back to his army, bowing at the feet of the sage.

गत्वा सैन्यसकाशं स कोपप्रस्फुरिताधरः।
किंकरान्प्रेषयामास धेनुमानयितुं बलात्॥५०॥

Reaching there, his lips started fluttering in anger. He, therefore, deputed his army-men to forcibly take away the cow from the hermitage.

कपिलासंनिधिं गत्वा रुरोद मुनिपुंगवः।
कथयामास वृत्तान्तं शोकेन हतचेतनः॥५१॥
रुदन्तं ब्राह्मणं दृष्टा सुरभिस्तमुवाच ह।
साक्षाल्लक्ष्मीस्वरूपा सा भक्तानुग्रहकारिका॥५२॥

On the other hand Jamadagni, the sage, went to the cow and started crying before her narrating the entire story to her. Finding the Brāhmaṇa crying, the sacred cow Surabhi who was indeed the form of Lakṣmī herself said to the sage.

सुरभिरुवाच

इन्द्रो वा हालिको वाऽपि वस्तु स्वं दातुमीश्वरः।
शास्ता पालयिता दाता स्ववस्तूनां च संततम्॥५३॥
स्वेच्छया चेन्नृपेन्द्राय मां ददासि तपोधन।
तेन सार्द्धं गमिष्यामि स्वेच्छया च तवाऽऽज्ञया॥५४॥

Surabhi said- Whether he is Indra or a farmer, he has the right to give away his own things. Therefore he can control, preserve or give away his own things in charity. Therefore, O sage, in case you intend to willingly hand me over to the king, then in that case, bowing at your command I shall willingly go to the king.

अथवा न ददासि त्वं न गमिष्यामि ते गृहात्।
मत्तो दत्तेन सैन्येन दूरी कुरु नृपं द्विषम्॥५५॥

But in case you are not willing to give me to the king, I shall never leave your abode. Therefore, you drive away the king with the soldiers provided by me.

कथं रोदिषि सर्वज्ञ मायामोहितचेतनः।
संयोगश्च वियोगश्च कालसाध्यो न चाऽऽत्मनः॥५६॥
त्वं वा को मे तवाहं का संबन्धः कालयोजितः।
याददेव हि संबन्धो ममत्वं तावदेव हि॥५७॥

O all knowledgeable one, why are you crying? Your mind has been influenced by illusion because of the meeting with somebody and not within the competence of any individual. What are you to me and what am I to you? But your relationship with me has been established due to the time because the attachment remains till such time as the relationship is there.

मनो जानाति यद्द्रव्यमात्मीयं चेति केवलम्।
दुःखं च तस्य विच्छेदाद्यावत्स्वत्वं च तत्र वै॥५८॥

Whatever is known to the mind as its own and till such time as the mind accepts its ownership only up to that time he feels painful by its separation.

इत्युक्त्वा कामधेनुश्च सुषाव विविधानि च।
शस्त्राण्यस्त्राणि सैन्यानि सूर्यतुल्यप्रभाणि च॥५९॥

Thus speaking, the sacred cow Kāmadhenu created many soldiers equipped with various types of weapons.

निर्गताः कपिलावक्त्रात्रिकोट्यः खड्गधारिणाम्।
विनिःसृता नासिकायाः शूलिनः पञ्चकोटयः॥६०।
विनिःसृता लोचनाभ्यां शतकोटिधनुर्धराः।
कपालान्निःसृता वीरास्त्रिकोट्यो दण्डधारिणाम्॥६१॥
वक्षःस्थलान्निःसृताश्च त्रिकोट्यः शक्तिधारिणाम्।
शतकोट्यो गदाहस्ताः पृष्ठदेशाद्विनिर्गताः॥६२॥
विनिःसृताः पादतलाद्वाद्यभाण्डाः सहस्रशः।
जङ्घादेशान्निःसृताश्च त्रिकोट्यो राजपुत्रकाः॥६३॥
विनिर्गता गृह्यदेशात्रिकोटिम्लेच्छजातयः।
दत्त्वा सैन्यानि कपिला मुनये चाभयं ददौ॥६४॥
युद्धं कुर्वन्तु सैन्यानि त्वं न याहीत्युवाच ह।
मुनिः संभृतसंभारैर्हर्षयुक्तो बभूव ह॥६५॥
नृपेण प्रेरितो भृत्यो नृपं सर्वमुवाच ह।
कपिलासैन्यवृत्तान्तमात्मवर्गपराजयम्॥६६॥
तच्छ्रुत्वा नृपशार्दूलस्त्रस्तःकातरमानसः।
दूतान्संप्रेष्य सैन्यानि चाऽऽजहार स्वदेशतः॥६७॥

Thereafter, three crores of soldiers appeared from the mouth of Kapilā the cow, who were holding swords and shields, five crores of soldiers holding tridents, a hundred crores of soldiers from the eyes holding bow and arrow, three crores of soldiers, carrying staff and three crores of warriors holding *śaktis* and a hundred crores of warriors holding clubs. Thousands of drummers emerged from the soles of hoofs, besides three crores of Rājaputras from the thighs and from private parts and three crores of soldiers who were Mlecchas. Thus the sacred cow Kapilā handed over the entire army of soldiers to the sage and granted him full protection. She said these soldiers will go immediately and fight with the king's army. You do not have to go there. Thus getting protected with so great an army, the sage was delighted. The messengers of the king went back to him and conveyed the news of the army of Kapilā. On realising the possibility of his defeat, the king felt panicky and deputing his messengers he called for more army from his kingdom.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
एकदन्तत्वहेतुप्रश्नरप्रसङ्गे जगदग्निकार्तवीर्ययुद्धारम्भवर्णनं नाम
चतुर्विंशोऽध्यायः॥२४॥

अथ पञ्चविंशोऽध्यायः

Chapter 25

Battle between Jamadagni and Kārtavīryārjuna

नारायण उवाच

हरिं स्मरन्कार्ततीर्यो हृदयेन विदूयता।
दूतं प्रस्थापयामास कुपितो मुनिसंनिधिम्॥ १॥

Nārāyaṇa said - The king Kārtavīrya was painful at heart and in anger he sent a messenger to the sage.

युद्धं देहि मुनिश्रेष्ठ किंवा धेनुं च वाञ्छिताम्।
मह्यं भृत्यायातिथये सुविचार्य यथोचितम्॥ २॥

He said, "O best of the sage, I am your servant and a guest, therefore you give me appropriately either the sacred cow or the battle, whatever you deem better."

दूतस्य वचनं श्रुत्वा जहास मुनिपुंगवः।
हितं सत्यं नीतिसारं सर्वं दूतमुवाच ह॥ ३॥

On hearing the words of the messengers, the sage laughed and spoke to the messenger, the words which were beneficial, truthful and quite appropriate.

मुनिरुवाच

दृष्टो नृपो निराहारः समानीतो मया गृहम्।
विविधं च यथाशक्त्या भोजितश्च यथोचितम्॥ ४॥

The sage said - Finding the king hungry I brought him to my abode and served him with food appropriately whatever was available with me.

कपिलां याचते राजा मम प्राणाधिकां बलात्।
तां दातुमक्षमो दूत युद्धं दास्यामि निश्चितम्॥ ५॥

O messengers, now the same king is demanding my sacred cow from me which is dearer to me than my life. I am therefore unable to part with her. I will fight now; this is my resolve.

मुनेस्तद्वचनं श्रुत्वा दूतः सर्वमुवाच ह।
नृपेन्द्रं च सभामध्ये संनाहैः संयुतं भिया॥ ६॥

On hearing the words of the sage, the messenger felt panicky at heart and spoke to the king whatever the sage had told him.

मुनिश्च कपिलामाह सांप्रतं किं करोम्यहम्।
कर्णधारं विना नौका तथा सैन्यं विना मया॥ ७॥

Thereafter, the sage spoke to the cow. "You tell me what I should do now, because the army is like a boat without a sailor."

कपिला च ददौ तस्मै शस्त्राणि विविधानि च।
युद्धशास्त्रोपदेशं च संधानं चौपयोगिकम्॥ ८॥

Kapilā then imparted the sage with the knowledge of the use of various types of weapons and arrows and other tricks of the battlefield.

जयो भवतु ते विप्र युद्धे जेष्यसि निश्चितम्।
तव मृत्युर्न भविता सत्यमस्त्रं विना मुने॥ ९॥
नृपेण सार्द्धं ते युद्धमयुक्तं ब्राह्मणस्य च।
दत्तात्रेयस्य शिष्येण व्यर्थं वै शक्तिधारिणा॥
इत्युक्त्वा कपिला ब्रह्मन्विरराम मनस्विनी॥ १०॥
मुनिर्मनस्वी सैन्यं च सज्जीकृत्य ततो मुने।
गृहीत्वा सर्वसैन्यं च स जगाम रणाजिरम्॥ ११॥

She then said, "O Brāhmaṇa, you will surely be victorious in the battle-field." O sage, you are not supposed to die without the *Satyāstra*. A Brāhmaṇa is going to fight with a king who is the disciple of Dattātreya and is quite powerful, is quite valorous but useless. Thus speaking, O Brāhmaṇa, the sacred cow kept quiet.

Thereafter the sage kept the army ready and proceeded on to the battle-field.

राजा जगाम युद्धाय ननाम मुनिपुंगवम्।
उभयोः सैन्ययोर्युद्धं बभूव बहुदुष्करम्॥ १२॥

The king also bowed in reverence to the sage Jamadagni reaching in the battle-field. Thereafter the battle between the two armies started.

राजसैन्यं जितं सर्वं कपिलासेनया बलात्।
विचित्रं च रथं राज्ञो बभञ्जे लीलया रणे॥ १३॥
धनुश्चिच्छेद संनाहं सा सेना कापिली मुदा।
नृपेन्द्रः कापिलेयानि जेतुं सैन्यानि चाक्षमः॥ १४॥
सैन्यान्वितं शस्त्रवृष्ट्या न्यस्तशस्त्रं चकार सा।
शरवृष्ट्या शस्त्रसृष्ट्या राजा मूर्च्छामवाप ह॥ १५॥

The soldiers of Kapilā forcefully defeated the army of the king and the chariot of the king was also playfully broken. His *kavaca* was cut-off; the king was unable to be victorious over the army of Kapilā. By the showering of the weapons, the army was deprived of the arrows and the weapons.

किंचिच्छिष्टं बलं राज्ञः किंचिदेव पलायितम्।
मुनीन्द्रो मुर्च्छितं दृष्ट्वा नृपेन्द्रमतिथिं मुने॥ १६॥
कृपानिधिश्च कृपया तत्सैन्यं संजहार च।
गत्वा सैन्यं विलीनं च कपिलायां च कृत्रिमम्॥ १७॥

O sage, only a small number of the king's army could escape and some of the soldiers fled from the battle field. The merciful sage found the king fainted.

नृपाय मुनिना शीघ्रं दत्ताश्चरणरेणवः।
आशीर्वादं प्रदत्तं च जयोऽस्त्विति कृपालुना॥ १८॥

Thereafter, the sage gave the king the dust of his feet besides the blessings, saying, "You will be victorious." Thus speaking he took away the water from the *Kamaṇḍalu* and brought him back to life.

कमण्डलुजलं प्रोक्ष्य जीवयामास तं नृपम्।
स राजा चेतनां प्राप्य समुत्थाय रणाजिरात्॥ १९॥
मूर्ध्ना ननाम भक्त्या च मुनिश्रेष्ठं कृताञ्जलिः।
मुनिः शुभाशिषं दत्त्वा राजानं त्वालिलिङ्ग सः॥ २०॥
पुनस्तं स्नापयित्वा च भोयामास यत्नतः।
नवनीत हि हृदय ब्राह्मणानां तु संततम्॥ २१॥

On regaining consciousness, the king came out of the battle-field and spoke humble words,

folding his hands to the sage bowing in reverence to him at the same time. The sage blessed him variously and embraced the king. The king was then bathed and was served food. The mind of the Brāhmaṇas is always soft like butter.

अन्येषां क्षुरधाराभमसाध्यं दारुणं सदा।

उवाच तं मुनिश्रेष्ठो गृहं गच्छ धराधिप॥ २२॥

The mind of other people is always sharp like the edge of a blade, which is quite stiff and hard. Thereafter the sage said, "O king you go back to your abode."

राजोवाच

रणं देहि महाबाहो धेनुं किंवा मयेप्सिताम्॥ २३॥

The king said - "O great warrior I shall not return home; you kindly give me the battle or the cow desired by me."

इति श्री ब्रह्म० महा० गणपतिख० नारदना०
जगदग्निकार्तवीर्यार्जुनयुद्धवर्णनं नाम पञ्चिविंशोऽध्यायः॥ २५॥

अथ षड्विंशोऽध्यायः

Chapter 26

Ending of the battle by Brahmā

नारद उवाच

हरिं स्मरनमुनिश्रेष्ठो वाक्यं श्रुत्वा च भूभृतः।
हितं सत्यं नीतिसारं प्रवक्तुमुपचक्रमे॥ १॥

Nārāyaṇa said - "On hearing the words of the king, the best of the sages started speaking to him, reminding himself of the name of the lord, which were quite beneficial, truthful and the full of essence."

मुनिरुवाच

गृहं गच्छ महाभाग रक्ष धर्मं सनातनम्।
सर्वसंपत्स्थिरा शश्वत्स्थिते धर्मे सुनिश्चितम्॥ २॥

The sage said - "O virtuous one, you go back to your house and protect your everlasting *dharma* because by falling from the *dharma*, the wisdom remains stable." This is certain.

त्वां च दृष्ट्वा निराहारं समानीय गृहं नृप।
तव पूजामकरवं यथाशक्ति विधानतः॥ ३॥
सांप्रतं मूर्च्छितं दृष्ट्वा पादरेणुं शुभाशिषम्।
अददां चेतयांचक्रे वक्तुमेवोचितं न च॥ ४॥

O king, finding you hungry I brought to you my abode and extended you all the honour appropriately. Currently also finding you fainted I blessed you pouring the dust of my feet over you, which brought you back to your senses. This is not appropriate to be talked."

नृपस्तद्वचनं श्रुत्वा प्रणम्य मुनिपुंगवम्।
रथमन्यं त्वारुरोह युद्धं देहित्युवाच ह॥ ५॥
मुनिः कृत्वा च संनाहं तं योद्धुमुपचक्रमे।
राजा तं युयुधे तत्र कोपेन हतचेतनः॥ ६॥
कपिलादत्तशस्त्रेण न्यस्तशस्त्रं चकार तम्।
कपिलादत्तया शक्त्या पुनर्मूर्च्छामवाप च॥ ७॥

On hearing the words of the sage the king bowed in reverence to the sage and mounting on the chariot, said, "You allow me to fight." Thereafter wearing the *kavaca*, the sage started fighting with him. The king on his part getting enraged fought a fierce battle. The sage on the other hand with the use of these weapons by the sacred cow, relieved the king of all the weapons. Thereafter, with the use of *śakti* provided by Kapilā, the king again fainted.

पुनश्च चेतनां प्राप्य राजा राजीवलोचनः।
मुनिना युयुधे तत्र कोपेन पुनरेव च॥ ८॥
आग्नेयं योजयामास समरे नृपपुंगवः।
मुनिर्निर्वापयामास वारुणेन च लीलया॥ ९॥
नृपेन्द्रो वारुणास्त्रं च चिक्षेप समरे मुनौ।
वायव्यास्त्रेण स मुनिः शमयामास लीलया॥ १०॥

Thereafter regaining consciousness, the king having the lotus-like eyes, fought a fierce battle with the sage; then the best of the king used the fire-arrow on the sage in the battle-field which was neutralised by the sage with the use of *Vāruṇāstra*.

The king on his part used in the battle-field the *Vāruṇāstra* quite playfully.

वायव्यास्त्रं नृपश्रेष्ठश्चिक्षेप समरे तदा।
गान्धर्वेण मुनिश्रेष्ठः शमयामास तत्क्षणम्॥ ११॥
नागास्त्रं च नृपश्रेष्ठश्चिक्षेप रणमूर्द्धनि।
गारुडेन मुनिश्रेष्ठो निजघान क्षणान्मुने॥ १२॥

The king attacked the sage with *Vāyavyāstra* and the sage neutralised it with the use of *Gāndharvāstra*. The king used serpent-arrow on the sage in the battle-field and the sage in turn, in an instant, shot, a Garuḍa arrow destroying the weapons of the king.

माहेश्वरं महास्त्रं च शतसूर्यसमप्रभम्।
चिक्षेप नृपतिश्रेष्ठो द्योतयन्तं दिशो दश॥ १३॥
वैष्णवास्त्रेण दिव्येन त्रिलोकव्यापकेन च।
मुनिर्निर्वापयामास बहुयत्नेन नारद॥ १४॥

O Nārada, the king then shot *Māheśvarāstra* on the sage which was the terrific of all and emitted lustre like hundreds of suns illumining the entire universe. The sage on the other hand, neutralised the same with the use of divine *Vaiṣṇavāstra* which pervaded the three worlds.

मुनिर्नारायणास्त्र च चिक्षिपे मन्त्रपूर्वकम्।
शस्त्रं त्यक्त्वा महाराजो नमाम शरणं ययौ॥ १५॥
ऊर्ध्वं च भ्रमणं कृत्वा क्षणं दीप्त्वा दिशो दश।
प्रलयाग्निसमं तत्र स्वयमन्तरधीयत॥ १६॥

Thereafter, the sage attacked the king with *Nārāyaṇāstra* reciting the *mantra*. The king throwing away all the weapons, bowed in reverence to the same and took refuge under it. The weapon started roaming in all the directions in the universe emitting flames of fire like the fire of dissolution out of it.

जृम्भणास्त्र च स मुनिश्चिक्षेप रणमूर्धनि।
निद्रां प्रापत्तेन राजा सुष्वाप च मृतो यथा॥ १७॥

The sage then used in the battle-field *Jṛmbhaṇāstra* as a result of which the king felt sleepy and he went to sleep as if dead.

दृष्ट्वा नृपं निद्रितं तं चार्द्धचन्द्रेण तत्क्षणम्।
चिच्छेद सारथिं यानं धनुर्बाणं मुनिस्तदा॥ १८॥

Finding that the king was so sleeping, the sage used the crescent arrow which destroys the king's chariot, the charioteer, the bow and the arrows.

मुकुटं च क्षुरप्रेण च्छत्रं संनाहमेव च।
अस्त्रं तूणं वाजिगणं विविधेन च भूभृतः॥ १९॥

As a result of the shooting of the arrow, the crown of the king, the *chatra*, the *kavaca* the weapons, the quiver and the horses also were cut-off.

मुनिस्तत्सचिवान्सर्वान्नागास्त्रेणैव लीलया।
निबध्य स्थापयामास प्रहस्य समरस्थले॥ २०॥
मुनिस्तं बोधयामास सुमन्त्रेणैव लीलया।
निबद्धसर्वामात्यानां दर्शयामास भूमिपम्॥ २१॥

Thereafter the sage with the use of *Nāgāstra* captured the king as well as his courtiers. Thereafter Sumantra brought back to the king to sense and showed him the captured courtiers.

दर्शयित्वा नृपं तांश्च मोचयामास तत्क्षणम्।
नृपेन्द्रमाशिषं कृत्वा गृहं गच्छेत्युवाच ह॥ २२॥

Thereafter showing the same to the king he was freed. Blessing him, the sage said, "You go back home."

राजा कोपात्समुत्थाय शूलमुद्यम्य यत्नतः।
चिक्षेप तं मुनिश्रेष्ठं मुनिः शक्त्या जघान तम्॥ २३॥

Getting enraged the king got up and attacked the sage with a trident which was destroyed by the sage with his *śakti*.

एतस्मिन्नन्तरे ब्रह्मा समागत्य रणस्थलम्।
सुप्रीतिं जनयामास सुनीत्या च परस्परम्॥ २४॥

In the meantime Brahmā arrived there and extending nice advise to both of them, he developed love for each other in the mind of both of them.

मुनिर्ननाम ब्रह्माणं तुष्टाव च रणस्थले।
राजा नत्वा विधिं चर्षिं स्वपुरं प्रययौ तदा॥ २५॥
मुनिर्ययौ स्वाश्रमं च स्वलोकं कमलोद्भवः।

इत्येवं कथितं किंचिदपरं कथयामि ते॥ २६॥

Getting satisfied in the battle-field, the sage bowed before the king. The king on the other hand bowed in reverence to Brahmā as well as the sage and went back to his kingdom while the sage reverted to his abode. Brahmā on the other hand also went back to his abode. I have spoken all this to you, what more do you want to listen to from me?

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
जमदग्निकार्तवीर्ययुद्धोपशमवर्णनं नाम षड्विंशोऽध्यायः॥ २६॥

अथ सप्तविंशोऽध्यायः

Chapter 27

Destruction of Jamadagni and Paraśurāma's resolve

नारायण उवाच

हरिं स्मृत्वा गृहं गत्वा राजा विस्मितमानसः।
आजगाम महारण्ये जमदग्न्याश्रमं पुनः॥ १॥

Nārāyaṇa said - The king reciting the name of the lord and getting surprised left for his abode. He once again arrived at the hermitage of Jamadagni.

रथानां च चतुर्लक्षं रथिनां दशलक्षकम्।
अश्वेन्द्राणां गजेन्द्राणां पदातीनामसंख्यकम्॥ २॥

He was accompanied by four lakhs of chariots, ten lakhs of soldiers mounted on chariots, one lakh big horses besides elephants, foot soldiers, the number of which could not be estimated.

राजेन्द्राणां सहस्रं च महाबलपराक्रमम्।
महासमृद्धियुक्तश्च त्रैलोक्यं जेतुमीश्वरः॥ ३॥
सर्वतो वेष्टयामास जमदग्न्याश्रमं मुने।
रथस्थो वर्मयुक्तश्च कार्तवीर्यार्जुनः स्वयम्॥ ४॥

There were a lakh of others kings who were great, valorous and strong. Thus the king arrived there with a well equipped army and could conquer the three worlds. He surrounded the hermitage of Jamadagni from all sides. Kārtavīryārjuna was mounted on a chariot wearing the *kavaca*.

सैन्यशब्दैर्वाद्यशब्दैर्महाकोलाहलैर्मुने।
जमदग्न्याश्रमस्थाश्च मूर्च्छामापुर्भयेन च॥ ५॥

O sage, with the sound produced from the playing of musical instruments and with the terrific sound of the movement of the troops all the people in the hermitage of Jamadagni fainted.

कुटीं प्रविश्य बलवान्गृहीत्वा कपिलां शुभाम्।
पुरं गन्तुं मनश्चक्रे दुर्बुद्धिरसदाशयः॥ ६॥

The valorous king entered the hermitage and caught hold of the Kapilā cow and the degraded king dragged her and thought of carrying her to his abode.

समुत्तस्थौ मुनिश्रेष्ठो गृहीत्वा सशरं धनुः।
एकाकी मुक्तगात्रश्च धेनुं नत्वा हरिं स्मरन्॥ ७॥
आश्रमस्थाञ्जनान्सर्वानाश्वास्य च यत्नतः।
आजगाम रणस्थानं निःशङ्को नृपतेः पुरः॥ ८॥

Thereafter, the dwellers of the hermitage of the sage took the bows and arrows in their hands, with naked bodies bowing at the feet of the cow, reciting the name of the lord, assuring variously, appeared before the king for a fight.

निर्ममे शरजालं च स मुनिर्मन्त्रपूर्वकम्।
आच्छादयत्स्वाश्रमं नैर्मानवं वर्मणा यथा॥ ९॥

The sage making great effort created a net of arrows and he covered his entire hermitage with the net of arrows as if a human being was wearing a *kavaca*.

अपरं शरजालं च निर्ममे पुनिपुंगवः।
तैरेवाऽऽवरणं चक्रे सर्वसैन्यं यथाक्रमम्॥ १०॥

The sage then created another net of arrows and surrounded the entire army of the king with the same.

मुनिना शरजालेन सर्वसैन्यं समावृतम्।
तानि सर्वाणि गुप्तानि यथा पत्राणि पञ्जरे॥ ११॥

Thus with the net of the arrows created by the sage, the entire royal army was imprisoned in it like a bird placed in a cage.

राजा दृष्ट्वा मुनिश्रेष्ठमवरुह्य रथात्पुरः।
सार्द्धं नृपेन्द्रैर्भक्त्या प्रणनाम कृताञ्जलिः॥१२॥

Thereafter finding the army thus imprisoned there, the king got down from his chariot and with folded hands together with all other kings bowed in reverence to the sage.

नत्वाऽऽरुरोह यानं स मुनेः प्राप्य शुभाशिषः।
आरुह्य च नृपश्रेष्ठः स्वयानं हृष्टमानसः॥१३॥
नृपैः सार्द्धं नृपश्रेष्ठश्चिक्षेप मुनिपुंगवे।
अस्त्रं शस्त्रं गदां शक्तिं जघान क्रीड्या मुनिः॥१४॥
मुनिश्चिक्षेप दिव्यास्त्रं चिच्छिदे लीलया नृपः।
शूलं चिक्षेप नृपतिस्तं जघान तदा मुनिः॥१५॥
अपरं शरजालं च निर्ममे मुनिपुङ्गवः।
शस्त्रौघैर्निवार्यैश्च खण्डं खण्डं चकार सः॥१६॥

The sage blessed them variously; thereafter the king was delighted and mounted his chariot. The king then together with all other kings started shooting arrows, clubs and *śaktis* but the sage destroyed all of them playfully. The sage also used his own weapons which were also shattered by the king who ultimately used the trident to attack the sage. The trident was destroyed by the sage and he created another net of arrows but the king with the use of his terrific weapons shattered the same.

निबद्धाः शरजालेन न च शक्ताः पलायितुम्।
जृम्भणास्त्रेण मुनिना ते च सर्वे विजृम्भिताः॥१७॥
हस्त्यश्वरथपादातसहितं सर्वसैन्यकम्।
राजानं निद्रितं दृष्ट्वा न जघान मुनीश्वरः॥१८॥
गृहीत्वा कपिलां हृष्टो रुदन्तीं शोकमूर्च्छिताम्।
बोधयित्वा पुरः कृत्वा स्वाश्रमं गन्तुमुद्यतः॥१९॥

Those who were captured in the net of arrows, could not escape anywhere. Thereafter, the sage with the use of *Jṛmbhaṇāstra*, made all the elephants, the horses, the foot soldiers and all other soldiers to be overpowered in a deep swoon. Finding the king asleep, the sage, did not kill him.

एतस्मिन्नन्तरे राजा चेतनां प्राप्य नारद।
निवारयामास मुनिं गृहीत्वा सशरं धनुः॥२०॥

Delightfully he brought to senses the Kapilā cow who had fainted while weeping and taking her with him he returned to his *Āśrama*.

जगाम कपिला त्रस्ता स्वस्थानं च रणाजिरात्।
मुनिश्च तस्थौ निःशङ्को गृहीत्वा सशरं धनुः॥२१॥

In the meantime, the king recovered his senses, prevented the movement of the sage and the cow with the use of his arrows.

ब्रह्मस्त्रं च नृपश्रेष्ठः स चिक्षेप मुनौ तदा।
ब्रह्मस्त्रेण मुनीन्द्रस्य सद्यो निर्वाणतां गतम्॥२२॥

But inspite of the danger ahead he left the battle-field and went to his abode. The sage thereafter moved fearlessly towards his hermitage.

दिव्यास्त्रेण मुनिश्रेष्ठो नृपस्य सशरं धनुः।
रथं च सारथिं चैव विच्छिदे वर्म दुर्वहम्॥२३॥
अथ राजा महाक्रुद्धो ददर्श स्वसमीपतः।
दत्तेन दत्तां शक्तिं तामेकपूरुषघातिनीम्॥२४॥

The king then shot *Brahmāstra* on the sage which was neutralised by the sage with the use of his own *Brahmāstra*. The sage then with the use of divine weapons with him, neutralised all the weapons of the king including his bows and arrows, the chariot with charioteer and the horrible *kavaca* also.

जग्राह नत्वा दत्तं तं स नत्वा शक्तिमुल्बणाम्।
चूर्णयामास तत्रैव शतसूर्यसमप्रभाम्॥२५॥

This enraged the king who looked at the *śakti* which was lying close by and could surely destroy a human being and was bestowed by Dattātreya.

यत्तेजः सर्वदेवानां तेजो नारायणस्य च।
शंभोश्च ब्रह्मणश्चैव मायायाश्चैव नारद॥२६॥

The king mentally bowed in reverence to Dattātreya and then to the *śakti*. Thereafter the *śakti* which dazzled like hundreds of suns and started wielding the same in the battle-field.

तत्रैवाऽऽवाहयामास स योगी मन्त्रपूर्वकम्।
तेजसा द्योतयामास गगनं च दिशो दश॥२७॥

दृष्ट्वा क्षिपन्तीं तां देवा हाहाकारेण चुक्रुशुः।
आकाशस्थाश्च समरं पश्यन्तो दुःखिता हृदा॥ २८॥

O Nārada, the king invoked the lustre of all the gods, Nārāyaṇa, Śiva, Brahmā and the illusion reciting the *mantras* as a result of which, the lustre of the same was spread in all the ten directions.

चिक्षेप तां चूर्णयित्वा कार्तवीर्यार्जुनः स्वयम्।
सद्यः पपात सा शक्तिर्ज्वलन्ती मुनिवक्षसि॥ २९॥

Finding the king using that *śakti* on the sage, all the gods who had assembled there to witness the battle started crying in terror.

विदार्योरो मुनेः शक्तिर्जगाम हरिसंनिधिम्।
दत्ताय हरिणा दत्ता शस्त्रास्त्रनिधये तदा॥ ३०॥

Kārtavīryārjuna had himself shot it wielding in the air. The *śakti* got ignited and struck at the chest of the sage.

मूर्च्छां संप्राप्य स मुनिः प्राणांस्तत्याज तत्क्षणम्।
तेजोऽम्बरे भ्रमित्वा च ब्रह्मलोकं जगाम ह॥ ३१॥

It pierced through the heart of the sage and then went to the lord which was given by the lord to Dattātreya.

युद्धे मुनिं मृतं दृष्ट्वा रुरोद कपिला मुहुः।
हे तात तातेत्युच्चार्य गोलोकं सा जगाम ह॥ ३२॥

The sage fainted instantaneously and the life departed out of his body. His lustre went to Brahmaloka while roaming in the air for some time.

सर्वं सा कथयामास गोलोके कृष्णमीश्वरम्।
रत्नसिंहासनस्थं तं गोपैर्गोपीभिरावृतम्॥ ३३॥

Finding the sage killed in the battle-field, the Kapilā cow started crying in the battle-field. She said, "O lord" and thus speaking she went to the *Goloka*.

कृष्णेन ब्रह्मणे दत्ता ब्रह्मणा भृगवे पुरा।
सा प्रीत्या पुष्करे ब्रह्मन्भृगुणा जमदग्नये॥ ३४॥

Reaching *Goloka* she narrated the entire story to lord Kṛṣṇa who was seated there, on the gem-studded lion-throne comfortably and was surrounded by the cow-herds and cowherdesses.

नत्वा च कामधेनूनां समूहं सा जगाम ह।
तदश्रुबिन्दुना मर्त्ये रत्नसंघो बभूव ह॥ ३५॥

O Brāhmaṇa, the cow was first of all given by lord Kṛṣṇa to Brahmā. Brahmā gave her to Bhṛgu and Bhṛgu lovingly gave her away to Jamadagni at Puṣkara.

अथ राजा तं निहत्य बोधयित्वा स्वसैन्यकम्।
प्रायश्चित्तं विनिर्वर्त्य जगाम स्वपुरं मुदा॥ ३६॥

Thereafter, she bowing in reverence to the group of Kāmadhenu cows left the place. With the tears dropping from her eyes pearls were formed on earth.

प्राणनाथं मृतं श्रुत्वा जगाम रेणुका सती।
मुनिं वक्षसि संस्थाप्य क्षणं मूर्च्छामवाप सा॥ ३७॥

The king after killing Jamadagni performed repentance with his soldiers and left for his place.

ततः सा चेतनां प्राप्य न रुरोद पतिव्रता।
एहि वत्स भृगो राम राम रामेत्यवाच ह॥ ३८॥

Finding his lord having been killed, the chaste Menakā arrived there taking the body in her lap, she fainted.

आजगाम भगुस्तूर्णं क्षणाद्वै पुष्करादहो।
ननाम मातरं भक्त्या मनोयायी च योगवित्॥ ३९॥

On regaining consciousness the chaste lady, did not cry but reciting the name of Rāma and her husband started summoning Paraśurāma.

दृष्ट्वा रामो मृतं तातं शोकार्तां जननीं सतीम्।
आकर्ण्य रणवृत्तान्तं प्रयान्तीं कपिलां शुचा॥ ४०॥

Paraśurāma on the other hand who could move at the speed thought and was well-versed in the *yogas* arrived there from Puṣkara and he bowed in reverence to his mother.

विललाप भृशं तत्र हे तात जननीति च।
चितां चकार योगीन्द्रश्चन्दनैराज्यसंयुताम्॥ ४१॥
रेणुका राममादाय तूर्णं कृत्वा स्ववक्षसि।
चुचुम्ब गण्डे शिरसि रुरोदोच्चैर्भृशं मुनेः॥ ४२॥

Paraśurāma then found his father having been killed, the mother filled with grief and the cow Kapilā having proceeded to *Goloka*. He also learnt about the news of the battle. He lamented again and again reciting the name of his father and mother. Thereafter he, who was the best of the yogīs prepared a pyre of a sandal-wood.

राम राम महाबाहो क्व यामि त्वां विहाय च।
वत्स वत्सेति कृत्वैवं विललाप भृशं मुहुः॥४३॥

Reṇukā on the other hand embraced Paraśurāma, kissed his cheeks and head. Thereafter she started crying aloud.

मत्प्राणाधिक हे वत्स मदीयं वचनं शृणु।
पित्रोः शेषक्रियां कृत्वा याया युद्धं न पुत्रक॥४४॥

She uttered, "O Rāma, where should I proceed leaving you." Thus speaking she went on lamenting again and again.

गृहे तिष्ठ सुखं वत्स तपस्यां कुरु शाश्वतीम्।
समरं नैव सुखदं दारुणैः क्षत्रियैः सह॥४५॥
मातुर्वचनमश्रुत्वा प्रतिज्ञां तां चकार ह।
त्रिःसप्तकृत्वो निर्भूपां करिष्यामि ध्रुवं महीम्॥४६॥

O son, you have been dearer to me than my life even. On son, you don't go to the battle-field after performing the last rites of your parents. O son, you remain in your abode comfortably and perform *tapas* but don't fight with terrific kṣ atrīyas because by doing so, the result becomes unpleasant."

कार्तवीर्यं हनिष्यामि लीलया क्षत्रियाधमम्।
पितॄंश्च तर्पयिष्यामि क्षत्रियक्षतजैस्तथा॥४७॥
इत्युदीर्य्य पुरो मातुर्विललाप मुहुर्मुहुः।
हितं तथ्यं नीतिसारं बोधयामास मातरम्॥४८॥

राम उवाच

पितुः शासनहन्तारं पितुर्वधविधायकम्।
यो न हन्ति महामूढो रौरवं स व्रजेद्ध्रुवम्॥४९॥

Thus hearing the words of his mother, Paraśurāma took a vow that "I shall surely rid the earth of the kṣatrīyas twenty one times and I shall kill this degraded Kārtavīrya playfully." I shall then offer *tarpaṇa* to my ancestors with the blood of Kārtavīrya." Thus taking a vow before his mother, Paraśurāma again started lamenting. Thereafter he started speaking to his mother, the words which were prosperous, truthful and according to the scriptures.

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः।
क्षेत्रदारापहारी च पितृबन्धुविहिंसकः॥५०॥

Paraśurāma said - The one who disobeys the command of his father and does not kill the killer of the father, such a foolish fellow surely falls in the terrific hell.

सततं मन्दकारी च निन्दकः कटुजल्पकः।
एकादशैते पापिष्ठा वधार्हा वेदसंमताः॥५१॥

The one who ignites fire, administers poison or holds weapons or the one who snatches away the riches and the one who snatches away another fields and the wife, the one who kills the father and the brother, the one who is always lazy, the back-biter, the one who always speaks harsh words, such people are always treated to be sinners and according to the provision of the Vedas, they are fit to be killed.

द्विजानां द्रविणादानं स्थानान्निर्वासनं सति।
वपनं ताडनं चैव वधमाहुर्मनीषिणः॥५२॥

The one who snatches away the riches, drives away others' possessions, the shaving of the head or denouncement these are considered to be the death for the Brāhmaṇa.

एतस्मिन्नन्तरे तत्र चाऽऽजगाम भृगुः स्वयम्।
अतित्रस्तो मनस्वी च हृदयेन विदूयता॥५३॥
दृष्ट्वा तं रेणुकारामौ विनतौ संबभूवतुः।
स तावुवाच वेदोक्तं परलोकहिताय च॥५४॥

In the meantime the sage Bhṛgu himself arrived there and he started expressing his heart felt grief. Finding both Paraśurāma and Reṇukā in a melancholy mood he started speaking to them the words which was according to the Vedas and were beneficial even for the next world.

भृगुरुवाच

मद्वंशजातो ज्ञानी त्वं कथं विलपसे सुत।
जलबुद्बुदवत्सर्वं संसारे च चराचरम्॥५५॥

Bhṛgu said - O son, you are born in my race and are very well-read. Why are you lamenting? Because everything in the universe is perishable like the bubble of water.

सत्यसारं सत्यबीजं कृष्णं चिन्तय पुत्रक।
यद्गतं तद्गतं वत्स गतं नैवाऽऽगमिष्यति॥५६॥

O son, recite the name of lord Kṛṣṇa, who is the essence of truth and is quite truthful as well. O son, whosoever is gone is gone. The one who has gone can never come back.

यद्भवेत्तद्भवत्येव भविता यद्भविष्यति।
पूर्वार्जितं स्वीयकर्मफलं केन निवार्यते॥५७॥

Whatever is destined to happen, it happens always. Who can prevent one from facing the results of the deeds performed by him in earlier births?

भूतं भव्यं भविष्यं च यत्कृष्णेन निरूपितम्।
निरूपितं यत्तत्कर्म केन वत्स निवार्यते॥५८॥
मायाबीजं मायिनां च शरीरं पाञ्चभौतिकम्।
संकेतपूर्वकं नाम प्रातःस्वप्नसमं सुत॥५९॥

O son, whatever past, present and future is there, has been built preordained by lord Kṛṣṇa on the basis of the deeds which are destined to be performed; who can prevent them? O son this body of five elements is the seed of illusion which vanishes like the dream of the morning hours.

क्षुधा निद्रा दया शान्तिः क्षमा कान्त्यादयस्तथा।
यान्ति प्राणा मनो ज्ञानं प्रयाते परमात्मनि॥६०॥

With the departing of the soul from the body, hunger, sleep, mercy, glory, forgiveness and grace besides the wisdom of the mind also depart from the body.

बुद्धिश्च शक्तयः सर्वा राजेन्द्रमिव किंकराः।
सर्वे तमनुगच्छन्ति तं कृष्णं भज यत्नतः॥६१॥

His wisdom and all his strength also leave the body like the servants of the king who always follow him. Therefore, you make an effort to recite the name of lord Kṛṣṇa,

के वा केषां च पितरः के वा केषां सुताः सुत।
कर्मभिः प्रेरिताः सर्वे भवाब्धौ दुस्तरे परम्॥६२॥

O son, who happens to be the father of whom and who happens to be the son of whom; all of them are influenced by their own deeds and are wandering here in the ocean of the universe.

ज्ञानिनो मा रुदन्त्येव मा रोदीः पुत्र सांप्रतम्।
रोदनाश्रुप्रपतनान्मृतानां नरकं ध्रुवम्॥६३॥

O son, the intellectuals do not lament like this. Therefore, you stop crying because the tears that fall with the crying drive the dead person to the hell.

संकेताख्योच्चारणेन यद्रुदन्ति च बान्धवाः।
शतवर्षं रुदित्वा तं प्राप्नुवन्ति न निश्चितम्॥६४॥
पार्थिवांशं च पृथिवी गृह्णात्यस्थित्वचादिकम्।
तोयांशं च तथा तोयं शून्यांशं गगनं तथा॥६५॥
वाय्वंशं च तथा वायुस्तेजस्तेजांशकं तथा।
सर्वे विलीनाः सर्वेषु को वाऽऽयास्यति रोदनात्॥६६॥

By calling whose name the sages cry, they cannot get him back even when they cry for him. This is certain because the soul is part of the body. The skin and bones are consumed by the earth. Similarly a part of the body is consumed by the water, the void goes to the sky and the part of the wind merges into the wind and the part of lustre merges into the light.

नामश्रुतियशःकर्मकथामात्रावशेषितः।
वेदोक्तं चैव यत्कर्म कुरु तत्पारलौकिकम्॥६७॥

Thus everything merges into the five elements. Therefore no one would gain anything by lamenting. Thereafter, only the name his glory, his good deeds are remembered by the people after the death of a person. Therefore, you perform the last rights as prescribed in the Vedas.

स च बन्धुः स पुत्रश्च परलोकहिताय यः।

भृगोस्तद्वचनं श्रुत्वा शोकं तत्याज तत्क्षणम्॥
रेणुका च महासाध्वी तं वक्तुमुपचक्रमे॥ ६८॥

Because the one who performs these rites for the welfare of the departed soul, he could be called the real relative." On hearing the words of Bhṛgu, the chaste Reṇukā shed all her grief and started speaking to him.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
जमदग्निसंहारपरशुरामप्रतिज्ञादिवर्णनं नाम
सप्तविंशोऽध्यायः॥ २७॥

अथाष्टाविंशोऽध्यायः

Chapter 28

The Departure of Bhṛgu to Brahmaloka

रेणुकोवाच

ब्रह्मन्ननुगमिष्यामि प्राणनाथस्य सांप्रतम्।
ऋतोश्चतुर्थदिवसे मृतोऽयं चाद्य मानदः॥ १॥
कर्तव्या का व्यवस्थाऽत्र वद वेदविदां वर।
त्वमागतो मे सहसा पुण्येन कतिजन्मनाम्॥ २॥

Reṇukā said - I shall follow the footsteps of my husband, but this is the fourth day of the period of my menses when my husband has been killed. O best of those well-versed in the Vedas, because of the merits of many of my earlier births, you have arrived here and you kindly tell me as to what I should do in my present condition.

भृगुरुवाच

अहो पुण्यवतो भर्तुरनुगच्छ महासति।
चतुर्थदिवसं शुद्धं स्वामिनः सर्वकर्मसु॥ ३॥
शुद्धा भर्तुश्चतुर्थेऽह्नि न शुद्धा दैवपित्र्ययोः।
दैवे कर्मणि पित्र्ये च पचमेऽह्नि विशुध्यति॥ ४॥

Bhṛgu said - O chaste lady, you follow the footsteps of your virtuous husband because on the fourth day of the period a woman gets purified in all respects and can perform all the deeds for the husband. But the woman gets purified on the fourth day for the husband and not for performing divine actions. For performing the tasks of the gods and the manes she is purified on the fifth day.

व्यालग्राही यथा व्यालं बिलादुद्धरते बलात्।
तद्वत्स्वामिनमादाय साध्वी स्वर्गं प्रयाति च॥ ५॥

As the snake-charmer catches the snake from the hole in the earth, similarly the wife carries the husband with her in the heaven.

मोदते स्वामिना सार्धं यावदिन्द्राश्चतुर्दश।
अत ऊर्ध्वं कर्मभोगं भुङ्क्ष्व साध्वि शुभाशुभम्॥ ६॥

O virtuous one, she remains there for the period is equivalent to the life of fourteen Indras. Therefore you also enjoy the result of your good or bad deeds.

स पुत्रो भक्तिदाता यः सा च स्त्री याऽनुगच्छति।
स बन्धुर्दानदाता यः स शिष्यो गुरुमर्चयेत्॥ ७॥

O daughter, only that son is virtuous who bestows the devotion of the lord and only that woman is virtuous who follows the footsteps of the husband. Only such of the brothers could be termed as true brothers who give away in charity. A true pupil always respects his brother.

सोऽभीष्टदेवो यो रक्षेत्स राजा पालयेत्प्रजाः।
स च स्वामी प्रियां धर्ममतिं दातुमिहेश्वरः॥ ८॥

Only he could be termed as the true family god who protects his devotees, only that king could be called a true king who maintains his people well. Only such a lord could be treated as a true lord who can make his wives devoted the *dharma*.

स गुरुर्धर्मदाता यो हरिभक्तिप्रदायकः।
एते प्रशंस्या वेदेषु पुराणेषु च निश्चितम्॥ ९॥

Only such of the teacher could be termed as true teacher who could bestow on his pupils the devotion of lord. This is because they have been praised accordingly in the Vedas and Purāṇas.

रेणुको वाच

गन्तुं स्वस्वामिना सार्धं का शक्ता भारते मुने।
का वाऽप्यशक्ता नारीषु तन्मे ब्रूहितपोधन॥ १०॥

Reṇukā said - O sage, O virtuous one, which are the ladies in the land of Bhārata who are competent to follow the footsteps of their husbands and those who are considered to be incompetent. You tell me.

भृगुरुवाच

बालापत्याश्च गर्भिण्यो ह्यदृष्टऋतवस्तथा।
रजस्वला च कुलटा गलितव्याधिसंयुता॥ ११॥
पतिसेवा विहीना या ह्यभक्ता कटुभाषिणी।
एता गच्छन्ति चेद्दैवान्न कान्तं प्राप्नुवन्ति ताः॥ १२॥
संस्कृताग्निं पुरो दत्त्वा चितासु शयितं पतिम्।
कान्तास्तमनुगच्छन्ति कान्ताश्चेत्प्राप्नुवन्ति ताः॥ १३॥

Bhṛgu said- The ladies having small children, those who are pregnant, the lady who has not started the menses, the lady in period, degraded woman, woman suffering from leprosy, the women who are averse to serving the husbands, undevoted women and the women with foul tongue are not considered to be suitable for following the footsteps of their husband. In case by the move of destiny, they do so, they cannot achieve for their husbands the desired goal. The one who pleasantly carries the body of the husband to the pyre and follows him, the one who is dear to the husband, she surely gets him the heaven.

अनुगच्छन्ति याः कान्तं तमेव प्राप्नुवन्ति ताः।
सार्द्धं कृत्वा पुण्यभोगं दिवि जन्मनि जन्मनि॥ १४॥
इयं ते कथिता साध्वि व्यवस्था गृहिणां ध्रुवम्।
तीर्थे ज्ञानमृतानां च वैष्णवानां गतिं शृणु॥ १५॥

Because such of the ladies who follow their husbands, they achieve them again and they get together again and again in their future births. O virtuous lady, I have narrated to you the position of the house-holder. Now I tell you the position of such of the Vaiṣṇavas as die in the sacred places. You listen to me.

या साध्वी वैष्णवं कान्तं यत्र यत्रानुगच्छन्ति।
प्रयाति स्वामिना सार्द्धं वैकुण्ठे हरिसंनिधिम्॥ १६॥

Wherever the husband of a chaste lady goes, she follows him. She ultimately reaches Vaikuṇṭha together with the husband.

विशेषे नास्ति भक्तानां तीर्थे वाऽन्यत्र नारद।
मरणेन फलं तुल्यं मुक्तानां कृष्णभाविनाम्॥ १७॥
तयोः पातो नास्ति तस्मान्महति प्रलये सति।
नारायणं तं भजेत पुमांस्त्री कमलालयाम्॥ १८॥

But, O Nārada, in the land of Bhārata there is nothing special if one dies at a sacred place because the devotees of lord Kṛṣṇa are always free from the death; therefore they earn the same merit by meeting with their end anywhere. They do not fall even at the time of dissolution. Therefore the husband and wife always adore Nārāyaṇa and Lakṣmī.

तीर्थे ज्ञानमृतश्चापि वैकुण्ठं याति निश्चितम्।
सभार्यो मोदते तत्र यावद्वै ब्रह्मणः शतम्॥ १९॥

If one dies at a sacred place possessing all the knowledge, he surely goes to Vaikuṇṭha and he remains there up to the life of Brahmā with pleasure."

इत्युक्त्वा रेणुकां तत्र जामदग्न्यमुवाच ह।
वेदोक्तं वचनं सर्वं स भृगुः समयोचितम्॥ २०॥

After thus speaking to Reṇukā, Bhṛgu also spoke to Paraśurāma the words which were appropriate to the time and also according to the Vedas.

एहि वत्स महाभाग त्यज शोकमङ्गलम्।
उत्तानं कुरु तातं च दक्षिणाशिरसं भृगो॥ २१॥
वस्त्रं यज्ञोपवीतं च नूतनं परिधापय।
अनश्रुनयनो भूत्वा संतिष्ठन्दक्षिणामुखः॥ २२॥

He said, "O Paraśurāma, O son, you come here. O virtuous one, you relieve yourself from the inauspicious grief and you place the body of your father on the pyre with the head towards the southern direction. You clad it in a new cloth and *yajñopavīta* but your tears would not fall while doing so. You also remain facing the south.

अरणीसंभवाग्निं च गृहाण प्रीतिपूर्वकम्।
पृथिव्यां यानि तीर्थानि सर्वेषां स्मरणं कुरु॥ २३॥
गयादीनि च तीर्थानि ये च पुण्याः शिलोच्चयाः।
कुरुक्षेत्रं च गङ्गां च यमुनां च सरिद्वराम्॥ २४॥

कौशिकीं चन्द्रभागां च सर्वपापप्रणाशिनीम्।
गण्डकीमथ काशीं च पनसां सरयूं तथा॥ २५॥
पुष्पभद्रां च भद्रां च नर्मदां च सरस्वतीम्।
गोदावरीं च कावेरीं स्वर्णरेखां च पुष्करम्॥ २६॥
रैवतं च वराहं च श्रीशैलं गन्धमादनम्।
हिमालयं च कैलासं सुमेरुं रत्नपर्वतम्॥ २७॥
वाराणसीं प्रयागं च पुण्यं वृन्दावनं वनम्।
हरिद्वारं च बदरीं स्मारंस्मारे पुनः पुनः॥ २८॥
चन्दनागुरुकस्तूरीसुगन्धिकुसुमं तथा।
प्रदाय वाससाऽऽच्छाद्य स्थापयैनं चितोपरि॥ २९॥

You ignite the fire from the wood and remember all the sacred places of the earth which include Gayā and other sacred places like the sacred mountain, besides Kurukṣetra, Gaṅgā, Yamunā, the best of rivers, Kauśikī, Candrabhāgā which removes all the sins, Gaṇḍakī, Kāśī, Panasā, Sarayū, Puṣpabhadrā, Bhadrā, Narmadā, Sarasvatī, Godāvarī, Kāverī, Svarṇarekhā, Puṣkara, Raivata, Varāha, Śrīśaila, Gandhamādana, Himālaya, Kailāsa, Ratnaparvata, Sumeru, Vārāṇasī, Prayāga, the sacred Vṛndāvana, the Haridvāra and Badrikāśrama. You recite the name of the these again and again.

And fragrant flower on the fire covered the same with the cloth.

कर्णाक्षिनासिकास्ये त्वं शलाकां च हिरण्मयीम्।
कृत्वा निर्मन्थनं तात विप्रेभ्यो देहि सादरम्॥ ३०॥

O son, adoring your ears, eyes, nose and face with gold, you give it away to the Brāhmaṇa.

सतिलं ताम्रपात्रं च धेनुं च रजतं तथा।
सदक्षिणं सुवर्णं च दत्त्वाऽग्निं देह्यकातरः॥ ३१॥
ॐ कृत्वा दुष्कृतं कर्म जानता वाऽप्यजानता।
मृत्युकालवशं प्राप्य नरं पञ्चत्वमागतम्॥ ३२॥

The copper vase filled with sea-same seeds, the cows and silver, should be given in charity together with *dakṣiṇā* in gold. Thereafter, the fire should be lit in the pyre and you should speak out that knowingly or unknowingly, by performing good or bad deeds, the human has met with the death.

धर्माधर्मसमायुक्तं लोभमोहसमावृतम्।
दह सर्वाणि गात्राणि दिव्यांल्लोकान्स गच्छतु॥ ३३॥
इमं मन्त्रं पठित्वा तु तातं कृत्वा प्रदक्षिणम्।
मन्त्रेणानेन देह्यग्निं जनकाय हरिं स्मरन्॥ ३४॥

Thereafter you burn all the limbs of the body which are free from *dharma* or *adharma*, greed or desire which will enable it to proceed to the divine abode of the lord. By reciting a *mantra* you should circumambulate the pyre and by reciting the *mantra* you perform all the last rites.

ॐ अस्मत्कुले त्वं जातोऽसि त्वदीयो जायतां पुनः।
असौ स्वर्गाय लोकाय स्वाहेति वद सांप्रतम्॥ ३५॥

Reciting ओं you must think that you can be reborn in this race once again. You again recite the word *svāhā* and desire for the proceeding of the soul to the region of heaven.

अग्निं देहि शिरःस्थाने हे भृगो भ्रातृभिः सह।
तच्चकार भृगुः सर्वं सगोत्रैराज्ञया भृगोः॥ ३६॥
अथ पुत्रं रेणुका सा कृत्वा तत्र स्ववक्षसि।
उवाच किंचिद्वचनं परिणामसुखावहम्॥ ३७॥

O son of Bhṛgu, you ignite the fire towards the head of the body together with your brothers." Thus with the command of Bhṛgu he performed the last rites with his kith and kin.

Thereafter Reṇukā embracing her son Paraśurāma spoke to him the pleasant words.

अविरोधो भवाब्धौ च सर्वमङ्गलमङ्गलम्।
विरोधो नाशबीजं च सर्वोपद्रवकारणम्॥ ३८॥

"The best form of prosperity in the universe is not to come into conflict with anyone. The conflict is the cause of destruction and upheavals.

अकर्तव्यो विरोधो वै दारुणैः क्षत्रियैः सह।
प्रतिज्ञा चैषा कर्तव्या मदीयं वचनं शृणु॥ ३९॥

Therefore you do not pick up controversy with the Kṣatriyas. And for this you give me your solemn words. You listen to my few other words.

आलोच्य ब्रह्मणा सार्धं भृगुणा दिव्यमन्त्रिणा।

यथोचितं च कर्तव्यं सद्भिरालोचनं शुभम्॥४०॥

Consulting Brahmā and your divine courtier Bhṛgu, you act according to their advice because it is always good to consult the noble people."

इत्युक्त्वा तं परित्यज्य कान्तं कृत्वा स्ववक्षसि।

सा सुष्वाप चितायां च पश्यन्ती तं हरिस्मृतिः॥४१॥

Thus speaking she left Paraśurāma and taking the body of her husband in her lap. She entered the funeral pyre

वह्निं ददौ चितायां च स रामो भ्रातृभिः सह।

भ्रातृभिः पितृशिष्यैश्च सार्द्धं स विललाप च॥४२॥

Thereafter Paraśurāma together with his brother ignited the fire in the pyre. He then started lamenting with his brothers and the pupils of his father.

राम रामेति रामेति वाक्यमुच्चार्य सा सतीं।

पुरस्ताज्जामदग्न्यस्य भस्मीभूता बभूव सा॥४३॥

भर्तुर्नाम समाकर्ण्य तत्राऽऽजग्मुर्हरेश्चराः।

रथस्थाः श्यामवर्णाश्च सर्वे चारुचतुर्भुजाः॥४४॥

शङ्खचक्रगदापद्मधारिणो वनमालिनः।

किरीटिनः कुण्डलिनः पीतकौशेयवाससः॥४५॥

रथे कृत्वा रेणुकां तां गत्वा ते ब्रह्मणः पदम्।

जमदग्निं समादाय प्रजग्मुर्हरिसंनिधिम्॥४६॥

The chaste Reṇukā reciting the name of Rāma was reduced to ashes. On hearing the name of their lord, the messengers arrived there at once who were of dark complexion having four arms and holding *śaṁkha, cakra, gadā* and *padma* in the four hands wearing a long garland of forest flowers round the neck and the *kirīṭa* on the head and *kuṇḍalas* in the ears. They were clad in lower yellow garment.

Those messengers carried Reṇukā and Jamadagni to the heaven before the lord.

तौ दम्पती च वैकुण्ठे तस्थतुर्हरिसंनिधौ।

कृत्वा दास्यं हरेः शश्वत्सर्वमङ्गलमङ्गलम्॥४७॥

Thus the divine couple arrived in the Vaikuṇṭ ha and started serving the lord as his slaves with devotion.

अथ रामो ब्राह्मणैश्च भृगुणा सह नारद।

पित्रोः शेषक्रियां कृत्वा ब्राह्मणेभ्यो धनं ददौ॥४८॥

गोभूहिरण्यवासांसि दिव्यशय्यां मनोरमाम्।

सुवर्णाधारसहितां जलमन्नं च चन्दनम्॥४९॥

रत्नदीपं रौप्यशैलं सुवर्णासनमुत्तमम्।

सुवर्णाधारसहितं ताम्बूलं च सुवासितम्॥५०॥

छत्रं च पादुके चैव फलं माल्यं मनोहरम्।

फलं मूलादिकं चैव मिष्टान्नं च मनोहरम्॥

ब्राह्मणेभ्यो धनं दत्त्वा ब्रह्मलोकं जगाम सः॥५१॥

O Nārada, thereafter Paraśurāma accompanied by Bhṛgu and other Brāhmaṇas performed the last rites of his parents and gave away riches in charity to the Brāhmaṇas which included cows, land, gold, garments, beautiful beds, water, fruits, sandal-paste, lamp of gems, heaps of silver and gold, golden seat, fragrant betel, umbrella, sandals, rosary, roots and fruits and tasteful sweets. Thus giving away charities to the Brāhmaṇas, he left for Brahmaloka.

ददर्श ब्रह्मलोकं स शातकुम्भविनिर्मितम्।

स्वर्णप्राकारसंयुक्तं स्वर्णस्तम्भैर्विभूषितम्॥५२॥

Reaching there he saw Brahmaloka which was built in gold and was having the boundary wall of gold and pillars of gold.

ददर्श तत्र ब्रह्माणं ज्वलन्तं ब्रह्मतेजसा।

रत्नसिंहासनस्थं च रत्नभूषणभूषितम्॥५३॥

He found Brahmā there possessing divine lustre and seated on a gem-studded lion-throne in a comfortable posture and adorned with gem-studded ornaments.

सिद्धेन्द्रैश्च मुनीन्द्रैश्च ऋषीन्द्रैः परिवेष्टितम्।

विद्याधरीणां नृत्यं च पश्यन्तं सस्मितं मुदा॥५४॥

He happens to be the best of the *siddhas*, sages, ascetics and was surrounded by them, wearing a serene smile on his face. He witnessed the dance of Vidyādhārīs.

संगीतमुपशृण्वन्तं गीयमानं च गायकैः।

चन्दनागुरुकस्तूरीकुङ्कुमेन विराजितम्॥५५॥

तपसां फलदातारं दातारं सर्वसंपदाम्।
धातारं सर्वजगतां कर्तारं चेश्वरं परम्॥५६॥
परिपूर्णतमं ब्रह्म जपन्तं कृष्णमीश्वरम्।
गुह्ययोगं प्रवोचन्तं पृच्छन्तं शिष्यमण्डलम्॥५७॥

He was listening to the singing accompanied by music. The fragrance of sandal-wood, *kastūrī*, saffron pervaded the place. He happened to be the one who granted the results of all the deeds and riches. He was the creator of the entire universe and its preserver as well. He was the supreme lord, complete in all respects, eternal Brahman and was reciting the name of lord Kṛṣṇa and was revealing the truth about the secret yogic practices when asked by his pupils to do so.

दृष्ट्वा तमव्ययं भक्त्या प्रणनाम् भृगुः पुरः।
उच्चैश्च रोदनं कृत्वा स्ववृत्तान्तमुवाच ह॥५८॥

Finding such a type of Brahman before him, Paraśurāma stood before him and bowed in reverence to him. Thereafter he started crying aloud and told him the cause of his mental agony.

भृगुरुवाच

ब्रह्मंस्त्वद्वंशजातोऽहं जमदग्निसुतो विधे।
पितामहस्त्वमस्माकं सर्वज्ञं कथयामि किम्॥५९॥

Bhṛgu said - "O Brāhmaṇa, I am born in your race and am the son of Jamadagni. You happen to be my grandfather and are well-aware of everything. What should I speak to you?

मृगयामागतं भूपं पिता मे चोपवासिनम्।
पारणां कारयामास कपिलादत्तवस्तुभिः॥६०॥

The king who was wandering in the forest feeling hungry having arrived there for hunting, was served with food by my father which emerged from the Kapilā cow. He was fed with that food.

स राजा कपिलालोभात्कार्तवीर्यार्जुनः स्वयम्।
घातयामास मत्तातमित्युक्त्वोच्चै रुरोद सः॥६१॥

Thereafter the king who happened to be none else than Kārtavīrya, tempted to snatch away Kapilā from my father and in greed for the cow, he killed my father." Thus speaking he started crying aloud.

निरुध्य वाष्पं च पुनरुवाच करुणानिधिः।
माता मेऽनुगता साध्वी मां विहाय जगद्गुरो॥६२॥

The merciful Paraśurāma some how controlled himself and stopped the flowing of tears and said to Brahmā, "O teacher of the universe, my mother has also left me and accompanied my father.

अधुनाऽहमनाथश्च त्वं मे माता पिता गुरुः।
कर्ता पालयिता दाता पाहि मां शरणागतम्॥६३॥
आगतोऽहं तव सभां प्रमातुर्मातुराज्ञया।
उपायेन जगन्नाथ मद्वैरिहननं कुरु॥६४॥

I am an orphan at the moment and therefore you are my father, mother and teacher. You are also the performer, the preserver and a man of charity. You, therefore, protect me since I have come to take refuge under you. I have come here in your court with the permission of my mother. O lord of the universe, you tell me the way out by which I should be able to take revenge.

स राजा स च धर्मिष्ठः स दयालुर्यशस्करः।
स पूज्यः स स्थिरश्रीश्च यो दीनं परिपालयेत्॥६५॥

Because the king who maintains the down-trodden can be considered as religious, merciful, glorious, respectable and the possessor of imperishable wealth.

धनिदीनौ समं दृष्ट्वा यः प्रजां न च पालयेत्।
तद्गेहाद्याति रुष्टा श्रीः स भवेद्भ्रष्टराज्यकः॥६६॥

Because the rich man who does not care for the down-trodden person, fortune getting annoyed leaves him and he falls from grace."

श्रुत्वा विप्रबटोर्वाक्यं करुणासागरो विधिः।
दत्त्वा शुभाशिषं तस्मै वासयामास वक्षसि॥६७॥

Brahmā, the ocean of mercy, on hearing the words of the Brāhmaṇa boy blessed him at the same time.

श्रुत्वा भृगोः प्रतिज्ञां च विस्मितश्चतुराननः।

अतीव दुष्करां घोरां बहुजीवविघातिनीम्॥६८॥

The four-faced Brahmā was astonished to know about the vow of Paraśurāma, which was quite terrific and could result in the killing of innumerable creatures.

कर्मणा तद्वेत्सर्वमिति कृत्वा तु मानसे।

उवाच जामदग्न्यं तं परिणामसुखावहम्॥६९॥

Everything happens according to one's own deeds. Thus thinking he started speaking to Jamadagni, the words which were quite pleasant in result.

ब्रह्मोवाच

प्रतिज्ञा दुष्करा वत्स बहुजीवविघातिनी।

सृष्टिरेषा भगवतः संभवेदीश्वरेच्छया॥७०॥

Brahmā said - O son, this is a very difficult vow of yours which will result in the killing of many creatures. The universe is created with the desire of the lord.

सृष्टिः सृष्टा मया पुत्र क्लेशेनैवेश्वराज्ञया।

सृष्टिलुप्तौ प्रति ते दारुणाऽकरुणा परा॥७१॥

O son, I have created this universe with great efforts at the command of the lord and your vow is quite horrible and cruel. The universe will be destroyed by it.

त्रिःसप्तकृत्वो निर्भूपां कर्तुमिच्छसि मेदिनीम्।

एकक्षत्रियदोषेण तज्जातिं हन्तुमिच्छसि॥७२॥

ब्रह्मक्षत्रियविट्छुद्रैर्नित्या सृष्टिश्चतुर्विधैः।

आविर्भूता तिरोभूता हरेरेव पुनः पुनः॥७३॥

You want to deprive the earth of the kings twenty-one times. You want to destroy the entire race of Kṣatriyas because of the sin of a single person. The universe created at the command of the lord includes Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras who always remain in the same status.

अन्यथा त्वत्प्रतिज्ञा च भविता प्राक्तनेन ते।

वह्वायासेन ते कार्यसिद्धिर्भवितुमर्हति॥७४॥

Because of your traditional beliefs, this vow of yours cannot materialise but you can be successful after making great efforts.

शिवलोकं गच्छ वत्स शंकरं शरणं व्रज।

पृथिव्यां बहवो भूपाः सन्ति शंकरकिंकराः॥७५॥

विनाऽऽज्ञया महेशस्य को वा तान्हन्तुमीश्वरः।

बिभ्रतः कवचं दिव्यं शक्तेर्वै शंकरस्य च॥७६॥

उपायं कुरु यत्नेन जयबीजं शुभावहम्।

उपायतः समारब्धाः सर्वे सिध्यन्तुपक्रमाः॥७७॥

श्रीकृष्णमन्त्रकवचग्रहणं कुरु शंकरात्।

दुर्लभं वैष्णवं तेजः शैवं शाक्तं विजेष्यति॥७८॥

Therefore, O son, you go to Śivaloka and take refuge under lord Śiva. There are several kings who are devoted to lord Śiva who always wear the *kavaca* of Śiva as well as Durgā and till such time as they wear those *kavacas* no one can kill them without the permission of lord Śiva. You must make great efforts to meet with success, because one could meet with success only by making sustained efforts. You try to receive from Śiva the *mantra* of Kṛṣṇa, his *kavaca* and the Vaiṣṇava glory which is difficult to get. With the application of the same, you will be able to overcome the *tejas* of Śiva as well as the *śakti*.

गुरुस्ते जगतां नाथः शिवो जन्मनि जन्मनि।

मन्त्रो मत्तो न युक्तस्ते यो युक्तः स भवेद्विधिः॥७९॥

Śiva, the lord of the universe, happens to be your teacher for many births, therefore, my *mantra* will be of no use to you. I have spoken to you whatever would be appropriate for you to do.

कर्मणा लभ्यते मन्त्रः कर्मणा लभ्यते गुरुः।

स्वयमेवोपतिष्ठन्ते ये येषां तेषु ते ध्रुवम्॥८०॥

Because one can get the *mantra* only because of his deeds and one can get a teacher with his deeds. Therefore everyone gets whatever belongs to him.

त्रैलोक्यविजयं नाम गृहीत्वा कवचं वरम्।

त्रिःसप्तकृत्वो निर्भूपां करिष्यसि महीं भृगो॥८१॥

O Bhṛgu, by receiving the best of *kavaca* named *Trailokyavijaya*, you can relieve the earth of the *Kṣatriyas* twenty one times.

दिव्यं पाशुपतं तुभ्यं दाता दास्यति शंकरः।
तेन दत्तेन शस्त्रेण क्षत्रसंघं विजेष्यसि॥८२॥

Lord Śiva can give you the *Pāśupata* weapon and you will be able to destroy Kṣatriyas with the use of his *mantra*.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० भृगोर्ब्रह्मलोकगमने ब्रह्मोक्तोपायवर्णनं नामाष्टाविंशोऽध्याय॥२८॥

अथैकोनत्रिंशोऽध्यायः

Chapter 29

The Arrival of Paraśurāma at Kailāsa

नारायण उवाच

ब्रह्मणो वचनं श्रुत्वा प्रणम्य च जगद्गुरुम्।
स्फीतस्तस्माद्वरं प्राप्य शिवलोकं जगाम सः॥ १॥

Nārāyaṇa said - On hearing the words of Brahmā, Paraśurāma bowed in reverence to him and after getting blessed by him, went to Śivaloka with great enthusiasm. This Śivaloka is located a lakh of *yojanas* above Brahmaloka.

लक्षयोजनमूर्ध्वं च ब्रह्मलोकाद्विलक्षणम्।
अनिर्वाच्यसुशोभाढ्यं वाय्वाधारं मनोहरम्॥ २॥
वैकुण्ठं दक्षिणे यस्य गौरीलोकश्च वामतः।
यदधो ध्रुवलोकश्च सर्वलोकात्परः स्मृतः॥ ३॥

This is more astonishing than the abode of Brahmā having glory which cannot be explained and is floating in the air besides being quite charming. Vaikuṇṭha is located to its north and the abode of Gaurī is located below. The region of the Dhruva is located still below it and it is beyond all the *lokas*.

तेषामूर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनः।
अत ऊर्ध्वं न लोकश्च सर्वोपरि च स स्मृतः॥ ४॥

The *Goloka* is located at a distance of fifty crore *yojanas* and above that there are no other lokas. It is the topmost of all. This has been stated in the scriptures.

मनोयायी स योगीन्द्रः शिवलोकं ददर्श ह।
उपमानोपमेयाभ्यां रहितं महदद्भुतम्॥ ५॥
यागीन्द्राणां वरेण्यैश्च सिद्धविद्याविशारदैः।
कोटिकल्पतपः पूतैः पुण्यवद्भिर्निषेवितम्॥ ६॥

That Paraśurāma the best of the yogīs who could move with the speed thought reached there is an instance. Śivaloka which was incomparable, immensely astonishing and was the dwelling place of great yogīs, *siddhas*, for crores of *kalpas* was purified by the auspicious souls.

वेष्टितं कल्पवृक्षाणां समूहैर्वाञ्छितप्रदैः।
समूहैः कामधेनूनामसंख्यानां विराजितम्॥ ७॥
पारिजाततरूणां च वनराजिविराजितम्।
मधुलुब्धमधूम्राणां मधुरध्वनिमोहितम्॥ ८॥
नवपल्लवसंयुक्तं पुंस्कोकिलरुतश्रुतम्।
योगेन योगिनां सृष्टं स्वेच्छया शंकरेण च॥ ९॥
शिल्पिनां गुरुणा स्वप्ने न दृष्टं विश्वकर्मणा।
जन्तुभिर्वेष्टितं ब्रह्मन्योगदुष्टैर्निरामयैः॥ १०॥
सरोवरशतैर्दिव्यैः पद्मराजीविराजितैः।
पुष्पद्यानायुतैर्युक्तं सदा चातिसुशोभितम्॥ ११॥
मणीन्द्रसाररचितैः शोभितैर्मणिवेदिभिः।
राजमार्गशतैर्दिव्यैः सर्वतः परिभूषितम्॥ १२॥
मणीन्द्रसारनिर्माणशतकोटिगृहैर्युतम्।
नानाचित्रविचित्राढ्यैर्मणीन्द्रकलशोज्ज्वलैः॥ १३॥

It was surrounded by *kalpavṛkṣas* which fulfil the desires of all, besides innumerable herds of Kāmadhenu cows, innumerable forests of *Pārijāta* trees, infatuated with black-wasps always greedy for honey, filled with freest tree leaves and the sweet notes of cuckoos. It was built as per the desires of Śiva and the yogīs. Such a type of construction had not been witnessed to even by Viśvakarmā, the teacher of the architects. O Brāhmaṇa, Śivaloka was surrounded by yogīs and healthy wild animals.

तन्मध्यदेशे रम्ये च ददर्श शंकरालयम्।
मणीन्द्रसाररचितप्राकारं सुमनोहरम्॥ १४॥

There were hundreds of divine pools with lines of lotus flowers and orchards, which added to the beauty of the place.

अत्यूर्ध्वमम्बरस्पर्शि क्षीरनीरनिभं परम्।
षोडशद्वारसंयुक्त शोभितं शतमन्दिरैः॥ १५॥
अमूल्यरत्नरचितै रत्नसोपानभूषितैः।
रत्नस्तम्भकपाटैश्च हीरकेण परिष्कृतैः॥ १६॥

There were many pedestals made of gems and the roads were also decorated with gems besides hundreds of dwelling places which were made of the best of precious gems and the astonishing type of decorated bases.

माणिक्यजालमालाभिः सद्रत्नकलशोज्ज्वलैः।
नानाविचित्रचित्रेण चित्रितैः सुमनोहरैः॥ १७॥

He found the abode of lord Śiva surrounded by beautiful buildings which were surrounded by a beautiful boundary wall.

आलयस्य पुरस्तत्र सिंहद्वारं ददर्श सः।
रत्नेन्द्रसारखचितकपाटैश्च विराजितम्॥ १८॥
शोभितं वेदिकाभिश्च बाह्याभ्यन्तरतः सदा।
रचिताभिः पद्मरागैर्महामरकतैर्गृहम्॥ १९॥

It was quite high almost touching the sky, white in colour like milk and had sixteen entrance gates besides other buildings.

It had charming pillars and doors which were studded with gems.

नानाप्रकारचित्रेण चित्रितं सुमनोहरम्।
करालरूपावद्राक्षीद्द्वारपालौ भयंकरौ॥ २०॥

There were beds of fine decorations with sapphire gems, best of gems and many types of beautiful paintings.

महाकरालदन्तास्यौ विकृतौ रक्तलोचनौ।
दग्धशैलप्रतीकाशौ महाबलपराक्रमौ॥ २१॥
विभूतिभूषिताङ्गौ च व्याघ्रचर्माम्बरौ वरौ।
पिङ्गलाक्षौ विशालाक्षौ जटिलौ च त्रिलोचनौ॥ २२॥
त्रिशूलपट्टिशधरौ ज्वलन्तौ ब्रह्मतेजसा।
तौ दृष्ट्वा मनसा भीतस्त्रस्तः किंचिदुवाच ह॥ २३॥
विनयेन विनीतश्च दुर्विनीतौ महाबली।
आत्मनः सर्ववृत्तान्तं कथयामास तत्पुरः॥ २४॥
विप्रस्य वचनं श्रुत्वा कृपायुक्तौ बभूवतुः।
गृहीत्वाऽऽज्ञां चरद्वारा शंकरस्य महात्मनः॥ २५॥
प्रवेष्टुमाज्ञां ददतुरीश्वरानुचरौ वरौ।
भृगुस्तदाज्ञामादाय प्रविवेश हरिं स्मरन्॥ २६॥

He found again the main gates in front of the palace, which had a gate in which the best of the gems were studded. He then saw the palace having the pedestal decorated with gems and precious stones besides beautiful paintings. He found two terrific looking gatekeepers guarding the gate. Their teeth were protruding, were terrific to look at, with red and deformed eyes. They looked like a burnt-out mountain, were quite valorous and great warriors. They had applied ashes on their bodies, were clad in tiger skins, having broad pinkish eyes, wearing matted locks of hair on the head, having three eyes and held a strident and a *paṭṭiśa* in their hands and appeared like burning fire flames. The sight of those gate-keepers frightened Paraśurāma but inspite of that he spoke to them.

प्रत्येकं षोडश द्वारो ददर्श सुमनोहराः।
द्वारपालैर्नियुक्ताश्च नानाचित्रविचित्रिताः॥ २७॥

Becoming meek and humble, appearing miserable, he narrated the pathetic story before the gate-keepers.

दृष्ट्वा तां महदाश्चर्यादपश्यच्छूलिनःसभाम्।
नानासिद्धगणाकीर्णां महर्षिगणसेविताम्॥ २८॥
पारिजातसुगन्धाढ्यवायुना सुरभीकृताम्।
ददर्श तत्र देवेशं शंकरं चन्द्रशेखरम्॥ २९॥

On hearing the story of the Brāhmaṇa both of them felt pity and getting permission from lord Śiva, they allowed him to have an audience with the lord. At the command of the lord Paraśurāma reciting his name entered the chamber of Śiva.

त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं परम्।
विभूतिभूषिताङ्गं तं नागयज्ञोपवीतिनम्॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्॥ ३०॥

Thus he crossed sixteen gates, all of which were quite charming to look at and were guarded by astonishing types of gate-keepers.

महाशिवं शिवकरं शिवबीजं शिवाश्रयम्।
आत्मारामं पूर्णकामं सूर्यकोटिसमप्रभम्॥ ३१॥
ईषद्धास्यं प्रसन्नास्यं भक्तानुग्रहकारकम्।
शश्वज्ज्योतिः स्वरूपं च लोकानुग्रहविग्रहम्॥ ३२॥
धृतवन्तं जटाजालं वक्षकन्या समन्वितम्।
तपसां फलदातारं दातारं सर्वसंपदाम्॥ ३३॥

After witnessing all the gate-keepers he entered the court of lord Śiva which was surrounded by the *siddha* people and ascetics. The breeze carrying the fragrance of *Pārijāta* flowers pervaded the place. He found there Śiva, the lord of the gods, wearing a crescent on his head. He was holding a trident and *paṭṭiśa*, wore the skin of a tiger with all the limbs plastered with ashes, wearing the *yajñopavīta* of *nāgas* and was seated in *sukhāsana* on the gem-studded lion-throne, adorned with all the ornaments studded with gems.

शुद्धस्फटिकसंकाशं पञ्चवक्त्रं त्रिलोचनम्।
गुह्यं ब्रह्म प्रवोचन्तं शिष्येभ्यस्तत्त्वमुद्रया॥ ३४॥
स्तूयमानं च योगीन्द्रैः सिद्धेन्द्रैः परिसेवितम्।
पार्शदप्रवरैः शश्वत्सेवितं श्वेतचामरैः॥ ३५॥
ज्योतीरूपं च सर्वाद्यं श्रीकृष्णं प्रकृतेः परम्।
ध्यायन्तं परमानन्दं पुलकाञ्चितविग्रहम्॥ ३६॥
सुस्वरं साश्रुनेत्रंतमुदूगायन्तं गुणार्णवम्।
भूतेन्द्रैर्वै रुद्रगणैःक्षेत्रपालैश्च वेष्टितम्॥ ३७॥
मूर्ध्ना ननाम परशुरामो दृष्ट्वा तमादरात्।
तद्वामे कार्तिकेयं च दक्षिणे च गणेश्वरम्॥ ३८॥
नन्दीश्वरं महाकालं वीरभद्रं च तत्पुरः।
अङ्के ददर्श कान्तां तां गौरीं शैलेन्द्रकन्यकाम्॥ ३९॥
ननाम सर्वान्मूर्ध्ना च भक्त्या च परया मुदा।
दृष्ट्वा हरं परं तोषात्स्तोतुं समुपचक्रमे॥ ४०॥
सगद्गदपदं दीनः साश्रुनेत्रोऽतिकातरः।
कृताञ्जलिपुटः शान्तः शोकार्त्तः शोकनाशनम्॥ ४१॥

परशुराम उवाच

ईश त्वां स्तोतुमिच्छामि सर्वथा सतोतुमक्षमः।
अक्षराक्षयबीजं च किंवा स्तौमि निरीहकम्॥ ४२॥
न योजनां कर्तुमीशो देवेशं स्तौमि मूढधीः।
वेदा न शक्ता यं स्तोतुं कस्त्वां स्तोतुमिहेश्वरः॥ ४३॥
वाग्बुद्धिमनसां दूरं सारात्सारं परात्परम्।
ज्ञानमात्रेण साध्यं च सिद्धं सिद्धैर्निषेवितम्॥ ४४॥

He bestowed welfare, the seed of prosperity, refuge of welfare, the great soul, the one who fulfils all the desires, having the lustre of crores of suns. Wearing a serene smile on his face, he was having a delightful face. He is the one who is always merciful towards his devotees, always having the form of flame and the one who takes to the human forms for the welfare of all, wearing matted locks of hair, accompanied by Gaurī. He is the result of *tapas* and bestower of all the riches, having the spotless complexion like a crystal gem, having five faces, three eyes and was imparting the divine knowledge to his pupils in *tattva* and the divine knowledge of Brāhmaṇa. He was adored by the yogīs, served the *siddhas* all round, served by the attendants with white fly-whisks, form of flame and reciting the name of blissful lord Kṛṣṇa, who is primeval and beyond Prakṛti, meditated upon by people as Mahāśiva, getting emotional. They were loudly reciting the name of the lord who happens to be oceans of virtues and the tears were flowing from their eyes. He was surrounded by *bhūtas*, Rudras and *kṣetra-pālas*. Thereafter Paraśurāma bowed in reverence to him; Kārtikeya appeared to his left, Gaṇeśa appeared to his right, while Nandīkeśvara, Mahākāla and Vīrbhadra were seated in front of him. Pārvatī the daughter of the king of mountains was seated in his lap. With his mind filled with devotion Paraśurāma offered his salutation to lord Śiva bowing his head. Finding Śiva there, Paraśurāma was satisfied and he started offering prayers to him. He was feeling miserable, his eyes were filled with tears and he stood there with folded hands. He then started reciting the glory of lord Śiva with a choked voice.

यमाकाशमिवाऽद्यन्तमध्यहीनं तथाऽव्ययम्।
विश्वतन्त्रमतन्त्रं च स्वतन्त्रं तन्त्रबीजकम्॥ ४५॥

Paraśurāma said - O lord, I intend to eulogise you but am unable to do so. What type of prayer can I offer to the one who is imperishable, eternal and without any desire?

ध्यानासाध्यं दुराराध्यमतिसाध्यं कृपानिधिम्।
त्राहि मां करुणासिन्धो दीनबन्धोऽतिदीनकम्॥४६॥

I cannot think about it but still I venture to do so being an utterly foolish person because the one whose glory is beyond the reach of the Vedas, then who else can recite your glory.

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।
स्वप्नेऽप्यदृष्टं भक्तैश्चाधुना पश्यामि चक्षुषा॥४७॥

You are beyond speech, wisdom and the mind; you are the essence of the essence, beyond everything. You are the one who can be achieved only by divine knowledge. You are the *siddha* and are served by the *siddhas*.

शक्रादयः सुरगणाः कलया यस्य संभवाः।
चराचराः कलांशेन तं नमामि महेश्वरम्॥४८॥
स्त्रीरूपं क्लीबरूपं च पौरुषं च बिभर्ति यः।
सर्वाधारं सर्वरूपं तं नमामि महेश्वरम्॥४९॥

You are without beginning, middle or end, like the sky, without destruction, *tantra* of the universe, beyond *tantra*, independent, the seed of *tantra*, difficult to achieve even by meditation, difficult to meditate upon and are most merciful. Therefore, O ocean of mercy, O lover of the down-trodden, I am in a miserable condition, therefore, you kindly protect me.

यं भास्करस्वरूपं च शशिरूपं हुताशनम्।
जलरूपं वायुरूपं तं नमामि महेश्वरम्॥५०॥

My life has been a successful today because the one who is beyond the reach of the devotees even in dream, him I am visualising with my own eyes.

अन्नतविश्वसृष्टीनां संहर्तारं भयंकरम्।
क्षणेन लीलामात्रेण तं नमामि महेश्वरम्॥५१॥

From whose race, the gods like Indra have emerged and all the movable and immovable things on earth are his reflection alone. I bow in reverence to such a type of Maheśvara.

I bow in reverence to Maheśvara who is having the form of a man, a woman, impotent, possessing great prowess and the base of all; I bow in reverence to Maheśvara.

इत्येवमुक्त्वा स भृगुः पपात चरणाम्बुजे।
आशिषं च ददौ तस्मै सुप्रसन्नो बभूव सः॥५२॥

The one who is the form of the sun, the moon, fire, water and the wind, I bow in reverence to the same Maheśvara.

जामदग्न्यकृतं स्तोत्रं यः पठेद्भक्तिसंयुतः।
सर्वपापविनिर्मुक्तः शिवलोकं स गच्छति॥५३॥

The one who can destroy the entire universe in an instant, I bow in reverence to the same Maheśvara.

Thus speaking Paraśurāma fell at the feet of Śiva who getting delighted blessed him.

Whosoever recites the *stotra* composed by Paraśurāma, he is relieved of all sins and he ultimately achieves Śivaloka.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० परशुरामस्य कैलाशगमनं नामैकोनत्रिंशोऽध्यायः॥२९॥

अथ त्रिंशोऽध्यायः

Chapter 30

Śiva gives away weapons to Paraśurāma

शंकर उवाच

कस्त्वं बटो कस्य पुत्रः वासः स्तवनं कथम्।
किं वा तेऽहं करिष्यामि वाञ्छितं वद सांप्रतम्॥ १॥

Śiva said - "O child, who are you, who is your father and where do you live? Why are you eulogising me? You express your desire to me.?

पार्वत्युवाच

शोकाकुलं त्वां पश्यामि विमनस्कं सुविस्मितम्।
वयसाऽतिशिशुं शान्तं गुणेन गुणिनां वरम्॥ २॥

Pārvatī said - "I find you filled with grief, sad and surprised, you resemble a child in age but because of your peaceful nature and other

virtues, you are comparable to the virtuous people."

भृगुरुवाच

जगदग्निसुतोऽहं च भृगुवंशसमुद्भवः।
रेणकाऽम्बा मे परशुरामोऽहं नामतः प्रभो॥ ३॥
क्रीणीहि मां दयासिन्धो विद्यापण्येन किंकरम्।
त्वामीश शरणापन्नं रक्ष मां दीनवत्सल॥ ४॥

Bhṛgu said - "O lord, I am the son of Jamadagni and am born in the race of Bhṛgu; the name of my mother is Reṇukā and my name is Paraśurāma. O lord of the universe, by imparting divine knowledge to me, you take me as your pupil. O lord, O uplifter of the down-trodden, I take refuge under you. Therefore, you protect me.

मृगयामागतं भूपं पिता मे चोपवासिनम्।
चकाराऽऽतिथ्यमानीय कपिलादत्तवस्तुभिः॥ ५॥
राजा तं कपिला लोभाद्घातयामास मन्दधीः।
कपिला तं मृतं दृष्ट्वा गोलोकं च जगाम सा॥ ६॥

Finding the king who had come for hunting, hungry, my father welcomed him as a guest and served him with food provided by the Kapilā cow. Thereafter, the foolish king became desirous of possessing the Kapilā cow and he killed my father. Kapilā on her part, finding my father dead, went back to *Goloka*.

माताऽनुगमनं चक्रे ह्यनाथोऽहं च सांप्रतम्।
त्वं मे पिता शिवा माता रक्ष मां पुत्रवत्प्रभो॥ ७॥
मया कृता प्रतिज्ञा च शोकेनैवातिदुष्करा।
त्रिःसप्तकृत्वो निर्भूपां करिष्यामि महीमिति॥ ८॥
कार्तवीर्यं हनिष्यामि समरे तातघातकम्।
इत्येतत्परिपूर्णं मे भगवान्कर्तुमर्हति॥ ९॥

The mother also accompanied the father and I am an orphan at the moment. Therefore, O lord, you are my father at the moment and Pārvatī happens to be my mother. You protect me like your own son. With my mind filled with grief I have taken a difficult vow that I shall rid the earth of Kṣatriyas, twenty one times in the battle-field and shall also destroy Kārtavīrya who had killed my father.

O lord you, enable me to fulfil this vow."

ब्राह्मणस्य वचः श्रुत्वा दृष्ट्वा दुर्गामुखं हरः।
बभूवाऽऽनम्रवक्त्रश्च सा च शुष्कौष्ठतालुका॥ १०॥

On listening to the words of the Brāhmaṇa, Śiva looked at the face of Durgā and the palate of Pārvatī dried up.

पार्वत्युवाच

तपस्विन्विप्रपुत्र क्ष्मां निर्भूपां कर्तुमिच्छसि।
त्रिःसप्तकृत्वः कोपेन साहसस्ते महान्बटो॥ ११॥
हन्तुमिच्छसि निःशस्त्रः सहस्रार्जुनमीश्वरम्।
भ्रूभङ्गलीलया यस्य रावणस्य पराजयः॥ १२॥

Pārvatī said - "O *tapasvī*, because of your anger, you want to relieve the kings of the earth twenty one times. O ascetic this is a great courage of yours that you want to kill Sahasrārjuna without any weapon. He is the one by the side glance of whom even Rāvaṇa was defeated.

तस्मै प्रदत्तं दत्तेन श्रीहरेः कवचं बटो।
शक्तिरव्यर्थरूपा च यया ते हिंसितः पिता॥ १३॥
हरेर्मन्त्रं संस्तवनं ध्यायेत च दिवानिशम्।
को वा शक्नोति तं हन्तुं न पश्यामीह भूतले॥ १४॥

O ascetic, he has been provided with a *kavaca* of the lord by the Dattātreya and there is no let up in his prowess which never decreases because of which he has killed your father. He is the one who recites the name of the lord throughout day and night. Who can kill him on earth? I don't have any such person known to me.

अये विप्र गृहं गच्छ किं करिष्यति शंकरः।
अन्ये भूपाश्च मद्भुत्याः का भीस्तेषां मयि स्थिते॥ १५॥

O Brāhmaṇa, you get back to your home. What shall Śiva be able to do in this case, the rest of the kings are my devotees and why should they be afraid when I am there."

भद्रकाल्युवाच

अये विप्रबटो जाल्म निर्भूपां कर्तुमिच्छसि।
यथा हि वामनश्चन्द्र करेणाऽहर्तुमिच्छति॥ १६॥

Bhadrakālī said - "O Brāhmaṇa ascetic, you are foolish that you intend to deprive the earth of her rulers. It is like the one who is dwarf but intends to catch hold of the moon.

कृतयज्ञान्महापुण्यान्महाबलपराक्रमान्।
दिगम्बरसहायेन मद्भृत्यान्हन्तुमिच्छसि॥ १७॥

Do you intend to kill my devotees who are quite virtuous and have become meritorious with the help of Śiva."

स तयोर्वचनं श्रुत्वा रुरोदोच्चैश्च शोकतः।
सहसा पुरतस्तेषां प्राणांस्त्यक्तुं समुद्यतः॥ १८॥
विप्रस्य रोदनं श्रुत्वा शंकरः करुणानिधिः।
पश्यन्दुर्गां च कालीं च ज्ञात्वाऽऽशयमथो विभुः॥ १९॥
तयोरनुमतिं प्राप्य सर्वेशो भक्तवत्सलः।
जमदग्निसुतं सद्यः प्रवक्तुमुपचक्रमे॥ २०॥

Paraśurāma listening to the words of both of them started crying aloud and in their very presence he got ready to end his life. Hearing the cries of Paraśurāma the merciful lord Śiva looked at Kālī and Durgā both and with their permission, he started speaking to Paraśurāma.

शंकर उवाच

अद्यप्रभृति हे वत्स त्वं मे पुत्रसमो महान्।
दास्यामि मन्त्रं गुह्यं ते त्रिषु लोकेषु दुर्लभम्॥ २१॥

Śiva said - "O son, from today onwards you will be like my son and I shall bestow on you the inaccessible secret *mantra* of the three world.

एवंभूतं च कवचं दास्यामि परमाद्भुतम्।
लीलया मत्प्रसादेन कार्तवीर्यं हनिष्यसि॥ २२॥

I will also give you an astonishing *kavaca* with the use of which you will be able to kill Kārtavīrya.

त्रिःसप्तकृत्वो निर्भूपां करिष्यसि महीं द्विज।
जगत्ते यशसा पूर्णं भविष्यति न संशयः॥ २३॥
इत्युक्त्वा शंकरस्तस्मै ददौ मन्त्रं सुदुर्लभम्।
त्रैलोक्यविजयं नाम कवचं परमाद्भुतम्॥ २४॥
स्तवं पूजाविधानं च पुरश्चरणपूर्वकम्।
मन्त्रसिद्धेरनुष्ठानं यथावन्नियमक्रमम्॥ २५॥

O Brāhmaṇa, you will relieve the earth of the Kṣatriyas twenty one times and the glory of your prowess will be spread in the universe. There is no doubt about it." Thus speaking lord Śiva gave him the inaccessible *mantra* called *Trilokyavijaya* the astonishing *kavaca, stotra* and the method of adoration, besides *puraścaraṇa-mantra siddhi* and the relevant regulations to be followed for making the same a success.

सिद्धिस्थानं कालसंख्यां कथयामास नारद।
वेदवेदाङ्गादिकं च पाठयामास तत्क्षणम्॥ २६॥

O Nārada, he then told him the name and time of success. He imparted to him the knowledge of the Vedas.

नागपाशं पाशुपतं ब्रह्मस्त्रं च सुदुर्लभम्।
नारायणास्त्रमाग्नेयं वायव्यं वारुणं तथा॥ २७॥
गान्धर्वं गारुडं चैव जृम्भणास्त्रं तथैव च।
गदां शक्तिं च परशुं शूलमव्यर्थमुत्तमम्॥ २८॥

He also imparted to him the knowledge of *Nāgāstra, Pāśupata,* inaccessible *Brahmāstra, Nārāyaṇāstra*, the fire weapon, the wind weapon, the water weapon, *Gāndharvāstra Jṛmbhaṇāstra*, besides the use of *gadā, śakti, parśu* and the indestructible trident.

नानाप्रकारशस्त्रास्त्रं मन्त्रं विधिपूर्वकम्।
शास्त्रास्त्राणां च संहारं तूणी चाक्षयसायकौ॥ २९॥
आत्मरक्षणसन्धानं संग्रामविजयक्रमम्।
मायायुद्धं च विविधं हुंकारं मन्त्रपूर्वकम्॥ ३०॥
रक्षणं च स्वसैन्यानां परसैन्यविमर्दनम्।
नानाप्रकारमतुलमुपायं रणसंकटे॥
संहारे मोहिनीं विद्यां ददौ मृत्युहरां हरः॥ ३१॥

He also imparted the knowledge of the use of various types of weapons, *mantras*, the method of their use, the quivers and infallible arrows, the methods of protecting himself, for achieving success in the battle-field, many types of illusory

wars, uttering of *huṁkāra*, reciting of *mantras*, protection of his army and destruction of the enemy army, the method of protecting himself at the time of danger in the battle-field and the knowledge of over-coming death, besides the knowledge of illusion.

स्थित्वा चिरं गुरोर्वासे संर्वविद्यां विबोध्य सः।
तीर्थे कृत्वा मन्त्रसिद्धिं तांश्च नत्वा जगाम सः॥ ३२॥

Remaining with the teacher for a long time, he fully acquainted himself with the use of all the weapons achieving the entire knowledge. Thereafter, bowing in reverence to everyone, Parasurāma left the place.

इति श्रीब्रह्म० महा० गणपति० नारदना० परशुरामस्य शिवदत्तास्त्रशस्त्रादिप्राप्तिवर्णनं नाम त्रिंशोऽध्यायः॥ ३०॥

अथैकत्रिंशोऽध्यायः

Chapter 31

The Giving of Śrī Kṛṣṇa kavaca to Paraśurāma

नारद उवाच

भगवञ्छ्रोतुमिच्छामि कं मन्त्रं भगवान्हरः।
कृपयाऽदात्परशुरामाय किं स्तोत्रं कवचं ददौ॥ १॥
को वाऽस्य मन्त्रस्याऽऽराध्यः किं फलं कवचस्य च।
स्तवनस्य फलं किं वा तद्भवान्वक्तुमर्हति॥ २॥

Nārada said - O lord, which one of the *mantra, stotra* and *kavaca* was given by the lord to Paraśurāma, who is prime god of the *kavaca*, what reward does that *kavaca* bestow on the devotee and what is the result of the *kavaca* you kindly let me know?"

नारायण उवाच

मन्त्राराध्यो हि भगवान्परिपूर्णतमः स्वयम्।
गोलोकनाथः श्रीकृष्णो गोपगोपीश्वरः प्रभुः॥ ३॥

Nārāyaṇa said - Lord Kṛṣṇa who is complete in himself and is the lord of the *Goloka* besides the cowherds and cowherdesses, himself happens to be the prime god of the *kavaca*.

त्रैलोक्यविजयं नाम कवचं परमाद्भुतम्।
स्तवराजं महापुण्यं भूतियोगसमुद्भवम्॥ ४॥
मन्त्रकल्पतरुं नाम सर्वकामफलप्रदम्।
ददौ परशुरामाय रत्नपर्वतसंनिधौ॥ ५॥
स्वयंप्रभानदीतीरे पारिजातवनान्तरे।
आश्रमे देवलोकस्य माधवस्य च संनिधौ॥ ६॥

The extremely astonishing *kavaca* named *Trailokyavijaya* emerged with the combination of fortune and bestows great merit on one who recites it. Its *mantra* is *kalpataru* which fulfils all the desires. He gave it to Paraśurāma in the forest of *Pārijāta* of *Devaloka* near the Mādhavāśrama located on the bank of Svayaṁprabhā river.

महादेव उवाच

वत्साऽऽगच्छ महाभाग भृगुवंशसमुद्भव।
पुत्राधिकोऽसि प्रेम्णा मे कवचग्रहणं कुरु॥ ७॥
शृणु राम प्रवक्ष्यामि ब्रह्माण्डे परमाद्भुतम्।
त्रैलोक्यविजयं नाम श्रीकृष्णस्य जयावहम्॥ ८॥
श्रीकृष्णेन पुरा दत्तं गोलोके राधिकाश्रमे।
रासमण्डलमध्ये च मह्यं वृन्दावने वने॥ ९॥
अतिगुह्यतरं तत्त्वं सर्वमन्त्रौघविग्रहम्।
पुण्यात्पुण्यतरं चैव परं स्नेहाद्ददामि ते॥ १०॥

Śiva said - O son, O virtuous one born in the race of Bhṛgu, you come here and receive this *kavaca*, you will be dearer and more loveable to me than my own son. O Paraśurāma, I am imparting to you the knowledge of the *kavaca* and *Trailokyavijaya* of Śrī Kṛṣṇa which is an astonishing one and provides victory in the universe. You listen to it. In the earlier times lord Kṛṣṇa imparted the knowledge of the same to me in *Goloka* in the *Rāsamaṇḍala* of Rādhikāśrama, located in the Vṛndāvana forest. This is the essence of all the *mantras* and is quite meritorious. I am speaking it out to you because of my love for you.

यद्धृत्वा पठनाद्देवी मूलप्रकृतिरीश्वरी।
शुम्भं निशुम्भं महिषं रक्तबीजं जघान ह॥ ११॥

यद्धृत्वाऽहं च जगतां संहर्ता सर्वतत्त्ववित्।
अवध्यं त्रिपुर पूर्वं दुरन्तमपि लीलया॥ १२॥

By bearing it by a person or by reciting it, the *Mūlaprakṛti* of the lord killed the demons like Śumbha, Niśumbha, Mahiṣāsura and Raktabīja. Possessing its knowledge I become aware of all the *Tattavas* and destroyed the entire universe. I had killed the terrific demon Tripurāsura in no time.

यद्धृत्वा पठनाद्ब्रह्मा ससृजे सृष्टिमुत्तमाम।
यद्धृत्वा भगवाञ्छेषो विधत्ते विश्वमेव च॥ १३॥

By holding it and reciting it Brahmā created the best of the universe and by holding and reciting it, Śeṣa bears the load of the entire universe.

यद्धृत्वा कूर्मराजश्च शेषं धत्ते हि लीलया।
यद्धृत्वा भगवान्वायुरविश्वाधारो विभुः स्वयम्॥ १४॥

By hearing it the tortoise playfully carries the load of Śeṣa. By bearing it, the wind-god pervades it in the universe.

यद्धृत्वा वरुणः सिद्धः कुबेरश्च धनेश्वरः।
यद्धृत्वा पठनादिन्द्रो देवानमधिपः स्वयम्॥ १५॥

By bearing it, Varuṇa became the *siddhas*, Kubera became the lord of riches and by holding and reciting it, Indra became the lord of god.

यद्धृत्वा भाति भुवने तेजोराशिः स्वयं रविः।
यद्धृत्वा पठनाच्चन्द्रो महाबलपराक्रमः॥ १६॥

By holding it Sūrya gained the lustre illumining the universe. By holding it, the moon became valorous and strong.

अगस्त्यः सागरान्सप्त यद्धृत्वा पठनात्पपौ।
चकार तेजसा जीर्णं दैत्यं वातापिसंज्ञकम्॥ १७॥

By holding it Agastya drank the water of the seven oceans. By its glory, he also consumed the demon named Vātāpī and destroyed him.

यद्धृत्वा पठनाद्देवी सर्वाधारा वसुंधरा।
यद्धृत्वा पठनात्पूता गङ्गा भुवनपावनी॥ १८॥

By holding and reciting it, the goddess earth became the base of everything. By holding and reciting it Gaṅgā was purified and she became the purifier of the universe.

यद्धृत्वा जगतां साक्षी धर्मो धर्मभृतां वरः।
सर्वविद्याधिदेवी सा यच्च धृत्वा सरस्वती॥ १९॥
यद्धृत्वा जगतां लक्ष्मीरत्नदात्री परात्परा।
यद्धृत्वा पठनाद्वेदान्सावित्री सा सुषाव च॥ २०॥
वेदाश्च धर्मवक्तारो यद्धृत्वा पठनाद्भृगो।
यद्धृत्वा पठनाच्छुद्धस्तेजस्वी हव्यवाहनः॥
सनत्कुमारो भगवान्यद्धृत्वा ज्ञानिनां वरः॥ २१॥

By holding it *dharma* became adorable by all the religious people and became the witness of the universe. By holding it, Sarasvatī became the bestower of gems and riches and became the better of the best. By bearing and reciting it, Sāvitrī created the Vedas which became the speakers for *dharma*. By bearing and reciting it, the fire-god became purified and glorious and by bearing it Sanatkumāra became the best of the intellectuals.

दातव्यं कृष्णभक्ताय साधवे च महात्मने।
शठाय परशिष्याय दत्त्वा मृत्युमवाप्नुयात्॥ २२॥
त्रैलोक्यविजयस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च गायत्री देवी रासेश्वरः स्वयम्॥ २३॥
त्रैलोक्यविजयप्राप्तौ विनियोगः प्रकीर्तितः।
परात्परं च कवचं त्रिषु लोकेषु दुर्लभम्॥ २४॥
प्रणवो मे शिरः पातु श्रीकृष्णाय नमः सदा।
पायात्कपालं कृष्णाय स्वाहा पञ्चाक्षरः स्मृतः॥ २५॥

Therefore the knowledge of the same is imparted alone to the noble people and the devotees of lord Kṛṣṇa. Because by parting its knowledge to the wicked people one has to face death. Prajāpati happens to be the *Ṛṣi* of the *kavaca* named *Trailokyavijaya* and lord Kṛṣṇa happens to be its god. One has to take a resolve for getting victorious in the three worlds. This *kavaca* is beyond everything and is inaccessible in the three worlds. ओं कृष्णाय नमः, this *mantra* should protect my head and the five letter mantra कृष्णाय स्वाहा should protect my skull.

कृष्णेति पातु नेत्रे च कृष्ण स्वाहेति तारकम्।

हरये नम इत्येवं भ्रलतां पातु मे सदा॥ २६॥

Kṛṣṇa should protect both my eyes, कृष्णाय स्वाहा should protect my eye-balls. हरये नमः should always protect my eye-brows.

ॐ गोविन्दाय स्वाहेति नासिकां पातु संततम्।

गोपालाय नमो गण्डौ पातु मे सर्वतः सदा॥ २७॥

ओं गोविन्याय स्वाहा this *mantra* should protect my nose गोपालाय स्वाहा should always protect my cheeks.

ॐ नमो गोपाङ्गनेशाय कर्णौ पातु सदा मम।

ॐ कृष्णाय नमः शश्वत्पातु मेऽधरयुग्मकम्॥ २८॥

ओं नमो गोपांगवेशाय should protect my ears and ओं कृष्णाय नमः should protect both my lips.

ॐ गोविन्दाय स्वाहेति दन्तौघं मे सदाऽवतु।

पातु कृष्णाय दन्ताधो दनतोर्ध्वं क्लीं सदाऽवतु॥ २९॥

ओं गोविन्दाय स्वाहा should protect my teeth. कृष्णाय स्वाहा should protect my lower teeth and क्लीं should protect my upper teeth.

ॐ श्रीकृष्णाय स्वाहेति जिह्विकां पातु मे सदा।

रासेश्वराय स्वाहेति तालुकं पातु मे सदा॥ ३०॥

ओं श्री कृष्णाय स्वाहा should protect my tongue. रासेश्वसय स्वाहा should protect my palate.

राधेकेशाय स्वाहेति कण्ठं पातु सदा मम।

नमो गोपाङ्गनेशाय वक्षः पातु सदा मम॥ ३१॥

राधिकेश्वराय स्वाहा should protect my neck. नमो गोपांगनेशाय should protect my chest.

ॐ गोपेशाय स्वाहेति स्कन्धं पातु सदा मम।

नमः किशोरवेषाय स्वाहा पृष्ठं सदाऽवतु॥ ३२॥

ओं गोपेशाय स्वाहा should protect my shoulders. ओं नमः किशोरवेवाय स्वाहा should protect my back.

उदरं पातु मे नित्यं मुकुन्दाय नमः सदा।

ॐ क्लीं कृष्णाय स्वाहेति करौ पातु सदा मम॥ ३३॥

मुकुन्दाय नमः should protect my belly. ओं ह्रीं क्लीं कृष्णाय स्वाहा should protect my hands.

ॐ विष्णवे नमो बाहुयुग्मं पातु सदा मम।

ॐ ह्रीं भगवते स्वाहा नखरं पातु मे सदा॥ ३४॥

ओं विष्णवे नमः should protect my arms. ओं ह्रीं भगवते स्वाहा should protect my nails.

ॐ नमो नारायणायेति नखरन्ध्रं सदाऽवतु।

ॐ श्रीं क्लीं पद्मनाभाय नाभिं पातु सदा मम॥ ३५॥

ओं नमो नारायणाय should protect the point of my nails. ओं श्रीं क्लीं पदननाभाय should protect my navel.

ॐ सर्वेशाय स्वाहेति कङ्कालं पातु मे सदा।

ॐ गोपीरमणाय स्वाहा नितम्बं पातु मे सदा॥ ३६॥

ओं सर्वेशाय स्वाहा should protect my bones. ओं गोपी रमणाय स्वाहा should protect my buttocks.

ॐ गोपीनां प्राणनाथाय पादौ पातु सदा मम॥ ३७।

ओं गोपीनां प्राणनाथाय should protect my feet.

ॐ केशवाय स्वाहेति मम केशान्सदाऽवतु।

नमः कृष्णाय स्वाहेति ब्रह्मरन्ध्रं सदाऽवतु॥ ३८॥

ओं केशवाय स्वाहा should protect my hair. नमः कृष्णाय स्वाहा should protect my *Brahmarandhra*.

ॐ माधवाय स्वाहेति मे लोमानि सदाऽवतु।

ॐ ह्रीं श्रीं रसिकेशाय स्वाहा सर्वं सदाऽवतु॥ ३९॥

ओं माधवाय स्वाहा should protect my hair-pits. ओं ह्रीं श्रीं रसिक अशाय स्वाहा should protect all.

परिपूर्णतमः कृष्णः प्राच्यां मां सर्वदाऽवतु।

स्वयं गोलोकनाथो मामाग्नेयां दिशि रक्षतु॥ ४०॥

The complete lord Kṛṣṇa should protect me from the eastern side; the lord of *Goloka* should protect me from the south-eastern side.

पूर्णब्रह्मस्वरूपश्च दक्षिणे मां सदाऽवतु।

नैर्ऋत्यां पातु मां कृष्णः पश्चिमे पातु मां हरिः॥ ४१॥

The form of *Pūrṇa Brahman* should protect me from the southern side and a south-east should be protected by lord Kṛṣṇa himself. The western-side should be protected by Hari.

गोविन्दः पातु मां शश्वद्वायव्यां दिशि नित्यशः।

उत्तरे मां सदा पातु रसिकानां शिरोमणिः॥ ४२॥

The north-east side should be protected by Govinda and the north-side should be protected by the lord of all the *gopīs*.

ऐशान्यां मां सदा पातु वृन्दावनविहारकृत्।

वृन्दावनीप्राणनाथः पातु मामूर्ध्वदेशतः॥४३॥

The north-east direction should be protected by the dweller of Vṛndāvana. The lord of Vṛndāvana should protect the upper region.

सदैव माधवः पातु बलिहारी महाबलः।

जले स्थले चान्तरिक्षे नृसिंहः पातु मां सदा॥४४॥

The immensely valorous Mādhava and Balihārī should always protect me. Nṛsiṁha should protect me in the water, on land and in the sky.

स्वप्ने जागरणे शश्वत्पातु मां माधवः सदा।

सर्वान्तरात्मा निर्लिप्तः पातु मां सर्वतो विभुः॥४५॥

He should protect me always whether sleeping or awake Vibhu the soul of everyone who is unattached should protect me from all sides.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।

त्रैलोक्यविजयं नाम कवचं परमाद्भुतम्॥४६॥

O son, thus I have imparted to you the knowledge of the *kavaca* named *Trailokyavijaya* which happens to be the essence of all the mantras and is quite an astonishing one.

मया श्रुतं कृष्णवक्त्रात्प्रवक्तव्यं न कस्यचित्।

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः॥४७॥

कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न संशयः।

स च भक्तो वसेद्यत्र लक्ष्मीर्वाणी वसेत्ततः॥४८॥

यदि स्यात्सिद्धकवचो जीवन्मुक्तो भवेत्तु सः।

निश्चितं कोटिवर्षाणां पूजायाः फलमाप्नुयात्॥४९॥

I heard this from the mouth of Śrī Kṛṣṇa himself. Therefore, you do not part with the knowledge of this to anyone, by adoring the teacher, whosoever bears this *kavaca* around the neck or around the arm, he is turned like Viṣṇu. There is no doubt about it. Whenever such a devotee recites, Lakṣmī and Sarasvatī also reside there. In case one achieves success with this *kavaca* then he is relieved of the cycle of birth and death and he earns the merit of performing *pūjā* for crores of years.

राजसूयसहस्राणि वाजपेयशतानि च।

अश्वमेधायुतान्येव नरमेधायुतानि च॥५०॥

महादानानि यान्येव प्रादक्षिण्यं भुवस्तथा।

त्रैलोक्यविजयस्यास्य कलां नार्हन्ति षोडशीम्॥५१॥

The merit one earns by performing a thousand *Rājasūya*, a hundred *Vājapeya*, ten thousand *Aśvamedha*, ten thousand *Naramedha, yajñas*, performing all the great charities, going round the entire universe, do not compare one sixteenth times of the merit of *Trailokyavijaya*.

व्रतोपवासनियमं स्वाध्यायाध्यनं तपः।

स्नानं च सर्वतीर्थेषु नास्यार्हति कलामपि॥५२॥

Even the *vratas*, fasting, austerities, studies, self-studies, performing of *tapas* and bathing at the sacred places, do not compare even with the smallest ray of the same.

सिद्धत्वममरत्वं च दासत्वं श्रीहरेरपि।

यदि स्यात्सिद्धकवचः सर्वं प्राप्नोति निश्चितम्॥५३॥

स भवेतसिद्धकवचो दशलक्षं जपेत्तु यः।

यो भवेत्सिद्धकवचः सर्वज्ञः स भवेद्ध्रुवम्॥५४॥

Whosoever meets with success with this *kavaca*, achieves the position of *siddhas* everlasting slavehood of lord Hari and all other pleasures of life.

The one who recites the same ten lakhs of times, he meets success with this *kavaca*.

इदं कवचमज्ञात्वा भजेत्कृष्णं सुमन्दधीः।

कोटिकल्पं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥५५॥

Whosoever adores the lord without being fully aware of the *kavaca*, such a foolish fellow cannot meet with success even after adoring it for crores of *kalpas*.

गृहीत्वा कवचं वत्स महीं निःक्षत्रियां कुरु।

त्रिःसप्तकृत्वो निःशङ्कः सदानन्दो हि लीलया॥५६॥

O son, by bearing this *kavaca*, you fearlessly move on earth and rid the earth of the Kṣatriyas twenty one times enjoying all the pleasures of life.

राजयं देयं शिरो देयं प्राणा देयाश्च पुत्रक।

एवं भूतं व कवचं न देयं प्राणसंकटे॥५७॥

O son, you might give away the kingdom, the head or even your own life but do not part with the knowledge of this *kavaca* even if your life is in danger.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० परशुरामाय
श्रीकृष्णकवचप्रदानं नामैकत्रिंशोऽध्यायः॥ ३१॥

अथ द्वात्रिंशोऽध्यायः

Chapter 32

Stotra of adoration of the kavaca

भृगुरुवाच

संप्राप्तं कवचं नाथ शश्वत्सर्वाङ्गरक्षणम्।
सुखदं मोक्षदं सारं शत्रुसंहारकारणम्॥ १॥
अधुना भगवन्मन्त्रं स्तोत्रं पूजाविधिं प्रभो।
देहि मह्यमनाथाय शरणागतपालक॥ २॥

Bhṛgu said -O lord you have imparted the knowledge of the *kavaca* which protects the entire body, which provides pleasure, *mokṣa* and eatables to one to overcome the enemy. O lord, now you bestow the knowledge of the *mantra, stotra* and the method of adoration because I am an orphan and have come to take refuge with you.

महादेव उवाच

ॐ श्रीं नमः श्रीकृष्णाय परिपूर्णतमाय च।
स्वाहेत्यनेन मन्त्रेण भज गोपीश्वरं प्रभुम्॥३॥

Mahādeva said - ओं श्रीं नमः श्रीकृष्णाय परिपूर्णतमाय स्वाहा by reciting this *mantra* one should adore the lord of *gopīs*.

मन्त्रेषु मन्त्रराजोऽयं महान्सप्तदशाक्षरः।
सिद्धोऽयं पञ्चलक्षेण जपेन मुनिपुंगव॥४॥
तद्दशांशं च हवनं तद्दशांशाभिषेचनम्।
तर्पणं तद्दशांशं च तद्दशांशं च मार्जनम्॥५॥
सुवर्णानां च शतकं पुरश्चरणदक्षिणा।
मन्त्रसिद्धस्य पुंसश्च विश्व करतले मुने॥६॥
शक्तः पातुं समुद्रांश्च विश्वं संहर्तुमीश्वरः।
पाञ्चभौतिकदेहेन वैकुण्ठं गन्तुमीश्वरः॥७॥
तस्य संस्पर्शमात्रेण पदपङ्कजरेणुना।
पूतानि सर्वतीर्थानि सद्यः पूता वसुंधरा॥८॥
ध्यानं च सामवेदोक्तं शृणु मन्मुखतो मुने।
सर्वेश्वरस्य कृष्णस्य भक्तिमुक्तिप्रदायि च॥९॥

This is the *mantra* of seven letters and could be called as the king of *mantras*. O best of the sages, one meets with its success by reciting it five lakhs of times, a tenth part of the number used for performing home, a tenth for consecration and the tenth of it for sprinkling of water. A hundred gold coins should be given in *dakṣiṇā* for its completion. O sage, when one meets with success with this *mantra* he overpowers the universe and he attains strength even to destroy the entire universe; he also becomes entitled to reach Vaikuṇṭha with the human body comprising of the five elements and with the touch of the dust of the feet of a person, all the holy places of the earth get sanctified.

नवीनजलदश्यामं नीलेन्दीवरलोचनम्।
शरत्पार्वणचन्द्रास्यमीषद्धास्यं मनोहरम्॥१०॥

O sage, now you listen to the *dhyānam* of the lord Kṛṣṇa as prescribed in the *Sāmaveda* which provides the devotion of the lord as well as salvation from the universe.

कोटिकन्दर्पलावण्यं लीलाधाममनोहरम्।
रत्नसिंहासनस्थं तं रत्नभूषणभूषितम्॥११॥
चन्दनोक्षितसर्वाङ्गं पीताम्बरधरं वरम्।
वीक्ष्यमाणं च गोपीभिः सस्मिताभिश्च संततम्॥१२॥
प्रफुल्लमालतीमालावनमालाविभूषितम्।
दधतं कुन्दपुष्पाढ्यां चुडां चन्द्रकचर्चिताम्॥१३॥
प्रभां क्षिपन्तीं नभसश्चन्द्रतारान्वितस्य च।
रत्नभूषितसर्वाङ्गं राधावक्षःस्थलस्थितम्॥ १४॥
सिद्धेन्द्रैश्च मुनीन्द्रैश्च देवेन्द्रैः परिसेवितम्।
ब्रह्मविष्णुमहेशैश्च श्रुतिभिश्च स्तुतं भजे॥ १५॥

The lord happens to possess the dark complexion of resembling a new cloud, both the eyes were like the blue lotus flowers, the face

like the full moon of the winter season, wearing a serene smile, having the beauty of crore of gods of love, possessing great illusion seated on a gem-studded lion-throne, adorned with gem-studded ornaments having all the limbs plastered with sandal-paste, wearing a yellow lower garment and serene smile on the face, having been gazed at by the cowherdesses, wearing the garland of jasmine flowers as well as the forest flowers, adorning his body with lotus flower putting to disgrace the glory of the moon and the stars, possessing great lustre, having all the limbs adorned with all the gems, declining over the breasts of Rādhā and surrounded by siddhas, ascetics and the gods including Brahmā, Viṣṇu and Śiva. I adore the lord who is placed in this position.

ध्यानेनानेन तं ध्यात्वा चोपचारांस्तु षोडश।
दत्त्वा भक्त्या च संपूज्य सर्वज्ञत्वं लभेत्पुमान्॥ १६॥

Thus one should adore the lord making sixteen types of offerings for that devotion while adoring him.

अर्घ्यं पाद्यं चाऽऽसनं च वसनं भूषणं तथा।
गामर्घ्यं मधुपर्कं च यज्ञसूत्रमनुत्तमम्॥ १७॥
धूपदीपौ च नैवेद्यं पुनराचमनीयकम्।
नानाप्रकारपुष्पाणि ताम्बूलं च सुवासितम्॥ १८॥
मनोहरं दिव्यतल्पं कस्तूर्यगुरुचन्दनैः।
भक्त्या भगवते देयं माल्यं पुष्पाञ्जलित्रयम्॥ १९॥

One should offer *arghya, pādya*, the seed, costumes, ornaments, *madhuparka*, *yajñopavīta*, essence, lamp, eatables and again water for sipping should be offered. Thereafter the flowers, the fragrant betel, should be offered with a divine bed. The garlands with three handfuls of flowers should be offered to the lord.

ततः षडङ्गं संपूज्य पश्चात्संपूजयेद्गणम्।
श्रीदामानं सुदामानं वसुदामानमेव च॥ २०॥
हरिभानुं चन्द्रभानुं सूर्यभानुं सुभानुकम्।
पार्षदप्रवरान्सप्त पूजयेद्भक्तिभावतः॥ २१॥

Thereafter the adoration in six vases should be offered, besides the adoration of the *gaṇas*. Thereafter Sudāmā, Śrīdāmā, Vasudāmā, Haribhānu, Candrabhānu, Sūryabhānu and Subhānu, all the seven courtiers of the lord should be adored.

गोपीश्वरीं राधिकां च मूलप्रकृतिमीश्वरीम्।
कृष्णशक्तिं कृष्णपूज्यां पूजयेद्भक्तिपूर्वकम्॥ २२॥

Rādhikā the chief of the cowherdesses should be adored with devotion who happens to be the *Mūlaprakṛti*, Īśvarī, *śakti* of lord Kṛṣṇa and adorable by him.

गोपगोपीगणं शान्तं मां ब्रह्माणं च पार्वतीम्।
लक्ष्मीं सरस्वतीं पृथ्वीं सर्वदेवं सपार्षदम्॥ २३॥
देवषट्कं समभ्यर्च्य पुनः पञ्चोपचारतः।
पश्चादेवंक्रमेणैव श्रीकृष्णं पूजयेत्सुधीः॥ २४॥

Thereafter the cowherds, the cowherdesses, Brahmā with peaceful faces, Pārvatī, Lakṣmī, Sarasvatī, Pṛthvī and the six gods should be adored making five types of offerings. Thereafter lord Kṛṣṇa should also be adored like this.

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम्।
देवषट्कं समभ्यर्च्य चेष्टदेवं च पूजयेत्॥ २५॥

Thereafter Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva, Pārvatī, should also be adored together with the family god.

गणेशं विघ्ननाशाय व्याधिनाशाय भास्करम्।
आत्मनः शुद्धये वह्निं श्रीविष्णुं मुक्तिहेतवे॥ २६॥
ज्ञानाय शंकरं दुर्गां परमैश्वर्यहेतवे।
संपूजने फलमिदं विपरीतमपूजने॥ २७॥

Gaṇeśa the remover of the obstruction, Sūrya the remover of the ailment, Agni for purification, Viṣṇu for salvation, Śiva for receiving wisdom and Pārvatī should be adored for achieving the fortune. By adoring them all, one gets the appropriate results and the things get in the opposite direction if one does not do so.

ततः कृत्वा परीहारमिष्टदेवं च भक्तितः।
स्तोत्रं च सामवेदोक्तं पठेद्भक्त्या च तच्छृणु॥ २८॥

Thereafter the family gods should be adored with devotion and the *stotra* prescribed in the

Sāmaveda should be recited which is being told by me.

महादेव उवाच

परं ब्रह्म परं धाम परं ज्योतिः सनातनम्।
निर्लिप्तं परमात्मानं नमाम्यखिलकारणम्॥ २९॥

Mahādeva said - You are the primeval Brāhmaṇa, enjoying the highest place, you are the eternal flame, ever-lasting, unattached, I bow in reverence to such a lord.

स्थूलात्स्थुलतमं देवं सूक्ष्मात्सुक्ष्मतमं परम्।
सर्वदृष्यमदृश्यं च स्वेच्छाचारं नमाम्यहम्॥ ३०॥

You are harder than the hardest, smaller than the smallest, visible as well as invisible and the great lord. I bow in reverence to you.

साकारं च निराकारं सगुणं निर्गुणं प्रभुम्।
सर्वाधारं च सर्वं च स्वेच्छारूपं नमाम्यहम्॥ ३१॥

You are having a form as well as formless, have all the merits and are without merit. You are the base of everything and the one who moves at will, I adore the lord like this.

अतीव कमनीयं च रूपं निरूपमं विभुम्।
करालरूपमत्यन्तं बिभ्रतं प्रणमाम्यहम्॥ ३२॥

You are most beautiful having an extremely charming body while being the terrific one and the one who pervades everywhere. I bow in reverence to you.

कर्मणः कर्मरूपं तं साक्षिणं सर्वकर्मणाम्।
फलं च फलदातारं सर्वरूपं नमाम्यहम्॥ ३३॥

You are the form of all the actions, the witness of all actions and bestower of the result of one's own actions. I therefore, bow in reverence to the one having all the forms.

स्रष्टा पाता च संहर्ता कलया मूर्तिभेदतः।
नानामूर्तिः कलांशेन यः पुमांस्तं नमाम्यहम्॥ ३४॥

You create, preserve and destroy the universe by your rays and with the same rays you take to many forms, I therefore bow in reverence to the divine Puruṣa.

स्वयं प्रकृतिरूपश्च मायया च स्वयं पुमान्।
तयोः परः स्वयं शश्वत्तं नमामि परात्परम्॥ ३५।
स्त्रीपुंनपुंसकं रूपं या बिभर्ति स्वमायया।
स्वयं माया स्वयं मायी यो देवस्तं नमाम्यहम्॥ ३६॥

The one who himself is the form of Prakṛti and takes to the form of illusion, though he is beyond both of them. I bow in reverence to such a lord, the one who takes to the form of a woman, a man or impotent with his illusion, I bow in reverence to such a lord.

तारंक सर्वदुःखानां सर्वकारणकारणम्।
धारकं सर्वविश्वानां सर्वबीजं नमाम्यहम्॥ ३७॥

The one who relieves all of all the miseries, who happens to be the cause of all the causes, who maintains all the globes and is the form of the seed, I bow in reverence to him.

तेजस्विनां रविर्यो हि सर्वजातिषु वाडवः।
नक्षत्राणां च यश्चन्द्रस्तं नमामि जगत्प्रभुम्॥ ३८॥

Who is the sun among those possessing lustre, Brāhmaṇa among the castes, the moon among the constellations. I bow in reverence to such a lord of the universe.

रुद्राणां वैष्णवानां च ज्ञानिनां यो हि शंकरः।
नागानां यो हि शेषश्च तं नमामि जगत्पतिम्॥ ३९॥
प्रजापतीनां यो ब्रह्मा सिद्धानां कपिलः स्वयम्।
सनत्कुमारो मुनिषु तं नमामि जगद्गुरुम्॥ ४०॥

The one who happens to be Śiva, Rudra, Vaiṣṇava in the intellectuals and Śeṣa among the *Nāgas*, I bow in reverence to the lord of the universe, the one who is Brahmā among Prajāpatis, Kapila among the *siddha*, Sanatkumāra among the ascetics, I bow in reverence to the lord who happens to be the teacher of the universe.

देवानां यो हि विष्णुश्च देवीनां प्रकृतिः स्वयम्।
स्वायंभुवो मनूनां यो मानवेषु च वैष्णवः॥
नारीणां शतरूपा च बहुरूपं नमाम्यहम्॥ ४१।

The one who is Viṣṇu among the gods, Prakṛti among the goddesses, Svāyambhuva among the

Manus, Vaiṣṇavas among the humans and Śatarūpā among the women, I bow in reverence to the lord who takes to many forms.

ऋतूनां यो वसन्तश्च मासानां मार्गशीर्षकः।
एकादशी तिथीनां च नमाम्यखिलरूपिणम्॥४२॥

The one who happens to be spring among the seasons, Mārgaśīrṣa among the months and *Ekādaśī* among the dates, I bow in reverence to the eternal form of the lord.

सागरः सरितां यश्च पर्वतानां हिमालयः।
वसुंधरा सहिष्णूनां तं सर्वं प्रणमाम्यहम्॥४३॥

The one who happens to be the ocean among the rivers, Himālayas among the mountains, the earth among those possessing patience, I bow in reverence to the one who pervades the universe.

पत्राणां तुलसीपत्रं दारुरूपेषु चन्दनम्।
वृक्षाणां कल्पवृक्षो यस्तं नमामि जगत्पतिम्॥४४॥

The one who is Tulasī leaf among the leaves, sandal-wood among the woods. *kalpavṛkṣa* among the trees, I bow in reverence to such a lord of the world.

पुष्पाणां पारिजातश्च सस्यानां धान्यमेव च।
अमृतं भक्ष्यवस्तूनां नानारूपं नमाम्यहम्॥४५॥

The one who happens to be the *Pārijāta* among the flowers, paddy among the cereals, the nectar among the eatables, I bow in reverence to the lord who takes to many forms.

ऐरावतो गजेन्द्राणां वैनतेयश्च पक्षिणाम्।
कामधेनुश्च धेनूनां सर्वरूपं नमाम्यहम्॥४६॥
तैजसानां सुवर्णं च धान्यानां यव एव च।
यः केसरी पशूनां च वररूपं नमाम्यहम्॥४७॥

The one who happens to be Airāvata among the elephants, Garuḍa among the birds, Kāmadhenu among the cows, I bow in reverence to the one who appears in all these forms. The one who happens to be gold among the articles possessing lustre, barley among the cereals, lion among the wild animals, I bow in reverence to him.

यक्षाणां च कुबेरो यो ग्रहाणां च बृहस्पतिः।
दिक्पालानां महेन्द्रश्च तं नमामि परं वरम्॥४८॥

The one who happens to be the Kubera among the yakṣas, Bṛhaspati among the planets and Mahendra among the *dikpālas*, I bow in reverence to the best of that form.

वेदसंघश्च शास्त्राणां पण्डितानां सरस्वती।
अक्षराणामकारो यस्तं प्रधानं नमाम्यहम्॥४९॥

The one who happens to be the Veda in the scriptures, Sarasvatī among the intellectuals, Oṁkāra among the letters, I bow in reverence to such a chief of the gods.

मन्त्राणां विष्णुमन्त्रश्च तीर्थानां जाह्नवी स्वयम्।
इन्द्रियाणां मनो यो हि सर्वश्रेष्ठं नमाम्यहम्॥५०॥

The one who happens to be *Viṣṇu-mantra* among the *mantras*, Gaṅgā among the sacred rivers and the mind among the organs of senses, I bow in reverence to the best of the gods.

सुदर्शनं च शस्त्राणां व्याधीनां वैष्णवो ज्वरः।
तेजसां ब्रह्मतेजश्च वरेण्यं तं नमाम्यहम्॥५१॥

The one who happens to be Sudarśana among the weapons, fever among the ailment, *Brahmateja* among the lustres, I bow in reverence to the same god.

बलं यो वै बलवतां मनो वै शीघ्रगामिनाम्।
कालः कलयतां यो हि तं नमामि विचक्षणम्॥५२॥

The one who happens to be the strength of the valorous people, the mind among those things which move and is the form of *Kāla* in counting, I bow in reverence to such an astonishing lord.

ज्ञानदाता गुरूणां च मातृरूपश्च बन्धुषु।
मित्रेषु जन्मदाता यस्तं सारं प्रणमाम्यहम्॥५३॥

The one who bestows knowledge among the teachers, mother among the relatives and the one who gives birth among the friends, the one who happens to be the essence of everyone, I bow in reverence to him.

शिल्पिनां विश्वकर्मा यः कामदेवश्च रूपिणाम्।
पतिव्रता च पत्नीनां नमस्यं तं नमाम्यहम्॥५४॥

The one who happens to be Viśvakarmā among architects, the god of love among the beautiful persons, a chaste lady among the women, such a lord is adorable and I bow in reverence to him.

प्रियेषु पुत्ररूपो या नृपरूपो नरेषु च।
शालग्रामश्च यन्त्राणां तं विशिष्टं तं नमाम्यहम्॥५५॥

The one who happens to be like the son of all the beloved, the king among the humans, *Śālagrāma* among the images, I bow in reverence to such a lord.

धर्मः कल्याणबीजानां वेदानां सामवेदकः।
धर्माणां सत्यरूपो यो विशिष्टं तं नमाम्यहम्॥५६॥
जले शैत्यस्वरूपो यो गन्धरूपश्च भूमिषु।
शब्दरूपश्च गगने तं प्रणम्यं नमाम्यहम्॥५७॥

The one who happens to be the form of *Dharma* of all the welfare seeds, *Sāmaveda* among the Vedas and truth among the *dharmas*, I bow in reverence to the same lord.

The one who is coolness of water, I bow in reverence to the lord who is adorable.

क्रतूनां राजसूयो यो गायत्री छन्दसां च यः।
गन्धर्वाणां चित्ररथस्तं गरिष्ठं नमाम्यहम्॥५८॥
क्षीरस्वरूपो गव्यानां पवित्राणां च पावकः।
पुण्यदानां च यः स्तोत्रं तं नमामि शुभप्रदम्॥५९॥

The one who happens to be *Rājasūya* among the *yajñas*, Gāyatrī among the metres, Citraratha among the Gandharvas, I bow in reverence to the great lord. The one who happens to be milk among the liquids, fire among the sanctified and happens to be the *stotra* among the sacred people, I bow in reverence to him.

तृणानां कुशरूपो यो व्याधिरूपश्च वैरिणाम्।
गुणानां शान्तरूपो यश्चित्ररूपं नमाम्यहम्॥६०॥

The one who happens to be enmity of the enemies, peaceful nature among the virtues, I bow in reverence to him.

तेजोरूपो ज्ञानरूपः सर्वरूपश्च यो महान्।
सर्वनिर्वचनीयं च तं नमामि स्वयं विभुम्॥६१॥

The one who is having the form of lustre, form of knowledge, form of all, is great and having an inexplicable form, I bow in reverence to the lord who pervades the universe.

सर्वाधारेषु यो वायुर्यथाऽऽत्मा नित्यरूपिणाम्।
आकाशो व्यापकानां यो व्यापकं तं नमाम्यहम्॥६२॥
वेदानिर्वचनीयं यं न स्तोतुं पण्डितः क्षमः।
यदनिर्वचनीयं च को वा तत्स्तोतुमीश्वरः॥६३॥

The one who happens to be the wind among the bases, the form of soul among those having eternal form and the sky among those who pervade everywhere, I bow in reverence to the omnipotent lord. The one who is beyond the comprehension of even the Vedas and the one who is inexplicable who can eulogise him.

वेदा न शक्ता यं स्तोतुं जडीभूता सरस्वती।
तं च वाङ्मनसोः पारं को विद्वान्स्तोतुमीश्वरः॥६४॥

The one who cannot be fully adored by even the Vedas and Sarasvatī also remains dumb folded before him, who can adore such a person who is beyond the mind and speech.

शुद्धतेजः स्वरूपं च भक्तानुग्रहविग्रहम्।
अतीव कमनीयं च श्यामरूपं नमाम्यहम्॥६५॥

I adore the lord who is spotless form of *tejas* takes to the human form for the sake of devotees is quite beautiful and of dark complexion, I adore such a lord.

द्विभुजं मुरलीवक्त्रं किशोरं सस्मितं मुदा।
शश्वद्गोपाङ्गनाभिश्च वक्ष्यमाणं नमाम्यहम्॥६६॥

The one who has two arms, holds fruit in his hand, is of tender age, wears a serene smile, is surrounded by the cowherdesses who look at him with side glances, I bow in reverence to him.

राधया दत्तताम्बूलं भुक्तवन्तं मनोहरम्।
रत्नसिंहासनस्थं च तमीशं प्रणमाम्यहम्॥६७॥

The one who takes the pleasant betel offered by Rādhā seated on a gem-studded lion-throne, I adore such a lord.

रत्नभूषणभूषाढ्यं सेवितं श्वेतचामरैः।

पार्षदप्रवरैर्गोपकुमारैस्तं नमाम्यहम्॥६८॥

The one who is adorned with gem-studded ornaments, is surrounded by the best of courtiers and the cowherds who move the white fly-whisks on the lord. I bow in reverence to him.

वृन्दावनान्तरे रम्ये रासोल्लाससमुत्सुकम्।
रासमण्डलमध्यस्थं नमामि रसिकेश्वरम्॥६९॥

The one who is always anxious to enjoy the *Rāsalīlā* in *Rāsamaṇḍala* being the lord of Rādhā, I bow in reverence to him.

शतशृङ्गे महाशैले गोलोके रत्नपर्वते।
विरजापुलिने रम्ये प्रणमामि विहारिणम्॥७०॥

The one who strolls on the great mountain of gems resembling *Goloka* and the bank of Virajā river, I bow in reverence to him.

परिपूर्णतमं शान्तं राधाकान्तं मनोहरम्।
सत्यं ब्रह्मस्वरूपं च नित्यं कृष्णं नमाम्यहम्॥७१॥

The one who is complete in all respects, is peaceful, lord of Rādhā, pleasant to look at, truthful, the form of Brāhmaṇa, I bow in reverence to lord Kṛṣṇa.

श्रीकृष्णस्य स्तोत्रमिदं त्रिसंध्यं यः पठेन्नरः।
धर्मार्थकाममोक्षाणां स दाता भारते भवेत्॥७२॥

The one who recites this *stotra* of Kṛṣṇa thrice a day, becomes the bestower of *dharma, artha, kāma* and *mokṣa* in the land of Bhārata.

हरिदास्यं हरौ भक्तिं लभेत्स्तोत्रप्रसादतः।
इह लोके जगत्पूज्यो विष्णुतुल्यो भवेद्ध्रुवम्॥७३॥

By the grace of this *stotra* one achieves the devotion of the lord Hari as well as his slavehood. He is equated with Viṣṇu in this *loka* and is adored everywhere.

सर्वसिद्धेश्वरः शान्तोऽप्यन्ते याति हरेः पदम्।
तेजसा यशसा भाति यथा सूर्यो महीतले॥७४॥

He becomes the lord of all the *siddhas*, peaceful and ultimately achieves the abode of the lord. He equates himself with Sūrya in glory and shines on earth.

जीवन्मुक्तः कृष्णभक्तः स भवेन्नात्र संशयः।
अरोगी गुणवान्विद्वान्पुत्रवान्धनवान्सदा॥७५॥
षडभिज्ञो दशबलो मनोयायी भवेद्ध्रुवम्।
सर्वज्ञः सर्वदश्चैव स दाता सर्वसंपदाम्॥७६॥
कल्पवृक्षसमः शश्वद्भवेत्कृष्णप्रसादतः।
इत्येवं कथितं स्तोत्रं वत्स त्वं गच्छ पुष्करम्॥७७॥

Such a devotee of lord Kṛṣṇa is free from death. There is no doubt about it. He is relieved of all ailments, become virtuous, intelligent, possessing sons and riches, possesses all knowledge, prowess and moves with the speed of the mind. He becomes all knowledgeable, the giver of charities and riches and becomes like *kalpavṛkṣa* with the grace of lord Kṛṣṇa. O son, I have recited this *stotra* to you, now you move on to Puṣkara.

तत्र कृत्वा मन्त्रसिद्धिं पश्चात्प्राप्स्यसि वाञ्छितम्।
त्रिःसप्तकृत्वो निर्भूपां कुरु पृथ्वीं यथासुखम्।
ममाऽऽशिषा मुनिश्रेष्ठ श्रीकृष्णस्य प्रसादतः॥७८॥

After meeting success with the *mantra* you will achieve success in your desires. O best of the sages, with my blessings and the grace of lord Kṛṣṇa, you will relieve the earth of the Kṣatriyas twenty one times.

इति श्री ब्रह्म० महा० गणपतिख० नारदना० स्तवप्रदानं नाम द्वात्रिंशोऽध्यायः॥३२॥

अथ त्रयस्त्रिंशोऽध्यायः

Chapter 33

नारायण उवाच

शिवं प्रणम्य स भृगुर्दुर्गां कालीं मुदाऽन्वितः।
गत्वा पुष्करतीर्थं मन्त्रसिद्धिं चकार ह॥ १॥
स बभूव निराहारो मासं भक्तिसमन्वितः।
ध्यायन्कृष्णपदाम्भोजं वायुरोधं चकार सः॥ २॥

Nārāyaṇa said - Bhṛgu bowed in reverence to Śiva, Durgā and Kālī. Thereafter he proceeded to Puṣkara-kṣetra and started reciting the *mantra*

there. With his devoted mind he performed a *tapas* without consuming anything for a month. He always devoted his mind at the lotus-like feet of lord Kṛṣṇa and ultimately he stopped inhaling even the air.

ददर्श चक्षुरुन्मील्य गगनं तेजसाऽऽवृतम्।
दिशो दश द्योतयन्तं समाच्छन्नदिवाकरम्॥ ३॥
तेजोमण्डलमध्यस्थं रत्नयानं ददर्श ह।
ददर्श तत्र पुरुषमत्यन्तं सुन्दरं वरम्॥ ४॥
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारकम्।
प्रणम्य दण्डवन्मूर्ध्ना वरं वव्रे तमीश्वरम्॥ ५॥
त्रिःसप्तकृत्वो निर्भूपां करिष्यामि महीमिति।
पादारविन्दे सुदृढां तां भक्तिमनपायिनीम्॥ ६॥
दास्यं सुदुर्लभं शश्वत्त्वत्पादाब्जे च देहि मे।
कृष्णस्तस्मै वरं दत्त्वा तत्रैवान्तरधीयत॥ ७॥

When he opened his eyes he found a fall of lustre in the sky which pervaded all the ten directions and even the sun. In that fall of lustre, he found a plane studded with gems, in which a beautiful person seated who was wearing a serene smile on his face, who was delightful and always showered his grace on his devotees. He prostrated before the lord lowering his head and prayed for a boon, "You bestow me strength enough to rid the earth of the Kṣatriyas twenty one times. I should always remain devoted to your lotus-like feet and should achieve your slavehood." Lord Kṛṣṇa granted him the boon and disappeared from the scene.

भृगुः प्रणम्य भवनं तज्जगाम परात्परम्।
पस्पन्द दक्षिणाङ्गं च परं मङ्गलसूचकम्॥ ८॥
वाञ्छाप्रतीतिजननं सुस्वप्नं च ददर्श ह।
मनः प्रसन्नं स्फीतं च तद्बभूव दिवानिशम्॥
संभाष्य स्वजनं सर्वं गृहे तस्थौ मुदाऽन्वितः॥ ९॥

Bhṛgu also bowing in reverence to the eternal lord went to his abode. His right limbs then started fluttering which was indicative of his achieving success. He also witnessed the dream which pointed out towards achieving success. Since then Paraśurāma always remained delighted in his mind. He narrated the entire story of his own people of the family and spent time delightfully.

स्वशिष्यान्पितृशिष्यांश्च भ्रातृवर्गांश्च बान्धवान्।
आनीयाऽऽनीय विविधान्मन्त्रांश्च स चकार ह॥ १०॥

Thereafter by collecting his own pupils, the pupils of his father, the brothers and other relatives, he started imparting to them the knowledge of the *mantras*.

पौर्वापर्यं स्ववृत्तान्तं तानेवोक्त्वा शुभक्षणे।
तैरेव सार्द्धं बलवान्बभूव गमनोन्मुखः॥ ११॥
ददर्श मङ्गलं रामः शुश्राव जयसूचकम्।
बुबुधे मनसा सर्वं स्वजयं वैरिसंक्षयम्॥ १२॥

At an auspicious moment all of them got ready to accompany Paraśurāma for waging the war. Paraśurāma at that point of time heard the sound of victory and welfare which reassured him and he thought, "I shall be victorious and the enemies will be destroyed."

यात्रा काले च पुरतः शुश्राव सहसा मुनिः।
हरिशब्दं सिंहशब्दं घण्टादुन्दुभिवादनम्॥ १३॥
आकाशवाणीसंगीतं जयस्ते भवितेति च।
नवेङ्गितं च कल्याणं मेघशब्दं जयावहम्॥ १४॥

At the time of starting on the journey, he suddenly listened to the sound of the moving of the horses, the blowing of conches, sounding of bells and big drums and also the divine voice from the sky saying, "You will be victorious." Many welfare signs became visible and thundering of the sound indicative of victory was also heard.

चकार यात्रां भगवाञ्छुत्वैवं विविधं शुभम्।
ददर्श पुरतो विप्रवह्निदैवज्ञभिक्षुकान्॥ १५॥
ज्वलत्प्रदीपं दधतीं पतिपुत्रवतीं सतीम्।
पुरो ददर्श स्मेरास्यां नानाभूषणभूषिताम्॥ १६॥

Lord Paraśurāma thus continued to hear the various types of welfare sounds and he ultimately started journey. At that point of time he found in front the Brāhmaṇas, fire, the astrologers, *Saṁnyāsī*, burning lamps held in

hands by chaste women whose husbands and sons were alive. These ladies wore a serene smile on the faces, were quite delightful and were adorned with several types of ornaments.

शिवं शिवां पूर्णकुम्भं चाषं च नकुलं तथा।
गच्छन्ददर्श रामश्च यात्रामङ्गलसूचकम्॥ १७॥

While performing the journey Paraśurāma found the jackals, she-jackals, filled vases, Nīlakaṇṭha, mangooses and other auspicious symbols.

कृष्णसारं गजं सिंहं तुरङ्गं गण्डकं द्विपम्।
चमरीं राजहंसं च चक्रवाकं शुकं पिकम्॥ १८॥
मयूरं खञ्जनं चैव शङ्खचिल्लं चकोरकम्।
पारावतं बलाकं च कारण्डं चातकं चटम्॥ १९॥
सौदामनीं शक्रचापं सूर्यं सूर्यप्रभां शुभाम्।
सद्योमांसं सजीवं च मत्स्यं शङ्खं सुवर्णकम्॥ २०॥
माणिक्यं रजतं मुक्तां मणीन्द्रं च प्रवालकम्।
दधि लाजाञ्छुक्लधान्यं शुक्लपुष्पं च कुङ्कुमम्॥ २१॥
पर्णं पताकां छत्रं च दर्पणं श्वेतचामरम्।
धेनुं वत्सप्रयुक्तां च रथस्थं भूमिपं तथा॥ २२॥
दुग्धमाज्यं तथा पूगममृतं पायसं तथा।
शालग्रामं पक्वफलं स्वस्तिकं शर्करां मधु॥ २३॥
मार्जारं च वृषेन्द्रं च मेषं पर्वतमूषिकम्।
मेघाच्छन्नस्य च रवेरुदयं चन्द्रमण्डलम्॥ २४॥
कस्तूरीं व्यजनं तोयं हरिद्रां तीर्थमृत्तिकाम्।
सिद्धार्थं सर्षपं दूर्वां विप्रबालं च बालिकाम्॥ २५॥
मृगं वेश्यां षट्पदं च कर्पूरं पीतवाससम्।
गोमूत्रं गोपुरीषं च गोधूलिं गोपदाङ्कितम्॥ २६॥
गोष्ठं गवां वर्त्म रम्यां गोशालां गोगतिं शुभाम्।
भूषणं देवमूर्तिं च ज्वलदग्निं महोत्सवम्॥ २७॥
ताम्रं च स्फटिकं वन्द्यं सिन्दूरं माल्यचन्दनम्।
गन्धं च हीरकं रत्नं ददर्श दक्षिणे शुभम्॥ २८॥

Again he found the black buck, elephant, lions, horses, gaṇḍaka, spotted cow, geese, ruddy birds, cuckoos, wagtail bird, *śaṁkhacilla* bird, partridge bird, pigeon, sky-lark, green pigeon, cuckoo, the sparrows, lightning, the rainbow, sun and sun rays, fresh meat, fish which were alike, *śaṁkha*, gold, jewels, silver, gems, coral, curd, fried paddy, white cereals, white flowers, saffron, palāśa, banners, umbrella, mirror, white fly-whisks, cow with calf, king mounted on the chariot, milk, *ghee*, betel-nut, nectar, *pāyasam*, *Śālagrāma*, ripe fruits, *svastika*, sugar, honey, cat, bull, sheep mountain-rat, the sun covered with clouds, disk of the moon, *kastūrī*, fan, water, turmeric, earth of the holy places, mustard seeds, Brāhmaṇa boy, *dūrvā*-grass, a girl child, deer, whore, black-wasps, camphor, yellow garment, urine of cow, cowdung, prints of cow's hoofs, rising dust of the evening, the abode of cow, their path-way, *gośālā*, the moving of the cows, ornaments, images of the gods, fire in flames, festivities, copper, crystal, adorable, rosary of vermilion, sandal-paste, fragrance, jewel and gem to his right.

सुगन्धिवायोराघ्राणं प्राप विप्राशिषं शुभाम्॥ २९॥
इत्येवं मङ्गलं ज्ञात्वा प्रययौ स मुदाऽन्वितः।
अस्तं गते दिनकरे नर्मदातीरसंनिधौ॥ ३०॥
तत्राक्षयवटं दिव्यं ददर्श सुमनोहरम्।
अत्यूर्ध्वं विस्तृतमतिपुण्याश्रमपदं परम्॥ ३१॥

Besides the fragrant breeze was blowing which was inhaled by him and the Brāhmaṇas blessed him.

Thus finding the auspicious time Paraśurāma delightfully started the journey, by sun-set he reached the bank of Narmadā and found the eternal banyan tree which was quite high and of gigantic proportions. He went close to the hermitage.

पौलस्त्यतपसः स्थानं सुगन्धिमरुदन्वितम्।
कार्तवीर्यार्जुनाभ्याशे तत्र तस्थौ गणैः सह॥ ३२॥
सुष्वाप पुष्पशय्यायां किंकरैः परिसेवितः।
निद्रां ययौ परिश्रान्तः परमानन्दसंयुतः॥ ३३॥

It happened to be the place for performing *tapas* by Pulastya. The fragrant breeze always blew there. Paraśurāma halted at a place close to the place of Kārtavīrya, he slept on the bed of

flowers and the attendants were serving him. Feeling fatigued, he went to sleep delightfully.

निशातीते च स भृगुश्चारु स्वप्नं ददर्श ह।
न चिन्तितं यन्मनसा वायुपित्तकफं विना॥ ३४॥

At the last leg of the night the witnessed a dream without the influence of *cough*, *vāyu* and *pitta* which was not thought over by anyone.

गजाश्वशैलप्रासादगोवृक्षफलितेषु च।
आरुह्यमाणमात्मानं रुदन्तं कृमिभक्षितम्॥ ३५॥
आरुह्ययमाणमात्मानं नौकायां चन्दनोक्षितम्।
धृतवन्तं पुष्पमालां शोभितं पीतवाससा॥ ३६॥
विण्मूत्रोक्षितसर्वाङ्गं वसापूयसमन्वितम्।
वीणां वरां वादयन्तमात्मानं च ददर्श ह॥ ३७॥

In that dream he found the elephants, horses, mountains, palaces, cows and fruits, climbing on the tree with him. He found the tree being eaten away by crying insects. He found himself boarded on a boat and all his limbs were decorated with sandal-paste, flower garlands and he was clad in yellow garments. He found himself plastered with refuse, urine, fat and puss, playing on *vīṇā*.

विस्तीर्णपद्मपत्रैश्च स्वं ददर्श सरित्तटे।
दध्याज्यमधुसंयुक्तं भुक्तवन्तं च पायसम्॥ ३८॥

He found curd having been placed on the wide-spread lotus leaves besides *ghee*, honey and the *pāyasam* being consumed by him. He also found himself chewing betel accepting blessing of the Brāhmaṇas; accepting fruits and flowers and burning lamps.

भुक्तवन्तं च ताम्बूलं लभन्तं ब्राह्मणाशिषम्।
फलपुष्पप्रदीपं च पश्यन्तं स्वं ददर्श ह॥ ३९॥
परिपक्वफलं क्षीरमुष्णान्नं शर्करान्वितम्।
स्वस्तिकं भुक्तवन्तं स्वं ददर्श च पुनः पुनः॥ ४०॥

He consumed ripe fruits, *pāyasam* with sugar and hard food besides *svastika*. He found himself in this condition again and again.

जलौकसा वृश्चिकेन मीनेन भुजगेन च।
भक्षितं भीतमात्मानं पलायन्तं ददर्श सः॥ ४१॥
ततो ददर्श चाऽऽत्मानं मण्डलं चन्द्रसूर्ययोः।
पतिपुत्रवतीं नारीं पश्यन्तं सस्मितं द्विजम्॥ ४२॥
सुवेषया कन्यकया सस्मितेन द्विजेन च।
ददर्श श्लिष्टमात्मानं तुष्टेन परितुष्टया॥ ४३॥

The leeches, scorpions, fish and snakes, were biting him and he found himself running in panic from them. Thereafter the same Brāhmaṇa, witnessed besides himself the sun, the moon and their regions, the ladies having their husbands and sons alive smiling serenely besides the smiling Brāhmaṇas, he also found well-dressed girls and the Brāhmaṇas who were smiling with satisfaction and embracing him.

फलितं पुष्पितं वृक्षं देवताप्रतिमां नृपम्।
गजस्थं च रथस्थं च पश्यन्तं स्वं ददर्श सः॥ ४४॥

He saw the trees blossoming with fruits and flowers, images of the gods, the king and the elephant and he found himself mounted on a chariot.

पीतवस्त्रपरिधानां रत्नालंकारभूषिताम्।
विशन्तीं ब्राह्मणीं गेहं पश्यन्तं स्वं ददर्श हः॥ ४५॥

Wearing yellow garment, adorned with ornaments of gems, he found a Brāhmaṇa lady coming before him.

शंख च स्फटिकं श्वेतंमालां मुक्तां च चन्दनम्।
सुवर्णं रजतं रत्नं पश्यन्तं स्वं ददर्श सः॥ ४६॥

He found himself looking at the conch, the crystal, white rosary, jewels, sandal-paste, gold, silver and the jewels.

गजं वृषं च सर्पं च श्वेतं च श्वेतचामरम्।
नीलोत्पलं दर्पणं च भार्गवो वै ददर्श सः॥ ४७॥

Bhārgava then also saw the elephant, the bull, the snake, the white fly-whisks, blue lotus and the mirror.

रथस्थं नवरत्नाढ्यं मालतीमाल्यभूषितम्।
रत्नसिंहासनस्थं स्वं भृगुः स्वप्नं ददर्श सः॥ ४८॥

Paraśurāma found himself seated on a gem-studded lion-throne in the dream, wearing fresh ornaments of gems, garlands of jasmine flowers.

पद्मश्रेणीं पूर्णकुम्भं दधिलाजाम्घृतं मधु।
पर्णच्छत्रं छत्रिणं च भृगुः स्वप्ने ददर्श सः॥४९॥

He also found the line of lotuses, vases filled with water, curd, fried paddy, *ghee*, honey and an umbrella of leaves on his head.

बकपङ्क्तिं हंसपङ्क्तिं कन्यापङ्क्तिं व्रतान्विताम्।
पूजयन्तीं घटं शुभ्रं भृगुः स्वप्ने ददर्श सः॥५०॥

He found a line of skylarks, geese and the girls who had been performing *vratas*, adoring him holding *kalaśa* in their hands. Paraśurāma saw this dream.

मण्डपस्थं द्विजगणं पूजयन्तं हरं हरिम्।
जयोऽस्त्वित्युक्तवन्तं तं भृगुः स्वप्ने ददर्श सः॥५१॥

Adoring Śiva and Viṣṇu seated in *Maṇḍapa* the Brāhmaṇa spoke to him, "You will be victorious". This was the dream witnessed by him.

सुधावृष्टिं पर्णवृष्टिं फलवृष्टिं च शाश्वतीम्।
पुष्पचन्दनवृष्टिं च भृगुः स्वप्ने ददर्श सः॥५२॥

The rain of nectar and leaves besides fruits, flowers and sandal-paste was also witnessed by him.

सद्योमांसं जीवमत्स्यं मयूरं श्वेतखञ्जनम्।
सरोवरं च तीर्थानि भृगुः स्वप्ने ददर्श सः॥५३॥
पारावतं शुकं चाषं शङ्खं चिल्लं च चातकम्।
व्याघ्रं सिंहं च सुरभीं भृगुः स्वप्नं ददर्श सः॥५४॥

The fresh meat, the moving fish, the peacock, white partridge birds and the stream were witnessed by Paraśurāma in dream. He also saw the pigeons, parrots, Nīlakaṇṭha, white kite, tiger, lion and cow in the dream.

गोरोचनां हरिद्रां च शुक्लधान्याचलं वरम्।
ज्वलदग्निं तथा दूर्वां भृगुः स्वप्ने ददर्श सः॥५५॥

Bhṛgu also witnessed *Gorocana,* turmeric, fire in flames, heaps of rice and *Dūrvā*-grass was witnessed by him in the dream.

देवालयसमूहं च शिवलिङ्गं च पूजितम्।
अर्चितां मृण्मयीं शैवां भृगुः स्वप्ने ददर्श सः॥५६॥

He also found a group of temples, adorable Śivaliṅga, the image of Durgā made in clay which was being adored by him. These were all seen by Paraśurāma in the dream.

यवगोधूमचूर्णानां भक्ष्याणि विविधानि च।
भृगुर्ददर्श स्वप्ने च बुभुजे च पुनः पुनः॥५७॥
दिव्यवस्त्रपरिधानो रत्नभूषणभूषितः।
अगम्यागमनं स्वप्ने चकार भृगुनन्दनः॥५८॥
ददर्श नर्तकीं वेश्यां रुधिरं च सुरां पपौ।
रुधिरोक्षितसर्वाङ्गः स्वप्ने च भृगुनन्दनः॥५९॥

He also saw the many stuffs made of wheat and barley flour and other eatables, which he continued consuming in the dream. Paraśurāma the son of Bhṛgu found himself clad in divine garments adorned with gem-studded ornament and he also enjoyed the company of a prohibited lady. He also found a dancer, dancing in the dream and also enjoyed the blood and meat besides wine. He also found that his body was soaked in blood.

पक्षिणां पीतवर्णानां मानुषाणां च नारद।
मांसानि बुभुजे रामो हृष्टः स्वप्नेऽरुणोदये॥६०॥

O Nārada, Paraśurāma saw in the dream at the time of rising of the sun, a yellow bird and human flesh.

अकस्मान्निगडैर्बद्धं क्षतं शस्त्रेण स्वं पुनः।
दृष्ट्वा च बुबुधे प्रातः समुत्तस्थौ हरिं स्मरन्॥६१॥

He then found himself in fetters and suddenly wounded. Witnessing such a dream Paraśurāma got up in the early morning.

अतीव हृष्टः स्वप्नेन प्रातः कृत्यं चकार सः।
मनसा बुबुधे सर्वं विजेष्यामि रिपुं ध्रुवम्॥६२॥

Feeling delighted with the witnessing of the dreams, he completed the morning routine and he felt reassured in his mind that he would surely overcome the enemy.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
त्रयस्त्रिंशोऽध्यायः॥३३॥

अथ चतुस्त्रिंशोऽध्यायः

Chapter 34

Battle with Kārtavīrya

नारायण उवाच

स प्रातराह्निकं कृत्वा समालोच्य च तैः सह।
दूतं प्रस्थापयामास कार्तवीर्याश्रमं भृगुः॥ १॥

Nārāyaṇa said - After finishing the morning routine Paraśurāma summoned his people for consultation and sent a messenger to Kārtavīrya.

स दूतः शीघ्रमागत्य वसन्तं राजसंसदि।
वेष्टितं सचिवैः सार्द्धमुवाच नृपतीश्वरम्॥ २॥

The messengers went to Kārtavīrya who was surrounded by his courtiers and spoke to him.

रामदूत उवाच

नर्मदातीरसांनिध्ये न्यग्रोधाक्षयमूलके।
स भृगुर्भ्रातृभिः सार्धं त्वं तत्राऽऽगन्तुमर्हसि।३॥
युद्धं कुरु महाराज जातिभिर्ज्ञातिभिः सह।
त्रिःसप्तकृत्वो निर्भूपां करिष्यति महीमिति॥ ४॥

The messengers said - "O lord, Bhṛgu has arrived on the bank of river Narmadā and is currently resting under the banyan tree. Therefore, you go to him for a fight. He has resolved to rid the earth of the Kṣtriyas twenty one times."

इत्युक्त्वा रामदूतश्चाप्यगच्छद्रामसंनिधिम्।
राजा विधाय संनाहं समरं गन्तुमुद्यतः॥ ५॥

Thus speaking the messengers of Paraśurāma returned to his master, on the other hand the king adorned himself with *kavaca* and got ready to go to the battle field.

गच्छन्तं समरं दृष्ट्वा प्राणेशं सा मनोरमा।
तमेव वारयामास वासयामास संनिधौ॥ ६॥

Finding Kārtavīrya moving out for waging a war, his queen named Manoramā prevented him from going. She called him before herself and embraced him.

राजा मनोरमां दृष्ट्वा प्रसन्नवदनेक्षणः।
तामुवाच सभामध्ये वाक्यं मानसिकं मुने॥ ७॥

O sage, finding Manoramā there, the face of the king was delighted. He started speaking out his mind to her in the court itself.

कार्तवीर्यार्जुन उवाच

मामेवाह्वयते कान्ते जमदग्निसुतो महान्।
स तिष्ठन्नर्मदातीरे रणाय भ्रातृभिः सह॥ ८॥

Kārtavīrya said - O damsel, Paraśurāma, the son of Jamadagni is challenging me who has arrived at the bed of the river Narmadā together with all his brothers.

संप्राप्य शंकराच्छस्त्रं मन्त्रं च कवचं हरेः।
त्रिः सप्तकृत्वो निर्भूपां कर्तुमिच्छति मेदिनीम्॥ ९॥

By achieving the weapons, *mantra* and *kavaca* from Śiva he has resolved to rid the earth of the Kṣatriyas twenty one times.

आन्दोलयन्ति मे प्राणा मनः संक्षुभितं मुहुः।
शश्वत्सफुरति वामाङ्गं दृष्टं स्वप्नं शृणु प्रिये॥ १०॥

Because of this, I fell panicky in my mind and my mind is disturbed; my left limbs are fluttering again and again. O dear one, I have seen a dream recently which I am going to speak out to you.

तैलाभ्यङ्गितमात्मानमपश्यं गर्दभोपरि।
ओण्ढपुष्पस्य माल्यं च बिभ्रतं रक्तचन्दनम्॥ ११॥
रक्तवस्त्रपरीधानं लोहालंकारभूषितम्।
क्रीडन्तं च हसन्तं च निर्वाणाङ्गारराशिना॥ १२॥

I found myself soaked in oil, mounted on a donkey, wearing a garland of shoe flower, applying red sandal-paste on the body, wearing red garments and ornaments of iron. Besides I found myself playing on a heap of coal, playing and laughing at the same time.

भस्माच्छन्नां च पृथिवीं जपापुष्पान्वितां सति।
रहितं चन्द्रसूर्याभ्यां रक्तसंध्यान्वितं नभः॥ १३॥

Applying fire on my body wearing a garland of shoe flower, I found the sun and the moon

absent from the sky, while the evening was becoming red.

मुक्तकेशां च नृत्यन्तीं विधवां छिन्ननासिकाम्।
रक्तवस्त्रपरीधानामपश्यं चाट्टहासिनीम्॥ १४॥

I found the ladies with dishevelled hair, whose noses were cut-off, wearing red garments and the widows laughing loudly.

सशरामग्निरहितां चितां भस्मसमन्विताम्।
भस्मवृष्टिमसृग्वृष्टिमग्निवृष्टिमपीश्वरि॥ १५॥

O goddess, there were arrows without fire, the pyre was filled with ashes, the raining of ashes and the rain of blood and pyre.

पक्वतालफलाकीर्णां पृथिवीमस्थिसंयुताम्।
अपश्यं कर्परौघं च च्छिन्नकेशनखान्वितम्॥ १६॥
पर्वतं लवणानां च राशीभूतं कपर्दकम्।
चूर्णानां चैव तैलानामदृशं कन्दरं निशि॥ १७॥

I found goddess earth infatuated with *tāla* trees. The bones were spread over the surface of the earth, besides the skulls without hair and nails. I found the mountains of salt, heaps of small shells and caves filled with oil and powder, in the dream at night.

अदृशं पूष्पितं वृक्षमशोककरवीरयोः।
तालवृक्षं च फलितं तत्र चैव पतत्फलम्॥ १८॥
स्वकरात्पूर्णकलशः पपात च बभञ्ज च।
इत्यपश्यं च गगनात्संपतच्चन्द्रमण्डलम्॥ १९॥

I also found the trees of Aśoka, *Nerium, Odorum*, trees blossoming, the *tāla* trees laden with fruits and the fruits falling from the trees. The vase filled with water had fallen from my hand and had broken, which was witnessed by me. I also found the moon and the stars falling from the sky.

अपश्यमम्बरात्सूर्यमण्डलं संपतद्भुवि।
उल्कापातं धूमकेतुं ग्रहणं चन्द्रसूर्ययोः॥ २०॥

I found the disk of the sun falling from the sky, the falling comets besides the eclipse of the sun and the moon.

विकृताकारपुरुषं विकटास्यं दिगम्बरम्।
आगच्छन्तं चाग्रतस्तमपश्यं च भयानकम्॥ २१॥
बाला द्वादशवर्षीया वस्त्रभूषणभूषिता।
संरुष्टा याति मद्देहादित्यपश्यमहं निशि॥ २२॥

I found a person of gigantic proportion with a horrible look who was terribly hungry, naked and fearful in appearance approaching me. This is what I had seen in the dream. A twelve year old woman clad in all the garments adorned with all the ornaments left my place getting annoyed, such a dream had been witnessed by me during the night.

आज्ञां त्वं देहि राजेन्द्र त्वद्गेहाद्यामि काननम्।
वदसि त्वं मामिति च निश्यपश्यमहं शुचा॥ २३॥

She was saying, "O king you permit me, I intend to leave your place and go to the forest. You tell me." Getting filled with grief I saw this dream during the night.

रुष्टो विप्रो मां शपते संन्यासी च तथा गुरुः।
भित्तौ पुत्तेलिकाश्चित्रा नृत्यन्तीश्च ददर्श ह॥ २४॥

The Brāhmaṇas, the ascetics and the teachers were also pronouncing curse on me getting annoyed. The figures painted on the walls were dancing. This is what I had seen.

चञ्चलानां च गृध्राणां काकानां निकरैः सदा।
पीडितं महिषाणां च स्वमपश्यमहं निशि॥ २५॥

The unstable cows, vultures, clothes, herd of buffaloes were seen by me during the night.

पीडितं तैलयन्त्रैण भ्रामितं तैलकारिणा।
दिगम्बरान्पाशहस्तानपश्यमहमीश्वरि॥ २६॥

O goddess, I found the oil-man moving the oil-mill and various naked men were approaching me holding sticks in their hands.

नृत्यन्ति गायकाः सर्वे गानं गायन्ति मे गृहे।
विवाहं परमानन्दमित्यपश्यमहं निशि॥ २७॥

I found all the singers of my house dancing. Then I found a marriage being performed delightfully in my house.

रमणं कुर्वतो लोकान्केशाकेशि च कुर्वतः।
अदृशं समरं रात्रौ काकानां च शुनामपि॥ २८॥

The people were moving about holding the hair of one another. I also found crows and dogs during the night.

मोटकानि च पिण्डानि श्मशानं शवसंयुतम्।
रक्तवस्त्रं शुक्लवस्त्रमपश्यं निशि कामिनि॥ २९॥

O beautiful lady, I witness a pickaxe, *piṇḍa*, a dead body in the cremation ground, besides red and white garments.

कृष्णाम्बरा कृष्णवर्णा नग्ना वै मुक्तकेशिनी।
विधवा श्लिष्यति च मामपश्यं निशि शोभने॥ ३०॥

O beautiful one, I saw during the night a lady clad in black garments having a black complexion, appearing nude and having dishevelled hair. She was embracing me being a widow.

नापितो मुण्डते मुण्डं श्मश्रुश्रेणीं च मे प्रिये।
वक्षःस्थलं च नखरमित्यपश्यमहं निशि॥ ३१॥
पादुकाचर्मरज्जूनामपश्यं राशिमुल्बणम्।
चक्रं भ्रमन्तं भूमौ च कुलालस्येति सुन्दरि॥ ३२॥

O dear one, the barber was removing my beard and moustaches besides the hair of my chest and had the wounds of nails. O beautiful one, I found the potters wheel moving besides a string of leather in heaps.

वात्यया घूर्णमानं च शुष्कवृक्षं तमुत्थितम्।
पूर्णमानं कबन्धं वै चापश्यं निशि सुव्रते॥ ३३॥

O chaste lady, I found that with the movement of a strong wind, a fallen dry tree had stood erect and the trunk was moving without the head.

ग्रथितां मुण्डमालां च चू (घू) र्णमानां च वात्यया।
अतीव घोरदशनामप्यपश्यमहं वरे॥ ३४॥

O best of the lady, I found a well made garland of skulls which was moving with the terrific winds and whose tongue was protruding.

भूतप्रेता मुक्तकेशा वमन्तश्च हुताशनम्।
मां भीषयन्ति सततमित्यपश्यमहं निशि॥ ३५॥

During the night I also saw that the goblins with dishevelled hair were inhaling fire flames and were frightening me at same time.

दग्धजीवं दग्धवृक्षं व्याधिग्रस्तं नरं परम्।
अङ्गहीनं च वृषलमप्यपश्यमहं निशि॥ ३६॥

Burnt creatures, the burnt trees, the humans suffering from ailments besides the deformed Śūdra woman also appeared before one.

गेहपर्वतवृक्षाणां सहसा पततं परम्।
मुहुर्मुहुर्वज्रपातमप्यपश्यमहं निशि॥ ३७॥

I also saw during the night, the mountains, the houses and trees suddenly falling with the attack of *vajra* again and again.

कुक्कुराणां शृगालानां रोदनं च मुहुर्मुहुः।
गृहे गृहे च नियतमपश्यं सर्वतो निशि॥ ३८॥

I saw during the night, that in every house, the dogs and jackals were crying, while roaming about in all the directions.

अधः शिरस्तूर्ध्वपादं मुक्तकेशं दिगम्बरम्।
भूमौ भ्रमन्तं मच्छन्तं चाप्यपश्यमहं नरम्॥ ३९॥

I also saw during the night heads placed on earth and the legs held in the sky. They had dishevelled hair and were roaming about naked.

विकृताकारशब्दं च ग्रामादौ देवरोदनम्।
प्रातः श्रुत्वैवावबुद्धः क उपायो वदाधुना॥ ४०॥
नृपतेर्वचनं श्रुत्वा हृदयेन विदूयता।
सगद्गदं च रुदती तमुवाच नृपेश्वरम्॥ ४१॥

Finding the people crying in the villages and those having deformed bodies besides the cries of the gods, woke me up in the morning. You tell me what is the remedy for this at the moment."

On hearing the words of the king, Manoramā spoke in a choked voice.

मनोरमोवाच

हे नाथ रमणश्रेष्ठ श्रेष्ठ सर्वमहीभृताम्।
प्राणातिरेक प्राणेश शृणु वाक्यं शुभावहम्॥ ४२॥
नारायणांशो भगवाञ्जामगदग्न्यो महाबली।
सृष्टिसंहर्तुरीशस्य शिष्योऽयं जगतः प्रभोः॥ ४३॥

Manoramā said - O best of the kings, O lord, you are the best among the kings. You are dearer to me than my life and are the lord of my life; you listen to me my beneficial words. Lord Jamadagni is quite valorous and happens to be the *aṁśa* of Nārāyaṇa. He also happens to be the pupil of Śiva who is the destroyer of the universe.

त्रिःसप्तकृत्वो निर्भूपां करिष्यामि महीमिति।
प्रतिज्ञा यस्य रामस्य तेन सार्द्धं रणं त्यज॥४४॥

He has taken a resolve to rid the earth of Kṣ astriya twenty-one times. Therefore, you discard the idea of fighting against Paraśurāma.

पापिनं रावणं जित्वा शूरं त्वमपि मन्यसे।
स त्वया न जितो नाथ स्वपापेन पराजितः॥४५॥

You are considered to be a great warrior after defeating Rāvaṇa. In fact, O lord, you have not defeated him but he has been defeated because of his own sins.

यो न रक्षति धर्मं च तस्य को रक्षिता भुवि।
स नश्यति स्वयं मूढो जीवन्नपि मृतो हि सः॥४६॥

Because the one who does not protect *dharma*, who can protect him on the earth? Such a person is himself destroyed by his own actions and seems to be dead while still alive.

शुभाशुभस्य सततं साक्षी धर्मस्य कर्मणः।
आत्मारामः स्थितः स्वान्तो मूढस्त्वं नहि पश्यसि॥४७॥

The one who is a witness to the good and bad deeds, the religious deeds, the soul of everyone and resides in the hearts of everyone, you are unable to realise his worth because of your ignorance.

पुत्रदारादिकं यद्यत्सर्वैश्वर्यं सुधर्मिणाम्।
जलबुद्बुदवत्सर्वमनित्यं नश्वरं नृप॥४८॥
संसारं स्वप्नसदृशं मत्वा सन्तोऽत्र भारते।
ध्यायन्ति सततं धर्मं तपः कुर्वन्ति भक्तितः॥४९॥

O king, for the religious people, the son, the wife and all the pleasures are perishable like the bubbles of water; therefore the ascetics and noble persons considering the universe to be like a dream, always devote themselves to *dharma* and perform *tapas* with great devotion.

दत्तेन दत्तं यज्ज्ञानं तत्सर्वं विस्मृतं त्वया।
अस्ति चेद्विप्रहिंसायां कुबुद्धे त्वन्मनः कथम्॥५०॥
सुखार्थे मृगयां गत्वा तत्रोपोष्य द्विजाश्रमे।
भुक्त्वा मिष्टमपूर्वं च हतो विप्रो निरर्थकम्॥५१॥

You have forgotten the divine knowledge imparted to you by Dattātreya; otherwise how could you involve yourself in the killing of a Brāhmaṇa? You had gone for the sake of pleasure.

गुरुविप्रसुराणां च यः करोति पराभवम्।
अभीष्टदेवस्तं रुष्टो विपत्तिस्तस्य संनिधौ॥५२॥

The one who insults the teacher, the Brāhmaṇa and the gods, the gods get annoyed with him and he is approached by misfortune pretty fast.

स्मरणं कुरु राजेन्द्र दत्तात्रेयपदाम्बुजम्।
गुरौ भक्तिश्च सर्वेषां सर्वविघ्नविनाशिनी॥५३॥

O king, you remember the lotus-like feet of Dattātreya because of which the obstructions are removed by the reciting of the name of the teacher with devotion.

गुरुदेवं समभ्यर्च्य तं भृगुं शरणं व्रज।
विप्रे देवे प्रसन्ने च क्षत्रियाणां नहि क्षतिः॥५४॥

Adoring the same teacher you take refuge with Bhṛgu. A Kṣatriya never meets with any harm when he adores the gods and the Brāhmaṇas.

विप्रस्य किंकरो भूपो वैश्यो भूपस्य भूमिप।
सर्वेषां किंकराः शूद्रा ब्राह्मणस्य विशेषतः॥५५॥

O lord of the earth, the king happens to be the servant of the Brāhmaṇas, Vaiśya happens to be the servant of the king and the Śūdra happens to be the servant of everyone and more so of a Brāhmaṇa.

अयशः शरणं शश्वत्क्षत्रियस्य च क्षत्रिये।
महद्यशस्तच्छरणं गुरुदेवद्विजेषु च॥५६॥

By taking refuge with the Kṣatriya, he meets with disgrace but by taking refuge with the teacher, the gods and Brāhmaṇas, one achieves great glory.

ब्राह्मणं भज राजेन्द्र गरीयांसं सुरादपि।
ब्राह्मणे परितुष्टे च संतुष्टाः सर्वदेवताः॥५७॥

इत्येवमुक्त्वा राजेन्द्रं क्रोडे कृत्वा महासती।
मुहुर्मुहुर्मुखं दृष्ट्वा विललाप रुरोद च॥५८॥
क्षणं तिष्ठ महाराज पुनरेवमुवाच सा।
स्नानं कुरु महाराज भोजयिष्यामि वाञ्छितम्॥५९॥

O best of the kings, the Brāhmaṇas are considered to be better then the gods. Therefore, you serve them because at the pleasure of the Brāhmaṇas all the gods also get pleased. Thus the immensely chaste lady made the king to understand everything and took him in her lap. She then started crying looking at his face, she again said, "O lord, you wait for a while; have a bath I shall serve you the food of your liking.

चन्दनागुरुकस्तूरीकर्पूरैः कुङ्कुमैर्युतम्।
अनुलेपं करिष्यामि सर्वाङ्गे तव सुन्दर॥६०॥

O beautiful one, I shall adorn your body with sandal-paste, *aguru*, *kastūrī*, camphor, saffron.

क्षणं सिंहासने तिष्ठ क्षणं वक्षसि मे प्रभो।
सभायां पुष्परचिते तल्पे पश्यामि शोभनम्॥६१॥

O lord, you take your seat on the lion-throne for a moment and be seated on my breast for a moment. I would like to see you on the flowery bed in the court.

शतपुत्राधिकः प्रेम्णा सतीनां वै पतिर्नृप।
निरूपितो भगवता वेदेषु हरिणा स्वयम्॥६२॥

Because, O king, for the chaste ladies the husband is dearer to them than hundreds of their sons. This has been ordained by the lord himself in the Vedas.

मनोरमावचः श्रुत्वा राजा परमपण्डितः।
बोधयामास तां राज्ञीं ददौ प्रत्युत्तरं पुनः॥६३॥

On hearing the words of Manoramā the most intelligent king tried to convince the queen and said to her.

कार्तवीर्यार्जुन उवाच

शृणु कान्ते प्रवक्ष्यामि श्रुतं सर्वं त्वयेरितम्।
शोकार्तानां च वचनं न प्रशंस्यं सभासु च॥६४॥

Kārtavīrya said - O damsels, I have listened to all your words. The court does not take seriously the words of the people who are in grief.

सुखं दुःखं भयं शोकः कलहः प्रीतिरेव च।
कर्मभोगार्हकालेन सर्वं भवति सुन्दरि॥६५।
कालो ददाति राजत्वं कालो मृत्युं पुनर्भवम्।
कालः सृजति संसारं कालः संहरते पुनः॥६६॥

O beautiful one, the pleasure, the pain, fear, grief, quarrel and love, appear only according it is time above the time and to time alone that gives them their due importance. The time is death and rebirth. The time also creates the universe and also destroys it.

करोति पालनं कालः कालरूपी जनार्दनः।
कालस्य कालः श्रीकृष्णो विधातुर्विधिरेव च॥६७॥
संहर्तुर्वाऽपि संहर्ता पातुः पाता च कर्मकृत्।
स कर्मणां कर्मरूपी ददाति तपसां फलम्॥६८॥
कः केन हन्यते जन्तुः कर्मणा वै विना सति।
स्रष्टा सृजति सृष्टिं च संहर्ता संहरेत्पुनः॥६९॥
पाता पाति च भूतानि यस्याऽऽज्ञां परिपालयेत्।
यस्याऽऽज्ञया वाति वातः संततं भयविह्वलः॥७०॥
शश्वत्संचरते मृत्युः सूर्यस्तपति संततम्।
वर्षतीन्द्रो दहत्यग्निः कालो भ्रमति भीतवत्॥७१॥
तिष्ठन्ति स्थावराः सर्वे चरन्ति सततं चराः।
वृक्षाश्च पुष्पिताः काले फलिताः पल्लवान्विताः॥७२॥
शुष्यन्ति कालतः काले वर्धन्ते च तदाज्ञया।
आविर्भूता तिरोभूता सृष्टिरेव यदाज्ञया॥
तस्याऽज्ञया भवेत्सर्वं न किंचित्स्वेच्छया नृणाम्॥७३॥

The time preserves it and Janārdana himself is the form of time. Lord Kṛṣṇa happens to be the death for the time, the creator of the creator, the killer of the killer, the preserver of the preserver and the one who performs the deeds. He alone becoming the form of the deeds provides the result of all the deeds. O chaste lady, who can kill anyone without the influence of deeds, by his command the creator creates the universe, the destroyer destroys it and the preserver preserves the universe. By whose command the wind getting terrified, always blows and death prevails everywhere and the sun burns, the god of death goes on roaming about getting everyone terrified, all the immovable things remain static and the

movable things move on endlessly. The trees blossom with fruits and flowers and according to time they also dry up. They also grow up at the command of time, at the command of the time the universe appears and then disappears, the humans move according to the will of the time and nothing is possible on their own will.

नारायणांशो भगवाञ्जामदग्न्यो महाबलः।

त्रिः सप्तकृत्वो निर्भूपां करिष्यति महीमिति॥७४॥

प्रतिज्ञा विफला तस्य न भवेत्तु कदाचन।

निश्चितं तस्य वध्योऽहमिति जानामि सुव्रते॥७५॥

Lord Paraśurāma is the *aṁśa* of Nārāyaṇa and the great warrior, he has already taken a vow to rid the earth of the Kṣatriyas twenty-one times which cannot be otherwise. Therefore, O chaste lady, I am bound to meet my death at his hands and I am sure of this.

ज्ञात्वा सर्वं भविष्यं च शरणं यामि तत्कथम्।

प्रतिष्ठितानां चाकिर्तिर्मरणादतिरिच्यते॥७६॥

Being well aware of the future, how can I take refuge with him, because for the glorious people disgrace is worse than death.

इत्येवमुक्त्वा राजेन्द्रः समरं गन्तुमुद्यमः।

वाद्यं च वादयामास कारयामास मङ्गलम्॥७७॥

Thus speaking the king got ready for proceeding to the battle field. He started the playing of war-bands and also have the welfare song recited.

शतकोटिनृपाणां च राजेन्द्राणां त्रिलक्षकम्।

अक्षौहिणीनां शतकं महाबलपराक्रमम्॥७८॥

अश्वानां च गजानां च पदातीनां तथैव च।

असंख्यकं रथानां च गृहीत्वा गन्तुमुद्यतः॥७९॥

बभूव स्तिमिता साध्वी दृष्ट्वा तं गमनोन्मुखम्।

धृतवन्तं च सन्नाहमक्षयं सशरं धनुः॥८०॥

His army consisted of a hundred crore of kings, three lakhs of great kings accompanied by great warriors and hundred *Akṣauhiṇī* army including elephants, horses, foot soldiers and innumerable chariots. He intended to move on with the entire army. But in the meantime Manoramā wearing a smile on her face prevented him from moving forward and take away the infallible *kavaca*, the arrow and the bow.

क्रीडागारे क्षणं तस्थौ कृत्वा कान्तं स्ववक्षसि।

पश्यन्ती तन्मुखाम्भोजं चुचुम्ब च मुहुर्मुहुः॥८१॥

She took him to the pleasure house and embraced him, kissing his face again and again.

इति श्रीब्रह्म० महा० गणेशख० नारदना०
चतुस्त्रिंशोऽध्यायः॥३४॥

अथ पञ्चत्रिंशोऽध्यायः

Chapter 35

Śaṅkara kavaca

नारायण उवाच

मनोरमा प्राणनाथं क्षणं कृत्वा स्ववक्षसि।
भविष्य मनसा चक्रे यद्यत्स्वामिमुखाच्छ्रुतम्॥ १॥

Nārāyaṇa said - Manoramā embraced her husband for a moment and whatever she had heard from the mouth of her husband, she seriously considered its the meaning.

पुत्रांश्च पुरतः कृत्वा बान्धवांश्च स्वकिंकरान्।
सस्मार सा हरिपदं मेने सत्यं भवेन्मुने॥ २॥
योगेन भित्त्वा षट्चक्रं वायुं संस्थाप्य मूर्धनि।
ब्रह्मरन्ध्रस्थकमले सहस्रदलसंयुते॥ ३॥
स्वान्तमाकृष्य विषयाज्जलबुद्बुदसंनिभात्।
संस्थाप्य बध्वा ज्ञानेन लोलं ब्रह्मणि निष्कले॥ ४॥

O sage, thereafter she called for her relatives, sons and servants before her and considered the destiny's will which always prevails. She started reciting the name of the lord. With the yogic practices, she pierced through the *Ṣaṭ-cakra* and established the air in *Brahmāṇḍa*. Thereafter quick as a bubble of water she removed her mind from worldly pleasures and then concentrated her attention on the thousand pettaled lotus in *Brahmarandhra*. She then attracted the attention of her mind to the Brāhmaṇa and devoted her unstable mind to the divine knowledge making it stable.

द्विविधं कर्म संन्यस्य निर्मूलमपुनर्भवम्।
तत्र प्राणांश्च तत्याज न च प्राणाधिकं प्रियम्॥५॥

She then discarded three types of deeds in order to destroy completely the deeds as well as rebirth. She even ended her life without ending her relationship with her husband.

स राजा तां मृतां दृष्ट्वा विललाप रुरोद च।
संनाहं संपरित्यज्य कृत्वा वक्ष्यस्युवाच ताम्॥६॥

Finding her dead the king started lamenting and crying and throwing away the *kavaca*, he took her into his lap and said.

मनोरमे सुमत्तिष्ठ न यास्यामि रणाजिरम्।
सचेतना मां पश्येति विलपन्तं मुहुर्मुहुः॥७॥

The king said - "O Manoramā, get up I will not go to the battle-field now. You revive your senses and look at me." He thus kept on lamenting again and again.

मनोरमे समुत्तिष्ठ मया सार्द्धं गृहं व्रज।
न करिष्यामि समरं भृगुणा सह भामिनि॥८॥

Manoramā, you get up and accompany me. O damsel, I shall not fight against Bhṛgu now.

मनोरमे समुत्तिष्ठ श्रीशैलं व्रज सुन्दरि।
तत्र क्रीडां करिष्यामि त्वया सार्धं यथा पुरा॥९॥

O Manoramā, O beautiful one, get up and accompany me to the mountain peak and let me enjoy the love-sport with you there.

मनोरमे समुत्तिष्ठ व्रज गोदावरीं प्रिये।
जलक्रीडां करिष्यामि त्वया सार्धं यथा पुरा॥१०॥
मनोरमे समुत्तिष्ठ नन्दनं व्रज सुन्दरि।
पुष्पभद्रानदीतीरे विहरिष्यामि निर्जने॥११॥

O Manoramā, dear one, you get up, go to Godāvarī and let us have the water-sport there as usual. O Manoramā, O beautiful one, you get up and let us go to Puṣpabhadrā river and visit a secluded place in your company.

मनोरमे समुत्तिष्ठ मलयं व्रज सुन्दरि।
त्वया सार्द्धं रमिष्येऽहं तत्र चन्दनकानने॥१२॥

O Manoramā, O beautiful one, you get up and let us move to the Malaya mountain; let me enjoy your company in the forest of sandal-wood trees.

शीतेन गन्धयुक्तेन वायुना सुरभीकृते।
भ्रमरध्वनिसंयुक्ते पुंस्कोकिलरुतश्रिते॥१३॥

The place is filled with fragrance and cool breeze and the place is reverberated with the hissing sound of the black-wasps and the sweet sound of the cuckoo.

चन्दनागुरुकस्तूरीकुकुंमालेपनं कुरु।
चन्दनोक्षितसर्वाङ्गं पश्य मां सस्मिते सति॥१४॥

Reaching there you adorn my body with sandal-paste, *aguru, kastūrī*, saffron, smilingly and look at the limbs of my body delightfully.

सुधातुल्यं सुमधुरं वचनं रचय प्रिये।
कुटिलभ्रूविकारं च कथं न कुरुषेऽधुना॥१५॥

O dear one, you speak out sweet words like nectar, why are you not looking at me with side glances?"

नृपस्य रोदनं श्रुत्वा वाग्बभूवाशरीरिणी।
स्थिरो भव महाराज कुरुषे रोदनं कथम्॥१६॥

Hearing the cries of the king there was a divine voice from the sky. "O king, be stable. Why are you crying?

त्वं महाज्ञानिनां श्रेष्ठो दत्तात्रेयप्रसादतः।
जलबुद्बुदवत्सर्वं संसारं पश्य शोभनम्॥१७॥

By the grace of Dattātreya you are the best of intellectuals and treat this universe like a bubble of water.

कमलांशा च सा साध्वी जगाम कमलालयम्।
त्वमेव गच्छ वैकुण्ठं रणं कृत्वा रणाजिरे॥१८॥

The chaste Kamalā was the *aṁśa* of Lakṣmī who has departed to her abode; you also proceed to the battle-field and achieve Vaikuṇṭha while fighting there."

इत्येवं वचनं श्रुत्वा जहौ शोकं नराधिपः।
ततश्चन्दनकाष्ठेन चितां दिव्यां चकार ह॥१९॥
संस्काराग्निं कारयित्वा पुत्रद्वारा ददाह ताम्।
नानाविधानि रत्नानि ब्राह्मणेभ्यो ददौ मुदा॥२०॥

Hearing this the king shed away the grief and arranged for a pyre of sandal-wood and made his son to perform the last rights of his mother and distributed charity to the Brāhmaṇas with delight.

नानाविधानि दानानि वस्त्राणि विविधानि च।
मनोरमायाः पुण्येन ब्राह्मणेभ्यो ददौ मुदा॥ २१॥

For the welfare of the departed soul of Manoramā, the king distributed several types of riches including clothes to the Brāhmaṇas with a delightful mind.

भुज्यतां भुज्यतां शश्वद्दीयतां दीयतामिति।
शब्दो बभूव सर्वत्र कार्तवीर्याश्रमे मुने॥ २२॥
कोषेषु स्वाधिकारेषु स्थितं यद्यद्धनं तदा।
मनोरमायाः पुण्येन ब्राह्मणेभ्यो ददौ मुदा॥ २३॥
राजा जगाम समरं हृदयेन विदूयता।
सार्द्धं सैन्यसमूहैश्च वाद्यभाण्डैरसंख्यकैः॥ २४॥

O sage, at that point of time the words of "consume more" or "bring more" were constantly heard. The king gave away in charity enormous riches whatever was available in his treasury. Thereafter, the king with a heavy heart accompanied by innumerable soldiers and war-bands moved towards the battle-field.

ददर्शामङ्गलं राजा पुरो वर्त्मनि वर्त्मनि।
ययौ तथाऽपि समरं नाऽऽजगाम गृहं पुनः॥ २५॥

While moving on the journey he met with many inauspicious signs but disregarding them he kept on his forward march and never returned home.

मुक्तकेशीं छिन्ननासां रुदतीं च दिगम्बराम्।
कृष्णवस्त्रपरीधानामपपरां विधवामपि॥ २६॥
मुखदुष्टां योनिदुष्टां व्याधियुक्तां च कुट्टिनीम्।
पतिपुत्रविहीनां च डाकिनीं पुंश्चली तथा॥ २७॥
कुम्भकारं तैलकारं व्याधं सर्पोपजीविनम्।
कुचैलमतिरूक्षाङ्गं नग्नं काषायवासिनम्॥ २८॥
वसाविक्रयिणं चैव कन्याविक्रयिणं तथा।
चितादग्धं शवं भस्म निर्वाणाङ्गारमेव च॥ २९॥
सर्पक्षतं नरं सर्पगोधां च शशकं विषम्।
श्राद्धपाकं च पिण्डं च मोटकं च तिलांस्तथा॥ ३०॥
देवलं वृषवाहं शूद्रश्राद्धान्नभोजिनम्।
शूद्रान्नपाचकं शूद्रयाजकं ग्रामयाजकम्॥ ३१॥
कुशपुत्तलिकां चैव शवदाहनकारिणम्।
शून्यकुम्भं भग्नकुम्भं तैलं लवणमस्थि च॥ ३२॥
कार्पासं कच्छपं चूर्णं कुक्कुरं शब्दकारिणम्।
दक्षिणे च सृगालं च कुर्वन्तं भैरवं रवम्॥ ३३॥
कपर्दकं च क्षौरं च च्छिन्नकेशं नखं मलम्।
कलहं च विलापं च तथा तत्कारिणं जन्म॥ ३४॥
अमङ्गलं वदन्तं च रुदन्तं शोककारिणम्॥ ३५॥
मिथ्यासाक्ष्यप्रदातारं चौरं च नरघातिनम्।
पुंश्चलीपतिपुत्रौ च पुंश्चल्योदनभोजिनम्॥ ३६॥
देवतागुरुविप्राणां वस्तुवित्तापहारिणम्।
दत्तापहारिणं दस्युं हिंसकं सूचकं खलम्॥ ३७॥
पितृमातृविरक्तं च द्विजाश्वत्थविघातिनम्।
सत्यघ्नं च कृतघ्नं स्थाप्यस्याप्यपहारिणम्॥ ३८॥
विप्रमित्रद्रोहमेवं क्षतं विश्वासघातकम्।
गुरुदेवद्विजानां च निन्दकं स्वाङ्गघातकम्॥ ३९॥
जीवानां घातकं चैव स्वाङ्गहीनं च निर्दयम्।
व्रतोपवासहीनं च दीक्षाहीनं नपुंसकम्॥ ४०॥
गलितव्याधिगात्रं च काणं बधिरमेव च।
पुल्कसं छिन्नलिङ्गं च सुरामत्तं सुरां तथा॥ ४१॥
क्षिप्तं वमन्तं रुधिरं महिषं गर्दभं तथा।
मूत्रं पुरीषं श्लेष्माणं रूक्षिणं नृकपालिनम्॥ ४२॥
चण्डवातं रक्तवृष्टिं वाद्यं वै वृक्षपातनम्।
वृकं च सूकरं गृध्रं श्येनं कंकं च भल्लुकम्॥ ४३॥
पाशं च शुष्ककाष्ठं च वायसं गन्धकं तथा॥ ४४॥
प्रतिग्राहिब्राह्मणं च तन्त्रमन्त्रोपजीविनम्।
वैद्यं च रक्तपुष्पं चाप्यौषधं तुषमेव च॥ ४५॥
कुवार्तां मृतवार्तां च विप्रशापं च दारुणम्।
दुर्गन्धिवातं दुःशब्दं राजाऽपश्यत्सं वर्त्मनि॥ ४६॥

He met with a naked widow with dishevelled hair and a severed nose and crying. Besides the wicked-faced, the degraded and ailing *kuṭṭinī*, a woman without a child, *Ḍakinīs*, an unchaste woman, a potter, an oil-man, a hunter, a snake-charmer, a man with dirty clothes and a bright body which was naked besides the one wearing ascetic garments, a seller of fat, a seller or daughter, a fire in which a body was burning, ashes, coal, a human bitten by snakes, a lizard, a

rabbit, poison, food of *śrāddha, piṇḍa, moṭaka*, sesamum, a temple of Śūdra, a driver of bullocks, a performer of the *śrāddhas* of the Śūdras, a store-keeper of the Śūdras, a performer of the *yajña* of Śūdras, the one who performed *yajñas* from village to village, the one who burnt puppets in the cremation ground, an empty pitcher, a broken pitcher, oil, salt, bones, cotton, a tortoise, powder, barking dogs, a jackal howling on the right, small shells, a barber, nails, refuse, quarrelling people, lamenting people and the one who always spoke evil words, crying men, men in grief, men who always gave false evidence, a thief, a killer of humans, wicked women without husband and sons, the one who lived on the rice of a wicked woman, gods, teachers, the one who stole away the belongings of the Brāhmaṇas, the one who usurped the things given away in charity, decoits, a terrorist, a back biter, a wicked person, the one who neglected his parents, the killers of the Brāhmaṇa and the *pīpala* tree, a person who spoke falsehood, an ungrateful person, a usurper of the trust, the one who betrays Brāhmaṇas and the friends, an injured person, a betrayer of the faith, the one who denounces the teacher, gods and Brāhmaṇas, a destroyer of his own limbs, a killer of the creatures, deformed, cruel, the one deprived of the *vrata* and the *vow*, the one who did not give *dakṣiṇā*, impotent, suffering from leprosy, a one-eyed person, deaf, *cāṇḍāla*, the one whose male organs are cut-off, a drunkard, a seller of wine, the one vomiting blood, a he-buffalo, a donkey, urine, refuse, cough, a person with shaven head, a terrific wind, a rain of blood, a man falling from a tree, a hyena, a pig, a vulture, an eagle, a white-kite, a bear, a bamboo, dry wood, a crow, sulphuric acid, a Brāhmaṇa the giver of charity, the one who lived on *tantric* practices, a physician, red flowers, medicine, straw, bad news, news of death, a terrific curse of Brāhmaṇa, a wind with foul smell, a horrible wound, a wind - these were the evil signs met by with king on the way.

मनश्च कुत्सितं प्राणाः क्षुभिताश्च निरन्तरम्।
वामाङ्गस्पन्दनं देहजाड्य राज्ञो बभूव ह॥४७॥

All these made the mind of the king gloomy and he became upset, his body was fatigued and his left limbs started fluttering.

तथाऽपि राजा निःशंको ददर्श समराङ्गणम्।
सर्वसैन्यसमायुक्तः प्रविवेश रणाजिरम्॥४८॥

Inspite of all this, the king marched on towards the battle-field quite courageously. He entered the battle-field together with all his army.

अवरुह्य रथात्तूर्णं दृष्ट्वा च पुरतो भृगुम्।
ननाम दण्डवद्भूमौ राजेन्द्रैः सह भक्तितः॥४९॥

Finding Paraśurāma there, he descended from his chariot and he bowed in reverence to him together with all his sons.

आशिषं युयुजे रामः स्वर्णं याहीति वाञ्छितम्।
तेषां सह्यं तद्बभूवुर्दुर्लङ्घ्या ब्राह्मणाशिषः॥५०॥

Paraśurāma on his part blessed them saying, "You achieve your desired heaven." Thus the words of a Brāhmaṇa cannot be otherwise.

भृगुं प्रणम्य राजेन्द्रो राजेन्द्रैः सह तत्क्षणात्।
आरुरोह रथं तूर्णं नानायुधसमन्वितम्॥५१॥
नानाप्रकारवाद्यं च दुन्दुभिं मुरजादिकम्।
वादयामास सहसा ब्राह्मणेभ्यो ददौ धनम्॥५२॥

The king assisted by many of the princes bowed in reverence to the king and hurriedly mounted on the chariot and made the war-bands and other musical instruments to be played upon. He gave away charities to the Brāhmaṇas.

उवाच रामो राजेन्द्रं राजेन्द्राणां च संसदि।
हितं सत्यं नीतिसारं वाक्यं वेदविदां वरः॥५३॥

Thereafter, Paraśurāma addressing the king in the assembly of kings spoke the beneficial words which were filled with welfare, were truthful and appropriate.

परशुराम उवाच

शृणु राजेन्द्र धर्मिष्ठ चन्द्रवंशसमुद्भव।
विष्णोरंशस्य शिष्यस्त्वं दत्तात्रेयस्य धीमतः॥५४॥
स्वयं विद्वांश्च वेदांश्च श्रुत्वा वेदविदो मुखात्।
कथं दुर्बुद्धिरधुना सज्जनानां विहिंसना॥५५॥

Paraśurāma said - O king, you are quite a religious one; having been born in the solar race, you are *aṁś* of Viṣṇu and are the pupil of great intellectual Dattātreya. You have heard the recitation of the Vedas from the mouth of those who were well-versed in the Vedas but how did you achieve this thought to kill the noble people?

त्वं पूर्वमहनो लोभान्निरीहं ब्राह्मणं कथम्।

ब्राह्मणी शोकसंतप्ता भर्त्रा सार्द्धं गता सती॥५६॥

Why did you kill an ascetic Brāhmaṇa getting overwhelmed grief? As a result of which, the chaste lady went to the abode of her husband.

किं भविष्यति ते भूप परत्रैवानयोर्वधात्।

सर्वं मिथ्यैव संसारं पद्मपत्रे यथा जलम्॥५७॥

सत्कीर्तिश्चाथ दुष्कीर्तिः कथामात्रावशेषिता।

विडम्बना वा किमतो दुषकीर्तेश्च सतामहो॥५८॥

O king, what is the merit you could achieve by killing both of them? The entire universe is like the drops of water falling on a lotus leaf. In this universe a person meets only with grace and disgrace and the tales of his good and bad deeds are left behind. What is the use of earning disgrace by putting the noble people to disgrace?

क्व गता कपिलां त्वं क्व क्व विवादो मुनिः कुतः।

यत्कृतं विदुषा राज्ञा न कृतं हालिकेन तत्॥५९॥

Where has that Kapilā gone? Where is the remorse that developed because of that and where has the ascetic gone? Thus evidentially the deeds performed by a king cannot even be performed by the one who ploughs the field.

त्वामुपोषितमीशं हि दृष्ट्वा तातो हि धार्मिकः।

पारणां कारयामास दत्तं तस्य फलं त्वया॥६०॥

Finding you hungry my religious-minded father served you with food and you gave him the reward.

अधीतं विधिवद्दत्तं ब्राह्मणेभ्यो दिने दिने।

जगत्ते यशसा पूर्णमयशो वार्द्धके कथम्॥६१॥

You have yourself studied the Vedas, served food to the Brāhmaṇa daily, which earned you the glory assured in the Vedas but why did you earn this disgrace in your old age?

दाता बलिष्ठो धर्मिष्ठो यशस्वी पुण्यवान्सुधीः।

कार्तवीर्यार्जुनसमो न भूतो न भविष्यति॥६२॥

पुरातना वदन्तीति वन्दिनो धरणीतले।

यो विख्यातः पुराणेषु तस्य दुष्कीर्तिरीदृशी॥६३॥

Because no one could be as charitable, valorous, religious-minded, glorious, meritorious and intelligent as a king like Kārtavīrya in the past nor shall be in the future. These are the songs which the bards recite on the earth, the one who is well known is the Purāṇas, how could he meet with such a disgrace.

दुर्वाक्यं दुःसहं राजंस्तीक्ष्णास्त्रादपि जीविनाम्।

संकटेऽपि सतां वक्त्राद्दुरुक्तिर्न विनिर्गता॥६४॥

O king, the harsh words of a person are worse than the sharp-edged weapons but inspite of any danger the noble people never utter harsh words.

न ददामि दुरुक्तिं ते प्रकृतं कथयाम्यहम्।

उत्तरं देहि राजेन्द्र मह्यं राजेन्द्रसंसदि॥६५॥

I don't want to use harsh words against you, but I am only speaking with reference to the context. Therefore, O king, you give me the answer in your court.

सूर्यचन्द्रमनूनां च वंशजाः सन्ति संसदि।

सत्यं वद सभायां च शृण्वन्तु पितरः सुराः॥६६॥

शृण्वन्तु सर्वे राजेन्द्राः सदसद्वक्तुमीश्वराः।

पश्यन्तो हि समं सन्तः पाक्षिकं न वदन्ति च॥६७॥

Because the descendants of the solar, lunar and Manu's races are present here. you speak out the truth in this assembly to enable your manes and the gods to listen to the truth besides other kings; the noble people always look at all the people similarly."

इत्युक्त्वा रैणुकेयश्च विरराम रणस्थले।

राजा बृहस्पतिसमः प्रवक्तुमुपचक्रमे॥६८॥

Thus speaking Paraśurāma kept quiet in the battle-field. Thereafter the king started speaking like Bṛhaspati in the battle-field.

कार्तवीर्यार्जुन उवाच

शृणु राम हरेरंशो हरिभक्तो जितेन्द्रियः।

श्रुतो धर्मो मुखाद्येषां त्वं च तेषां गुरोर्गुरुः॥६९॥

Kārtavīrya said - O Paraśurāma you are the *aṁśa* of the lord besides being devoted to him and are the one who had controlled all his senses and the persons from whose mouth I have learnt about *dharmas*; you happen to be the teacher of the same teacher.

कर्मणा ब्राह्मणो जातः करोति ब्रह्मभावनाम्।

स्वधर्मनिरतः शुद्धस्तस्माद्ब्राह्मण उच्यते॥७०॥

The one who is born of the Brāhmaṇa, his mind is influenced by Brahman and he always gets devoted to the *dharma*. That is why he is called a Brāhmaṇa.

अन्तर्बहिश्च मननात्कुरुते कर्मनित्यशः।

मौनी शश्वद्वदेत्काले या यो वै स मुनिरुच्यते॥७१॥

The one who acts moving around and keeping mum and speaks only when it is necessary, he is called the *muni*.

स्वर्णे लोष्टे गृहेऽरण्ये पंके सुस्निग्धचन्दने।

समताभावना यस्य स योगी परिकीर्तितः॥७२॥

सर्वजीवेषु यो विष्णुं भावयेत्समताधिया।

हरौ करोति भक्तिं च हरिभक्तः स च स्मृतः॥७३॥

The one who has an equal feeling for gold, dust, house, forest, mud and sandal-paste, is called a yogī, the one who visualises Viṣṇu, equally in all the creatures and is always devoted to the lord, he is called a devotee.

तपो धनं ब्राह्मणानां तपः कल्पतरुर्यथा।

तपस्या कामधेनुश्च सततं तपसि स्पृहा॥७४॥

ऐश्वर्ये क्षत्रियाणां च वाणिज्ये च तथा विशाम्।

शूद्राणां विप्रसेवैव स्पृहा वेदेष्वनिन्दिता॥७५॥

The Brāhmaṇas have only the *tapas* as their riches which serve them like *kalpavṛkṣa* and their *tapas* is like *Kāmadhenu*; therefore they always remain engaged in the *tapas*; the Brāhmaṇas are highly esteemed. The riches are the belongings of Kṣatriyas and the Vaiśyas always remain engaged in business while the Śūdras serve the Brāhmaṇa as well as the other people.

क्षत्रियाणां च तपसि स्पृहाऽतीवाप्रशंसिता।

ब्राह्मणानां विवादे च स्पृहाऽतीव विनिन्दिता॥७६॥

The Kṣatriyas are not so much devoted to performing *tapas* and if a Brāhmaṇa enters into any controversy he becomes deplorable.

रागी राजसिकं कार्यं कुरुते कर्मरागतः।

रागान्धो यो राजसिकस्तेन राजा प्रकीर्तितः॥७७॥

रागतः कामधेनुश्च मया वै याचिता मुने।

को दोष एक मे जातः क्षत्रियस्यानुरागिणः॥७८॥

The greedy person getting overcome by grief performs accordingly and involves himself in *Rajoguṇa*. He is, therefore, called a king. O sage, infatuated with greed I demanded *Kāmadhenu*, therefore what is the wrong if a Kṣatriya like me becomes greedy.

कुतः कस्य मुनेरस्ति कामधेनुस्त्वया विना।

स्पृहा रणे वा भोगे वा युष्माकं च व्यतिक्रमः॥७९॥

Except you, who else is the sage possessing *Kāmadhenu*, you have the opposite feeling about the battle-field and worldly pleasures?

त्रिंशदक्षौहिणीं सेनां राजेन्द्राणां त्रिकोटिकाम्।

निहत्याऽऽयान्तमेकं मां न हन्तुं सहनं मुने॥८०॥

O sage, how can one tolerate a person who kills three *akṣauhiṇī* army and three crores of kings.

आत्मानं हन्तुमायान्तमपि वेदाङ्गपारगम्।

न दोषो हनने तस्य न तेन ब्रह्महाऽभवम्॥८१॥

Even if a person well-versed in the Vedas comes to kill me, there is no harm in destroying him. Therefore I do not happen to be the killer of a Brāhmaṇa.

प्रायश्चित्तं हिंसकानां न वेदेषु निरूपितम्।

वधः समुचितस्तेषामित्याह कमलोद्भवः॥८२॥

पित्रा ते निहता भूपा महाबलपराक्रमाः।

इदानीं राजपुत्राश्च शिशवोऽत्र समागताः॥८३॥

त्रिःसप्तकृत्वो निर्भूपां कृत्स्नां कर्तुं महीमिति।

त्वया कृता प्रतिज्ञा या तस्यास्त्वं पालनं कुरु॥८४॥

Because the Vedas do not prescribe for any repentance for the killing of the one who comes

to kill you. It would be proper for anyone to kill such a person. This has been ordained by Brahmā. Your father has killed many of the valorous kings possessing great prowess. The princes, who have come to face you are only the sons of those kings.

Therefore, you fulfil your vow for ridding the earth of Kṣatriyas twenty one times.

क्षत्रियाणां रणो धर्मो रणे मृत्युर्न गर्हितः।
रणे स्पृहा ब्राह्मणानां लोके वेदे विडम्बना॥८५॥

Kṣatriyas, *dharmas* is to fight; therefore their death in the battle-field is not denounced. It is also a fallacy for the Brāhmaṇas to think of fighting which is neither accepted in the Vedas nor by the people.

तपोधनानां विप्राणां वाग्बलानां युगे युगे।
शान्तिःस्वस्त्ययनं कर्म विप्रधर्मो न संगरः॥८६॥

Therefore such of the ascetic Brāhmaṇas who are well-versed in the speech and the Vedas, have always to remain peaceful in all the *yugas*. They are devoted to the performing of the *dharma* of the Brāhmaṇa and do not take to fighting.

क्षत्रियाणां बलं युद्धं व्यापश्च बलं विशाम्।
भिक्षाबलं भिक्षुकाणां शूद्राणां विप्रसेवनम्॥८७॥
हरौ भक्तिर्हरेर्दास्यं वैष्णवानां बलं हरिः।
हिंसा बलं खलानां च तपस्या च तपस्विनाम्॥८८॥
बलं वेषश्च वेश्यानां योषितां यौवनं बलम्।
बलं प्रतापो भूपानां बालानां रोदनं बलम्॥८९॥
सतां सत्यं बलं मिथ्या बलमेवासतां सदा।
अनुगानामनुगमः स्वल्पस्वानां च संचयः॥९०॥
विद्या बलं पण्डितानां धैर्यं साहसिनां बलम्।
शश्वत्कुकर्मशीलानां गाम्भीर्यं साहसं बलम्॥९१॥
धनं बलं च धनिनां शुचीनां च विशेषतः।
बलं विवेकः शान्तानां गुणिनां बलमेकता॥९२॥
गुणो बलं च गुणिनां चौराणां चौर्यमेव च।
प्रियवाक्यं च कापट्यमधर्मः पुंश्चलीबलम्॥९३॥
हिंसा च हिंस्रजन्तूनां सतीनां पतिसेवनम्।
वरशापौ सुराणां च शिष्याणां गुरुसेवनम्॥९४॥
बलं धर्मो गृहस्थानां भृत्यानां राजसेवनम्।
बलं स्तवः स्तावकानां ब्रह्म च ब्रह्मचारिणाम्॥९५॥
यतीनां च सदाचारो न्यासः संन्यासिनां बलम्।
पापं बलं पातकिनामशक्तानां हरिर्बलम्॥९६॥

The valour of the Kṣatriyas is in fighting, business is the strength of the Vaiśyas, the ascetic's strength is taking to the alms. The strength of the Śūdras lies less in the serving of the Brāhmaṇas and the devotees of the lord getting engaged in the adoration of Hari. The Vaiṣṇavas remain devoted to lord Viṣṇu and that is their strength. The wicked people remain engaged in terrific deeds, which happen to be their strength, the performing of *tapas* happens to be the strength of the ascetics; the wicked women have the strength as their self decoration. The ladies have the strength of youthfulness; the strength of the kings is their glory, the strength of the children is their cries, the strength of the noble people is truthfulness; the strength of the wicked people is falsehood, following in others' footsteps is the strength of the follower; the collecting of money is the strength of the poor; the learned people have the strength of courageous people; the riches happen to be the strength of the rich people as well as those who lead a purified life. Intelligence happens to be the strength of peaceful persons. The virtuous people have the strength of unity. Virtue is considered to be the strength of virtuous people. Theft is the strength of the thieves, deceitfulness happens to be the strength of the wicked people; boons happen to be the strength of the gods, besides the pronouncing of curses. Pupils have the strength in serving the teacher; house-holders have the strength of performing *dharma*, a servant's strength lies in serving the king; prayer happens to be the strength of those offering prayers, Brāhmaṇa happens to be the strength of the Brahmacārīs; the *yatis* have the strength of performing noble deeds, recluses have the strength of disowning everything, sinners have the strength of performing sins and people having no strength have the strength of belief in the lord.

पुण्यं बलं पुण्यवतां प्रजानां नृपतिर्बलम्।
फलं बलं च वृक्षाणां जलजानां जलं बलम्॥ ९७॥
जलं बलं च सस्यानां मत्स्यानां च जलं बलम्।
शान्तिर्बलं च भूपानां विप्राणां च विशेषतः॥ ९८॥

Noble people have the strength of merits; the strength of the people happens to be the king, the strength of the tree lies in its fruits, the aquatic creatures have their strength in water, the cereals have their strength in water, the fish have the strength in water. Peace happens to be the strength of the king as well as the Brāhmaṇa.

विप्रः शान्तो रणोद्योगी नैव दृष्टो न च श्रुतः।
स्थिते नारायणे देवे बभूवाद्य विपर्ययः॥ ९९॥

We have never come across a Brāhmaṇa who is desirous of all. All this happened when lord Nārāyaṇa was present.

इत्येवमुक्त्वा राजेन्द्रो विरराम रणाजिरे।
तस्य तद्वचनं श्रुत्वा सद्यस्तूष्णीं बभूव ह॥ १००॥
रामस्य भ्रातरः सर्वे तीक्ष्णशस्त्रासिपाणयः।
आरेभिरे रणं कर्तुं महावीरास्तदाज्ञया॥ १०१॥

Thus speaking in the battle-field, the king kept quiet and all other kings also kept quiet on hearing his words. Thereafter the valorous brothers of Paraśurāma started fighting holding in their hands sharp-edged weapons.

रणोन्मुखांश्च तान्दृष्ट्वा मत्स्यराजो महाबलः।
समारेभे रणं कर्तुं मङ्गलो मङ्गलालयः॥ १०२॥
शरजालेन राजेन्द्रो वारयामास तानपि।
चिच्छिदुः शरजालं च जमदग्निसुतास्तदा॥ १०३॥

The great and valorous king of the Matsya-country who happened to be the most prosperous of all the properties, got ready for a fight in the battle-field. The king stopped the flow of arrows from the opponents with the shooting of his own arrow. The sons of Jamadagni then cut-off the arrows of the king.

राजा चिक्षेप दिव्यास्त्रं शतसूर्यप्रभं मुने।
माहेश्वरेण मुनयश्चिच्छिदुश्चैव लीलया॥ १०४॥

O sage, the king used a divine weapon which was shining like a hundred suns which was neutralised by the sages with the use of Māheśvara-weapon playfully.

दिव्यास्त्रेणैव मुनयश्चिच्छिदः सशरं धनुः।
रथं च सारथिं चैव राज्ञः संनाहमेव च॥ १०५॥
न्यस्तशस्त्रं नृपं दृष्ट्वा मुनयो हर्षविह्वलाः।
दधार शूलिनः शूलं मत्स्यराजजिघांसया॥ १०६॥

Thereafter the sages, with the use of the divine weapons, cut-off the bow, the chariot, the charioteer and *kavaca* into pieces. Finding the king with weapons, the ascetics were delighted and they tried to use the weapons of Śiva to kill the king of Matsya.

शूलनिःक्षेपसमये वाग्बभूवाशरीरिणी।
शूलं त्यजत विप्रेन्द्राः शिवस्याव्यर्थमेव च॥ १०७॥
शिवस्य कवचं दिव्यं दत्तं दुर्वाससा पुरा।
मत्स्यराजगलेऽस्त्येतत्सर्वावयवरक्षणम्॥ १०८॥
प्राणानां च प्रदातारं कवचं याचतं नृपम्।
तदा निक्षिप्तशूलं च जघानं नृपतीश्वरम्॥ १०९॥
तच्छूलं तं नृपं प्राप्य शतखण्डं गतं मुने।
श्रुत्वैवाकाशवाणीं च शृङ्गी संन्यासवेषकृत्॥ ११०॥
ययाचे कवचं भूपं जमदग्निसुतो महान्।
राजा ददौ च कवचं ब्रह्माण्डविजयं परम्॥ १११॥

At the time when they were about to shoot the trident of Śiva there was a divine voice from the sky, "O best of the Brāhmaṇas this trident of Śiva never goes waste; therefore it should not be used now. The king was bestowed with a divine *kavaca* by the sage Durvāsā in earlier times which is worn by him round his neck and protects all his limbs. First of all you ask for the *kavaca* from the king, only then should the trident be used. O sage, those people had already used the trident. Therefore, reaching before the king the trident was reduced to a hundred of pieces. On hearing the words of the divine voice, Śṛṅgī an ascetic who happened to be the son of Jamadagni took to the form of an ascetic and went to the king begging for the *kavaca*. The king gladly gave away the *kavaca* to the Brāhmaṇa.

गृहीत्वा कवचं तच्च शूलेनैव जघान ह।
पपात मत्स्यराजश्च शतचन्द्रसमाननः॥

महाबलिष्ठो गुणावांश्चन्द्रवंशसमुद्भवः॥ ११२॥

Thereafter getting the *kavaca* he again shot the trident. The king was hurt with the same and he fell down to the ground. He possessed the glory of a hundred moons, besides great prowess. He was virtuous and was born in the solar race.

नारद उवाच

शिवस्य कवचं ब्रूहि मत्स्यराजेन यद्धृतम्।

नारायण महाभाग श्रोतुं कौतूहलं मम॥ ११३॥

Nārada said - O Nārāyaṇa, you kindly tell me the details about the *kavaca* of Śiva which was worn by the king of Matsya. I am quite anxious about it.

नारायण उवाच

कवचं शृणु विप्रेन्द्र शंकरस्य महात्मनः।

ब्रह्माण्डविजयं नाम सर्वावयवरक्षणम्॥ ११४॥

पुरा दुर्वाससा दत्तं मत्स्यराजाय धीमते।

दत्त्वा षडक्षरं मन्त्रं सर्वपापप्रणाशनम्॥ ११५॥

Nārāyaṇa said - O Brāhmaṇa, the *kavaca* of Śiva is known as *Brahmāṇḍavijaya* and always protects the limbs of the body. I am going to tell you about the same; you please listen to it. In the earlier times Durvāsā had imparted the knowledge of the same to Matsyarāja with the *mantra* of six letters which removes all sins.

स्थिते च कवचे देहे नास्ति मृत्युश्च जीविनाम्।

अस्त्रे शस्त्रे जले वह्नौ विद्धिश्चेन्नास्ति संशयः॥ ११६॥

When the *kavaca* is worn on the body, the death never approaches him, the weapons, water and fire cannot affect him adversely.

यद्धृत्वा पठनाद्बाणः शिवत्वं प्राप लीलया।

बभूव शिवतुल्यश्च यद्धृत्वा नन्दिकेश्वरः॥ ११७॥

वीरश्रेष्ठो वीरभद्रो साम्बोऽभूद्धारणाद्यतः।

त्रैलोक्यविजयी राजा हिरण्यकशिपुः स्वयम्॥ ११८॥

By wearing it and reciting it Bāṇāsura gained the knowledge of *Śivatva* and Nandīkeśvara became like Śiva himself. Sāmba became the best of the warriors and by wearing which Hiraṇyakaśipu became the lord of the three worlds.

हिरण्याक्षश्च विजयी चाभवद्धारणाद्धि सः।

यद्धृत्वा पठनात्सिद्धो दुर्वासा विश्वपूजितः॥ ११९॥

By holding which Hiraṇyākṣa was victorious and by reciting which Durvāsā and achieved success and was adored by the universe.

जैगीषव्यो महायोगी पठनाद्धारणाद्यतः।

यद्धृत्वा वामदेवश्च देवलः पवनः स्वयम्।

अगस्त्यश्च पुलस्त्यश्चाप्यभवद्विश्वपूजितः॥ १२०॥

ॐ नमः शिवायेति च मस्तकं मे सदाऽवतु।

ॐ नमः शिवायेति च स्वाहा भालं सदाऽवतु॥ १२१॥

While reciting and holding which Jaigīṣavya became a great ascetic besides Vāmadeva, Devala, the wind-god himself. Agastya and Pulastya became adorable through out the universe. 'ओ नमः शिवाय' should protect my head.

ॐ ह्रीं श्रीं क्लीं शिवायेति स्वाहा नेत्रे सदाऽवतु।

ॐ ह्रीं क्लीं हूं शिवायेति नमो मे पातु नासिकाम्॥ १२२॥

ओं ह्रीं श्रीं क्लीं शिवाय स्वाहा should protect both my eyes, ओं ह्रीं क्लीं हूँ शिवाय नमः should protect my nose.

ॐ नमः शिवाय शान्ताय स्वाहा कण्ठं सदाऽवतु।

ॐ ह्रीं श्रीं हूं संहारकत्रे स्वाहा कर्णौ सदाऽवतु॥ १२३॥

ओं नमः शिवाय शान्ताय स्वाहा should protect my throat. ओं ह्रीं श्रीं हूँ संहार कर्त्रे स्वाहा should protect both my ears.

ॐ ह्रीं श्रीं पञ्चवक्त्राय स्वाहा दन्तं सदाऽवतु।

ॐ ह्रीं महेशाय स्वाहा चाधरं पातु मे सदा॥ १२४॥

ओं ह्रीं श्रीं पञ्चवक्त्राय स्वाहा should protect my teeth. ओं ह्रीं महेशाय स्वाहा should protect my lips.

ॐ ह्रीं श्रीं क्लीं त्रिनेत्राय स्वाहा केशान्सदाऽवतु।

ॐ ह्रीं ऐं महादेवाय स्वाहा वक्षः सदाऽवतु॥ १२५॥

ओं ह्रीं श्रीं क्लीं त्रिनेत्राय स्वाहा should protect my hair. ओं ह्रीं ऐं महादेवाय स्वाहा should protect my chest.

ॐ ह्रीं श्रीं क्लीं मे रुद्राय स्वाहा नाभिं सदाऽवतु।

ॐ ह्रीं मैं श्रीमीश्वराय स्वाहा पृष्ठं सदाऽवतु॥ १२६॥

ओं ह्रीं श्रीं क्लीं रुद्राय स्वाहा should protect my navel.

ॐ ह्रीं क्लीं मृत्युंजयाय स्वाहा भ्रुवौ सदाऽवतु।

ॐ ह्रीं श्रींक्लीमीशानाय स्वाहा पार्श्वं सदाऽवतु॥ १२७॥

ओं ह्रीं क्लीं मृत्युञ्जयाय स्वाहा should protect my eye-brows. ओं ह्रीं श्रीं ह्रीं ईश्वराय स्वाहा should protect my back.

ॐ ह्रीमीश्वराय स्वाहा चोदरं पातु मे सदा।

ॐ श्रीं ह्रीं मृत्युंजयाय स्वाहा बाहू सदाऽवतु॥ १२८॥

ओं ह्रीं ईश्वराय स्वाहा should protect my belly. ओं श्रीं क्लीं मृत्युञ्जयाय स्वाहा should protect my arms.

ॐ ह्रीं श्रीं क्लीमीश्वराय स्वाहा पातु करौ मम।

ॐ महेश्वराय रुद्राय नितम्बं पातु मे सदा॥ १२९॥

ओं ह्रीं श्रीं क्लीं ईश्वराय स्वाहा should protect my hands. ओं महेश्वराय रुद्राय स्वाहा should protect my buttocks.

ॐ ह्रीं श्रीं भूतनाथाय स्वाहा पादौ सदाऽवतु।

सर्वेश्वराय सर्वाय स्वाहा पादौ सदाऽवतु॥ १३०॥

ओं ह्रीं श्रीं भूतनाथाय स्वाहा should protect both my feet. ओं सर्वेश्वराय सर्वाय स्वाहा should protect my feet.

प्राच्यां मां पातु भूतेश आग्नेय्यां पातु शंकरः।

दक्षिणे पातु मां रुद्रो नैर्ऋत्या स्थाणुरेव च॥ १३१॥

Bhūteśa should protect from the eastern side, Śaṅkara should protect the south-east direction, Rudra should protect the southern direction, Sthāṇu should protect the south-west direction.

पश्चिमे खण्डपरशुर्वायव्यां चन्द्रशेखरः।

उत्तरे गिरिशः पातु चैशान्यामीश्वरः स्वयम्॥ १३२॥

The west end direction should be protected by Khaṇḍaparaśu, the south-west direction should be protected by Candraśekhara, the northern direction should be protected by Girīśa, the north-east direction should protected by Īśvara.

ऊर्ध्वे मृडः सदा पातु चाधो मृत्युंजयः स्वयम्।

जलं स्थले चान्तरिक्षे स्वप्ने जागरणे सदा॥ १३३॥

पिनाकी पातु मां प्रीत्या भक्तं वै भक्तवत्सलः।

इति ते कथितं वत्स कवचं परमाद्भुतम्॥ १३४॥

Mṛḍa should protect the upper regions and Mṛtyuñjaya should protect the lower regions besides the water, the land, space, while sleeping or awake. A devotee like me should be protected by the Pināka-holder. O son, thus have I explained to you the astonishing type of *kavaca*.

दशलक्षजपेनैव सिद्धिर्भवति निश्चितम्।

यदि स्यात्सिद्धकवचो रुद्रतुल्यो भवेद्ध्रुवम्॥ १३५॥

The one who recites it ten lakhs of times, surely meets with its success. The one who meets with the success of this *kavaca*, becomes like Rudra himself.

तव स्नेहान्मयाऽऽख्यातं प्रवक्तव्यं न कस्यचित्।

कवचं काण्वशाखोक्तमतिगोप्यं सुदुर्लभम्॥ १३६॥

Because of my affection for you, I have explained this *kavaca* to you. It should not be revealed by you to anyone. This has been explained in the Kāṇvaśākhā and is quite secret and inaccessible.

अश्वमेधसहस्राणि राजसूयशतानि च।

सर्वाणि कवचस्यास्य कलां नार्हन्ति षोडशीम्॥ १३७॥

The merit of performing a thousand *Aśvamedha* sacrifices or a hundred *Rājasūya* sacrifices and all the *yajñas* cannot compare even to the one sixteenth of the ray of the merit of this *kavaca*.

कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः।

सर्वज्ञः सर्वसिद्धेशो मनोयायी भवेद्ध्रुवम्॥ १३८॥

By the grace of this *kavaca*, the humans are freed from the circle of birth and death, become all knowledgeable and lords of all the success and fortune and attaining the spread of the mind.

इदं कवचमज्ञात्वा भजेद्यः शंकरप्रभुम्।

शतलक्षं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥ १३९॥

The one who practises this *kavaca* without proper knowledge cannot meet with success even after reciting it ten lakhs of times.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० शंकरकवचकथन नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

अथ षट्त्रिंशोऽध्यायः

Chapter 36

Description of the battle between Kārtavīrya and Bhṛgu

नारायण उवाच

मत्स्यराजे निपतिते राजा युद्धविशारदः।
राजेन्द्रान्प्रेषयामास युद्धशास्त्रविशारदान्।।१।।

बृहद्बलं सोमदत्तं विदर्भं मिथिलेश्वरम्।
निषधाधिपतिं चैव मगधाधिपतिं तथा॥ २॥
आययुः समरे योद्धुं जामदग्न्यं महारथाः।
त्रितयाक्षौहिणीभिश्च सेनाभिः सह नारद॥ ३॥

Nārāyaṇa said - O Nārada, after the killing of Matsyarāja, the king who was well-versed in the art of welfare and also the scripture on the subject deputed Bṛhadvala, Somadatta, Vidharbha, Mithileśvara, Niṣidheśvara and Magadheśvara, who were the great warriors. All these kings came forward to fight against Paraśurāma the son of Jamadagni.

रामस्य भ्रातरः सर्वे वीरास्तीक्ष्णास्त्रपाणयः।
वारयामासुरस्त्रैश्च तानेव रणमूर्द्धनि॥ ४॥
ते वीराः शरजालेन दिव्यास्त्रेण प्रयत्नतः।
वारयामासुरेकैकं भ्रातृवर्गान्भृगोस्तथा॥ ५॥

Paraśurāma and all his brothers blocked their forward movement with the shooting of several arrows and weapons. The warriors too shot numerous arrows besides divine weapons. They also stopped the forward movement of the brother of Paraśurāma.

आययौ समरे शीघ्रं दृष्ट्वा तांश्च पराजितान्।
पिनाकहस्तः स भृगुर्ज्वलदग्निशोखोपमः॥ ६॥

Finding his brothers defeated Bhṛgu held the Pināka-bow which was emitting burning flames like fire and came forward in the battle-field.

चिक्षेप नागपाशं च जामदग्न्यो महाबलः।
चिच्छेद तं गारुडेन सोमदत्तो महाबलः॥ ७॥
भृगुः शंकरशूलेन सोमदत्तं जघान ह।
बृहद्बलं च गदया विदर्भं मुष्टिभिस्तथा॥ ८॥
मैथिलं मुद्गरेणैव शक्त्या वै नैषधं तथा।
मागधं चरणोद्घातैरस्त्रजालेन सैनिकान्॥ ९॥

Thereafter the valorous Paraśurāma used *Nāgapāśa* and the immensely valorous Somadatta neutralised it with the use of *Garuḍāstra*. Thereafter Bhṛgu using the trident of Śiva killed Bṛhadvala with a blow of the club, Vidharbha with fists, Mithilā, with *Mudgara* (huge club), Naiṣadha, with the use of *śakti*, Magadheśvara with kicks and all the army was destroyed with the use of weapons.

निहत्य निखिलान्भूपान्संहाराग्निसमो रणे।
दुद्राव कार्त्तवीर्यं च जामदग्न्यो महाबलः॥ १०॥

Paraśurāma the great warrior like the fire of dissolution moved forward and killing all the kings rushed towards Kārtavīrya.

दृष्ट्वा तं योद्धुमायान्तं राजानश्च महारथाः।
आययुः समरं कर्तुं कार्त्तवीर्यं निर्वार्य च॥ ११॥

The great kings finding Bhṛgu approaching them for a fight removing Kārtavīrya aside started this battle themselves.

कान्यकुब्जाश्च शतशः सौराष्ट्राः शतशस्तथा।
राष्ट्रीयाः शतशश्चैव वीरेन्द्राः शतशस्तथा॥ १२॥
सौम्या वाङ्गाश्च शतशो महाराष्ट्रास्तथा दश।
तथा गुर्जरजातीयाः कलिङ्गाः शतशस्तथा॥ १३॥

Out of them, a hundred belong to Kānyakubja, a hundred to Saurāṣṭra, a hundred to Rāṣṭrīya, a hundred valorous kings, a hundred noble kings, a hundred from king of Bengal, a thousand from Mahārāṣṭra, a hundred from Gujarata and others happened to be the kings of Kaliṅga.

कृत्वा ते शरजालं च भृगुंचिच्छिदुरेव तत्क्षणम्।
तं छित्वाऽभ्युत्थितो रामो नीहारमिव भास्करः॥ १४॥

All of them created a net with shooting the arrow and covered Paraśurāma with it. Paraśurāma on his part cut-off all the arrows and emerged as if the sun emerges from a fog.

त्रिरात्रं युयुधे रामस्तैः सार्द्धं समराजिरे।
द्वादशाक्षौहिणीं सेनां तथा चिच्छेद पर्शुना॥ १५॥
रम्भास्तम्भसमूहं च यथा खड्गेन लीलया।
छित्त्वा सेनां भूपवर्गं जघान शिवशूलतः॥ १६॥

For three nights Paraśurāma continued the battle with those kings and he emerged victorious like the sun who emerges out of the sky. He cut off all the soldiers like the cutting of the trunk of a banana tree and after doing so, he killed all the kings with the use of the trident of Śiva.

सर्वस्तान्निहतान्दृष्ट्वा सूर्यवंशसमुद्भवः।
आजगाम सुचन्द्रश्च लक्षराजेन्द्रसंयुतः॥ १७॥

Finding them killed Sucandra who was born in the solar race came forward with a lakh of kings for a fight.

द्वादशाक्षौहिणीभिश्च सेनाभिः सह संयुगे।
कोपेनयुयुधे रामं सिंहं सिंहो यथा रणे॥ १८॥

The king was accompanied by twelve *akṣauhiṇīs* of army. Paraśurāma fought there with great anger like a lion attacking other lions.

भृगुः शंकरशूलेन नृपलक्षं निहत्य च।
द्वादशाक्षौहिणीं सेनामहन्वै पर्शुना बली॥ १९॥

The valorous Bhṛgu then using the trident of Śiva killed the lakh of kings along with the twelve *akṣauhiṇīs* of army.

निहत्य सर्वाः सेनाश्च सुचन्द्रं युयुधे बली।
नागास्त्रं प्रेरयामास निहतं तं भृगुः स्वयम्॥ २०॥
नागपाशं च चिच्छिदे गारुडेन नृपेश्वरः।
जहास च भृगुं राजा समरे च पुनः पुनः॥ २१॥

After killing the army Paraśurāma started fighting with Sucandra. The valorous Bhṛgu shot the *Nāgāstra* at king Sucandra which was neutralised by the king with the use of *Garuḍāstra*. He then started attacking the son of Bhṛgu again and again.

भृगुर्नारायणास्त्रं च चिक्षेप रणमूर्धनि।
अस्तं ययौ तं निहन्तुं शतसूर्यसमप्रभम्॥ २२॥

Finding Sucandra behaving thus, Bhṛgu shot *Nārāyaṇāstra* having the lustre of hundreds of suns.

दृष्ट्वाऽस्त्रं नृपशार्दूलश्चावरुह्य रथात्क्षणात्।
न्यस्तशस्त्रः प्राणमच्च स्तुत्वा नारायणं शिवम्॥ २३॥

The lion among the kings, finding *Nārāyaṇāstra* approaching him, got down from his chariot and stood on the crown. He threw away all his weapons and bowed before it reciting the *mantras* of Śiva and Viṣṇu.

तमेव प्रणतं त्यक्त्वा ययौ नारायणान्तिकम्।
अस्त्रराजो भगवतो रामः संप्राप विस्मयम्॥ २४॥

Finding him going down, the *Nārāyaṇāstra* left the king and went back to Nārāyaṇa. This completely surprised Paraśurāma.

भृगुः शक्तिं च मुसलं तोकरं पट्टिशं तथा।
गदां पर्शुं च कोपेन चिक्षिपे तज्जिघांसया॥ २५॥
जग्राह काली तान्सर्वान्सुचन्द्रस्यन्दनस्थिता।
चिक्षेप शिवशूलं स नृपमाल्यं बभूव सः॥ २६॥

Thereafter Bhṛgu got enraged and shot for the killing of the king, *śakti, mūsala, tomara, paṭṭiśa*, club and battle-axe but Kālī who was lodged on the chariot of Sucandra, caught hold of all the weapons in her hand. Thereafter, Paraśurāma made use of the trident of Śiva, which reached the king and adorned his neck like a garland.

ददर्श पुरतो रामो भद्रकालीं जगत्प्रसूम्।
वहन्तीं मुण्डमालां च विकटास्यां भयंकरीम्॥ २७॥

Thereafter, Paraśurāma spotted Kālī there, who was wearing the garland of skulls, having a terrific face and horrible appearance.

विहाय शस्त्रमस्त्रं च पिनाकं च भृगुस्तदा।
तुष्टाव तां महामायां भक्तिनम्रात्मकंधरः॥ २८॥

Bhṛgu on his part throwing away all the weapons including *Piṅāka*-bow stood in reverence to the goddess and started eulogising the goddess Mahāmāyā.

परशुराम उवाच

नमः शंकरकान्तायै सारायै ते नमो नमः।
नमो दुर्गतिनाशिन्यै मायायै ते नमो नमः॥ २९॥

Paraśurāma said - I bow in reverence to the wife of Śiva who is the essence of all; I bow in reverence to her again and again. She is the one who destroys misfortune and is known as Mahāmāyā, I bow in reverence to her.

नमो नमो जगद्धात्र्यै जगत्कर्त्र्यै नमो नमः।
नमोऽस्तु ते जगन्मात्रे कारणायै नमो नमः॥ ३०॥

She is the one who sustains the universe; I offer my salutation to her again and again. She is the creator of the universe. I bow in reverence to the mother of the universe and also the one who is the cause of the same, I bow in reverence to her.

प्रसीद जगतां मातः सृष्टिसंहारकारिणि।

त्वत्पादौ शरणं यामि प्रतिज्ञां सार्थिकां कुरु॥ ३१॥

O goddess, you are the destroyer of the universe and also its mother. Be pleased with me as I have come to take refuge under your feet; let me fulfil my vow.

त्वयि मे विमुखायाञ्च को मां रक्षितुमीश्वरः।

त्वं प्रसन्ना भव शुभे मां भक्तं भक्तवत्सले॥ ३२॥

In case you turn your face against me, no one on earth can save me. Therefore, O pleasant one, the bestower of grace on devotees, you be pleased with me.

युष्माभिः शिवलोके च मह्यं दत्तो वरः पुरा।

तं वरं सफलं कर्तुं त्वमर्हसि वरानने॥ ३३॥

O beautiful faced goddess, in earlier times, you had bestowed me with a boon in the presence of Śiva; you kindly make it a success.

रैणुकेयस्तवं श्रुत्वा प्रसन्नाऽभवदम्बिका।

मा भैरित्येवमुक्त्वा तु तत्रैवान्तरधीयत॥ ३४॥

एतद्भृगुकृतं स्तोत्रं भक्तियुक्तश्च यः पठेत्।

महाभयात्समुत्तीर्णः स भवेदेव लीलया॥ ३५॥

Thereafter hearing the prayer of Paraśurāma, the son of Reṇukā, the goddess Ambikā was pleased. There was a divine voice from the sky which declared that the king should not be afraid of anyone. The goddess at the same time disappeared from the scene. Whosoever recites this stotra composed by Bhṛgu, will cross over all the dangers playfully.

स पूजितश्च त्रैलोक्ये तत्रैव विजयी भवेत्।

ज्ञातिश्रेष्ठो भवेच्चैव वैरिपक्षविमर्दकः॥ ३६॥

He will be adored in all the three *lokas* and shall become the best. He will be adored in all the three *lokas* and will be victorious. He would become the best of the intellectuals and shall destroy all his enemies.

एतस्मिन्नतरे ब्रह्मा भृगु धर्मभृतां वरम्।

आगत्य कथयामास रहस्यं राममेव च॥ ३७॥

In the meantime Brahmā arrived in front of the religious-minded Bhṛgu and revealed the secret to him.

ब्रह्मोवाच

शृणु राम महाभाग रहस्यं पूर्वमेव च।

सुचन्द्रजयहेतुं च प्रतिज्ञाफलमेव च॥ ३८॥

दशाक्षरी महाविद्या दत्ता दुर्वाससा पुरा।

सुचन्द्रायैव कवचं भद्रकाल्या सुदुर्लभम्॥ ३९॥

Brahmā said - "O virtuous one, O Paraśurāma, I am going to reveal a secret of the earlier times which can be helpful to you in becoming victorious over Sucandra. You please listen to me. In the earlier times, Sucandra was provided with a *kavaca* of ten letters of Durvāsā for the adoration of Mahāvidyā and Bhadrakālī.

कवचं भद्रकाल्याश्च देवानां च सुदुर्लभम्।

कवचं तद्गले यस्य सर्वशत्रुविमर्दकम्॥ ४०॥

अतीव पूज्यं शस्तं च त्रैलोक्यजयकारणम्।

तस्मिन्स्थिते च कवचे कस्त्वं जेतुमलं भुवि॥ ४१॥।

The *kavaca* of Bhadrakālī is beyond the reach of gods. It destroys all the enemies and is adorable in the three world. It could become the cause of conquering the three worlds. That *kavaca* has been tied around the neck of the king and till such time as the *kavaca* remains there, no one on earth can defeat the king.

भृगुर्गच्छतु भिक्षार्थं करोतु प्रार्थनां नृपम्।

सूर्यवंशोद्भवो राजा दाता परमधा।मकः॥ ४२॥

Therefore, O Bhṛgu, you go and approach the king demanding for the *kavaca*. The king is born in the solar race and is quite religious minded and a giver of charities. He will give away the *kavaca* and the *mantra* besides other details on your demand.

प्राणांश्च कवचं मन्त्रं सर्वं दास्यति निश्चितम्॥ ४३॥

भृगुः संन्यासिवेषेण गतव राजान्तिकं मुने।

भिक्षां चकार मन्त्रं च कवचं परमाद्भुतम्॥ ४४॥

O sage, Bhṛgu then went to the king in the form of an ascetic and begged for the astonishing type of *kavaca* from the king.

राजा ददौ च तन्मन्त्रं कवचं परमादरात्।

ततः शंकरशूलेन तं जघान नृपं भृगुः॥ ४५॥

The king handed over gracefully the *mantra*

and the *kavaca* to Bhṛgu who ultimately killed the king with the use of the trident of Śiva.

इति श्रीब्रह्म०पु० गणपति० नारदना० भृगुकार्तवीर्ययुद्धवर्णनं नाम षट्त्रिंशोऽध्यायः॥ ३६॥

अथ सप्तत्रिंशोऽध्यायः

Chapter 37

Bhadrakālī kavaca

नारद उवाच

कवचं श्रोतुमिच्छामि तां च विद्यां दशाक्षरीम्।

नाथ त्वत्तो हि सर्वज्ञ भद्रकाल्याश्च सांप्रतम्॥ १॥

Nārada said - O lord and all knowledgeable one, I intend to learn about he *Bhadrakālī-kavaca* and the knowledge of ten letters known as *Daśākṣarī-vidyā*, you kindly tell me.

नारायण उवाच

शृणु नारद वक्ष्यामि महाविद्यां दशाक्षरीम्।

गोपनीयं च कवचं त्रिषु लोकेषु दुर्लभम्॥ २॥

Nārāyaṇa said - O Nārada, I am going to reveal the truth about the *Daśākṣarī-vidyā* and the secret *kavaca* which are inaccessible in the world. You please listen to me.

ॐ ह्रीं श्रीं क्लीं कालिकायै स्वाहेति च दशाक्षरीम्।

दुर्वासा हि ददौ राज्ञे पुष्करे सूर्यपर्वणि॥ ३॥

ओं ह्रीं श्रीं क्लीं कालिकायै स्वाहा this is called *Daśākṣarī-vidyā*, the knowledge of which was imparted by Durvāsā to the king at the time of a solar eclipse.

दशलक्षजपेनैव मन्त्रसिद्धिः कृता पुरा।

पञ्चलक्षजपेनैव पठन्कवचमुत्तमम्॥ ४॥

By reciting it ten lakhs of times, he achieved success of this *mantra* in the earlier times. Thereafter reciting the same five lakhs of times, he met with success on the best of the *kavaca*.

बभूव सिद्धकवचोऽप्ययोध्यामाजगाम सः।

कृत्स्नां हि पृथिवीं जिग्ये कवचस्य प्रसादतः॥ ५॥

Achieving success at the *kavaca*, he came to Ayodhyā and with the influence of this *kavaca*, he became victorious over the entire universe.

नारद उवाच

श्रुता दशाक्षरी विद्या त्रिषु लोकेषु दुर्लभा।

अधुना श्रोतुमिच्छामि कवचं ब्रूहि मे प्रभो॥ ६॥

Nārada said - O lord, I have learnt about the inaccessible *Daśākṣarī-vidyā* but I would like to know about the *kavaca*; you kindly impart the knowledge of the same to me.

नारायण उवाच

शृणु वक्ष्यामि विप्रेन्द्र कवचं परमाद्भुतम्।

नारायणेन यद्दत्तं कृपया शूलिने पुरा॥ ७॥

Nārāyaṇa said - O best of the Brāhmaṇas, I am going to reveal to you the secret about the astonishing *kavaca*, the knowledge of which was bestowed gracefully by Nārāyaṇa to Śiva.

त्रिपुरस्य वधे घोरे शिवस्य विजयाय च।

तदेव शूलिना दत्तं पुरा दुर्वाससे मुने॥ ८॥

He overpowered Tripurāsura with the application of the same. The knowledge of the same was imparted by Śiva to Durvāsā in earlier times.

दुर्वाससा च यद्दत्तं सुचन्द्राय महात्मने।

अतिगुह्यतरं तत्त्वं सर्वमन्त्रौघविग्रहम्॥ ९॥

Durvāsā on his part imparted the knowledge of the same to Sucandra, which is extremely secret and is the form of all the *mantras* including the *tattvas*.

ॐ ह्रीं श्रीं क्लीं कालिकायै स्वाहा मे पातु मस्तकम्।

क्लीं कपालं सदा पातु ह्रीं ह्रीं ह्रीमिति लोचने॥ १०॥

ओं ह्रीं श्रीं क्लीं कालिकायै स्वाहा should protect my head. "क्लीं" should protect my forehead. ह्रीं ह्रीं ह्रीं should protect my eyes.

ॐ ह्रीं त्रिलोचने स्वाहा नासिकां मे सदाऽवतु।

क्लीं कालिके रक्ष स्वाहा दन्तान्सदाऽवतु॥ ११॥

ओं ह्रीं त्रिलोचने स्वाहा should protect my nose. क्लीं कालिके रक्ष रक्ष स्वाहा should protect my teeth.

क्लीं भद्रकालिके स्वाहा पातु मेऽधरयुग्मकम्।

ॐ ह्रीं ह्रीं क्लीं कालिकायै स्वाहा कण्ठं सदाऽवतु॥ १२॥

क्लीं भद्रकालिके स्वाहा should protect my lips. ओं ह्रीं ह्रीं क्लीं कालिकायै स्वाहा should protect my neck.

ॐ ह्रीं कालिकायै स्वाहा कर्णयुग्मं सदाऽवतु।

ॐ क्रीं क्रीं क्लीं काल्यै स्वाहा स्कन्धं पातु सदा मम।१३॥

ओं ह्रीं कालिकायै स्वाहा should always protect my shoulders.

ॐ क्रीं भद्रकाल्यै स्वाहा मम वक्षः सदाऽवतु।

ॐ क्लीं कालिकायै स्वाहा मम नाभिं सदाऽवतु॥ १४॥

ओं क्रीं क्रीं क्लीं काल्यै स्वाहा should protect my chest. ओं क्रीं भद्रकाल्यै स्वाहा should protect my navel.

ॐ ह्रीं कालिकायै स्वाहा मम पृष्ठं सदाऽवतु।

रक्तबीजविनाशिन्यै स्वाहा हस्तौ सदाऽवतु॥ १५॥

ओं ह्रीं कालिकायै स्वाहा should protect my back. रक्तबीज नाशिन्यै स्वाहा should protect my hands.

ॐ ह्रीं क्लीं मुण्डमालिन्यै स्वाहा पादौ सदाऽवतु।

ॐ ह्रीं चामुण्डायै स्वाहा सर्वाङ्गं मे सदाऽवतु॥ १६॥

ओं ह्रीं क्लीं मुण्डमालिन्यै स्वाहा should protect my feet. ओं ह्रीं चामुण्डायै स्वाहा should protect all my limbs.

प्राच्यां पातु महाकाली चाग्नेय्यां रक्तदन्तिका।

दक्षिणे पातु चामुण्डा नैर्ऋत्यां पातु कालिका॥ १७॥

श्यामा च वारुणे पातु वायव्यां पातु चण्डिका।

उत्तरे विकटास्या चाप्यैशान्यां साट्टहासिनी॥ १८॥

Mahākālī should protect me from the northern side, the north-east side should be protected by Raktadantikā, the western side should be protected by Cāmuṇḍā, the south-east should be protected by Kālikā, the western side should be protected by Śyāmā, the southern-western side should be protected by Caṇḍikā, the northern side should be protected by the goddess with deformed face and north-east should be protected by the roaring goddess.

पातूर्ध्वं लोलजिह्वा सा मायाद्या पात्वधः सदा।

जले स्थले चान्तरिक्षे पातु विश्वप्रसूः सदा॥ १९॥

The upper region should be protected by Lolajihvā, the lower region should be protected by Māyā. The region of water, earth and the sky should be protected by the mother of the universe.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।

सर्वेषां कवचानां च सारभूतं परात्परम्॥ २०॥

O son, I have therefore, revealed to you the truth about this *kavaca* which is the form of all the *mantras* and happens to be the essence of all the *kavacas*.

सप्तद्वीपेश्वरो राजा सुचन्द्रोऽस्य प्रसादतः।

कवचस्य प्रसादेन मान्धाता पृथिवीपतिः॥ २१॥

प्रचेता लोमशश्चैव यतः सिद्धो बभूव ह।

यतो हि योगिनां श्रेष्ठः सौभरिः पिप्पलायनः॥ २२॥

With the influence of the same *kavaca*, the king Sucandra has been ruling the seven continents. The sages like Pracetā and Lomaśa, met with success because of the same, besides Saubhari and Pippalāyana became the great yogīs.

यदि स्यात्सिद्धकवचः सर्वसिद्धेश्वरो भवेत्।

महादानानि सर्वाणि तपांस्येवं व्रतानि च॥

निश्चितं कवचस्यास्य कलां नार्हन्ति षोडशीम्॥ २३॥

इदं कवचमज्ञात्वा भजेत्कालीं जगत्प्रसूम्।

शतलक्षं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥ २४॥

The one who meets with success at this *kavaca* becomes the lord of the *siddhas*. All the great charities, *tapas* and *vratas* do not compare even with the one sixteenth part of this *kavaca*. The one who recites this *kavaca* without having a detailed knowledge about the same, does not meet with success in the world.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
भद्रकालीकवचनिरूपणं नाम सप्तत्रिंशोऽध्यायः॥ ३७॥

अथाष्टत्रिंशोऽध्यायः

Chapter 38

Lakṣmī kavaca

नारायण उवाच

सुचन्द्रे पतिते ब्रह्मन्राजेन्द्राणां शिरोमणौ।
अगमत्पुष्कराक्षस्तु सेनात्र्यक्षौहिणीयुतः॥ १॥

Nārāyaṇa said - O Brāhmaṇa, after the king, Sucandra met with his end in the battle-field, Puṣ

karākṣa came forward in the battle-field for waging a war. He happened to be the best of the kings and was accompanied by three *akṣauhiṇī* armies.

सूर्यवंशोद्भवो राजा सुचन्द्रतनयो महान्।
महालक्ष्मीसेवकश्च लक्ष्मीवान्सूर्यसंनिभः॥ २॥

The king who belonged to the solar dynasty, happened to be the eldest son of Sucandra, adored Mahālakṣmī and had immense fortune and glory resembling the sun-rays.

महालक्ष्म्याश्च कवचं गले यस्य मनोहरम्।
परमैश्वर्यसंयुक्तस्त्रैलोक्यविजयी ततः॥ ३॥

The pleasant *kavaca* of Mahālakṣmī always adorned around his neck. He was lord of immense fortune and had conquered all the three worlds.

तं दृष्ट्वा भ्रातरः सर्वे रैणुकेयस्य धीमतः।
आययुः समरं कर्तुं नानाशस्त्रास्त्रपाणयः॥ ४॥
राजेन्द्रः शरजालेन च्छादयामास तांस्तथा।
चिच्छिदुः शरजालं च ते वीराश्चैव लीलया॥ ५॥

Finding him there, Paraśurāma's brothers came forward to fight with him holding several weapons in their hands and the prince covered all of them with his arrows and the great warrior also did not lag behind in destroying the net of the arrows.

चिच्छिदुः स्यन्दनं राज्ञस्ते वीराः पञ्चबाणतः।
सारथिं पञ्चबाणेन रथाश्वं दशबाणतः॥ ६॥
तद्धनुः सप्तबाणेन तूर्णं वै पञ्चबाणतः।
चिच्छिदुस्तद्भ्रातृवर्गान्विप्राः शंकरशूलतः॥ ७॥

Thereafter, those warriors shot five arrows at the king, killing his charioteer with five arrows, the charioteer and horses with ten arrows, the bow with seven arrows and the quiver with five arrows. With the use of the trident of Śiva, they destroyed all the brothers.

ते च त्र्यक्षौहिणीं सेनां निजघ्नुश्चापि लीलया।
हन्तुं नृपेन्द्रं ते वीराः शिवशूलं निचिक्षिपुः॥
गले बभूव तच्छूलं राज्ञः पुष्करमालिका॥ ८॥

The three *akṣuhiṇī* armies of the king were also playfully destroyed with the shooting of the arrow and the trident of Śiva, but the trident of Śiva touching the neck of the king became like a garland of flowers.

शक्तिं च परिघं चैव भृशुण्डीं मुद्गरं तथा।
गदां च चिक्षिपुर्विप्राः कोपेन ज्वलदग्नयः॥ ९॥

Thereafter, getting enraged like the burning fire-flame, the Brāhmaṇas shot *śaktis, parighas, bhuṣuṇḍis*, *mudgaras* and *gadās*.

तानि शस्त्राणि चूर्णानि क्ष्माभृतो देहयोगतः।
विस्मिता भ्रातरः भृगोरेव महामुने॥ १०॥

O great sage, with the very touch of the body of the king, all the weapons were reduced to pieces. This surprised immensely the brothers of Bhṛgu.

रथं धनुश्च शस्त्राणि चास्त्राणि विविधानि च।
सेनां प्रस्थापयामास कार्त्तवीर्यार्जुनः स्वयम्॥ ११॥

Thereafter Kārtavīrya himself deployed the army soldiers with chariots, bows and various types of other weapons.

राजा स्यन्दनमारुह्य पुष्कराक्षो महाबलः।
चकार शरजालं च महाघोरतरं मुने॥ १२॥

O sage, the great warrior king Puṣkarākṣa mounted on the chariot, immensely started showering arrows.

चिच्छिदुः शरजालं च ते वीराः शस्त्रपाणयः।
राजा प्रस्वापनेनैव निद्रितांस्तांश्चकार ह॥ १३॥

The warriors also faced them holding weapons in their hands, shooting arrows and destroyed the net of arrows. The king then cast a swoon on all of them and overpowered them with sleep.

भ्रातॄंश्च निद्रितान्दृष्ट्वा जामदग्न्यो महाबलः।
क्षतविक्षतसर्वाङ्गान्बोधयामास तत्त्वतः॥ १४॥
बोधयित्वा तान्निवार्य जगाम रणमूर्धनि।
चिक्षेप पर्शुं कोपेन शीघ्रं राजजिघांसया॥ १५॥
छित्त्वा राज्ञः किरीटं च पर्शुर्भूमौ पपात ह।
जग्राह परशुं शीघ्रं जागदग्न्यो महाबलः॥ १६॥

Thereafter Paraśurāma's brothers, who were the great warriors got wounded in the battle-field who were removed by him carefully from the battle-field. He therefore himself came forward holding a battle-axe in the hand. The hand of the king was cut-off who fell on the ground. Paraśurāma caught hold of it.

तदा शंकरशूलं च चिक्षिपे मन्त्रपूर्वकम्।
नृपस्य कुण्डलं छित्त्वा जगाम शिवसंनिधिम्॥ १७॥

Thereafter he used the trident of Śiva reciting the *mantra*, which cut off the *kuṇḍalas* of the king and went back to Śiva.

राजा निहन्तुं तं रामं शरजालं चकार ह।
चिच्छेद शरजालं च रैणुकेयश्च लीलया॥ १८॥

The king on the other hand shot arrows creating a net around Paraśurāma but Bhṛgu on his part shattered the same.

क्रमेण राजा नानास्त्रं चिक्षिपे मन्त्रपूर्वकम्।
तच्चिच्छेद क्रमेणैव भृगुः शस्त्रभृतां वरः॥ १९॥

The king however used many weapons which were destroyed by Paraśurāma the great archer.

भृगुश्चिक्षेप नानास्त्रं महासंधानपूर्वकम्।
तच्चिच्छेद महाराजः संधानेनैव लीलया॥ २०॥
रामश्चिक्षेप संधाय ब्रह्मास्त्रं मन्त्रपूर्वकम्।
राजा निर्वापणं चक्रे संधानेनैव लीलया॥ २१॥

Bhṛgu also used many types of weapons available with him, which were easily destroyed by the king, Paraśurāma then thought of attacking the king with *Brahmāstra* but the king on coming to know about the intention of Paraśurāma playfully destroyed the same.

सर्वाण्यस्त्राणि शास्त्राणि राम पाशुपतं विना।
चिक्षेप कोपविभ्रान्तो भूपश्चिच्छेद तानि च॥ २२॥

Thereafter Paraśurāma was enraged and he shot the *Pāśupata* arrow, besides several other weapons which were in turn neutralised by the king.

रामः स्नात्वा शिवं नत्वाऽऽददे पाशुपतं मुने।
नारायणश्च भगवानवोचद्विप्ररूपधृक्॥ २३॥

O sage, then Paraśurāma bowed in reverence to Śiva and held the Pāśupata weapons again. At that very moment Nārāyaṇa, taking to the form of a Brāhmaṇa came to him with a request.

वृद्धब्राह्मण उवाच

किं करोषि भृगो वत्स त्वमेव ज्ञानिनां वरः।
नरं हन्तुं पाशुपतं कोपात्किं क्षिपसि भ्रमात्॥ २४॥
विश्वं पाशुपतेनैव भवेद्भस्म च सेश्वरम्।
सर्वघ्नं स्याच्छस्त्रमिदं विना श्रीकृष्णमीश्वरम्॥ २५॥

The Brāhmaṇa said - O son, O Paraśurāma, you are best among the intellectuals. What is all this being done by you. You are using the great *Pāśupata* weapon just for the killing of the ordinary human. By doing so the entire universe would be reduced to ashes together with Śiva because everything else gets destroyed by its use except lord Kṛṣṇa.

अहो पाशुपतं जेतुं नालमेव सुदर्शनम्।
हरेः सुदर्शनं चैव सर्वास्त्रपरिमर्दकम्॥ २६॥

Not only this, in order to over-power *Pāśupata*, the *Sudarśana-cakra* of lord Kṛṣṇa will be of no consequence. It destroy all the weapons and the enemies.

खट्वाङ्गिनः पाशुपतं हरेरेव सुदर्शनम्।
एते प्रधाने सर्वेषामस्त्राणां च जगत्त्रये॥ २७॥

Therefore, the *Pāśupata* of Śiva and *Sudarśana-cakra* of lord Kṛṣṇa are believed to be the best of all the weapons.

त्यज पाशुपतं ब्रह्मन्मदीयं वचनं शृणु।
यथा जेष्यसि राजानं पुष्कराक्षं महाबलम्॥ २८॥
कार्त्तवीर्यमजेतारं यथा जेष्यसि सांप्रतम्।
श्रूयतां सावधानेन तत्सर्वं कथयामि ते॥ २९॥

Therefore, O Brāhmaṇa you place the *Pāśupata* weapon aside and listen to my words. I shall let you know the way to be victorious on Puṣakarākṣa. I am also going to tell you the way to become victorious over Kārtavīrya. You listen to me attentively.

महालक्ष्म्याश्च कवचं त्रिषु लोकेषु दुर्लभम्।
भक्त्या च पुष्कराक्षेण धृतं कण्ठे विधानतः॥ ३०॥

The king Puṣakarākṣa is wearing around his right arm the inaccessible *kavaca* of Mahālakṣmī.

परं दुर्गतिनाशिन्याः कवचं परमाद्भुतम्।
धृतं च दक्षिणे बाहौ पुष्कराक्षसुतेन च॥३१॥
कवचस्य प्रभावेण विश्वं जेतुं क्षमौ च तौ।
को जेता च त्रिभुवने देहे च कवचे स्थिते॥३२॥

The son of Puṣkarākṣa has also tied the *kavaca* of goddess Durgā around his right arm. With the influence of the *kavacas* both of them are competent enough to over-power the entire universe. Therefore till such time as the *kavacas* are worn by them, no one can defeat them.

अहं यास्यामि भिक्षार्थं संनिधाने तयोर्मुने।
करिष्यामि च तद्भिक्षां प्रतिज्ञासफलाय ते॥३३॥

O sage, I am therefore proceeding to both of them begging for the *kavacas* after which you will meet with success."

ब्राह्मणस्य वचः श्रुत्वा रामः संत्रस्तमानसः।
उवाच ब्राह्मणं वृद्धं हृदयेन विदूयता॥३४॥

On hearing the words of the Brāhmaṇa the mind of Paraśurāma feit panicky and with a painful heart, he spoke to the Brāhmaṇa.

परशुराम उवाच

न जानामि महाप्राज्ञ कस्त्वं ब्राह्मणरूपधृक्।
शीघ्रं च ब्रूहि मां मूंढे तदा गच्छ नृपान्तिकम्॥३५॥

Paraśurāma said - O great intellectual, I am not aware, as to who you are and why you have appeared in the form of an old Brāhmaṇa. First of all you enlighten a foolish person like me on this and then proceed to the king."

जामदग्न्यवचः श्रुत्वा प्रहस्य ब्राह्मणः स्वयम्।
उक्त्वा चाहं विष्णुरिति ययौ भिक्षितुमीश्वरः॥३६॥

On hearing the words of Jamadagni, Brāhmaṇa smiled and said - "I am Viṣṇu." Thereafter the lord Viṣṇu went for begging alms.

गत्वा तयोः संनिधानं ययाचे कवचे च तौ।
ददतुस्तौ च कवचे विष्णवे विष्णुमायया॥
गृहीत्वा कवचे विष्णुर्वैकुण्ठं निर्जगाम सः॥३७॥

Approaching both of them he begged for the *kavacas*. Both of them influenced by the illusion of Viṣṇu handed over their respective *kavacas* to him and lord Viṣṇu went back to Viṣṇuloka carrying both of them with him.

नारद उवाच

महालक्ष्म्याश्च कवचं केन दत्तं महामुने।
पुष्कराक्षाय भूपाय श्रोतुं कौतुहलं मम॥३८॥
कवचं चापि दुर्गायाः पुष्कराक्षसुताय च।
दुर्लभं केन वादत्तं तद्भवान्वक्तुमर्हति॥३९॥

Nārada said - O great sage, who had bestowed the *kavaca* of Mahālakṣmī? I am anxious to know about it.

Who gave the invaluable *kavaca* of Durgā to Puṣkarākṣa? You tell me all this.

कवचं चापि किंभूतं तयोर्वा तस्य किं फलम्।
मन्त्रो तु किंप्रकारौ च तन्मे ब्रूहि जगद्गुरो॥४०॥

You kindly tell me, O teacher of the universe, all about both the *kavacas* and the relevant *mantras* and the result thereof.

नारायण उवाच

दत्तं सनत्कुमारेण पुष्कराक्षाय धीमते।
महालक्ष्म्याश्च कवचं मन्त्रश्चापि दशाक्षरः॥४१॥
स्तवनं चापि गोप्यं वै प्रोक्तं तच्चरितं च यत्।
ध्यानं च सामवेदोक्तं पूजां चैव मनोहराम्॥४२॥

Nārāyaṇa said - The *kavaca* of Mahālakṣmī has the ten letter *mantra*, secret *stotra*, her life story as brought out in the *Sāmaveda*, the *dhyānam* and the method of adoration which was revealed to Puṣkarākṣa by Sanatkumāra.

दुर्गायाश्चापि कवचं दत्तं दुर्वाससा पुरा।
स्तवनं चातिगोप्यं च मन्त्रश्चापि दशाक्षरः॥४३॥

In the earlier times the *Durgā-kavaca* was endowed by Durvāsā to the king and the secret *stotra* and the ten letter *mantra*.

पश्चाच्छ्रोष्यसि तत्सर्वं देव्याश्च परमाद्भुतम्।
महायुद्धसमारम्भे दत्तं प्रार्थनया च यत्॥४४॥

The extremely astonishing *kavaca* of the goddess Durgā shall be told to you later, which was handed over to the kings at the start of the great war.

महालक्ष्म्याश्च मन्त्रं च शृणु तं कथयामि ते।
ॐ श्रीं कमलवासिन्यै स्वाहेति परमाद्भुतम्॥४५॥

Currently I am revealing the *mantra* of Mahālakṣmī to you ओं कमलवासिन्यै स्वाहा. This is the best of the *mantras*.

ध्यानं च सामवेदोक्तं शृणु पूजाविधिं मुने।
दत्तं तस्मै कुमारेण पुष्कराक्षाय धीमते॥४६॥

O sage, the *dhyānam,* the method of adoration, whatever was revealed by Sanatkumāra to Puṣkarākṣa is being retold by me. You please listen to it.

सहस्रदलपद्मस्थां पद्मनाभप्रियां सतीम्।
पद्मालयां पद्मवक्त्रां पद्मपत्राभलोचनाम्॥४७॥
पद्मपुष्पप्रियां पद्मपुष्पतल्पाधिशायिनीम्।
पद्मिनीं पद्महस्तां च पद्ममालाविभूषिताम्॥४८॥
पद्मभूषणभूषाढ्यां पद्मशोभाविवर्द्धनीम्।
पद्माटवीं प्रपश्यन्तीं सस्मितां तां भजे मुदा॥४९॥

Mahālakṣmī, the beloved of lord Viṣṇu, is lodged on the lotus of a thousand petals. She is chaste, lotus-faced, having the eyes like lotus flowers and she is like the lotus flowers. She sleeps on the bed of lotus flowers and holds the lotus stalk in her hand. She wears garlands of lotus flowers and is also adorned with the ornaments of lotus flowers. She increases the glory of lotus flowers, looks at the forest of lotus flowers and she is the one who wears a serene smile on her face. I serve her with devotion.

चन्दनाष्टदले पद्मे पद्मपुष्पेण पूजयेत्।
गणं संपूज्यं दत्त्वा चैवापचारांश्च षोडश॥५०॥
ततः स्तुत्वा च प्रणमेत्साधको भक्तिपूर्वकम्।
कवचं श्रूयतां ब्रह्मन्सर्वसारं वदामि ते॥५१॥

One should write it on the lotus with ten petals and should adorn her with lotus flowers; her attendants should also be adored and the offerings of sixteen types should be made to her, after making prayers. Thereafter, the devotees should bow before her with devotion. (O Brāhmaṇa, now you listen from me about the essence of all the *kavacas* from me.

नारायण उवाच

शृणु विप्रेन्द्र पद्मायाः कवचं परमं शुभम्।
पद्मनाभेन यद्दत्तं ब्रह्मणे नाभिपद्मके॥५२॥
संप्राप्य कवचं ब्रह्म तत्पद्मे ससृजे जगत्।
पद्मालयाप्रसादेन सलक्ष्मीको बभूव सः॥५३॥

Nārāyaṇa said - O best of the Brāhmaṇa, this is the best *kavaca* of Lakṣmī which was bestowed by lord Padmanābha on Brahmā who emerged seated on a lotus from the navel of Viṣṇu. Brahmā after receiving the *kavaca* started the creation of the universe seated on the lotus and with the grace of Lakṣmī, he achieved all the riches.

पद्मालयावरं प्राप्य पाद्मश्च जगतां प्रभुः।
पाद्मेन पद्मकल्पे च कवचं परमाद्भुतम्॥५४॥
दत्तं सनत्कुमाराय प्रियपुत्राय धीमते।
कुमारेण च यद्दत्तं पुष्कराक्षाय नारद॥५५॥

After receiving a boon from Lakṣmī, Brahmā, the lord of the universe then imparted the knowledge of the *kavaca* to his intelligent son Sanatkumāra. O Nārada, the same *kavaca* was bestowed by Sanatkumāra to Puṣkarākṣa.

यद्धृत्वा पठनाद्ब्रह्मा सर्वसिद्धेश्वरो महान्।
परमैश्वर्यसंयुक्तः सर्वसंपत्समन्वितः॥५६॥

By wearing and reciting the same Brahmā became the great lord and was bestowed with all the fortunes and riches.

यद्धृत्वा च धनाध्यक्षः कुबेरश्च धनाधिपः।
स्वायंभुवो मनुः श्रीमान्पठनाद्धारणाद्यतः॥५७॥

By wearing this, Kubera became the lord of riches and wealth and by wearing this Manu became Svāyaṁbhuva.

प्रियव्रतोत्तानपादौ लक्ष्मीवन्तौ यतो मुने।
पृथुः पृथ्वीपतिः सद्यो ह्यभवद्धारणाद्यतः॥५८॥
कवचस्य प्रसादेन स्वयं दक्षः प्रजापतिः।
धर्मश्च कर्मणां साक्षी पाता यस्य प्रसादतः॥५९॥

O sage, by wearing this Priyavrata and Uttānapāda gained all the riches and the king Pṛthu became the king of his kingdom.

यद्धृत्वा दक्षिणे बाहौ विष्णुः क्षीरोदशायितः।
भक्त्या विधत्ते कण्ठे च शेषो नारायणांशकः॥६०॥

With the grace of this *kavaca* Dakṣa became Prajāpati. By the grace of this *kavaca, dharma* became the witness of all and by wearing it around the right arm, Viṣṇu became the dweller of the ocean of milk and with the grace of Nārāyaṇa, Śeṣa became devoted to the lord.

यद्धृत्वा वामनं लेभे कश्यपश्च प्रजापतिः।
सर्वदेवाधिपः श्रीमान्महेन्द्रो धारणाद्यतः॥६१॥
राजा मरुत्तो भगवानभवद्धारणाद्यतः।
त्रैलोक्याधिपतिः श्रीमान्नहुषो यस्य धारणात्॥६२॥

By wearing it, Kaśyapa became Prajāpati and achieved Vāmana as a son. Mahendra also became the lord of the gods with the same.

विश्वं विजिग्ये खटवाङ्गः पठनाद्धारणाद्यतः।
मुचुकुन्दो यतः श्रीमान्मान्धातृतनयो महान्॥६३॥

By wearing it Maruta became the lord; the great king Nahuṣa became the lord of the three worlds. By reciting it or wearing it, the king Khaṭvāṅga conquered the entire universe and Mucukunda the son of king Māndhātā became the great lord.

सर्वसंपत्प्रदस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च बृहती देवी पद्मालया स्वयम्॥६४॥
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्तितः।
पुण्यबीजं च महतां कवचं परमाद्भुतम्॥६५॥

The *kavaca* which bestows all the fortune and riches has Prajāpati as its *Ṛṣi, Bṛhatī* as the metre, Lakṣmī herself is the goddess and one should resolve to achieve *dharma, artha, kāma* and *mokṣa* with this mantra. This is quite an astonishing *kavaca* and is the sacred seed for becoming glorious.

ॐ ह्रीं कमलवासिन्यै स्वाहा मे पातु मस्तकम्।
ॐ श्रीं मे पातु कपालं च लोचने श्रीं श्रियै नमः॥६६॥

ओं ह्रीं कमलवासिन्यै स्वाहा should protect my forehead. श्रीं should protect my head. श्री श्रियै नमः should protect my eyes.

ॐ श्रीं श्रियै स्वाहेति च कर्णयुग्मं सदाऽवतु।
ॐ श्रीं क्लीं महालक्ष्म्यै स्वाहा मे पातु नासिकाम्॥६७॥

ओं श्रीं श्रियै स्वाहा should protect my ears. ओं श्रीं क्लीं महालक्ष्म्यै स्वाहा should protect my nose.

ॐ श्रीं पद्मालायायै च स्वाहा दन्तान्सदाऽवतु।
ॐ श्रीं कृष्णप्रियायै च दन्तरन्ध्रं सदाऽवतु॥६८॥

ओं श्रीं पदनालयाय स्वाहा should protect my teeth. ओं श्रीं कृष्ण प्रियायै नमः should protect nostrils.

ॐ श्रीं नारायणेशायै मम कण्ठं सदाऽवतु।
ॐ श्रीं केशवकान्तायै मम स्कन्धं सदाऽवतु॥६९॥

ओं श्रीं नारायणेशायै should protect my neck. ओं श्रीं केशव कान्हायै should protect my shoulders.

ॐ श्रीं पद्मनिवासिन्यै स्वाहा नाभिं सदाऽवतु।
ॐ ह्रीं श्रीं संसारमात्रे मम वक्षः सदाऽवतु॥७०॥

ओं श्रीं पदनवासिन्यै स्वाहा should protect my navel. ओं ह्रीं श्रीं संसारमात्रे should protect my chest.

ॐ श्री मों कृष्णकान्तायै स्वाहा पृष्ठं सदाऽवतु।
ॐ ह्रीं श्रीं श्रियै स्वाहा च मम हस्तौ सदाऽवतु॥७१॥

ओं श्रीं कृष्ण कान्तायै स्वाहा should protect my back. ओं ह्रीं श्रीं श्रियै स्वाहा should protect my hands.

ॐ श्रीनिवासकान्तायै मम पादौ सदाऽवतु।
ॐ ह्रीं श्रीं श्रियै स्वाहा सर्वाङ्गं मे सदाऽवतु॥७२॥

ओं श्रीं निवासकान्तायै should protect my feet. ओं ह्रीं श्रीं श्रियै स्वाहा should protect all my limbs.

प्राच्यां पातु महालक्ष्मीराग्नेय्यां कमलालया।
पद्मा मां दक्षिणे पातु नैर्ऋत्यां श्रीहरिप्रिया॥७३॥
पद्मालया पश्चिमे मां वायव्यां पातु सा स्वयम्।
उत्तरे कमला पातु चैशान्यां सिन्धुकन्यका॥७४॥

The eastern direction should be protected by Mahālakṣmī, south-east by Kamalālayā, southern direction by Padmā, south-west by Haripriyā, western direction by Padmālayā, north-west should be protected by the goddess herself. The northern region should be protected by Kamalā, the north-east by Sindhu-kanyā.

नारायणी च पातूर्ध्वमधो विष्णुप्रियाऽवतु।
संततं सर्वतः पातु विष्णुप्राणाधिका मम॥७५॥

The upper region should be protected by Nārāyaṇī and the lower region by Viṣṇupriyā. Viṣṇuprānādhikā protects all directions.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।
सर्वैश्वर्यप्रदं नाम कवचं परमाद्भुतम्॥७६॥

O son, thus I have explained to you the *kavaca* which bestows the fortune and is the best of all the *mantras,* being the astonishing one.

सुवर्णपर्वतं दत्त्वा मेरुतुल्यं द्विजातये।
यत्फलं लभते धर्मी कवचेन ततोऽधिकम्॥७७॥

The merit one gets by giving in charity heaps of gold measuring the Meru mountain will be of no consequence as compared to the merit one derives by reciting this *kavaca.*

गुरुमभ्यर्च्य विधिवत्कवचं धारयेत्तु यः।
कण्ठे वा दक्षिणे बाहौ स श्रीमान्प्रतिजन्मनि॥७८॥

One should wear this kavaca round the neck or around the right arm, adoring the teacher in a proper manner and by doing so one becomes lord of Lakṣmī in all one's births.

अस्ति लक्ष्मीगृहे तस्य निश्चला शतपूरुषम्।
देवेन्द्रैश्चासुरेन्द्रैश्च सोऽवध्यो निश्चितं भवेत्॥७९॥

The goddess of riches resides in his house up to hundred generations. He remains infallible from the gods and the demons.

स सर्वपुण्यवान्धीमान्सर्वयज्ञेषु दीक्षितः।
स स्नातः सर्वतीर्थेषु यस्येदं कवचं गले॥८०॥

The one who wears the *kavaca* around his neck always becomes virtuous, intelligent, a performer of all the *yajñas* and earns the merit of taking a bath in all the sacred places.

यस्मै कस्मै न दातव्यं लोभमोहभयैरपि।
गुरुभक्ताय शिष्याय शरण्याय प्रकाशयेत्॥८१॥

Therefore, it should not be parted with because of greed, passion and fear to anyone else. It should be given to a person who is devoted to his teacher and takes refuge under him.

इदं कवचमज्ञात्वा जपेल्लक्ष्मीं जगत्प्रसूम्।
कोटिसंख्यं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥८२॥

The one who adores Lakṣmī the mother of the universe, without knowing fully well about it, cannot succeed with this *mantra* even after reciting it crores of times.

इति श्रीब्रह्म० महा० गणपति० नारदना० श्रीलक्ष्मीकवचवर्णनं नामाष्टत्रिंशोऽध्यायः॥३८॥

अथैकोनचत्वारिंशोऽध्यायः

Chapter 39

Durgatināśinī kavaca

नारद उवाच

कवचं कथितं ब्रह्मन्पद्मायाश्च मनोहरम्।
परं दुर्गतिनाशिन्याः कवचं कथय प्रभौ॥ १॥

Nārada said - O lord, you have apprised me of the pleasant *kavaca* of goddess Padmā; now you kindly bestow the knowledge of the *kavaca* of Durgā who is known as Durgatināśinī.

पद्माक्षप्राणतुल्यं च जीवनं बलकारणम्।
कवचानां च यत्सारं दुर्गासेवनकारणम्॥ २॥

This was the life of king Padmākṣa, his strength and the essence of all the *kavaca*s. This *kavaca* happens to be the main source of the adoration Durgā.

नारायण उवाच

शृणु नारद वक्ष्यामि दुर्गायाः कवचं शुभम्।
श्रीकृष्णेनैव यद्दत्तं गोलोके ब्रह्मणे पुरा॥ ३॥

Nārāyaṇa said - O Nārada, I bestow the knowledge of the auspicious *kavaca* of Durgā, the knowledge of which was imparted in the *Goloka* by lord Kṛṣṇa to Brahmā in the earlier times.

ब्रह्मा त्रिपुरसंग्रामे शंकराय ददौ पुरा।
जघान त्रिपुरं रुद्रो यद्धृत्वा भक्तिपूर्वकम्॥ ४॥

At the time of the battle with Tripurāsura, Brahmā gave this *kavaca* to Śiva which was worn by him with devotion, as a result of which Tripura was killed by him.

हरो ददौ गौतमाय पद्माक्षाय च गौतमः।
यतो बभूव पद्माक्षः सप्तद्वीपेश्वरो जयी॥ ५॥

Thereafter Śiva imparted its knowledge to Gautama and Gautama ultimately gave it to Padmākṣa, as a result of which the king became victorious over all the seven islands.

यद्धृत्वा पठनाद्ब्रह्मा ज्ञानवाञ्छक्तिमान्भुवि।
शिवो बभूव सर्वज्ञो योगिनां च गुरुर्यतः॥
शिवतुल्यो गौतमश्च बभूव मुनिसत्तमः॥६॥

By wearing and reciting this, Brahmā became adorable on earth besides becoming intellectual and valorous. Śiva became all knowledgeable besides being the teacher and Gautama the best of the sages became equal to Śiva.

ब्रह्माण्डविजयस्यास्य कवचस्य प्रजापतिः।
ऋषिश्छन्दश्च गायत्री देवी दुर्गतिनाशिनी॥७॥
ब्रह्माण्डविजये चैव विनियोगः प्रकीर्त्तितः।
पुण्यतीर्थं च महतां कवचं परमाद्भुतम्॥८॥

This *kavaca* is known as the conqueror of the globe and Prajāpati happens to be the *Ṛṣi* of this *kavaca*, Gāyatrī is the metre, Durgatināśinī is the goddess and one should take a vow for this *kavaca* for conquering the universe. This is quite an astonishing *kavaca* and happens to be the sacred place for great people.

ओं ह्रीं दुर्गतिनाशिन्यै स्वाहा मु पातु मस्तकम्।
ओं ह्रीं मे पातु कपालं चाप्यो ह्रीं श्रीं पातु लोचने॥९॥

ओं ह्रीं दुर्गातिनाशिन्यै स्वाहा should protect my forehead. ओं ह्रीं should protect my head. ओं ह्रीं श्रीं should protect both my eyes.

पातु मे कर्णयुग्मं चाप्यो दुर्गायै नमः सदा।
ओं ह्रीं श्रीमिति नासां मे सदा पातु च सर्वतः॥१०॥

ओं दुर्गायै नमः should protect my ears. ओं ह्रीं श्रीं should protect my nose from all the sides.

ह्रीं श्री ह्रू मिति दन्तांश्च पातु क्लीमोष्ठयुग्मकम्।
क्लीं क्लीं क्लीं पातु कण्ठं च दुर्गे रक्षतु गण्डके॥११॥

ह्रीं श्रीं ह्रूँ should protect my teeth. क्लीं should protect both my lips. क्लीं क्लीं क्लीं should protect my throat. दुर्गे should protect my cheeks.

स्कन्धं महाकालि दुर्गे स्वाहा पातु निरन्तरम्।
वक्षो विपद्विनाशिन्यै स्वाहा मे पातु सर्वतः॥१२॥

महाकालि दुर्गे स्वाहा should protect my shoulders. विपद्विनाशिन्यै स्वाहा should protect my chest from all sides.

दुर्गे दुर्गे रक्ष पार्श्वौ स्वाहा नाभिं सदाऽवतु।
दुर्गे दुर्गे देहि रक्षां पृष्ठं मे पातु सर्वतः॥१३॥

दुर्गे दुर्गे रक्ष should protect my back. दुर्गे स्वाहा should protect my navel. दुर्गे दुर्गे देहि रक्षा should protect my back.

ओं ह्रीं दुर्गायै स्वाहा च हस्तौ पादौ सदाऽवतु।
ऊँ ह्रीं दुर्गायै स्वाहा च सर्वाङ्गं मे सदाऽवतु॥१४॥

ओं ह्रीं दुर्गायै स्वाहा should protect my hands and feet. ओं ह्रीं दुर्गायै स्वाहा should protect all my limbs.

प्राच्यां पातु महामाया चाऽऽग्नेय्यां पातु कालिका।
दक्षिणे दक्षकन्यां च नैर्ऋत्यां शिवसुन्दरी॥१५॥
पश्चिमे पार्वती पातु वाराही वारुणे सदा।
कुबेरमाता कौबेर्यामैशान्यामीश्वरी सदा॥१६॥

The goddess Mahāmāyā protects the eastern direction and Kālikā the south-eastern direction, Dakṣakanyā protects the southern direction, south-west is protected my Śivasundarī. The western direction is protected my Pārvatī, the north-west direction by Vārāhī. Northern direction is protected my the mother of Kubera, while Īśvarī protects the north-east.

ऊर्ध्वं नारायणी पातु त्वम्बिकाऽधः सदाऽवतु।
ज्ञानं ज्ञानप्रदा पातु स्वप्ने निद्रा सदाऽवतु॥१७॥

The goddess Nārāyaṇī protects the upper region while the lower region is protected by Ambikā, who possesses all knowledge and bestows the same. She should protect when one is in sleep or awake.

इति ते कथितं वत्स सर्वमन्त्रौघविग्रहम्।
ब्रह्माण्डविजयं नाम कवचं परमाद्भुतम्॥१८॥

O son, thus I have revealed to you the knowledge of the astonishing *Brahmāṇḍavijaya-kavaca* which is the essence of all the *kavacas*.

सुस्नातः सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम्।
सर्वव्रतोपवासे च तत्फलं लभते नरः॥१९॥

The merit one achieves by having a bath at all the holy places, performing all the *yajñas, vratas*

besides fasting, the same merit is achieved by a person while adoring this *mantra*.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः।
कण्ठे वा दक्षिणे बाहौ कवचं धारयेत्तु यः॥२०॥
स च त्रैलोक्यविजयी सर्वशत्रुप्रमर्दकः॥२१॥
इदं कवचमज्ञात्वा भजेद्दुर्गतिनाशिनीम्।
शतलक्षं प्रजप्तोऽपि न मन्त्रः सिद्धिदायकः॥२२॥

The one who gives away in charity various types of clothes, ornaments and sandal-paste, to his teacher and ties this *kavaca* on the right arm, becomes victorious over all the three worlds and all his enemies are destroyed; the one who adores the goddess Durgā without fully being aware of the *kavaca*, cannot be successful in his mission even after reciting it for a hundred lakhs of times.

कवचं कण्वशाखोक्तमुक्तं नारद सिद्धिदम्।
यस्मै कस्मै न दातव्यं गोपनीयं सदुर्लभम्॥२३॥

O Nārada, this *kavaca* which is revealed in the Kāṇvaśākhā of the *Sāmaveda* provides success and is quite secret in nature, besides being inaccessible. Therefore its knowledge could not be imparted to everyone.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
दुर्गतिनाशिनीकवचं नामैकोनचत्वारिंशोऽध्यायः॥३९॥

अथ चत्वारिंशोऽध्यायः

Chapter 40

Bhṛgu's departure for Kailāsa

नारायण उवाच

तं गृहीत्वा तदा विष्णौ वैकुण्ठं च गते सति।
सपुत्रं च सहस्राक्षं जघान भृगुनन्दनः॥ १॥
कृत्वा युद्धं तु सप्ताहं ब्रह्मास्त्रेण प्रयत्नतः।
राजा कवचहीनोऽपि सपुत्रश्च पपात ह॥ २॥
पतिते तु सहस्राक्षे कार्तवीर्यार्जुनः स्वयम्।
आजगाम महावीरो द्विलक्षाक्षौहिणीयुतः॥ ३॥

Nārāyaṇa said - When the *kavacas* were carried to Vaikuṇṭha by Viṣṇu, Paraśurāma the son of Bhṛgu then killed Sahasrākṣa. Having been deprived of the *kavaca*, the king continued to fight for a week with *Brahmāstra* but was destroyed with all his sons. At the fall of Sahasrākṣa, the valorous Kārttivīrya himself came foreword with two lakhs *akṣauhiṇī* army.

सुवर्णरथमारुह्य रत्नसारपरिच्छदम्।
नानास्त्रं परितः कृत्वा तस्थौ समरमूर्धनि॥ ४॥

He mounted on a golden chariot. He was clad in costumes studded with the best of gems and was surrounded by several of the weapons all round him. Thus having been assured protection from all the sides, he marched foreword in the battle-field.

समरे तं परशुरामो राजेन्द्रं च ददर्श ह।
रत्नालंकारभूषाढ्यै राजेन्द्राणां च कोटिभिः॥ ५॥
रत्नातपत्रभूषाढ्यं रत्नालंकारभूषितम्।
चन्दनोक्षितसर्वाङ्गं सस्मितं सुमनोहरम्॥ ६॥

Paraśurāma then saw the king in the battle-field, who was adorned with innumerable ornaments studded with gems and equated the glory of crores of Indras. He had a *chatra* of gems and was adorned with gem-studded ornaments. All his limbs were plastered with sandal-paste. He looked quite pleasant while smiling.

राजा दृष्ट्वा मुनीन्द्रं तमवरुह्य रथादहो।
प्रणम्य रथमारुह्य तस्थौ नृपगणैः सह॥ ७॥

Having a look at sage Paraśurāma, the king got down from the chariot and bowed down in reverence to him with all the kings. Thereafter, he went back to his chariot with the kings and took his seat there.

ददौ शुभाशिषं तस्मै रामश्च समयोचिताम्।
प्रोवाच च गतार्थं तं स्वर्गं गच्छेति सानुगः॥ ८॥

Paraśurāma blessed the king and spoke appropriate words which suited the time, "You proceed to heaven with your attendants."

उभयोः सेनयोर्युद्धमभवत्तत्र नारद।
पलायिता रामशिष्या भ्रातरश्च महाबलाः॥

क्षतविक्षतसर्वाङ्गाः कार्तवीर्यप्रपीडिताः॥ ९॥

O Nārada, thereafter both the armies fought with each other in which the pupils and brothers of Paraśurāma were shattered by Kārtavīrya who fled away from the battle-field.

नृपस्य शरजालेन रामः शस्त्रभृतां वरः।

न ददर्श स्वसैन्यं च राजसैन्यं तथैव च॥ १०॥

With the shooting of innumerable arrows, Paraśurāma was unable to look at his army as well as the relatives.

चिक्षेप रामश्चाऽऽग्नेयं बभूवाग्निमयं रणे।

निर्वापयामास राजा वारुणेनैव लीलया॥ ११॥

Thereafter Paraśurāma shot the fire arrows in the battle-field, as a result of which, everything was in flames in the battle-field. The king on his part shot the Varuṇa-arrow, which extinguished the fire making the atmosphere peaceful.

चिक्षेप रामो गान्धर्वं शैलसर्पसमन्वितम्।

वायव्येन महाराजः प्रेरयामास लीलया॥ १२॥

Paraśurāma then shot *Gāndharvāstra* which emitted mountains and snakes which was neutralised by the king by shooting the wind arrow.

चिक्षेप रामो नागास्त्रं दुर्निवार्यं भयंकरम्।

गारुडेन महाराजः प्रेरयामास लीलया॥ १३॥

Paraśurāma then shot *Nāgāstra* which was quite terrific but the king neutralised it by shooting *Garuḍāstra* which destroyed the serpent without much effort.

माहेश्वरं च भगवांश्चिक्षेप भृगुनन्दनः।

निर्वापयामास राजा वैष्णवास्त्रेण लीलया॥ १४॥

Paraśurāma the son of Bhṛgu then used the weapon of Māheśvara which was neutralised by the king, by using the Vaiṣṇava weapon.

ब्रह्मास्त्रं चिक्षिपे रामो नृपनाशाय नारद।

ब्रह्मास्त्रेण च शान्तं तत्प्राणनिर्वापणं रणे॥ १५॥

O Nārada, thereafter Paraśurāma used *Brahmāstra* for the destruction of the king. The king also used the same type of *Brahmāstra* neutralising the one shot by Paraśurāma.

दत्तदत्तं च यच्छूलमव्यर्थं मन्त्रपूर्वकम्।

जग्राह राजा परशुरामनाशाय संयुगे॥ १६॥

The king at that point of time shot the trident bestowed to him by Dattātreya for killing his enemy which was always successful in its mission.

शूलं ददर्श रामश्च शतसूर्यसमप्रभम्।

प्रलयाग्निशिखोद्रिक्तं दुर्निवार्यं सुरैरपि॥ १७॥

पपात शूलं समरे रामस्योपरि नारद।

मूर्च्छापवाप स भृगुः पपात च हरिं स्मरन्॥ १८॥

Paraśurāma then saw the trident emitting lustre of crores of suns which was extremely glorious and emitted fire like the fire of dissolution. Even the gods were unable to face it.

O Nārada, the trident fell over Paraśurāma as a result of which he fell down fainted.

पतिते तु तदा रामे सर्वे देवा भयाकुलाः।

आजग्मुः समरं तत्र ब्रह्मविष्णुमहेश्वराः॥ १९॥

With the fall of Paraśurāma, all the gods became restive. At that point of time Brahmā, Viṣṇu and Śiva also arrived in the battle-field.

शंकरश्च महाज्ञानी महाज्ञानेन लीलया।

ब्राह्मणं जीवयामास तूर्णं नारायणाज्ञया॥ २०॥

At the instance of Nārāyaṇa the valorous Śiva brought back the Brāhmaṇa to life with this illusion.

भृगुश्च चेतनां प्राप्य ददर्श पुरतः सुरान्।

प्रणनाम परं भक्त्या लज्जानम्रात्मकंधरः॥ २१॥

After regaining consciousness Bhṛgu found all the three gods before him and he bowed in reverence to them.

राजा दृष्ट्वा सुरेशांश्च भक्तिनम्रात्मकंधरः।

प्रणम्य शिरसा मूर्ध्ना तुष्टाव च सुरेश्वरान्॥ २२॥

Finding them there, the king bowed his head in devotion and offered his salutation to all of them, besides eulogising them.

तत्राऽऽजगाम भगवान्दत्तात्रेयो रणस्थलम्।

शिष्यरक्षानिमित्तेन कृपालुर्भक्तवत्सलः॥ २३॥

भृगुः पाशुपतास्त्रं च सोऽग्रहीत्कोपसंयुतः।

दत्तदत्तेन दृष्टेन बभूव स्तम्भितो भृगुः॥ २४॥

In the meantime lord Dattātreya also reached in the battle-field for the protection of his devotee. Thereafter Paraśurāma getting enraged shot the *Pāśupata* weapon but at the same time Bhṛgu was surprised at the sight of Dattātreya.

ददर्श स्तम्भितो रामो राजानं रणमूर्धनि।

नानापार्षदयुक्तेन कृष्णेनाऽऽरक्षितं रणे॥ २५॥

Inspite of getting surprised Paraśurāma looked at the king in the battle-field, who was protected in the battle-field by lord Kṛṣṇa and many of his courtiers.

सुदर्शनं प्रज्ज्वलन्तं भ्रमणं कुर्वता सदा।

सस्मितेन स्तुतेनैव ब्रह्मविष्णुमहेश्वरैः॥ २६॥

Lord Kṛṣṇa was protecting him wielding his *Sudarśana-cakra*. All the gods including Brahmā, Viṣṇu and Śiva were offering prayers to him smilingly.

गोपालशतयुक्तेन गोपवेषविधारिणा।

नवीजलदाभेन वंशीहस्तेन गायता॥ २७॥

He was surrounded by hundreds of cowherds and was clad in the costumes of cowherds, possessing the complexion of new clouds and holding a flute in his hand. Lord Kṛṣṇa was playing on the flute.

एतस्मिन्नन्तरे तत्र वाग्बभूवाशरीरिणी।

दत्तेन दत्तं कवचं कृष्णस्य परमात्मनः॥ २८॥

राज्ञोऽस्ति दक्षिणे बाहौ सद्रत्नगुटिकान्वितम्।

गृहीतकवचे शंभौ भिक्षया योगिनां गुरौ॥ २९॥

तदा हन्तुं नृपं शक्तो भृगुश्चेति च नारद।

श्रुत्वाऽशरीरिणीं वाणीं शंकरो द्विजरूपधृक्॥ ३०॥

भिक्षां कृत्वा तु कवचमानीय च नृपस्य च।

शंभुना भृगवे दत्तं कृष्णस्य कवचं च यत्॥ ३१॥

In the meantime a divine voice from the sky was heard that the king possessed the *kavaca* of Kṛṣṇa which was handed over to him by Dattātreya and he was wearing it in the casket of gem bound over the right arm. Therefore Śiva the teacher of the yogīs should bet it from him. Paraśurāma would be able to kill the king only thereafter. O Nārada on hearing this divine voice, Śiva took to the form of a Brāhmaṇa and went to the king and begged for the *kavaca* of Kṛṣṇa which he had received from the lord and gave it ultimately to Bhṛgu.

एतस्मिन्नन्तरे देवा जग्मुः स्वस्थानमुत्तमम्।

प्रत्युवाचापि परशुरामो वै समरे नृपम्॥ ३२॥

Thereafter the gods dispersed to their respective abodes and then Paraśurāma again said to the king.

परशुराम उवाच

राजेन्द्रोत्तिष्ठं समरं कुरु साहसपूर्वकम्।

कालभेदे जयो नृणां कालभेदे पराजयः॥ ३३॥

Paraśurāma said - "O Indra among the kings, get up and fight with me quite courageously. The humans face victory or defeat according to the time.

अधीतं विधिवद्दत्तं कृत्स्ना पृथ्वी सुशासिता।

सम्यककृतश्च संग्रामो त्वयाऽहं मूर्च्छितोऽधुना॥ ३४॥

Because I have carefully studied myself the scriptures and also made my pupils do so, I have ruled the entire universe pretty well and have fought also pretty well but you made me fainted.

जिताः सर्वे च राजेन्द्रा लीलया रावणो जितः।

जितोऽहं दत्तशूलेन शम्भुना जीवितः पुनः॥ ३५॥

You also playfully became victorious indulging the Brāhmaṇas but still I have been defeated with the trident given to you by Dattātreya. Śiva then arrived and brought me back to life."

रामस्य वचनं श्रुत्वा राजा परमधार्म्मिकः॥

मूर्ध्ना प्रणम्य तं भक्त्या यथार्थोक्तिमुवाच ह॥ ३६॥

On hearing the words of Paraśurāma, the religious minded king bowed to him with devotion and spoke to him the appropriate words.

राजोवाच

किमधीतं तथा दत्तं का वा पृथ्वी सुशासिता।

हताः कतिविधा भूपा मादृशा धरणीतले॥ ३७॥

The king said - What have you studied? What have you given away in charity? Which is the earth ruled by you and how many of the kings like me have been killed by you?

बुद्धिस्तेजो विक्रमश्च विविधा रणमन्त्रणा।
श्रीरैश्वर्यं तथा ज्ञानं दानशक्तिश्च लौकिकम्॥३८॥
आचारो विनयो विद्या प्रतिष्ठा परमं तपः।
सर्वं मनोरमासङ्गे गतमेव मम प्रभो॥३९॥

O lord, my wisdom, glory, prowess, various types of battle art, wealth, fortune, knowledge, capacity for giving charity, universal glory, conduct, discipline, knowledge, position, great *tapas* and everything has been lost with Manoramā.

सा च स्त्री प्राणतुल्या मे साध्वी पद्मांशसंभवा।
यज्ञेषु पत्नी मातेव स्नेहे क्रीडति सङ्गिनी॥४०॥
आबाल्यात्सङ्गिनी शश्वच्छयने भोजने रणे।
तां विना प्राणहीनोऽहं विषहीनो यथोरगः॥४१।

She was dearer to me than my life, quite chaste and was born out of the *aṁśa* of Kamalā. The wife in the *yajñas* becomes affectionate like mothers and at the time of love sports she becomes a good companion besides sleeping, taking food, in the battle-field and in childhood she always remains with him. Therefore without her I have become a serpent without poison.

त्वया न दृष्टं युद्धं मे पुरेयं शोचना स्थिता।
द्वितीया शोचना विप्र हतोऽहं ब्राह्मणेन च॥४२॥

O Brāhmaṇa you had never seen me fight earlier, this is my first grief and my second grief is that I am being defeated by a Brāhmaṇa.

काले सिंहः मृगालं च मृगालः सिंहमेव च।
काले व्याघ्रं हन्ति मृगो गजेन्द्रं हरिणस्तथा॥४३॥

Though according to the times a lion kills a jackal and a jackal kills a lion. At certain times, a stag kills a tiger and a buck kills an elephant.

महिषं मक्षिका काले गरुडं च तथो रगः।
किंकरः स्तौति राजेन्द्रं काले राजा च किंकरम्॥४४॥

At times a fly kills a he-buffalo and similarly a snake kills a Garuḍa. Ordinarily the king is adored by his servants but at times the king has also to adore the servant.

इन्द्रं च मानवः काले काले ब्रह्मा मरिष्यति।
तिरोभूत्वा सा प्रकृतिः काले श्रीकृष्णविग्रहे॥४५॥

At times a human kills Indra and in due course of time Brahmā also has to meet with his death; at times Prakṛti also gets merged into the body of lord Kṛṣṇa.

मरिष्यन्ति सुराः सर्वे त्रिलोकस्थाश्चराचराः।
सर्वे काले लयं यान्ति कालो हि दुरतिक्रमः॥४६॥

All the gods will have to meet with their end, all the movable and immovable riches of the world have to meet with their end in due course of time. Therefore the time is indeed horrible and cannot be averted.

कालस्य कालः श्रीकृष्णः स्रष्टुः स्रष्टा यथेच्छया।
संहर्ता चैव संहर्तुः पातुः पाता परात्परः॥४७॥

But lord Kṛṣṇa by his own sweet will is the death for the lord of death, is the creator of the creators, destroyer of the destroyers and preserver of the preservers besides being beyond all of them.

महास्थूलात्स्थूलतमः सूक्ष्मात्सूक्ष्मतमः कृशः।
परमाणुपरः कालकालः स्यात्कालभेदकः॥४८॥

He is harder than the hardest, smaller than the smallest, lifeless, extremely small, death for the god of death and creates difference in time.

यस्य लोमानि विश्वानि स पुमांश्च महाविराट्।
तेजसां षोडशांशश्च कृष्णस्य परमात्मनः॥४९॥

There are innumerable globes which happen to project only one sixteenth of the *tejas* of lord Kṛṣṇa.

ततः क्षुद्रविराड्जातः सर्वेषां कारणं परम्।
यः स्रष्टा च स्वयं ब्रह्मा यन्नाभिलोद्भवः॥५०॥
नाभेः कमलदण्डस्य योऽन्तं न प्राप यत्नतः।
भ्रमणाल्लक्षवर्षं च ततः स्वस्थानसंस्थितः॥५१॥

The pure Virāṭ emerged from him who is the cause of all in the universe. Brahmā himself who is the creator of the universe emerged out of his navel but inspite of making strenuous efforts Brahmā couldn't find the end of the lotus stalk.

He wandered for a lakh of years in search of it and ultimately returned to his original place.

तपश्चक्रे ततस्तत्र लक्षवर्षं च वायुभुक्।
ततो ददर्श गोलोकं श्रीकृष्णं च सपार्षदम्॥५२॥

Thereafter inhaling air he performed *tapas* for a lakh of years and ultimately he achieved *Goloka* and had an audience with lord Kṛṣṇa.

गोपगोपीपरिवृतं द्विभुजं मुरलीधरम्।
रत्नसिंहासनस्थं च राधावक्षःस्थलस्थितम्॥५३॥
दृष्ट्वाऽनुज्ञां गृहीत्वा च प्रणम्य च पुनः पुनः।
ईश्वरेच्छां च विज्ञाय स्रष्टुं सृष्टिं मनो दधे॥५४॥

Brahmā then found lord Kṛṣṇa resting his head on the breasts of Rādhā, seated over a gem-studded lion-throne, having two arms and surrounded by cowherds and cowherdesses. He offered salutations to him again and again. He getting permission from the lord and knowing his mind, started creating the universe.

यः शिवः सृष्टिसंहर्ता स च स्रष्टुर्ललाटजः।
विष्णुः पाता क्षुद्रविराट्श्वेतद्वीपनिवासकृत्॥५५॥

Śiva who destroyed the universe appeared from the head of Brahmā and Viṣṇu who resides in the *Śveta-dvīpa* is known as small Virāṭ.

सृष्टिकारणभूताश्च ब्रह्मविष्णुमहेश्वराः।
सन्ति विश्वेषु सर्वेषु श्रीकृष्णस्य कलोद्भवाः॥५६॥

Brahmā, Viṣṇu and Śiva who emerged from the rays of lord Kṛṣṇa happens to be the cause of the creation of universe.

तेऽपि देवाः प्राकृतिकाः प्राकृतश्च महाविराट्।
सर्वप्रसूतिः प्रकृतिः श्रीकृष्णः प्रकृते परः॥५७॥
न शक्तः परमेशोऽपि तां शक्तिं प्रकृतिं विना।
सृष्टिं विधातुं मायेशो न सृष्टिर्मायया विना॥५८॥

All the gods have emerged from Prakṛti; even Parameśvara is unable to resort to creation without the strength of Prakṛti. He happens to be the lord of illusion and no creation is possible without him.

सा च कृष्णे तिरोभूत्वा सृष्टिसंहारकारके।
साऽऽविर्भूता सृष्टिकाले सा च नित्या महेश्वरी॥५९॥

Lord Kṛṣṇa who is the creator of the universe absorbs Prakṛti ultimately in his body at the time of dissolution. At the time of recreation, she emerges again. The same goddess Prakṛti is eternal.

कुलालश्च कटं कर्तुं यथाऽशक्तो मृदं विना।
स्वर्णं विना स्वर्णकारः कुण्डलं कर्तुमक्षमः॥६०॥

As a potter is unable to make a pot without clay or a gold-smith can never make ornaments without gold, similarly there can be no creation without illusion.

सा च शक्तिः सृष्टिकाले पञ्चधा चेश्वरेच्छया।
राधा पद्मा च सावित्री दुर्गा देवी सरस्वती॥६१॥

The Prakṛti who is the form of *śakti* with the will of the lord, turned herself as Rādhā, Padmā, Sāvitrī, Durgā, Sarasvatī. She is divided into these five forms.

प्राणाधिष्ठातृदेवी या कृष्णस्य परमात्मनः।
प्राणाधिकप्रियतमा सा राधा परिकीर्त्तिता॥६२॥

She is called Rādhā because, she is dearer to lord Kṛṣṇa than his life and is quite dear to him.

ऐश्वर्याधिष्ठातृदेवी सर्वमङ्गलकारिणी।
परमानन्दरूपा च सा लक्ष्मीः परिकीर्त्तिता॥६३॥

She is the goddess of fortune and bestows all the welfare and is blissful, as a result of which, she is called Lakṣmī.

विद्याधिष्ठातृदेवी या परमेशस्य दुर्लभा।
या माता वेदशास्त्राणां सा सावित्री प्रकीर्तिता॥६४॥

The one who is the great goddess of knowledge and the strength of the lord, beside being the creator of the Vedas, is known as Sāvitrī.

बुद्ध्यधिष्ठातृदेवी या सर्वशक्तिस्वरूपिणी।
सर्वज्ञानात्मिका सर्वा सा दुर्गा दुर्गनाशिनी॥६५॥

The one who is the goddess of wisdom and prowess, possessing all the knowledge and the form of all, besides being destroyer of the misfortune, is known as Durgā.

वागधिष्ठातृदेवी या शास्त्रज्ञानप्रदा सदा।
कृष्णकण्ठोद्भवा सा स्याद्या च देवी सरस्वती॥६६॥

The goddess who controls the speech and bestows the wisdom in the scriptures, has been born out of the throat of lord Kṛṣṇa and is known as Sarasvatī.

पञ्चधाऽऽदौ स्वयं देवी मूलप्रकृतिरीश्वरी।

ततः सृष्टिक्रमेणैव बहुधा कलया च सा॥६७॥

The great goddess also known as *Mūlaprakṛti* is divided into five forms and thereafter in the process of creation, she appears in many forms.

योषितः प्रकृतेरंशाः पुमांसः पुरुषस्य च।

मायया सृष्टिकाले च तद्विना न भवेद्भवः॥६८॥

Therefore all the ladies of the universe are born out of the *aṁśa* of Prakṛti and the men are born out of the *aṁśa* of Puruṣa because during the time of creation without Māyā no creation is possible.

सृष्टिश्च प्रतिविश्वेषु ब्रह्मन्ब्रह्मोद्भवा सदा।

पाता विष्णुश्च संहर्ता शिवः शश्वच्छिवप्रदः॥६९॥

O Brahmā in every globe, Brahmā happens to be the creator of the universe while Viṣṇu remains the preserver and Śiva always becomes the destroyer.

दत्तदत्तं ज्ञानमिदं राम मह्यं च पुष्करे।

दीक्षाकाले च माघ्यां च मुनिप्रवरसंनिधौ॥७०॥

O Paraśurāma, this knowledge was bestowed on me by Dattātreya at Puṣkara on the full moon day of the month of Māgha.

इत्युक्त्वा कार्त्तवीर्यश्च रामं नत्वा च सस्मितः।

आरुरोह रथं शीघ्रं गृहीत्वा सशरं धनुः॥७१॥

Thus speaking to Paraśurāma, Kārttivīrya offered salutations to him and holding his bow and arrow, at once mounted the chariot.

रामस्ततो राजसैन्यं ब्रह्मास्त्रेण जघान ह।

नृपं पाशुपतेनैव लीलया श्रीहरिं स्मरन्॥७२॥

Soon thereafter, Paraśurāma with the use of *Brahmāstra* destroyed the army of the king and reciting the name of Śrīhari in his mind killed the king with the use of *Pāśupatāstra*.

एवं त्रिःसप्तकृत्वश्च क्रमेण च वसुंधराम्।

रामश्चकार निर्भूपां लीलया च शिवं स्मरन्॥७३॥

Thus Paraśurāma reciting the name of Śiva rid the earth of the Kṣatriyas twenty one times quite easily.

गर्भस्थं मातुरङ्कस्थं शिशुं वृद्धं च मध्यमम्।

जघान क्षत्रियं रामः प्रतिज्ञापालनाय वै॥७४॥

For the fulfilment of his vow he killed even the infants being carried by the mothers in their wombs, besides the old as well as the young Kṣatriyas.

कार्तवीर्यश्च गोलोकं त्वगमत्कृष्णसंनिधिम्।

जगाम परशुरामश्च स्वालयं श्रीहरिं स्मरन्॥७५॥

After his death Kārttivīrya reached *Goloka* and met lord Kṛṣṇa there. Paraśurāma on the other hand continued reciting the name of Hari and left the place.

त्रिःसप्तकृत्वो निर्भूपां महीं दृष्ट्वा महेश्वरः।

पर्शुना रमणं दृष्ट्वा परशुरामं चकार तम्॥७६॥

Maheśvara ridding the earth of Kṣatriyas twenty one times and because of his holding the battle-axe on his shoulders, he came to be known by the name of Paraśurāma subsequently.

देवाश्च मुनयो देव्यः सिद्धगन्धर्वकिन्नराः।

सर्वे चक्रुः पुष्पवृष्टिं राममूर्ध्नि च नारद॥७७॥

स्वर्गे दुन्दुभयो नेदुर्हर्षशब्दो बभूव ह।

यशसा चैव परशुरामस्याऽऽपूरितं जगत्॥७८॥

O Nārada, the gods, the sages, goddesses and *siddhas*, Gandharvas and Kinnaras, showered flowers on Paraśurāma. The musical instruments were played upon including the *Dundubhīs* in the heaven, the gods felt immensely delighted. The glory of Paraśurāma was spread all over the universe.

ब्रह्मा भृगुश्च शुक्रश्च वाल्मीकिश्च्यवनस्तथा।

जमदग्निर्ब्रह्मलोकादाजगाम प्रहर्षितः॥७९॥

Thereafter Brahmā, Bhṛgu, Śukra, Vālmīki, Cyavana and Jamadagni delightfully went to *Goloka*.

पुलकाञ्चितसर्वाङ्गाः सानन्दाश्रुसमन्विताः।

दूर्वापुष्पकराः सर्वे कुर्वन्तो मङ्गलाशिषः॥८०॥

All the people were feeling emotional and tears were coming out of their eyes gleefully. They were offering blessings to him holding

Dūrvā-grass and the flowers in their hands, uttering the words of blessing and welfare.

प्रणनाम च तान्रामो दण्डवत्पतितो भुवि।
क्रोडे चकार ब्रह्माऽऽदौ क्रमात्तातेति संवदन्॥८१॥
तमुवाचाथ परशुरामं ब्रह्मा जगद्गुरुः।
वेदसारं नीतियुतं परिणामसुखावहम्॥८२॥

Finding them there, Paraśurāma prostrated on the ground and also expressed his reverence for them. He was carried by Brahmā in his lap and expressed his delight. Brahmā the teacher of the Vedas then spoke to him the appropriate words which bestowed pleasure.

ब्रह्मोवाच

शृणु राम प्रवक्ष्यामि सर्वसंपत्करं परम्।
काण्वशाखोक्तवचनं सत्यं वै सर्वसंमतम्।८३॥
पूज्यानामेव सर्वेषामिष्टः पूज्यतमः परः।
जनको जन्मदानाच्च पालनाच्च पिता स्मृतः॥८४॥

Brahmā said - O Paraśurāma, I am going to speak to you the words which are quite appropriate, bestow all the fortunes, are the best, truthful and respected by all. You please listen to them. The family god happens to be the most adorable one of all the gods. Someone is termed as the father who happens to be the cause of one's birth and another is known as the father because he brings up a child.

गरीयाञ्जन्मदातुश्च सोऽन्नदाता पिता मुने।
विनाऽन्नं नश्वरो देहो न नित्यं पितुरुद्भवः॥८५॥

O sage, the father who brings up the child is considered to be better than the one who becomes the cause of the birth because without food the body perishes. It is not enough to be born from a father.

तयोः शतगुणं माता पूज्या मान्या च वन्दिता।
गर्भधारणपोषाभ्यां सैव प्रोक्ता गरीयसी॥८६॥

Out of these the mother happens to be a hundred times more adorable. Because of her holding the child in the womb and by bringing up the child, she is considered to be the best.

तेभ्यः शतगुणं पूज्योऽभीष्टदेवः श्रुतौ श्रुतः।
ज्ञानविद्यामन्त्रदाताऽभीष्टदेवात्परो गुरुः॥८७॥

Out of these the gods are a hundred times more adorable. This has been ordained by the Vedas. The teacher who imparts wisdom, knowledge and *mantra* is better than the family gods.

गुरुवद्गुरुपुत्रश्च गुरुपत्नी ततोऽधिका।
देवे रुष्टे गुरू रक्षेद् गुरौ रुष्टे न कश्चन॥८८॥
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुरेव परं ब्रह्म ब्राह्मणेभ्यः प्रियः परः॥८९॥

The son of the teacher who happens to be like the teacher is also adorable and the wife of the teacher is much more adorable because when the gods get annoyed the teacher protects a person and when the teacher is annoyed no one can protect him. A *Guru* happens to be Brahmā, Viṣṇu and Śiva besides being Parabrahman and is dearer than Brāhmaṇa.

गुरुर्ज्ञानं ददात्येव ज्ञानं च हरिभक्तिदम्।
हरिभक्तिप्रदाता यः को वा बन्धुस्ततः परः॥९०॥

A *Guru* imparts wisdom and knowledge, himself for the lord. The one who bestows the devotion of the lord, no other relative can equate him.

अज्ञानतिमिराच्छन्नो ज्ञानदीपं यतो लभेत्।
लब्ध्वा च निर्मलं पश्येत्को वा बन्धुस्ततः परः॥९१॥
गुरुदत्तं सुमन्त्रं च जप्त्वा ज्ञानं ततो लभेत्।
सर्वज्ञात्वाच्च सिद्धिं च को वा बन्धुस्ततोऽधिकः॥९२॥

A person who is engrossed in darkness, attains the light of wisdom from the teacher and ultimately attains wisdom and success in many fields. Therefore no one could be a relative better than the teacher.

सुखं जयति सर्वत्र विद्यया गुरुदत्तया।
यया पूज्योऽपि जगति को वा बन्धुस्ततोऽधिकः॥९३॥

The knowledge imparted by the teacher makes one to achieve success in various fields pleasantly. He is adored in the universe. The same knowledge, therefore, could be a better relative than the teacher.

विद्यान्धो वा धनान्धो वा यो मूढो न यजेद्गुरुम्।

ब्रह्महत्यादिकं पापं लभते नात्र संशयः॥ ९४॥

A foolish person getting intoxicated with knowledge and riches does not adore his teacher and he therefore earns the sin of *Brahmahatyā*. There is no doubt about it.

दरिद्रं पतितं क्षुद्रं नरबुद्ध्या भजेद्गुरुम्।

तीर्थस्नातोऽपि न शुचिर्नाधिकारी च कर्मसु॥ ९५॥

The person who serves the *Guru* inspite of his being a pauper, the degraded one as an ordinary person, his taking bath at the sacred places cannot purify him nor can he become entitled to the performing of noble deeds.

अभीष्टदेवः श्रीकृष्णो गुरुस्ते शंकरः स्वयम्।

शरणं गच्छ हे पुत्र देवपूज्यतमं गुरुम्॥ ९६॥

Lord Kṛṣṇa happens to be your family god and Śiva happens to be your teacher. Therefore, O son, you go to take refuge under your respectable teacher who is more adorable than other gods.

त्रिः सप्तकृत्वो निर्भूपा त्वया पृथ्वी कृता यतः।

प्राप्ता त्वया हरेर्भक्तिस्तं शिवं शरणं व्रज॥ ९७॥

By his grace you have been able to rid the earth of the Kṣatriyas, twenty one times, because of whom you have achieved the devotion of the lord, you go and take refuge under the same lord Śiva.

शिवां च शिवरूपं च शिवदं शिवकारणम्।

शिवाराध्यं शिवं शान्तं गुरुं त्वं शरणं व्रज॥ ९८॥

You go and take refuge under lord Śiva who happens to be the lord of Pārvatī, is quite blissful, bestower of bliss and the cause of welfare besides being adored by Pārvatī.

गोलोकनाथो भगवानंशेन शिवरूपधृक्।

य इष्टदेवः स गुरुस्तमेव शरणं व्रज॥ ९९॥

Śrī Kṛṣṇa the lord of *Goloka* takes to the form of Śiva with his *aṁśa*. The family god happens to be the teacher, therefore, you go and take refuge under him.

आत्मा कृष्णः शिवो ज्ञानं मनोऽहं सर्वजीविषु।

प्राणा विष्णुः सा प्रकृतिः सर्व शक्तियुता सुत॥ १००॥

O son, lord Kṛṣṇa happens to be the soul of everyone; Śiva happens to be the store of knowledge; I myself am the mind; Viṣṇu is the life and Prakṛti appears as the strength in everyone.

ज्ञानदं ज्ञानरूपं च ज्ञानबीजं सनातनम्।

मृत्युंजयं कालकालं तं गुरुं शरणं व्रज॥ १०१॥

ब्रह्मज्योतिस्वरूपं तं भक्तानुग्रहविग्रहम्।

शरणं व्रज सर्वज्ञं भगवन्तं सनातनम्॥ १०२॥

प्रकृतिर्लक्षवर्षं च तपस्तप्त्वा यमीश्वरम्।

कान्तं प्रियपतिं लेभे तं गुरुं शरणं व्रज॥ १०३॥

He happens to be bestower of knowledge, the form of knowledge, the seed of knowledge, eternal, the one who has conquered death and is death for the death. You, therefore, take refuge under him. He takes to many forms inspite of his being the form of Brāhmaṇa, in order to shower his grace on his devotees. He is all knowledgeable, eternal and as such you go and take refuge under him. Prakṛti (Pārvatī) achieved him in the form of husband after performing *tapas* for a lakh of years. You go and take refuge under the teacher like this.

इत्युक्त्वा मुनिभिः सार्द्धं जगाम कमलोद्भवः।

रामश्च गन्तुं कैलासं मनश्चक्रे च नारद॥ १०४॥

O Nārada, thus speaking Brahmā accompanied by the sages and Paraśurāma resolved to proceed to Kailāsa.

इति श्रीब्रह्म० महा० गणपति० नारदना० भृगोः
कैलासगमनोपदेशो नाम चत्वारिंशोऽध्यायः॥ ४०॥

अथैकचत्वारिंशोऽध्यायः

Chapter 41

The Description of Kailāsa

नारायण उवाच

हरेश्च कवचं धृत्वा कृत्वा निःक्षत्रियां महीम्।
रामो जगाम कैलासं नमस्कर्तुं शिवं गुरुम्॥ १॥
गुरुपत्नीं शिवामम्बां द्रष्टुं गुरुसुतौ च तौ।
गुणैर्नारायणसमौ कार्तिकेयगणेश्वरौ॥ २॥

Nārāyaṇa said - Paraśurāma wore the *kavaca* and rid the earth of Kṣatriyas. Thereafter he went to Śiva, his teacher for offering salutations to him, besides Pārvatī the wife of his teacher. He went to Kailāsa and also met Kārttikeya and Gaṇeśa, the sons of the teacher, who were like Nārāyaṇa himself in virtues.

मनोयायी महात्मा स भृगुः संप्राप्य तत्क्षणम्।
ददर्श नगरं रम्यमतीव सुमनोहरम्॥ ३॥
शुद्धस्फटिकसंकाशैर्मणिभिः सुमनोहरैः।
सुवर्णभूमिसदृशै राजमार्गैर्विराजितम्॥ ४॥
सिन्दूरारुणवर्णैश्च वेष्टितं मणिवेदिभिः।
संयुक्तं मुक्तानिकरैः पूरितं मणिमण्डपैः॥ ५॥
यक्षाणामालयैर्दिव्यैः संयुक्तं शतकोटिभिः।
कपाटस्तम्भसोपानैः शोभितैर्मणिनिर्मितैः॥ ६॥

Paraśurāma the son of Bhṛgu who could travel with the speed of thought, at once reached Kailāsa and found the beautiful city which was shinning like transparent crystal gems and had the roads shining like gold. It was decorated with many *maṇḍapas* studded with rubies, pearls and valuables gems. It had a hundred crores of divine houses of the Yakṣas. Those houses had the doors of gems and the pillars and steps were also decorated with gems.

सुवर्णकलशैर्दिव्यै राजतैः श्वेतचामरैः।
रत्नकाञ्चनपूर्णैश्च यक्षेन्द्रगणवेष्टितैः॥ ७॥
रत्नभूषणभूषाढ्यैर्दोर्पितैः सुन्दरीगणैः।
बालिकाभिर्बालकैश्च चित्रपुत्तलिकाकरैः॥ ८॥
क्रीडद्भिः सस्मितैः शश्वत्स्वच्छन्दं च विराजितैः।
पारिजातद्रुमगणैः स्वर्णदीतीरनीरजैः॥ ९॥
आकीर्णं पुष्पजालैश्च पुष्पितैश्च सुगन्धिभिः।
कल्पवृक्षाश्रितैः सिद्धैः कामधेनुपुरस्कृतैः॥ १०॥
सिद्धविद्यासु निपुणैः पुण्यवद्भिर्निषेवितम्।
त्रिलक्षयोजनोच्छ्रायैर्वटवृक्षैरथाक्षयैः॥ ११॥
शतयोजनविस्तीर्णैः शतस्कन्धसमन्वितैः।
असंख्यशाखानिकरैरसंख्यफलसंयुतैः॥ १२॥
नानापक्षिगणाकीर्णैः सुमनोहरशब्दितैः।
कम्पितैः शीतवातेन मण्डितं च सुगन्धिना॥ १३॥
पुष्पोद्यानसहस्रेण सरसां च शतेन च।
सिद्धेन्द्रालयलक्षैश्च मणिरत्नविकारजैः॥ १४॥

It had the divine *kalaśas* made of gold and silver beside the white fly-whisks. It had heaps of gem and gold. The Yakṣas were adorned with heaps of ornaments studded with gems. The same was the condition with beautiful Yakṣīs. The children were carrying small dolls in their hands and played with them happily. There were trees of *Pārijāta* flowers on the bank of the divine river Gaṅgā, bunches of fragrant flowers were found everywhere. The *siddhas* were resting under the shades of *kalpavṛkṣas*. There were many of Kāmadhenu cows and the people well-versed in divine knowledge. There was an eternal banyan tree having a height of three lakhs of *yojanas* and was spread in an area of a hundred *yojanas*. It had a hundred trunks, innumerable branches and was filled with many fruits. It created quite a pleasant sound and provided abode to innumerable birds. The fragrant cool breeze made the leaves to move. The city had a thousand orchards, a hundred streams and a lakh of abodes of *siddhas* which were built with gems and jewels.

रामश्च दृष्ट्वा नगरमतिसंहृष्टमानसः।
ददर्श पुरतो रम्यं श्रीयुक्तं शंकरालयम्॥ १५॥
सुवर्णमूल्यशतकैर्मणिभिः स्वर्णवर्णकैः।
खचितं रत्नसारैश्च रचितं विश्वकर्मणा॥ १६॥

Witnessing the city of such a great devotee, the mind of Paraśurāma felt delighted; thereafter he found the abode of lord Śiva which was quite graceful and filled with all the riches.

It was built by Viśvakarmā using gold and gems.

त्रिपञ्चयोजनोच्छ्रायं चतुर्योजनविस्तृतम्।
चतुरस्रं चतुष्कोणं प्राकारं सुमनोहरम्॥ १७॥

It had the height of fifteen *yojanas* and the width of four *yojanas* besides being square and quite charming to look at, having been surrounded by beautiful boundary walls.

द्वारं रत्नकपाटेन नानाचित्रान्वितेन च।
मणीद्रादिभिर्युक्तं मणिस्तम्भविराजितैः॥ १८॥

There were several types of paintings and the doors were made of gems. Its pillars and pedestals were decorated with jewels.

तद्दक्षिणे वृषेन्द्रं च वामे सिंहं च नारद।
नन्दीश्वरं महाकालं पिङ्गलाक्षं भयंकरम्॥ १९॥
विशालाक्षं च बाणं च विरूपाक्षं महाबलम्।
विकटाक्षं भास्कराक्षं रक्ताक्षं विकटोदरम्॥ २०॥
संहारभैरवं कालभैरवं च भयंकरम्।
रुरुभैरवमीशाभं महाभैरवमेव च॥ २१॥
कृष्णाङ्गभैरवं चैव क्रोधभैरवमुल्बणम्।
कपालभैरवं चैव रुद्रभैरवमेव च॥ २२॥

O Nārada, Nandī was lodged to Śiva's right. To the left were lodged the lion the lord of Nandī, Mahākāla, the terrific Piṅgalākṣa, Viśālākṣa, Bāṇa; then the valorous Virūpākṣa, Vikaṭākṣa, Bhāskarākṣa then Raktākṣa, Vikaṭ odara, Saṁhārabhairava, the terrific Kālabhairava, Rurubhairava, Īśābha, Mahābhairava, Kṛṣṇāṅgabhairava, Krodha-bhairava, Ulbaṇa, Kapālabhairava and Rudrabhairava.

सिद्धेन्द्रादीन्रुद्रगणान्विद्याधरसुगुह्यकान।
भूतान्प्रेतान्पिशाचांश्च कूष्माण्डान्ब्रह्मराक्षसान्॥ २३॥
बेतालान्दानवांश्चैव योगीन्द्रांश्च जटाधरान्।
यक्षान्किंपुरुषांश्चैव किन्नरांश्च ददर्श ह॥ २४॥

Thereafter Rudras like Siddhendra, the Rudras, Vidyādharas, Guhyakas, the goblins, the Pretas, Piśācas then Kūṣmāṇḍas, Brahmarākṣas, Vetālas, Dānavas then, the ones having matted locks of hair on the heads, the yogīs, the Yakṣas, Kiṁpuruṣas and Kinnaras.

तान्दृष्ट्वा नन्दिकेशाज्ञां गृहीत्वा भृगुनन्दनः।
तान्संभाष्याभ्यन्तरं च जगामाऽऽनन्दसंप्लुतः॥ २५॥

After looking at them Paraśurāma the son of Bhṛgu, getting permission from Nandikeśvara entered the premises delightfully talking to others.

रत्नेन्द्रसारखचितं ददर्श शतमन्दिरम्।
अमूल्यरत्नकलशैर्ज्वलद्भिश्च विराजितम्॥ २६॥
अमूल्यरत्नरचितैर्मुक्तानिर्मलदर्पणैः।
हीरसारविकारैश्च कपाटैश्च विराजितम्॥ २७॥
गोरोचनाभिर्मणिभिर्युतं स्तम्भसहस्रकैः।
मणिसारविकारैश्च सोपानैः परिशोभितम्॥ २८॥
ददर्शाभ्यन्तरं द्वारं नानाचित्रैश्च चित्रितम्।
माणिक्यमुक्ताग्रथितैर्मालाजालैर्विराजितम्॥ २९॥

He found several of the temples there which were studded with the essence of the gems and had innumerable vases made of gems there were several mirrors which were made of gems and jewels. The doors were also decorated with gems and jewels. Besides there were hundreds of pillars which were decorated with *Gorocana* and jewels, beside the steps which were similarly decorated. He then found the inner-gate which had beautiful paintings, painted on it, besides the strings of pearls and gems hanging on the same.

ददर्श कार्तिकेयं च वामे दक्षे गणेश्वरम्।
वीरभद्रं महाकायं शिवतुल्यपराक्रमम्॥ ३०॥

He found Kārttikeya seated to the left and the Nandikeśvara of gigantic size seated to the right besides Vīrabhadra who was as valorous as Śiva himself.

प्रधानपार्षदगणान्क्षेत्रपालांश्च नारद।
रत्नसिंहासनस्थांश्च रत्नभूषणभूषितान्॥ ३१॥

O Nārada, he found many of the courtiers and kṣetrapālas who were all seated on the gem-studded lion-thrones and were adored with gem-studded ornaments.

तान्संभाष्य भृगुः शीघ्रं महाबलपराक्रमः।
पर्शुहस्तः स परशुरामो गन्तुं समुद्यतः॥ ३२॥

Holding the battle-axe in his hand, the immensely valorous Paraśurāma got ready to go to them for a talk.

गच्छन्तं तं गणेशश्च क्षणं तिष्ठेत्युवाच ह।
निद्रितो निद्रया युक्तो महादेवोऽधुनेति च॥ ३३॥

Finding him entering the palace of Śiva, Gaṇeśa said, "You stop for a while." Lord Śiva is sleeping at the moment.

ईश्वराज्ञां गृहीत्वाऽहमत्राऽऽगत्य क्षणान्तरे।
त्वया सार्द्धं गमिष्यामि भ्रातस्तिष्ठात्र साम्प्रतम्॥ ३४॥

O brother, I shall jut now go to him and get his permission in a moment. Thereafter, I shall accompany you to him."

गणेशवाक्यं परशुरामश्रुत्वा महाबलः।
बृहस्पतिसमो वक्ता प्रवक्तुमुपचक्रमे॥ ३५॥

On hearing the words of Gaṇeśa, Paraśurāma who was speaker a like Bṛhaspati started speaking to him.

इति श्रीब्रह्मवैवर्त्ते महापुराणे तृतीये गणपतिखण्डे
नारदनारायणसंवादे कैलासवर्णनं
नामैकचत्वारिंशत्तमोऽध्यायः॥ ४१॥

अथ द्वाचत्वारिंशोऽध्यायः

Chapter 42

A Discussion between Paraśurāma and Gaṇapati

परशुराम उवाच

यास्माम्यन्तःपुरं भ्रातः प्रणामं कर्तुमीश्वरम्।
प्रणम्य मातरं भक्त्या यास्यामि त्वरितं गृहम्॥ १॥

Paraśurāma said - O brother, with my mind filled with devotion, I am entering into the inner apartment to offer my salutation to mother Pārvatī and lord Śiva. Thereafter, I shall return in no time.

त्रिःसप्तकृत्वो निर्भूपां कृत्वा पृथ्वीं च लीलया।
कार्त्तवीर्य्यः सुचन्द्रश्च हतो यस्य प्रसादतः॥ २॥
नानाविद्या यतो लब्धा नानाशास्त्रं सुदुर्लभम्।
तं गुरुं जगतां नाथं द्रष्टुमिच्छामि साम्प्रतम्॥ ३॥
सगुणं निर्गुणं चैव भक्तानुग्रहविग्रहम्।
सत्यं सत्यस्वरूपं च ब्रह्मज्योतिः सनातनम्॥ ४॥
स्वेच्छामयं दयासिन्धुं दीनबन्धुं मुनीश्वरम्।
आत्मारामं पूर्णकामं व्यक्ताव्यक्तं परात्परम्॥ ५॥
परापराणां स्रष्टारं पुरुहूतं पुरुस्कृतम्।
पुराणं परमात्मानमीशानं त्वादिमव्ययम्॥ ६॥
सर्वमङ्गलमाङ्गल्यं सर्वमंगलकारणम्।
सर्वमङ्गलदं शान्तं सर्वैश्वर्य्यप्रदं वरम्॥ ७॥
आशुतोषं प्रसन्नास्यं शरणागतवत्सलम्।
भक्ताभयप्रदं भक्तवत्सलं समदर्शनम्॥ ८॥

Because by their grace I rid the earth of the Kṣatriyas twenty one times, besides killing the great kings like Kārtavīrya and Sucandra and from whom I achieved the divine knowledge and the inaccessible weapons, I want to have an audience with such a great lord of the universe, who happens to be my teacher as well. He is visible as well as invisible, besides being the one who takes to the definite form for the sake of his devotees, truthful, Brāhmaṇa, the eternal flame, ever-lasting, truthful, the one who moves at will, ocean of mercy, the one who provides welfare to the down-trodden, the great ascetic, the one who always roams about with the soul, the one who fulfils the wishes of all, who is visible as well as invisible, beyond everyone, who creates the universe, adored and eulogised by many, the form of Purāṇa, the great soul, Īśāna, the eternal form, indestructible, welfare of all the welfare, the one who bestows prosperity, the peaceful one, the one who provides with all the fortune, the best of all, the one who gets pleased quickly, the one having a smiling face, the one who loves the people who take refuge under him, the one who provides protection to his devotees, the lover of the devotees, the one who looks at all with a compassionate glance.

इत्थं परशुरामोऽस्थादुक्त्वा गणपतेः पुरः।
वाचा मधुरया तत्र समुवाच गणेश्वरः॥ ९॥

After thus speaking Paraśurāma stood before Gaṇapati. Thereafter Gaṇapati the leader of the *gaṇas* started speaking to Paraśurāma in a sweet voice.

गणेश्वर उवाच

क्षणं तिष्ठ क्षणं शृणु भ्रातरिदं वचः।
रहःस्थलस्थितो नैव द्रष्टव्यः स्त्रीयुतः पुमान्॥ १०॥

Gaṇeśvara said - O brother, you kindly wait for a moment and listen to me. One should not look at a man and a woman when they are alone.

स्त्रीसंयुक्तं च पुरुषं यः पश्यति नराधमः।
करोति रसभङ्गं वा कालसूत्रं व्रजेद्ध्रुवम्॥ ११॥

Because only a degraded person looks at the couple engaged in love-sports or disturbs their pleasure. The one who does so surely has to fall in the hell named *kālasūtra*.

तत्र तिष्ठति पापीयान्यावच्चन्द्रदिवाकरौ।
विशेषतश्च पितरं गुरुं भूपतिं द्विज॥ १२॥
रहः सुरतसंसक्तं नहि पश्येद्विचक्षणः।
कामतः कोपतो वाऽपि यः पश्येत्सुरतोन्मुखम्॥ १३॥
स्त्रीविच्छेदो भवेत्तस्य ध्रुवं सप्तसु जन्मसु।
श्रोणींवक्षस्थलं वक्त्रं यः पश्यति परस्त्रियः।
कामतोऽपि विमूढश्च सोऽन्धो भवति निश्चितम्॥ १४॥

O Brāhmaṇa such a sinner has to remain in hell as long as the sun and the moon last. Particularly the people with wisdom should not look at the father, the teacher, the king and the Brāhmaṇa engaged in conjugal pleasures in lonely places, because the one who is infatuated with passion or anger looks at the people engaged in conjugal pleasure, such a person has to face separation from his wife for seven births. The one who castes a voluptuous eye at others' wives, her breasts, the pelvic region or the face, such a great fool surely becomes blind.

गणेशस्य वचः श्रुत्वा प्रहस्य भृगुनन्दनः।
तमुवाच महाकोपान्निष्ठुरं वचनं मुने॥ १५॥

O sage, on hearing the words of Gaṇeśa Paraśurāma got enraged. He then smiled and uttered harsh words in anger.

परशुराम उवाच

अहो श्रुतं किं वचनमपूर्वं नीतिसंयुतम्।
इदमेवमहो नैवं श्रुतमीश्वरवक्त्रतः॥ १६॥

Paraśurāma said - I have heard today the most appropriate and the unprecedented word because I had never heard such words from the mouth of the lord.

श्रुतं श्रुतौ वाक्यमिदं कामिनां च विकारिणाम्।
निर्विकारस्य च शिशोर्न दोषः कश्चिदेव हि॥ १७॥

Because such punishment has been prescribed for the passionate persons or those with a deformed mind have not been heard of in the Vedas. This has been heard by me that the child having a spotless mind does not attract any sin. Therefore, O brother, I am entering the inner apartment. O child, what can you do. Don't stop me from moving forward.

यास्याम्यन्तःपुरं भ्रातस्तव किं तिष्ठ बालक।
यथादृष्टं करिष्यामि मत्कार्य्यं समयोचितम्॥ १८॥
तवैव तातो माता चेत्येवं नैव निरूपितम्।
जगतां पितरौ तौ च पार्वतीपरमेश्वरौ॥ १९॥
पार्वती स्त्री पुमाञ्छम्भुरिति कैर्न निरूपितः।
सर्वरूपः शङ्करश्च सर्वरूपा च पार्वती॥ २०॥
गुणीतीतस्यका क्रीडा तद्भंगो वा कुतो विभो।
क्रीडा लज्जा भीतिभङ्गे ग्राम्यस्यैव न चेशितुः॥ २१॥
स्तनन्धयं च मां दृष्ट्वा पित्रोर्लज्जा कुतो भवेत्।
लज्जायाश्च कुतो लज्जा लज्जेशस्य च सा कुतः॥ २२॥

I am reaching the place. I shall act according to the prevailing situation. They are not your parents alone, because those Pārvatī and Parameśvara happen to be the parents of the universe. It is never believed that Pārvatī is the woman and Śiva is the man. Śiva has the universal form and the same is the case with Pārvatī. O virtuous one, the one who is beyond virtues, how can he indulge in the love-sport and how could the same be disturbed. The love-sport, shame and fear, are meant for ordinary people and not for the lord.

लज्जा लज्जां किमाप्नोति तापं किं वा हुताशनः।
शीतं शैत्यमहोभ्रातर्निदाघो दाहमेव च॥ २३॥
भीतेर्भीतिमवाप्नोति मृत्योर्मृत्युर्बिभेति किम्।
कुतो ज्वरो ज्वरं हन्ति व्याधिं व्याधिश्च जीर्यति॥ २४॥

How can the parent keep shy by looking at an infant who feeds on the breasts. Will the lord of same, can attract the shame. Can the shame achieve the shame or can the fire achieve the warmth. O brother, can the cold get the cold, can the fire get the burning sensation, can the fear get the fear or can the death face the death? In fact

can the fever destroy the fever; can the ailment destroy the ailments.

संहर्त्तारं नापि संहर्त्तु कालः कालाद्बिभेति किम्।

स्रष्टारं सृजते स्रष्टा पाता किं पाति ते मते॥२५॥

Can the killer be afraid of the killer and can the god of death be afraid of death? Can the creator according the your opinion, create the creator and can the preserver preserve the preserver?

क्षुत्क्षुधं समवाप्नोति तृष्णां प्रयाति किम्।

निद्रा निद्रां च शोभां श्रीः शान्तिः शांति च ते मते॥२६॥

पुष्टिः पुष्टिं किमाप्नोति तुष्टिस्तुष्टिं क्षमा क्षमाम्।

आत्मनः परमात्माऽस्ति शक्तिः शक्त्या बिभेति किम्॥२७

कामक्रोधौ लोभमोहौ स्वात्मनैते न बाधिताः।

दया न बद्धा दयया नेच्छा बद्धेच्छया प्रभो॥२८॥

Can the hunger satisfy the hunger and the lust satisfy the lust? According to your opinion can the sleep get the sleep, the glory get the glory, the satisfaction get the satisfaction, can the pleasure get the pleasure and the mercy get the mercy and can the soul be afraid of the great soul or can the strength be afraid of the strength?

ज्ञानबुद्ध्योः को विकारो जरां नो बाधते जरा।

चिन्ता न चिन्तया ग्रस्ता चक्षुश्चक्षुर्न पश्यति॥२९॥

O lord, the lust, the anger, the passion and the grief cannot be destroyed by themselves, the mercy cannot be connected with mercy nor the can the passion be linked with passion.

हर्षो मुदं किं प्राप्नोति शोकं शोको न बाधते।

का विपत्तिर्विपत्तेश्च सम्पत्तिः सम्पदः कुतः॥३०॥

Can the divine intelligence develop any blemish? The old age cannot be destroyed by the old age, the worries cannot be removed by worries; one eye cannot look at the other eye.

मेधाया धारणाशक्तिः स्मृतेर्वा स्मरणं कुतः।

न दग्धः स्वप्रतापेन विवस्वानिति सम्मतः॥३१॥

Can the pleasure get pleased and cannot the grief destroy the grief, cannot the misfortune remove the misfortune and cannot the fortune attract fortune.

विपरीतमतो भ्रातस्त्वयैवाऽऽचरितोऽधुना।

न श्रुतोऽयं गुरुमुखान्न दृष्टो न श्रुतौ श्रुतः॥३२॥

The memory cannot remember the memory and the son can never be destroyed with his own deeds. This is believed by everyone.

इत्युक्त्वा चापि परशुरामशश्चत्प्रहस्य सः।

शीघ्रं गन्तुं मनश्चक्रे तद्गृहाभ्यन्तरं मुदा॥३३॥

तद्य रामवचः श्रुत्वा जितक्रोधो गणेश्वरः।

शुद्धसत्त्वस्वरूपश्च प्रहस्य तमुवाच ह॥३४॥

O brother, currently you have conducted yourself in opposite directions. I have heard this neither from the mouth of my teacher nor is it provided in the Vedas. Thus speaking Paraśurāma continued laughing and tried to forcibly enter the house.

गणपतिरुवाच

अज्ञानतिमिराच्छन्नो ज्ञानं प्राप्नोति तद्विदः।

पितुर्भ्रातुर्मुखाज्ज्ञानं दुर्लभं भाग्यवाँल्लभेत॥३५॥

श्रुतं ज्ञानं विशिष्टं च ज्ञानिनामपि दुर्लभम्।

किञ्चिन्मे त्वं मन्दबुद्धेः शृणु भ्रातर्निवेदनम्॥३६॥

Listening to the words of Paraśurāma, Gaṇeśa overcoming his anger and maintaining the peaceful form, kept on smiling and said, "A person who is infatuated with darkness and is devoid of the knowledge can achieve wisdom from the one who possesses the same but the inaccessible knowledge comes only from the mouth of the father and the brother.

यो निर्गुणः स निर्लिप्तः शक्तिभिर्नहि संयुतः।

सिसृक्षुराश्रितःशक्त्या निर्गुणः सगुणो भवेत्॥३७॥

O brother, I have heard about the inaccessible knowledge which is meant for the intellectuals only. Therefore you kindly listen to a few words of an unwise person like me.

यावन्ति च शरीराणि भोगार्हाणि महामुने।

प्रकृतानि च सर्वाणि विना श्रीकृष्णविग्रहम्॥३८॥

He who is *Nirguṇa*, does not involve himself and does not remain with *śakti*. The creator has to remain dependent on *śakti*. Therefore sometimes, the formless appears in a definite form.

ध्यायन्ति योगिनस्तं च शुद्धज्योतिः स्वरूपिणम्।
हस्तपादादिरहितं निर्गुणं प्रकृतेः परम्॥३९॥

O great sage, barring the body of lord Kṛṣṇa all other bodies have to enjoy all the pleasures or displeasures of life and that is quite natural.

वैष्णवास्तं नमस्यन्ति भक्तानुग्रहकारकम्।
कुतो बभूव तज्ज्योतिरहो तेजस्विना विना॥४०॥

Because of that the yogīs meditate upon the formless form of the lord which is spotless, illumining without hand and feet and is beyond Prakṛti.

ज्योतिरभ्यन्तरे नित्यं शरीरं श्यामसुन्दरम्।
द्विभुजं मुरलीहस्तं सस्मितं पीतवाससम्॥४१॥

The one who bestows his grace on his devotees is called Viṣṇu and people adore him, because there could be no flame without the *tejas*.

अतीवामूल्यसद्रत्नभूषणैश्च विभूषितम्।
ज्योतिरभ्यन्तरे मूर्तिं पश्यन्ति कृपया विभोः॥४२॥
तदा दास्ये नियुक्तास्ते भवन्त्येवेश्वरेच्छया।
योगस्तपो वा दास्यस्य कलां नार्हन्ति षोडशीम्॥४३॥

The beautiful dark-complexioned body always remains inside the flame which is always beautiful and eternal. He has two arms and holds a flute in his hands, wears a serene smile on his face and *pītāmbara* as the lower garment and is adorned with valuable gem-studded ornaments. The yogīs conceive him as all-pervading and visualise this form of the lord in the eternal flame.

यदा सृष्ट्युन्मुखः कृष्णः ससृजे प्रकृतिं मुदा।
तद्योनौ ह्यर्पितं वीर्य्यं वीर्य्याड्डिम्भो बभूव ह॥४४॥

They engage themselves with the grace of the lord for his slavehood. All the yogic practices and the *tapas* do not equate to one-sixteenth part to the slavehood of the lord.

दिव्येन लक्षवर्षेण गर्भाड्डिम्भो विनिर्गतः।
तदा बभूव निश्श्वासस्ततो वायुर्बभूव ह॥४५॥
निश्श्वासेन समं भ्रातर्मुखबिन्दुर्विनिर्गतः।
ततो बभूव सहसा जलराशिर्हरेः पुरः॥४६॥

Whenever lord Kṛṣṇa desired for creation, he delightfully created Prakṛti and implanted the semen in her womb. The semen created an egg which remained in the womb of Prakṛti for a lakh of years and ultimately it came out. Then, there was a deep sigh and the wind was created.

तज्जले च स्थितो डिम्भो दिव्यवर्षाणि लक्षकम्।
ततो बभूव सहसा विश्वाधारो महाविराट्॥४७॥

O brother, with the deep sigh a drop emerged from the mouth as a result of which the water appeared in the very presence of the lord.

यावन्ति गात्रलोमानि तस्य सन्ति महात्मनः।
ब्रह्माण्डानि च तावन्ति विद्यमानानि निश्चितम्॥४८॥

The egg was consigned into the water for a lakh of years and Mahāvirāṭ suddenly emerged out of the same becoming the base of the universe.

तत्रैव प्रतिविध्यण्डे ब्रह्मविष्णुमहेश्वराः।
देवा नराश्च मुनयो विद्यमानाश्चराचराः॥४९॥

All the hair-pits on the body of Virāṭ and a globe remain enshrined in each one of his hair-pits.

महाविराडाश्रयश्च सर्वस्य च जनस्य च।
निश्श्वासवायुर्भगवान्बभूव श्रीहरेर्मुने॥५०॥
महाविष्णुश्च कलया ततः क्षुद्रविराडभूत्।
तन्नाभिकमले ब्रह्मा शंकरस्तल्ललाटजः॥५१॥
विष्णुस्तदंशः पाता यः श्वेतद्वीपनिवासकृत्।
एवं ते प्रतिविध्यण्डे ब्रह्मविष्णुमहेश्वराः॥५२॥
स्वयं च स्वांशकलया नानामूर्त्तिधरो हरिः।
तदाऽभवच्च सगुणः सर्वशक्तियुतस्तदा॥५३॥
कथं लज्जादिरहितः स च स्वेच्छामयो महान्।
सर्वदा सर्वभोगार्हः सर्वशक्तिसमन्वितः॥५४॥

In every globe, Brahmā, Viṣṇu and Śiva besides the gods, the sages and moveable and immovable creatures always exist. Mahāvirāṭ happens to be the refuge of everyone. O sage, with the inhaling of air, the wind was turned into the god and by one of the rays Mahāviṣṇu was

created. From him the small Virāṭ (Viṣṇu) emerged from whose navel Brahmā emerged and from Brahmā's forehead emerged Śiva. Viṣṇu was born out of the *aṁśa* of Rāma who dwells in the *Śveta-dvīpa* and is the protector of the universe. Therefore, in each and every globe Brahmā, Viṣṇu and Śiva always reside. The lord himself appeared in various forms because of his own rays when he turns himself into a definite shape. Thereafter, he was called omnipotent, possessing all the virtues with definite forms because he moves at will being a great lord and how could he be freed from the same? He is all-powerful and therefore he can indulge in all the worldly pleasures.

लज्जा नास्त्येव लज्जायामतोऽयं सर्वसम्मतः।
या च लज्जावती देवी तस्या लज्जा कुतो गता॥५५॥
सर्वशक्तिमती दुर्गा प्रकृत्या सा च शैलजा।
तस्या लज्जादयः सन्ति सर्वदा सर्वसम्मताः॥५६॥

Though one does not feel shy because of the same, it is well-known that the goddess who is full of shyness disappears. Goddess Durgā is all-powerful but currently she is born out of Himālaya. She was the form of Prakṛti and as such the shyness is always enshrined in her. It is quite well-known.

पञ्चधा प्रकृतिर्या च श्रीकृष्णस्य बभूव ह।
राधा पद्मा च सावित्री दुर्गा देवी सरस्वती॥५७॥
प्राणाधिष्ठातृदेवी या कृष्णस्य परमात्मनः।
प्राणाधिका प्रिया सा च राधाऽऽस्ते तस्य वक्षसि॥५८॥

The Prakṛti of lord Kṛṣṇa is known in five forms as Rādhā, Padmā, Sāvitrī, Durgā and Sarasvatī. Out of these five, Rādhā happens to be the dearest beloved of lord Kṛṣṇa who always resides in his heart.

विद्याधिष्ठातृदेवी या सावित्री ब्रह्मणः प्रिया।
लक्ष्मीर्नारायणस्यैव सर्वसम्पत्स्वरूपिणी॥५९॥
सरस्वती द्विधा भूत्वा कृष्णस्य मुखनिर्गता।
सावित्री ब्रह्मणः कान्ता स्वयं नारायणस्य च॥६०॥

The great goddess of learning known as Sāvitrī became the spouse of Brahmā and Lakṣmī the goddess of all the riches became the spouse of Nārāyaṇa. Sarasvatī after emerging out of the mouth of lord Kṛṣṇa was divided into two forms, one of them was known as Sāvitrī and became the spouse of Brahmā while Sarasvatī became the beloved of Nārāyaṇa.

बुद्ध्यधिष्ठातृदेवी या ज्ञानसूः शक्तिसंयुता।
सा दुर्गा शूलिनः कान्ता तस्या लज्जा कुतो गता॥६१॥

The goddess of wisdom and the strength was known as Durgā who became the spouse of Śiva. Therefore, where shall the shyness of these goddesses disappear.

प्रकृतिः पञ्चधा भ्रातर्गोलोके च बभूव ह।
इमाः प्रधानाः कलया बभूवुर्नैकधा यतः॥६२॥

O brother, Prakṛti took to these five forms in *Goloka* itself and they are well-known in the universe and they appeared again and again.

विप्रेन्द्र नित्यं वैकुण्ठं ब्रह्माण्डात्परमुच्यते।
अविनाशि स्थलं शश्वल्लये प्राकृतिके ध्रुवम्॥६३॥

O best of the Brāhmaṇas, the eternal Vaikuṇṭha is the best place in the globe, it remains intact even during the time of dissolution.

तत्र नारायणो देवः कृष्णार्द्धांशश्चतुर्भुजः।
वनमाली पीतवासाः शक्त्या वै पद्मया सह॥६४॥
स्वयं कृष्णश्च गोलोके द्विभुजः श्यामसुन्दरः।
सस्मितो मुरलीहस्तो राधावक्षःस्थलस्थितः॥६५॥

Viṣṇu resides in Vaikuṇṭha as a part of lord Kṛṣṇa having four arms wearing a garland of forest flowers and a yellow lower garment. The dark-complexioned lord Kṛṣṇa having two arms remains in *Goloka* and plays on the flute wearing a serene smile on his face, living in the heart of Rādhā.

शश्वद्गोगोपगोपीभिः संयुक्तो गोपरूपधृत्।
परिपूर्णतमः श्रीमान्निर्गुणः प्रकृतेः परः॥६६॥
स्वेच्छामयः स्वतन्त्रस्तु परमानन्दरूपधृक्।
सुराः कलोद्भवा यस्य षोडशांशो महाविराट्॥६७॥

He is always surrounded by cowherds and cowherdesses appearing in the form of a cowherd. He is complete in all respects, full of fortune, formless, beyond Prakṛti, moves at will, independent and blissful. All the gods appear

from his rays and Mahāvirāṭ happens to be the one-sixteenth part of his rays.

यतो भवन्ति विश्वानि स्थूलसूक्ष्मादिकानि च।

पुनस्तत्र प्रलीयन्त एवमेव मुहुर्मुहुः॥६८॥

The stout and the small are all born from him and they ultimately merge in him. This process is repeated again and again.

गोलोक ऊर्ध्ववैकुण्ठात्पञ्चाशत्कोटियोजनः।

नास्ति लोकस्तदूर्ध्वं च नास्ति कृष्णात्परः प्रभुः॥६९॥

The *Goloka* is located at a distance of five crores *yojana* above Vaikuṇṭha and above that, there is no other *loka*. There is no other lord greater than lord Kṛṣṇa.

इदं श्रुतं शम्भुवक्त्रान्मया ते कथितं द्विज।

क्षणं तिष्ठाधुना भ्रातरीश्वरः सुरतोन्मुखः॥७०॥

O Brāhmaṇa I had heard the whole of it from the mouth of lord Śiva which I have told you about. Therefore, O brother, you please wait here for a moment because both Śiva and Pārvatī are currently engaged in conjugal pleasures.

इति श्रीब्रह्मवैवर्त्ते महापुराणे गणपतिखण्डे नारदनारयणसंवादे गणेशपरशुरामसंवादो नाम द्विचत्वारिंशोऽध्यायः॥४२॥

अथ त्रिचत्वारिंशोऽध्यायः

Chapter 43

The Breaking of the trunk of Gaṇeśa

नारायण उवाच

गणेशवचनं श्रुत्वा स तदा रागतः सुधीः।
पर्शुहस्तस्स वै रामो निर्भयो गन्तुमुद्यतः॥१॥
गणेश्वरस्तदा दृष्ट्वा शीघ्रमुत्थाय यत्नतः।
वारयामास संप्रीत्या चकार विनयं पुनः॥२॥

Nārāyaṇa said - On hearing the words of Gaṇeśa, the wise Paraśurāma holding the battle-axe in his hand tried to force his entry into the house. Finding Paraśurāma so behaving, Gaṇeśa got up at once and making great effort tried to stop Paraśurāma, making several requests.

रामस्तं प्रेरयामास हुं कृत्वा तु पुनः पुनः।
बभूव च ततस्तत्र वाग्युद्धं हस्तकर्षजैः॥३॥
पर्शुनिक्षेपणं कर्तुं मनश्चक्रे भृगुस्तदा।
हाहा कृत्वा कार्त्तिकेयो बोधयामास संसदि॥४॥
अव्यर्थमस्त्रं हे भ्रातर्गुरुपुत्रे कथं क्षिपेः।
गुरुवद्गुरुपुत्रं च मा भवान्हन्तुमर्हति॥५॥

But Paraśurāma challenged him again and again, as a result of which a controversy developed besides the scuffle between the two. Bhṛgu at that point of time intended to attack Gaṇeśa with battle-axe which created panic in the court. Thereafter Kārttikeya said, "O brother, why are you attacking with this infallible weapon on the son of the teacher. The son of the teacher cannot be killed like the teacher himself.

पर्शुं क्षिपन्तं कुपितं रक्तपद्मदलेक्षणम्।
गणेशो रोधयामास निवर्त्तस्वेत्युवाच तम्॥६॥
पुनर्गणेशं रामश्च प्रेरयामास कोपतः।
पपात पुरतो वेगान्मानहीनो गजाननः॥७॥

Wielding the battle-axe Paraśurāma was enraged and his eyes became red like the red-lotus. Inspite of that, Gaṇeśa stopped him and said, "You better return." But Paraśurāma getting enraged challenged Gaṇeśa again. Finding thus humiliated Brāhmaṇa rushed forward and stood before Paraśurāma.

गजाननः समुत्थाय धर्मं कृत्वा तु सक्षिणम्।
पुनस्तं बोधयामास जितक्रोधः शिवात्मजः॥८॥
निवर्तस्व निवर्तस्वेत्युच्चार्य्य च पुनः पुनः।
प्रवेशने ते का शक्तिरीश्वराज्ञां विना प्रभो॥९॥

Gaṇeśa became attentive citing *dharma* as the witness. Gaṇeśa who had over-powered his anger, again tried to convince Paraśurāma again and again and said, "O lord you go back." Without the permission of the lord you don't have the strength to enter the inner apartment.

मम भ्राता त्वमतिथिर्विद्यासम्बन्धतो ध्रुवम्।
ईश्वरप्रियशिष्यश्च सोढं वै तेन हेतुना॥१०॥

You are my brother in relation to the bestowing of knowledge to you Śiva. You are a guest and are the dear pupil of the lord. Therefore, I am tolerating all your misbehaviour.

नह्यहं कार्त्तवीर्य्यश्च भूपास्ते क्षुद्रजन्तवः।
अतो विप्र न जानासि मां च विश्वेश्वरात्मजम्॥ ११॥

O Brāhmaṇa, I am neither Kārtavīrya nor any petty king, killed by you in the battle-field. Evidently you are not aware of the birth of the son of the lord.

क्षणं तिष्ठ निवर्त्तस्व समये ब्राह्मणातिथे।
क्षणान्तरे त्वया सार्द्धं यास्यामीश्वरसन्निधिम्॥ १२॥

O Brāhmaṇa you are a guest, you wait for a while; go back and I shall accompany you to Śiva in a moment.

नारायण उवाच

हेरम्बवचनं श्रुत्वा प्रजहास पुनः पुनः।
पर्शुं क्षेप्तुं मनश्चक्रे प्रणम्य हरिशंकरौ॥ १३॥

Nārāyaṇa said - On hearing the words of Gaṇeśa, Bhṛgu laughed at him again and again and bowing before Hari and Śiva in his mind he resolved to make use of the battle-axe.

पर्शुं क्षिपन्तं कोपेन तं च रामं गजाननः।
दृष्ट्वा मुमूर्षुं देवेशो धर्मं कृत्वा तु साक्षिणम्॥ १४॥
योगेन वर्द्धयामास शुण्डां तां कोटियोजनाम्।
योगीन्द्रस्तत्र संतिष्ठन्भ्रामयित्वा पुनः पुनः॥ १५॥
शतधा वेष्टयित्वा तु भ्रामयित्वा तु तत्र वै।
ऊर्ध्वमुत्तोल्य वेगेन क्षुद्राहिं गरुडो यथा॥ १६॥
सप्तद्वीपांश्च शैलांश्च मेरुं चाखिलसागरान्।
क्षणेन दर्शयामास रामं योगपराहतम्॥ १७॥

Gaṇeśa realised that Paraśurāma intends to attack him with battle-axe. Therefore citing *dharma* as his witness, he extended his trunk to crores of *yojanas* in length and encircling Paraśurāma, he lifted him up like Garuḍa lifting a serpent. Thus entwining Paraśurāma in his trunk, he removed Paraśurāma around all the seven continents, the mountains, Meru and all the oceans in a moment.

हस्तपादाद्यनाथं तं जडं सर्वाङ्गकम्पितम्।
पुनस्तं भ्रामयामास दर्पितं दर्पनाशनः॥ १८॥

Thereafter, Gaṇeśa who destroys the arrogance, making Paraśurāma helpless in feet as well as arm, all his limbs started trembling and Gaṇeśa again took him round and round the globe.

भूर्लोकं च भुवर्लोकं स्वर्लोकं च सुरेश्वरः।
जनोलोकं तपोलोकं दर्शयामास लीलया॥ १९॥
पुनस्तत्र भ्रामयित्वा ब्रह्माण्डादूर्ध्वमुत्तमम्।
सत्यलोकं ब्रह्मलोकं ध्रुवलोकं च तत्परम्॥ २०॥
गौरीलोकं शंभुलोकं दर्शयामास नारद।
दर्शयित्वा तु विध्यण्डं स पपौ सप्तसागरान्॥ २१॥

Thereafter Gaṇeśa carried Paraśurāma round the earth, *Bhūloka, Bhuvarloka, Svarloka, Janoloka* and *Tapoloka*, playfully. After taking him round these places, then he carried him to *Satyaloka, Brahmaloka, Dhruvaloka, Gaurīloka* and *Śivaloka*. Thereafter showing him round the globe he took him round all the oceans.

पुनरुद्गिरणं चक्रे सनक्रमकरोदकम्।
तत्र तं पातयामास गम्भीरे सागरोदके॥ २२॥

He then threw out all the aquatic animals like crocodiles and others and threw him in the oceanic water.

मुमूर्षुं तं संतरन्तं पुनर्जग्राह लीलया।
पुनस्तत्र भ्रामयित्वा ब्रह्माण्डादूर्ध्वमप्यमुम्॥ २३॥
वैकुण्ठं दर्शयामास सलक्ष्मीकं जनार्दनम्॥ २४॥

Paraśurāma started floating in the oceanic water, where he was about to die but he again picked him up from there and moving him round and round, the globe, he lifted him up to Vaikuṇṭha and produced him before lord Viṣṇu and Lakṣmī.

क्षणं तत्र भ्रामयित्वा योगीन्द्रो योगमायया।
पुनः करं च योगेन वर्धयामास लीलया॥ २५॥
गोलोकं दर्शयामास विरजां च नदीश्वरीम्।
वृन्दावनं शृङ्गशतं शैलेन्द्रं रासमण्डलम्॥ २६॥
गोपीगोपादिभिः सार्द्धं श्रीकृष्णं श्यामसुन्दरम्।
द्विभुजं मुरलीहस्तं सस्मितं सुमनोहरम्॥ २७॥
रत्नसिंहासनस्थं च रत्नभूषणभूषितम्।
तेजसा कोटिसूर्याभं राधावक्षःस्थलस्थितम्॥ २८॥

Thus Gaṇeśa, the lord of the yogīs with the

application of illusion extending his trunk carried him to *Goloka*, where the river Virajā was flowing. He then carried him through Vṛndāvana, Himālaya having a hundred peaks, *Rāsamaṇḍala* and produced him before lord Kṛṣṇa surrounded by the cowherds and cowherdesses. He was having two arms and holding a flute in his hands, wearing a serene smile on the face. He was seated on a gem-studded lion-throne and was adorned with all the ornaments, bearing the lustre of crores of suns, resting his head on the breasts of Rādhā.

एवं कृष्णं दर्शयित्वा प्रणमय्य पुनः पुनः।
क्षणेन लम्बमानं च भ्रामयित्वा पुनः पुनः॥२९॥
दृष्ट्वा कृष्णं चेष्टदेवं सर्वपापप्रणाशनम्।
भ्रूणहत्यादिकं पापं भृगोर्दूरं चकार ह॥३०॥

Having an audience with lord Kṛṣṇa he bowed in reverence to him again and again and then he extended his trunk. Taking Paraśurāma round and round he produced him before lord Kṛṣṇa, as a result of which Paraśurāma was relieved of all the sins committed by him, because an audience with the lord destroys all the sins.

न भवेद्यातना नष्टा विना भोगेन पापजा।
स्वल्पां च बुभुजे रामो गताऽन्या कृष्णदर्शनात्॥३१॥
क्षणेन चेतनां प्राप्य भुवि वेगात्पपात ह।
बभूव दूरीभूतं च गणेशस्तम्भनं भृगोः॥३२॥

The result that emerged from sin can never be destroyed without facing the same. Paraśurāma had already faced the result of some of his misdeeds and the result of the remaining sins vanished with the audience with lord Kṛṣṇa. He, therefore, regained consciousness in a moment and at once he reached the earth and was relieved of the miseries caused to him by Gaṇeśa.

सस्मार कवचं स्तोत्रं गुरुदत्तं सुदुर्लभम्।
अभीष्टदेवं श्रीकृष्णं गुरुं शंभुं जगद्गुरुम्॥३३॥

Thereafter, Paraśurāma adored the inaccessible *kavaca* bestowed to him by his teacher, besides the *stotra* of lord Kṛṣṇa reciting the name of lord Śiva who happens to be the teacher of the universe.

चिक्षेप पर्शुमव्यर्थं शिवतुल्यं च तेजसा।
ग्रीष्ममध्याह्नमार्तण्डप्रभाशतगुणं मुने॥३४॥

O sage, thereafter he thought of using the infallible battle-axe which was like Śiva and dazzling like the shine of the mid-day sun of the summer season.

पितुरव्यर्थमस्त्रं च दृष्ट्वा गणपतिः स्वयम्।
जग्राह वामदन्तेन नास्त्रं व्यर्थं चकार ह॥३५॥

Gaṇapati on his part witnessed the weapon which was granted by Śiva himself to Paraśurāma and face the attack on the left tusks. He did not make it infractuous.

निपात्य पर्शुर्वेगेन च्छित्वा दन्तं समूलकम्।
जगाम रामहस्तं च महादेवबलेन च॥३६॥

The battle-axe shot by Paraśurāma severed the left tusk of Gaṇapati with the force of Mahādeva and again went back to Paraśurāma.

हाहेति शब्दमाकाशे देवाश्चक्रुर्महाभिया।
वीरभद्रः कार्तिकेयः क्षेत्रपालाश्च पार्षदाः॥३७॥

Finding this the gods in the sky, Vīrabhadra, Kārttikeya and other attendants of Śiva beside Kṣetra-pālas felt panicky.

पपात भूमौ दन्तश्च सरक्तः शब्दयंस्तदा।
पपात गैरिकायुक्तो यथा स्फटिकपर्वतः॥३८॥

Like the mountain of crystal of red ochre, the tusk soaked in blood making a thundering sound fell on the ground.

शब्देन महता विप्र चकम्पे पृथिवी भिया।
कैलासस्था जनाः सर्वे मूर्च्छामापुः क्षणं भिया॥३९॥

O dear one the deafening sound created by its fall made the earth to shake and the dwellers of Kailāsa fainted with panic in a moment.

निद्रा बभञ्ज तत्काले निद्रेशस्य जगत्प्रभोः।
आजगाम बहिः शंभुः पार्वत्या सह संभ्रमात्॥४०॥

Thereafter Śiva, the lord of the universe woke up with Pārvatī and came out of the chamber.

पुरो ददर्श हरेम्बं लोहितास्यं क्षतेन तम्।
भग्नदन्तं जितक्रोधं सस्मितं लज्जितं मुने॥४१॥

O sage, they saw Gaṇeśa with a broken tusk,

he had already over-come the anger and was smiling with shyness.

पप्रच्छ पार्वती शीघ्रं स्कन्दं किमिति पुत्रक।

स च तां कथयामास वार्तां पौर्वापरीं भिया॥४२॥

चुकोप दुर्गा कृपया रुरोद च मुहुर्मुहुः।

उवाच शंभोः पुरतः पुत्रं कृत्वा स्ववक्षसि॥४३॥

Pārvatī at once asked Skanda, "O son what was happened?" He narrated the entire story to Pārvatī. At that point of time Durgā was enraged and she started crying again and again feeling merciful carrying her son in her lap.

संबोध्य शंभुं शोकेन भिया विनयपूर्वकम्।

उवाच प्रणता साध्वी प्रणतार्तिहरं पतिम्॥४४॥

Because of grief and fear she addressed lord Śiva. The chaste lady meekly spoke to her husband who always removed the miseries of his devotees.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
गणेशदन्तभङ्गकारणवर्णनं नात त्रिचत्वारिंशोऽध्यायः॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

Chapter 44

The Stotra of Gaṇeśa

पार्वत्युवाच

सर्वे जानन्ति जगति दुर्गां शंकरकिंकरीम्।
अपेक्षारहिता दासी तस्या वै जीवनं वृथा॥ १॥
ईश्वरस्य समाः सर्वास्तृणपर्वतजातयः।
दासीपुत्रस्य शिष्यस्य दोषः कस्येति च प्रभो॥ २॥
विचारं कर्तुमुचितं त्वं च धर्मविदां वरः।
वीरभद्रः कार्तिकेयः पार्षदाः सन्ति साक्षिणः॥ ३॥
साक्ष्ये मिथ्यां को वदेद्वा द्वावेषां भ्रातरौ समौ।
साक्ष्ये समे शत्रुमित्रे सतां धर्मनिरूपणे॥ ४॥

Pārvatī said - Everyone in the universe knows that Durgā happens to be the slave of Śiva but when the slave has no importance in the household of the lord, the same becomes of no consequence. O lord, in the abode of Śiva all the creatures from a straw to the mountain are treated equally. Then who is at fault? My son or your devotee? You are the best in those well-versed in the *dharma;* therefore, you kindly think over it. Vīrabhadra, Kārttikeya and all other courtiers are witnesses to the event, though both Gaṇeśa and Kārttikeya are brothers but who can speak falsehood at the time of giving witness, because at the time of giving evidence according to *dharma* both friends and foes are considered to be equal.

साक्षी सभायां यत्साक्ष्यं जानन्नप्यन्यथा वदेत्।
कामतः क्रोधतो वाऽपि लोभेन च भयेन च॥ ५॥
स याति कुम्भीपाकं च निपात्य शतपूरुषम्।
तैश्च सार्द्धं वसेत्तत्र यावच्चन्द्रदिवाकरौ॥ ६॥

In the court, if a witness knowingly, influenced by passion, anger and fear, gives false evidence, he is driven to the *kumbhīpāka* hell with his hundred generations and has to remain there till the life of the sun and moon lasts.

अहं विबोधितुं शक्ता यन्निर्णेत्री द्वयोपरि।
तथाऽपि तव साक्षात्तु ममाऽऽज्ञा निन्दिता श्रुतौ॥ ७॥

Though I am unable to take a decision on both of them, still it will not be proper for me to do so when you are there, because in these circumstances any opinion of mine will be deplorable in the Vedas.

किंकराणां प्रभा कुत्र नृपे वसति संसदि।
उदिते भास्करे पृथ्व्यां खद्योतो हि यथा प्रभो॥ ८॥

O lord, when the king is present in the court, all the courtiers appear like fire-flies before the sun.

सुचिरं तपसा प्राप्तं त्वदीयं चरणाम्बुजम्।
परित्यागभयेनैव संततं भीतया मया॥ ९॥
यत्किंचित्कोपशोकाभ्याकमुक्तं मोहेन तत्परम्।
तत्क्षमस्व जगन्नाथ पुत्रस्नेहाच्च दारुणात्॥ १०॥
त्वया यदि परित्यक्ता तदा पुत्रेण तेन किम्।
साध्व्या सद्वंशजायाश्च शतपुत्राधिकः पतिः॥ ११॥

I have achieved the grace of your feet after performing *tapas* for a long time. I am, therefore, always apprehensive, lest I might be disowned. Therefore, O lord of the universe, whatever I have spoken in anger or out of affection of my

son, you kindly forgive me for the same. Because in case you disown me, then what shall I do with the sons. Because for the chaste lady the husband is more important than hundreds of sons.

असद्वंशप्रसूता या दुःशीला ज्ञानवर्जिता।
स्वामिनं मन्यते नासौ पित्रोर्दोषेण कुत्सिता॥ १२॥

The ladies born in the low caste or those who are wicked and unwise, do not show due respect to the husband because of the defect in their approach because of their parents.

कुत्सितं पतितं मूढं दरिद्रं रोगिणं जडम्।
कुलजा विष्णुतुल्यं च कान्तं पश्यति संततम्॥ १३॥
हुताशनो वा सूर्यो वा सर्वतेजस्विनां वरः।
पतिव्रतातेजसश्च कलां नार्हति षोडशीम्॥ १४॥

The denounce, the fallen, foolish, poor, those suffering from ailment or the deaf and dumb husband who is always considered by a chaste lady like Viṣṇu. Therefore, fire and even the sun cannot compare with the one-sixteenth ray of the chaste lady.

महादानानि पुण्यानि व्रतान्यनशनानि च।
तपांसि पतिसेवायाः कलां नार्हन्ति षोडशीम्॥ १५॥

All the great charities, merits, *vratas* and fasting or the performing of *tapas* cannot be compared with the sixteenth part of the lady serving her husband with devotion.

पुत्रो वाऽपि पिता वाऽपि बान्धवोऽथ सहोदरः।
योषितां कुलजातानां न कश्चित्स्वामिनः समः॥ १६॥

For the chaste lady, the son, father, brother and real brother cannot be equated with the husband.

इत्युक्त्वा स्वामिनं दुर्गा ददर्श पुरतो भृगुम्।
शंभोः पदाब्जं सेवन्तं निर्भयं तमुवाच ह॥ १७॥

Thus speaking to the lord, Durgā looked at Bhṛgu who was serving at the lotus-like feet of lord Śiva and was fearless. She said to him.

पार्वत्युवाच

अये राम महाभाग ब्रह्मवंश्योऽसि पण्डितः।
पुत्रोऽसि जगदग्नेश्च शिष्योऽस्य योगिनां गुरोः॥ १८॥

Pārvatī said - O lord Paraśurāma, you are born in a Brāhmaṇa family and are quite well-read. You are the son of Jamadagni and are the pupil of the teacher of the yogīs.

माता ते रेणुका साध्वी पंद्माशा सत्कुलोद्भवा।
मातामहो वैष्णवश्च मातुलश्च ततोऽधिकः॥ १९॥

Reṇukā happens to be your mother who was quite a chaste lady born out of the *aṁśa* of Kamalā (Lakṣmī), your maternal grandfather was a great Vaiṣṇava and your maternal uncle happens to be superior to him in devotion.

त्वं च रेणुकभूपस्य मनुवंशोद्भवस्य च।
दौहित्रो मातुलः साधुः शूरो विष्णुपदाश्रयः॥ २०॥

You are the son of the daughter of Reṇukā of the Manu family, your maternal uncle is quite a noble person besides being valorous and always remains devoted to the feet of lord Viṣṇu.

कस्य दोषेण दुर्द्धर्षस्त्वं न जानेऽप्यशुद्धधीः।
येषां दोषैर्जनो दुष्टस्तमृते शुद्धमानसः॥ २१॥

I am unable to understand the cause of your losing wisdom in such a way. The blame by which one becomes wicked and without that blame one gets purified (has to be taken into account).

अमोघं प्राप्य पर्शुं च गुरुं च करुणानिधेः।
परीक्षां क्षत्रिये कृत्वा बभूवास्य सुते पुनः॥ २२॥

After receiving the infallible battle-axe from the teacher who happens to be extremely merciful, you used the same initially on the Kṣatriyas and now you have used it on the son of the teacher.

गुरवे दक्षिणादानमुचितं च श्रुतौ श्रुतम्।
भग्नो दन्तस्तत्सुतस्य च्छिन्धि मस्तकमप्यहो॥ २३॥
गणेश्वरं रणे जित्वा स्थितश्चेदावयोः पुरः।
स त्वं लब्ध्वाऽऽशिषो लोके पूजितोऽभूर्जगत्त्रये॥ २४॥

Giving such a type of *dakṣiṇā* the teacher has been well rewarded by you. Presently you have only cut off the tusk of the son of the teacher, now you serve his head also. After defeating Gaṇeśvara in the battle-field you will present

yourself in the world as victorious and will also earn blessings from us.

पर्शुनाऽमोघवीर्येण शंकरस्य वरेण च।

हन्तुं शक्तः सृगालश्च सिंहं शार्दूलमाखुभुक्॥ २५॥

You are not aware that by getting the infallible weapons from Śiva like the battle-axe and receiving a boon from him, a jackal can kill a lion and a mouse can kill even a tiger.

त्वद्विधं लक्षकोटिं च हन्तुं शक्तो गणेश्वरः।

जितेन्द्रियाणां प्रवरो नहि हन्ति च मक्षिकाम्॥ २६॥

Gaṇeśa is competent to kill lakhs and crores of persons like you but the one who has overpowered his organs of senses, will never try to kill even a fly.

तेजसा कृष्णतुल्योऽयं कृष्णांशश्च गणेश्वरः।

देवाश्चान्ये कृष्णकलाः पूजाऽस्य पुरतस्ततः॥ २७॥

The leader of the *gaṇas* is compared with lord Kṛṣṇa in lustre and happens to be his *aṁśa* alone. All other gods happen to be his rays. That is why he is adored first of all.

व्रतप्रभावतः प्राप्तः शंकरस्य वरेण च।

शोकेनातिकठोरेण नहि संपद्विनाऽऽपदम्॥ २८॥

With the influence of *vrata*, the boon of Śiva and after performing great *tapas* I had achieved him as my husband because no one can achieve pleasure without pain.

इत्युक्त्वा पार्वती रोषात्तं रामं शन्तुमुद्यता।

रामः सस्मार तं कृष्णं प्रणम्य मनसा गुरुम्॥ २९॥

Thus speaking, Pārvatī got ready to pronounce a curse on Paraśurāma suffering from mental agony. Finding this, Paraśurāma feeling panicky at heart, started reciting the name of the lord Kṛṣṇa in his mind, bowing before the teacher in reverence.

एतस्मिन्नन्तरे दुर्गा ददर्श पुरतो द्विजम्।

अतीव वामनं बालं सूर्यकोटिसमप्रभम्॥ ३०॥

शुक्लदन्तं शुक्लवस्त्रं शुक्लयज्ञोपवीतिनम्।

दण्डिनं छत्रिणं चैव सुप्रभं तिलकोज्ज्वलम्॥ ३१॥

दधतं तुलसीमालां सस्मितं सुमनोहरम्।

रत्नकेयूरवलयं रत्नमालाविभूषितम्॥ ३२॥

रत्ननूपुरपादं च सद्रत्नमुकुटोज्ज्वलम्।

रत्नकुण्डलयुग्माढ्यगण्डस्थलविराजितम्॥ ३३॥

In the meantime Durgā saw a dwarfish boy coming to her having the lustre of crores of suns, having white teeth, clad in white garment and *yajñopavīta*, holding a staff and an umbrella in his hands. His forehead was painted with bright *Tilakam* and he wore the rosary of Tulasī. He had a serene smile on his face and looked quite pleasant. He was adorned with armlets of gems besides wristlets and the rosary of gems, he had anklets of gems and his feet were quite charming. He was wearing a beautiful crown on his head and gem-studded *kuṇḍalas* appeared in his ears.

स्थिरमुद्रां दर्शयन्तं भक्तं वामकरणे च।

दक्षिणेऽभयमुद्रां च भक्तेशं भक्तवत्सलम्॥ ३४॥

He displayed *Sthira-mudrā* with his left hand and *Abhaya-mudrā* with his right hand to his devotees. He happens to be the lord of his devotees.

बालिकाबालकगणैर्नगरैः सस्मितैर्युतम्।

कैलासवासिभिः सर्वैरावृद्धैरीक्षितं मुदा॥ ३५॥

Wearing a serene smile on his face, he was surrounded by the boys and girls of the town. All the dwellers of Kailāsa, a group of young and old stared at him.

तं दृष्ट्वा संभ्रमाच्छम्भुः सभृत्यः सहपुत्रकः।

मूर्ध्ना भक्त्या प्राणमच्च दुर्गा च दण्डवद्भुवि॥ ३६॥

आशिषं प्रददौ बालः सर्वेभ्यो वाञ्छितप्रदाम्।

तं दृष्ट्वा बालकाः सर्वे महाश्चर्यं ययुर्भिया॥ ३७॥

At the sight of the lord, Śiva at once offered his salutation to him with devotion, together with his attendants and sons. Durgā also prostrated before him; thereafter the boy blessed all those present there for the fulfilment of their desires. All the children of the town left the place looking at the boy with surprise.

दत्त्वा तस्मै शिवो भक्त्या तूपचारांस्तु षोडश।

पूजां चकार श्रुत्युक्तां परिपूर्णतमस्य च॥ ३८॥

तुष्टाव काण्वशाखोक्तस्तोत्रेण नतकधरः।
पुलकाङ्कितसर्वाङ्गो भगवन्तं सनातनम्॥ ३९॥
रत्नसिंहासनस्थं च प्रावोचच्छंकरः स्वयम्।
अतीव तेजसाऽत्यन्तं प्रच्छन्नाकृतिमेव च॥ ४०॥

Lord Śiva then adored the boy with his mind filled with devotion making sixteen types of offerings to him. Getting emotional, he adored him lowering his head before him, offering prayer to him at the same time.

Thereafter lord Śiva seated on the gem-studded lion-throne spoke to the boy who possessed immense lustre.

शंकर उवाच

आस्मारामेशु कुशलप्रश्नोऽतीव विडम्बनम्।
ते शश्वत्कुशलाधाराः कुशलाः कुशलप्रदाः॥ ४१॥

Śiva said - It is just a fallacy to ask about the welfare of those who always roam about in the soul because they are themselves the base of the welfare, the form of the welfare and the bestowers of the welfare.

अद्य मे सफलं जन्म जीवितं च सुजीवितम्।
प्राप्तस्त्वमतिथिर्ब्रह्मन्कृष्णसेवाफलोदयात्॥ ४२॥
परिपूर्णतमः कृष्णो लोकनिस्तारहेतवे।
पुण्यक्षेत्रे हि कलया भारते च कृपानिधिः॥ ४३॥

O Brāhmaṇa, my birth has met with success today. My life has become glorious because of your arrival here with the grace of lord Kṛṣṇa. You are complete in all respects, besides being the abode of lord Kṛṣṇa.

अतिथिः पूजितो येन पूजिताः सर्वदेवताः।
अतिथिर्यस्य संतुष्टस्तस्य तुष्टो हरः स्वयम्॥ ४४॥

The one who adores the guest, the gods get pleased with him. When the guest is pleased even the god is pleased.

स्नानेन सर्वतीर्थेषु सर्वदानेन सत्फलम्।
सर्वव्रतोपवासने सर्वयज्ञेषु दीक्षया॥ ४५॥
सर्वैस्तपोभिर्विविधैर्नित्यैर्नैमित्तिकादिभिः।
तदेवातिथिसेवायाः कलां नार्हति षोडशीम्॥ ४६॥

The merit earned by taking a bath in all the holy places, performing all the charities, performing all the *vratas* and *yajñas* and performing all other religious ceremonies and the *tapas*, do not compare with one sixteenth part of serving a guest.

अतिथिर्यस्य भग्नाशो याति रुष्टश्च मन्दिरात्।
कोटिजन्मार्जितं पुण्यं तस्य नश्यति निश्चितम्॥ ४७॥

If a guest returns disappointed from a householder, the merit earned by him during crores of births in the past, is destroyed.

स्त्रीगोघ्नश्च कृतघ्नश्च ब्रह्मघ्नो गुरुतल्पगः।
पितृमातृगुरूणां च निन्दको नरघातकः॥ ४८॥
संध्याहीनो स्वघाती च सत्यघ्नो हरिनिन्दकः।
ब्रह्मस्वस्थाप्यहारी च मिथ्यासाक्ष्यप्रदायकः॥ ४९॥
मित्रद्रोही कृतघ्नश्च वृषवाहश्च सूपकृत्।
शवदाही ग्रामयाजी ब्राह्मणो वृषलीपतिः॥ ५०॥
शूद्रश्राद्धान्नभोजी च शूद्रश्राद्धेषु भोजकः।
कन्याविक्रयकारी च श्रीहरेनमिविक्रयी॥ ५१॥
लाक्षामांसतिलानां च लवणस्य तिलस्य च।
विक्रेता ब्राह्मणश्चैव तुरगाणां गवां तथा॥ ५२॥
एकादशीकृष्णसेवाहीनो विप्रश्च भारते।
एते महापातकिनस्त्रिषु लोकेषु निन्दिताः॥ ५३॥

The one who kills his wife and the cow, the ungrateful person, the killer of a Brāhmaṇa, the one enjoying the company of the wife of the teacher, one who denounces his father, mother and teacher, killer of human beings, the one who is deprived of the *sandhyā-vandanā*, the one who commits suicide, the killer of truthfulness, the denouncer of lord Hari, the killer of Brāhmaṇas, the thief of wealth, the one who gives false evidence, the one who betrays his friend, the ungrateful one, the one who loads the bulls, the store-keeper, the one who burns the dead bodies, the one who performs *pūjā* from village to village, the Brāhmaṇa husband of a wicked woman, the one who performs *śrāddha* of the Śūdras and takes food with them, the seller of daughters, the seller of the name of god, of wax, meat, sea-same and salt, the one who sells away

the cows and horses, the Brāhmaṇa who does not perform *Ekādaśī vrata* and the one who is deprived of the devotion of lord Kṛṣṇa are considered to be great sinners in the universe and are therefore denounced everywhere.

कालसूत्रे च नरके पतन्ति ब्रह्मणां शतम्।
एतेभ्योऽप्यधमः सोऽपि यश्चातिथिपराङ्मुखः॥५४॥

All of them fall into the *kālasūtra* hell and remain there up to the age of Brahmā. The position of those who make the guest to return disappointed is much verse.

नारायण उवाच

शंकरस्य वचः श्रुत्वा संतुष्टः श्रीहरिः स्वयम्।
मेघगम्भीरया वाचा तमुवाच जगत्पतिः॥५५॥

Nārāyaṇa said - On hearing the words of Śiva, the lord was pleased and thereafter, the lord of the universe spoke thundering like the clouds.

विष्णुरुवाच

श्वेतद्वीपादागतोऽहं ज्ञात्वा कोलाहलं च वः।
अस्य रामस्य रक्षार्थं कृष्णभक्तस्य सांप्रतम्॥५६॥

Viṣṇu said - Listening to the uproar, I have arrived here from *Śveta-dvīpa* in order to protect Paraśurāma the devotee of lord Kṛṣṇa.

नैतेषां कृष्णभक्तानामशुभं विद्यते क्वचित्।
रक्षामि तांश्चक्रहस्तो गुरुमन्यं विना शिव॥५७॥

O Śiva, the one who is devoted to lord Kṛṣṇa has never to face miseries anywhere, I protect him always holding a disk in my hand, barring the one who betrays his teacher.

नाहं पाता गुरौ रुष्टे बलवद्गुरुहेलनम्।
तत्परः पातकी नास्ति सेवाहीनो गुरोश्च यः॥५८॥

Because I cannot protect a person who annoys his own teacher, the denouncing of the teacher is a terrific sin. There is no other greater sinner than the one who neglects the adoration of the teacher.

मान्यः पूज्यश्च सर्वेभ्यः सर्वेषां जनको भवेत्।
अहो यस्य प्रसादेन सर्वान्पश्यति मानवः॥५९॥

By his grace a human is in a position to look at everything, he is adorable by all and respectable by all.

जनको जन्मदानाच्च रक्षाणाच्च पिता नृणाम्।
ततो विस्तारकरणात्कलया स प्रजापतिः॥६०॥
पितुः शतगुणं माता पोषणाद्गर्भधारणात्।
वन्द्या पूज्या च मान्या च प्रसूः स्याद्वै वसुंधरा॥६१॥

One becomes the father because of giving birth to a human being or becomes the father because of feeding the child and with the expansion is called Prajāpati. The mother is a hundred times more adorable than the father because she carries the child in her womb and feeds it. She is more adorable and respectable. Not only this, she happens to be the form of the earth.

मातुः शतगुणं वन्द्यः पूज्यो मान्योऽन्नदायकः।
यद्विना नश्वरो देहो विष्णुश्च कलयाऽन्नदः॥६२॥

The giver of food is a hundred times more adorable and respectable than the mother because the body perishes without food, the giver of food actually is considered to be the form of lord Viṣṇu.

अन्नदातुः शतगुणोऽभीष्टदेवः परः स्मृतः।
गुरुस्तस्माच्छतगुणो विद्यामन्त्रप्रदायकः॥६३॥

The family god is more adorable than the giver of food and the teacher is a hundred times more adorable than the family god who bestows knowledge and *mantra*.

अज्ञानतिमिराच्छन्नं ज्ञानदीपेन चक्षुषा।
यः सर्वार्थं दर्शयति तत्परो नैव बान्धवः॥६४॥

A teacher provides the knowledge of lamp to a person who roams in the darkness of ignorance and makes him realise the truth; therefore there is no other brother greater than him.

गुरुदत्तेन मन्त्रेण तपसेष्टसुखं लभेत्।
सर्वज्ञत्वं सर्वसिद्धिं तत्परो नैव बान्धवः॥६५॥

After adoring with the *mantra* provided by the *guru*, a person achieves the desired pleasure, becomes all knowledgeable and achieves all success; there are, therefore, no other relatives greater than the teacher.

सर्वं जयति सर्वत्र विद्यया गुरुदत्तया।
तस्मात्पूज्यो हि जगति को वा बन्धुस्ततोऽधिकः॥६६॥

A person becomes victorious with the use of arms from the knowledge achieved by him from his teacher, therefore, there are no other relatives more respectable than the teacher in the universe.

विद्यान्धो वा धनान्धो वा यो मूढो न भजेद्गुरुम्।
ब्रह्महत्यादिभिः पापैः स लिप्तो नात्र संशयः॥६७॥

Therefore, blinded with knowledge or riches, if a foolish fellow does not serve the teacher, he earns the sin of *Brahmahatyā*. There is no doubt about it.

दरिद्रं पतितं क्षुद्रं नरबुद्ध्याचरेद्गुरुम्।
तीर्थस्नातोऽपि न शुचिर्नाधिकारी च कर्मसु॥६८॥

Therefore if a person adores a teacher who has become a pauper, has fallen or becomes degraded, he cannot be purified even after taking baths in all the sacred places nor does he get entitled to performing all the religious ceremonies.

पितरं मातरं भार्यां गुरुपत्नीं गुरुं परम्।
यो न पुष्णाति कापट्यात्स महापातकी शिव॥६९॥
गुरुर्ब्रह्मा गुरुविष्णुर्गुरुर्देवो महेश्वरः।
गुरुरेव परं ब्रह्म गुरुर्भास्कररूपकः॥७०॥
गुरुश्चन्द्रस्तथेन्द्रश्च वायुश्च वरुणोऽनलः।
सर्वरूपो हि भगवान्परमात्मा स्वयं गुरुः॥७१॥

O Śiva, he who does not maintain his own father, mother, wife, teacher, deceitfully, earns a very great sin. Because the teacher happens to be Brahmā, Viṣṇu and Śiva besides being the eternal Brāhmaṇa and the form of Sūrya. *Guru* also is the form of the moon, Indra the wind-god, Varuṇa and Agni. The teacher happens to be the form of everything and the great soul.

नास्ति वेदात्परं शास्त्रं नहि कृष्णात्परः सुरः।
नास्ति गङ्गासमं तीर्थं न पुष्पं तुलसीदलात्॥७२॥
नास्ति क्षमावती भूमेः पुत्रान्नास्त्यपरः प्रियः।
न च दैवात्परा शक्तिर्नैकादश्याः परं व्रतम्॥७३॥
शालग्रामात्परो यन्त्रो न क्षेत्रं भारतात्परम्।
परं पुण्यस्थलानां च पुण्यं वृन्दावनं यथा॥७४॥

There is no other scripture greater than the Vedas and no other god greater than lord Kṛṣṇa. There is no other holy place greater than the Gaṅgā. There is no other leaf greater than the Tulasī leaf. There is no other greater in forgiveness than the earth and there is on one else dearer than the son. There is no other strength greater than the destiny and no other *vrata* greater than *Ekādaśī*. There is no other *yantra* greater than *Śālagrāma* and there is no other place more sacred than the land of Bhārata and out of other sacred places, there is no other place more auspicious than Vṛndāvana.

मोक्षदानां यथा काशी वैष्णवानां यथा शिवः।
न पार्वत्याः पराः साध्वी न गणेशात्परो वशी॥७५॥

There is no other place providing redemption better than Kāśī and among the Vaiṣṇavas, there is no other devotee better than Śiva himself. There is no chaste lady better than Pārvatī on earth and there is no other god more self-controlled than Gaṇeśa.

न च विद्यासमो बन्धुर्नास्ति कश्चिद्गुरोः परः।
विद्यादातुः पुत्रदारौ तत्समौ नात्र संशयः॥७६॥
गुरुस्त्रियां च पुत्रे चाप्यभवद्रामहेलनम्।
परं संमार्जनं कर्तुमागतोऽहं तवाऽऽलयम्॥७७॥

There is no relative greater than the learnings and there is no well-wisher greater than the teacher, the wife of the teacher and the teacher's sons are also comparable with the same. There is no doubt about it. Paraśurāma has insulted the wife and the son of the teacher, I have arrived here in order to remove the same.

नारायण उवाच

इत्येवमुक्त्वा शंभुं च दुर्गां संबोध्य नारद।
उवाच भगवांस्तत्र सत्यसारं परं वचः॥७८॥

Nārāyaṇa said - O Nārada, thus speaking addressing Śiva and Durgā, the lord spoke truthful and the best of the words.

विष्णुरुवाच

शृणु देवि प्रवक्ष्यामि मदीयं वचनं शुभम्।

नीतियुक्तं वेदसारं परिणामसुखावहम्॥७९॥

Viṣṇu said - O goddess, I am speaking to you so auspicious words which are quite appropriate and are the essence of the Vedas and would be pleasant in result.

यथा ते गजवक्त्रश्च कार्तिकेयश्च पार्वति।

तथा परशुरामश्च भार्गवो नात्र संशयः॥८०॥

नास्त्येषु स्नेहभेदश्च तव वा शंकरस्य च।

विचार्य सर्वं सर्वज्ञे कुरु मातर्यथोचितम्॥८१॥

O Pārvatī, as you had the sons like Gaṇeśa and Kārttikeya, similar is the case with Paraśurāma, there is no doubt about it. O all knowledgeable mother, you do not have any difference in the love for him, nor does Śiva has so. Therefore you think over it and do whatever you consider best.

पुत्रेण सार्द्धं पुत्रस्य विवादो दैवदोषतः।

दैवं हन्तुं को हि शक्तो दैवं च बलवत्तरम्॥८२॥

If there has been a controversy between the two sons, it has developed due to the move of the destiny. Who can avert the mover of the destiny which is all powerful?

पुत्राभिधानं वेदेषु पश्य वत्से वरानने।

एकदन्त इति ख्यातं सर्वदेवनमस्कृतम्॥८३॥

पुत्रनामाष्टकं स्तोत्रं सामवेदोक्तमीश्वरि।

शृणुष्वावहितं मातः सर्वविघ्नहरं परम्॥८४॥

O daughter, O damsel, you search in the Vedas and you will find that your son is known with the epithet of Ekadanta (single tusk). He is well known with the same epithet; therefore, O goddess, O mother, you kindly listen to the stotra of Gaṇeśa which has been inscribed in the *Sāmaveda*.

विष्णुरुवाच

गणेशमेकदन्तं च हेरम्बं विघ्ननायकम्।

लम्बोदरं शूर्पकर्णं गजवक्त्रं गुहाग्रजम्॥८५॥

Viṣṇu said - He is known in the *Sāmaveda* as Gaṇeśa, Ekadanta, Heramba, Vighnanāyaka, Lambodara, Śūrpakarṇa (the one having the ears like winnowing basket), Gajānana, Guhāgraja. These are the eight names given in the scriptures.

अष्टाख्यार्थं च पुत्रस्य शृणु मातर्हरप्रिये।

स्तोत्राणां सारभूतं च सर्वविघ्नहरं परम्॥८६॥

O beloved of loved Śiva, O mother, you listen from me to the meaning of the eight names of Gaṇeśa which happen to be the gist of the *stotra* and remove all obstructions.

ज्ञानार्थवाचको गश्च णश्च निर्वाणवाचकः।

तयोरीशं परं ब्रह्म गणेशं प्रणमाम्हयम्॥८७॥

ग stands for knowledge, ण stands for redemption. The one who is the lord of both of them is known as Gaṇeśa. I bow in reverence to him.

एकशब्दः प्रधानार्थो दन्तश्च बलवाचकः।

बलं प्रधानं सर्वस्मादेकदन्तं नमाम्यहम्॥८८॥

एक stands for principal, दन्त stands for strength. Therefore the one who is the foremost of the valorous persons is known as Ekadanta, I bow in reverence to him.

दीनार्थवाचको हेश्च रम्बः पालकवाचकः।

पालकं दीनलोकानां हेरम्बं प्रणमाम्यहम्॥८९॥

विपतिवाचको विघ्नो नायकः खण्डनार्थकः।

विपत्खण्डनकारं तं प्रणमे विघ्ननायकम्॥९०॥

हे stands for the poor and रम्ब stands for protector, therefore the one who protects the poor in the universe, is known as Heramba. विघ्न stands for obstruction or misfortune and नायक stands for the one who removes it. Therefore the one who removes misfortunes is known as Vighnanāyaka and I adore him.

विष्णुदत्तैश्च नैवेद्यैर्यस्य लम्बं पुरोदरम्।

पित्रा दत्तैश्च विविधैर्वन्दे लम्बोदरं च तम्॥९१॥

The one whose belly became protruding because of the excessive eating of the food provided by lord Viṣṇu or his own father, is known by the name of Lambodara. I bow in reverence to him.

शूर्पाकारौ च यत्कर्णौ विघ्नवारणकारकौ।

संपद्दौ ज्ञानरूपौ च शूर्पकर्णं नमाम्यहम्॥९२॥

The one whose ears are as large as the winnowing baskets for the removal of obstructions, he has been designated as Śūrpakarṇa and also bestows riches and learning. I bow in reverence to the god.

विष्णुप्रसादं मुनिना दत्तं यन्मुर्ध्नि पुष्पकम्।

तद्गजेन्द्रमुखं कान्तं गजवक्त्रं नमाम्यहम्॥ ९३॥

The one on whose head the garland of Viṣṇu was placed by Indra, I bow in reverence to the same Gajendara having the face of an elephant.

गुहस्याग्रे च जातोऽयमाविर्भूतो हरालये।

वन्दे गुहाग्रजं देवं सर्वदेवाग्रपूजितम्॥ ९४॥

He was born in the house of Śiva earlier than Skanda. Therefore he is known as the elder brother of Skanda and I adore him as such.

एतन्नामाष्टकं दुर्गे नानाशक्तियुतं परम्।

एतन्नामाष्टकं स्तोत्रं नानार्थसहितं शुभम्॥ ९५॥

O Durgā, these eight verses comprise of many *śaktis* and different meanings and is a devotional *stotra* for Gaṇeśa.

त्रिसंध्यं यः पठेन्नित्यं स सुखी सर्वतो जयी।

ततो विघ्नाः पलायन्ते वैनतेयाद्यथोरगाः॥ ९६॥।

The one who recites this *stotra* thrice a day, enjoys all the worldly pleasures and becomes victorious in the universe like Garuḍa who always overcomes the serpents.

गणेश्वरप्रसादेन महाज्ञानी भवेद्ध्रुवम्।

पुत्रार्थी लभते पुत्रं भार्यार्थी कुशलां स्त्रियम्॥ ९७॥

With the grace of Gaṇeśvara he attains all knowledge and learning, the person desirous of a son gets the son, a person desirous of a wife gets a virtuous wife.

महाजडः कवीन्द्रश्च विद्यावांश्च भवेद्ध्रुवम्।

पुत्र त्वं पश्य वेदे च तथा कोपं च नो कुरु॥ ९८॥

The immensely foolish person becomes a great poet and achieves all the learnings; therefore, O daughter, you look into the Vedas and shed away your anger.

इति श्रीब्रह्म० महा० गणपतिख० नारदना० गणेशस्तोत्रकथनं नाम चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

अथ पञ्चचत्वारिंशोऽध्यायः

Chapter 45

Prayers to Durgā by Paraśurāma

नारायण उवाच

पार्वतीं बोधयित्वा तु विष्णु नाममुवाच ह।

हितं सत्यं नीतिसारं परिणामसुखावहम्॥ १॥

Nārāyaṇa said - Thus making Pārvatī understand the reality, Viṣṇu spoke to Paraśurāma the words which were beneficial, truthful, appropriate and could result in pleasure, ultimately.

विष्णुरुवाच

रामत्वमधुना सत्यमपराधी श्रुतेर्मते।

कोपात्कृत्वा दन्तभङ्गं गणेशस्य स्थिते शिवे॥ २॥

Viṣṇu said - O Paraśurāma, according to the Vedas, you are truly a culprit because inspite of Śiva remaining present on the scene you have broken the tusk of Gaṇeśa.

स्तोत्रेणैव मयोक्तेन स्तुत्वा गणपतिं परम्।

काण्वशाखोक्तविधिना स्तुहि दुर्गां जगत्प्रसूम्॥ ३॥

Therefore, you recite the prayer according to Kāṇvaśākhā in favour of Gaṇapati and Durgā, the mother of the universe.

श्रीकृष्णस्य परा शक्तिर्बुद्धिरूपा जगत्प्रभोः।

अस्यां च तव रुष्टायां हता बुद्धिर्भविष्यति॥ ४॥

Because she happens to be the extreme intelligence of lord Kṛṣṇa and in case of her getting annoyed with you, you will be deprived of all your wisdom.

सर्वशक्तिस्वरूपेयमनया शक्तिमज्जगत्।

अनया शक्तिमान्कृष्णो निर्गुणः प्रकृतेः परः॥ ५॥

She is all powerful and represents the strength of the universe; even lord Kṛṣṇa becomes powerful because of her strength alone.

सृष्टिं कर्तुं न शक्तश्च ब्रह्मा शक्त्याऽनया विना।

वयमस्यां प्रसूताश्च ब्रह्मविष्णुमहेश्वराः॥ ६॥

Even Brahmā is unable to resort to his creation without her strength. All of us including Brahmā, Viṣṇu and Śiva have emerged out of her.

सुरसंघेऽसुरग्रस्ते काले घोरतरे द्विज।
तेजस्सु सर्वदेवानामिविर्भूता पुरा सती॥७॥

O Brāhmaṇa, at the time when the gods were over-powered by the demons, she emerged out of the *tejas* of all the gods.

कृष्णाज्ञयाऽसुरान्हत्वा दत्त्वा तेभ्यः पदं ततः।
दक्षपत्न्यां जनिं लेभे दक्षस्य तपसा पुरा॥८॥

She destroyed the demons at the command of lord Kṛṣṇa and restored the gods to their original status. Because of the *tapas* of Dakṣa, she was born as his daughter from his wife.

भार्या भूत्वा शंकरस्य पुनः पत्युश्च निन्दया।
देहं त्यक्त्वा शैलपत्न्यां जनिं लेभे पुरा सती॥९॥

She became the spouse of Śiva and because of the denouncement of her husband, she ended her body born out of Dakṣa. Thereafter she was born of the wife of Himālaya.

शंकरस्तपसा लब्धो योगीन्द्राणां गुरोर्गुरुः।
लब्धो गणपतिः पुत्रः कृष्णांशः कृष्णसेवया॥१०॥

She then performed *tapas* for a long time and achieved Śiva, the teacher of the great teachers as her husband and after serving Śiva, she achieved Gaṇapati as her son who happens to be the *aṁśa* of Kṛṣṇa.

यं ध्यायस्येव नित्यं किं तं न जानासि बालक।
स एव भगवान्कृष्णश्चांशेन गिरिजासुतः॥११॥

O child, the one who is always adored by you, are you not aware of her? The same lord Kṛṣṇa has appeared as the son of Girijā.

कृताञ्जलिर्नतो भूत्वा स्तुहि दुर्गां शिवप्रियाम्।
शिवां शिवप्रदां शैवा शिवबीजां शिवेश्वरीम्॥१२॥
शिवायाः स्तोत्रराजेन पुरा शूलिकृतेन वै।
त्रिपुरस्य वधे घोरे ब्रह्मणा प्रेरितेन च॥१३॥

Therefore you offer prayers to Durgā, the beloved of Śiva, meekly with folded hands. Śivā is the bestower of welfare, devoted to Śiva, the form of the seed of Śiva and the goddess of Śiva, you adore Pārvatī by reciting the *stotra* composed by Śiva which was composed by him at the time of the killing of Tripura under the influence of Brahmā.

इत्युक्त्वा श्रीपदं शीघ्रं जगाम श्रीनिकेतनम्।
गते हरौ हरिं स्मृत्वा रामस्तां स्तोतुमुद्यतः॥१४॥
स्तोत्रेण विष्णुदत्तेन सर्वविघ्नहरेण च।
धर्मार्थकाममोक्षाणां कारणेन च नारद॥१५॥

O Nārada, thus speaking that dwarfish boy at once left for Viṣṇuloka. After the departure of the lord, reciting the name of the lord, Paraśurāma started offering prayers to Pārvatī which were given to him by Viṣṇu and could remove all obstructions and was the cause of *dharma, artha, kāma* and *mokṣa*.

कृताञ्जलिपुटो भूत्वा स्नात्वा गङ्गोदके शुभे।
गुरुं प्रणम्य भक्तेशं धृत्वा धौते च वाससी॥१६॥
आचम्य नत्वा मूर्ध्ना तां भक्तिनम्रात्मकंधरः।
पुलकाञ्चितसर्वाङ्गश्चानन्दाश्रुसमन्वितः॥१७॥

After taking a bath with the auspicious water of the Gaṅgā and bowing his head, he offered salutation to the teacher of the gods and then clad himself in two washed clothes and performing *ācamana*, he bowed in reverence getting emotional and his eyes were filled with tears. He prostrated before him and started adoring the goddess.

परशुराम उवाच

श्रीकृष्णस्य च गोलोके परिपूर्णतमस्य च।
आविर्भूता विग्रहतः पुरा सृष्ट्युन्मुखस्य च॥१८॥

Paraśurāma said - In the earlier times, in the *Goloka* when he was emerging out of body of lord Kṛṣṇa at the time of creation you appeared on earth.

सूर्यकोटिप्रभायुक्ता वस्त्रालंकारभूषिता।
वह्निशुद्धांशुकाधाना सस्मिता सुमनोहरा॥१९॥
नवयौवनसंपन्ना सिन्दूरारुण्यशोभिता।
ललितं कबरीभारं मालतीमाल्यमण्डितम्॥२०॥

You have the lustre of crores of suns and are adorned with the best of ornaments and costumes. You are clad in the garments purified by the fire and wear a serene smile on your face; you are quite pleasant, youthful and decorated with vermilion. You are wearing the garland of

jasmine flowers and you wear a beautiful hair-do on the head.

अहोऽनिर्वचनीया त्वं चारुमूर्तिं च बिभ्रती।
मोक्षप्रदा मुमुक्षूणां महाविष्णुर्विधिः स्वयम्॥ २१॥
मुमोह क्षणमात्रेण दृष्ट्वा त्वां सर्वमोहिनीम्।
बालैः संभूय सहसा सस्मिताधाविता पुरा॥ २२॥
सद्भिः ख्याता तेन राधा मूलप्रकृतिरीश्वरी।
कृष्णस्तां सहसा भीतो वीर्याधानं चकार ह॥ २३॥

You have a beautiful figure, which is adorable. You provide salvation to the truth seekers. Your immense beauty attracts lord Mahāviṣṇu and Brahmā in an instant. At that point of time you start running with the children wearing a smile on your face. That is why the noble people achieve you in the form of Rādhā, though you happen to be the supreme goddess and *Mūlaprakṛti*. Lord Kṛṣṇa too getting afraid planted his seed in your womb.

ततो डिम्भं महाज्जज्ञे ततो जातो महान्विराट्।
यस्यैव लोमकूपेषु ब्रह्माण्डान्यखिलानि च॥ २४॥

As a result of this a great egg emerged out of your body and Mahāvirāṭ was born out of it in whose hair-pits the innumerable globes are enshrined.

राधारतिक्रमेणैव तन्निःश्वासो बभूव ह।
स निःश्वासो महावायुः स विराड् विश्वधारकः॥ २५॥

Lord Kṛṣṇa while enjoying the dance with Rādhā took a deep sigh which resulted in the creation of the great wind and also Virāṭ which became the base of the universe.

भयघर्मजलेनैव पुप्लुवे विश्वगोलकम्।
स विराड्विश्वनिलयो जलराशिर्बभूव ह॥ २६॥

At that point of time out of sweat of the Virāṭ, the water emerged. Ultimately the same Virāṭ was converted into the vast expanse of water.

ततस्त्वं पञ्चधा भूय पञ्च मूर्तीश्च बिभ्रती।
प्रणाधिष्ठातृमूर्तिर्या कृष्णस्य परमात्मनः॥ २७॥
कृष्णप्राणाधिकां राधां तां वदन्ति पुराविदः।
वेदाधिष्ठातृमूर्तिर्या वेदशास्त्रप्रसूरपि॥ २८॥
तां सावित्रीं शुद्धरूपां प्रवदन्ति मनीषिणः।
ऐश्वर्याधिष्ठातृमूर्तिः शान्तिस्त्वं शान्तरूपिणी॥ २९॥
लक्ष्मीं वदन्ति सन्तस्तां शुद्धां सत्वस्वरूपिणीम्।
रागाधिष्ठातृदेवी या शुक्लमूर्तिः सतां प्रसूः॥ ३०॥
सरस्वतीं तां शास्त्रज्ञां शास्त्रज्ञाः प्रवदन्त्यहो।
बुद्धिर्विद्या सर्वशक्तेर्या मूर्तिरधिदेवता॥ ३१॥
सर्वमङ्गलदा सन्तो वदन्ति सर्वमङ्गलाम्।
सर्वमङ्गलमङ्गल्या सर्वमङ्गलरूपिणी॥ ३२॥

Thereafter you emerged in five forms. The one who happens to be the beloved and life-like of lord Kṛṣṇa and is dearer to him than his own life, is called Rādhā by the ancient people. The one who is the great goddess of the Vedas and the creator of the Vedas, such an intellectual and auspicious goddess is known as Sāvitrī. Being the goddess of all the fortunes and riches, you are quite peaceful in nature and because of that nature you are called Lakṣmī, the goddess who is white in complexion, is the mother of the noble people; being the goddess of learning she is called Sarasvatī. The one who is the goddess of intelligence and learning, besides being the strength of the universe and who also provides prosperity to all is called Sarvamaṅgalā. You bestow all the welfare and are the cause for welfare being the form of prosperity.

सर्वमङ्गलबीजस्य शिवस्य निलयेऽधुना।
शिवे शिवास्वरूपा त्वं लक्ष्मीर्नारायणान्तिके॥ ३३॥
सरस्वती च सावित्री वेदसूर्ब्रह्मणः प्रिया।
राधा रासेश्वरस्यैव परिपूरणतमस्य च॥ ३४॥
परमानन्दरूपस्य परमानन्दरूपिणी।
त्वत्कलांशांशकलया देवानामपि योषितः॥ ३५॥

Pleasantly you are the seed of all the prosperity in the universe, you are in fact the spouse of Śiva known as Pārvatī and you happen to be Lakṣmī with Nārāyaṇa and with Brahmā you happen to be Sarasvatī and Sāvitrī the mother of the Vedas. You happen to be Rādhā of Kṛṣṇa who is complete in all respects, blissful and bestower of the bliss. All the wives of the gods emerged out of your rays alone.

त्वं विद्या योषितः सर्वाः सर्वेषां बीजरूपिणी।
छाया सूर्यस्य चन्द्रस्य रोहिणी सर्वमोहिनी॥ ३६॥
शची शक्रस्य कामस्य कामिनी रतिरीश्वरी।
वरुणानी जलेशस्य वायोः स्त्री प्राणवल्लभा॥ ३७॥

You are the goddess of learning and the seed for all the ladies. You happen to be the shadow of the sun and Rohiṇī for the moon who attracts everyone. You happen to be Indrāṇī of Indra, Rati of Kāmadeva, Varuṇānī of Varuṇa, the beloved of the wind-god.

वह्नेः प्रिया हि स्वाहा च कुबेरस्य च सुन्दरी।
यमस्य तु सुशीला च नैर्ऋतस्य च कैटभी॥ ३८॥
ऐशानी स्याच्छशिकला शतरूपा मनोः प्रिया।
देवहूतिः कर्दमस्य वसिष्ठस्याप्यरुन्धती॥ ३९॥
लोपामुद्राऽप्यगस्त्यस्य देवमाताऽदितिस्तथा।
अहल्या गौतमस्यापि सर्वाधारा वसुंधरा॥ ४०॥
गङ्गा च तुलसी चापि पृथिव्यां या सरिद्वरा।
एताः सर्वाश्च या ह्यन्या सर्वास्त्वत्कलयाऽम्बिके॥ ४१॥

You happen to be Svāhā, the beloved of Agni, Sundarī of Kubera, Suśīlā of Yama, Kaiṭabī of Nairiṛta, Śaśikalā of Śaṅkara, dear Śatarūpa of Manu, Devahūti of Kardama, Arundhatī of Vasiṣṭha, Lopamudrā of Agastya, Aditi the mother of gods, Ahalyā the Gautama besides being Vasundharā the best of all. O Ambikā, all the sacred rivers like Gaṅgā and Tulasī have emerged from your rays, together with other rivers.

गृहलक्ष्मीर्गृहे नृणां राजलक्ष्मीश्च राजसु।
तपस्विनां तपस्या त्वं गायत्री ब्राह्मणस्य च॥ ४२॥
सतां सत्त्वस्वरूपा त्वमसतां कलहाङ्कुरा।
ज्योतिरूपा निर्गुणस्य शक्तिस्त्वं समुणस्य च॥ ४३॥
सूर्ये प्रभास्वरूपा त्वं दाहिका च हुताशने।
जले शैत्यस्वरूपा च शोभारूपा निशाकरे॥ ४४॥
त्वं भूमौ गन्धरूपा चाप्याकाशे शब्दरूपिणी।
क्षुत्पिपासादयस्त्वं च जीविनां सर्वशक्तयः॥ ४५॥

You are the Gṛhalakṣmī of the house-holder, Rājalakṣmī of the kings, the meditation of the *tapasvīs*, Gāyatrī of Brāhmaṇas, truthfulness of the noble people, quarrelsomeness of the wicked people, the flames of *Nirguṇa*, the strength of *Saguṇa*, the lustre of the sun, the power of burning of the fire, coolness in water, glory in the moon, fragrance in the earth, the sound in the sky, hunger and thirst among the teachers, you happen to be thus the strength of all.

सर्वबीजस्वरूपा त्वं संसारे साररूपिणी।
स्मृतिर्मेधा च बुद्धिर्वा ज्ञानशक्तिर्विपश्चिताम्॥ ४६॥

You happen to be the form of the seed in the universe, the memory of the wild people besides being intelligence and the divine knowledge.

कृष्णेन विद्या या दत्ता सर्वज्ञानप्रसूः शुभा।
शूलिने कृपया सा त्वं यया मृत्युञ्जयः शिवः॥ ४७॥

Lord Kṛṣṇa imparted the divine knowledge to Śiva, as a result of which the latter became victorious over the death. You respect the same.

सृष्टिपालनसंहारशक्तयस्त्रिविधाश्च याः।
ब्रह्मविष्णुमहेशानां सा त्वमेव नमोऽस्तु ते॥ ४८॥

You happen to be the strength of Brahmā, Viṣṇu and Śiva for creation, preservation and destruction. I bow in reverence to you.

मधुकैटभभीत्या च त्रस्तो धाता प्रकम्पितः।
स्तुत्वा मुक्तश्च यां देवीं तां मूर्ध्ना प्रणमाम्यहम्॥ ४९॥

Brahmā was terrified because of the demons Madhu and Kaiṭabha. He started trembling and it is the goddess who relieved him of the danger and the one who was offered prayer by him, you happen to be the same. I offer my salutation to you.

मधुकैटभयोर्युद्धे त्राताऽसो विष्णुरीश्वरीम्।
बभूव शक्तिमान्स्तुत्वा तां दुर्गां प्रणमाम्यहम् ॥ ५०॥

The goddess for whom lord Viṣṇu prayed at the time of danger from Madhukaiṭabha, you happen to be the same, I offer my salutations to you.

त्रिपुरस्य महायुद्धे सरथे पतिते शिवे।
यां तुष्टुवुः सुराः सर्वे तां दुर्गां प्रणमाम्यहम् ॥ ५१॥
विष्णुना वृषरूपेण स्वयं शंभुः समुत्थितः।

जघान त्रिपुरं स्तुत्वा तां दुर्गां प्रणमाम्यहम् ॥५२॥

The goddess who is adored by the gods after the chariot of Śiva fell at the time of the war with Tripura, I offer my salutation to the same goddess, Viṣṇu himself turned into the form of a bull and lifted up Śiva. Thereafter Śiva offered prayers to the goddess and killed Tripura, I offer my salutation to the same goddess.

यदाज्ञया वाति वातः सूर्यस्तपति संततम्।
वर्षतीन्द्रो दहत्यग्निस्तां दुर्गां प्रणमाम्यहम् ॥५३॥
यदाज्ञया हि कालश्च शश्वद्भ्रमति वेगतः।
मृत्युश्चरति जन्तूनां तां दुर्गां प्रणमाम्यहम् ॥५४॥
स्रष्टा सृजति सृष्टिं च पाता पाति यदाज्ञया।
संहर्ता संहरेत्काले तां दुर्गां प्रणमाम्यहम् ॥५५॥

With your command the wind blows, the sun always burns, Indra pours the rain and the fire burns, I offer my salutation to the same Durgā. At the command of whom Kāla, the god of death, always roams about, I offer my salutation to the same Durgā. At your command the creator creates the universe, Viṣṇu preserves it and Śiva destroys it, I offer my salutation to the same goddess Durgā.

ज्योतिःस्वरूपो भगवाञ्छीकृष्णो निर्गुणः स्वयम्।
यया विना न शक्तश्च सृष्टिं कर्तुं नमामि ताम्॥५६॥

Lord Kṛṣṇa, is the form of the flame and is invisible but he is unable to resort to the creation without the goddess. I, therefore, bow in reverence to the same goddess.

रक्ष रक्ष जगन्मातरपराधं क्षमस्व मे।
शिशूनामपराधेन कुतो माता हि कुप्यति॥५७॥

O mother of the universe, protect me and forgive me my sins. The mother never gets annoyed in case the children commit mischief.

इत्युक्त्वा परशुरामश्च नत्वा तां च रुरोद ह।
तुष्टा दुर्गा संभ्रमेण चाभयं च वरं ददौ॥५८॥

Thus speaking and bowing in reverence to the goddess, Paraśurāma started crying. The goddess Durgā was instantaneously pleased with him and granted him the boon.

She said, "O son you will be eternal. O son be composed and by the grace of all you will be victorious always in future.

अमरो भव हे पुत्र वत्स सुस्थिरतां व्रज।
शर्वप्रसादात्सर्वत्र जयोऽस्तु तव संततम्॥५९॥
सर्वान्तरात्मा भगवांस्तुष्टः स्यात्संततं हरिः।
भक्तिर्भवतु ते कृष्णे शिवदे च शिवे गुरौ॥६०॥

Let the universal lord be pleased with you always and you remain devoted to lord Kṛṣṇa and lord Śiva who happens to be the bestower of welfare and your teacher.

इष्टदेवे गुरौ यस्य भक्तिर्भवति शाश्वती।
तं हन्तुं न हि शक्ता वा रुष्टा वा सर्वदेवताः॥६१॥

Because to the one who is devoted to his teacher and the family god, no one can do any harm.

श्रीकृष्णस्य च भक्तस्त्वं शिष्यो वै शंकरस्य च।
गुरुपत्नीं स्तौषि यस्मात्कस्त्वां हन्तुमिहेश्वरः॥६२॥

Becoming the devotee of lord Kṛṣṇa and the pupil of Śiva, you are adoring the wife of the teacher, therefore who on earth can dare to kill you?

अहो न कृष्णभक्तानामशुभं विद्यते क्वचित्।
अन्यदेवेषु ये भक्ता न भक्ता वा निरङ्कुशाः॥६३॥

The devotees of lord never have to face any unpleasantness. Those who are attached to other gods, are either not devoted to me or are independent.

चन्द्रमा बलवांस्तुष्टो येषां भाग्यवतां भृगो।
तेषां तारागणा रुष्टाः किं कुर्वन्ति च दुर्बलाः॥६४॥

O son of Bhṛgu, the fortunate people with whom the moon gets pleased but the stars get annoyed, then what harm can the weak starts bring on him?

यस्मै तुष्टः पालयति नरदेवो महान्सुखी।
तस्य किंवा करिष्यन्ति रुष्टा भृत्याश्च दुर्बलाः॥६५॥

The one who is protected by the king wholeheartedly, enjoys the pleasure always. Even if the servants get annoyed with him they cannot do any harm to him.

इत्युक्त्वा पार्वती तुष्टा दत्त्वा रामाय चाशिषम्।
जगामान्तः पुरं तूर्णं हर्षशब्दो बभूव ह॥६६॥

Thus speaking Pārvatī delightfully blessed Paraśurāma and retired to her inner apartment. Thereafter, there was rejoicing everywhere.

स्तोत्रं वै कण्वशाखोक्तं पूजाकाले च यः पठेत्।
यात्राकाले तथा प्रातर्वाञ्छितार्थं लभेद्ध्रुवम्॥६७॥

This happens to be the prayer from the Kāṇvaśākhā and whosoever recites the same at the time of *pūjā*, at the time of journey or daily in the morning, surely gets his desires fulfilled.

पुत्रार्थी लभते पुत्रं कन्यार्थी कन्यकां लभेत्।
विद्यार्थी लभते विद्यां प्रजार्थी चाऽप्नुयात्प्रजाः।
भ्रष्टराज्यो लभेद्राज्यं नष्टवित्तो धनं लभेत्॥६८॥
यस्य रुष्टो गुरुर्देवो राजा वा बान्धवोऽथवा।
तस्मै तुष्टश्च वरदः स्तोत्रराजप्रसादतः॥६९॥
दस्युग्रस्तः फणिग्रस्तः शत्रुग्रस्तो भयानकः।
व्याधिग्रस्तो भवेन्मुक्तः स्तोत्रस्मरणमात्रतः॥७०॥
राजद्वारे श्मशाने च कारागारे च बन्धने।
जलराशौ निमग्नश्च मुक्तस्तत्स्मृतिमात्रतः॥७१॥
स्वामिभेदे पुत्रभेदे मित्रभेदे च दारुणे।
स्तोत्रस्मरणमात्रेण वाञ्छितार्थं लभेद्ध्रुवम्॥७२॥
कृत्वा हविष्यं वर्षं च स्तोत्रराजं शृणोति या।
भक्त्या दुर्गां च संपूज्य महाबन्ध्या प्रसूयते॥७३॥
लभते सा दिव्यपुत्रं ज्ञानिनं चिरजीविनम्।
असौभाग्या च सौभाग्यं षण्मासश्रवणाल्लभेत्॥७४॥

The one who is desirous of a son will get a son, the one who is desirous of a daughter will get a daughter, the one who is desirous of learning will get learning, the one who is desirous of the people will get the people, the one who has lost his kingdom will get it back and the one who has lost his riches will get them back, the one, with whom the teacher, the king or the relatives get annoyed, he will make them all pleased with the reciting of the *stotra*. The one who is surrounded by thieves, bitten by a snake, surrounded by the enemies suffering from terrific disease, will get himself relieved with the reciting of the *stotra*. One gets freed from the royal court, the cremation ground, prison and fetters, besides the deep waters. All the desires of a person are fulfilled with the reciting of this *stotra*, inspite of opposition from the husband, son or the friends, such of the ladies who consuming the left-over of the *yajña* for a year and recite this *stotra* regularly or listens to it, performing the *pūjā* of Durgā, they inspite of being completely barren get a child. She gets a well-read and a divine son having long life.

नवमासं काकवन्ध्या मृतवत्सा च भक्तितः
स्तोत्रराजं या शृणोति सा पुत्रं लभते ध्रुवम्॥७५॥

The one who listens to it for six months, earns all the fortunes by the grace of Durgā. The one who is totally barren and the one who gives birth to dead infants, gets a son if she recites the *stotra* or listens to it, for nine months.

कन्यामाता पुत्रहीना पञ्चमासं शृणोति या।
घटे संपूज्य दुर्गां च सा पुत्रं लभते ध्रुवम्॥७६॥

The one who listens to the best of the *stotra* surely achieves the son, the woman who gives birth only to daughters or the one having no son at all, if she listens to this *stotra* for five months and performs *pūjā* of Durgā consecrating the vase, she surely achieves a son.

इति श्रीब्रह्म० महा० गणपतिख० नारदना०
परशुरामकृतदुर्गास्तोत्रं नाम पञ्चचत्वारिंशोऽध्यायः॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

Chapter 46

Conversation between Gaṇeśa and Tulasī

नारायण उवाच

स्तुत्वा तां परशुरामोऽसौ हर्षसंफुल्लमानसः।
स्तोत्रेण हरिणोक्तेन स तुष्टाव गणाधिपम्॥ १॥

Nārada said - Paraśurāma adored Pārvatī delightfully and thereafter he also adored Gaṇeśa by reciting this *stotra* provided to him by the lord.

पूजां चकार भक्त्या च नैवेद्यैर्विविधैरपि।
धूपैर्दीपैश्च गन्धैश्च पुष्पैश्च तुलसीं विना॥ २॥

He also offered various types of eatables with devotion including essence, lamp, fragrance and flowers.

संपूज्य भ्रातरं भक्त्या स रामः शंकराज्ञया।
गुरुपत्नीं गुरुं नत्वा गमनं कर्तुमुद्यतः॥ ३॥

With the permission of Śiva, Paraśurāma adored Pārvatī and Gaṇeśa besides Śiva, his teacher and went back to his abode.

नारद उवाच

पूजां भगवतश्चक्रे रामो गणपतेर्यदा।
नैवेद्यैर्विविधैः पुष्पैस्तुलसीं च विना कथम्॥ ४॥
तुलसी सर्वपुष्पाणां मान्या धन्या मनोहरा।
कथं पूतां सारभूतां न गृह्णाति गणेश्वरः॥ ५॥

Nārada said - Paraśurāma offered *pūjā* to Gaṇeśa with all the eatables, flowers, etc., but how could his adoration be accepted without the Tulasī leaves because of all the flowers, Tulasī is considered to be the best; then why Tulasī leaves are not acceptable by Gaṇeśa?

नारायण उवाच

शृणु नारद वक्ष्येऽहमितिहासं पुरातनम्।
ब्रह्मकल्पस्य वृत्तान्तं निगूढं च मनोहरम्॥ ६॥

Nārāyaṇa said - O Nārada, I am going to tell you an ancient story which is contained as an ancient secret. You listen to it.

एकदा तुलसी देवी प्रोद्भिन्नवयौवना।
तीर्थं भ्रमन्ती तपसा नारायणपरायणा॥ ७॥
ददर्श गङ्गातीरे सा गणेशं यौवनान्वितम्।
अतीव सुन्दरं शुद्धं सस्मितं पीतवाससम्॥ ८॥

Once Tulasī in her youthful age, performing *tapas* and reciting the name of Nārāyaṇa was visiting holy places. Thereafter the youthful Gaṇeśa spotted her on the bank of the Gaṅgā. He was quite beautiful, having a spotless mind, wearing a serene smile on his face and was clad in a yellow lower garment.

चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।
ध्यायन्तं कृष्णपादाब्जं जन्ममृत्युजरापहम्॥ ९॥

All his limbs were plastered with sandal-paste and he was wearing gem-studded ornaments on his body and devoted his mind to the lotus-like feet of lord Kṛṣṇa, who happens to be the remover of birth, death and old age.

जितेन्द्रियाणां प्रवरं योगीन्द्राणां गुरोर्गुरुम्।
सुरूपहार्यं निष्कामं सकामा तमुवाच ह॥ १०॥

He happens to be the best of those who had controlled the organs of senses, a great yogī, teacher of the teachers but the passionate Tulasī looked at him and said.

तुलस्युवाच

अहो ध्यायसि किं देव शान्तरूप गजानन।
कथं लम्बोदरो देहो गजवक्त्रं कथं तव॥ ११॥

Tulasī said - O elephant-faced god, whom are you adoring with a peaceful mind? How could you achieve the big belly and the face of an elephant?

एकदन्तः कथं वक्त्रे वदामुत्र च कारणम्।
त्यज ध्यानं महाभाग सायंकाल उपस्थितः॥ १२॥

O virtuous one, why are you having only one tusk on your face, you tell me the reason for it? It is getting evening time and you stop performing *dhyānam*.

इत्युक्त्वा तुलसी देवी प्रजहास पुनः पुनः।
परं चेतसि दग्धा सा कामबाणैः सुदारुणैः॥ १३॥

Thus speaking the goddess Tulasī was laughing again and again but she was burning in passion from inside.

गणेशस्य प्रधानाङ्गे दत्त्वा किंचिज्जलं मुने।
जघान तर्जन्यग्रेण निष्पन्दं कृष्णमानसम्॥ १४॥

Then she dropped some water on Gaṇeśa and pushed him with the tip of her forefinger. Gaṇeśa was engrossed in the devotion of lord Kṛṣṇa.

बभूव ध्यानभग्नं च तस्य नारद चेतनम्।
दुःखं च ध्यानभेदेन तद्विच्छेदो हि शोकदः॥ १५॥

O Nārada, this disturbed his meditation and he felt painful because being disturbed in one's meditation is quite painful.

ध्यानं त्यक्त्वा हरिं स्मृत्वा चापश्यत्कामिनीं पुरः।
नवयौवनसंपन्नां सस्मितां कामपीडिताम्॥ १६॥

Having been disturbed in meditation on Hari, he opened his eyes and found a beautiful damsel standing before him who was quite youthful and was smiling besides being infatuated with passion.

लम्बोदरश्च तां दृष्ट्वा परं विनयपूर्वकम्।
उवाच सस्मितः शान्तः शान्तां कामातुरां वशी॥ १७॥

Lord Gaṇeśa who had controlled his senses smilingly and with a peaceful mind spoke looking at her, who was filled with passion.

गणेश्वर उवाच

का त्वं वत्से कस्य कन्या मातर्मां ब्रूहि किं शुभे।
पापदोऽशुभदः शश्वद्ध्यानभङ्गस्तपस्विनाम्॥ १८॥
कृष्णः करोतु कल्याणं हन्तु विघ्नं कृपानिधिः।
तद्ध्यानभङ्गजाद्दोषान्नशुभं स्यात्तु ते शुभे॥ १९॥

Gaṇeśvara said - O damsel, who are you? Who is your father? O mother, O auspicious one, you tell me. It is sinful to disturb a person performing the *tapas* which results in evil. O virtuous one, let lord Kṛṣṇa bestow welfare on you and also remove all obstructions. Let you be free of the sin of disturbing my meditation.

गणेशवचनं श्रुत्वा तमुवाच स्मरातुरा।
सस्मितं सकटाक्षं च देवं मधुरया गिरा॥ २०॥

On hearing the words of Gaṇeśa, the passionate Tulasī laughed and casting side-glances she spoke in a sweet voice.

तुलस्युवाच

धर्मात्मजस्य कन्याऽहमप्रौढा च तपस्विनी।
तपस्या मे स्वामिनोऽर्थे त्वं स्वामी भव मे प्रभो॥ २१॥

Tulasī said - "O lord, I am the daughter of Dharmaputra. I am youthful and am an ascetic, I am performing *tapas* for achieving a husband; therefore you be my husband."

तुलसीवचनं श्रुत्वा गणेशः श्रीहरिं स्मरन्।
तामुवाच महाप्राज्ञः प्राज्ञीं मधुरया गिरा॥ २२॥

On hearing the words of Tulasī, the intelligent Gaṇeśa while reciting the name of the lord spoke to the intelligent damsel.

गणेश उवाच

हे मातर्नास्ति मे वाञ्छा घोरे दारपरिग्रहे।
दारग्रहो ही दुःखाय न सुखाय कदाचन॥ २३॥

Gaṇeśa said - O mother, it is terrible for me to accept a spouse. I am, therefore not interested in the same. After marriage no one gets pleasure but one is sure to get pain.

हरिभक्तेर्व्यवायश्च तपस्यानाशकारकः।
मोक्षद्वारकपाटश्च भवबन्धनपाशकः॥ २४॥

By doing so one's devotion towards the lord is interrupted and the *tapas* is disturbed. The door to salvation is closed and a person gets entangled in the worldly fetters.

गर्भवासकरः शश्वत्तत्वज्ञाननिकृन्तकः।
संशयानां समारम्भो यस्त्याज्यो वृषलैरपि॥ २५॥
गेहोऽहंकरणानां च सर्वमायाकरण्डकम्।
साहसानां समूहश्च दोषाणां च विशेषतः॥ २६॥

One has to face pregnancy and ultimate loss of the knowledge of *tattvas* resulting in an increase of doubts. Therefore even the Śūdras should not indulge themselves in the same. This is a store-house of pride and a box of illusion. It is a bundle of courage and a heap of sins.

निवर्त्तस्व महाभागे पश्यान्यं कामुकं पतिम्।
कामुकेनैव कामुक्याः संगमो गुणवान्भवेत्॥ २७॥

Therefore, O virtuous one, you return and search for another passionate husband. Because only a passionate one can be the husband of a passionate lady and their union is always beneficial."

इत्येवं वचनं श्रुत्वा कोपात्सा तं शशाप ह।
दारास्ते भविताऽसाध्वी गणेश्वर न संशयः॥ २८॥
इत्याकर्ण्य सुरश्रेष्ठस्तां शशाप शिवात्मजः।

देवि त्वमसुरग्रस्ता भविष्यसि न संशयः॥ २९॥

On hearing these words she pronounced a curse on him saying, "O Gaṇeśvara, you will get a wicked woman, there is no doubt about it." On hearing this Gaṇeśa also pronounced a curse on her saying, "goddess, you will be over-powered by a demon. There is no doubt about it.

तत्पश्चान्महतां शापाद्वृक्षस्त्वं भवितेति च।

महातपस्वीत्युक्त्वा तां विरराम च नारद॥ ३०॥

शापं श्रुत्वा तु तुलसी सा रुरोद पुनः पुनः।

तुष्टाव च सुरश्रेष्ठं स प्रसन्न उवाच ताम्॥ ३१॥

Thereafter with the curse of elders you will have to be turned into the form of a tree." Thus speaking the immensely intelligent Gaṇeśa kept quiet. On hearing the curse Tulasī weeping again and again, started offering prayer to lord Gaṇeśa. Lord Gaṇeśa was pleased with her and said.

गणेश्वर उवाच

पुष्पाणां सारभूता त्वं भविष्यसि मनोरमे।

कलांशेन महाभागे स्वयं नारायणप्रिया॥ ३२॥

Gaṇeśvara said - O pleasant one, you will be the best of flowers known as Tulasī. O virtuous one, because of the rays of lord Viṣṇu, you will become the beloved of Nārāyaṇa.

प्रिया त्वं सर्वदेवानां श्रीकृष्णस्य विशेषतः।

पूता विमुक्तिदा नृणां मया भोग्या न नित्यशः॥ ३३॥

You will be loved by all and particularly you would be beloved of lord Kṛṣṇa; you will always remain auspicious and shall bestow salvation on the people but I shall never accept your leaves.

इत्युक्त्वा तां सुरश्रेष्ठो जगाम तपसे पुनः।

हरेराराधनव्यग्रो बदरीसंनिधिं ययौ॥ ३४॥

जगाम तुलसीदेवी हृदयेन विदूयता।

निराहारा तपश्चक्रे पुष्करे लक्षवर्षकम्॥ ३५॥

Lord Gaṇeśa thus speaking and because of his devotion towards the lord, went to Badrikāśrama. Tulasī on the other hand feeling painful at heart went to the Puṣkara-kṣetra. She performed *tapas* therefore a lakh of years without consuming anything.

पश्चान्मुनीन्द्रशापेन गणेशस्य च नारद।

सा प्रिया शङ्खचूडस्य बभूव सुचिरं मुने॥ ३६॥

ततः शंकरशूलेन स ममारासुरेश्वरः।

सा कलांशेन वृक्षत्वं ययौ नारायणप्रिया॥ ३७॥

O Nārada, O sage, because of the curse of Gaṇeśa, the best of the sages, Tulasī remained the wife of Saṁkhacūḍa for a long time. Thereafter, Saṁkhacūḍa was killed with the trident of Śiva. Tulasī became devoted to Nārāyaṇa and after due course of time she was turned into a tree.

कथितश्चेतिहासस्ते श्रुतो धर्ममुखात्पुरा।

मोक्षप्रदश्च सारश्च पुराणेन प्रकीर्तितः॥ ३८॥

I have heard this from the mouth of Dharma, the story which I have narrated to you and is well known in the Purāṇas, which provides salvation.

ततः परशुरामोऽसौ जगाम तपसे वनम्।

प्रणम्य शंकरं दुर्गां संपूज्य च गणेश्वरम्॥ ३९॥

Thereafter, Paraśurāma adoring Gaṇeśa, Śiva and Durgā offered his adoration to them and performed *tapas*.

पूजितो वन्दितः सर्वैः सुरेन्द्रमुनिपुंगवैः।

पार्वतीशिवसांनिध्ये सुखं तस्थौ गणेश्वरः॥ ४०॥

Gaṇeśa also having been adored by the gods and the sages started living with Pārvatī and Śiva comfortably.

इदं गणपतेः खण्डं यः शृणोति समाहितः।

स राजसूययज्ञस्य फलमाप्नोति निश्चितम्॥ ४१॥

अपुत्रो लभते पुत्रं श्रीगणेशप्रसादतः।

धीरं वीरं च धनिनं गुणिनं चिरजीविनम्॥ ४२॥

यशस्विनं पुत्रिणं च विद्वांसं सुकवीश्वरम्।

जितेन्द्रियाणां प्रवरं दातारं सर्वसंपदाम्॥ ४३॥

सुशीलं च सदाचारं प्रशंस्यं वैष्णवं लभेत्।

अहिंसकं दयालुं च तत्त्वज्ञानविशारदम्॥ ४४॥

Thus, he who listens to the Gaṇapati Khaṇḍa attentively, surely achieves the merit of performing the *Rājasūya-yajña*. With the grace of Gaṇeśa, the one having on son, gets a son,

who is always valorous, patient, rich, virtuous, having a long life and glorious, intelligent, a poet and the best of those who control their sense organs. He gets immense riches, gives immense riches in charity, is quite noble, praise-worthy, is a Vaiṣṇava, merciful and possesses the knowledge of *tattvas*.

भक्त्या गणेशं संपूज्य वस्त्रालंकारचन्दनैः।
श्रुत्वा गणपतेः खण्डं महाबन्ध्या प्रसूयते॥४५॥
मृतवत्सा काकबन्ध्या ब्रह्मन्पुत्रं लभेद्ध्रुवम्।
अदूष्यदूषणपरा शुद्धा चैव लभेत्सुतम्॥४६॥

Adoring Gaṇeśa offering with devotion, the garment and ornaments one should listen to the Gaṇapati Khaṇḍa and whosoever does so, even the totally barren one gets a son. O Brāhmaṇa, the lady who gives birth to dead children or is totally barren gets a son. The lady who blames other ladies with unblemished character is relieved of his sin and gets a son.

संपूर्णं ब्रह्मवैवर्तं श्रुत्वा यल्लभते फलम्।
तत्फलं लभते मर्त्यः श्रुत्वेदं खण्डमुत्तमम्॥४७॥

The merit one earns by listening to the entire *Brahmavaivarta Purāṇa*, the same merit is achieved by a person by listening to the Gaṇapati-khaṇḍa.

वाञ्छां कृत्वा तु मनसि शृणोति परमास्थितः।
तस्मै ददाति सर्वेष्टं सुरश्रेष्ठो गणेश्वरः॥४८॥
श्रुत्वा गणपतेः खण्डं विघ्ननाशाय यत्नतः।
स्वर्णयज्ञोपवीतं च श्वेतच्छत्रं च माल्यकम्॥४९॥
प्रदीयते वाचकाय स्वस्तिकं तिललड्डुकान्।
परिपक्वफलान्येव देशकलोद्भवानि च॥५०॥

The one who listens to the same keeping some desires in his mind, is bestowed with the fulfilment of the desires by lord Gaṇeśa. On listening to the Gaṇapati Khaṇḍa one should give away in charity the *yajñopavīta* of gold, a white umbrella, a rosary, sea-same, sweet balls and the fruits of the season. The one who recites the same for the removal of obstruction (his obstructions will be removed).

इति श्रीब्रह्मवैवर्ते महापुराणे गणपतिखण्डे नारदनारायणसंवादे
परशुरामागमनै-तत्खण्डश्रवणफलवर्णनं नाम
षट्चत्वारिंशोऽध्यायः॥४६॥

समाप्तमिदं श्रीब्रह्मवैवर्तपुराणस्य तृतीयं महागणपतिखण्डम्

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